

## **Passover Symbols of the New Covenant**

### **April 3, 2010**

It has been a little over 10 years since I last addressed the symbols of the New Covenant Passover, which Christ instituted the night prior to His death. We covered them in a study entitled “Baptisms of God” back in March of 2000. My thoughts have been focusing on writing this article and addressing this subject anew since this past Passover service the other day.

There was a time, many years ago, when I belonged to a church organization. That organization had doctrinal paths it required its members to comply with and follow. Of course that could be said of most every other religious organization. If you want to play in our sandbox you need to play by our rules and as we direct you. When we allow such lordship to come between ourselves and our Savior and Head of the body we separate ourselves from His direction and allow a benefactor of sorts to come between us. Christ often teaches us that such behavior and relationships are not conducive to being a member of His body. Organizations of men which attempt to have dominion over our faith and thus our actions in Christ are to be avoided.

I remember well my first Passover service in that organization. It always followed the same routine year after year. We were cautioned to refrain from communicating with one another before, during, and after it. To smile at another was not acceptable behavior for this was a somber event. As time went on I would often think to myself how disturbing such somber conduct must have been to our Lord. Yes it is true we were sad that our Lord and Savior was required to die for our sins and not His for He had none, but I use to think of how happy and blessed I am for Him doing so. That was exhilarating to me! He died once for my sins and I mourned once for Him doing so but now I wish to acknowledge His death for the very purpose He undertook it for and not focus on the gruesomeness of it. His death resulted in my opportunity for forgiveness and life. That is something to be very happy about and that is the way He wants us to function.

Jesus the Christ is my Savior in spite of myself and the stupid things I continue to do at times. He is also my spiritual husband whom I have been betrothed to. That applies to every one of us who are called to be a member of His body. He has opened our minds to understandings that most human beings have never experienced. Just think, we have been called by the Father (John 6:44, 65). The Father calls us to His son. That is a very, very special thing to happen in the life of a human being. The Father decides who will be a candidate for marriage to His son and thus be trained as to how to function in those responsibilities in the household of God. That phase of the plan of salvation and the building of the God family is rehearsed each year with the keeping of Passover, days of Unleavened Bread, and the feast of Pentecost. The symbolism and meaning of each is truly awesome in scope.

The Father and the Son are in place in the household of God, and after the pattern of creation we see a bride being called and chosen to occupy the next function in the family structure. Christ had to suffer to qualify to occupy His function in the family and so does the bride as well. Being the bride is not an easy role to qualify for. Scriptures remind us of this when we read them and understand the pattern of such things. “Many are called but few chosen” should resonate in our minds. God implies no threat here when stating

such things but rather makes it clear it is difficult to qualify for because of the awesome responsibilities it will entail. It is not talking about salvation for that is a gift, which God will offer to all mankind at one time or another. That “gift” is not being offered to “all” at this time and in this phase of the plan. Everything has its time and place. The biblical pattern clearly shows us that if someone who is called by the Father at this time is not chosen to be part of the bride of Christ they are not to suffer any shame or take it as a possible loss of salvation. In Proverbs 31:10-31 we are given the resume of the bride of Christ. It is a very difficult task to perform. In verse 29 we are told that, “Many daughters have done well, but you excel them all.” Oh yes there are definitely qualifying standards which are to be met to occupy the function of the bride, the wife, the mother in the household of God. But notice how God looks upon those who do not make the cut. These other daughters have done well! That is not something to be ashamed of but rather encouraged by. The pattern of all this is embedded throughout the bible; here a little, there a little, precept upon precept, precept upon precept, line upon line.

For those who are called of the Father are called to a very specific road to walk. It is well defined when we are allowed to understand it as we are drawn near to our Savior. It is a difficult path, which goes contrary to this world secularly and spiritually. It is not defined or illuminated in the trappings of mans governments or religions. Those are just some of the reasons why we are instructed that many are called and few chosen.

The plan of salvation and the building of the family is rehearsed each year in the keeping of the annual holy days or feasts of the Lord which are actually appointed times of meeting. They were given to us as annual reminders of that plan so we could keep focused on our part in it and our relationship with God. This plan starts off with the keeping of Passover and the events and responsibilities leading up to it.

Scriptures clearly tell us the Passover of the Lord is kept during the 14<sup>th</sup> of the first month, which is Abib. It is to be kept with all its ordinances in that day as Lev 23: 37 instructs us. “These are the feasts of the Lord which you shall proclaim to be holy convocations, to offer an offering made by fire to the Lord, a burnt offering and a grain offering, a sacrifice and drink offerings, **everything on its day.**” Since God clearly states the Passover of the Lord is to be kept in the 14<sup>th</sup> day of the first month throughout the scriptures then that means everything associated with it is to happen in that 24 hour day starting from sunset on the end of the 13<sup>th</sup> to sunset at the end of the 14<sup>th</sup>. That is a biblical day. Many years ago I put together a very lengthy study on this subject of the Passover of the Lord and it is available on the web site as well as in tape version so I will not be addressing a lot of historical/scriptural facts about it in this study. They are already in print. However I will be focusing on many biblical and scriptural facts about the symbols we have been given to keep the Passover of the Lord under the New Covenant commands. Christ has made it abundantly clear that He desires His bride to be following them as He instituted them. We are not to add to or take away from them.

We will be covering a lot of ground on the symbol of foot washing as part of our responsibilities of keeping the Passover of this New Covenant in a worthy manner. So many today misunderstand its primary intent. It is an annual gift given to the body of Christ, which rejuvenates our relationship in Christ’s body as well as with the Father. It is a crucial understanding as to our relationship with our Husband.

Lets first establish some very simple biblical facts about ourselves.

1 Corinthians 1:26-31. "For you see your calling brethren, that not many wise according to the flesh, not many mighty, not many noble are called. But God has chosen (to be called) the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty, and the base things of the world and the things which are despised God has chosen (to be called), and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence. But of Him you are in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, that as it is written, he who glories let him glory in the Lord."

Lets give this a little thought here. Should there be any reason after reading this that someone would doubt the fact that God says, "Many are called but few chosen"? It would seem the Father has stacked the deck against Himself and the successful outcome of His plan. Look at those who are called. Not wise, not mighty, not noble, foolish, weak, base, and nothing.

