

One Year Ministry of Jesus



When I first read the Gospels as a twelve-year-old (in preparation for Confirmation classes), it seemed to me that the ministry of Jesus lasted one year. Later, I learned that the ministry of Jesus lasted three years or more. I could not believe it. I studied the New Testament and could not find three years worth of ministry there.

While attending Trinity Episcopal School for Ministry, I began reading books by first century Christians, and they referred to the one-year ministry of Jesus.

WRITINGS OF THE EARLY CHURCH FATHERS

In *Stromata – Book One* (21:146), Clement of Alexandria (150-215AD) explained dates of events in relation to world events and Jewish writings. At the end of the first chapter, he wrote: “And there are those who have determined not only the year of our Lord's birth, but also the day; and they say that it took place in the twenty-eighth year of Augustus, and in the twenty-fifth day of Pachon. And the followers of Basilides hold the day of his baptism [under John the Baptist] as a festival, spending the night before in readings. And they say that it was **the fifteenth year of Tiberius Cæsar**, the fifteenth day of the month

Tubi; and some that it was the eleventh of the same month. And treating of His passion, with very great accuracy, some say that it took place in **the sixteenth year of Tiberius**, on the twenty-fifth of Phamenoth; and others the twenty-fifth of Pharmuthi and others say that on the nineteenth of Pharmuthi the Saviour suffered. Further, others say that He was born on the twenty-fourth or twenty-fifth of Pharmuthi."

Although Clement discusses different dates for the events surrounding the life of Jesus, the important takeaway here is that Jesus' ministry started in the fifteenth year of Tiberius with his baptism by John the Baptist and ended in the sixteenth year—a one year of ministry.

In *Against Heresies*: Book 1, chapter 3, Iranaeus of Lyons (died 202AD) writes: "They further maintain that the passion which took place in the case of the twelfth Æon is pointed at by the apostasy of Judas, who was the twelfth apostle, and also by the fact that Christ suffered in the twelfth month. For their opinion is, that **He continued to preach for one year only after His baptism.**"

Eusebius of Cesarea (260-340AD) wrote in *History of the Church* (published 316AD), "For it is evident that the three evangelists [Matthew, Mark, Luke] recorded only the deeds done by the Saviour for one year after the imprisonment of John the Baptist."

Eusebius later argued for a 3 ½ year ministry of Jesus without sufficient or specific arguments.

Orogen Admantius (184-254AD) wrote in *De Principiis*, "[Christ] taught about a year and a few months."

In *Stromata – Book One* (21:145), Clement of Alexandria also wrote about the one-year ministry of Jesus in relation to the prophecy of Isaiah. "And our Lord was born in the twenty-eighth year, when first the census was ordered to be taken in the reign of Augustus. And to prove that this is true, it is written in the Gospel by Luke as follows: 'And in the fifteenth year, in the reign of Tiberius Cæsar, the word of the Lord came to John, the son of Zacharias.' And again in the same book: 'And Jesus was coming to His baptism, being about thirty years old.' **And that it was necessary for Him to preach only a**

year, this also is written: He has sent Me to proclaim the acceptable year of the Lord
[Isaiah 61:2]. This both the prophet spoke, and the Gospel.”

In his Gospel, Luke talks about how Jesus stood up in the synagogue and said he was there to fulfill what was spoken by the Prophet Isaiah (Luke 4:16-22). He quotes Isaiah 61:2: “...to proclaim the year of the Lord’s favor.” This is another reason why people expect a one-year ministry of Jesus: the Year of the Lord’s Favor, later interpreted as a Year of Jubilee.

Other early Church fathers talked about the one-year ministry of Jesus, so how did the three-year ministry idea come about. The answer is simple: Origen tampered with the Gospel of John.

EISEGESIS – imposing one’s own ideas into the text

If something in the bible is not in the oldest versions of the bible, then it must have been added later. There are several extremely old versions of the Gospel of John. The Gospel of John - Codex 472 in the Library of Lambeth Palace (London, England) from approximately the 1400’s, does not have the verse - John 6:4, “Now the Passover, the feast of the Jews, was near.” My dear friend, Father Dean Scovell, went to a library in Wales to see another ancient copy of John, and personally confirmed that John 6:4 was missing. Therefore, we should strike it from our present-day bibles—I did.

