

***EIGHT
OF THE MOST IMPORTANT DAYS
Which
BROUGHT SALVATION
TO MANKIND***

A SCRIPTURE STUDY

by

Len McMeikan

(Study # 4)

First Published August 2003

Revised Edition June 2020

Copyright © 2020 L. McMEIKAN

Permission is hereby granted to freely copy, and/or, redistribute
this study for non-commercial purposes, so long as this
condition is passed on with each copy. (Not to be sold for profit).

For alternative licensing, or modification, please contact the author, Len @ -
sandl.mcmeikan@yahoo.com.au

*All Scripture references and quotes used in this study are taken from the New King James Version of the Bible. Copyright ©
1982 by Thomas Nelson, Inc. Used by permission. All rights reserved*

INTRODUCTION

The following is an account of the 8 days from Christ's entry into Jerusalem when He was hailed as King, up to the resurrection Sunday.

The starting date for these events was set back in Neh. 2, and Dan. 9: 24-27. I will only briefly state that prophecy here.

The prophecy was for a period of seventy weeks, or literally 70 x 7, (or 490 years). The prophecy is in three groups. The first part 7 x 7s (or 49 years) concerned the Jews return from exile; the building of the temple, the city of Jerusalem and its walls. Then there was to be a period of 62 x 7, (or 434 years), at the end of which the Messiah the Prince would come. After which the Messiah would be cut off (crucified). This period totalled 483 years, and after that the Temple would be destroyed. The final section of seven years was put on hold due to the Jews rejection of their Messiah and will not commence until all the Gentiles that are to be saved, have been saved. (Rom. 11: 25, 26.) That seven year period will then start with the Rapture of the Church and the beginning of the Tribulation period on Earth. The commencement date of this prophecy is (the 1st. Nisan 445 B.C.) found in Neh. 2. & Dan. 9: 25,26. (The Hebrew month called Nisan is the first month of Spring.) From that date to the day Christ rode into Jerusalem on the 6th. April (10th Nisan) 32 A.D. was 483 Jewish years of 360 days each. Sir Robert Anderson QC after extensive research and assistance of the Astronomer Royal in London calculated that the 483 years of 360 days or 173,880 days commencing on the 1st. of Nisan 445 B.C. would culminate on 6th. April 32 A.D. (See also, Study # 1, page 7.) Nisan is the first month of Spring. – Aviv (spelt Abib in most Bibles) is the season of Spring.

All four Gospels contain accounts of the following days. Matthew, Luke & John bring out various points as they witnessed them but mostly without attention to chronological sequence. Mark, however tries to keep everything in chronological order.

Note: The following study uses the Biblical day which starts at sunset, and concludes at sunset the following day. So bear in mind, each day commences with what would be the evening of the previous day in our time.

THE 8 DAYS

**Sunday 10th. Nisan (6pm Sat. to 6pm Sund.)
06/04/32 A.D.**

This is the day that a Lamb without blemish is to be set aside for the Passover. - Exod. 12: 1-3.

Jesus obtains a colt. Mark 11: 1-7.

Christ rides into Jerusalem as King. - Matt. 21: 1-11. Mark 11: 8-10. Luke 19: 28-40

In fulfilment of, - Zech. 9: 9. The same way Solomon was made King in, - 1 Kings 1: 38-48. - By this act Jesus sets Himself aside as the sacrificial Lamb of God.

Weeps over Jerusalem. - Luke 19: 41-44.

Looked around the Temple, then as it was late in the day, He then retires with the disciples to Bethany for the night. Mark 11: 11.

Monday 11th. Nisan (6pm Sund. to 6pm Mond.)
07/04/32 A.D.

On Christ's way back from Bethany to Jerusalem He curses the fruitless fig tree, as a lesson to the disciples.

Matt. 21: 18-22. Mark 11: 12-14.

He enters the Temple and cleanses it. Matt. 21:12-14. - Children call Him "Son of David". Matt. 21: 15,16. Mark 11:15-17.

