

Redemption 304: *Crucifixion Study*



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Crucifixion Study – Part One

Introduction

This study is intended to follow the biblical account of Jesus' arrest, trial, execution, and burial with a focus on illuminating how these events relate to and fulfill Old Testament protocols and prophecy. It is meant to be complementary to our Redemption Study. In this study, we will seek to pay particular attention to both prophetic precedent, sacrificial ritual, and requirements for capital punishment as contained in the Old Testament. The course of this study will largely be concerned with connecting important Old Testament teaching about God's plan of redemption with the record of the circumstances of Christ's death as provided in the gospel accounts. The goal will be to gain a fuller appreciation and understanding of Jesus' atoning work within its proper biblical scope. We will also seek to use Old and New Testament details in order to acquire additional insight into the matter of how Christ's death actually accomplished redemption.

The following study is divided into several distinct sections discussing related and, at times, overlapping elements and themes.

1. Christ's Death Occurred In Accordance with the Keeping of Passover
2. Passover and Deliverance from Bondage: Connections to the Day of Atonement, the Temple, and Genesis 3-4
3. Redemption, Genesis 3-4, Yom Kippur (the Day of Atonement,) and the Red Heifer
4. The Location of Jesus' Death and the Altar of Burning
5. The Traditional Sites for the Location of Christ's Death, Burial, and Resurrection
6. Connections between the Location of Jesus' Death and Genesis 3
7. Roman Crucifixion and the Greek Words for "Cross"
8. Mosaic and First-Century Jewish Practices Regarding Capital Punishment
9. Jesus' Execution in Accordance with Jewish Legal Requirements and the Involvement of the Roman State
10. The Presentation of the Blood of the Sacrificial Animal before the Lord
11. Christ's Death and the Goat for the Lord and the Goat for Azazel
12. Jesus Dies before the Two Thieves Die
13. Consequences of Christ's Death on Sacrificial Ritual and the Authority of the Sanhedrin

Additional material related to topics covered in the above sections can be found in the addenda included at the end of this study.

Addendum One: The Last Supper and Passover

Addendum Two: The Tree of Life

Addendum Three: John the Apostle, a Priest

Christ's Death Occurred In Accordance with the Keeping of Passover

Because the connections between Christ's death and Passover are likely to be more familiar ground, we will begin our study with a look at Christ's redemptive work as it corresponds to this Mosaic festival. We will begin with the basic fact that The New Testament is clear that Jesus died during the feast of Passover.

On the night before he died Jesus and his disciples held the traditional Passover meal in accordance with the Laws of Moses. The Law of Moses required that on the tenth day of the month of Nisan each household would select a lamb for the Passover meal.

Passover – First celebration of the Passover – On the tenth day of the month, the head of each family was to select from the flock either a lamb or a kid, a male of the first year, without blemish. – Smith's Bible Dictionary

Exodus 12:1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you. 3 **Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:** 4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. 5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: 6 **And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.** 7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

It is worth noting that Jesus' triumphal entry into Jerusalem (commonly called Palm Sunday) may have occurred at around the tenth of Nisan. John's gospel indicates that six days before Passover, Jesus went to Bethany, just east of the Mount of Olives not far from Jerusalem. Six days before Passover would have been the ninth of Nisan. After arriving in Bethany, Jesus ate dinner with Martha, Mary, and Lazarus. Evening would have marked the onset of a new day. If that day was "six days before the Passover" then that evening would mark the onset of the tenth of Nisan.

John 12:1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. **2 There they made him a supper;** and Martha served: but Lazarus was one of them that sat at the table with him. **3** Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

As we continue with John's account, we can see that Jesus' triumphal entry into Jerusalem and the Temple occurred the day after his meal with Lazarus' family in Bethany. According to the Hebrew reckoning this would still have been the same day of Nisan, having begun at evening the night before. If this all took beginning on the day which was six days before Passover, then the supper and the subsequent triumphal entry would have been on the tenth of Nisan, the day the Israelites were to select their Passover lambs. (However, we should point out that Matthew 26 and Mark 14 may indicate that Jesus merely arrived in Bethany six days before Passover, while the supper with Lazarus only took place two days before Passover. If this is the case, then Jesus' triumphal entry would not coincide with the tenth of Nisan when the Paschal lambs were to be selected.)

John 12:12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, **13** Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

The use of palm branches here relates more appropriately to the fall festival of Sukkot (the Feast of Tabernacles) wherein the people of Israel were to dwell seven days in tents made of palm trees.

Sukkot – Sukkot (Feast of Booths, **Feast of Tabernacles**) is a Biblical holiday celebrated on the 15th day of the month of Tishrei (late September to late October). **It is one of the three biblically mandated festivals Shalosh regalim on which Hebrews were commanded to make a pilgrimage to the Temple in Jerusalem. The holiday lasts seven days** (eight in the diaspora). The first day is a sabbath-like yom tov when work is forbidden, followed by the intermediate Chol Hamoed and Shemini Atzeret. **The Hebrew word sukkōt is the plural of sukkah, "booth or tabernacle", which is a walled structure covered with skhakh (plant material such as leafy tree overgrowth or palm leaves)...In Leviticus, God told Moses to command the people: "On the first day you shall take the product of hadar trees, branches of palm trees, boughs of leafy trees, and willows of the brook" (Lev. 23:40), and "You shall live in booths seven days; all citizens in Israel shall live in booths, in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt" (Lev. 23:42-43)...The sukkah walls can be constructed of any material (wood, canvas, aluminum siding, sheets). The walls can be free-standing or include the sides of a building or porch. The roof must be of organic material, known as skhakh, such as leafy tree overgrowth**

or palm fronds. It is customary to decorate the interior of the sukkah with hanging decorations, the Seven Species.[8] – wikipedia.org

Feast of Tabernacles – Third of the great festivals on which all males were required to make pilgrimages to the Temple at Jerusalem. The celebration of this festival begins on the fifteenth day of the seventh month (Tishri).

Originally it lasted seven days; but in the course of time its duration was extended to nine days... The older law contained in Lev. xxiii. 39-43 amplifies the Deuteronomic legislation. As in the latter, the festival bears the general dating "when ye have gathered in the fruits of the land" (the beginning and end of the verse do not seem original); its duration is likewise seven days; and it is to be a season of rejoicing... As a new provision occurs **the command "And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook" (Lev. xxiii. 40, R. V.).** – Jewish Encyclopedia

Leviticus 23:39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. **40** And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. **41** And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. **42** **Ye shall dwell in booths seven days;** all that are Israelites born shall dwell in booths: **43** That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

It is interesting here that these first-century Jews seem to be connecting messianic beliefs with festival rituals even as they apparently transpose Fall feast day activities with those of Passover in the Spring. It would be more interesting if perhaps Jesus' triumphal entry into Jerusalem took place on the tenth of Nisan. This event in which Jesus rode on a donkey's colt in fulfillment of prophecy, Zechariah 9:9 could have served to mark him as the Passover Lamb in accordance with Mosaic requirements for the selection of the Paschal sacrifice. The selection of Jesus as the Paschal Lamb would fit with the New Testament identification of Jesus as the Lamb of God.

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world...**36** And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

1 Corinthians 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. **For even Christ our passover is sacrificed for us: 8** Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

1 Peter 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

Revelation 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have **washed their robes, and made them white in the blood of the Lamb.**

Revelation 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Among the New Testament passages that identify Jesus as the Passover Lamb, John the Baptist's proclamation is of particular significance in that he identifies Jesus as the Lamb of God.

John 1:29 The next day John seeth Jesus coming unto him, and saith, **Behold the Lamb of God, which taketh away the sin of the world...³⁶ And looking upon Jesus as he walked, he saith, Behold the Lamb of God!**

John's manner of reference invokes Abraham's statements to his son Isaac regarding the impending sacrifice of Genesis 22.

Genesis 22:8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

The sacrifice of Isaac has an important place in both biblical teaching and Jewish belief. The events of Genesis 22 are referred to as the Akedah. And though Isaac was not, in fact, put to death as an offering, it was common for ancient Jews (and for modern Jews as well) to reckon Isaac as having been sacrificed, to count this sacrifice as pleasing to God, to connect these events to both Passover and other Jewish sacrificial rituals, and to believe that Isaac's faithfulness was what merited God's acceptance of all the various animal sacrifices ordained in the Law of Moses.