We need to understand who we are and where we came from. Scriptures reveal to us that out of the many that are called only 144,000 will be chosen by Christ to be His bride. That certainly speaks volumes and certainly consists of just a "few" in context of the number who are actually called over the millennia. Brethren it is a tough field to plow without the assistance of being yoked to Christ. We need to read the scriptures and believe them to get the hope we need to do so. He confirms to us that He will help us to grow far beyond being foolish, weak, base, and unwise to the extent that our growth will put to shame the things which are mighty, noble, and wise.

Some have asked how in the world can He accomplish such a task with me?

I don't have to go beyond myself to understand what weak and base and foolish represented. My life's actions prior to conversion, and to some extent afterwards are a dictionary definition of them.

The answer to the question however is found in the understanding of the plan of salvation and the doctrines of God. God instructs us that we are to grow in the grace and knowledge of our Lord Jesus Christ. Here in verse 30 we are told, "But in Him you are in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption."

### **Thank you Father!**

The Father and the Son have set a plan and a way in place for us in which we can leave our pasts behind and grow into a very different person who can gain wisdom, understand right from wrong, and be set apart, sanctified, through Jesus Christ.

To understand this lets take it from the beginning. The journey starts when we are called by the Father. We need not ask why for we just read the reason. To postulate on why after that, would reek of false humility. We were clearly told we were nothing to boast about so lets get over it. When we are called by the Father we are drawn to His son for a purpose. The Son will evaluate if we are going to be a compatible helpmate for Himself for the rest of eternity. Not a thing to be unsure of is it. Christ will use His powers and abilities through His spirit to assist us in the necessary training and growth, to either accomplish the task or not. We begin to understand simple truths we never understood before. We gain a basic understanding of what is right and wrong according to God and not men. He leads us to living waters. We gain a deeper understanding about our present actions and those we have walked in. This understanding leads us to see our errors and

we are grieved with what we have done. We come to understand that our past actions required the death of our new friend. We wish to change from them and ask God to forgive us and help us to change, to become a good son or daughter of the Father and a loyal and trustworthy partner for the Son. We want to grow in Him, and through Him glorify our Fathers name. Yes we come to repentance, true repentance, before God. We are now ready for the process to continue and ready for the commitment of our lives. Peter sums it up in Acts 2:38-39.

“Then Peter said to them, repent and let everyone of you be baptized in the name of Jesus Christ for the remission (forgiveness) of sins; and you shall receive the gift of the holy spirit. For the promise is to you and to your children (descendants) and to all who are afar off, as many as the Lord our God will call.”

The process of being called first leads to repentance. Then comes baptism into the name of Jesus Christ and the forgiveness of sins. Then we are given Gods holy spirit to help us grow in grace and knowledge. Yes we are now ready to grow in the things of God. Many who read these verses contain their thoughts to what is said in verse 38 and overlook verse 39. This entire process is only applied to those whom are called. God is not calling everyone at this time in the plan. That is not a misprint! This part of the plan of salvation has a very specifically defined purpose and it is not for everyone. It is for the purpose of the Father drawing candidates close to His son so He, the Son, can select or choose a bride from them. The bride must be in place in the household before the family can grow larger after the pattern of creation. We will see from Christ’s own words that it is not for “all” at this time. Once again I reiterate that many are called but few chosen does not refer to salvation.

Lets take a look at the first or initial “ordinance” in the journey of the bride. It is called baptism. The word for baptized in verse 38 is a Greek word, baptizo #907 in the Strongs Concordance. It simply means to “baptize as in the ordinance.” It is a verb and references dipping in completely. It is used in the New Covenant Scriptures of the act of baptism and of washing. We will see the two are inseparable functions in the life of one who is called and converted to the way of God at this time.

At baptism we are washed clean of our past sins if we have truly repented. We die to them as we are submerged into the symbolic watery grave. It is the blood of Christ applied to us at that time which allows us to be forgiven. Now does that mean at that point we become wise, mighty, and noble? Absolutely not! This is only the point at which we have become a clean vessel and are able to host the spirit of God. Christ made that all possible. We are then infants in the Lord, babes in Christ. We are inexperienced in Gods way and not able to stand on our own two feet spiritually speaking. We need a lot of the milk of the word to strengthen us. We are also in need of a sanctuary to be able to grow in. The great ones of the organizations try to convince us that they are that sanctuary. The true sanctuary is the body of Christ, which He is the head of. We are not to look for an earthly sanctuary for His purpose is not of flesh and blood. Other members of the body are to tend to us, to help us to grow so we can get beyond the use of just the milk of the word. Yes they help us to grow to the fullness and stature of Christ.

We are to be aware that there are many pitfalls in the process, which are described in the parable of the sower and its subsequent explanation by Christ. Many have started the race and many of have failed to finish it.

In Acts 22:16 we read, “And now why are you waiting? Arise and be baptized (#907 baptizo), and wash away your sins, calling on the name of the Lord.”

Wash here is Apolouo #628 (from 575 and 3068) and means to wash fully, or wash away or off. It is important we understand the words used in scripture are inspired of God.

They are used to form patterns, which in turn become doctrines. Our sins are washed away at baptism. The question can be asked if we stay sin free after that? The answer is no we don't but we have to improve as we grow. Christ has actually put a specific function in place in the life of His bride to be, to deal with that recurrence of sin. He has done so for the express purpose of being able to present her to Himself.

Ephesians 5:22-27. “Wives, submit (willing yield) to your own husbands as to the Lord. (Just as we are not to allow anyone to come between ourselves and our spouse we are not to allow another to come between ourselves and our spiritual husband, Jesus the Christ). For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. (The second Adam and second Eve).

Therefore just as the church is subject to Christ so the wives to their **own** husbands in everything. (No muckity mucks interference).

Husbands, love your wives, just as Christ loved the church and gave Himself for it (the first Adam certainly did not do that for the first Eve. He threw her under the bus so to speak), that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but it should be holy and without blemish.”

What an awesome Savior and Husband we have. He will never leave nor forsake us. It is we who do the leaving and the forsaking not Him.

When we trip and stumble after baptism how are we washed again so we can be without spot and without blemish, and the wrinkles of sin, so that we can be presentable to Him as we grow in His grace and knowledge?

That brethren is answered in the gospel of John. John wanted to leave us all with a very clear understanding of this process put in place by Christ to which we conduct ourselves once a year prior to our renewal of our vows and commitments to our Husband. It is truly an awesome understanding and doctrine in the body of Christ. Many understand part of the process but there are few who understand the true importance of the function we call foot washing.

