

THE TRUE GOSPEL

100 SCRIPTURES ABOUT THE KINGDOM OF GOD

By Marie Casale
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JESUS WILL DRINK NO WINE UNTIL THE KINGDOM COMES

Mat 26:26 And as they were eating, Jesus took bread, and blessed [it], and brake [it], and gave [it] to the disciples, and said, Take, eat; this is my body.

Mat 26:27 And he took the cup, and gave thanks, and gave [it] to them, saying, Drink ye all of it;

Mat 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

Mat 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in **MY FATHER'S KINGDOM**.

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Mar 14:22 And as they did eat, Jesus took bread, and blessed, and brake [it], and gave to them, and said, Take, eat: this is my body.

Mar 14:23 And he took the cup, and when he had given thanks, he gave [it] to them: and they all drank of it.

Mar 14:24 And he said unto them, This is my blood of the new testament, which is shed for many.

Mar 14:25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the **KINGDOM OF GOD**.

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Luk 22:14 And when the hour was come, he sat down, and the twelve apostles with him.

Luk 22:15 And he said unto them, With desire I have desired to eat this Passover with you before I suffer:

Luk 22:16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the **KINGDOM OF GOD**.

Luk 22:17 And he took the cup, and gave thanks, and said, Take this, and divide [it] among yourselves:

Luk 22:18 For I say unto you, I will not drink of the fruit of the vine, until the **KINGDOM OF GOD** shall come.

Luk 22:19 And he took bread, and gave thanks, and brake [it], and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Luk 22:20 Likewise also the cup after supper, saying, This cup [is] the new testament in my blood, which is shed for you.

Note: Notice first in Mat 26:29 that Jesus called the Kingdom his Father's Kingdom.

The Catholic Church calls the meal that Jesus ate with his disciples the night before he died 'The Last Supper'. But the true Biblical name for it is the Passover as we see above in Luk 22:15.

* Mar 14:12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover?

Understanding the true name of this meal restores to us the true observance of it. The Passover is not a weekly event of partaking of a Eucharist. It is an annual observance. It was originally commanded by God to commemorate how he saved the Israelites out of their bondage in Egypt. Each Israelite family was commanded to slay a lamb and put the blood on the doorposts of his house. When the destroying angel came to slay all the first born in Egypt, he 'passed over' every house where he saw the blood and did no harm to that house.

* Exd 12:3 Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house:

Exd 12:5 Your lamb shall be without blemish, a male of the first year: ye shall take [it] out from the sheep, or from the goats:

Exd 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

Exd 12:7 And they shall take of the blood, and strike [it] on the two side posts and on the upper door post of the houses, wherein they shall eat it.

Exd 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; [and] with bitter [herbs] they shall eat it.

Exd 12:11 And thus shall ye eat it; [with] your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it [is] the Lord's Passover.

* Exd 12:26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

Exd 12:27 That ye shall say, It [is] the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

The feast of seven days following the Passover is the Feast of Unleavened Bread.

* Lev 23:4 These [are] the feasts of the Lord, [even] holy convocations, which ye shall proclaim in their seasons.

Lev 23:5 In the fourteenth [day] of the first month at even [is] the Lord's Passover.

Lev 23:6 And on the fifteenth day of the same month [is] the Feast of Unleavened Bread unto the Lord: seven days ye must eat unleavened bread.

Lev 23:7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

Lev 23:8 But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day [is] an holy convocation: ye shall do no servile work [therein].

In the New Testament Jesus Christ is our lamb of God who was slain on the Passover so that all mankind might be saved from their bondage to sin.

* Jhn 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

In the Passover Supper before his death, Jesus gave the new symbols of bread and wine instead of the Old Testament symbols of roasted lamb and bitter herbs. The Catholic Church believes that because Jesus said, "this is my body" (referring to the bread) and "this is my blood" (referring to the wine) that the bread and wine actually become the body and blood of Jesus. This doctrine is called transubstantiation and is defined thus: the change of the substance of host

bread and sacramental wine into the substance of the body and blood of Jesus in the Eucharist, while all that is accessible to the senses remains as before. In other words, all your senses tell you that the Eucharist is a wafer. But you are asked to believe that it is the literal body and blood of Jesus. Protestants generally believe that the bread and wine are not literal body and blood, but symbolic of Jesus' body and blood. Which doctrine is true?

