

SACRIFICED FOR US; THEREFORE LET US KEEP THE FEAST!"

Our attention being thus called to the matter by the Spirit (Heb.10:1). We find other Scriptures which clearly show that Jesus, "the Lamb of God," was the anti-type (reality) of the Passover lamb and that his death was as essential to the deliverance of "the Church of the first-born" (Heb. 12:23) from death, as was the death of the typical lamb to the first-borns of Israel. Thus, led of the Spirit, we come to the words and acts of Jesus at the last Passover which he ate with his disciples.

God is very exact, and the slaying of the typical lamb, on the 14th day of the first month (NISSAN), foreshadowed or typified the fact that in God's plan Jesus was to die at that time. And, it is remarkable, that God so arranged the reckoning of time among the Jews that it was possible for Jesus to commemorate the Passover with the disciples and himself be slain as the real "Lamb" on the same day. (The Jewish day, instead of reckoning from midnight to midnight as usually reckoned now, commenced at six o'clock in the evening and ended at six the next evening.) Thus Jesus and the disciples, by eating the Passover probably about eight o'clock, ate it "the same night in which he was betrayed" and the same day in which he died — thus every jot and tittle should be and was fulfilled.

Just five days before his crucifixion Jesus presented himself before them, to be received or rejected — when he rode to the city on the ass, fulfilling the prophecy, "Behold, thy king cometh unto thee" (Math.21:5), and fulfilling, at the same time, that feature of the Passover type which provides that the lamb must be received into the houses five days before the time of its killing (Exod.12:3). Thus Jesus made his last presentation to Israel as a nation, or house, five days before the Passover, as we read: "Then Jesus, six days before the Passover, came to Bethany.... On the next day [five days before] much people that were come to the feast, when they heard Jesus was coming to Jerusalem, ...went forth to meet him (John 12:1, 12-13). Then it was that their king came unto them — sitting upon an ass' colt. Then it was that he wept over them and declared, "Your house is left unto you desolate." "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord" (Math.23:38-39).

Jesus knew the import of the Passover, but the disciples knew not. He was alone; none could

sympathize, none could encourage him. Even had he explained to the disciples, they could not have understood or appreciated his explanation, because they were not yet begotten of the Spirit. Nor could they be thus begotten until justified from Adamic sin — passed over, or reckoned free from sin by virtue of the slain Lamb, whose shed blood ransomed them from the power of the destroyer — death.

Thus alone — treading the narrow way which none before had trod, and in which he is our Fore-runner and Leader — what wonder that His heart at times was exceeding sorrowful even unto death. When the time had come, they sat down to eat the Passover, and Jesus said unto the disciples: "With desire I have desired to eat this Passover with you before I suffer. I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God" (Luke 22:15-16). Doubtless he longed to have them understand how it would BEGIN to be fulfilled, a little later on in that very day, by the slaying of the real Lamb.

Probably one reason he specially desired to eat this Passover with them was that he there designed breaking the truth of its significance to them to the extent they could receive it; for, "As they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take (eat), this is my body" (Mark 14:22). "This is my body, which is given for you: THIS DO in remembrance of ME." "And he took the cup and gave thanks and said, Take this and divide it among yourselves. This cup is the new covenant, in my blood, which is shed for you" (Luke 22:17-20).

We cannot doubt that the design of the Master was to call their minds from the typical lamb to himself, the antitype, and to show them that it would be no longer proper to observe a feature of the Law which he was about to fulfill. And the bread and wine were to be to them thereafter the elements which, as remembrancers of him, would take the place of the lamb. Thus considered, there is force in his words, "This do in remembrance of ME" — no longer kill a literal lamb in remembrance of a typical deliverance of Israelites; but, instead, use the bread and wine, representatives of my flesh and life — the basis of the real deliverance (of the humanity) — the real passing over. "Hence, let as many as receive me and my words henceforth do THIS in remembrance of me."