In John 13 we read about some very vital ordinances and functions associated with the New Covenant Passover of the Lord.

In verse 15 Christ states, “For I have given you an example, that you should do as I have done to you.” A simple and clear command. Christ is talking about the foot washing He had just performed on the disciples. Today it is commonly looked at as a lesson in humility and that is one of its purposes but not the main purpose. If we look to scripture we can find foot washing referenced as far back as Genesis. It was a function used for greeting a welcomed guest, friend, etc into your home. The pattern is simple to follow. It was also used for a very defined purpose, which we will see. In Hebrew and Jewish society it was a task to be performed by the lowest ranking servant of the household.

Thus the reason for much of the exchange between Peter and Christ.

“Then He came to Simon Peter. And Peter said to Him, Lord are you washing my feet?” Peter understood the menial nature of the task being performed here as to society. He was confused as to why Christ would lower Himself to do so.

Jesus replied to Him, “What I am doing, you (meaning all the disciples) do not understand now but you will know after this.”

Did Christ mean right after He finished? Apparently not for we read in Luke 22:24 the following account just after the same time frame. “But there was rivalry among them as to which of them should be considered the greatest.”

Two things are very important to understand here in this context. Christ goes on to correct them and instruct them on how they should function in that regard and secondly it is shortly after the Passover symbols were given and taken.

But back to John and the simple lesson in humility. As we read Christ instructed them to do as He had done. Verse 12, “So when He had washed their feet, taken His garments, and sat down again, He said to them, do you know (understand) what I have done to you?”

Of course this was a rhetorical question for He knew they did not and He was using it to set up an opportunity to instruct them.

Verses 13-16.

“You call Me Teacher and Lord, and you say well, for so I am. If I then Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example that you should do as I have done to you. Most assuredly I say to you, a servant is not greater than his master; nor is He who is sent greater than He who sent Him.”

The lesson being taught here is to the members of the body of Christ. Regardless of how they are placed in the body, with whatever gifts they may have, they are not greater than the Head and are not greater than one another. We are to all be willing and able to assist and help the rest of the body in all things regardless of how menial the task or function may appear to be. We can and have followed this pattern through scripture often but that is not the primary focus of what we are looking at here in John as to importance of the foot washing function at Passover and the washing of the bride. We are going to see how important this function or ordinance is to the well-being of the bride and the body of Christ and the plan of salvation. It is not for everyone at this time but only those who are called of the Father and working diligently within their personal relationship with Christ as their Husband.

This is not talking about a somber event here. It is actually a very exhilarating time.

Verse 17, “ If you know these things, happy (in a blessed way) are you if you do them.”

That is not what I was taught by my overlords early on. I was taught the exact opposite. I was to keep my mouth shut and go through the motions as expressionless as possible. File into a room and mechanically wash someone else’s feet and mechanically walk out and sit down for the next somber function of the way they kept the Passover service.

Growing in the grace and knowledge of our Lord will set us free from such things. We are to be happy to wash one another’s feet and there is a big reason why and when we understand what it is we will never look at it the same ever again.

Why?

John 13:8, “Peter said to Him you shall never wash my feet! Jesus answered him, if I do not wash you, you have no part with Me.”

Did we just get that? Look at the incredible significance and importance Christ just placed on this function we are to do to one another as He did. If Christ does not wash our feet we have no part with (or in) Him. That is staggering to think about. Many today

reject the simplicity of the foot washing function let alone anything of greater importance in its being conducted. Just a lesson in humility, not quite as we will see.

How does Christ wash our feet today? Through the members of His body, His called out ones, His church. We are all one with Him. If we do it to one we do it to all. When one part hurts we all hurt. It is vital to understand that only baptized individuals are to participate in the foot washing. It is a function vital to our spiritual health and well-being. Remember the context here as to the function Christ is instituting and that we will be without spot or blemish, and that we do and will sin after baptism, but hopefully not of a willful nature for then there is no sacrifice left as Hebrews 6:4-6 tells us.

John 13:9-10.

“Simon Peter said to Him, Lord, not my feet only, but also my hands and my head! Jesus said to him, he who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.”

Two very clear statements here. The obvious one is the last part of the sentence in verse 10: “and you are clean but not all of you.”

The Interlinear has verse 10 right as to grammar and punctuation. The NKJ does not. It should read as follows, “Jesus said to him, the one having been bathed (fully washed) has no need other than to wash the feet but is wholly clean. And you are clean but not all.”

The last sentence is in regard to Judas and is not applied to any substance of the lesson of the foot washing ordinance. Verse 11 teaches that for clarification.

So Christ tells us we have been bathed. That is the Greek word *iouo* #3068. It is a prime verb meaning to bath the whole person. Vines tells us it is used to distinguish the act from washing of feet, which is the Greek word *nipto* #3538, “washing part of the body.”

One does not replace the other. We were all fully washed at baptism. However we do continue to stumble throughout our life after that. We are a work in progress. Christ has mercifully given us a method to wash ourselves of the sins we have walked, or I might say tripped through, after our initial full cleansing. We are able to be washed again each year at the start of the Passover service. The body of Christ in all humility performs this outward function, and then Christ the internal one. We are completely clean once again just prior to internalizing the body and blood of our Savior.

This is why He tells us to be happy in doing so. What a blessing when we come to this understanding of the truth of this simple function. This understanding is lost to many who are under the dominion of another man.

If you have never heard this doctrine of God before you should be jumping for joy. Just think you have been completely unleavened by our Christ entering into the 7 days of UB and the 50 day count to Pentecost. That is one of the very reasons my family and I have all leaven out of our homes on the 14<sup>th</sup> of Abib for it is the physical symbolism of what Christ has and is doing for us prior to the 15<sup>th</sup> and the start of the feast of Unleavened Bread. Christ will never leave nor forsake us. He keeps His promises whether we know them or not. He will sanctify us and cleanse us with the washing of water by the word that He might present us to Himself a glorious church (*ekklesia* #1577 from *ek* “out of” and *klessia* “a calling” or called out) not having spot or wrinkle or any such thing, but that it should be holy and without blemish.

It appears to me that this entire process of Christ washing His bride of all sin and leaven after baptism and prior to the renewal of her vows to Him at Passover each year is a mystery to most. It in actuality is quite a simple and yet a perfectly complete system of

doing so. It should not be a mystery to the members of His body, His glorious church, or as the Greek word ekklesia means, “called out.”