Taught daily in Temple - Luke 19: 47-49 & 21: 37, 38.

Two days before the Passover the spiritual leaders plot to kill Him. - Matt. 26: 1-5. Mark 11:18. Luke 22: 1-2.

Jesus & Disciples retire to Bethany for the night. Mark 11: 19.

Tuesday 12th. Nisan (6pm Mond. to 6pm Tues.)
08/04/32 A.D.

On return to Jerusalem Jesus expounds the lesson of the fig tree to the 12. Mark 11: 20-26.

Mark 11: 27, to 12:12.

He condemns the Scribes and Pharisees. - Matt. 23: 1-7., and preached and taught in parables. - Matt. 23: 1-36. Mark 11: 27 to 12:40.

Lesson of the widow's two mites. Mark 12: 41- 44.

Christ laments over Jerusalem, teaches in the Temple, and tells them that their house is being left desolate and then went out and sat on the Mount of Olives opposite the Temple.

Predicts destruction of the Temple. Matt.24: 1,2. Mark 13:1,2.

Sat on Mount of Olives Teaching. Matt. 24: 3 to 25: 46. Mark 13: 3-37. , and taught the 12 about the End Times.

Jesus & Disciples return to Bethany for the night.

At Bethany; Woman anoints Jesus's feet. - Matt. 26: 6-13. Mark 14:3-9.

Wed. 13th. Nisan (6pm Tues. to 6pm Wed.)
09/04/32 A.D.
Passover Preparation Day

Jesus still in Bethany.

After two days of teaching in the Temple it was now the Passover/ Feast of Unleavened Bread Preparation Day.

The Spiritual Leaders again conspire to kill Jesus. Mark 14:1, 2. (Passover commences at twilight, the end of this day.)

At the house of Simon the leper, a woman anoints Jesus with fragrant oil. Mark 14: 3-9. Matt. 26: 6-13.

While still at Bethany, Jesus gives Passover directions to disciples. - Matt. 26:17. Mark 14: 12- 21. Luke 22: 7-13. Jesus sends Peter & John to arrange a large Upper Room in Jerusalem where they could all meet to share the Feast of Passover/Unleavened bread.

Thur. 14th. Nisan (6pm Wed. to 6pm Thur.)

**10/04/32 A.D.
Feast of Passover**

The Passover commences at twilight, which begins the 14th of Nisan, (Wednesday evening our time) and concludes the evening of the 21st. Nisan. - Exod. 12: 1-28. / Deut. 16:1-8 / Lev. 23: 5. The whole of this first night is to be treated as "Holy". Exod. 12:42.

In the evening (Commencement of 14th Nisan) Jesus eats the Pascal Lamb Passover with His disciples, and at its conclusion institutes the 'Communion', as we now know it. - Matt. 26: 17-30.

Mark 14: 17-26. Luke 22: 7-20.

Judas approaches the Spiritual Leaders with a plan to betray Christ. - Matt. 26: 14-16.

Mark 14:10-11. After Christ shared the Passover, He and the disciples proceeded to the Garden of Gethsemane (a small olive grove on the Mount of Olives), where He was betrayed by Judas, (probably about midnight) and before sunrise Thursday the 14th was arrested and tried immediately. - Matt. 26: 36 to 27: 61. Mark 14:27 to 15:20. John 18: 1 to 19:16. , and was subsequently crucified at 9am that Thursday morning.