There are three scriptural references strongly indicating that the bread and wine are symbolic and not literal.

1. Notice what Jesus said immediately after he said, "This is my blood". He said, "I will no longer drink of this 'fruit of the vine'. The fruit of the vine is grapes from which WINE is made. So AFTER Jesus referred to the drink by its symbolic name, 'his blood', he then referred to it by its literal name, 'the fruit of the vine' or wine. He would not have said this if the wine had now literally turned into his blood.

2. In Jhn 6:52 the Jews were striving among themselves about this question of whether the bread was literal. They said, "How can this man give us his flesh to eat?" In verse 60 many of disciples also questioned this doctrine. They said, "This is a hard saying. Who can hear it?" Then in verse 63 Jesus said, "It is the spirit that quickeneth; The flesh profiteth nothing: The words that I speak unto you, [they] are spirit, and [they] are life." He was saying that the words, "this is my body" and "this is my blood" are spiritual words, not literal words because the LITERAL FLESH PROFITS NOTHING.

3. Jesus sometimes referred to physical things to illustrate a spiritual principle.

* Mat 16:11 How is it that ye do not understand that I spake [it] not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

Here we see that the disciples did not get the point at first that Jesus was not talking about literal leaven or bread when he told them to beware of the leaven of the Pharisees.

Jesus sometimes referred to his disciples as physical things to illustrate a spiritual principle.

* Jhn 10:27 My sheep hear my voice, and I know them, and they follow me:

Did Jesus mean that his disciples were literal sheep?

Jesus sometimes referred to himself as a physical thing to illustrate a spiritual principle.

* Jhn 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Did Jesus mean that he was a literal door?

* Jhn 15:1 I am the true vine, and my Father is the husbandman.

Did Jesus mean that he was a literal vine?

* Jhn 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

Did Jesus mean that he was a literal loaf of bread?

If we know that Jesus did not mean these things literally, then why would we think he meant it literally when he said, "this is my body" and "this is my blood"?

THE SYMBOLISM OF THE BREAD

As we saw above, the true name of the meal Jesus ate is the annual Passover. The unleavened bread that we eat at the Christian Passover and for the following seven days of the Feast of Unleavened Bread, represents the body of Christ, and it also represents the sincerity and truth that Jesus Christ personified. We must eat the unleavened bread that represents Jesus Christ and throw out the leavened bread which during this feast represents malice and wickedness.

* 1Cor 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us:

1Cor 5:8 Therefore let us keep the feast, (The Feast of Unleavened Bread) not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened [bread] of sincerity and truth.

Notice that these are New Testament scriptures commanding us to keep the Passover and Feast of Unleavened Bread.

These scriptures show that the leaven in puffed up bread represents false doctrine, hypocrisy, pride and glorying in sin. The unleavened bread of Jesus represents the opposite - true doctrines, humility, mourning over sin, and the sincerity of a pure heart.

*Mat 16:12 Then understood they how that he bade [them] not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

*Luk 12:1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

* 1Cor 5:1 It is reported commonly [that there is] fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

1Cor 5:2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

1Cor 5:6 Your glorying [is] not good. Know ye not that a little leaven leaveneth the whole lump?

These scriptures explain how Christians, being many members, BECOME the one body or bread that they have all participated in eating. The word 'communion' means fellowship, association, community, joint participation, the share which one has in something. The body of Christ is now the church.

* 1Cor 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

1Cor 10:17 For we [being] many are one bread, [and] one body: for we are all partakers of that one bread.

* Jhn 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

* 1Cor 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Christ.

1Cor 12:13 For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit.

Here Jesus explains the results of eating his flesh. What we eat is what we live by.

* Mat 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

* Jhn 6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

Birds gathering around a carcass to eat the flesh is symbolic of Christians coming together to eat the body of Jesus at the annual Christian Passover. Notice how this is mentioned in context of the time of the second coming of Jesus. So it is possible that the return of Jesus shall take place at this time of year.

* Mat 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Mat 24:28 For wheresoever the carcass is, there will the eagles be gathered together.

* Luk 17:34 I tell you, in that night there shall be two [men] in one bed; the one shall be taken, and the other shall be left.

Luk 17:35 Two [women] shall be grinding together; the one shall be taken, and the other left.

Luk 17:36 Two [men] shall be in the field; the one shall be taken, and the other left.