Akedah – 'Akedah, ("The binding or sacrifice of Isaac"): - **This Biblical incident plays an important part in the Jewish liturgy.** The earliest allusion to it in prayer occurs in the Mishnah (Ta'anit, ii. 4) in the litany for public fast-days, "**May He who answered Abraham on Mount Moriah listen to our supplication.**" In the Gemara (R. H. 16a) the use of a ram's horn on New-year's Day is explained as a reminder of the ram which was offered in place of Isaac. Hence the following passage was inserted in the musaf arranged by Rab in the third century (Zunz, "S. P." p. 81; B. Beer, "Leben Abraham's," p. 186) for that day (see Gen. R. lvi.; Lev. R. xxxvi.): "**Remember in our favor, O Lord our God, the oath which Thou hast sworn to our father Abraham on Mount Moriah; consider the binding of his son Isaac upon the altar when he suppressed his love in order to do Thy will with a whole heart! Thus may Thy love suppress Thy wrath against us, and through Thy great goodness may the heat of Thine anger be turned away from Thy people, Thy city, and Thy**

heritage!...Remember to-day in mercy in favor of his seed the binding of Isaac." – Jewish Encyclopedia

66. Vermes also notes that **the “blood of the Binding of Isaac” is mentioned four times in the early Jewish midrash called the Mekhilta of Rabbi Ishmael. In Exodus 12:13, God promise the Israelites that when he passed through the land to destroy the firstborn sons of the Egyptians, he would pass over the houses of the Israelites who had applied the blood of the Passover lambs to the lintels and doorposts of their houses. The midrash interprets the verse to mean, “And when I see the blood, I will pass over you’ – I see the blood of the Binding of Isaac.” God wasn’t looking at the blood of the lambs, he was looking at the blood of Isaac. Vermes even states that “According to ancient Jewish theology, the atoning efficacy of the *Tamid* offering [the fixed, daily offering], of all the sacrifices in which a lamb was immolated, and perhaps, basically, of all expiatory sacrifice irrespective of the nature of the victim, depended upon the virtue of the Akedah [the binding of Isaac], the self-offering of that Lamb whom God had recognized as the perfect victim of the perfect burnt offering.”** 272; Footnote 272: Vermes, “Redemption and Genesis xxii,” 211. – Brown, *Answering Jewish Objections to Jesus*, Volume 2, Theological Objections, p. 159-160

(Géza Vermes – Géza Vermes or Vermès (born 22 June 1924) is a British scholar of Jewish Hungarian origin and writer on religious history, particularly Jewish and Christian. He is a noted authority on the Dead Sea Scrolls and other ancient works in Aramaic, and on the life and religion of Jesus. He is one of the most important voices in contemporary Jesus research,[1] and he has been described as the greatest Jesus scholar of his time.[2] Vermes' written work on Jesus focuses principally on Jesus the Jew, as seen in the broader context of the narrative scope of Jewish history and theology, while questioning the basis of some Christian teachings on Jesus.[3] – wikipedia.org)

67. This same thought is also carried over in a prayer still included in the additional service for **the Jewish New Year (Rosh Hashanah), which culminates with the words, “Remember today the Binding of Isaac with mercy to his descendants.” We are forgiven through the merit of the sacrifice of Isaac! The rabbis even taught that the final resurrection of the dead would take place “through the merits of Isaac, who offered himself upon the altar”** (Pesikta deRav Kahana, 32). – Brown, *Answering Jewish Objections to Jesus*, Volume 2, Theological Objections, p. 160

Within these ancient Jewish traditions we can see connections to the New Testament accounts in which Jesus is identified as the Lamb of God whose sacrificial work is connected to the Passover sacrifice and also parallels Abraham’s offering of Isaac in Genesis 22.

As we can see the New Testament authors clearly identified Jesus as the Paschal Lamb of God and recorded that, as such, he was selected on the tenth of Nisan to

be offered for God's people to deliver them from death. Additional Talmudic references to the Akedah demonstrate further parallels to Jesus' death as the Lamb of God. A midrash on Genesis 22 compares the carrying of the wood for the altar with carrying one's own cross.

Midrash Rabba – Midrash Rabba or Midrash Rabbah can refer to part of or the collective whole of aggadic midrashim on the books of the Tanach, generally having the term "Rabbah" (הבר), meaning "great," as part of their name. These midrashim are as follows: Genesis Rabbah... – wikipedia.org

Genesis Rabba – Genesis Rabba (B'reshith Rabba in Hebrew: הבר תישארב) is a religious text from Judaism's classical period. It is a midrash comprising a collection of **ancient rabbinical homiletical interpretations of the Book of Genesis (B'reshith in Hebrew).** – wikipedia.org

BERESHIT RABBAH (called also by the ancients Bereshit derabbi Osha'yah [Hosha'yah], Bereshit rabbah derabbi Oshaya [Hoshayiah], Bereshit derabbi Hosha'yah rabba, Baraita derabbi Osha'ya) **Expository Midrash to the first book of the Pentateuch...** – Jewish Encyclopedia

Aggadah – Aggadah (Aramaic אגדה: tales, lore; pl. Aggadot or (Ashkenazi) Aggados; Also known as Aggad or Aggad.) **refers to the homiletic and non-legalistic exegetical texts in the classical rabbinic literature of Judaism, particularly as recorded in the Talmud and Midrash.** – wikipedia.org

Below is the text of Genesis 22 followed by the relevant Talmudic commentary.

Genesis 22:6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

And Abraham took the wood for the burnt offering, and put it on his son Isaac” (Gen. 22:6) – like one bearing his own cross.” – Bereshit Rabbah 56:3

“And Avraham took the wood of the burnt offering –like one who carries his stake on his shoulder– and he took in his hand the fire and the knife” – Bereshit Rabbah 56:3

64. In fact, there is a midrash that says at the time of creation, when God was about to make man, the angels asked what man's significance was. One of his answers was this: “You shall see a father slay his son, and the son consenting to be slain, to sanctify my Name” (Tanhuma, Vayyera, sec. 18). That was the height of sacrificial service: A father offering up his own son, and the son willingly laying down his life for the glory of God. Yes, I know that sounds like the gospel. **In fact, the midrash compares Isaac, who carried on his shoulder the wood for the burnt offering (himself!), to “one who carries his cross on his own shoulder.”** 270' Footnote 270: See Genesis Rabbah 56:3, cited in this context by Jon D. Levenson, *the Death and Resurrection of the Beloved Son: The*

Transformation of Child Sacrifice in Judaism and Christianity (New Haven: Yale, 1993), 105. – Brown, *Answering Jewish Objections to Jesus*, Volume 2, Theological Objections, p. 159

We can see that it is in accordance with typical, biblical Jewish beliefs that the New Testament ties Christ's sacrifice by crucifixion to both Passover and the offering (or binding) of Isaac.

According to the Law of Moses, the Paschal Lamb was to be killed (and the rest of the Passover meal prepared) in late afternoon (early evening) on the fourteenth day of the month of Nisan. As evening commenced, the fifteenth day of the month began and the Israelites ate the Passover meal. Note that eating the lamb the following morning was expressly prohibited (Numbers 9:12.)

