

DELIVERED AND RAISED UP

INTRO: Our text for this morning is Romans 4:25. Many years ago when I was in Bible school, Ted Rendall, who later became the president of the school talked to students about having, what he called a seed-plot for messages. So if you had an idea of a message you wanted to do some time, you would put that idea in a seed-plot. I do not know how many years ago I put Romans 4:23-25 in a seed-plot for a Good Friday message, but it is a long time ago.

I began working on this, this year in January. I was working ahead in case things worked out to preach in the Philippines. So let me begin by giving you a big outline of the book of Romans. In chapters 1-8 we have the doctrinal section of the book. Our chapter is on the doctrine of justification. Paul, in his letters, usually begins with a doctrinal section and then he has a section on duties. In Romans he begins with a doctrinal section and he ends with a section on duties. That is chapters 12-16. But in this book, between the doctrine section, 1-8; and the duties section 12-16, he has a dispensational section dealing with the Jews. So it is doctrines, 1-8; dispensations, 12-16; and duties, 9-11.

In the first section, the doctrinal section, Paul deals first with the fact that we are all sinners, and therefore are all in need of salvation. That is chapters 1-3 he proves that all of mankind is sinful and in need of salvation. In chapters 4-5 he deals with justification, and we will be looking at that this morning because our text is found in that section. Then in 6-8 he deals with the doctrine of sanctification.

In a sense, verse 25 of chapter 4, the text of our message, ties chapters 1-3 together with 4-8. It says Christ was delivered up for our offenses. That is what we have in chapters 2-3. Then it says that He was raised up because of our justification, and that is what we have in chapters 4-8.

So let me read verses 23-25:

23 Now it was not written for his sake alone that it was imputed to him,

24 but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead..

And here is our text:

25 who was delivered up because of our offenses, and was raised because of our justification.

We go then to our verse, and the first clause which says of Jesus that He was delivered up for our offenses. I call this point, "Delivered Up For Our Offenses."

I. DELIVERED UP FOR OUR OFFENSES

A. The Meaning Of Being Delivered Up

Well, it says Christ was delivered up. So just what does it mean to be delivered up? Well, the original word is to be given over, *paradidomie*. It was Judas who delivered Jesus over to the Jewish leaders. The Jewish leaders delivered Him over to the Roman authorities. The Roman authorities delivered Him over to the soldiers in charge of execution. And the soldiers took Him out of the city and nailed His hands to the patibulum. And then they lifted Him up into place, then they lifted His feet off the ground and put one nail through both feet, and there He hung. He was now delivered over to death. But it was not just any death. It was the death of the cross.

Today is the day we commemorate the death of Christ. It is the day He was delivered over to others for crucifixion. I speak to you on this by way of reminder. I have told you so much about the lambs of Passover and the place these lambs were born, and the path they took from Bethlehem to Jerusalem, the gate they went through, and where they were slaughtered and more.

I have told you how they crucified people right beside the main road leading in and out of Jerusalem. They did this to teach everybody a lesson never to break the laws of Rome. If a person was a criminal, here he would hang and people would walk right by where he was hanging. And they could taunt this crucified man and say and do anything they wanted to, and he could not respond or fight back in any way. He was delivered over to death.

B. The Reason Christ Was Delivered Up

So we ask, just why was Christ delivered up, or over? Our text says Jesus was delivered up for our offenses. The preposition translated 'for' can be translated numerous different ways, but I think the idea of cause is right here. He was delivered up because of our offenses. If man had not sinned, He would not have had to be delivered up. It is BECAUSE all have sinned that He was delivered up.

Well, that was the divine reason He was delivered up; but what was the human reason? Why would man deliver Him up? Did man know Jesus needed to be crucified for their sins so they delivered Him up? Not at all! Man delivered Him up because man hated Him. You see, what would happen to His only Son was not hidden from God. Here is what God knew. If He would send His Son into the world, and His Son would live right, and tell people what they needed to hear, man would deliver Him up.