Mark 15 reads; ¹*Immediately, in the morning, the chief priests held a consultation with the elders and scribes and the whole council; and they bound Jesus, led Him away, and delivered Him to Pilate.* ²*Then Pilate asked Him, "Are You the King of the Jews?" He answered and said to him, "It is as you say."* ³*And the chief priests accused Him of many things, but He answered nothing.* ⁴*Then Pilate asked Him again, saying, "Do You answer nothing? See how many things they testify against You!"* ⁵*But Jesus still answered nothing, so that Pilate marveled.* ⁶*Now at the feast he was accustomed to releasing one prisoner to them, whomever they requested.* ⁷*And there was one named Barabbas, who was chained with his fellow rebels; they had committed murder in the rebellion.* ⁸*Then the multitude, crying aloud, began to ask him to do just as he had always done for them.* ⁹*But Pilate answered them, saying, "Do you want me to release to you the King of the Jews?"* ¹⁰*For he knew that the chief priests had handed Him over because of envy.* ¹¹*But the chief priests stirred up the crowd, so that he should rather release Barabbas to them.* ¹²*Pilate answered and said to them again, "What then do you want me to do with Him whom you call the King of the Jews?"* ¹³*So they cried out again, "Crucify Him!"* ¹⁴*Then Pilate said to them, "Why, what evil has He done?" But they cried out all the more, "Crucify Him!"* ¹⁵*So Pilate, wanting to gratify the crowd, released Barabbas to them; and he delivered Jesus, after he had scourged Him, to be crucified.* ¹⁶*Then the soldiers led Him away into the hall called Praetorium, and they called together the whole garrison.* ¹⁷*And they clothed Him with purple; and they twisted a crown of thorns, put it on His head,* ¹⁸*and began to salute Him, "Hail, King of the Jews!"* ¹⁹*Then they struck Him on the head with a reed and spat on Him; and bowing the knee, they worshiped Him.* ²⁰*And when they had mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him.* ²¹*Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross.* ²²*And they brought Him to the place Golgotha, which is translated, Place of a Skull.* ²³*Then they gave Him wine mingled with myrrh to drink, but He did not take it.* ²⁴*And when they crucified Him, they divided His garments, casting lots for them to determine what every man should take.* ²⁵*Now it was the third hour, and they crucified Him.* ²⁶*And the inscription of His accusation was written above: THE KING OF THE JEWS.* ²⁷*With Him they also crucified two robbers, one on His right and the other on His left.* ²⁸*So the Scripture was fulfilled which says, "And He was numbered with the transgressors."* ²⁹*And those who passed by blasphemed Him, wagging their heads and saying, "Aha! You who destroy the temple and build it in three days,* ³⁰*save Yourself, and come down from the cross!"* ³¹*Likewise the chief priests also, mocking among themselves with the scribes, said, "He saved others; Himself He cannot save."* ³²*Let the Christ, the King of Israel, descend now from the cross, that we may see and believe." Even those who were crucified with Him reviled Him.* ³³*Now when the sixth hour had come, there was darkness over the whole land until the ninth hour.* ³⁴*And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi,*

Eloi, lama sabachthani?" which is translated, "My God, My God, why have You forsaken Me?"³⁵Some of those who stood by, when they heard that, said, "Look, He is calling for Elijah!"³⁶Then someone ran and filled a sponge full of sour wine, put it on a reed, and offered it to Him to drink, saying, "Let Him alone; let us see if Elijah will come to take Him down."³⁷And Jesus cried out with a loud voice, and breathed His last.³⁸Then the veil of the temple was torn in two from top to bottom.³⁹So when the centurion, who stood opposite Him, saw that He cried out like this and breathed His last, he said, "Truly this Man was the Son of God!"⁴⁰There were also women looking on from afar, among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome,⁴¹who also followed Him and ministered to Him when He was in Galilee, and many other women who came up with Him to Jerusalem. ⁴²Now when evening had come, because it was the Preparation Day, that is, the day before the Sabbath,⁴³Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus.⁴⁴Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time.⁴⁵So when he found out from the centurion, he granted the body to Joseph.⁴⁶Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb.⁴⁷And Mary Magdalene and Mary the mother of Joses observed where He was laid.

Read also, Matt.26:17 to 27:66. Luke 22:7 to 23:56. John 19: 12-42

Jesus crucified at 9am (Third hour Hebrew time) . Mark 15:24,25.

Darkness, noon to 3pm. (Sixth to ninth hour Hebrew time.) Mat. 27: 45,46. - Mark 15: 33-36. - Luke 23:44-49.

Jesus dies at 3pm, or shortly after. Mark 15: 34-41.