By adding this annual Passover event, Origen added a whole year to the ministry of Jesus. Without it, the Gospel of John starts with a Passover and ends with a Passover—one year. Then by extension, people try to squeeze in another year by pointing out that there are now three Passovers and John 5:1 might also be a Passover—another unlikely stretch.

Why would Origen do that? Let’s look at the Book of Daniel.

Although Origen originally refers to a one-year ministry of Jesus, Origen had been studying the Book of Daniel, particularly Daniel 9:20-27. Verse 26 begins, “Seventy sevens [“sevens” is not shavuot or weeks, but shavuim or sevens of anything] are decreed for

your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.”

What if shavuim is meant to be days? Then 70 times 7 equals 490 days, which comes out to one year, four months. Or the length of Jesus’ ministry.

But if shavuim is years, then we are talking about 490 years. Could both be true at the same time? If shavuim is years, then Gabriel tells Daniel that 490 years total are required for these prophetic events to happen. But all 70 sevens do not happen one after another. 69 sevens take place from the rebuilding of Jerusalem to the first coming of Jesus. The last seven has not happened yet.

THE SEVENS

Daniel 9:25 states that there are 70 sevens divided into three units—7 sevens, 62 sevens, and 1 seven—or seven divisions of the 490 years. During the first seven or 49 years, Jerusalem is rebuilt after the 70-year exile in Babylon. At the end of the 62 sevens or 434 years - 483 years total (7 sevens and 62 sevens), the Anointed One comes and “will be cut off and will have nothing.” [Messiah means Anointed One.]

The Hebrew word for “cut off” means to be killed as a criminal, as by execution.

“And will have nothing,” is better translated as, “but not for himself,” meaning that his death was that of a criminal, but he died for someone else. This then agrees with Isaiah 53:5, “But he was pierced for our transgressions, he was crushed for our iniquities.”

“To make an end to sin, to atone for wickedness” (Dan 9:24). Sin can only be removed by atonement with blood (Lev 17:11). We see that action with the death of the Messiah, the shedding of his blood as the Lamb led to the slaughter (Isaiah 53:7, “He was led like a lamb to the slaughter”) to clear away transgressions, sins and iniquity.

Then what happened? A great period of time passed. Daniel 9:26-27 tells us: “the city and sanctuary will be destroyed, and that the end will come like a flood, war will continue until the end and desolations have been decreed.” Verse 27, “He (the Gentile antichrist) will confirm a covenant (sign a treaty with Israel) with many for one seven (the last seven

years of the prophecy), but in the middle of that seven (at 3 ½ years), he will put an end to sacrifice and offering by placing abominations on a wing of the temple...”

This has not happened, and I believe it is the seven years of Great Tribulation we often hear about in the Book of Revelation.

Daniel started this passage saying 70 sevens were required to bring about the end of sin, atonement of wickedness, bring in everlasting righteousness, and to anoint the most holy. There is a sense from this passage that these things happened with the coming of the Anointed one, but that they are also part of the conclusion at the very end, after the last seven years of the Great Tribulation. In one sense, the Messiah accomplished these things before being “cut off,” but the angel Gabriel tells us that the whole prophecy reaches fulfillment with the benefits of verse 24 at the Second Coming of Christ—at the end of the 70 sevens. The Messiah comes and is cut off, but he comes again to complete the 70 sevens prophecy.

BACK TO ORIGEN

Origen decided that Jesus came in the last seven years of Daniel’s prophecy, because he reasoned that the death of Jesus was the only way to end the need for sacrifice and offering. Therefore, he reasoned, the ministry of Jesus must have been three and a half years. From the time Origen came to this conclusion (his commentary on Matthew, 246AD), he wrote about it and others promoted and expanded the same idea—to their everlasting error.