Passover – First celebration of the Passover – On the tenth day of the month, the head of each family was to select from the flock either a lamb or a kid, a male of the first year, without blemish. If his family was too small to eat the whole of the lamb, he was permitted to invite his nearest neighbor to join the party. **On the fourteenth day of the month he was to kill his lamb, while the sun was setting. He was then to take blood in a basin and with a sprig of hyssop to sprinkle it** on the two side-posts and the lintel of the door of the house. The lamb was then thoroughly roasted, whole. **It was expressly forbidden that it should be boiled, or that a bone of it should be broken.** Unleavened bread and bitter herbs were to be eaten with the flesh. No male who was uncircumcised was to join the company. Each one was to have his loins girt, to hold a staff in his hand, and to have shoes on his feet. He was to eat in haste, and it would seem that he was to stand during the meal. The number of the party was to be calculated as nearly as possible, so that all the flesh of the lamb might be eaten; but **if any portion of it happened to remain, it was to be burned in the morning.** No morsel of it was to be carried out of the house. **The lambs were selected, on the fourteenth they were slain and the blood sprinkled, and in the following evening, after the fifteenth day of the month had commenced the first paschal meal was eaten.** At midnight the firstborn of the Egyptians were smitten. The king and his people were now urgent that the Israelites should start immediately, and readily bestowed on them supplies for the journey. In such haste did the Israelites depart, on that very day, (Numbers 33:3) that they packed up their kneading troughs containing the dough prepared for the morrows provisions, which was not yet leavened. – Smith's Bible Dictionary

Passover – When the Temple in Jerusalem was standing, the focus of the Passover festival was the Passover sacrifice (Hebrew korban Pesach) also known as the "Paschal Lamb"). Every family large enough to completely consume a young lamb or wild goat was **required to offer one for sacrifice at the Jewish Temple on the afternoon of the 14th day of Nisan, (Num 9:11) and eat it that night, which was the 15th of Nisan (Exodus 12:6).** If the family was too small to finish eating the entire offering in one sitting, an offering was made for a group of families. The sacrifice could not be offered with anything leavened, (Exodus 23:18) and had to be roasted, without its head, feet, or inner organs being

removed (Exodus 12:9) and eaten together with unleavened bread (matzo) and bitter herbs (maror) (Exodus 12:9 **One had to be careful not to break any bones from the offering, (Exodus 12:46) and none of the meat could be left over by morning (Exodus 12:10 Exodus 23:18).** – Jewish Encyclopedia

Passover Sacrifice – The animal was slain on the eve of the Passover, on the afternoon of the 14th of Nisan, after the Tamid sacrifice had been killed, i.e., at three o'clock, or, in case the eve of the Passover fell on Friday, at two. – Jewish Encyclopedia

Exodus 12:1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you. 3 **Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:** 4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. 5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: 6 **And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.** 7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

Numbers 9:2 Let the children of Israel also keep the passover at his appointed season. 3 **In the fourteenth day of this month, at even, ye shall keep it** in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. 4 **And Moses spake unto the children of Israel, that they should keep the passover.** 5 **And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel...** 12 **They shall leave none of it unto the morning,** nor break any bone of it: according to all the ordinances of the passover they shall keep it.

Deuteronomy 16:1 Observe the month of Abib, **and keep the passover unto the LORD thy God:** for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. 2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there. 3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. 4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou **sacrificedst the first day at even,** remain all night until the morning. 5 Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee: 6 But at the place which the LORD thy God shall choose to place his name in, there **thou shalt sacrifice the passover at even, at the going down of the sun,** at the season that

thou camest forth out of Egypt. 7 And thou shalt roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

As we return to the New Testament account of Jesus' death, we can see that Christ indeed ate the Passover meal with his disciples on the evening of his arrest.

Matthew 26:17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, **Where wilt thou that we prepare for thee to eat the passover?** 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; **I will keep the passover at thy house with my disciples.** 19 And the disciples did as Jesus had appointed them; **and they made ready the passover.** 20 **Now when the even was come, he sat down with the twelve.**

Mark 14:12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, **Where wilt thou that we go and prepare that thou mayest eat the passover?** 13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. 14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where **I shall eat the passover with my disciples?** 15 And he will shew you a large upper room furnished and prepared: there make ready for us. 16 And his disciples went forth, and came into the city, and found as he had said unto them: **and they made ready the passover.** 17 **And in the evening he cometh with the twelve.**

Luke 22:7 Then came the day of unleavened bread, when the passover must be killed. 8 And he sent Peter and John, saying, **Go and prepare us the passover, that we may eat.** 9 And they said unto him, Where wilt thou that we prepare? 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. 11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where **I shall eat the passover with my disciples?** 12 And he shall shew you a large upper room furnished: there make ready. 13 And they went, and found as he had said unto them: **and they made ready the passover.** 14 **And when the hour was come, he sat down, and the twelve apostles with him.** 15 **And he said unto them, With desire I have desired to eat this passover with you before I suffer:**

(NOTE: For a more in-depth discussion of the Last Supper and Passover please see *Addendum One: The Last Supper and Passover.*)

Even the Talmud records Jewish traditions that place the death of Yeshu (a variant of Jesus' Hebrew name Yeshua) in correspondence with Passover. (We will return to these Talmudic reports of Jesus' death as we consider other biblical connections later on in our study.)

Jesus in the Talmud – Sanhedrin 43a relates the trial and execution of Jesus and his five disciples.[77] Here, Jesus is a sorcerer who has enticed other Jews to apostasy. A herald is sent to call for witnesses in his favour for forty days before his execution. No one comes forth and in the end he is stoned and hanged on the Eve of Passover. – wikipedia.org

Yeshu – Sanhedrin 43a relates the trial and execution of Yeshu and his five disciples. Here, Yeshu is a sorcerer who has enticed other Jews to apostasy. A herald is sent to call for witnesses in his favour for forty days before his execution. No one comes forth and in the end he is stoned and hanged on the Eve of Passover. – wikipedia.org

MISHNAH. If then they find him innocent, they discharge him; but if not, he goes forth to be stoned, and a herald precedes him [crying]: so and so, the son of so and so, is going forth to be stoned because he committed such and such offence, and so and so are his witnesses. Whoever knows anything in his favour, let him come and state it. GEMARA. Abaye said; It must also be announced: On such and such a day, at such and such an hour, and in such and such a place [the crime was committed], in case there are some who know [to the contrary], so that they can come forward and prove the witnesses Zomemim. AND A HERALD PRECEDES HIM etc. This implies, only immediately before [the execution], but not previous thereto.³³ [In contradiction to this] it was taught: **On the eve of the Passover Yeshu was hanged. For forty days before the execution took place, a herald went forth and cried, 'He is going forth to be stoned because he has practised sorcery and enticed Israel to apostasy. Any one who can say anything in his favour, let him come forward and plead on his behalf.' But since nothing was brought forward in his favour he was hanged on the eve of the Passover! – Babylonian Talmud: Tractate Sanhedrin 43a, http://halakhah.com/sanhedrin/sanhedrin_43.html**

We can see then the obvious ties Jesus' death has to the festival of Passover and the sacrifice of the Paschal lamb. And, on the night before his death, he ate the Passover meal with his disciples. As he did, he spoke of his impending death and instructed his followers to eat the unleavened bread and the Paschal wine as a symbol of his broken body and shed blood.

Matthew 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins.

Mark 14:22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. 23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 24 And he said unto them, This is my blood of the new testament, which is shed for many. 25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

Luke 22:17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

In his epistle to the Corinthians, Paul repeats these same truths and connections to Passover.

1 Corinthians 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

1 Corinthians 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17 For we being many are one bread, and one body: for we are all partakers of that one bread. 18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

1 Corinthians 11:20 When ye come together therefore into one place, this is not to eat the Lord's supper...23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

The connection between Christ's last supper with his disciples, the communion meal, Christ's death, and Passover is clear. But why does this connection exist? Why did God establish the Passover in the first place? And why was it important that Christ's death coincide with and fulfill this important Old Testament feast?

The Book of Exodus clearly explains that Passover was instituted in accordance with God's deliverance of his people from bondage and oppression in the land of Egypt. These events mark the initial reason behind the Passover feast. But, why was it that God purposed to deliver Israel in this particular fashion with such detailed requirements?

Clearly, the institution of Passover was meant to be instructive for future generations. This fact is sufficiently demonstrated by the commandment for the Israelites to continue to keep the annual feast generation after generation. But what was it that God was seeking to instruct his people about?

Certainly, the Passover communicates truths about deliverance from oppression and enemies who serve false gods. But there is no apparent or logical connection between the peculiarities of the festival's requirements and the simple idea of deliverance from enemy oppression. The sharing of a meal, the prohibition against leaven, the placing of the blood on the doorposts, the destroying angels, etc. all seem excessive in the sense that such things are not naturally or logically connected to or derived from the simple ideas of delivering someone from their enemies. And yet both the Old and New Testaments emphasize the importance of these particular Passover details as well as Christ's fulfillment of them.

