

Passover or the Lord's Supper? 2013

Questions that we will discuss: 1) When does the Days of Unleavened bread start and end? 2) What does the night to be "much observed" mean? 3) When is the night to be observed kept? 4) Should we observe the Passover forever? This study does not take into consideration the difference in Jerusalem time and other nation's time. If we in U.S.A. were to observe any day accurately, that is done in Jerusalem, we would have to adjust the time for the difference of 7 or 8 hours, depending on summer or winter time. This is explained in other studies. Such as "God's Benchmark".

We will start at the beginning:

Ex.12:3 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:

We start out in the 10th of the first month. The lamb is kept up until the 14th day. Then between the evenings, around 3: pm it is killed .on the 14th.

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. (The part of the day previous to the dark part of the 14th ,)

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.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.

The night that it was eaten is the period of time called the Passover. This night was previous to the day part of the 14th, .

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this day (includes both previous dark and the daylight time) shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day (of the 15th) there shall be an holy convocation, and in the seventh day (on the 21st) there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

Now we have to make a decision. What evening is being referred to, the one that starts the day (from even to even as being one day) or the even that ends the day? They were told to keep the days of UNB for seven days until the 21st at evening. God's days start at sundown. If we start back from the evening of the 21st we end on the evening of the 14th day that starts the day of the 15th. Counting from the evening of the 15th day to the end of the 21th day we count 7 days.

God says he brought Israel out of Egypt that “selfsame” day. It had to be daytime because they were not to leave their houses during the night. This then is still the 15th day, when they begin to leave.

17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

27 That ye shall say, It is the sacrifice of the LORD’S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

29 ¶ And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

The confusion is because we do not count a day as starting at sundown and ending at the following sundown. If one starts at sundown then one must end at sundown. To start on the 15th at the previous sundown and go for seven days the time would end at sundown of the 21st. To make it come out right the whole 24 hour day of the 15th started when it began to get dark the night before and ended when it begin to get dark again, or at the going down of the sun.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

42 It is a night <03915> to be much observed <08107> unto the LORD for bringing <03318> (8687) them out from the land of Egypt: this is that night <03915> of the LORD to be observed <08107> of all the children of Israel in their generations <01755>.

When checking Strong’s Conc. We find that the “much observed” was originally rendered “a night of watching, a vigil, and heeding”. Look up the meaning of the numbered words given here. So we see that the night to be much observed was the same night that proceeded the daylight part of the 14th . (As day 13 ended) It would also be on the same night that Christ would have his last supper with the disciples. This was not when the Jews kept the Passover, but Jesus had to die when the lambs were being sacrificed to fulfill the prophecy that he would become “The Lamb of God”. Keep in mind this was Jerusalem time.

43 ¶ And the LORD said unto Moses and Aaron, This is the ordinance of the passover <06453>: There shall no stranger eat thereof:

44 But every man's servant that is bought for money when thou hast circumcised him, then shall he eat thereof.

45 A foreigner and an hired servant shall not eat thereof.

Now we have another topic to discuss: If we diligently observe the Passover in the way we have interpreted it, keeping it as close as we think is possible physically, keeping the proper day, etc, should not all the men be circumcised who observe this ordinance? Do you think God was referring to a spiritual circumcision at that time? Who do you think should be responsible for seeing that the participating men have been circumcised? Yes, it is true that Paul said circumcise doesn't matter anymore but he is talking after Christ's sacrifice. If circumcision is done away what about the Passover? Why is there no instructions for the Gentile converts concerning how to keep the Passover? Instead we have Paul talking to them about "the Lord's supper".

1 Cor. 11:20 When ye come together therefore into one place, this is not to eat the Lord's supper.

Let's look at what is actually being said. "Hey people, this is not the way to keep the Lord's supper"! Then he proceeds to explain to them what they were doing wrong.

21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you

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 Passover was instituted for Israel at the time they were under the law. It was to remind them of their deliverance from Egypt and figuratively to look forward to the coming Messiah. But now that has all been fulfilled. Christ did become the sacrifice and now we are to look back on what he fulfilled. Because the Jews rejected Yeshua (Jesus) they still keep the Passover and are still looking for their Messiah.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

He continues to instruct them on how to keep the Lord's supper.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, (disrespectfully) eats and drinks damnation to himself, not discerning the Lord's body.

(Not giving the proper honor to Christ for the sacrifice he made and it's purpose).