And what reason did man give for delivering Him up? Turn to John 18. The Jews hated Him. Why? Because He lived right and taught right and that exposed their sinfulness. Oh how we sinful humans hate exposure. Then Judas betrayed Him and they took Him in the Garden of Gethsemene. And they took Him to the former and present High Priest. Well, they wanted Him killed but did not have the authority to do so. So they sent Him to Pilate. So look at verse 28:

28 *Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover.*

29 *Pilate then went out to them and said, "What accusation do you bring against this Man?"*

30 *They answered and said to him, "If He were not an evildoer, we would not have delivered Him up to you."*

Now consider this word, 'offenses'. It is the word *paraptoma*. This word, *paraptoma*, is not the usual word for sin, which is *hamartia*, which means to miss the mark. I have not been able to distinguish between these two words. What I can say is that *paraptoma* deals with wrongdoing that includes unintentional wrongdoing, or not wanting to do wrong but falling into it. The idea of 'to fall' is in the word *paraptoma*. There could be included at least the idea of the difference between sins of ignorance and the presumptuous sins.

Whatever the conclusion to the difference between the two words is, *paraptoma* and *hamartia* are both that which is morally wrong. Jesus was delivered up because of our offenses. And now we ask, why did the Jews deliver Him up? What did they say to Pilate? They said, "If He was not an evildoer, we would not have delivered Him up to you." What offense did they name? None. What they are saying, "You should know better than to question what we do. If He was not an evildoer, you should know we would not have delivered Him up." But that was an outright lie. They could not find any just cause to deliver Him up. The reason He was delivered up was for our offenses, which included these Jews! Amazing!

But if the offenses were ours, and not His own, why was He then delivered up? The divine reason was that it was because of man's sin. And because God wanted to deliver man from his sin, He sent His Son to deliver us. In the three days from Christ's death until His resurrection we have the central point of all of human history. You see, when you go to Genesis, in the first six days of the existence of the universe, everything was created. The universe was complete in just six days. Then God put Adam and Eve in the Garden of Eden, and you know the story. There in the Garden of Eden the first offense took place.

So Christ was delivered up for our offenses, our *paraptoma*. So in the doctrine of sin, what is it that one steps beside or transgresses in *paraptoma*? One steps beside any command or requirement of God for man. Go to Genesis 2. We'll take Adam and Eve for an example of *paraptoma*. God had just made Adam and this is what we find in Genesis 2:15-17:

15 Then the LORD God took the man and put him in the garden of Eden to tend and keep it.

16 And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat;

17 "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.

God was very clear about what they could do and should not do. He clearly set out the boundaries and the consequences of stepping over these boundaries. Adam and Eve committed an offense, a *paraptoma*. We find this act in 3:1-6:

1 Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?"

2 And the woman said to the serpent, "We may eat the fruit of the trees of the garden;

3 "but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'"

4 Then the serpent said to the woman, "You will not surely die.

5 "For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

6 So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

They had stepped beside the requirement. They had violated a command of God. That is *paraptoma*. It is condemning, it is damning. For those who understand the magnitude of sin, those words are not harsh. Adam and Eve were damned. They were condemned to hell. Eve sinned first

and led Adam into sin, and that sin was the most devastating event of mankind. It had an impact that has caused all the pain and problems this world has known. It was sin that was the problem then and it is sin that is the problem today. We try to deal with sin by counseling in modern psychology, but you cannot ever have any sin removed through psychology. It is Christ that is the cure for sin.

And so, because of man's offense God sent His Son into the world to deliver us from our sins! And what did delivering Him up have to do with forgiveness of sins? You see, to understand such brief statements as we have here, one needs to understand some of what is involved. From God's perspective. Sin is the big issue. It always has been and always will be until the New Jerusalem comes down to earth.

What is the reason why Christ was delivered up? Our offenses. Man's stepping beside God's boundaries! Man's paraptoma!