In the Gospel of John, Jesus is baptized by John the Baptist and anointed by God to begin his ministry as the Anointed One, or Messiah. He goes up to Cana in Galilee for a wedding and changes water into wine. Some time passes as Jesus begins his ministry, but we see in John 2:23, that he and the disciples head up to Jerusalem for Passover. I would say about four months had passed. One year later, Jesus would become the Passover Sacrificial Lamb, slain for the sins of the whole world.

How could Origen change the Gospel of John?

First, the Apostle John wrote his gospel late in life (80AD or later). He reportedly lived to be over 100 years old. Origen was born in 184. It is believed that when Origen decided to add the Passover to the Gospel of John, he could not change the Gospels of Matthew, Mark or Luke, because they had been around so long, and many copies were then in circulation. But the Gospel of John was still relatively new. However Origen did it, he had many scribes add John 6:4, and only a few came down through the ages without that heretical change.

If it was not Origen who had the Gospel of John changed, then the burden would fall to Eusebius, who adamantly promoted the 3 ½ year ministry idea.

I find it interesting that Origen was never canonized as a saint, because of his heretical views, which included contradicting the writings of the Apostle John and Apostle Paul. He taught that souls pre-existed; that all creatures would be reconciled to God, even the devil; that God the Son was subordinate to the Father, meaning he was not fully God, which of course would negate the meaning of Jesus' death on the cross. He further taught that Jesus was born fully human and only became divine at baptism, which also negates the idea that Jesus was always fully and completely God.

CONCLUSION

So, how long was the ministry of Jesus? One year, or more specifically, about 16 months. I see the ministry of Jesus as a sprint for the finish line. One year of teaching, confrontation, and ministry to the suffering and searching souls. Jesus has a "in your face" ministry, speaking with authority, condemning the Jewish authorities on multiple levels, and challenging their arrogant way of life. The authorities are clearly frustrated with Jesus, and the idea that they would tolerate him for longer than a year just doesn't make sense.

If Jesus's ministry was changed from 1 year to 3 years, how did that affect the day of his death. Please see the next part below.

THE DATE AND DAY JESUS WAS CRUCIFIED



THREE DAYS

To begin, let us establish why three full days in the grave is important.

1. The Jews of Jesus' time believed a person was truly dead after three days (Jewish traditional writings: Talmud – Shabbat 152b, Leviticus – Rabbah 18:1, Zohar – Parshat Veyechi).
2. The Prophet Hosea spoke about the crucifixion. “After two days he will revive us; on the third day he will raise us up, that we may live in his presence” (Hosea 6:2). In this passage, God has grievously disciplined Israel for their transgressions, then healed and restored them. This is a prophecy about Jesus, because he was “disciplined” for our sins, died, then was raised and exalted at God’s right hand (Acts 2:22-36).
3. At least six times Jesus said he would be killed and in the grave three days.

LIKE HE SAID

In the Gospel of Mark, we read: “And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and **after three days rise again**” (Mark 8:31).

In John 2:19, Jesus said, “**Destroy this temple, and I will raise it again in three days.**” They [the Pharisees] replied, “It has taken forty-six years to build this temple, and you are going to raise it in three days? But the temple he had spoken of was his body. After he was raised from the dead, his disciples recalled what he had said. Then they believed the scripture and the words that Jesus had spoken.”

“The Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and he must be killed **and on the third day be raised to life**” (Luke 9:22).

Mark 10:33-34. “We are going up to Jerusalem,” Jesus said, “and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles, who will mock him and spit on him, flog him and kill him. **Three days later he will rise.**”

“From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed **and on the third day be raised to life**” (Matthew 16:21).

In Matthew, Jesus says again that he would rise after three days and three nights, using Jonah as an example: “For as Jonah was **three days and three nights** in the belly of a huge fish, so the Son of Man will be **three days and three nights** in the heart of the earth” (Matthew 12:40).

Jesus wants people to know he means three full days and three full nights, not some lesser version of this. He uses the example of Jonah to make it perfectly clear: Three days and three nights.

HOURS OF THE DAY

On a Jewish day, time starts roughly at sunrise. The third hour would be what we know as 9am, the sixth hour 12pm noon, and the ninth hour 3pm in the afternoon. These times are mentioned in reference to Jesus’ crucifixion on the cross.