30 For this cause many are weak and sickly among you, and many sleep.

This sounds serious; if one eats the Lord's supper and takes it lightly he risks the chance of being judged deserving sickness and even death. So Paul is saying, "go ahead and take the Lord's supper but make sure you are aware of the purpose and that you have the right attitude about it.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Paul explains that we don't come to satisfy our hunger and to party and feast when partaking of the Lord's supper. It has to do with a much more important spiritual connection with our savior.

1Co 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?

If we, in the age of grace, are to continue keeping the Passover that was instituted during the age of law why is there no further instructions or reference to it in the new testament teachings for new Gentile converts? Paul had a perfect opportunity to teach the Corinthians about keeping the Passover in the lesson above but instead he discussed how to keep the Lord's supper. In addition to this there is no set date as to when it is to be done. Christ said, "as often" as we do it..." How often should we commune with our saviour? Is it not as often as we choose? Next we will go to the Gospels and see what is said about the Passover in the time of Christ.

We will start by going to all the places in the New Testament, studying what is said about the Passover. When should it be kept?

Matthew 26:2 Ye know that after two days is the feast of the Passover, and the Son of man is (to be) betrayed to be crucified.

Jesus was born "under the law" which means being an Israelite, he was to keep the Passover along with everyone else.

The question is was the 14th a Holy day? No, the 1st day of unleavened bread, the Holy day is on the 15th.

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?

Since the words "day" and "feast of" were added by man we can eliminate them so that it reads: "Now the first of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?"

Matthew 26:18 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.

We are not to assume that they made plans for that very day, but for two days later on the Passover of the 14th.

Matthew 26:19 And the disciples did as Jesus had appointed them; and they made ready the passover.

Mark 14:1 After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

During the 12th, and 13th up to the very day of the 14th plans were in the making to kill Jesus.

Mark 14:12 And the first day of unleavened bread, when they killed the passover, (this would have been on the 14th) his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

We know that it was not during the day of the 15th when they killed the Passover lambs because the lambs were always killed on the 14th, . And we see the Jews were calling it “the preparation day”.

John 19:14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! (This is after Jesus had already been tried and beaten, standing before the Jews).

The lambs were killed on the same day they were eaten on the evening (between the evenings) of the 14th. Luke calls the day of unleavened bread the “Passover”. The P.O. and DUB started on the same day.

John 2:13 And the Jews’ passover was at hand, and Jesus went up to Jerusalem, John 6:4 And the passover, a feast of the Jews, was nigh.

By the time John wrote this he was thinking of the PO as the “Jews’ PO.

Here we see that the Jews were keeping a feast during their Passover. Joshephus states that the Jews kept a feast on the evening of the 14th and another one on the day of the 15th.

After Jesus had eaten his Passover meal the night before (on the dark beginning side of the 14th) and had been arrested, early morning of the 14th he was led before the court by his accusers, but they (the Jews) were not allowed to go into Gentile domain during Passover (day time of the 14th).

John 19:14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

(By this time the Jews were calling the day part of the PO the “preparation day, when they slaughtered the lambs”).

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:

In the next verse he says to keep the feast with “unleavened bread of sincerity”.

Hebrews 11:28 Through faith he (Moses) kept the passover, and there sprinkling of blood, lest he that destroyed the firstborn should touch them. Curiously there is not to be found the words “Holy Days” or even “convocation” in the NT scriptures.

There are no other mention in the New Testament of the Passover being kept by the spiritual church, as was originally kept before Christ became the sacrificed lamb. However we do find Paul instructing the new converts as to how they should be keeping the Lord’s Supper in 1Cor. 11:23-29 ¶ 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: what night?

The same night, of the 14th (the days began the evening before) This would have been right after it got dark on what we would refer to as the night of the 13th, but actually it was on the beginning of the 14th (on the first month of God’s calendar called “Abib or Nisan”).

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.

Isn't it strange that Jesus did not even mention the word "Passover" during the long dialog he had that night with his disciples?

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Paul explains this is not a time to come together to have a party or even a full meal. This is a time to reflect on our spiritual condition and to remember the purpose for Christ's death and to remember that he is going to return for his saints. Again Paul nowhere used the word "Passover" in his instructions to the new Gentile converts.