The connection of Christ's death to the sacrificed lamb is simple enough. Likewise, our ultimate deliverance from death into eternal life in Christ's kingdom is also perhaps easy to relate to the deliverance of the Israelites from the angels which killed the firstborn of Egypt. But again, why did God feel it was useful and important to deliver his people from oppression in Egypt through an event in which destroying angels were loosed on the land and in which God's people were saved from death at the hands of those angels through the sacrifice and blood of a lamb? We will continue to investigate these questions in upcoming sections of this study.

However, before we leave this section, beyond the Passover itself, there are a few other noteworthy parallels between the Exodus journey and Genesis 3-4, particularly when it comes to the events at Mount Sinai (Exodus 19).

Passover and Deliverance from Bondage: Connections to the Day of Atonement, the Temple, and Genesis 3-4

We concluded our previous section concerning Passover by noting that the inclusion of the destroying angels and the sacrifice (and blood) of the Paschal lamb were meant to be instructive. If we keep in mind other information that Moses gave to Israel during the Exodus journey, we find additional, related material that is informative regarding these questions.

For instance, in accordance with God's instructions to Moses both the tabernacle and the Temple included depictions of angelic figures surrounding the presence of God in the Holy of Holies. These angels are specifically identified as cherubim. And they are located on either side of the mercy seat (cover) of the ark of the covenant in the Holy of Holies, standing on either side of the ark itself (in the Temple of Solomon), and on the veil (tabernacle) or doors (Temple) at the entrance to the Holy of Holies.

Exodus 25:17 And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. 18 **And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.** 19 **And make one cherub on the one**

end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. 20 And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. 21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. 22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

Exodus 26:31 And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: 32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. 33 And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy. 34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. 35 And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

1 Kings 6:23 And within the oracle (01687) he made two cherubims of olive tree, each ten cubits high. 24 And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. 25 And the other cherub was ten cubits: both the cherubims were of one measure and one size. 26 The height of the one cherub was ten cubits, and so was it of the other cherub. 27 And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. 28 And he overlaid the cherubims with gold. 29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without. 30 And the floor of the house he overlaid with gold, within and without. 31 And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall. 32 The two doors also were of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees.

01687 ריבד d@biyr or (shortened) רבד d@bir
from 01696 (apparently in the sense of oracle); n m; {See TWOT on 399 @@ "399g"}

AV-oracle 16; 16

1) the holy of holies, the innermost room of the temple or tabernacle

1a) hindmost chamber, innermost room of the temple of Solomon, most holy place, holy of holies

2) (TWOT) oracle

03742 כַּרְוּבַיִם k@ruwb

of uncertain derivation, Greek 5502 Χερουβὶμ; n m; {See TWOT on 1036}

AV-cherubims 64, cherub 27; 91

1) cherub, cherubim (pl)

1a) an angelic being

1a1) as guardians of Eden

1a2) as flanking God's throne

1a3) as an image form hovering over the Ark of the Covenant

1a4) as the chariot of Jehovah (fig.)

As with Passover, death is featured in the peculiarities of tabernacle and Temple worship. Entrance into God's presence in the Holy of Holies was prohibited except on one day a year, the Day of Atonement (Yom Kippur.) On that day the high priest could enter into God's presence provided that he had the requisite blood from the appropriately sacrificed animals to cover for his sins and that of the people. Those who failed to heed these instructions properly would die upon entering the presence of God between the cherubim in the Holy of Holies.

Leviticus 16:1 And the LORD spake unto Moses **after the death of the two sons of Aaron**, when they offered before the LORD, and died; **2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. 3 Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.**

We can see then that both the Passover account in Exodus and the institution of tabernacle and Temple worship included particular rituals involving angels, death, and sacrifice. These elements (which are found in both Passover and the Day of Atonement) can be related back to events recorded in Genesis 3 and 4. Genesis 3-4 is the first biblical passage containing these same elements: angelic figures (cherubim,) restricted access to God's presence, death, and sacrificial offerings.

Genesis 3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. **22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.**

Of course, other commentators have already made note of the comparison between animal sacrifices and the fact that God makes coats of animal skins to cover the shame and nakedness associated with Adam and Eve in the wake of their sin. But other aspects of this passage are not so commonly noted.

Here in Genesis the cherubim are placed outside the garden to keep man from entering into God's presence and to keep man from living forever (by eating from the tree of life.) To put it another way, the angels were to ensure the death of men (thus, ensuring a limitation to man's sinfulness) and to prevent sinful men from entering into the presence of the Lord. Solomon's Temple designs (and those of the tabernacle) provide a clear connection to these incidents in the garden of Eden. Both employed garden imagery (palm trees, flowers, etc.) as the decorum throughout the holy house itself.

It is worth noting that Leviticus 16 (cited above), which describes the Day of Atonement, begins with a reference to the death of Aaron's two sons. Leviticus 10:1-3 describes the death of Aaron's sons Nadab and Abihu when they approached and offered strange (unauthorized) incense before God at the tabernacle. The relevant point here is the fact that when they approached the Lord in an unauthorized way, they were killed by fire that came out from the presence of God. This also seems reminiscent of the flaming sword mentioned in Genesis 3 as a means to guard the way to the tree of life, which was in God's presence in Eden. This incident, which occurs so early in the establishment of tabernacle worship, also seems to invoke a close parallel to the events of Genesis 3.

We should also note in Genesis 3 that, in order to keep man out, the cherubim are placed at the eastern entrance of the garden. Here we also have some informative statements made by God about redemption. In verses 14-15, God declares that there will be enmity between the serpent and man. We should note the repeated reference in this context (v. 15 and v. 16) to the offspring of Adam and Eve and the role given to that offspring in relation to the serpent. God states that it is the seed of the woman who will eventually crush the head of the serpent in an event which will also bruise the heel of the man who does the conquering.

Genesis 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: **15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 16 Unto the woman he said,** I will greatly multiply thy sorrow and thy conception; **in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule (04910) over thee.**

Another connection between sin and the cherubim stems from God's declaration that the man will rule over the wife. The Hebrew word translated as "rule over" is "mashal" (04910.) It means to have dominion or reign over.

04910 מָשַׁל **mashal**

a primitive root; v; {See TWOT on 1259}

AV-rule 38, ruler 19, reign 8, dominion 7, governor 4, ruled over 2, power 2, indeed 1; 81

1) **to rule, have dominion, reign**

1a) (Qal) **to rule, have dominion**

1b) (Hiphil)

1b1) to cause to rule

1b2) **to exercise dominion**

It is important to notice how the concepts of dominion and authority have previously been presented in Genesis. Genesis 1 and 2 record the creation of man and woman. Both chapters indicate the creation of man first, and then later, the woman also. Genesis 1:26-27 simply iterates this as “God created man in his own image, in the image of God created he him; male and female created he them.”

Notice the specificity and duplication of the second portion of this phrase. The text does not simply read “God created man in his own image; male and female created he them.” Rather, the phrase “in the image of God created he him” intervenes between the first clause and the last indicating the creation of the male first. Verse 28 then records God’s giving of dominion to man and woman.

Genesis 1:27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over (07287) the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

07287 הָדָר **radah**

a primitive root; v; {See TWOT on 2121} {See TWOT on 2122}

AV-rule 13, dominion 9, take 2, prevaieth 1, reign 1, ruler 1; 27

1) **to rule, have dominion, dominate, tread down**

1a) (Qal) **to have dominion, rule, subjugate**

1b) (Hiphil) to cause to dominate

2) to scrape out

2a) (Qal) to scrape, scrape out

Genesis 2 provides us greater detail on these events. In Genesis 2, we clearly see the creation of Adam first before Eve. But more importantly, the task of naming of the animals (over whom Genesis 1:28 indicates man had dominion) is given to Adam alone (and not Eve.) Eve is not created until after this naming of the animals is completed by Adam alone.