Thus our Lord instituted his Supper as the remembrancer of his death and as a substitute

together. (Rom.8:17)

Jesus attaches this significance to the cup elsewhere, indicating that it is the cup of sacrifice, the death of our humanity. For instance, when asked by two disciples a promise of future glory in his throne, He answered them: "Ye know not what ye ask; are ye able to drink of the cup that I shall drink of?" Wine is also a symbol of joy and invigoration: so we will share Jesus' glories, honors and immortality — when we drink it new with him in

the kingdom. Let us then, dearly beloved, as we surround the table to commemorate our Lord's death, call to mind the meaning of what we do, and see to it that we feed on Him; and, when strengthened by the living bread, let us drink with him into his death. "For if we be dead with him we shall live with him; if we suffer we shall also reign with him." (2 Tim.2:11-12).

WHO MAY COMMUNE ?

Every member of Christ — even one alone with the Master may commemorate — but, so far as possible, all members of the one loaf should meet together. Ceremonious formality would be out of place — but, "Let all things be done decently and in order." Another thought: while it is proper that we should thus commemorate "Our Passover," or its anniversary, yet it should not be forgotten, that in a sense we eat and drink, and have this sacred fellowship with our Lord every day and every hour. The night in which Israel ate

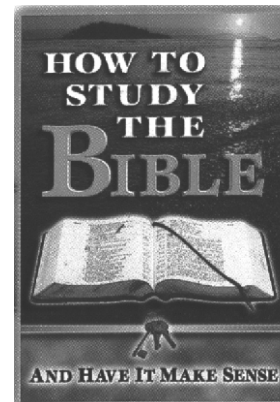
of their Passover lamb, with "bitter herbs," typified the entire Gospel Age and their deliverance from Egypt followed in the morning. So with us, we eat of our Lamb with the bitter trials and afflictions of evil in the present age — but joy cometh in the morning — our deliverance from earth and the dominion and oppression of evil. Let us hasten the more to "fill up that which is behind of the afflictions of Christ."

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FIND THE TRUTH ! John 17:17
Math. 25:6: "...Behold the Bridegroom,"

SOME BIBLE TOPICS TO BE COVERED: (EGIMU KU MITWE EGIYIGIBWA)

- * Why does God permit Evil/ Satan to do injury? (Lwaki Katonda ow'ekisa aleka Sitani okukola obubi?)
- * The Most Holy Faith — the Faith which was delivered to all Saints. (Okukkiriza okutukuvu ennyo — Okwaweebwa abatukuvu ba Katonda.)
- * The study of Bible Covenants. (Okuyiga Endagaano Za Katonda mu baibuli)
- * Church History — The Seven Churches and Seven Angels; Rev. 2 (Ekanisa Omusanvu ne Bamalayika baazo Musanvu Okubikkulirwa 1-2)
- * The Armageddon & the End of the World. (Olutalo ddekabusa era olw'enkomerero y'ensi)
- * Tongues, Miracles, Visions and Prophesying. (Eby'amagero, Okulabikirwa, Okwogera mu nnimi era n'Obwanabbi)
- * The TRUE Christian Baptism! (Okubatizibwa okuli mu byawandiikibwa, okw'amazima.)

And many others (Nebirala) !!!!

mu mwaka", nga 14 omwezi ogusooka mu mwaka! Tulaba nga abakkiriza abamu balowooza nti buli lunaku oba buli Sande basobola okwata embaga eno, naye nga bakozeza bubu ebyawandiikibwa; gamba nga Ebikk.20:7; Mu kyawandiikibwa kino, kyogera ku kumenya emigaati (si gumu), tekyogeera ku kunywa ki kopo kya vinyo,

AMAKULU G'OBUBONERO – OMUGATI NE VVINYO

Tulaba omugaati ogutali muzimbulukuse n'omubisi gwa vinyo; Yesu nategeeza nti Omugati ke kabonero akalaga Omubiri gwange — Oguweebwayo okuba obulamu eri ensi — Kino Yesu yakiraga lwatu mu Yokkana 6:53. Singa Yesu teyafa, tewalibadde ssubi lya kuzuukira. Ekirala, omugaati guno tegulimu kizumbulukusa. Ekizimbulukusa kiraga ekibi, obubi n'obunafu, n'obulimba oba obukuusa ! Kino kiraga Mukama waffe Yesu bwe yali atukiridde mu byonna, nga talina bbala wadde bukuusa. Naye Yesu si walulyo lwa Adamu, era ye obulamu bwe bwava wa Katonda buteerevu — kyava ayitibwa Emmere/ mugaati gwava mu ggulu (Yokkana 6:41).