The book of Hebrews contains some incredible lessons for us all. I personally feel that the lesson taught in chapter 5:12 through 6:3 is one of tantamount importance to the bride of Christ. It teaches us about our journey from being an infant in Christ to entering a stage of growth, which will in essence allow us to grow in grace and knowledge as a spiritual adult. (From the Interlinear Bible)

“For indeed because of the time you are due to be teachers, you need to have someone to teach you again the rudiments of the beginning of the oracles (scriptures) of God, and you have become in need of milk, and not solid food; for everyone partaking of milk is not skilled in the word of righteousness, for he is an infant. But solid food is for those full grown, having exercised the faculties through habit, for distinguishing both good and bad. Therefore leaving the discourse of the beginning of Christ, let us be borne on to full growth, not laying down again a foundation of repentance from dead works, and faith toward God, of baptisms, of teaching, of laying on of hands, and of resurrection of dead ones, and of eternal judgment.

And this we will do, **if indeed God permits.**”

There comes a time in our Christian growth when our Husband expects us to move beyond being bottle fed and to dine with Him one on one at the table eating the solid food He has prepared for us. This process is very visible in scripture as it relates to the pattern in creation itself. It does not happen over night. It is a process that takes time, for it is a maturing process, a growth process. During our initial growth we learn about all the basic or beginning doctrines of Christ. We internalize them and understand them so that we are spiritually aware of their meaning and intent in our lives and in the plan of salvation. We are not talking about the household rules of God here, which are the ten commandments, for that is something we comprehend from the very beginning so we are aware of what we are repenting of prior to baptism. Here we are talking about specific doctrines enumerated in 6:1-2. When the time comes in our growing that we are proficient in them then God makes a decision to allow us to go beyond that intermediate stage and onto full growth. Christ allows us to partake of the knowledge of the fullness of God as it pertains to the calling of the bride at this time. We begin to understand that we are called for a very specific purpose in the household. At that time we enter into a truly eternal commitment with our Husband, we with Him and Him with us. It is one that gives us a full understanding of who we are and what our responsibilities are and the promises we are in actuality claiming. There is no turning back as verses 4-6 clearly tell us.

“For it is impossible for those who were once enlightened and have tasted the heavenly gift, and have become partakers of the holy spirit, and have tasted the good word of God and the powers of the age to come, if they fall away to renew them again to repentance, since they crucify again for themselves the Son of God, and put to an open shame.”

Very sobering words to consider. Christ will give us the strength we need to complete our journey if we do not allow another to come between us, and Him. He is our Husband and there is no room for a go between or a benefactor of any type. Christ gives gifts to the members of His body. They use those gifts to edify or build up one another. The stronger strengthen the weaker until they are able to support themselves and others. Ephesians 4:7-8 and 11-16 give us a vivid description of the process. Lets pick it up in verse 11. “And He himself gave some (gifts of function) apostles, some prophets, some evangelists, and



some pastors and teachers, (not to have dominion over the body of Christ) for the equipping of the saints, for the work of ministering, for the building up of the body of Christ, till we all come to the unity of the faith and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about by every wind of doctrine, by the trickery of men, in the cunning craftiness by which they lie in wait to deceive, but by speaking the truth in love, may grow up in all things into Him who is the Head, Christ, from whom the whole body, joined and knit together by what every joint supplies, according to the effective working, by which every part does its share, causes growth of the body for the edifying (or building or growing) of itself in love.”

This pattern and process is shown repeatedly throughout the scriptures. It is one of love and loyalty to the family of God. As we grow and mature into it we become more aware of the other members of that spiritual body and we assist in their growth as we are placed in the body until they also can do the same for others. It is through this process that we learn about the responsibilities of the bride of Christ in the household of God the Father. It is a qualifying process. It is not for everyone at this time, as we will clearly see if we have not done so already.

Lets go back now to Hebrews 6:2 and learn about a doctrine which needs to be understood before we can move on to a deeper understanding of our relationship with our Husband. Scripture calls it one of the elementary or beginning doctrines. It is called “baptisms”. What will strike many is the use of the plural here. That is no mistranslation. But the pattern in scripture clearly tells us we are baptized only once. Ephesians 4:4-5 tells us, “There is one body, and one spirit, just as you were called in one hope of your calling, one Lord, one faith, one baptism.”

So what does this mean? Is there a contradiction in scripture to what we understand as one baptism?

Baptism here is baptisma #908. It is from baptizo #907 and is the process of immersion or submersion and is describing the ordinance of baptism or fully washing by submersion under water. So if there is one baptism why does Hebrews 6:2 state there is a doctrine of baptisms? The answer is very simple if we believe God and the words He left us in the scriptures.

The Greek word used for baptisms in Hebrews 6:2 is baptisimos #909. Vines tells us it denotes the act of washing, ablutions (religious functions) with special reference to purification. That is very significant and so is the fact this is the only place in scripture that it is translated as “baptisms” to the best of my knowledge. The other occurrences are translated “washings”. Does that set off the doctrinal bells and whistles? I hope we all got that and are processing it as to what we have been talking about. What is Christ doing to His church to present it to Himself?

Vines goes on to tell us that baptisimos “washings” is distinct from baptisma (the actual ordinance of baptism) and is used of ceremonial washing of articles, etc. Are we to wash articles under the terms of the New Covenant? No we are not. Under the terms of the First Covenant those who entered the inner portions of the temple were to wash themselves as well as their clothes.

Brethren Vines is correct that this word means washings here in Hebrews 6:2. We need to ask ourselves what these washings are? It is obvious to me it is the ordinance of foot washing for it is not a one time function but recurs prior to taking the Passover symbols

of bread and wine once a year, year after year. It is an extension of our original baptism but not a full washing for we are not in need of such. We are only in need of cleaning off the part of our body, which has walked in sin on our journey through the year. Christ has put into place an annual function or mechanism in which we can wash away the spots and blemishes year after year. Lets not fool ourselves either, for we do walk in some sin during the year. Once again we hopefully do not do so in a willful way however. The symbolism is incredible as to this function of doctrine of washings. There is a lot to it, as we will continue to see.