Luk 17:37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body [is], thither will the eagles be gathered together.

THE SYMBOLISM OF THE WINE

The wine is the symbol in all the verses above of the 'blood' of the 'New Testament'.

The Greek word for testament is 'diatheke'. This word can either be translated 'testament' or 'covenant'.

The Old Covenant was confirmed with blood.

Ex 20 God spoke the ten commandments to all Israel from Mt. Sinai.

Ex 21-23 Moses then drew near to God to receive all the judgments.

Ex 24:4 Moses wrote all the words of the Lord.

Ex 24:7 Then he took the words, called the 'Book of the Covenant', and read in the audience of the people. And they said, "All that the Lord hath said will we do, and be obedient."

Ex 24:8 Then Moses took the blood of the sacrifice, sprinkled it on the people, and said, "Behold the blood of the covenant (Hebrew beriyth - corresponds to NT Greek diatheke) which the Lord hath made with you concerning all these words.

These are the words of the New Covenant. It puts the very same laws that God gave Moses into our hearts, gives us true knowledge of God and provides for forgiveness of our sins.

* Hbr 8:10 For this [is] the covenant (Greek diatheke) that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Hbr 8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

Hbr 8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Hbr 8:13 In that he saith, A new [covenant], he hath made the first old. Now that which decayeth and waxeth old [is] ready to vanish away.

The New Testament is different from the old in that the old provides the 'letter of the law', whereas the new provides the 'spirit of the law'.

* 2Cor 3:6 Who also hath made us able ministers of the new testament (Greek diatheke); not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

The spirit of the law gives the inner meaning of the law in the thoughts and intents of the heart. Here is an example that Jesus gave.

* Mat 5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:
Mat 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Just as the Old Testament was dedicated with blood, the New was dedicated with the blood of the better sacrifice of Jesus.

* Hbr 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

Hbr 9:20 Saying, This [is] the blood of the testament (Greek diatheke - corresponds to Hebrew beriyth) which God hath enjoined unto you.

Hbr 9:21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

Hbr 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Hbr 9:23 [It was] therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Hbr 9:24 For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Hbr 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

Hbr 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

The New Covenant is an everlasting covenant

* Hbr 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant (Greek diatheke),

So when we eat the flesh of Jesus, we are reconfirming that we are part of his body which is the church. And when we drink the blood of Jesus, we are reconfirming our everlasting covenant with him. We are dwelling in Jesus and he in us.

* Hbr 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

Hbr 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

Hbr 12:24 And to Jesus the mediator of the new covenant (Greek diatheke), and to the blood of sprinkling, that speaketh better things than [that of] Abel.

* Jhn 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

The Passover is a very solemn service that commemorates the death of our Lord. There are many ways in which the true Christian Passover can be perverted, thus making it void. As we saw above, taking a Eucharist every week is not correct. Many take the Passover on the 15th of the first month Nisan instead of the correct 14th which follows the example of when Jesus and his disciples took it. 1Cor 11:20-24 explains how the Corinthians were having a full meal in which they did not wait for each other. Some were hungry and others were drunken. The Christian Passover is so important a doctrine that unless we keep it correctly according to the instructions Jesus gave, and with the right attitude of heart, we have no eternal life abiding in us. But if we do keep it in a worthy manner, we are promised that God will raise us up to eternal life in the resurrection at the last day.

* Jhn 6:53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Jhn 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

* 1Cor 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the [same] night in which he was betrayed took bread:

1Cor 11:24 And when he had given thanks, he brake [it], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

1Cor 11:25 After the same manner also [he took] the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink [it], in remembrance of me.

1Cor 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

1Cor 11:27 Wherefore whosoever shall eat this bread, and drink [this] cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

1Cor 11:28 But let a man examine himself, and so let him eat of [that] bread, and drink of [that] cup.

1Cor 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Finally, in the above scriptures Jesus said he would no longer eat the Passover until it would be fulfilled in the Kingdom of God. And he said he would not drink wine until the Kingdom of God shall come. Why did Jesus say this?

He was perhaps taking the vow of a Nazarite. (Num 6:1-21) Those who took this voluntary vow were commanded not to drink wine as a token of their consecration to God. Samuel and John the Baptist were Nazarites. The Apostle Paul also took this vow.

* Act 18:18 And Paul [after this] tarried [there] yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn [his] head in Cenchrea: for he had a vow.