

*Passover Special For 2026*  
*The Prophetic Fulfillment of The Mosaic Law*  
*(An Abridged Revision)*

By

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**Text:** II Corinthians 5:21 tells us, *“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”*

**Introduction:**

It was Saturday, the tenth day of the month of Abib in the year 30 AD. It was a special day throughout the land of Israel. This was the day when each household was to select a lamb of the first year, one without spot or blemish - that is a lamb without any birth defect or any injury. They were to separate this lamb from the other sheep and goats for four days, then, on the fourteenth day of the month, between 3:00 and 5:00 PM, each family was to kill their lamb and put its blood on the door posts of their homes. They were to roast the lamb with fire and eat it.

However, while each family was preparing for this annual Holy Day which served as a memorial to God's deliverance of His people out of bondage to Egypt, God the Creator of the heavens and the earth was initiating His own preparation for the fulfillment of the prophetic meaning of this celebration of Passover. For, while the annual observance of Passover looked backward in history, the real purpose of this Holy Day was prophetic, and taught the glorious message of Grace - God's Righteousness At Christ's Expense. This was the day when God would mark Jesus as the Lamb of God who would redeem man from the bondage of sin. This was the day for identifying the Lamb.

Jewish days began in the evening so the tenth day of Abib began that year at 6:00 PM on our Friday evening, and one of the women named Mary, most likely the Mary of Bethany, the sister of Lazarus and Martha, took a pound of very fragrant perfume made of pure spikenard, and she poured it on Jesus' feet. spikenard was a very expensive oil used for perfuming the body. When Judas complained about the waste of such a costly oil, Jesus said, *“Let her alone: against the day of my burying, hath she kept this,”* (John 12:3). YES! It was the tenth day of Abib and Mary anointed Jesus as the designated Pascal Lamb. This was also the evening that Judas struck his

bargain with the religious leaders to betray Christ marking Him for sacrifice. But the most significant identification of Jesus as the Pascal Lamb came the next morning - still the tenth day of the month of Abib - the Triumphant Entry of Jesus into Jerusalem.

Oh, Yes! I know! The Catholic church places the triumphant entry on a Sunday, they call it Palm Sunday but do the math! It was Saturday, the tenth day of the month of Abib and Jesus is hailed as the Messiah - The Lamb of God who came to take away the sins of the world.

The plan of God for the redemption of mankind is presented in the ritual of the Mosaic Law. I have told you of my struggle as a nine-year-old reading through the Bible three times in just two weeks. I did not understand the seemingly barbaric slaughter of the animals and questioned the apparent paganism of all the ritual. Being a literalist by nature, Yes, even at that age, I could not buy into some mystical or metaphorical interpretation - the ritual was real and the slaughter had to have a meaning.

And, It Does! All of that ritual, all of those bloody sacrifices, all those Holy Days, all of those cleansings, and all of those ceremonies are crammed full of teaching. Every word is specific in its meaning and all of it reveals God's marvelous plan of Grace - His Righteousness for Salvation, His Resources for living the Christian life, and His Realm for Eternity.

## **God Commanded Israel to observe seven annual feasts, let's look at it...**

These feasts were instituted to instruct Israel concerning the problem of sin and the coming Messiah who would, once and for all, resolve that problem. Each of the seven feasts portrayed an aspect of the work of the Messiah and find their fulfillment in Jesus Christ. Together they form a prophetic panorama of the plan of God in redeeming mankind from his fallen state. The ritual of the feasts served as a means to instruct God's people in the spiritual truths of man's condition and God's provision.

A brief review of the Levitical Offering can help us set the background and establish the symbolism found in the seven annual feasts. The biblical material for this review is found in the first six chapters of the Book of Leviticus.

The first three daily offerings portrayed salvation. They pointed to the saving work of Jesus Christ, the Lamb of God, the Savior of the world. The other two daily offerings dealt with man's relationship with God following salvation. They spoke of the work of Jesus Christ in establishing the necessary provisions to enable regenerate man to fellowship with God. The five offerings are as follows:

**THE BURNT OFFERING**, introduced in Leviticus, Chapter 1, portrayed Jesus Christ's sacrifice of physical death on the cross.

**THE MEAT OFFERING**, introduced in Leviticus, Chapter 2, better identified as the Meal

Offering, emphasized the spiritual death of Jesus Christ on the cross.

**THE PEACE OFFERING**, placed an emphasis on reconciliation. God reconciled man who had become estranged from Him by sin. This reconciliation was made possible through the work of Jesus Christ on the cross.

**THE SIN OFFERING**, revealed the provision which enables man to maintain fellowship with God in spite of the interruptions caused by sin. The Sin Offering dealt with the sins committed by the believer in ignorance.

**THE TRESPASS OFFERING**, emphasized the confession of known sin committed by the believer.

These daily offerings set the stage for the teaching of the SEVEN ANNUAL FEASTS OF ISRAEL which portrayed the redemptive plan of God for mankind--the work of Jesus Christ. Each of the seven feasts spoke of an historical event, but, more importantly, they spoke prophetically of the coming Messiah - Jesus Christ and His spiritual work.

**THE FEAST OF PASSOVER**, emphasized the sacrificial death of the Messiah--the Lamb of God. It began in the land of Egypt. It was instituted by God as He delivered the children of Israel out of the land of Egypt, out of bondage and slavery, into a land that flowed with milk and honey. The Prophetic significance of Passover was fulfilled on the day Jesus Christ was crucified, and it is no longer to be observed.

**THE FEAST OF UNLEAVENED BREAD**, began at Passover and continued for seven days. It emphasized the reconciliation that man has with God. The fellowship--the oneness--man can have with God as a result of the provision supplied by the work of Jesus Christ.

**THE FEAST OF FIRST FRUITS**, was observed on the first day of the week during the Feast of Unleavened Bread. It spoke of the resurrection of Jesus Christ from the dead. He became the *"...first-fruits of them that slept"* (I Corinthians 15:20). Jesus was raised from the dead on this exact day to fulfill the prophetic lesson which this feast taught.