Genesis 2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. 20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. 21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said, This is now

bone of my bones, and flesh of my flesh: **she shall be called Woman, because she was taken out of Man.**

It is important to note that naming is an act which signifies dominion over the thing that is named by the person who names it. For instance, in Genesis 5:2, it is God who names mankind.

Genesis 5:1 This is the book of the generations of Adam. **In the day that God created man, in the likeness of God made he him; 2 Male and female created he them; and blessed them, and called their name Adam,** in the day when they were created.

For example, in Genesis 17:5, God renames Abram to Abraham. In verse 15, God also renames Abraham's wife Sarai to Sarah. In verse 19, it is God who names Abraham and Sarah's son Isaac. Similarly, in Genesis 32:28, God renames Abraham's grandson Jacob to Israel. (In contrast, it is interesting that just one verse later, God refuses to even disclose his name to Jacob.) In short, God named each of the three original patriarchs of the nation of Israel. This again shows authority (in this case God's authority) conveyed by the act of naming.

In his letter to the Ephesians, Paul references this principal more emphatically. Here Paul attests to Christ's authority and dominion over every name that is named. He also includes the idea of headship as signifying authority as well.

Ephesians 1:20 Which he wrought in **Christ**, when he raised him from the dead, and **set him at his own right hand in the heavenly places,** **21 Far above all principality, and power, and might, and dominion, and every name that is named,** not only in this world, but also in that which is to come: **22 And hath put all things under his feet, and gave him to be the head over all things to the church,**

Here, Christ is depicted as having become the head and having received the authority over all things that are named. These themes are directly related to Genesis 1-4. Not only does Genesis 3:15-16 refer to the head of the serpent being crushed by the offspring of the woman as Christ himself accomplished, but we also have the idea of dominion through naming. Note that in Genesis 2, Adam (who clearly had been given dominion over the animals and by that authority named them) also names Eve who had no part in naming the animals. In this way, Adam's authority over Eve, which is also mentioned in Genesis 3:16 (and iterated repeatedly in the New Testament) is parallel to his authority over the animals.

More importantly, we can see that the dominion that Adam had included all the cattle and beasts of the field.

Genesis 2:20 **And Adam gave names to all cattle,** and to the fowl of the air, **and to every beast of the field;** but for Adam there was not found an help meet for him.

Likewise, the naming of the animals described in verse 20 took place in the garden of Eden. Genesis 2:15 explains that before God brought the animals to Adam to be named, God first placed Adam in the garden and instructed him about the tree of knowledge that was in the garden.

Genesis 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 **But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.** 18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

It is important to pay attention to the animals over whom Adam was given dominion and to the location of these events. For, as Genesis 3 reports, the serpent was one of the beasts of the field that God had made and, of course, the serpent was in the garden, the scene of these events.

Genesis 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

Consequently, the details from Genesis 1, 2, and 3 imply that the serpent was one of the animals that Adam had been given dominion over. (These concepts are echoed in New Testament references such as Ephesians 1:20-22, where Christ, the second Adam, is given authority over all angelic powers that “are named.”

Ephesians 1:20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 **Far above all principality, and power, and might, and dominion, and every name that is named,** not only in this world, but also in that which is to come: 22 **And hath put all things under his feet, and gave him to be the head over all things to the church,**

When Adam sinned something happened to the authority Adam had over the plants and animals. An indication of this change can be seen in his relationship to the plants and trees. According to Genesis 1:28-29 Adam had dominion over the plants and trees which were to provide him with sustenance.

Genesis 1:27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 **And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over** (07287) **the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.** 29 **And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.**

However, after Adam's sin, the ground no longer responded to his cultivation as it had previously. After he sinned, it was with difficulty that Adam had to work to derive sustenance from the plants and trees.

Genesis 3:17 **And unto Adam he said,** Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: **cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;** 18 **Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;** 19 **In the sweat of thy face shalt thou eat bread,** till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Just as Genesis 3 indicates that Adam's relationship with the plants was altered, it also indicates a change took place regarding his authority over the animals. This change is discernible in God's statements about enmity between the serpent and the woman. But this change is also noticeable when comparing the statements God makes to Eve in Genesis 2:16 with statements we find in Genesis 4. Taking note of the fact that Genesis 1 and 2 both depict Adam as having dominion over both Eve and the animals, we return again to God's statement in Genesis 3 regarding man's dominion over his wife.

Genesis 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and **thy desire (08669) shall be to thy husband, and he shall rule (04910) over thee.**

Notice the words for "desire" and "rule" in Genesis 3. In Genesis 4 a nearly identical statement using the same Hebrew words is given by God to Cain.

Genesis 4:5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. 6 **And the LORD said unto Cain,** Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shalt thou not be accepted? and **if thou doest not well, sin lieth at the door. And unto thee shall be his desire (08669), and thou shalt rule (04910) over him.**

In this passage, we find God warning Cain about sin. In his statements God declares that sin shall desire Cain and that Cain should rule over him. Here, as in Genesis 3:16, we have two persons. In Genesis 3:16 the persons were Adam and Eve (or a man and his wife if we speak more generally.) In Genesis 4, Adam is replaced by Cain and Eve's place is given to a personal being identified simply as sin. (We use the term "personal" because abstract concepts do not have desire and we know that personal desire is intended here because it is used regarding the person of Eve in the previous chapter.) A comparison of these two verses establishes that both passages are presenting us with two parties who are to have dominion and two parties who do not have dominion. By comparing these texts, we can see that God intended Adam's offspring to rule over sin, but through disobedience men lose that dominion even as Adam did through his sin. (It is worth noting the parallel between Genesis 3:15, in which Eve's offspring subdues the serpent, and Genesis 4:7, in which God expresses his expectation that Cain is

supposed to have dominion over sin.) As we study these details we should also pay attention to the location of the figure that Genesis 4 identifies as sin.

In Genesis 3, Adam was removed from the garden of Eden and cherubim were placed at the eastern entrance to the garden to prevent Adam from returning to the presence of the Lord. Here, we find Cain in the presence of the Lord, implying that he is in the garden (which is the only place Genesis 2-4 ever locate God's presence.) On this point, we should also mention that like Adam, Cain is cast out of God's presence eastward of Eden. This fact further corroborates that Cain is in Eden when he is conversing with God in Genesis 4:7 just as Eden was where God had conversed with Cain's father Adam before Adam sinned. Therefore, contextual precedent warrants that we conclude that God's presence is located in the garden of Eden and that this is where Cain and Abel come before the Lord.

Consequently, in Genesis 4, we find a figure at the door or entrance who is identified by God as sin and who is likewise depicted in a struggle with Cain for dominion. Based on the proximity, language, and thematic parallels, there is little reason to doubt that the reader is intended to connect the person of sin who was at the door with the angelic figures (or cherubim) who were at the entrance of the garden. In short, the parallels indicate that the figure of sin who was at the door in Genesis 4 is the same figure placed at the entrance to the garden of Eden in Genesis 3.

Likewise, there is a connection between this person of sin and the serpent. Because of his role in enticing man to sin, Genesis 3:14 explains that the serpent is cursed to crawl upon its belly.

Genesis 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; **upon thy belly shalt thou go,** and dust shalt thou eat all the days of thy life:

Similarly Genesis 4:7 states that sin "lieth" at the door. The word translated as "lieth" in Genesis 4:7 is "rabats" (07257.) It means to "lie down."

Genesis 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, **sin lieth (07257) at the door.** And unto thee shall be his desire, and thou shalt rule over him.

07257 קָבַר **rabats**

a primitive root; v; {See TWOT on 2109}

AV-lay down 15, lay 9, couch beneath 1, couched 1, misc 4; 30

1) to stretch oneself out, **lie down**, lie stretched out

1a) (Qal) to lie down, lie

1b) (Hiphil) to cause to lie down

1b1) **laying** (stones)

This particular description of the serpent "on his belly" seems to present the same peculiar imagery as the person of sin "lying down" in Genesis 4. So, the serpent

is cursed to be on his belly and chapter 4 speaks of sin as a person who is “lying down.”