Omutume Paulo, ayongeera okulaga amakulu amalala agali mu kumenya omugaati; Nti bwe tumala okulya/ okumukkiriza — ne netuyingira mu kubatizibwa kwe, tuweebwa omukisa okuba omubiri gummu, era ffena okumenyebwa ng'omubiri ogumu, n'okuba emmere eri ensi (1 Abakk.10:16). Kale kino kye kiragibwa nga okuyingira mu kubonaabona kwa Kristo! Era bwe tubonaabona naye, tulifugira wamu naye!

KINO KIRANGO !

WALIWO OMUKISA GW'OKWEYIGIRA BAYIBULI, NG'OSINZIRA MU KITUNDU KYO, NGA OMUSOMO GUNO GWA BWERERE ! TUWANDIIKIRE OBA TUKUBIRE ESIMU WAMANGA:

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songa omugati ne vinyo byombi bikuru nnyo! Ekikolwa ky'okumenya emigaati kilaga mu Palasitini bwe bakungananga okusaba n'okwebaza Katonda, nga balya n'Emmere kuba bavanga ngendo mpavu era n'emmere yaabwe migaati. Kino kiraga okussa ekimu ng'Ab'oluganda!

Vvinyo eraga obulamu obwawebwaayo — mu ssaddaka — mu kufa. "Guno gwe musaayi gwange oguyiika ku lw'abangi olw'okunazaako ebibi era n'olw'endagano empya". Munywe mwenna ku kikompe kino (Mat.26:27-28). Omusaayi gwa Yesu ogwayiika gwe gwakola "Omutango" gw'abangi era gwe guwa bonna obulamu (1 Abakk.15:21-22). NAYE okuwa ekikompe abagobereze kitegeeza nti yaabawa omukisa okuba abasika naye, nga bayita mu kubonaabona nga ye! Omutume Paulo kyategeeza mu Abakkolosayi 1:24.

Kale buli mugoberezi wa Kristo, alina ekirabo eky'okungaana ne banne nebakwata embaga ey'okuyitako kwaffe, nti Yesu yafa ku lwaffe n'eri ensi! Oba omu oba babiri, wonna bassobola bulungi okungaana mu Mukama waffe Kristo. Omwaka guno tukungaana nga enjuba emazze okugwa nga 5/ 04/ 2012, ku lw'okuna = era z'enaku z'omwezi 14 omwezi ogusooka (NISSANI).

Amiina

Misiri n'omukono ogw'amanyi ga Katonda (Okuva 12:14); era bbo kwe kukwantanga Embaga y'Okuyitako buli mwaka nga Katonda bwe yabalagira obuterabira lunaku lwe yabaggya mu nsi y'Emisiri.

Tulaba okusaasira kwa Katonda bwa tutegeeza amakulu g'embaga ey'okuyitako abaana ba Isirayiri gye bakwatanga songa tebategera makulu makusike muyo! Kino tukilaba mu bigambo Katonda bye yalungamya Omutume Paulo mu 1 Abakkolinso 5:7-8: "... Kubanga, n'Okuyitako kwaffe kwatibwa, ye Kristo; kale tufumbe embaga..". Omwoyo wa Katonda nga atuyigiriza bwe biri ebirungyi by'okuteesaakwe (Abaebulaniya 10:1); Tukiraba lwatu nti Ebyawandiikibwa biraga nga Yesu "gwe mwana gw'endiga ya Katonda" era yeyali egenda okujja entuufu; era nga n'okufa kwe, kwetagisa nnyo olw'okununula Ekkansa y'abaana ababereberye (Abaebulaniya 12:23) okuva mu kufa, nga bwekyali eri abaana ababereberye ba Israeli mu Misiri! Okutta akaliga ka Pasika ku ssaawa mwenda ez'olw'egulo ku lunaku olw'ekkumi nennya, kyalaga etenkateeka ya Katonda ey'okufa kwa Yesu, kuba yafa essaawa mwenda ku lunaku olw'ekkumi n'ennya mu mwezi ogusooka mu mwaka! Yesu n'Abayigirizwabe bakwatta embaga ey'okuyitako ekiro ky'olunaku lwe yafirako kuba olunaku lwekiyuddaya lutandika kawungeezi.