In Mark’s account, Jesus was crucified about 9am: “It was then the **third hour** they crucified him” (Mark 15:25, although John 19:14 says Jesus was crucified about noon).

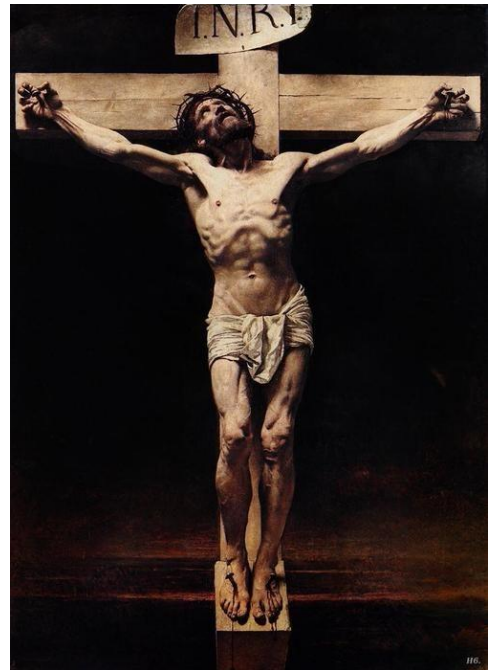
Matthew, Mark and Luke agree on what happened next:

“From the **sixth hour** until the **ninth hour** [noon to 3pm]

darkness came over all the land. About the **ninth hour**, Jesus cried out in a loud voice, ‘Eloi, Eloi lama sabachthani?’—which means, ‘My God, my God, why have you forsaken me?’”

(Matthew 27:45-46). And then he died.

PASSOVER



According to the Book of Exodus in the Old Testament, each year the Jewish people were to remember how the Angel of Death “passed over” the homes of the firstborn Jewish children and animals, because they dabbed lamb’s blood onto the sides of the entrance door frame and across the lintel on top. God decreed that future generations would reenact this feast as a memorial, as an everlasting ordinance (Exodus 12:7, 14, 17; Numbers 28:16; Joshua 5:10-11).

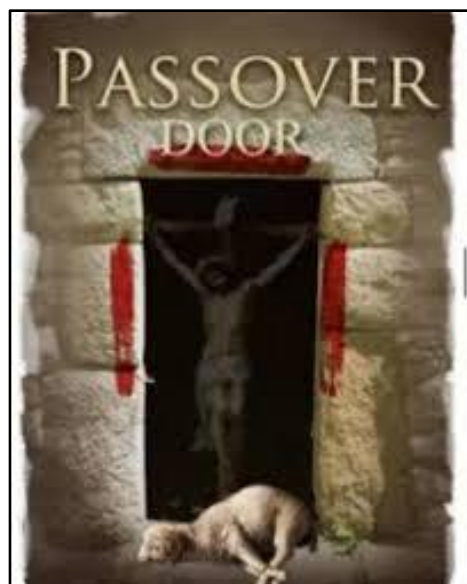
TYPES AND SHADOWS

Hebrews 8:5 introduces us to the concept of things on earth shadowing and copying the things in heaven. “They [the high priests] serve in the sanctuary that is a copy and shadow of what is in heaven...”

Hebrews 10:1, “The law is only a shadow of the good things that are coming—not the realities themselves...”

A type and shadow is an imperfect image of the real person, object or event. It is a prophetic idea. For example, the Apostle Paul writes about Adam as a type of Christ, where the first Adam brought death and the second Adam brought life (1 Corinthians 15:45-49). As Jesus mentioned, Jonah is a type and shadow of his sacrifice for sin, and his death and resurrection.

Like many events in the Old Testament, Passover is a type and shadow of what the coming Messiah



would do for all people. The dabs of blood on the lintel form a cross, and Jesus is the lamb of sacrifice.

