

Why Do We Keep the Passover?

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Herbert Armstrong was called in 1926, as he was being challenged by his wife regarding the Sabbath day and from that time forward, many truths were revealed to him by our Father. They were truths that the apostles originally had, but had been lost over time. The question is, by way of introduction, was Mr. Armstrong perfect? I think we all know the answer to that, because none of us are perfect. Romans 3:23 tells us that *all have sinned and come short of the glory of God*; we know that. At his death in 1986, we have to ask the question, were the doctrines of the Worldwide Church of God perfect also? We know that the Bible tells us that we have to grow in grace and in knowledge and knowing that, we know humans are imperfect. 2 Peter 3:18 says we have to grow in knowledge and that at any one point we do not have complete knowledge or perfect knowledge. Mr. Armstrong was not a perfect man, none of us are perfect men or women, nor was our doctrine perfect in those days. The restoration of knowledge and understanding did not stop at Mr. Armstrong's death; it's an ongoing process. The longer we are on earth, the more our Father is individually, and to the church, opening our minds to new truth.

As proof of this in these latter days, the Father has revealed fundamental new truths about Himself and His Son, His name, His titles, His roles and those of His Son also. Just as important as the revealing of truth is, the fact is we have to hold on to truths that we have already been given. We cannot neglect or diminish the Sabbath or the Holy Days. I remember Mr. Armstrong saying, at a Feast probably fifty-five years ago now and I wrote it down,

"Observing the Sabbath keeps us in the true worship of the true God".

By repeating our worship of Him every Sabbath and taking a day of rest and having Sabbath services, it keeps us in the true worship of the true God. The same applies to the Holy Days. We rehearse the plan of God Almighty throughout the year by keeping the Holy Days.

We know and we are told by Paul who admonishes us in his letter to the Thessalonians *"to prove all things and hold fast, hold onto, that which is good."* So, with all of this in mind and as we prepare for Passover, which is just twelve days away now, let's ask the question.

Why Do We Keep the Passover?

We are going to cover four points today. We are going to start in the Old Testament and examine the New Testament to cover these four points.

1. Let's look at the Passover in the Old Testament and under the Old Covenant.

Let's go to Exodus 12. We'll bounce around in the Old Testament today. These are very familiar scriptures and I know as we approach Passover, we tend to go over these but as a way of refreshment and reminder.

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: (KJV)

Verse 5.

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.

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

Verse 11.

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. (KJV)

Keep that thought in mind.

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 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 forever. (KJV)

Verse 21.

21) Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the Passover. (KJV)

Keep that phrase *Kill the Passover* in mind.

22) And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

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. (KJV)

The Hebrew word for *destroyer* is Strong's #7843 and it's the Hebrew word *shachath* and it means "to ruin or to perish or to utterly lay waste"; to just lay something as total waste. The destroyer did that for those homes that did not have the blood on the door posts.

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

25) And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26) And it shall come to pass, when your children shall say unto you, What mean ye by this service? (KJV)

That's the King James. The New Living Translation says, "*then your children will ask, what does this ceremony mean?*"

The Holman Christian Standard Bible says, "*when your children ask you what does this ritual mean?*".

The New American Standard Bible says, "*The question is, what do you tell your children when they ask, why are you doing what you are doing? What do you tell them?*"

Which leads us to the next point.

2. What is the meaning and the manner of conduct of the Old Testament Passover?

What was the meaning of the Old Testament Passover and how was it conducted on the 14th—on that day? They had to have an answer for their children when they asked the question and the children were asking, "What is the Passover?" It's a fundamental question that we should ask today too. What is the Passover? Is the Passover a period of time? In other words, is it a day? A twenty-four-hour period that has a calendar date affixed to it? Is that the Passover? Is it a meal? Is the Passover the eating of the meal? Or is the Passover the "passing over" of Yehovah to not kill the Israelites that had the blood on the door post. Is it the lamb itself? You stop and think, if somebody asks you, "What is the Passover?" We better know because we are keeping the Passover in

twelve days; it's a fundamental question. What is the purpose of what you are doing, the children want to know and it's a good question. Let's go back to Exodus 12:21, which we just read.

21) Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the Passover. (KJV)

Verse 26.

26) And it shall come to pass, when your children shall say unto you, "What mean ye by this service?" (KJV)

Notice the next verse.