Within these verses we can see the nature of the enmity that would exist between the serpent and the seed of the woman. It was a struggle for dominance between certain angelic figures and mankind. Through sin, men come into bondage under the authority of these angelic figures. But through remaining obedient, men (and ultimately one man in particular) would have dominion over the satanic angels. In the New Testament, Paul reiterates this same understanding of Genesis 3-4 in Romans 5 using the same linguistic pattern of referring to “sin” in personal terms, rather than as an abstract concept.

Romans 5:12 Wherefore, **as by one man sin entered into the world, and death by sin;** and so death passed upon all men, for that all have sinned: 13 (For until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless **death reigned from Adam to Moses,** even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many...17 For if by one man’s offence **death reigned by one; much more they** which receive abundance of grace and of the gift of righteousness **shall reign in life by one, Jesus Christ.)**...21 That as **sin hath reigned unto death,** even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord...**6:16** Know ye not, that **to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?** 17 But God be thanked, that **ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.** 18 Being then **made free from sin, ye became the servants of righteousness.** 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 20 For when ye were the servants of sin, ye were free from righteousness. 21 **What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.** 22 **But now being made free from sin, and become servants to God,** ye have your fruit unto holiness, and the end everlasting life. 23 **For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.**

And as we discuss in more detail in our study entitled “Priesthood and the Kinsman Redeemer,” these two men (who were the first descendents of Adam and Eve) are depicted as making offerings to the Lord. And we note that the Israelites in the Exodus received this account from Moses at the same time they received instructions on Passover, the Day of Atonement, and kinsman redeemers. There is little reason to doubt that the Israelites would have connected these feasts, sacrificial rituals, and redemption laws to the Genesis accounts. For instance, here is Leviticus 25, in which Moses instructs the Israelites regarding

circumstances when their kin fall into bondage to anyone who is not of their people.

Leviticus 25:47 And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: 48 After that he is sold he may be redeemed again; one of his brethren may redeem him: 49 Either his uncle, or his uncle's son, may redeem him, or **any that is nigh of kin unto him of his family may redeem him;** or if he be able, he may redeem himself. 50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him. 51 If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for.

With these biblical passages in mind, we gain greater insight into why God delivered the Israelites from their servitude to the Egyptians through the peculiarities and particular requirements of Passover. God was not only instructing his people about their bondage to their human oppressors who wielded authority over them. He was also seeking to provide additional instruction about mankind's eventual deliverance from the angelic authorities to whom we fall into bondage through disobedience. According to the Passover account, as with Genesis 3 and 4, mankind would be redeemed from the dominion of the satanic angels through the offering and bloodshed of a fellow human, our kinsman redeemer, the Messiah. It is in accordance with this concept of redemption that the New Testament stresses the fact of the Word's incarnation as a man. He was a man so that by his blood, he could redeem his brothers and sisters from the power of the satanic angels to whom we became subjugated through our sins. In the language of Leviticus 25, Jesus is our kinsman redeemer.

Furthermore, the Temple's location within the greater city of Jerusalem also provides additional parallels and clarity regarding these matters. In the Genesis account the garden is described as only a portion of the greater locality that is identified simply as Eden. In fact, the garden is located within the eastern portion of Eden itself. So, likewise, the Temple in Jerusalem was located on its eastern side. Therefore, to exit the garden to the east was also to exit Eden and to find yourself outside Eden (on its eastern side.) Similarly, to exit the Temple to the east was to find yourself outside of the city of Jerusalem somewhere on the Mount of Olives (which lay to its east).

What we have then in Genesis 3, the Temple location, and Day of Atonement rituals are a near perfect parallel: angelic figures (cherubim) restricting sinful men from entering into the presence of God on pain of death as well as a sacrificial offering as a means of addressing man's sin. These same themes are articulated with clarity in the Day of Atonement wherein man could enter God's presence between the cherubim if he brought the blood of the required sacrifice with him.

In Passover, these themes are again expressed. In the garden and in Passover, the angelic figures are the instruments of death. On the Day of Atonement and on Passover, the angels have the power to kill anyone who doesn't have the proper sacrifice and the blood of that sacrifice to cover them. Likewise, there is a parallel between the garden and Passover in that fellowship with God takes place within the doors with the angels of death outside of the entrance. Furthermore, in contrast to the circumstances of the sinful men and women who were cast out of the garden, in Passover and the Day of Atonement, those with the proper sacrifice can remain in the presence and fellowship of the Lord. Their state is similar to that of Adam and Eve before they sinned and Abel and Cain before Cain killed Abel. On the Day of Atonement and on Passover it is the blood which is placed before the angels that prevents the angels from wielding their authority to bring death upon men. Most importantly, these observations allow us to understand that Passover depicts God's work in delivering us not only from our earthly oppressors (i.e., the Egyptians,) but also from the angels (charged with ensuring the death of sinful men) to whom we come into bondage when we sin.

By dying in accordance with Passover as the Lamb of God, Jesus, through his blood, has bought redemption for us from the satanic angels who had become our masters through our sin. These are not just poetic devices. And they are not just prophetic requirements for the sake of having prophecies for the Messiah to fulfill in order to prove that he is the Messiah. These are real aspects of the consequences of our sin: dominion to satanic angels who have the authority to prevent us from living forever on the earth in fellowship with God, as God intended. And they are real descriptions of what it took for God to redeem us through Jesus Christ.

Lastly, as we have seen, in Genesis 3 Adam and Eve meet with God in the Garden within Eden. When they are expelled, cherubim are placed at the eastern border of the Garden along with a flaming sword to guard the way back to God's presence in the garden where the tree of life was. And it was there in the garden that Adam received God's commands, which he later shared with his wife Eve. On Mount Sinai, we find striking parallels. There are angels and a wall of fire to prevent the rest of the people from going up to God on the mount and one man, on behalf of all the people, is allowed to go up past the fire (and the angels) to meet God face to face and receive God's commands, which he will then teach the people. (In addition, "Addendum 2" of our "Trinity Study," entitled "Angels Involvement in the Law of Moses," details the presence of angels and their relationship to the fire on Mount Sinai. Likewise, our "Origins and Destinations Outline" discusses the commonalities between Eden and the New Jerusalem, suggesting that both are references to an immortal city situated on a mountain that was at one time on earth and at one time will return. Consequently, the events of Genesis 3-4 and Mount Sinai both seem to be set on a mountain.)

Christ (the Seed of the Woman) Conquers the Authority of the Serpent

In our studies entitled “Angels in the End Times,” “Death and Hell,” and sections one and two of our “Priesthood and the Kinsman Redeemer” we discuss the alternate biblical titles used to identify satanic angels charged with preventing sinful man from entering into God’s presence and from living forever. In conjunction with the passages in early Genesis we looked at previously and passages which describe the structure and rituals of the tabernacle and Temple, there are other biblical passages which identify two specific satanic angels with the terms “Death” and “Hell.” The relationship of these terms to the function and authority of the satanic angels is not difficult to identify. The power to ensure the death of sinful men is certainly exhibited in the activity of guarding to the way of the tree of life in Genesis 3, in the Passover, and in the cherubim overshadowing God’s presence in the Holy of Holies. Hebrews plainly identifies this power as belonging to the devil.

Hebrews 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power (2904) of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage. 16 For verily he took not on *him the nature of* angels; but **he took on *him* the seed of Abraham. 17 Wherefore in all things it behoved him to be made like unto *his brethren*, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.**

The word translated as “power” in Hebrews 13:14 is “kratos” (2904) which is translated most often as “power” or “dominion.”

2904 κρατος **kratos**

perhaps a primary word; TDNT-3:905,466; n n

AV-**power 6, dominion 4**, strength 1, mighty + 2596 1; 12

1) force, strength

2) power, might: mighty with great power

2a) a mighty deed, a work of power

3) dominion

For Synonyms see entry 5820

Notice that Hebrews specifically identifies that Christ’s ability to destroy the devil’s authority over us is possible because of Christ’s incarnation as a man (flesh and blood.) In fact, the text specifies that through the incarnation Christ not only acquired a mortal nature which made it possible for him to die (v. 14), but he also became a “brother” (v. 17) to the rest of mankind (and Abraham’s offspring in particular) who were in bondage to death (v. 15). He became our kinsman redeemer so that by his blood we would be redeemed from the dominion which the devil took through our sin.