FLOATING HOLIDAY

The Passover Feast does not occur on the same day each year. Passover is a “floating” holiday, celebrated after the first full moon that comes after the vernal equinox (Earth day-time and night-time are equal in length). That specific date is always 14 Nisan and marks the beginning of the Jewish calendar year (Exodus 12:1-2).

The Jewish historian, Josephus (37-100AD), wrote: “In the month of Xanthicus, which is by us called Nisan, and is the beginning of our year, on the 14th day of the lunar month, when the sun is in Aries, (for in this month it was that we were delivered from bondage under the Egyptians), the law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the Passover; and so we do celebrate this Passover in companies, leaving nothing of what we sacrifice till the day following” (The Antiquities of the Jews, 3:248).

DATE OF EASTER CELEBRATION SET

The Council of Nicaea (325AD) determined that the date of Easter would also follow the Jewish calendar calculation: To be celebrated after the vernal equinox, but instead of at the first full moon, like the Jewish tradition, Christians would celebrate on the first Sunday following the first full moon, also known as the Pascal Full Moon. That is why Easter can come as early as March 22nd or as late as April 25th.

Whatever day Christians celebrate the Passion of Christ and Easter Day, it has little to do with Passover. Why is that? Because in the Christian tradition, Easter only occurs on a

Sunday, while the Jewish celebration of Passover occurs on 14 Nisan – and this is key, *which can occur on any day of the week.*

THE WEEKLY SABBATH

God commanded, “Remember the Sabbath day by keeping it holy” (Exodus 20:8)—the fourth of the Ten Commandments.

During the time of Jesus until today, the weekly Sabbath celebration—the day of rest instituted by God—starts on Friday evening at sunset and ends Saturday evening at sunset.

PASSOVER AND THE HIGH SABBATH

In the Jewish religion, there are seven annual High Holy Days, also known as Annual Sabbaths or High Sabbath celebrations, and Passover is one of them. After the Day of Passover, also called Preparation Day, God instituted seven days of High Sabbath celebration. God commanded, “On the first day of the celebration hold a sacred assembly, and another one on the seventh day. Do no work at all on these days, except to prepare food for everyone to eat—that is all you may do” (Exodus 12:16).

PREPARATION DAY IS THE DAY OF PASSOVER

Jesus spent Passover with his disciples.

“Then came the day of Unleavened Bread on which the Passover Lamb had to be sacrificed” (Luke 22:7, Matthew 26:17).

Jesus sent the disciples to get the room ready. “When evening came, Jesus reclined at the table with the Twelve.”



On 14 Nisan, that evening Jesus ate the Passover meal with his disciples. The Preparation or Passover would continue until sunset the next day.

“It was **Preparation Day** (that is, the day **before the [High] Sabbath**). So as evening approached, Joseph of Arimathea...asked for Jesus’ body. Pilate was surprised to hear that he was already dead” (Mark 15:42-44).

The Apostle John wrote, “Now it was the **Day of Preparation** and the next day was to be a **Special Sabbath**. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down” (John 19:31).

In the original Greek, this verse reads: “Therefore, the Jews, because it was the **Preparation**, so that the bodies would not remain on the cross on the Sabbath, for **it was a High Sabbath day**, asked Pilate that their legs might be broken and they might be taken away.”

John states that Jesus was crucified on Passover just before the High Sabbath started.

The regular weekly Sabbath does not require a Preparation Day.

Matthew supports John’s account. “After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb” (Matthew 28:1). Once again, the Greek for Sabbath in this verse is *plural*, so it would correctly read, “After the Sabbaths...” This would cover the High Sabbath during the week and the regular Sabbath starting Friday evening.

WHAT CALENDAR DAY DID JESUS DIE?

In 30AD, 14 Nisan is on a Wednesday, so Passover began on Tuesday evening at sunset—after 6pm—which was the beginning of Wednesday. Jesus was crucified on Wednesday morning around 9am and died about 3pm, just before the High Passover began at 6pm. So

he was in the grave three full days and three full nights: Thursday day and night, Friday day and night, and Saturday day and night. Then rose from the dead Sunday morning, the first day of the week. Exactly like he said.