Some have told me that there are folks who call themselves Christians, who keep the Passover, and actually allow their children to participate in the foot washing ordinance. This brethren is not to be. Only baptized members of the body of Christ are to participate in the foot washing and in the internalizing of the bread and wine. Just think of what the prerequisite of baptism is. Being called by the Father and as Acts 2:38 tells us, repentance! How does a child understand about the repentance from dead works and the part they have played in the death of Christ? The answer is simple for they don't and they can't. I hope such things need no further explanation.

There are many sections of scriptures, which are used by God to instruct us about specific doctrines. All our doctrines must come from clearly stated patterns, which run through the bible. It is our only source for doctrines for they are of God and not men. Christ gives us a good lesson in this regard in John 7:16-18, "Jesus answered them and said, My doctrine is not mine but His who sent me. If anyone wants to practice His will, he shall know concerning the doctrine, whether it is from God or I speak on My own."

This is a very helpful admonition. Are we accepting doctrines, which are contrary to the biblical patterns found in scripture? We need to know whether they are of God or of men. In first Corinthians 11 we have some excellent instructions from Paul on the subject of Passover. These Passover instructions are found in the context of a chapter involving lots of correction. Maybe it will take on a new significance for us after what we have reviewed to date so far in this study.

Lets start in 17-19. "Now in giving these instructions I do not praise, (talking about what he had said prior to this) since you come together not for the better but for the worst (church gatherings). For first of all, when you come together as a church, I hear there are divisions among you, and in part I believe it. For there must be factions among you, that those who are approved may be recognized (made evident) among you."

We have just read in John how doctrine will do just that. Here Paul is telling us that the Corinthian church has doctrinal divisions.

Verse 20, "Therefore when you come together in one place (to keep the Passover), it is **not** to eat the lords supper."

It should be abundantly clear that Paul is correcting an error in doctrine here. He is addressing one of the faction's errors! They are actually coming together to eat something called a lords supper. His clear instructions here state they are **not** to be doing so. The actual Greek as it was written before English grammar is added reads, "Coming together, then you together, not it is of the lord a supper to eat." That is the true translation and meaning made very clear. Lets read on and see what this factional doctrine entailed. They were supposed to be coming together to keep the New Covenant Passover service as Christ did, as verses 23-26 will clearly show us.

Verse 21, “For in eating (this lords supper), each one takes his own supper ahead of others; and one is hungry and another is drunk.”

Now just imagine that. This faction or division was eating a big meal together on the evening of the Passover with no regard to others in the church, the body of Christ. Some were even drinking to the point of being drunk. That is really sloppy behavior caused by a terrible doctrine of men. One of the traditions of Judaism today is to eat a seder meal of drinking, eating, and singing, on their Passover or as John calls it the Passover of the Jews. To make it more “Christian” palatable to erroneously keep this meal some started calling it the lords supper. They made a doctrine out of it. This deceived attempt at returning to Judaism had nothing over the circumcision parties attempt to circumcise all members of the body. This faction in Corinth seems to be working from the same playbook.

There were a lot of these types of activities permeating the early churches. We are warned to beware of “Jewish fables and commandments of men who turn from the truth” by Titus.

So after Paul’s description of what they were doing and his correction of it and not to do so, he continues in verse 22, “What! Do you not have houses to eat and drink in! Or do you despise the church of God and shame those who have nothing! What shall I say to you? Shall I praise you in this? I do not praise.”

Well that’s pretty clear. He was disgusted by their conduct and this factional doctrine. They were not to come together as a church to eat any meal let alone one called the lords supper. This is very important for there are many today who are being turned to this same factional error of doctrine. Paul will now go on and teach the Corinthian church some very life saving instructions.

The first is about the Passover and how and what they are to internalize and even when they are to do so.

Verses 23-26, “For I received from the Lord that which I also delivered to you; that the Lord Jesus in the **night** in which He was **betrayed** took bread; and when He had given thanks, He broke it and said, take eat, this is My body which is broken for you; do this in remembrance of Me. In the same manner also the cup after supper, saying, this cup is the New Covenant in My blood. This do as often as you drink in remembrance of Me. For as often as you eat this bread and drink this cup, you proclaim the Lords death till He comes.”

We are to take the bread and the wine and eat and drink them on Passover. We are not to eat a big seder meal! We are also to conduct this remembrance on the same night that Christ did, not the next day in the afternoon and certainly not on the next night, which is a completely different feast day with a different lesson to be taught. These are very simple instructions from the apostle Paul here. There are some who completely twist them into utter confusion and relating chaos.

He also told us we are not to call the Passover of the Lord a lord’s supper. Traditional Christianity has been deceived on this but we should not be.

Paul does not conclude his correction here though. There is much more which is vital to our spiritual health.

Verse 27, “Therefore whoever eats this bread or drinks this cup of the lord unworthily will be guilty of the body and blood of the Lord.”

Can we see how staggering a statement this is from the apostle Paul? To partake of the symbols of the New Covenant Passover in an unworthy way will render us guilty of the body and blood of Christ. That means we will once again be held responsible for His brutal beatings and crucifixion unto death!

Hebrews 6:4-6 told us there is no second chance for doing such a thing. Paul here is delineating one of the instances in which this applies. We never want to fall into such stupid and careless actions as this. We will see that it has resulted in the sickness and death of many brethren who had been called. Paul now will also teach us how we are to avoid such deceived behavior prior to Passover on a personal basis and to evaluate our relationship with our Husband who desires to present us to Himself without spot or wrinkle.

Verses 28-30, “But let a man examine himself and so let him eat of bread and drink of cup. For he who eats and drinks unworthily eats and drinks judgment to himself, not discerning the Lords body. For this reason many are weak and sick among you, and many sleep (are dead).”

These are very sobering instructions from Paul. They are not my opinion but clear biblical statements from scripture. I have heard preachers make light of such things stating they are something completely different in manner especially when it comes to the use of unworthy here by Paul. This pattern of being worthy and unworthy as it pertains to the bride is placed throughout scripture. Matthew 22 tells us about the wedding supper. If we read verse 8 we will clearly see this concept of worthy and unworthy reiterated again in context.