**THE FEAST OF PENTECOST**, was observed fifty days after the Feast of First Fruits. Historically, it marked the end of the barley harvest for the Jews. Prophetically, it spoke of the end of the primary spiritual harvest for the Jews. This was the day that the church age would begin and the harvest of the wheat - a gentile crop, the harvest of the Church Age. This would only leave the harvest of the "Summer Fruits" which would be the final harvest for the Jews and would occur during the tribulation. The commission to harvest became the responsibility of the church on the day of Pentecost in 30 A.D.

The months of "summer," between the rapture of the church and the three remaining feasts, provide for the final Jewish evangelization which will occur during the tribulation. Pentecost marked the interruption of the age of Israel. In God's prophecy through Daniel, Israel was promised four hundred and ninety years of ministering the oracles of God. This period of time was to begin with their return from Babylonian captivity. It is interesting to observe that these years were divided into three periods. The first period was to be forty-

nine years of trouble. This was the exact time required to build the walls and complete the temple and was perfectly fulfilled. The second period was to end at four hundred and eighty-three years with the death of the Messiah. We will see that this occurred on the very day as prophesied. The third period of time is to last seven years and refers to the tribulation, during which the Jews will complete their four hundred and ninety years of harvest. The last seven years will be the harvesting of the “Summer Fruits.”

The church has been grafted in to carry out Christ's work. When that work is completed, the church will be raptured from the earth and the final seven years of Jewish evangelism will begin. The Scriptures show that one hundred and forty-four thousand Jews, twelve thousand from each of the tribes of Israel, will be saved and will become evangelists. They will evangelize in the name of Jesus Christ, the promised Messiah, the Savior of the world. They will evangelize for the first three-and-a-half years. Then, because of persecution, they will be replaced by two special Jewish evangelists the last half of that seven-year period.

**THE FEAST OF TRUMPETS**, will occur at the end of the seven years of tribulation. It marks the re-gathering of Israel. Some believe this occurred in 1948 with the reestablishment of Israel as a nation. This view does not follow Bible prophecy. That was not a re-gathering by the Messiah but simply a Zionist movement designed as a staging area for the prophetic re-gathering when the Messiah shall call them out of all the nations of the earth.

**THE FEAST OF ATONEMENT**, follows the Feast of Trumpets and will feature the judgment of all nations and the judgment of Israel - the separation of the sheep from the goats, the separation of wheat from the tares, and will mark the removal of the curse from the earth and it will usher in the Millennial Age.

**THE FEAST OF TABERNACLES**, will be fulfilled in the millennial reign of the Messiah on the earth. Christ will reign temporarily on the earth while Satan will be bound in the “bottomless pit.” At the end of the thousand years, Satan will be released and will go forth to deceive a multitude as numerous as the sands of the sea and make his final attack against the saints of God. He will be overthrown and cast into the lake of fire and brimstone. Time will cease and eternity will begin.

Before there could be a resurrection there had to be a crucifixion but a crucifixion without a resurrection leaves us hopeless, so today our focus will be on the crucifixion and next Sunday our focus will be on the resurrection. The Crucifixion was taught by the observance of the Feast of Passover, and the Resurrection was taught by observance of the Feast of First Fruits. So, let's look at The Feast of Passover today and next week we will look at The Feast of First Fruits,

God had a plan for delivering His people from the land of Egypt. He revealed the plan with instructions for them to hold a feast unto Him out in the wilderness. God's plan for spiritual deliverance for all of mankind is that we might hold a feast unto Him in the wilderness. The word “*wilderness*” is symbolic of an adventure in faith. It is going forth, not knowing the way, just following Him. Passover is introduced to us in the Book of

Exodus chapter five. Moses and Aaron told the Pharaoh that God wanted His people released from Egypt to go out into the wilderness and hold a feast unto the Lord (Exodus 5:1)

The Hebrew word **“khawgag”** is translated into English by the word **“feast.”** The literal definition of this Hebrew word means **“to move in a circle (sphere)”** A second definition means **“to march in a procession.”** A third definition means **“to observe a festival.”** In the word **“khawgag”** all three of these definitions are rolled up into one conclusive precise statement.

It would be too time consuming to explain all the symbolism used here, but I will attempt to expose enough detail to show you the marvel of God’s redemptive plan for man. The observance of the feast was both historical and prophetic.

As we noted the literal definition of the word **“feast”**: **to move in a circle or sphere!** When we receive Jesus Christ as our personal Savior, the Holy Spirit baptizes us into union with Jesus Christ. Titus 2:14 tells us that Christ has redeemed unto Himself a peculiar people. The word **“peculiar”** is translated from the Greek word **“periousion,”** which means, **“a dot encompassed by a circle or sphere.”** God’s deliverance of man has always involved this concept of the circle or sphere. **“Periousion”** identifies the need for man to be encircled by God, to be made one with God. This is accomplished through our union with Jesus Christ. In John 3:16, we are told we must believe **“IN HIM.”** In the Book of Ephesians, we find this truth emphasized with the repetitive use of the phrase **“IN HIM.”** In that circle (sphere), we conduct our lives in our celebration that God is God, and that Christ is the Son of God, God incarnate in human flesh. At the same time we enter into the sphere of personal relationship with God, as a result of our faith in Christ, we also enter into fellowship with God. That fellowship is portrayed by a second circle or sphere. The sphere of fellowship is not represented by a dot and a circle in the grammar but by a line into a circle.

The first circle (sphere) speaks of salvation--our eternal relationship with God and portrays the inability of the dot to break out of the circle. The second circle (sphere) speaks of our conditional fellowship with God and uses the line to show how we move in and out of fellowship with God. When we allow the Holy Spirit to control our lives, we remain in the sphere of fellowship. But when we sin, we move out of that sphere of fellowship and into carnality. According to I John 1:9, **“if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”** When we confess our sin we are restored into the circle (sphere) of fellowship.

If we are to worship God, we must be in both circles (spheres). The Bible says God is Spirit and those who worship Him must worship Him in spirit and truth. The Greek preposition translated **“in”** is used in the locative case and means in the sphere (circle) of spirit and truth. So the word translated as **“feast”** means to move in a circle (sphere) and emphasizes the conditions for the worship of God.