C. The Theology Related To His Being Delivered Up

-Love

Well, we have looked at some of the theology related to Christ's being delivered up. We want to now look at the theology related to Christ's being delivered up. But let me ask first from God's perspective, why would He send His only Son among sinful man, and allow such sinners crucify Him? Why did Jesus have to be delivered up? It is first because God loved man! So John 3:16 says, "For God so loved the world..." The word 'world' refers to all of lost mankind. God loved them. What does that mean? Does that mean He was so emotionally involved with man that He wanted to satisfy the deep longings of those emotions? If that were the case, the word *agapee* would not have been used in John 3:16. *Agapee* love, in my understanding, does not act on emotion, it acts on what is right. As I understand *agapee* love it is motivated, not by emotions, but by truth.

After I had written this, I came across this by D. Martyn Lloyd Jones. You will be shocked in some sense and you will have to ponder so listen carefully:

People have stumbled at this. 'Do you mean to say that it is right to love and not to like?' they ask. I do. What God commands is that we should love a man and treat him as if we do like him. Love is much more than feeling or sentiment. Love in the New Testament is very practical-'For this is the love of God, that we keep his commandments.' Love is active. If, therefore, we find we do not like certain people, we need not be worried by that, so long as we are treating them as if we did like them. That is loving, and it is the teaching of our Lord everywhere.

David Martyn Lloyd-Jones. Studies in the Sermon on the Mount (Kindle Locations 4627-4631). Kindle Edition.

The way we understand love, our mind has to do mental gymnastics to try to understand what he is saying. Let me say it like this: You can love somebody you don't like. You do right whether you like somebody or not. If you and I have to 'like' everybody, how many of us are in trouble? Yet without pondering it, that is what most of us think. The difference there is between agapee love and phileo love. The one is motivated by facts and truth, the other by feelings.

I should give you much more there, but as I have done so at other times, and because of time we move on. I think most languages, and I know this is true of English, Low German and High German, are poor in expressing the meaning of love. We cannot think of agapee love without including emotions and affections. We cannot think of a love motivated by facts and truth. But that is what motivates agapee love, as I understand it.

-Justice

Agapee love is an attribute of God. In saving man, God has to remain true to who He is, and He is love. So agapee love demands that if there is something that can be done to help another in his troubles, it should be done. But God is not only love. He is also just. So

there is a further attribute involved here. It is God's justice. If God wants to save man from sin, He has to remain just when He exercises love.

Turn back to Romans 3 for a moment. In this chapter Paul proves that all of mankind is sinful. So we begin in verse 3:

23 For all have sinned, and come short of the glory of God;

Now here was the case. Man had sinned. Since a bitter spring cannot bring forth sweet water, man cannot reproduce good children. The result is that all are born with a sin nature. And if God wanted to deliver man from his sins, He would have to do so justly. When God created everything, He said, "Let there be..." and there was. When man sinned, why did He not just say, "Let man be forgiven, and it was so." Why? Why not extend unconditional forgiveness? Why? Because He would have ceased to be just. And because of this He could not just say, "Let man be forgiven, and it was so". He would have failed to be just and ceased to be good. He is also immutable, and could not change who He was. So verse 24 now says:

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

We have some more theological terms that are important to understand. We will be looking at the term justification later. Here we learn that justification is free to man. It is by God's grace. So we are introduced to another theological term. It is the word redemption, and it means to buy back. God bought man back from sin. So we go to verse 25:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Now we are introduced to one more important theological term here. It is *propitiation*. And what is that? In redeeming man, such attributes of God as His love and justice had to be satisfied. Propitiation means to satisfy. If God wants to save man, His attributes must

be satisfied in every area. Then another important theological term is *remission*. It is the remitting or forgiveness of sin. Now verse 26 is the one I was after. It is God's *justice*. To save man, God must remain just. He cannot just say, "Christ died for you therefore you are now forgiven." So look at verse 26:

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

God both remains just in justifying man, and He is the justifier. He is the One that does the justifying. And for God to remain just, while justifying man, and being the justifier, there was only one way to do that. The devil never had any idea how God would do this. The devil's greatest day was the day Christ was crucified. His worst day came three days later.