Back in Luke 22:14-29 we read where Jesus was at supper with his apostles:

14 And when the hour was come, he sat down, and the twelve apostles with him.

The hour: as soon as the new day of the 14th started after sundown of the 13th. We know it has to be just the right time; it had to start on the 14th but still have time for the supper, the symbols during supper, the lengthy sermon he gave the disciples, their trip to the garden where he gave his three prayers, and his arrest, all during night before the day part of the 14th. The conclusion of this study is: For those who still choose to keep the Night to be observed, it is on the same night that the Passover starts on (the 14th) which Christ and his disciples shared the last supper. And he said unto them, With desire I have desired to eat this Passover with you before I suffer:

He was eager to finalize the new covenant, doing away with the penalty of death that the breaking of the law imposed. Even though he knew it would require his severe suffering, he loved us so much he was anticipating what it would do for us.

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. This would be his last Passover meal until the rituals of the Passover be fulfilled, brought to fruition. This was done at his death.

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.

21 ¶ But, behold, the hand of him that betrayeth me is with me on the table.

- 22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!
- 23 And they began to enquire among themselves, which of them it was that should do this thing.
- 24 And there was also a strife among them, which of them should be accounted the greatest.
- 25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.
- 26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

For those who choose to keep the Old Testament Passover it is on the evening (between the two evenings) near dark of the 14th of the first month Abib. The 15th is the first day of The Days of Unleavened Bread, and calls for a holy convocation, ending seven days later on the 21th, The 7th day (on the 21th) was also a holy convocation day.

The 15th is a feast day, the first day of the days of unleavened bread.

For those who choose to keep the New Testament Lord's Supper refer to 1Cor. 11:18-34 already given above.

As far as I understand The Lord's Supper can be celebrated, using the symbols given by Christ, as "often" as one wants to commune with Christ if he has an attitude of sincerity of purpose, and respectful love, remembering why Christ died for us and anticipating his return. It would seem appropriate to do it on the same date as the Passover. We, my husband and I, have no intention of not observing the Feasts with the brethren. It is no sin to keep them and it is a blessing to us to fellowship. Paul and Jesus both fellowshiped with people who were not converted or people who were newly converted, then why would we not want to fellowship with our brethren on the Feast days?

- 27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.
- 28 Ye are they which have continued with me in my temptations.
- 29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

The difference in the time change was that Jesus was eating the Passover meal at the beginning of the 14th in the night part instead of when the Jews traditionally ate the Passover, following the slaughtering of the lambs. He was still observing the Passover on the traditional date of the 14th. However, this timing was necessary because he would be hanging on the cross at the precise time the priests were sacrificing the lambs (about 3: pm Jerusalem time)

Now we come to the argument that God stated that the Passover be kept forever. We will show that there are time elements involved in the words "for ever" which can also mean "generation" # 01755, often connected with the same word, meaning: Long duration, continuous time, during a period, or age.

05769 Mlwe 'owlam o-lawm' or Mle 'olam o-lawm'

from 05956; TWOT-1631a; n m

AV-ever 272, everlasting 63, old 22, perpetual 22, evermore 15, never 13, time 6, ancient 5, world 4, always 3, alway 2, long 2, more 2, never + 408 2, misc 6; 439

1) long duration, antiquity, futurity, for ever, ever, everlasting, evermore, perpetual, old, ancient, world (age)

1a) ancient time, long time (of past)

Some of the translations of "for ever" has been applied from this same Hebrew word "Owlam".

Concerning a slave: Did this actually mean time without end?

Deu 15:16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

17 Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

Concerning offerings: Is this ordinance still required?

Num 18:8, 8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

Lev.24:2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

3 Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: it shall be a statute for ever in your generations. Is this still required?

Mic. 4:5-7 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever. Has this been fulfilled as in "forever"?

6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

This may happen at some beginning point, but for sure it's not happening now.

Jonah 2:6 I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O LORD my God.

Jonah realized that the word forever had an ending.

There are many more "for ever" verses like these that show that for ever does not always mean without ending even though some may mean without ending.

We do see, however, that the Passover will be reinstated in a distant age when even animal sacrifices and priesthood and Temple laws will be reinstated. This is gone into more fully in the study "The Seven Days of Unleavened Bread, and in "The Seven Ages of Mankind".

Ex 12:16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

Le 23:3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

Note: "generation" does not mean "ages".

The word "generation" comes from a different Hebrew word than does the word "age". Generations means from a certain short limited time, until certain events are fulfilled. There are no scriptures that prove one must apply the word translated in the Bible as "for ever" meaning without end as shown by the verses given above.

This lesson has gone on "forever" but it has finally ended! - _____