Hebrews 2:14 echoes remarks from Hosea 13 where the prophet iterates God’s declaration to ransom his people from the power of the grave and redeem them from death.

Hosea 13:14 I will ransom them from the power of the grave (07585); I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

The authority to keep sinful man from entering into God's presence is a close counterpart to the authority to put man to death. (As discussed earlier, a perfect example of this can be seen in Leviticus 10:1-3, 16:1-2, in which Aaron's two sons are killed for approaching God in a manner contrary to God's instruction.) From that authority springs the need for a location for the spirits of sinful men to reside once they die. Here it must be noted that until they were redeemed by the blood of the Messiah, the spirits of sinful men could not go into God's presence. In accordance with this, the bible depicts that prior to Christ's atoning work, the spirits of the righteous and the wicked dead resided within the earth in a location identified in passages like Hoses 13. In Hosea 13:14, the English word "grave" is translated from the Hebrew word "Sheole" (07585.)

07585 שְׁאוֹל **sheh-ole'**

from 07592; n f; {See TWOT on 2303 @@ "2303c"}

AV-grave 31, hell 31, pit 3; 65

1) **sheol, underworld**, grave, hell, pit

1a) **the underworld**

1b) **Sheol-the OT designation for the abode of the dead**

1b1) place of no return

1b2) without praise of God

1b3) wicked sent there for punishment

1b4) righteous not abandoned to it

1b5) of the place of exile (fig)

1b6) of extreme degradation in sin

(For more information on Sheole please see our study on Bible Cosmology.)

As it is depicted in the bible, Sheole was a place within the earth divided into at least two compartments: one for the righteous dead and one for the wicked (Luke 16:19-31.) It is important to note that the bible also states that there is a satanic angel who is the ruler of this place of the dead spirits. In the Book of Revelation he is identified as the angelic king over the bottomless pit.

Revelation 9:11 And they had a king over them, which is the angel of the bottomless pit (12), whose name in the Hebrew tongue is Abaddon (3), but in the Greek tongue hath his name Apollyon (623).

12 ἀβυσσος **abussos**

from 1 (as a negative particle) and a variation of 1037; TDNT-1:9,2; n f

AV-bottomless pit 5, deep 2, bottomless 2; 9

1) bottomless, unbounded {#Ge 1:2 Isa 44:27 Job 41:31}

2) **the abyss, the pit, the immeasurable depth**

3) of Orchus, **very deep gulf or chasm in the lowest parts of the earth** {#Ps 71:20}

4) **the common receptacle of the dead** {#Ro 10:7} and especially as the abode of demons { #Lu 8:31 Re 9:1,2,11 11:7 17:8 20:1,3}

3 Αβαδδων **Abaddon**

of Hebrew origin 011 אבדן; TDNT-1:4,1; pr n m

AV-Abaddon 1; 1

Abaddon =" destruction"

1) **ruin, destruction, of the place of the ruined dead** {#Job 26:6 28:22 31:12 Ps 88:12 Pr 15:11}

2) **the name of the angel-prince of the infernal regions**, the minister of death and the author of havoc on the earth and is rendered in the Greek Destroyer {#Re 9:11}

623 Απολλυων **Apolluon**

active participle of 622; TDNT-1:397,67; n pr m

AV-Apolluon 1; 1

Apolluon =" Destroyer"

1) **the angel of the bottomless pit**, the Destroyer

Notice that Romans 10:7 uses this same Greek word “abussos” (12) to refer to the place of the dead.

Romans 10:7 Or, Who shall descend into the deep (12)? (that is, to bring up Christ again from the dead.)

More relevant, however, is a reference Jesus makes to this angelic authority that has dominion over Sheole, the place of the dead. In Matthew 16, we find a very particular statement from Christ on this matter as he discusses keys and authority in heaven and on earth. In verse 18, Jesus plainly states that the gates of hell will not prevail against his people.

Matthew 16:18 And I say also unto thee, That thou art Peter, and upon this rock **I will build my church; and the gates of hell (86) shall not prevail against it.** 19 And I will give unto thee **the keys of the kingdom of heaven:** and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Here Jesus uses the Greek word for “church” (“ecclesia,” 1577) that is commonly used in the Old Testament to refer to the Israelites who God brought out of Egypt through the events surrounding Passover.

Church (Christianity) - in Christian doctrine, the Christian religious community as a whole, or a body or organization of Christian believers. **The Greek word ekklēsia, which came to mean church**, was originally applied in the Classical period to an official assembly of citizens. **In the Septuagint (Greek) translation of the Old Testament (3rd–2nd century BC), the term ekklēsia is used for the general assembly of the Jewish people, especially when gathered for a religious purpose such as hearing the Law (e.g., Deuteronomy 9:10, 18:16).** In

the New Testament it is used of the entire body of believing Christians throughout the world (e.g., **Matthew 16:18**)... - Encyclopedia Britannica

The Greek word translated as “hell” is “hades” (86) which is a Greek term corresponding to either the angelic ruler of the place of the dead or to the place of the dead itself over which that spirit ruled. It is the Greek equivalent of the Hebrew words “sheole” and “Abaddon.”

86 Ἅδης **hades**

from 1 (as negative particle) and 1492; TDNT-1:146,22; n pr loc
AV-hell 10, grave 1; 11

1) name Hades or Pluto, **the god of the lower regions**

2) Orcus, **the nether world, the realm of the dead**

3) later use of this word: the grave, death, hell

In Matthew 16, Jesus is invoking the Exodus (and Passover) along with an inherent depiction of God’s people incarcerated under the authority of a satanic angel, complete with gates that keep them in. (Note: In Matthew 16:18, Jesus seems to be intentionally referencing the concept of an entrance way, gate, or door kept by angelic authorities in order to prevent men from entering into God’s presence. See Genesis 3:24 and Genesis 4:7.) The angelic figure that is in view here is identified as the angel with the authority over the place of the dead (in Hebrew: sheole; in Greek: hades; in English: hell.) Here Jesus attests that this angelic figure will no longer have authority over his people. But Jesus’ concept is not merely a moral tale or fable meant for encouragement. As the New Testament explains, Jesus’ remarks here have very real applications regarding redemption. In conjunction with what we’ve seen in the Old Testament passages we’ve looked at, the New Testament specifically declares that through his death and resurrection, Christ ended the imprisonment of the righteous dead within the gates of hell under the authority of the angelic ruler of hell and ended their separation from the presence of God.

As Paul explains in 2 Corinthians, righteous saints are no longer in the circumstances of Lazarus the beggar (from Luke 16). Instead, those who die in Christ are in the very presence of the Lord.

2 Corinthians 5:8 We are confident, I say, and willing rather to be absent from the body, and **to be present with the Lord.**

Revelation 6 likewise depicts the souls of the saints in the presence of God in heaven rather than separated from God within the earth as was the case prior to Christ’s death and resurrection.

Revelation 6:9 And when he had opened the fifth seal, **I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:** **10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?** **11** And white robes were given unto every one of them; and it was

said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

Later in his gospel, Matthew follows up on the issue he records in Matthew 16:18. In chapter 27, Matthew explains that after Christ had risen from the dead the saints of the Old Testament were released from the graves having been bodily resurrected.

Matthew 27:52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

The satanic angels of hell and death indeed no longer had any authority over these men. For Christ, through his sacrificial death and his blood, took the authority these angels had acquired over man (through sin) and redeemed his human kinsmen from their bondage.

Revelation 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

In Colossians, Paul explains how through his death on a cross, Jesus gives us victory over death. According to Paul, our victory over death came when Christ spoiled principalities and powers.

Colossians 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; 14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15 And having spoiled (554) principalities (746) and powers (1849), he made a shew of them openly, triumphing over them in it.

The word translated as “spoiled” is the Greek verb “apekduomai” (554) which is a compound word formed from the Greek verb “ekduo” (1562) meaning “to strip off” joined to the preposition “apo” (575) meaning away from. Etymologically and contextually “apekduomai” means “to strip away from.”