Mukama waffe Yesu yajja mu Yerusalemu ku ndogoyi nga wabula ennaku mukaaga attibwe, okutukkiriza ekyawandiikibwa nti "Laba, Kabaka wo aija gyoli" (Mat.21:5), era n'okutukkiriza ekyawandiikibwa nti "Akaliga ka pasika kalina okuletebwa mu nju nga ebula ennaku tfaano okuttibwa" (Okuva 12:3). Abayigirizwa mu kiseera kino bali tebasobola kutegeera okufa kwa Yesu nga bwe kwali kulagibwa mu kaliga ka Pasika era ne mu mateeka kuba bali tebanafuna kubatizibwa kwa Mwoyo ! Esonga enkulu lwaki Yesu yayagala nnyo okukwata embaga y'okuyitako eno

n'Abayigirizwabe, kwe kubalaga okutukirira kw'amateeka era n'amakulu agali mu Pasika, kuba ye yeyali mulindwa era omutuufu — akaliga ka Pasika kwe kasonganga. ERA bali balya, nga bamazze okwata embaga eno eya Pasika ekiro; Yesu kwe kutekawo enkola endala eraga okutukirira kw'amateeka, nga ye kennyini yagenda okuttibwa era n'amakulu gakyoyi — Nakwata omugaati (ogutali muzimbulukuse), n'agumenyamu naabawa, nagamba nti, mulye, guno gwe mubiri gwange oguweebwayo ku lwamwe; Mukolenga bwe mutyo okuzinjukiranga nze. Era nakwata ekikompe, neyebaza Katonda, nagamba mukwate mwena munywe ku kino; Kino ekikopo gwe Omusaayi gwange ogw'Endagaano empya, oguyika ku lwamwe! (Luka 22:17-20). Kino kyalaga lwatu nti Yesu yalaga nti akaliga ka Pasika — abaana ba Isirayiri ke battanga ku mbaga ey'okuyitako, kali kasonga ku ye, era nga ye yemutuufu, era Omusaayi gwe n'omubiri gwe bye biweebwayo okununula ensi. Omugaati ne Vvinyo nga byakudda mu kifo kya kaliga kali aka pasika kuba biraga obulamu bwe — bwawaayo eri abantu bonna. Era Abamukiiriza, ba kwatanga embaga ey'okuyitibwako kwabwe, kwe kujjukiranga okufa kwa Yesu nga endiga ya Katonda, era bakozeesanga obubonero obuggya buli mwaka ku lunaku olw'ekkumi n'ennya mu mwezi ogusooka mu mwaka / olwa Pasika — embaga ey'okuyitako.

Bwekityo Mukama waffe Yesu nateekawo eky'eggulo kye — okujjukiranga okufa kwe, era nga kidda mu kifo ky'embaga y'okuyitako ey'Abayuddaya! Kale kye tva tusanyuuka, okwata embaga eno ey'okujjukiranga okufa kwe; era nga Kristo bwali okuyitako kwaffe — 1. Abakkolinso 5:7-8. Tulaba nti okwata embaga y'okuyitibwako kwaffe, ekiro ky'olunaku Yesu lwe yattibwa, olunaku lumu buli mwaka (Okuva 12:14); nga enzikiriza nyingi ez'ekikuristaayo zakivako dda era nga bangi tebakitegeera. Kale emirundi emeka mu mwaka Abakkiriza lw'e banakwatanga embaga ey'okutibwako kwabwe? Kya bukakafu nti "omulundi gumu

for the Passover as observed by the Jews. Is it asked why Jesus ate of the typical lamb first? We answer that he was born under the dominion of the Law and must observe its every requirement. Since he made an end of the Law, "nailing it to his cross" (Col. 2:14-16), we are free from Law, as relates to either the Passover or the Lord's Supper — its substitute — but we are of those who esteem it a privilege to celebrate each year the anniversary of our Lord's death; to DO THIS in remembrance of him — "for even Christ our Passover is slain, therefore LET US keep the feast."