We can eat and drink in an unworthy manner. It is not just talking about the type of food or format here. That is why Paul tells us to examine ourselves prior to Passover. We need to understand what our relationship with our Savior is before we renew our vows with Him at Passover. We need to evaluate ourselves and our conduct since the last time we partook of them. We need to recognize that we are not perfect and can't be on our own and acknowledge that Christ was, is, and will always be ready to help us get washed clean of the errors we have stumbled in, the sin or leaven, which has fouled us in part. That should be of immense encouragement to each and every one of us. Christ is prepared to wash us prior to internalizing his body and blood. It is a function of humility for us and one of vital spiritual significance for ourselves and the entire body of Christ. Do not let anyone step between you and Christ and try to water down this very important doctrine of God. It is not a doctrine of fear but of faith and of happiness and of immense blessings. It is full of hope and promise.

It should however be coming more evident why God says many are called, but few are chosen to be the bride.

Let us now look at the next part of the New Covenant Passover.

In Matthew 26 we can read a lot of information about the last day of Christ's physical life. Starting in verse 17 we read an account about Him instructing His disciples about activities leading up to His and their keeping of His last physical Passover. In verse 20 we read the following, “Now when evening had come, He sat down with the twelve.” Evening is opsia in the Greek. It means “late evening, after sunset”. Mark 1:32 says, “When evening (opsia), when the sun had set...” The original Greek reads here as such, “evening and coming, when set the sun...” We have chronicled such things in great length in many of our studies of the past but it is important to reiterate such things over

and over. The clear biblical pattern as to when the Passover was kept in both Covenants is obvious to any who follow the patterns in scripture. It is after sunset entering the 14<sup>th</sup> of Abib or the first month of the biblical year. We see Paul teaching the very same doctrine in the later years of his life. There is no controversy on this in scripture just confusion and deceit taught by men. Simple scriptures like John 18:28 show Christ kept it on the 14<sup>th</sup> and not the 15<sup>th</sup> like the Jews were doing. Some actually state He only did so for He knew He wouldn't be alive on the night of the 15<sup>th</sup>. How convenient. Does that mean we can keep Pentecost or Trumpets the day before? Its ludicrous to think such things. Jesus says He is the same yesterday (old covenant), today (new covenant), and forever (the kingdom). We do not keep the Passover of the Jews in any way, shape, or form! Confusion reigns around this doctrine at the end of the age. Remember how Paul put it, "For there must be factions among you, that those who are approved may be made manifest among you."

Now continuing in Matt 26 and verse 26, "And as they were eating, Jesus took bread, blessed and broke, and gave to the disciples and said, Take, eat, this is My body." In Mark 14:22 we read the same thing. In Luke 22:19 we read, "And He took bread, gave thanks and broke it, and gave to them saying, This is My body which is given for you; do this in remembrance of Me."

We have a command to do the very same thing that Christ did at the onset of the New Covenant Passover service of the Lord. There are some who teach that this service or function being kept here by Christ and His disciples was actually not the Passover. Once again their reasoning is He knew He was going to die so He kept it a day earlier so it is actually the lords supper being conducted here. Just think of what blasphemy this is. Here we have the Creator of all the appointed times of meeting or as they are called the feasts of the Lord which He chronicled throughout scripture but in sequence in Leviticus 23 somehow breaking His own command. Some would say what command? The command that, everything needs to happen on the prescribed day (Lev 23:37). Their thinking would be in tune with the thinking and teaching of the Rabbis after their Jewish Fables who float the feasts of the Jews on different calendar days to accommodate their traditions and commandments of men. A good example is their Passover being kept on the 15<sup>th</sup> of Abib. They often keep their days 1 or 2 days different than what God says. They actually start the year in the 7<sup>th</sup> month but actually usually start it one of the last two days of the 6<sup>th</sup> month thus keeping Trumpets outside of Gods commanded day. To try and place this type of behavior on Christ is more than just an error.

In Luke 22:14-15 we are taught, "And when the hour had come (after sunset on the 14<sup>th</sup>) He sat down and the twelve apostles with Him. Then He said to them, with desire I have desired to eat this **Passover** with you before I suffer."

Yes! It was the Passover of the Lord they were keeping on the day they had always kept it together. It was the exact time that Israel had kept it in Egypt (Exodus 12).

Here in Luke, Christ states He was about to suffer. This is a very big understanding here for we have a complete history of how the Passover lamb was to be treated prior to its death. It was taken from the flock on the 10<sup>th</sup> day of the first month, which is Abib and not Tishri as Judaism proclaims. It was kept close to the family who were going to kill it and consume it. Why?

Because its death had to be very personal. The lamb became a part of their daily life, not just those who tended to the sheep but to the entire household. Then after sunset and

before dark on the 14<sup>th</sup> they all were present when it was killed. Now I ask, was it beat to death or beaten in any manor? No. Was it bludgeoned to death? No. The Carotid artery was cut on the side of its neck and it slowly bled to death. The individual who cut its artery also had his hand on its head to comfort it. As the blood flowed from it the lamb weakened and died. It was very humane. The Passover lamb was not traumatized. On the other hand we read that Christ knew He in fact was going to suffer as the Lamb of God. Suffer here is pascho #3958 and it means to feel pain in any form. Christ was about to endure great physical and mental pain and trauma. Under the pattern of the First Covenant scripture the lamb was not to suffer in any way leading up to its death. However under the New Covenant scriptures the Lamb of God was going to suffer greatly. Why? Because it has everything to do with us, the called out ones who are placed in His body. He certainly did not have to endure such a beating to shed His blood did He. But Jesus elected to do so for us. He allowed Himself to be beaten and abused to the point of disfigurement. Why?

The broken bread at Passover is the symbol of this great suffering. It was a tremendous act of love to those who would be a part of His spiritual body.

1 Peter 2:23-24 (Interlinear), “Who having been reviled (#3058 abused) did not revile (#486 railing) in return; suffering, He did not threaten, but gave Himself up to Him who was judging righteously; who Himself bore in His body our sins onto the tree; that dying to sins we might live to righteousness, of whom by His wounds, you will be healed.” He bore our sins in His body. Only the Messiah, the Son of God, the Lamb of God could do that. Only His life could be worth more than all creation. He defeated our adversary. He was without sin and offered His body to be broken so that our sins could be forgiven. If we suffer with Him our sins are no more because of this act of dedication and love of Christ. When we die to our sins at baptism He made it possible for us to live in righteousness and thus have access to the next symbol of promise, which we will cover shortly.

Is there more to it than a spiritual aspect?