554 απεκ-δυομαι **apekduomai**

middle voice **from 575 and 1562**; TDNT-2:318,*; v

AV-spoil 1, put off 1; 2

1) wholly put off from one's self

1a) denoting separation from what is put off

2) wholly to strip off for one's self (for one's own advantage)

3) despoil, disarm

1562 εκδυω **ekduo**

from 1537 and the base of 1416; TDNT-2:318,192; v

AV-strip 2, take off from 2, unclothe 1; 5

1) to take off

- 1a) to strip one of his garments
- 2) to take off from one's self, to put off the one's raiments
- 3) fig., to put off the body, the clothing of the soul

575 απο apo

a primary particle; ; preposition

AV-**from 393**, of 129, out of 48, for 10, off 10, by 9, at 9, in 6, since + 3739 5, on 5, not tr. 16, misc. 31; 671

1) of separation

- 1a) of local separation, after verbs of motion from a place i.e. of departing, of fleeing, ...
- 1b) of separation of a part from the whole
- 1b1) where of a whole some part is taken
- 1c) of any kind of separation of one thing from another by which the union or fellowship of the two is destroyed
- 1d) of a state of separation, that is of distance
- 1d1) physical, of distance of place
- 1d2) temporal, of distance of time
- 2) of origin
- 2a) of the place whence anything is, comes, befalls, is taken
- 2b) of origin of a cause

Furthermore, the words “principalities” and “powers” come from the Greek words “arche” (746) and “exousia” (1849.) These words are used in the New Testament to refer to either earthly, human authorities or heavenly, angelic authorities.

746 αρχη arche

from 756; TDNT-1:479,81; n f

AV-beginning 40, principality 8, corner 2, first 2, misc 6; 58

- 1) beginning, origin
- 2) the person or thing that commences, the first person or thing in a series, the leader
- 3) that by which anything begins to be, the origin, the active cause
- 4) the extremity of a thing
- 4a) of the corners of a sail
- 5) the first place, **principality, rule**, magistracy
- 5a) of angels** and demons

1849 εξουσια exousia

from 1832 (in the sense of ability); TDNT-2:562,238; n f

AV-power 69, authority 29, right 2, liberty 1, jurisdiction 1, strength 1; 103

- 1) power of choice, liberty of doing as one pleases
- 1a) leave or permission
- 2) physical and mental power
- 2a) the ability or strength with which one is endued, which he either possesses or exercises
- 3) the power of authority (influence) and of right (privilege)

- 4) the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed)
 - 4a) universally
 - 4a1) authority over mankind
 - 4b) specifically
 - 4b1) the power of judicial decisions
 - 4b2) of authority to manage domestic affairs
 - 4c) metonymically
 - 4c1) a thing subject to authority or rule
 - 4c1a) jurisdiction
 - 4c2) one who possesses authority**
 - 4c2a) a ruler**, a human magistrate
 - 4c2b) the leading and more powerful among created beings superior to man, spiritual potentates
 - 4d) a sign of the husband's authority over his wife

In this way Christ stripped away the power of the angelic principalities through his death on the cross. Ephesians 1:20-21 parallels Colossians 2:15. In Ephesians 2, Paul states that through his death and resurrection, Christ was given authority above all angelic principalities and powers in heaven.

Ephesians 2:20 Which he wrought **in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all principality (746), and power (1849), and might, and dominion**, and every name that is named, not only in this world, but also in that which is to come:

Later in Ephesians, Paul succinctly references these events saying that when Christ rose from the dead and ascended into heaven, he led those who had been held captive out with him from the lower parts of the earth.

Ephesians 4:7 But unto every one of us is given grace according to the measure of the gift of **Christ**. 8 Wherefore he saith, **When he ascended up on high, he led captivity captive**, and gave gifts unto men. 9 (**Now that he ascended, what is it but that he also descended first into the lower parts of the earth?**)

(See also Romans 8:38, Ephesians 3:10, 6:12, and Colossians 1:16, 2:10 for similar references to heavenly, angelic authorities.)

We should also take notice that Colossians 2 connects the spoiling of the principalities and powers by Christ with Christ's removal of the "handwriting of ordinances that was against us." This phrase is a reference to the Law of Moses, which is made clear by the conceptually parallel phrasing in Ephesians 2:13-16, which uses the alternate, closely-related phrase "the law of commandments contained in ordinances." 1 Corinthians 15 explains how these two events relate to one another. Verse 56 of 1 Corinthians 15 states that the "strength" (Greek: *dunamis*, Strong's No. 1411) of sin is the law. Paul speaks similarly in Romans 7:6, where he states that without the law, sin is dead. In this portion of Romans 7, Paul uses language that invokes a parallel to Adam and Eve's deception by the

serpent in Genesis 3-4. In doing so, Paul connects this principle beyond just the Law of Moses generally to God's conditional commands with mankind from the beginning. In short, God's conditional covenants and commandments provided the authority for justly putting to death those who violated those commands, particularly as ultimately expressed in the Law of Moses. Through Jesus, God replaced the covenant of the Law of Moses and its conditions with a New Covenant with new conditions, stripping the angels of their authority to put sinners to death. And, in his death and resurrection, Jesus took to himself the authority formerly held by such angels, the keys to death and hell.

We can see then that not only did Christ die during the Passover festival paralleling the sacrifice of the Passover lambs, but he accomplished one of the very important things which the Passover feast was intended to instruct us about. In precise accordance with these biblical statements about redemption, through his death as a man, Christ conquered the satanic angels, took the authority they had gained through mankind's sin, and redeemed the righteous men and women who had been held under the power of death and hell since Genesis 3. As Hebrews 2 again explains.

Hebrews 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage. 16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

And, as we saw earlier Matthew 16:18 tells us that, not only did Jesus conquer the satanic angel who was given the authority of death, but he also overturned the authority of the angelic ruler of hell, an angel who had the authority to keep us from entering into God's presence.

It is perfectly fitting then that Christ established the Passover meal as our regular act of Christian fellowship. The communion meal parallels deliverance from the angels of death and destruction and depicts for us Christ's work in redeeming us from their power. And it is in accordance with this that Paul compares excommunication (barring from the communion meal a person who refused to repent of sin) with delivering someone to satan in 1 Corinthians 5:5 whose work is the destruction (ultimately death) of the flesh. According to New Testament teaching, persons who refuse to repent are not covered by the sacrificial work of Christ and, as such, are turned over to the power of the devil. This concept is in perfect alignment with the concepts and instructions inherent in Passover (and the communion meal) which Paul clearly references in verses 6 and 8 (the prohibition of leaven) as well as verse 7.

1 Corinthians 5:1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. **2** And ye are puffed up, and have not rather mourned, that **he that hath done this deed might be taken away from among you.** **3** For I verily, as absent in body, but present in spirit, have judged already, as though I were present, **concerning him that hath so done this deed,** **4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,** **5 To deliver such an one unto Satan for the destruction of the flesh,** that the spirit may be saved in the day of the Lord Jesus. **6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?** **7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:** **8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.** **9 I wrote unto you in an epistle not to company with fornicators:** **10** Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. **11** But now **I have written unto you not to keep company, if any man that is called a brother** be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; **with such an one no not to eat.** **12** For what have I to do to judge them also that are without? do not ye judge them that are within? **13** But them that are without God judgeth. **Therefore put away from among yourselves that wicked person.**

(For more on the New Testament connection between Passover, the communion meal, and excommunication, see our Excommunication study.)

As we end this discussion concerning connections between Old Testament prophetic precedent, deliverance from angelic authority, and Jesus' institution of the communion meal (based on Passover) there is one additional point we should mention. The Book of Hebrews explains that Christ's service as high priest is based on the priestly order occupied by Melchizedek. It is worth noting that Christ's fellowship meal, itself based on Passover in so many ways, primarily featured two main elements: bread and wine. This is fitting since Melchizedek, too, offered these same two items as he ate with Abraham in Genesis 14. In this way Christ, as a priest of the order of Melchizedek, likewise institutes a fellowship meal involving bread and wine.

Genesis 14:18 **And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.** **19** And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: **20** And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

(For a more in-depth look at the biblical discussion of the priesthood of Melchizedek and its relation to Christ please see section four of our study "Priesthood and the Kinsman Redeemer" in the Redemption section of our website.)