He is buried in Joseph's tomb at evening. Mark: 15: 42-47.

By Law a body is not allowed to remain on a tree overnight. Deut. 21; 22,23.

This was made even more important due to it being only 3 hours to the beginning of the commencement of the High Day Sabbath.

Fri. 15th. Nisan (6pm Thur. to 6pm Fri.)

11/04/32.A.D.

Feast of Unleavened Bread.- Lev. 23:6-8

Also called A High Day Sabbath which follows Passover.- Also Sabbath Preparation Day.

No work on this day.

Weekly Sabbath commences at twilight at end of this day. -

In the evening, just before the commencement of the High Day Sabbath, (Thursday evening, our time) Joseph of Arimathea obtains permission to take Jesus body and place it in a new tomb. Mark 15: 42- 47.

John 19:31 reads; *"Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away."*

He was wrapped hastily in linen, and placed in a tomb at twilight (Thursday evening our time), - John 19: 38-42.

Watched by the women. - Mat. 27: 57-61. Luke 23: 50-56 Mark 15:47.

Luke 23: 53-56 reads; *Then he took it down, wrapped it in linen, and laid it in a tomb that was hewn out of the rock, where no one had ever lain before. That day was the Preparation, and the Sabbath drew near. And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid. Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.*

Jesus's spirit had been in Sheol for three hours (Thursday) before his body was placed in the tomb at the commencement of Friday. -- Women rest Friday as per Law.

Sat. 16th. Nisan (6pm Fri. to 6pm Sat.)
12/04/32 A.D.
Weekly Sabbath

No work allowed other than domestic. - Lev. 23: 4-8.

Chief priests place guard on tomb, day after Preparation Day. - Mat. 27: 62-66.

Women rest as per. Sabbath Law.

Sun. 17th. Nisan (6pm Sat. to 6pm Sun.)
13/04/32 A.D.
Resurrection Sunday.

Feast of Sheaf of First Fruits. - Lev. 23: 9-12. - 1 Cor. 5: 7, 8. - 1 Cor. 15: 20.

Just before sunrise, while still dark. (Probably about 5 a.m.) Angel removes stone from tomb.
 Christ, The First Fruit arose.

Guards flee. - Women arrive (probably about 6.00 a.m.), to complete the embalming. Find tomb empty. Angel speaks to women, & then Christ speaks to Mary. Mary tells disciples,

‘Christ is risen.’ - Mark 16: John 20:

He is seen by women who then take the news to the doubting disciples. Mark 16: 1-11.

He appears to two disciples on the road. Mark 16: 12,13.

He appears to the eleven disciples & commissions them to preach the Word. Mark 16: 14-18.

Jesus received up to the Father. Mark 16:19,20.

He did it for us; - John 3: 16-18. - Rom. 3: 22-26. - 1 Cor. 15: 3-4. - 1 Tim. 1:15. - 1 John 1: 7-10.

RESURRECTION SUNDAY

A More Detailed Account

The events of the Resurrection Sunday as recorded in the four Gospels can cause confusion; This is due in part to;

- (a) Only Mark sticks mostly to the chronological sequence of events.
- (b) The people involved and those that related these events were at that time confused, bewildered, and excited. - However, by putting all these accounts side by side it is possible to obtain a fairly accurate picture of what transpired.