ACCURACY OF A 30AD CRUCIFIXION

Luke tells us that John the Baptist began his preaching in the 15th year of Emperor Tiberius' reign (Luke 3:1-3), which we know was 29AD. Jesus began his ministry shortly after—within a few months, and Luke tell us, “Now Jesus himself was about thirty years old when he began his ministry” (Luke 3:23).

In *Stromata – Book One* (21:146), Clement of Alexandria (150-215AD), wrote that Jesus died in the 16th year of Emperor Tiberius' reign.

A one-year ministry.

NOTE: In the time of Jesus, a man was not considered fully mature to speak authoritatively or teach on a subject until he was thirty years old.

WHY DO WE TEACH AND PRACTICE THAT JESUS DIED ON A FRIDAY?

The earliest bible scholars talk about the one-year ministry of Jesus. Origen of Alexandria (Origen Admantius, 184-254AD), at first, also commented on the one-year ministry of Jesus. But after his study of the Book of Daniel, he argued for a three-year ministry. He was able to add a verse to the Gospel of John to support his theory. John 6:4 (“Now the Passover, the feast of the Jews, was near.”) does not appear in the oldest copies of the gospel, and by adding

another Passover, extended the ministry out another year. In the end, some church leaders finally agreed with Origen, although the scriptures do not support it.

To further complicate the study and get to three full years, believers in this idea teach that John 5:1 is actually as High Sabbath, although not specifically mentioned as such. “After this there was a feast of the Jews, and Jesus went up to Jerusalem.”

With this new teaching, a three-year ministry would move the crucifixion date from 30AD—a Wednesday, to 33AD—a Friday.

This new interpretation means Jesus was in the grave for the regular weekly Sabbath – Friday night, Saturday day and night, until Sunday morning. There are only 39 hours from 3pm on Friday until 6am on Sunday. Not even two full days. To make this work, believers in this idea argue that Jesus was only speaking figuratively, and Friday is a “day” in general, and Saturday is a “day” in general, and he rose on Sunday.

But that is still only two nights.

If your bible scholarship depends on Jesus speaking figuratively and not literally all the time, then you can, basically, say anything you want, twisting scriptures to fit your poor scholarship. That is how cults operate. So we got a three-year ministry for Jesus and a new date for his crucifixion, and as a result, the whole part about the High Sabbath was ignored or excused away, even though it is still right there in your bible.

DOES ANY OF THIS REALLY MATTER?

It does to me (I'm just wired that way). I want to remember his crucifixion on the date it happened.

Will I make a stink every year about what day or date Jesus actually died on? No.

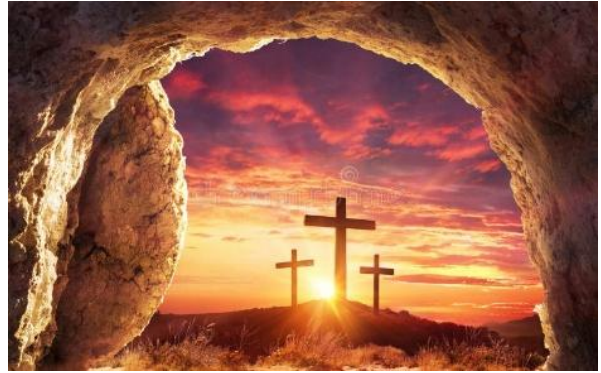
It is more important to celebrate his death and resurrection, because by his incredibly prophetic and magnificently great sacrifice, he saved my soul and all people who would come to believe in him.

To the Apostle Paul, believing that God raised Jesus from the dead was singularly important. “But what does it say? ‘The word is near you; it is in your mouth and in your heart,’ that is, the message concerning faith that we proclaim: If you declare with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved. As Scripture says, ‘Anyone who believes in him will never be put to shame.’ For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, for, ‘Everyone who calls on the name of the Lord will be saved.’” (Romans 10:8-13).

The big question, the really big question, is not whether Jesus died on Wednesday, or Thursday, or Friday, but whether *you* are saved from eternal damnation [separation from God for eternity] and have declared with *your* mouth that Jesus is *your* Lord, and believe in *your* heart that God raised him from the dead. End of story.