It would be difficult to determine just when or why this impressive season for the commemoration of our Lord's death was ignored, but it was, doubtless, as an "expediency." Doubtless zealous teachers thought that the great Teacher had made a mistake, and that it was "expedient" to have it more often than once a year; and all seem to have understood Paul to teach that it made no difference how often it was observed when he said: "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come" (1.Cor.11:26). But a careful study of everything Paul said on the subject should convince all that this was not the case. In the context he tells them (**verse 23**) that he delivered to them that which he also received of the Lord: "That the Lord Jesus, the same night in which he was betrayed, took bread," etc. Here notice not only that the time selected by Jesus seemed the *most appropriate*, but that it was so appropriate that Paul was informed, by a special revelation from the Lord, that this was instituted *the night he was betrayed*.

How **often** could the Church break *that bread* and drink *that cup* as a proper memorial of the Lord's death? **Surely only on its anniversary.** In the same way, when Uganda's independence is celebrated, it is on its anniversary — the 9th October. It would be considered peculiar, at least, if some should neglect 9th October and celebrate it at sundry inappropriate times. And if speaking of the 9th October, we should say, as often as you thus celebrate you do show forth the nation's birth, who would understand us to mean several times a year? Likewise, also, the Lord's Supper is only properly a celebration on its anniversary.

Some think that they find records in Scripture which indicate that the early Church ate the Lord's Supper every "first-day." To this we answer, that if this were true we should have no

more to say on the subject; but where is the record? We are referred to Acts 20:7: "Upon the *first day* of the week, when the disciples came together to *break bread*, Paul preached unto them," etc. But is there any *evidence* that the bread was broken as a *remembrancer* of the Lord's death? If so, why was it never *called* the Lord's Supper, and why was the *wine omitted*? Was the *cup* not as important an emblem as the *bread*? Because it is written that Jesus was known to the two disciples at Emmaus (Luke 24:30) in the "*breaking of bread*," who will claim that that was more than an ordinary meal? Who will claim that they were eating the Lord's Supper? No one.

So far from being an appropriate time for the commemoration of our Lord's death, the first day of the week, or Lord's day, would be most inappropriate. Instead of being set apart or used by the early Church to commemorate Jesus' death and the sorrowful scenes of the Lord's Supper, Gethsemane and Calvary, it was to them a *glad day*—a day of rejoicing and hosannas, saying, "THE LORD IS RISEN INDEED!" Hence its name and general observance by the Church as a day of worship and praise.

The seeming custom of breaking bread every Lord's day, perhaps, had its rise in the fact that the disciples were few and came sometimes long distances to meet together on the Lord's day and socially ate a *meal* together. Perhaps, too, a blessed association of thought and interest lingered round the breaking of bread on the first day, when they remembered how repeatedly Jesus manifested himself to them on that day — after his resurrection — and how it was while they were eating that he made himself known (Luke 24:35). Even the faint traces of this once established custom in the Church — of celebrating the anniversary of the Lord's death and resurrection — which the Roman and Episcopal Churches still observe, after an accommodated fashion, on "Good Friday," has been almost lost sight of by the other sects. It is a practice of the Lord's true People to keep/observe this occasion in remembrance of our Lord's death on its anniversary. Believing that it properly takes the place of the type — the Passover — we reckon it according to Jewish, or *lunar* time, and hence frequently on a different date from "Good Friday," which is reckoned on *solar* time. The Passover this year comes on 5th April 2012, at six P.M.; hence the time answering to the hour of Jesus' death would be three o'clock,