God’s plan was that these Israelites might become His people, that He might be their God and they might commune one with the other. He sought their deliverance from the land of

Egypt, and He wanted to teach them through the seven annual feasts how this communion could be attained.

In the study of Passover you may become confused by the overlap of The Feast of Passover and The Feast of Unleavened Bread. They began at the same time. Passover speaks of Salvation which is once and for all and is observed for one day and Unleavened Bread speaks of Fellowship with God which is conditional in time and lasted a week, Salvation was required for man to be enabled to have Fellowship with God.

Keep in mind that in the Jewish calendar the day begins at evening-an evening and a morning being one day. Passover (salvation) introduces the Week of Unleavened Bread. (fellowship). The Passover lamb is slain on the fourteenth day of the month between the hours of 3:00 P.M. and 5:00 P.M. The Jewish fifteenth day begins at 6:00 P.M. The Passover meal is to be eaten as the fifteenth day begins, in the evening. That begins a seven-day observance of the Feast of Unleavened Bread.

Exodus 12:1-2 reads: *“And the Lord spoke unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you.”* Here, God is establishing a new beginning for His people. They already had a calendar. The first month of the year had previously been established; it was Tishri. But God changes the calendar to stress to them that a new beginning was really being established.

For more than four hundred years the Israelites had been in the land of Egypt. During that time they had become an enslaved people. God had promised their father, Abraham, that he would become the father of many nations and that all nations would be blessed through Him. He was promised that his seed would be a chosen people. But how could this be? They were in servitude to another people. Here God is changing all that and He purposely changes the beginning of the year from Tishri to Abib to mark very clearly a new beginning.

The people of Israel were to select a lamb from their flock. It was to be separated from the sheep and from the goats. It was to be a male of the first year (just reaching the prime of life). It is to be without blemish, and it is to be kept apart from the others from the tenth day till the fourteenth day. And then *“...the whole assembly of the congregation of Israel shall kill it in the evening.”* The Hebrew text says, *“...between the evenings.”* According to further instructions found in Numbers 28:4 and Deuteronomy 16:4-6, it is *“between the evenings.”* Josephus, a Jewish historian of note, tells us that this idiom means between the ninth and the eleventh hours. By our accounting of time, they are to kill the lamb between 3:00 P.M. and 5:00 P.M. In addition, Exodus 12:7 says: *“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.”* They are instructed to strike the blood on the doorposts of the houses where they are going to gather.

We need to establish the background for the giving of these instructions. God had sent Moses back to Egypt from the wilderness to deliver his people from the land. He had given

Moses his brother Aaron as a spokesman. They were to obtain permission from the Pharaoh for the people to be allowed to go into the wilderness and hold a festival unto the Lord.

God told Moses that He would harden the heart of the Pharaoh and he would not allow the people to go. Then God said He would bring plagues upon the land. Through these plagues God performed miracle after miracle and hardened the heart of the Pharaoh.

This previous statement may seem to indicate that Pharaoh did not have any choice in the matter, as if God overruled his free will and he could do nothing else. This situation creates a problem relative to the doctrines of “predestination,” “foreknowledge” and “election.” There are those who suggest that God selects certain people, apart from their free will, to be saved and all others are damned. Such an interpretation ignores such Scriptures as John 3:16, which says, *“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”* It contradicts II Peter 3:9, which says that *God “...is not willing that any should perish, but that all might come to repentance.”* Any interpretation which rules out the free will of man is in error.

God, in His foreknowledge, knew the final outcome of the free will of the Pharaoh with regard to this issue. Therefore, every time He gave Pharaoh an opportunity to exercise his free will, his heart became more hardened.

God didn't interfere with the free will of Pharaoh. He just put Pharaoh's free will through a little exercise. Every time a plague was removed, his heart became harder and he said, “They can't go!” The plagues not only hardened the heart of Pharaoh, but they showed the Israelites the might and power of God. Their faith was strengthened by each plague. He turned the water to blood. He made the frogs cover the land. He turned the dust into lice. He corrupted the land with flies. He killed all the cattle of the Egyptians and saved all the cattle of the Israelites. He struck both man and beast with boils. He smote the land with hail mixed with fire. He sent a horde of locusts upon the land of Egypt, and they ate everything the hail had left. He caused darkness to plague the land for three days while the Israelites had light in all their dwellings. The Israelites saw God's power and their faith was strengthened. These were not random plagues but focused upon the “false gods of Egypt.” Each of the ten plagues was a direct attack upon one of the ten gods and goddesses of Egypt. Israel's God was superior.

Now God was sending one final plague upon Egypt. He said He was going to smite the firstborn, both of man and of beast. He gave instructions to His people so they could protect themselves, but if they didn't follow these instructions, they would die along with the others. After this, Pharaoh would let the people go.

The instructions God gave His people involved killing a lamb and putting its blood on the doorpost of the house where they were abiding. The lamb would be referred to as the Passover lamb. In verse eight, they are told to *“...eat the flesh in that night, roasted with fire, and with unleavened bread; and with bitter herbs....”* They were not to eat it raw or boiled at all with water, but roasted with fire. They were to roast it with its head, with its legs and

with the innard parts.

In the study of the sacrifices and offerings, we become familiar with the symbolism found here. Whenever it is used in Scripture, fire is a symbol of judgment. The lamb is representative of Jesus Christ, the Lamb of God, which came to take away the sins of the world. It portrays the innocent being judged in place of the guilty. In the Levitical Offerings, the offeror brought his offering, put his hand on the head of the sacrifice, and acknowledged his transgression. Symbolically, he transferred his guilt to the animal which died as his substitute. The roasting with fire portrays the judgment of God.

The unleavened bread shows sinless fellowship made possible by the substitutionary sacrifice of the lamb. The bitter herbs show the affliction of life the people were to experience. They were not to eat the lamb raw because there would be no portrayal of judgment there. They were not to boil it with water which would portray a human viewpoint of cleansing. The fire had to be applied to the lamb itself. Its head emphasized the aspect of volition where decisions were made, its legs indicated walk or conduct, its innards indicated its emotions and passions. All of these were judged symbolically by the roasting with fire.