1. Christ arose, early Sunday morning, while it was still dark, just before sunrise (about 5am), after the angel had rolled the stone away. (Mat. 28: 2, 3. Mark 16:9.)
2. The guards panicked, (Matt 28: 4.), and fled, reporting the events to the Chief Priests. The priests gave them a bribe, telling them to make it known that Jesus's disciples had stolen His body. (Mat. 28: 11-15).
3. A number of women, including, Mary Magdalene, Mary the mother of James, Joanna the wife of Herod's steward, Susanna, Salome, and other women, arrive with spices at the tomb just after sunrise. Probably around 5.30 to 6am, for the purpose of completing the embalming process. (Mat. 28: 1. Mark 16: 1- 2. Luke 8:2, 3. Luke 24: 1-3. John 20:1).
4. They find no guards, the stone rolled away, and the tomb empty. Bewildered and confused some leave. (Luke 24: 2 -12. John 20: 1-3).
Mary Magdalene and others enter the tomb. (Mark 16; 2 – 8.) Two angels appear to them in the tomb and tell them "Christ is risen", and instruct them to take the news to the disciples.
5. Mary Magdalene and other women went to tell the disciples and met Peter & John, who then returned with the women to the tomb. Peter and John inspect and leave. They then all left again to tell the other disciples while Mary lingered at the tomb. (John 20: 1-11).
6. Jesus then appeared to Mary. (Mat. 28: 5-10. John 20: 11-18. Mark 16: 9-11).
Mary Magdalene then rushes to join the others, which had gone on to tell the disciples "**Christ is risen**". At about the same time the guards are reporting to their superiors. This would probably be somewhere between 7 and 8am. This would have given the guards about 2 to 3 hours to compose themselves, get their story right, and report.
(Luke 24: 9-12. Matt. 28: 5-15).
7. Jesus then appeared to all the women as they travelled, and encouraged them.
(Matt 28: 5 - 10.)
8. Jesus appears to Cleopas and another disciple on the road to Emmaus that afternoon.
(Luke 24: 13-33. Mark 16: 12- 13.)
9. He appears to the disciples and others that evening. – The Lord then ascended to Heaven.
(Mark 16: 14-19. Luke 24: 33-53. John 20: 19-31).

Many think Jesus was crucified on a Friday but the following scriptures show that He was in the grave 3 days 3 nights Matt,12:40 & that He rose on the 3rd. day Mark 10:34. A Friday crucifixion would make it 2 days & nights, not 3.

THREE DAYS & NIGHTS

The three days and nights; refers to the time the **spirit** of Jesus was in Sheol (Hades) & His body in the tomb.

Matt 12:40 reads; *"For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be **three days and three nights in the heart of the earth.**"*

The heart of the earth is a term used for **Sheol**, where Paradise was until Jesus's resurrection. This reference is to the **spirit of Jesus** which went straight to Paradise at 3pm on the Thursday taking with Him the repentant thief. Luke 23:43.- reads; "And Jesus said to him, *"Assuredly, I say to you,*

today you will be with Me in Paradise."

It was there He proclaimed His victory over sin and death to the believers and readied them for the removal of Paradise to the Heavens at His resurrection.

Ephe. 4:8-10 reads; *"Therefore He says: "When He ascended on high, He led captivity captive, And gave gifts to men (Now this, "He ascended" --- what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.)"*

He also in the Torments division of Sheol there proclaimed His victory to the lost that would have to wait there till the final judgement.

The times for the three days and nights need to be taken from when the spirit of Jesus entered Paradise in Sheol, and not from the time of the burial of His body.

The three days and nights, refers to Jesus's Spirit, which went straight to the paradise division of Sheol at His death, where He proclaimed His victory over sin and death.

THE THREE DAYS

The days were; when the spirit of Jesus was in the Paradise division of Sheol from around 3pm Thursday, (3pm to 6pm) then all day Friday (6am Fri. to 6pm Fri. night) and Saturday (6am Sat. to 6pm Sat. night), this accounts for the 3 days.

THE THREE NIGHTS

The nights were; 6pm Thursday night to 6am Friday morning. - 6pm Friday night To 6am Sat. Morn.- and 6pm Saturday night to just before sunrise Sunday morning.

RISING ON THE THIRD DAY

The rising on the 3rd. day of Mark 10:34. – reads; *"and they will mock Him, and scourge Him, and spit on Him, and kill Him. And the third day He will rise again."* – 1 Cori. 15:4 reads *"and that He was buried, and that He rose again the third day according to the Scriptures"*.

This reference is to the time the body of Jesus was in the grave (tomb) for two days and rising on the third.