Now God's love required Him to do something for man if He could. That is agapee love. And His justice required that whatever He did, it had to be right. He could not just unconditionally forgive man. That is unjust. But what God could do could only be done in one way. This way would come only at a tremendously huge cost to God. It is this the devil had no idea about. The devil, selfish creature that he is, would never have suspected that God would pay such a horrendous price. Here is what God could, and would do. God could have the second Person of the Triune God become a human. And it was without question, if God would do that and He would put Him among mankind, man would do away with His Son, because man hates truth and righteousness and holiness. Man would not put up with such a Person and man would kill Him. And if man would kill His Son, in this way He would die for all the sins of the world. This way, and this way alone would satisfy God's divine justice. Somebody had to take God's wrath for sin, and it was His Son that would do so. That is what this day we call Good Friday is all about.

-Righteousness

But, in whatever way God chose to save man, His righteousness had to be satisfied as well. God could not just say,

"Be forgiven" and automatically man was forgiven, because there is no justice there. After Christ died, God could not just say, "All mankind is forgiven because Christ died for them." There is no justice in that either.

Furthermore, man had to do something as well. But whatever man did, it could in no wise be a work. There could be nothing that would earn God's favor. Salvation could never be earned. And whatever man was required to do, it would have to be that which would make man become actually righteous in word and in deed, but it could not be earned.

So first, there was a price in salvation to God. It was the giving up of His only begotten Son to death. I said agapee love is not based on emotion. But that does not mean God does not have emotions; He does. And no doubt, the hardest time for God ever was when He had to turn His back on His only Son because His Son was bearing the sin of the world. He bore that sin until He died, and so after 3 hours of darkness, the sun came out again. That was the price God paid.

But there is a price man has to pay as well. What is it? He has to give up his chief sin; pride. Anybody who does not give up pride in coming to God will ever truly be saved. That is why Jesus said, "Blessed are the poor in spirit." And in salvation God breaks man's pride in two ways. The first is at repentance. You see, to find forgiveness of sin, we have to repent. One cannot repent in pride. Anything done in pride is not repentance. Oh how often we try to maintain a picture of being right while we confess our sin to someone we have wronged.

And in forgiveness, first of all man's past sins which he has committed would have to be forgiven. And for man's past sins to be forgiven he has to repent of them and confess them. Nobody ever gets saved without repentance and having their past sins forgiven. Forgiveness of sin is a very huge issue and so is repentance. And for man's sins to be forgiven man has to first be brought to the place where he recognizes his sin. And before such a person will deal with sin,

that person's pride must be broken. It is in my years of experience as a pastor that I see what a huge task it is for God to bring man to repentance. If in our community the Spirit of God could work in such a way as to bring sin to the fore, to expose it to us in such a way as that we would grasp it, we would immediately have an awakening and a revival. Men would be brought to writhe in agony before a holy God. Non-believers would get saved. Many, many professing Christians would also now truly become saved.

You see, our problem is we have all sinned. That is our problem. We have all transgressed. We have all committed offenses. Let me quote D. Martyn Lloyd Jones on the Ephesians passage where he uses the word *paraptoma*. He writes, "The word 'trespass' suggests a violation of law, a transgression of law. Notice, then that God's way of forgiveness is first of all something that exposes the sin. Our tendency is always to cover it up in order that we may be happy. But God, first of all, exposes it. He unmasks it, He defines it, He pinpoints it. That was the first real function of the law. Sin was in existence, as Paul argues in the fifth chapter of the Epistle to the Romans, from the moment Adam fell" end quote (I:166).

I have learned both in myself and in others how we hate the exposure of sin. I have seen both in myself and in others that we always want to cover up sin. You see, without true repentance, nobody is born again. It is not possible. We dare not argue with that.

When God saves man, the Scripture cannot just say, "Let man be forgiven, and it was so." Why? It is unjust. Sin has a price tag for God and for man. God paid His price in allowing sinful man to deliver up His only Son. But we must see this too, that after Christ died for us, God could not say, "Let mankind's sin now be forgiven because Christ died for them." Why not? It is unjust still. There are requirements for God, but there are requirements for man too.