The people of Israel were to eat the lamb during the night and not allow anything to remain till morning. Verse 10 says: *“And ye shall let nothing of it remain to the morning; and that which remaineth of it until the morning ye shall burn with fire.”* This portrayed the deliverance and fellowship God would provide. It was all to be burned with fire to symbolize total judgment.

The Passover is mentioned in a number of other passages in the Bible. In Exodus 34:25, they are instructed not to allow the sacrifice of the feast of the Passover to be left till morning. In Leviticus 23:5, the fourteenth day of the first month is assigned as the proper time to slay the Passover lamb. It is to be slain between the ninth and eleventh hours and is to be eaten that night. Numbers 9:2-14 records the observance of Passover the second year after the Israelites were out of the land of Egypt, and states that if a person was defiled by a dead body or by being on a journey, he was to observe the feast the fourteenth day of the second month of the year instead of the first month.

Also, in that passage we find that no bone of the paschal lamb was to be broken (Numbers 9:12). You will recall that this requirement was fulfilled in the case of Jesus Christ’s death. No bone in His body was broken, even though it was the normal practice to break the legs of the one being crucified to hasten his death.

In the New Testament, Matthew 26:2-19 identifies Christ as the Lamb of God and His required separation on the tenth day of the month. Matthew 26:2 says *“Ye know that after two days is the feast of the Passover and the Son of man is betrayed to be crucified.”* This identifies Christ as the Lamb of God and His required separation the tenth day of the month. The anointing, the night of the betrayal, and the triumphant entrance of Jesus into Jerusalem, all occurred at the precise moment in order for Jesus to fulfill this separation period. A person can celebrate Palm Sunday, but he or she will be a day late. His entrance

was made on Saturday. Do the math and harmonize Scripture.

In John 12:1, we find that six days before Passover, Jesus went to Bethany. In John 13:1, before the feast, Jesus knew that His hour had come. In John 18:28-39, we find that the preparation day for the Passover was the day Jesus was crucified. Jesus was slain the same day and hour the lambs were being slain in preparation for Passover. John 19:14 supports this. I Corinthians 5:7 declares that Jesus is our Passover. In Hebrews 11:28, we find that Moses, through faith, kept the Passover. All these passages help to establish that Jesus was the fulfillment of Passover.

Now let us look at Exodus 12:14: *“And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever.”* God instituted this memorial to remind His people of His ability and desire to deliver them. The first thirteen verses of this chapter, together with other passages, show that God not only provided for the physical deliverance of His people from bondage to the Egyptians, but He also established a pictorial prophecy concerning man’s future deliverance from the bondage of sin. This memorial, then, is both historical and prophetic.

### **The Historical Significance of the Memorial:**

Historically, Passover marked a new beginning for the Jews and established a new calendar for them. Their former beginning took place in Ur of the Chaldees when God called Abram to come out from among his people and out of his land and follow God to a land He would show him. God promised Abram He would make him the father of many nations and that all the nations of the earth would be blessed because of him. Here God changed their calendar. No longer would the year begin with the month, Tishri, but now, Abib would be the first month of the year.

Passover marked this new beginning. In its historical view, every time the Jews observed Passover, they commemorated God’s deliverance and the establishment of a new beginning. It truly was a new beginning for them. It was designed to take them out of a foreign land away from slavery and bondage to their own land. This land was given to them by God and still belongs to them today. It is only through their rebellion against God that they have from time to time failed to inhabit it. As a matter of fact, it was this very rebellion which prevented the first generation of this new beginning from inhabiting the land. But the land is theirs and is inhabited by others only while God disciplines them.

### **The Prophetic Significance of Passover:**

A prophetic new beginning was to be in view by the people as they came to the observance of Passover. Prophetically, it looked forward to the coming of the Messiah, Jesus Christ. It looked toward a time when God’s law would be no longer written upon tables of stone but upon the fleshly tables of men’s hearts. It spoke of a time when God would not be worshiped in houses made with hands but in the heart of man. Passover looked forward to a time in which God would give new life, through a new birth, for a new beginning. In this new beginning they were to live a separated life. They were to

separate themselves from the pagans and their pagan gods and pagan practices.

As they ate of the lamb, the unleavened bread, and tasted the bitter herbs, in addition to reflecting upon that historical occasion, the Israelites were to look forward to a time when sin would lose its power and have no more dominion over them--a new beginning.

Prophetically, they were to look forward to a time when man could live a life separated from sin. God promises us that He will not allow us to be tempted beyond what we are able to endure, and that with every temptation, He will make a way of escape (I Corinthians 10:13). He has provided, through the Lamb of God, His own paschal lamb. Christ is our Passover. He established a means by which we can live a separated life. Yes, the old sin nature continues to be present, but the power and presence of the Holy Spirit is superior. Whenever we sin, it is because we choose not to use the way of escape God has provided. Prophetically, this memorial looked forward to the indwelling and infilling of the Spirit of God which would provide the ability to live a separated life.

The historical aspect of the blood token is overshadowed by the prophetic message. Historically, it spoke of the lamb's blood being a sign of faith in God's promise and His faithfulness in passing over. But prophetically, it looked forward to that which the hymnist William Cowper calls **"...a fountain filled with blood drawn from Immanuel's veins and sinners plunged beneath that flood lose all their guilty stains."** It looked forward to the thorn-pressed brow of Jesus, to His nail-pierced hands and feet. It looked to the spear-pierced wound in His side and became a token of the innocent dying for the guilty. A blood token! This was not simply an atonement or covering, but a propitiation, a satisfaction, because of the removal of sin. It looked forward to the shedding of blood that would result in the remission of sin.

## Christ the Fulfillment of Passover:

John 1:29 says: ***"The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world."*** John 1:36 says: ***"And looking upon Jesus as he walked, he saith, Behold, the Lamb of God."*** Acts 8:32; Isaiah 53:4-6; I Peter 1:19-20, all refer to Jesus Christ, the Son of God, being the Lamb of God which came to take away the sin of the world.