Isa 53 gives us a very detailed account of what Christ was to, and did endure. Verses 4-5, “Surely He has borne our sicknesses and carried our pains (this is in a physical reference) yet we reckoned Him stricken (plagued) smitten by God and afflicted. But He was pierced through for our transgressions (sins) crushed for our iniquities (moral evil) the chastisement for our peace was upon Him, and by His blows that cut in we are healed.” Yes, Christ suffered for all of our transgressions be they physical or spiritual. This is not a light matter, but one that can bear heavy on us. That is just one of the motivating factors behind why we are to examine ourselves prior to the Passover as taught to us by Paul. Once we realign our understanding and actions from stumbling at times, we understand that we have a Savior who is active in our lives. He willingly was beaten, crushed, and pierced for you and me. Yes there is a real degree of sadness in each of us for having put our Savior through this. But there is also a great degree of happiness in us that He did. Isa. 53:10 tells us, “Yet it pleased the Lord to bruise Him.” Have you ever asked yourself why God would say this?

Remember who the Lord is here in verse 10. It is the being we will come to know as the Father. Remember Gods ways are not our ways of thinking as men. We are to grow in the grace and knowledge of our Lord.

The Father was pleased (#2656 chephiets, pleasure or delight) because of what Christ willing endured for us. He is the second Adam. He suffered everything on our behalf. He has completed what the first Adam failed to do. Christ's actions made it possible for the plan of salvation, with all its awesome promises, to continue full force. He humbled Himself and became a sacrifice for us. I hope we can grasp the magnitude of it, and if it pleased the Father it should delight us.

How do we display our delight in it? Do we conduct ourselves in a manner of false humility after the manner of men? No we do exactly what Christ told us to do in John 13:17, "If you know these things, happy are you if you do them."

Happy is #3107 makarios; "blessed, happy." When you are blessed in this sense you are very happy and not sad. The Father was pleased and delighted His eternal friend did what He did. Look at exactly what He did do.

Phil 2:5-8, "Let this mind be in you which was also in Christ Jesus, who being in the form of God, did not consider it robbery to be equal with God, but emptied Himself of His privileges taking the form of a servant and coming in the likeness (exactly as) of men. And being found in appearance as a man, He humbled Himself and became obedient to death, even the death of the cross."

I don't know about you but I am ecstatic that Christ did so! Happy and blessed is an understatement.

Look what this means for us outside of all the temporary physical benefits and relief it brings. Romans 8:14-17, "For as many as are led by the spirit of God, these are sons of God. For you did not receive the spirit of bondage again to fear but the spirit of sonship (much better promises than under the first covenant), by it we cry out, abba Father. The spirit itself bears witness with our spirit that we are children of God, and if children then heirs, heirs with God (the Father) and joint heirs with Christ, if indeed we suffer with, that we may also be glorified together."

That is absolutely awesome! We will be co-heirs with Christ and glorified with Him. Suffer with here is sumpascho #4841. It is a combination of two Greek words, #4862 sun "in union with, or together" and #3958 pascho, "to suffer pain."

If we are of the body of Christ we will suffer with Him. When one part hurts the rest of the body hurts. We are one with our Husband and Savior. We respond to Him as our head. His mind is in us and that is why we work out our own salvation with fear and trembling and not being led by any man or organization.

Christ gave up His body to be broken and bruised for us. We to some extent should be willing to do that for Him as well. I am very happy that He did what He did and that is a very big part of what I reflect upon prior to Passover. He died for our physical and spiritual healing.

So we have seen two of the functions He left with us as examples to follow for the New Covenant Passover of the Lord. The third is of great important in many ways for scriptures teach us the life is in the blood. That would be spiritual life in this context. Matt 26:27-28, "Then He took the cup and gave thanks and gave it to them saying, Drink from it all of you for this is My blood of the New Covenant which is shed for many for the remission (forgiveness) of sins."

Christ poured out His life for us. That is extremely important. He laid down His life for the second Eve first, and for "all" secondly. Now why do I say it like that?

Because the plan of salvation at this time is focused on the bride of Christ and not all of mankind. Once the bride has been chosen and numbered then Christ will return for her and the plan of building the family will resume for the second Adam and Eve will become fruitful and multiply after the command given at creation.

Do not overlook what Christ clearly states in verse 28, “For this is My blood of the New Covenant, which is to be shed for **many** for the remission of sins.”

The Interlinear translates it as follows, “For this is My blood of the New Covenant which concerning many is being poured out for the forgiveness of sins.”

The Greek here translated many is #4183 polus, “much or many.” It is the same in Matt 22:14, “Many are called, but few are chosen.”

What is significant is it is not talking about all by a long shot as traditional Christianity professes. The blood is not being applied to “all” at this time in the plans sequence. That is a biblical fact. It will be later on, as the plan unfolds in its stages. Remember, His blood is only shed once for us. Hebrews 6:4-6 and many other scripture make that abundantly clear.

Christ certainly was not being forgetful at this sobering time of His life. He meant what He said. It is also recorded in Mark 14:24. “And He said to them, this is My blood of the New Covenant, which is to be shed for many.” Look what Matt 20:28 tells us, “Just as the Son of Man did not come to be served, but to serve and to give His life for a ransom for many.”

In Rev 14:1-5 we are told in very clear language about the bride of Christ. In verse 4 we are told, “These are the ones who were not defiled with women, for they are virgins.

These are the ones who follow the Lamb wherever He goes. These were redeemed from men, firstfruits to God and to the Lamb.”

How many?

Verse 1, “one hundred and forty four thousand”.

Verse 3, “One hundred and forty four thousand who were redeemed from the earth.”

Christ’s shed blood, His life, was given for us at this time under the terms of the New Covenant. By us, I clearly mean the many who have been called by the Father unto the Son. It is a qualifying period of time for the bride in the household of the Father. Just think, of all the many who have been called and are currently being called and who will be called, only a few will be chosen to be the bride. What an incredible calling we have before us. How serious is it to us? The parable of the sower teaches us about the pitfalls which can inhibit or terminate that process. It is a calling of great vigil, and determination, and awareness, and one we should be ecstatic about when we understand its fullness.

Satan wants to strip this understanding from all the called of God, and for that matter from all of mankind. It is a great hope in us. It is far more than the promise of salvation, which is a gift, which is going to be made available to all. This is all about a very specific function in Gods household.