POSTSCRIPTS

1, DATES FOR 14 NISAN BY YEAR



28AD = Monday

29AD = Saturday

30AD = Wednesday

31AD = Monday

32AD = Monday

33AD = Friday

34AD = Monday

35AD = Monday

2. TRANSLATION ISSUES

Question: Why would bible translators not say High Sabbath or Sabbaths when that is what the authors wrote?

Answer: Because their bias for a Friday crucifixion (starting with Origen's lousy scholarship) influenced their interpretation of the scriptures. Instead of being scholarly and honest, they perpetuated the lie. Sad.

But a shout-out to the Berean Literal Bible and the International Standard Version that interpret Matthew 28:1 as Sabbath(s)—plural.

For John 19:31, the Berean Study Bible properly translated High Sabbath. The New American Standard, King James 2000 Bible, English Revised Version, American King James Version, American Standard Bible, and Jubilee Bible 2000 also wrote Sabbath but added a parenthetical (*for that Sabbath was a High Day*). Close enough.

MODERN JEWS CELEBRATE PASSOVER ON 15 NISAN

Why does Exodus state that Passover should be celebrated on 14 Nisan, and it was celebrated on 14 Nisan at the time of Jesus, but the modern Jewish celebration is on 15 Nisan?

Simple answer. The annual Passover sacrifice of the Passover lamb stopped when the Temple was destroyed in 70AD.

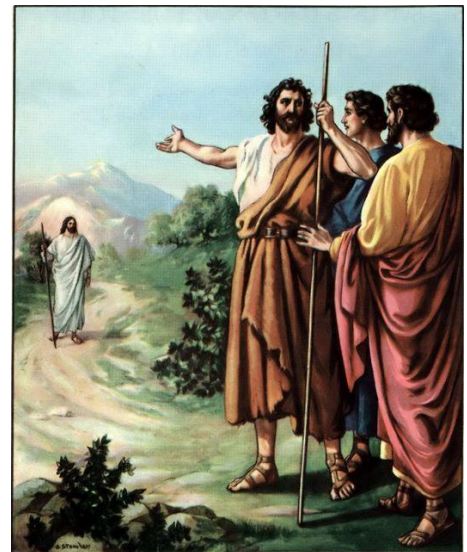
As noted earlier, God commanded, “On the first day of the celebration hold a sacred assembly, and another one on the seventh day. Do no work at all on these days, except to prepare food for everyone to eat—that is all you may do” (Exodus 12:16). This idea was emphasized in Leviticus. The Festival of Unleavened Bread or Matzahs (Chag Hamatzot—the Celebration of Unleavened Bread) came about in Leviticus 23:6, “And on the 15th day of the month is the Festival of Matzahs to the Lord; you shall eat matzahs for a seven-day period.”

Interestingly, modern Jewish scholars say that the central food of the Passover meal, as celebrated on 15 Nisan, is the unleavened bread not the lamb, because they were dressed for a quick departure and ate the unleavened bread as a symbol of their haste to flee Egypt (Exodus 13).

This is in sharp contrast to how Christians view the Passover.

“The next day John the Baptist saw Jesus coming toward him, and said, ‘Behold, the Lamb of God, who takes away

the sin of the world!’” (John 1:29). Christians understand that the Passover sacrifice is a type and shadow of the coming of Jesus, the Lamb of God, to save the world the way the blood on the door sides and lintel saved the Jews that terrible night in Egypt.



When the Temple was destroyed in 70AD, the Passover sacrifice ended, and the Jewish people stopped celebrating the Passover Feast on 14 Nisan, focusing instead on 15 Nisan and the Feast of Unleavened Bread.



When we celebrate Holy Communion, we are re-enacting the Passover Feast Jesus celebrated with his disciples (but without the lamb)—another type and shadow.

“While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, ‘Take and eat; this is my body.’ Then he took the cup, gave thanks and offered it to them, saying, ‘Drink from it all of you. This is my blood of the new covenant, which is poured out for many for the forgiveness of sins’” (Matthew 26:26-28).

