

The Pledge of Care & Provision

The Kingdom and the Covenant, Session 15

Introduction

- Ex 24:9-11

⁹ Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up ¹⁰ and saw the God of Israel. Under his feet was something like a pavement made of sapphire, clear as the sky itself. ¹¹ But God did not raise his hand against these leaders of the Israelites; they saw God, and they ate and drank.

New Covenant

- Mt 26:26-28, ²⁶ “While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, ‘Take and eat; this is my body.’ ²⁷ Then he took the cup, gave thanks and offered it to them, saying, ‘Drink from it, all of you. ²⁸ This is my blood of the covenant, which is poured out for many for the forgiveness of sins.’”
 - Lk 22:19, “this is my body given for you”
 - Lk 22:20, “This cup is the new covenant in my blood, which is poured out for you.”
- 1 Co 11:23-26
 - ²³ For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, ²⁴ and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.” ²⁵ In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” ²⁶ For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.
 - v 24, Jesus said, “do this in remembrance of me”
 - What did he do that made it possible for us to enter the covenant?
 - v 25, “This cup is the new covenant in my blood”
 - Jesus’ blood legally instituted the new covenant
 - v 26, we “proclaim the Lord’s death until he comes”
 - “proclaim” means to officially and publicly announce; report, preach, tell about
 - What significance does communion service have to our relationship with God?
- 1 Co 11:27-30
 - ²⁷ Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. ²⁸ A man ought to examine himself before he eats of the bread and drinks of the cup. ²⁹ For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. ³⁰ That is why many among you are weak and sick, and a number of you have fallen asleep.

- v 27, “unworthy manner” (Gk, adv, *anaxios*): (1) unworthily, in an unbecoming manner; (2) improperly, inappropriately
- What does the context say it means to participate “in an unworthy manner”?
- Stern warnings:
 - v 27, “guilty” (Gk, adj, *enochos*): guilty, liable, subject to legal action
 - v 29, “judgment” (Gk, n, *krima*): a legal decision of guilty in a criminal case
 - v 30, “weak” (Gk, adj, *asthenes*): (1) physical impairment, weakness, sickness; (2) mental impairment, faint-hearted, vacillating in faith or opinion
 - “sick” (Gk, adj, *arrostos*): powerless due to sickness or illness
 - “asleep” (Gk, v, *koimao*): (1) literally: to go to sleep; (2) figuratively: to die
- What part of the covenant does this sound like?
- Who did Jesus say comes to steal, kill & destroy?
 - Jn 10:10, “The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.”
- What does God have to do for believers to become weak or sick, or to die?
- Might God withhold some of his blessings or remove some of his protection from us if we consistently violate our covenant with him?
 - Jn 16:33(c), “In this world you will have trouble. But take heart! I have overcome the world.”
- 1 Co 11:31-32, ³¹ But if we judged ourselves, we would not come under judgment. ³² When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.
 - v 31 (Amplified Bible), “For if we searchingly examined ourselves – detecting our shortcomings and recognizing our own condition – we should not be judged and penalty decreed [by the divine judgment].”
 - Would you prefer to evaluate yourself & change your behavior, or have God impose a penalty on you?
 - v 32, “disciplined” (Gk, v, *paideuo*): to discipline, train, educate; may include a penalty (pain, shame, restraint, or loss) for an offense in order to induce some behavior
 - What’s the purpose of the discipline, according to verse 32?
 - How will the world be condemned?
- Covenant meal involves each person giving their covenant partner food & drink, which represents their pledge to care & provide for the other
 - What wedding tradition is based on this?

- Mt 6:25-33

²⁵ “Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? ²⁶ Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? ²⁷ Who of you by worrying can add a single hour to his life?

²⁸ “And why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin. ²⁹ Yet I tell you that not even Solomon in all his splendor was dressed like one of these. ³⁰ If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith? ³¹ So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ ³² For the pagans run after all these things, and your heavenly Father knows that you need them. ³³ But seek first his kingdom and his righteousness, and all these things will be given to you as well.”

- God provides for our natural needs

- 1 Pet 5:7, “Cast all your anxiety on him because he cares for you.”

- “care” (Gk, *v*, *melei*): to be relevant or important to

- Why does God commit himself to caring & providing for us?

- Mt 6:33, “But seek first his kingdom and his righteousness”

- “seek” (Gk,*v* , *zeteo*)

- God seeks:

- what is lost to save it (Lk 19:10, Mt 18:12)
- positive results from those to whom he’s given a lot (Lk 12:48)
- faithfulness from a steward (1 Co 4:2)
- fruit from a tree (Lk 13:6-7)
- true worship from the righteous (Jn 4:23)

- We seek:

- God (Rom 10:20)
- things in prayer (Mt 7:7-8)
- things above (Col 3:1)
- justification (Gal 2:17)

- “first” (Gk, *adv*, *protos*), (1) before others, prominent, best, most important; (2) priority; “above all else”

- “seek first”: means to make it your top priority, the focus of your efforts; what you strive for above everything else

- “kingdom” (Gk, *n*, *basileia*): the being, nature or state of a king, as well as territory he governs

- “righteousness” (Gk, *n*, *dikaioyne*), (1) that which is right or just; (2) right relationship with God

- Statement in Mt 6:33 says we’re to have 2 top priorities:

- everything God is and does as king
- being like him so nothing hinders our relationship with him

- How can we provide for God?
 - What does God want?
 - Mt 28:18-20
 - ¹⁸ Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. ¹⁹ Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”
 - How do we provide for God, according to this passage?

Questions

- What kingdom responsibilities or obligations does this impose on us?
- How must this affect our thinking?
- How does this enable us to be more effective in the kingdom?

Conclusion

- The Lord’s Supper, or communion, celebrates our covenant relationship with God
- In covenant, God cares for us & provides what we need; we also do the same for him