Yes we are most blessed and happy to participate in it in all its fullness. The Passover service commemorates our vows between ourselves and our Savior Husband, which we made at baptism. We are not to take them lightly as Paul instructed us. Prior to taking the bread and the wine we are washed clean every year by Him if we truly suffer with Him. We examine ourselves as to our part, our commitment to the agreement. And yes we can take it unworthily but we are under penalty if we do so in a sloppy and careless manner.



Jesus has set the pattern of the New Covenant Passover of the Lord. He gave us all the means of keeping it; the day, the time of day, the month, and the method, if we are willing to believe Him and follow Him as the Lamb of God.

In Rev 14:5 we read about the bride, “And in their mouth is no guile (falsehood) for they are without fault before the throne of God.”

Why? Because we willingly yield to our Husband and He washes us with the water of the word so that He can present us to Himself not having spot or wrinkle or any such thing, but that we should be holy and without blemish.

We are members of His body, of His flesh and of His bones.

These should be no mystery to us. The truth has surely set us free from the doctrines and commandments of men and we are thus bound to Christ.

While on this subject of Passover it is important to address another difference with the New Covenant tenants from those of the First Covenant.

Hebrews 8:6 confirms to us that Jesus has obtained a more excellent ministry and better covenant established on better promises because He is its High Priest and Mediator.

Chapter 7:22 confirms this as well for it states, “By so much more Jesus is become a surety (guarantor) of a better covenant.”

Why is it a better covenant than the first? Because it is founded on a spiritual basis and not one of flesh. He has put His laws in our minds and written them in our hearts. That was not the case under the terms of the first covenant. They were put in a book and written on tablets of stone.

The promises of the first covenant were physical and national in nature. Those of the second are spiritual first and foremost and then the physical follows if God desires.

Hebrews 8:8 tells us the problem with the first was due to the people. God has moved to correct that by imparting His holy spirit to us to assist us after baptism to overcome and finish the race under the Second Covenant terms.

We have looked into some of them already today. Some things have definitely changed. The functions and thus symbols of the Passover have changed, as has our required conduct. We need to prepare for the Passover now by examining ourselves spiritually rather than examining a lamb from the flock for blemishes and spots. We need to inspect ourselves to see where we have come up short in being without blemish. When we do so we discover things about ourselves in which we need to overcome. We repent of them and ask our Savior to clean us up so we can be presentable to Him and thus to be truly part of His body, His glorious church, His called out ones. We have covered how that process works in this study as it relates to internalizing His body and blood at the renewal or anniversary of our vows to Him and to the Father. We have seen that it is a fact that we can take of these symbols of life and promise through His death and subsequent resurrection in an unworthy state or manner. Paul clearly articulates there is a penalty to be paid for such carelessness under the terms of the New Covenant. And let us be clear on this point. It only spiritually applies to those who actually know better, These are very important differences from the first covenant.

Paul tells us if we are sloppy in our approach to the Passover we bring judgment on ourselves and for that reason many are weak and sick and it has even resulted in death for some. He tells us we need to judge ourselves in such things so He would not judge us in them. He promised the Corinthian Church he would set in order other things pertaining to the Passover when he came to them in person.

Prior to Passover this year several brethren have brought up situations in which they or others they know would be taking the second Passover for any number of reasons. The question must arise if such a function exists under the terms of the Second or New Covenant. My answer would be no!

To think you can take a second Passover outside of the 8 days of the Passover season and in the middle of the seven-week count to Pentecost goes against the spiritual pattern so clearly embellished by the scriptures.

There were two reasons why Moses allowed some to take a second Passover under the terms of the first covenant. Numbers 9:10-12, "Speak to the children of Israel saying, If anyone of you or your descendants is unclean because of a dead body, or is far away on a journey, he may still keep the Lords Passover.

On the fourteenth day of the second month at twilight they may keep it. They shall eat it with unleavened bread and bitterness. They shall leave none of it until morning nor break one of its bones. According to all the ordinances of the Passover they shall keep it."

Please notice that all these ordinances were to be kept when? On the 14<sup>th</sup>. No 15<sup>th</sup> allowed! God tells us in Lev 23:37 that everything pertaining to an appointed time takes place on the day He says.

So in looking at these exceptions or conditions for skipping the Passover in the first month can we say they apply under the terms of the New Covenant? Not a chance in my mind!

Can we be unclean because of a dead body? Not when it comes to the Passover for we are washed clean prior to taking it.

Can we be exempt from it if we are on a long journey? No we can't for Gods spirit is in us. We are the holy temple of the spirit of God. 1 Corinthians 3:16-17, "Do you not know that you are the temple of God and the spirit of God dwells in you. If anyone defiles the temple of God, God will destroy Him for the temple of God is holy which you are."

6:19-20, "Or do you not know that your body is the temple of the holy spirit which is in you, which you have from God, and you are not on your own. For you were bought at a price; therefore glorify God in your body and in your spirit, which are Gods."

Absolutely no excuses for not taking the Passover of the Lord on the 14<sup>th</sup> day of the first month in sequence with the 7 days of unleavened bread. We are cleaned by the Lord prior to taking the symbols of the bread and wine. If there is not another baptized member of the body of Christ close to us we wash our own feet as part of the very body of Christ.

There are no excuses to the contrary. There is no second Passover under the terms of the New Covenant. This is a spiritual covenant, which has, and is working in our lives to eliminate sloppy behavior on our part. We are in a time to qualify to be a co-heir with Christ and to function as the bride in the household of the Father. The resume of that position and job description is articulated in Proverbs 31:10-31. We all have choices to make. Our Husband and Father are very merciful beings. If we fall short at this time and do not make the cut for the function we have been called for there is no shame in it unless we do so willingly. As Proverbs 31:29 says, "Many daughters have done well, but you excel them all."

How focused are we brethren? Are we willing to be satisfied with the promises for salvation or do we desire to finish the race we have been called to at this time and be part of the bride?

We individually hold that prize in our own hands. We have all the needed assistance in place from our Husband, to be able to finish it.

Let us all make a willing and knowledgeable effort and commitment to be chosen by Him. And we must ask Him constantly to provide us with His faith to do so, for as we read in Rev 17:14 that those who return with Him will be, “called, chosen, and faithful” for they will be clothed in fine linen, clean and bright which is representative of their righteous acts which by them, they have made themselves ready (Rev 19:7-8).

We hope we have provided you with some understanding you can use to draw closer to Christ in a very personal relation as only husband and bride can share.

Our peace we give to you.

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