P.M., of that day, and the time for the eating of the Lord's Supper would be about seven to eight o'clock of the Thursday evening preceding April 6th. It should be remembered that the Lamb was slain the day before the *Feast of Passover*

THE IMPORT OF THE EMBLEMS

It might be profitable to some to point out the significance of the broken loaf and the cup. Of the bread, Jesus said: "It is my flesh" — *i.e.*, it represents his flesh — his humanity which was broken or sacrificed for us. Unless he had sacrificed himself — his humanity for us — we could never have had a resurrection from death — could never have had a future life; as he said, "Except ye eat the flesh of the Son of Man ... ye have *no life* in you" (John 6:53). Not only was the breaking of Jesus' body thus the providing of a bread of *life*, of which if a man eat he shall never die, but it was also the opening of the narrow way to life and the breaking, or unsealing, of *truth*, as a means of aid to walk the narrow way which leads to life. And thus we see that it was the breaking of him who said, "I am the way, the TRUTH and the LIFE; no man cometh unto the Father but by ME" (John 14:6).

Hence, when we eat of the broken loaf, we should realize that had he not died — been broken *for us* — we should never have been able to come to the Father, but would have remained *forever* under the curse of Adamic sin and death, and we should never have been made acquainted with the way, the *truth*, the *life*, or the Father.

Another thought: the bread was *unleavened**—without leaven. (Leaven is corruption, an element of *decay* or decomposition.) Leaven is a type of *sin* and the decomposition, decay and death which sin works in mankind; so, then, this type declares that Jesus was free from sin — a lamb without spot or blemish — "holy, harmless, *undefiled*." Had Jesus been of Adamic stock, had he received the life principle in the usual way from an earthly father, he, too, would have been *leavened*, as are all other men, by Adamic sin; but his *life* came direct from God — hence he is called the bread from heaven. (See John 6:41). Let us, then, appreciate the bread as pure, unleavened, and so let us eat of him; eating and digesting truth, and especially this truth; appropriating by faith his righteousness to ourselves by which we realize

commenced. It will be celebrated as usual. We should, as heretofore, seek to follow the example of the first Communion service — using unleavened bread* and grape juice — whilst we talk together of their significance and value.

him as the way and the *life*.

The Apostle, by divine revelation, communicates to us a *further* meaning of the bread, and shows that not only did the loaf represent Jesus, individually, as our head, etc., but that, after we have partaken thus of him, we may, by consecration, be associated with him as parts of one loaf (one body) to be broken for, and become food for, the *world*. (1.Cor.10:16). This same thought of our privilege as *justified* believers, sharing now in the sufferings and death of Christ and thus becoming joint-heirs with him of future glories, and associates in the work of blessing and giving life to all the families of the earth, is expressed by the Apostle repeatedly and under various figures; but when he compares the Church to the loaf now being broken as a whole, as Jesus was individually, it furnishes a striking and forcible illustration of our union and fellowship with our Head.

He says, "Because there is *one loaf* we, the many [persons] are one body; for we all partake of the one loaf." "The loaf which we break, is it not a *participation of the body of the Anointed one?*" (1.Cor.10:16-17 — *Diaglott*).

The wine (grape juice) represents the life given — the sacrifice — the *death*. "This is my blood (symbol of LIFE *given up* in death) of the new covenant, shed for *many* FOR THE REMISSION of sin;" "Drink ye all of it" (Math.26:27-28). It is by the giving up of his life as a *ransom* for the life of the Adamic race, which sin had forfeited, that a *right to LIFE* comes to men. (See Roman 5:18-19). Jesus' shed blood was the "Ransom for all," but his act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become *partakers of his sufferings*, or, as Paul expresses it, to "fill up that which is behind of the afflictions of Christ." (Col.1:24) "The cup of blessing, for which we bless God, is it not a participation of the blood [shed blood — *death*] of the Anointed one?" (1.Cor.10:16 — *Diaglott*). Would that all could realize the value of the cup, and could bless God for an opportunity of suffering with Christ that we may be also glorified