Let's look at John's statement in John 1:29. The word ***"lamb"*** is translated from the Greek word ***"amnos."*** There are two Greek words which are translated ***"lamb"*** that John uses in referring to our Lord. The word he uses here is ***"amnos."*** The other word ***"arnion"*** is found in John's writing in Revelation when he speaks of Jesus Christ as the Lamb of God and also when he speaks of the second beast or the false prophet by the word ***"lamb."*** John's usage of this word is figurative of Jesus Christ when he says, ***"The Lamb of God who came to take away the sins of the world."*** He uses the definite article (our English word "the") along with the word ***"amnos."*** This grammatical construction points out that this is the "expected one." This is the one of whom the prophets had spoken. He is the fulfillment of all that is in the Old Testament concerning the Messiah, the Lamb of God, whose sacrifice would provide deliverance for all who would believe in Him.

In Acts 8:32 we have a quotation from the Septuagint, the Greek translation of the Old Testament which was in use at the time of Christ. The quotation is Isaiah 53:7. Then in I Peter 1:19, we have the usage of this same word **“amnos,”** but without the definite article in each of these passages. The use of the definite article identifies a specific one. The absence of the article puts the emphasis on quality or the character of the designated one. So, in the Acts passage, as well as in I Peter, the stress is on the character of the Lamb of God and sets up the symbolism for us to examine. In John’s declaration, the stress is on the identification of Jesus as THE Lamb of God. All these passages refer to Jesus Christ. John identifies Him while Luke and Peter emphasize His character.

We mentioned that John uses two words translated **“lamb”** in reference to Jesus as the Lamb of God. We have seen his usage of the word **“amnos”** in reference to the sacrificial lamb. In Revelation, John calls Jesus Christ the Lamb of God twenty-eight times. In none of these references does he call Jesus the **“amnos”** but uses the word **“arnion.”** **“Arnion”** means majesty, honor, dignity, and power. The emphasis in Revelation is on the glorified Lamb of God rather than the sacrificial aspect of the lamb. In Revelation 13:11, we have a reference to the false prophet in which the word **“arnion”** is used. The false prophet seeks to set himself up as majesty, honor, dignity, and power. He is the counterfeit of Christ

In John 1:29, Jesus is identified as the Lamb of God, the **“amnos”** of God. The phrase **“of God”** is translated from the Greek text **“tou theou.”** This is the genitive case which emphasizes the source from which the lamb came. This lamb has been provided by God. He has come from the very source of God.

In Genesis 22:8, Abraham and Isaac ascend the mountain in preparation for the offering of Isaac as a sacrifice to God. Isaac asks Abraham where is the lamb they are to sacrifice. Abraham tells him, **“...My son, God will provide himself a lamb for a burnt offering...”** The Hebrew text says, **“God will provide for himself a lamb.”** These words are prophetic beyond the imagination of Abraham. This statement went beyond the ram caught in the thicket. It looked down the corridor of time to the day of the crucifixion of Christ. God spared Abraham the sacrifice of his son, Isaac, but provided His own Son as the lamb to take away the sin of the world.

John identifies Jesus as the **“amnos,”** the sacrificial lamb that comes from the source of God. The phrase **“taketh away”** is translated from the Greek words **“ho airon.”** This is a nominative singular, masculine, present active participle. The nominative case is the case of identification. It identifies the action, emphasizing the purpose of God sending His son to be the sacrificial lamb which was to take away the sin of the world. The use of the singular emphasizes that there is no other way but this way. The fact that it is masculine emphasizes that He has initiated the action of taking away the sin of the world. The present tense emphasizes that it is a continuous action. The Lamb of God keeps on taking away the sin of the world. The active voice indicates He performed the

action himself. The use of a participle emphasizes a principle. The taking away of the sin of the world is a matter of principle with God.

The phrase *“the sin”* is translated from the Greek words, *“taen hamartian”*—the sin. The word *“hamartian”* (sin), is a Greek archery term which means *“to miss the mark.”* This word was used for disqualification. It meant failure to hit the mark or meet the qualifications.

The final phrase in John’s statement is *“of the world.”* The Greek text says *“tou kosmou”* (the world system). It is also genitive of source and refers to the sin from the source of the *“kosmou”* world system. Putting it all together, John tells us that Jesus Christ is the sacrificial lamb from the source of God, who, as a matter of principle, keeps on taking away our disqualification which comes from the source of the world system.

By studying the passage in Exodus, we have seen that the lamb was to be without blemish. I suggest that there is none, other than Jesus Christ, qualified to meet this standard. He is the only person able to meet this qualification.

First, we must understand that Christ did not have an old sin nature. A careful study of the doctrine of the old sin nature will reveal that we are born with an old sin nature, a natural disposition to sin. We didn’t have be taught to sin; it is part of our nature. In I Timothy 2:14-15, we have a contrast between the sin of Adam and the sin of Eve. Eve sinned through deception. Adam sinned willfully. In verse 15, we are told that salvation will come through *“the childbearing”*. The use of the article in the original text indicates a particular childbearing. This, of course, refers to the virgin birth. Since the old sin nature is passed on through the male of the species, the virgin birth was necessary to bypass the old sin nature and inherited sin of Adam. No other person has been born without that nature. In addition, Jesus was not only born without the imputed sin of Adam, but He kept Himself from personal sin. Hebrews 4:15 and I Peter 2:22 validate his sinlessness. Acts 4:12 says: *“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”* No one other than Jesus is qualified to be the lamb without blemish.

Secondly, the lamb was to be a male of the first year. The Hebrew text says, *“the son of a year.”* Jesus is the only begotten son according to John 3:16. In Hebrews 2:10, we see Jesus is the first begotten, and is the first of many sons. Thus, He corresponds to the slaying of the firstborn in the institution of Passover down in Egypt. From these accounts, there should be no doubt that Jesus Christ meets the qualifications to be the lamb.