Jesus's body was placed in the grave at twilight Friday (Thursday evening our time). The references to the third day do not mention nights. The "days" therefore include day & night. The body of Jesus was in the grave 6pm Thurs evening to 6pm Fri. evening- then 6pm Fri. evening to 6pm Sat. evening – then 6pm Sat. evening to just before sunrise Sunday morning.

Remember Sunday commences at twilight Saturday, and the Jews count part of a day as a day.

We think in terms of Jesus rising on Sunday, but in Jewish time Jesus rose while it was still Saturday.

The Gospels were written, primarily to & for the Jews, so we need to look at their understanding of what was meant.

In Jewish time, the day period starts and finishes at Sunset to Sunset the following day. However, then as now with us, a part of a day can also be reckoned as a full day, i.e. when a person says he spent the day at the football, or a day shopping, he is not referring to a full 24hr. period.

Jesus spirit entered Paradise at His death shortly after 3pm. Thurs. 14th. Nisan. (Mat. 27:46.

Luke 23: 42-46.), and His body was buried at the beginning of Friday Jewish time. (Twilight Thursday our reckoning). - Because Friday was a High Day Sabbath, the women could not finish the embalming process and so had to wait until the Sunday morning to complete it. Jesus rose just before dawn while it was still dark on the Sunday.

It all happened because God the Father loves us and did not want anyone to suffer because of sin, so He sent His son to pay the price for our sins. - God's son, Jesus Christ, out of His love for us, willingly died in our place. All we have to do is accept the gift of God's love, and give our lives to Him. Then by the grace of God, we will have eternal life.

John 3; 16-18 reads

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

The original Passover of Exod. 12 was not just about the deliverance of Israel from the bondage of Egypt, but was also a type of the deliverance from sin of all who believe in Him. (Egypt is used in Scripture as a type of sin)

The sign of the blood on the door frames meant that those who sheltered behind it were spared from Gods wrath.

We need to note here that it was not an angel of death which passed over Egypt, as some state. In fact there is no mention anywhere in the Bible about an angel of death. Read the passage and you will see that it was God himself whom hovered over Egypt and delivered judgement and punishment that night.

Placing the sign of the blood of the lamb on the entrance to their dwellings equates to the placing of the sign of the blood of the Lamb of God on our hearts and minds, for when God sees it He spares us from judgement and passes over us. It was a forerunner, Preview, type of Jesus's sacrifice and accomplishment on the cross of Calvary.

There were a great number of Old Testament prophecies **literally fulfilled** by Jesus Christ at his first advent. Here are just a few of them.

Prophecy	Text	Fulfilled
Born in Bethlehem	Mic. 5: 2.	Luke 2:11
Born of a Virgin	Isa. 7:14. & 9: 6-7.	Mat. 1:18-25
A Nazarene	Isa. 11: 1	Mat. 2: 23.
Entry into Jerusalem	Zech. 9:9	Mat.21: 1-11
The suffering of Jesus	Isa. 53.	Mat. 27.
Crucifixion events	Psm. 22: 1-18	Mat. 27
Resurrection	Psm. 16: 10, 11.	Mat. 28: 5, 6.
Son of God	Psm. 2: 7	Heb. 5: 2.
Prophet	Deut. 18: 15-19	Acts. 3:22, 23.
Priest	Psm. 110: 4.	Heb.7: 17-21.
King	Psm. 45: 6, 7.	Heb. 1: 8, 9.

Just as these prophecies were literally fulfilled, so all the future prophecies will also be literally fulfilled.

COMMUNION

Also known as, LORD's Supper, The Eucharist & The Mass.

The Passover & the Communion are types of Jesus's willing sacrificial death & resurrection.

Jesus on the night he was betrayed and while celebrating Passover instituted what we now call Communion. In doing so he revealed to the disciples the deeper meaning of the Passover emblems.

The Bread.