You see, in saving man, God is not primarily saving man from hell. God's primary aim in saving man is to save him from his sin and from going on in sin. It is man's sin

that is the whole of the problem in the first place. So if God sent His only Son to die for man, this death had to have within it the power to save man from his sin. I don't only mean from his past sins. It had to have the power to save man from continuing on in sin. And all of this is ultimately for the glory of God.

When Jesus was to be born, the Lord told Joseph, the husband of Mary that he was to call Mary's son Jesus, which means 'Jehovah saves.' And the angel who came to talk with Joseph said he was to call Mary's Son Jesus because He would save His people FROM their sins, not in them. And to save man, God begins by cutting off all of man's pride. And He cuts man off from all pride by requiring two things: Repentance and faith.

So we have two requirements for man; repentance and faith. The Gospel of Mark in 1:14-15, which is at the very outset of Christ's ministry says:

14 Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God,

15 and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel."

Now let me say this. It is not possible to exercise faith while maintaining one's pride. Faith, like repentance requires humility. Faith makes us dependent on someone else, and this requires the removal of all pride, all self-sufficiency. Ephesians 2:8-9, those very familiar verses, say, "For by grace you are saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." No pride is allowed in true faith.

You see, when we repent and believe the Gospel, we are forgiven our past sins. We are justified. But to be saved present tense, ongoing salvation, we have to continue to believe. The word to believe, when it deals with salvation is almost always in the present tense. It is not a one time believing. It is a continual believing. Repentance and faith are the two requirements of man and both, if they are genuine in us, will deal with our pride.

Now, continual believing will bring continual obedience to the Lord. If we do not continually obey, we are not continually living by faith. And continual obedience brings about continual salvation, and that is continual sanctification, and that is continual deliverance from the power of sin.

So Christ was delivered up for our offenses.

II. RAISED UP BECAUSE OF OUR JUSTIFICATION

So let me read verses 23-25 once more:

23 *Now it was not written for his sake alone that it was imputed to him,*

24 *but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,*

25 *who was delivered up because of our offenses, and was raised because of our justification.*

We want to now consider the words that He was raised up because of our justification. We are looking at this message for our more mature believers by way of remembrance, and for our younger people, to learn some of the fundamental, foundational teachings regarding salvation. We have looked at Christ having been delivered up because of our offenses. We looked in some detail at the doctrines immediately around that truth.

And now we want to consider the resurrection; that is His being raised up for our justification. Now there is a difficulty in translating the words, *because of* in our text. The question is, was He raised up *for* or *because of* our justification. If He was delivered up for our justification, that would speak of that we can now be justified. He was then raised up so that we can be justified. It is to make justification achievable or available for us. If He was justified because of our justification, it is because the possibility of justification was finished when He arose from the dead. We will look at this again later.

Before we go further now, for those not yet familiar with this truth we need to consider biblical justification. To simplify things some say justification means, just as if I'd not sinned. That is helpful to remember this word but it not quite accurate. Justification is a judicial or a law term. It has to do with law. Let us say I am accused of robbing a bank in town. It was on a Sunday morning and someone saw a car just like mine behind the bank, and somebody who looked just like me standing at the door. They didn't pay much attention until they heard that the bank was robbed and it a description of me.

So I am called into court. And I deny I was there and then I call on 40 witnesses who saw me preaching at the time the bank was robbed. The court would have to declare me righteous, or not guilty of this crime. That is justification.

But let us say now I have an accident. I was at fault and I am sued for 2.5 million dollars. Because I don't have the money, the court says I will have to do jail time. And then a well-to-do friend comes along and he says, "You're honor, here is your 2.5 million." Do you know what the law would have to do? Declare me justified. Why? Because the price has been paid, even though I did not pay it.