### **The Lamb Was to be Separated on the Tenth Day:**

We also need to note again Jesus’ fulfillment of the separation of the lamb, which was to take place on the tenth day of the month of Abib. On the tenth day of the month of Abib

He was separated to this death. It was in the evening, which began the tenth day of Abib in the year 30 A.D., that Mary anointed Jesus for His burial (Matthew 26:6-13; Mark 14:3-9; John 12:1-7). Isn't it interesting that it was the tenth day? Also, Jesus' "setting aside" goes beyond the anointing. He was set aside by Judas on this day. A harmonization of Mark 14:1 and 10 shows that on this day Judas made his bargain with the Jews to betray Jesus.

In addition, there was a setting apart by the people themselves. According to Matthew 21:1-9, Mark 11:1-10, Luke 19:28-40, and John 12:12-19, on the tenth day of the month of Abib, Jesus made His triumphant entrance into Jerusalem. It was not on Palm Sunday as most believe. One lady in a former pastorate told me, "I'm astonished! Here it is Palm Sunday and you didn't even mention it!" I asked her, "What is Palm Sunday?" She explained, "Why, that's the day Jesus made His triumphant entry into Jerusalem." I asked her who told her that. She said, "Well, everybody knows that." I asked her for Bible verification.

The Bible shows it was Saturday. Count the days. Determine when Passover was and count back. You will find that Mary anointed Jesus on Friday evening (the beginning of the Jewish day of Saturday). That evening Judas struck his bargain with the Jews to betray Jesus. Saturday morning Jesus made His triumphant entry into Jerusalem. All of these things occurred on the tenth day of the month of Abib. The same day the paschal lamb was to be set apart, the Lamb of God was set apart by Mary's anointing, the betrayal of Judas, and by the triumphant entry into Jerusalem.

Before continuing, a problem related to the month called Abib or Nisan should be clarified. The name of the month was changed from Abib to Nisan during the Babylonian captivity (Nehemiah 2:1 and Esther 3:7). Abib or Nisan refer to the same month and both mark the first month of the year.

In the harmonization of Scripture we find that Jesus of Nazareth, the Son of God, is the Lamb of God. He is the fulfillment of the paschal lamb. He had the characteristics required of the lamb, He was set aside on the day required, and next, we shall see that He was slain at the time appointed for the slaying of the paschal lamb.

## **Slain At the Appointed Hour:**

As the paschal lamb, it was necessary for Jesus to fulfill every aspect of the shadow image of Passover. That meant He had to die at the hour appointed for paschal lambs to be slain. He had to die on the fourteenth day of the month of Abib. This assertion presents a real problem to those who are strong supporters of "Good Friday." Here we are going to show that Jesus did not die on Friday but on Wednesday. The Roman calendar is based upon the birth of Christ. However, we now know that the original calculations were incorrect. Although He was 33 the actual year of His death was 30 A.D. We also need to understand that the Jewish calendar was based on the moon instead of the sun. The months were determined by the new moons.

In order to determine when the month of Abib began in the year 30 A.D., the Nautical

Almanac Office of the Naval Observatory in Washington, D.C. was contacted. They were asked to make a careful study to determine the day of the week and month as well as the time of day that the new moon appeared between March 4 and April 10. With that knowledge, the first day of the month of Abib could be calculated. With that information, we could count fourteen days to the day of preparation, and fifteen days to the day of Passover.

The Nautical Almanac Office gave the following answer. They quoted a man named DeMorgan who was born in 1806 and died in 1871. For eighteen years he served as secretary of the Royal Astronomical Society of England. He had already conducted this study, and it was on record at the Nautical Almanac Office in Washington, D.C. DeMorgan determined that the new moon for A.D. 30 fell on March 22 at 7:00 P.M., Greenwich mean time. This is a quotation from W. Fredrick's book entitled "Infallible Proof." Greenwich, England, is located about 35 degrees west of Jerusalem. For every 15 degrees of longitude there is a change of one hour of time. Therefore, according to this astronomical data, the month of Abib in 30 A.D. began in Jerusalem at 9:20 P.M. on March 22.

It is important to remember that the Jewish day begins at sunset. By using this data, we can see that the fifteenth day of Abib, the Passover, fell on Thursday, April 6, 30 A.D. The day of preparation, when the paschal lambs were to be slain, was on Wednesday, the fourteenth day of Abib. Jesus died on Wednesday, the fourteenth day of Abib in the year 30 A.D.

Some people ask why it is so important to prove Jesus died on Wednesday instead of Friday. It is important because it is required for a fulfillment of Passover by Jesus Christ. Without it, Passover becomes just a religious ritual. But with Christ being the fulfillment of it, Passover becomes an illustrated prophetic message of the redemptive work Christ would perform. The Apostle Paul recognized that Christ was the fulfillment of Passover. In I Corinthians 5:7 he writes, "*Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For Christ our Passover is sacrificed for us.*" All the feasts of the Old Testament were prophetic illustrations of the coming work of the Messiah.

## **The Day and The Hour of Christ's Death:**

The Levitical law required the paschal lamb to be slain on the fourteenth day of the month of Abib. This day was called the day of preparation and preceded the day of the Passover Feast itself. The Passover began in the evening, which by Jewish time was the beginning of the fifteenth day.

For some this may be the first exposure to the reality that Jesus was not crucified on a Friday. Perhaps the greatest testimony to the error of the Friday observance of the crucifixion is the fact that Jesus told the Jews, who desired a sign, that no sign would be given to them except the sign of the prophet Jonah.

Matthew 12:38-40 records: *For as Jonas was three days and three nights in the whale's*

*belly; so shall the Son of man be three days and three nights in the heart of the earth."*

There is absolutely no way this sign could have been fulfilled if Jesus had been crucified on Friday and raised on Sunday. But we know that when giving a sign, Jesus would have been exact in His statement.

Recall the calculations of DeMorgan. He discovered that in 30 A.D., Passover fell on Thursday, the fifteenth day of Abib. This put the day of preparation on Wednesday, the fourteenth day of Abib. According to this astronomical data, that is when the crucifixion took place.