Jesus showed them that the unleavened bread represented, (was a type of) His body as it was sacrificed for us. Leaven throughout the Bible is used as a type of sin. So the bread being unleavened speaks of the body of Jesus being free from sin. He being without sin, on the cross became sin for us. He was given a mock trial, beaten, a crown of thorns pressed into his scalp, lashed, spat upon, humiliated, crucified. – Sinless, He endured it for us. When we partake we should think upon the emblems meaning. Think upon the sinless Jesus, loving and willing, sacrificial suffering and death for us.

In Mark 7:13, and other places, the Scriptures are referred to as The Word of God.

Then in ,John 1:1. we read;

In the beginning was the Word, and the Word was with God, and the Word was God.

In John 6:35. Jesus refers to Himself as the “*Bread of life*”.

This identifies Jesus as God, the Word of God, and the Bread of Life. Jesus is the Spiritual Word of God and has left us with the written Word of God. - Just as we partake of the bread at Communion and chew upon it, we should also chew upon (study & meditate upon) the written Word given as bread for our souls, allowing it to become a very real part of our being.

As He instituted the use of unleavened bread, perhaps it can be seen as an insult to Him for churches to use leavened bread in place of the unleavened. It's a bit like saying Jesus's body was contaminated with sin.

The Wine.

There is some debate about whether or not the wine: (fruit of the vine. Matt. 26:29 & Mark 14:25) should be alcoholic. – Some say that because the bread was unleavened, the wine should be non- alcoholic. Well nowhere in the Bible are we actually informed as to whether or not the Passover wine was alcoholic. I believe that if this was important, we would have been advised. Also, the scriptures never use alcohol as a type of sin. The sin associated with alcohol is not the alcohol itself, but rather the excess consumption of it, but we are also told in the Bible that the excess consumption of food is also sinful. – Today when Jews celebrate Passover they use alcoholic wine. This of course is not proof that it was always the case. By the way, 1 Tim. 5:23 reads;

*“No longer drink only water, but use **a little** wine for your stomach's sake and your frequent infirmities”.* This is an obvious reference to alcoholic wine, as non-alcoholic would be of little use as a medicine. Some people unfortunately are unable to take even a small sip of alcohol without losing control. For them the communion wine should be non- alcoholic. Other than that I believe that the alcohol content is not important, just so long as it is the “fruit of the vine” i.e. from grapes and not the use of other juice substitutes. – The wine speaks to us of the shed blood of Jesus and when we partake we should think upon what Jesus suffered in the shedding of his blood, which alone has the power to cleanse us from sin.

Hebrews 9:22 reads,

And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.

Jesus said in; 1 Corin. 11; 25, 26,

In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me, For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes".

The cup is the new covenant or testament written in His blood.

The bread represents His body sacrificed for us.

As often as we partake of the emblems we remember & proclaim His suffering, death, and victorious resurrection until he returns. Are you longing for and praying for His return? For we should pray for His return when we take communion.

The Scriptures say "As often as you partake". No set time here. – The Passover is an annual event, but it is really a forerunner of Jesus sacrifice. – "as often" could mean daily, but we know the old saying "Familiarity breeds contempt", well in this case not contempt, but perhaps a sort of indifference. So we need to be careful that Communion does not just become another meaningless tradition. –

Most denominations have adopted celebrating Communion once or twice a month and that seems to work well. – The main thing is that we never lose sight of its meaning.

I believe the manner of how the Communion elements should be served to the congregation is up to the individual church.

There is nothing magical about Communion; it is simply a remembrance, a commemoration service in honour of Jesus Christ's sacrifice & victory. Partaking of Communion cannot save anyone or cleanse their sins or somehow make a person a Christian. **However, partaking without putting oneself right with God can bring condemnation.** So, we must beware that we do not partake with un-repented and un-confessed (to God) sin in our life, for 1 Corin. 11:27-31 reads;

*"Therefore whoever eats this bread or drinks this cup of the Lord in an **unworthy** manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an **unworthy** manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged".*

We need, before partaking to search our hearts and there and then put ourselves into a right relationship with God.

This and other studies by the same author
are freely available @
<https://freebiblesubjectstudies.yolasite.com>

END