Now when Christ died for us, and then was resurrected, He had paid the price of my sins and yours. And forgiveness of sins requires, not a price of money, not working for something it requires two things: repentance and faith. Without repentance there is no forgiveness ever. Without faith we cannot please God. When we repent and believe, Christ's price for sin is applied to our account and we are justified by God.

If you have been in a law court you will have seen a judge. And you will have seen on his bench the list of offenses. And he will take those offenses one by one and deal with them. That is exactly what happens in heaven. When we repent and believe God. The judge, takes our offenses and removes them and declares us righteous. That is justification.

So to go on with our former question: was He was raised *because of* or *for* our justification? I tend to think that it would be correct to translate this verse that He was delivered

up because of our justification and He was raised up because of our justification. In other words, our justification took place in His death. And because His death had justified us, therefore he could be raised up. But His justification does not take effect until I repent and believe.

But what happened when Christ was raised is most incredible.

Maybe I could begin this way. Before Christ died, all the sins from creation until Christ died had never justly been paid for. All the OT sacrifices never justly took care of sin. If Christ had not come and died, all those people would not be saved. But all those sacrifices were a token by which something was accomplished.

Let me give you an example. If you buy a car or a house or anything very expensive that you need a loan for, it is almost always required that you give a down payment. The down payment is a token that you will pay the rest. The down payment does not pay for what you bought, it just lets you have it before it is payed for all the way.

That is what all the OT sacrifices were about. These sacrifices never took away any sins. They could not. It would not be justice, because the blood of animals is not sufficient to deal with any sins at all. But they pointed forward to the blood of Christ, and His blood would be sufficient for all. So listen to Hebrews 10:4

Hebrews 10:4 For it is not possible that the blood of bulls and goats could take away sins.

Hebrews 10:11 And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins.

Now listen to 1 John 3:5:

*1 John 3:5 And you know that **He was manifested to take away our sins**, and in Him there is no sin.*

John the Baptist had a brief short ministry. I think he ministered between 6-10 months. And as his ministry was beginning to close, one day, as he was baptizing in Bethabara, on the other side of the Jordon He saw Jesus

coming toward him. Jesus had just begun His ministry and He still had called only had a few disciples. And John 2:28-29 says this:

- 28 *These things were done in Bethabara beyond the Jordan, where John was baptizing.*
- 29 *The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"*

The day we commemorate today is the day Jesus, the Lamb of God died. So He was delivered up on account of, or because of our offenses. And then we have the wonderful truth that He was raised up on account of, or because of our justification. And it is in His resurrection that we find the power of the overcoming life. Look at Romans 6. We'll read verses 4-6:

- 4 *Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.*

Here we see that we are to walk in newness of life, not because He died for us, but because He was raised from the dead! Because He accomplished our justification in His death, He can now accomplish our sanctification by His life. Verse 5:

- 5 *For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,*
- 6 *knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.*

It is through His resurrection that we come to where we are no longer slaves to sin. Now go back to Romans 5. We'll read verse 10:

- 10 *For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.*

Well, He was delivered up because of our offenses; and He was raised up because of our justification. And by His life He gives us power to overcome sin. This is why He came. This is why His name is Jesus.

CONCL: And so we conclude. The day we commemorate today is Passover day. It is the day, in the experience of Israel, when God slew all the firstborn except those on whose doorposts the blood of the lamb had been applied. And all those lambs pointed forward to Jesus, who was the real Lamb of God.

And when He died, He did so for our offenses. And when He had achieved our justification, He was raised up. And now, for that justification to take effect in our lives we must repent of our sins and place our complete trust in Christ. Both of those require that we be reduced to no pride in our salvation. And through His resurrected life He gives us victory over sin. That day we commemorate on Sunday.

It is very seldom that Good Friday and Passover happen on the same day because of the calendar system. But this year, the Jewish Passover begins tonight. April the seventh the whole feast will be over. If you go online you can see some Jews beginning to sacrifice a lamb for Passover, and it takes place not too far from what is called the temple mount. We are very near, I believe, to the rapture of the Church. Lift up your heads, your redemption draweth nigh.