All four Gospels tell us that Christ was crucified on the day of preparation (Matthew 27:62; Mark 15:42; Luke 23:54; John 19:14). This was the day the Passover lamb was to be slain. Leviticus 25:5 states that the Passover lamb was to be slain on the fourteenth day of the month toward evening. This fourteenth day of Abib in 30 A.D., according to astronomers, occurred on Wednesday. Jesus died on the same day the paschal lamb was to be slain.

### **The Very Hour:**

Jesus also died at the very hour the lambs were to be slain. In the Hebrew text of Numbers 28:4 and Deuteronomy 16:4-6, we are told the Passover lamb was to be slain *"between the evenings."* Josephus, a noted Jewish historian, tells us that this phrase referred to the time from noon to sundown. He goes on to tell us that it was customary to slay the paschal lambs between the ninth and eleventh hours, which means between 3:00 P.M. and 5:00 P.M. The Gospel of Matthew states that the death of Christ was just after the ninth hour (3:00 PM) (Matthew 27:46-50). Therefore, according to astronomical data, and Scripture, Jesus was slain on Wednesday, the fourteenth day of Abib, just after the ninth hour, which was the precise hour the Passover lamb was to be slain.

### **What About Good Friday:**

Establishing Wednesday as the day of Christ's death creates a problem with the religious observance of Good Friday. Just how did "Good Friday" get started? There are several reasons why the crucifixion is traditionally thought to have been on Friday. The first reason is based on the word "Sabbath." The day following the crucifixion was a Sabbath day (Mark 14:42; Luke 23:54; John 19:31). It is common knowledge that the weekly Sabbath began on Friday evening at sundown (about 6:00 P.M.) and lasted till Saturday evening at sundown. However, perhaps less common is the knowledge that the Jewish feast days are also called Sabbaths (Leviticus 16:31; 23:24; 26:3; John 19:31).

There were actually three Sabbaths during the week of Unleavened Bread. In John 19:31, we are told that the Sabbath, which was the day after the crucifixion, was a high day. It was Passover. It was not the weekly Sabbath. This high day, Passover, began at sundown on Wednesday, the beginning of the fifteenth day of Abib, and lasted until sundown on Thursday. Then we have the weekly Sabbath which began at sundown on Friday and lasted until sundown on Saturday. The word "Sabbath" in Matthew 28:1 in

the Hebrew and Greek texts is in the plural. We are told, *“...but late of the Sabbaths, at the drawing on toward one of the Sabbaths...”* The phrase, *“but late of the Sabbaths,”* refers to Passover on Thursday and the weekly Sabbath on Saturday. The phrase, *“drawing on toward one of the Sabbaths,”* refers to Sunday, the first day of the week which was the Feast of First Fruits (Leviticus 23:11). Matthew makes clear reference to more than one Sabbath.

A second reason the crucifixion is traditionally placed on Friday has to do with the Roman Catholic Church. As they sent missionaries throughout Europe in the fifth and sixth centuries, they discovered that the heathen people worshiped a god named Odin. The sacred day for the worship of Odin was Friday. This Friday worship was so instilled in the people that the Catholic missionaries established Friday as a sacred day of worship, and set it up as the day of crucifixion.

However, to accept Friday instead of Wednesday as the day of crucifixion, destroys the fulfillment of Passover by Christ. It also denies the sign of the prophet Jonah. The only sign given to that generation required a Wednesday crucifixion. Jesus said he would be in the heart of the earth three days and three nights. He was specific. What kind of sign would it be if he only spent part of two nights and three days in the heart of the earth when he had specifically said three days and three nights? The sign of the prophet Jonas demands a Wednesday crucifixion! And we can go beyond that to say that a harmonization of all Scripture demands a Wednesday crucifixion.

Mark 16:1 states: *“And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might anoint him.”*

The phrase, *“had bought,”* comes from the Greek word *“aegorasan.”* It is an aorist tense. The aorist tense is a form of grammar in the Koine Greek which means a point of time. It should be translated *“bought.”* More accurately, the text should read, *“When the Sabbath was past the women bought spices...”*

Now look at Luke 23:56. In this passage we are told: *“And they returned, and prepared spices and ointments: and rested the Sabbath day according to the commandment.”* In harmonizing these two passages, we are told the women bought spices after the Sabbath (Mark 16:1). Then we are told they prepared the spices and rested on the Sabbath day according to the commandments (Luke 23:56). Which one made a mistake, Mark or Luke? Neither one did. This is God’s inerrant Word! The women waited until after the *“...Sabbath [Passover] was past...”* and bought spices and prepared them. Then they rested on the Sabbath day (the weekly Sabbath). Matthew tells us that after the Sabbaths (plural) at the dawning of another Sabbath they went to anoint the body of Jesus. All the Scriptures relating to the crucifixion harmonize perfectly when we learn about the plural Sabbaths during that week. Such harmonization of Scriptures demands a Wednesday crucifixion.

Further proof of a Wednesday crucifixion can be found in the Dead Sea Scrolls. A document referred to as Kumran Four Q, contains a calendar. That calendar places the

Lord's Last Supper with His disciples on Tuesday evening. That same night, Jesus is arrested in the Garden of Gethsemane. Then the next day, Wednesday, the fourteenth day of Abib, 30 A.D., at the prescribed hour for slaying the paschal lamb, he, as the Lamb of God, is slain. Thus, the Dead Sea Scrolls support a Wednesday crucifixion.

There is also an ancient Christian document called "Didascalia Apostolorum," which places the Last Supper on Tuesday evening. Some early writers of the first and second centuries tell us the Last Supper was on Tuesday. Eppiphaneas and Diktadias of Petua who died in 306 A.D., placed the Last Supper on Tuesday evening. These ancient writings also demand a Wednesday crucifixion.

In Daniel 9:25, we are told that 483 years will elapse from the time of Artaxerxes command to restore and build Jerusalem until the Messiah is "*cut off,*" an idiom meaning "*killed.*" Archeological discoveries have produced a document signed by Artaxerxes on the fourteenth day of the month of Abib, 483 years from the very day of the crucifixion of Christ. This document commands the Jews to go back and rebuild Jerusalem. Scripture tells us the test of a prophet is the accuracy of his prophecy. Daniel's prophecy demands a Wednesday crucifixion, because Daniel's prophecy was fulfilled to the very day.

There can be no doubt, for the serious student, that the crucifixion took place on Wednesday, the fourteenth day of Abib in the year 30 A.D. Affixing the day of Jesus' crucifixion to Wednesday breaks with religious tradition, but it is based on the Word of God, astronomical data, the Dead Sea Scrolls, and upon ancient writers. But more than that, it is required for Jesus Christ to become our Passover. The prophetic message of Passover was fulfilled that specific Wednesday, and Jesus Christ, God's paschal lamb, took upon Himself the sin of the world.

There are two other aspects of Passover we must examine. We need to see that the sacrificial lamb was judged and slain on behalf of those who offered it and that Jesus Christ was likewise judged and slain on our behalf. Isaiah 53:5-7 states: "*But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*"

This prophecy of Isaiah became reality in the crucifixion of Jesus Christ.

In Acts 8:32, we have an Isaiah 53:7 quotation from the Septuagint (the Greek translation of the Hebrew Old Testament). In the passage, Luke is speaking of the encounter between Philip and the Ethiopian eunuch. Philip used this passage from Isaiah to show the Eunuch that Jesus was the Messiah, the Lamb of God. Just as the Passover lamb became a substitute, so also did Jesus Christ become a sacrificial substitute in our place. He was judged in our stead. II Corinthians 5:21 tells us, "*For he*

*hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."*

Romans 8:1 says, *"There is therefore now no condemnation to them which are in Christ Jesus...."* In the King James Version this verse continues with *"who walk not after the flesh, but after the Spirit."* This phrase is not found in the older manuscripts but was a later addition, probably a copy error from verse 4. As a result of the substitutionary, sacrificial death of Jesus Christ, there is no condemnation to those who are in Him.

## **The Blood Token:**

It is important to see the significance of Jesus' blood in our redemption. Just as blood was a token down in Egypt, so also was the blood of Jesus. Exodus 12:12-13 says:

*"For I will pass through the land of Egypt this night, and will smite the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."*

Hebrews 9:11-15 says:

*"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*

I John 5:5-9 says:

*"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."*

Before continuing, clarification is in order. I believe that the Bible is the inerrant Word of God as it was originally written. However, we do not have any of the original autographs. Therefore, we must use the best copies we have available. The King James version of the Bible was translated from a group of manuscripts called "Textus Receptus," a phrase meaning "received by all." These manuscripts were the best we had available at the time of the translation but were dated about the tenth century. Since that time, however, more than five thousand manuscripts have been discovered. Some of these go back as far as the second century. Examination of these additional

manuscripts shows that part of verses 7 and 8 in I John were added to the older manuscripts at a later date.

With great reluctance I conceded to the authority of these older manuscripts because we lose a very strong support passage for the doctrine of the trinity. However, good scholarship requires the use of better manuscripts here. So let me make the clarification. Verses 7 and 8 should read: *“Because three there are the ones bearing witness, The spirit and the water and the blood, and the three in the one are.”* The water is a symbol of physical birth, the blood is a symbol of death. We are told, “this is he who came by water”--His birth, “and blood”--His death, even Jesus Christ. He came not by water only, but by water and the blood (by His birth and His death). And it is the Spirit that bears witness, because the Spirit is the truth.

Jesus Christ was the fulfillment of Passover. He fulfilled it in every minute detail. In Hebrews 10:1-10, we are told that the first testament has been replaced with a new testament that is founded on Jesus Christ.

There is one final thing we need to note concerning Passover. The Jews were to eat the flesh of the lamb. John 6:53-56 says: *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. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

The preceding is a picture of the eating of the paschal lamb. it speaks of the oneness we have with Christ as we enter into covenant with him through our faith. The flesh speaks of His life, while the blood speaks of His death. Symbolically, we portray eating that flesh (our dependency upon his sinless life) and drinking that blood (our dependency upon His sacrificial death) in the ritual of the Lord's Supper which serves as a memorial of our faith and reminds us of His new covenant until He comes again.

Jesus Christ is the fulfillment of Passover. He was the Lamb of God that came to take away the sin of the world. The paschal lamb was a picture, a shadow image, of he who was to come, Jesus Christ of Nazareth. Romans 3:23 tells us, *“All have sinned and come short of the glory of God.”* Romans 6:23 tells us, *“The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”* Passover was far more than a historical memorial of physical deliverance of a nation. it was an illustrated prophecy of the redemptive work of the coming Messiah, the one who would deliver man from bondage and slavery to sin. It found its fulfillment in our Lord Jesus Christ.

## **Conclusion:**

After the death and resurrection of Jesus Christ a new memorial was established--the new memorial is referred to as The Lord's Supper. As with Passover, the new memorial represents the substitutionary death of the innocent for the guilty and the resulting fellowship the believer has with a Holy God. In this memorial the

unfermented cup represents the shed blood of the Lamb of God and the unleavened bread represents His sinless life- both credited to the believer by grace through faith. As we eat this bread and drink this cup we celebrate our redemption.

*John 6:53-56 says: "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. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."*

The elements of this memorial do not become the flesh and the blood of Jesus Christ but are symbols of His life and His death. In John 6:63 Jesus went on to explain, "*..it is the spirit that quickeneth, the flesh profiteth nothing: the words I speak to unto you, they are spiritual and they are life.*" Eating is synonymous with accepting "*...for whosoever shall call upon the name of the Lord shall be saved....*" (Romans 10:13)

*"As often as we eat this bread and drink this cup we do celebrate the Lord's death until He comes again."*  
(I Corinthians 11:26)

**But it all begins at Salvation:**

- *For all have sinned and come short of the glory of God...*
- *The wages of sin is death, but the gift of God is eternal life...*
- *With the heart man believes unto righteousness...*
- *But with the mouth confession is made unto salvation...*
- *For whosoever shall call upon the name of the Lord shall be saved!*

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*  
(Romans 12:1)