27) That ye shall say, It is the sacrifice of the LORD's Passover ... (KJV)

We see that the Passover is the sacrifice of the lamb. You cannot kill or sacrifice a day. You cannot kill or sacrifice a meal. But you can kill and you can sacrifice a lamb. In the Old Testament, without the slaying of the lamb—if you didn't have the slaying of the lamb—there would be no day, there's no reason to memorialize a day. There would be no meal if the lamb wasn't slain. There would be no rescuing of Israel if the lamb wasn't slain. There would be no coming out of Egypt if the lamb wasn't slain. We see that scriptures tell us that the Passover is the sacrifice of the lamb. That is Passover. It's not a day, it's not a meal, it's the sacrifice of the lamb. That is critically important.

So, if the Passover is the sacrifice of the lamb, then what did the sacrifice accomplish for Ancient Israel? We know it delivered them from death at the hand of the Destroyer. They were delivered from death but in addition, notice verse 17.

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 forever. (KJV)

It's very clear that what the sacrifice did for Ancient Israel was not only to deliver them from death, but it also delivered them from bondage in Egypt. That sacrifice caused them ultimately to come out of Egypt. In coming out of Egypt, they began their journey to the Promised Land. So, the sacrifice delivered them from death, it delivered them from bondage, it caused them to come out of Egypt, which we know is a type of sin. It began their journey to the Promised Land and the Promised Land as we know is a type of the Kingdom of God.

We understand that. So now, when is the Old Testament Passover? We just read in Exodus 12 that it is the 14th. Was that carried on throughout the Old Testament or was it changed somehow to some other date or some other time? Let's go to Numbers 28:16 and 17. Moses is reiterating information about the Passover. Moses is retelling us, adding more information and emphasizing it again and again.

Numbers 28:16 *And in the fourteenth day of the first month is the Passover of the LORD.*

17) And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. (KJV)

Here's the distinction, the 14th is the Passover, 15th is the beginning of the days of Unleavened Bread. Let's see if Ancient Israel, once the kings were established, continued in that. Of course, we know Ancient Israel bounced all over from disobedience, then being punished and crying out to God and having someone rescue them—be they a prophet or a judge or a king. They went back and forth but let's go to 2 Chronicles 34, we'll read this out of the New King James. This is about King Josiah who was a righteous king of Judah. He reigned in Jerusalem.

2 Chronicles 34:1 *Josiah was eight years old when he became king, [obviously he didn't exert himself in the early part of his reign as he was only eight years old] and he reigned thirty-one years in Jerusalem.*

2) And he did what was right in the sight of the LORD, and walked in the ways of his father David; he did not turn aside to the right hand or to the left. (NKJV)

A righteous man. Chapter 35:1, we'll go back to the King James.

2 Chronicles 35:1 *Moreover Josiah kept a passover unto the LORD in Jerusalem [he was restoring the keeping of the Passover, notice this]: and they killed the passover on the fourteenth day of the first month. (KJV)*

The Passover is that lamb, they killed the Passover, they kill the lamb and they did it on the 14th day of the first month. What about after Israel went captive and then Judah went captive and the temple was destroyed and then the temple was rebuilt—what happened after that? Let's go to Ezra 6:19. By the time of this verse, the temple had been rebuilt at the command of Cyrus and Darius, kings of Babylon and notice what happens.

Ezra 6:19 And the children of the captivity [they were back in Jerusalem now] kept the passover upon the fourteenth day of the first month. (KJV)

We could spend the rest of time quoting scripture after scripture, but this is an overview and it's very clear that the Passover—the sacrifice of the lamb—occurs on the 14th. It doesn't occur on the 15th or 13th; it occurs on the 14th. Now we have to ask the question, who is to keep the service? When the children ask, "What do you mean by this?" Well who is to keep that service? Let's go to Exodus 12:43.

Exodus 12:43 *And the LORD said unto Moses and Aaron, This is the ordinance of the passover: 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. (KJV)

This is obviously referring to a Gentile because if it was an Israelite they would have been circumcised anyway. If they bought a slave for money—a servant—and they were a Gentile, they could keep the service but they had to be circumcised.

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

They were not allowed to do that. So the males had to be circumcised to keep the Passover. We're told looking forward to the New Testament—we'll stop and look forward—as long as we are on this subject of keeping the Passover, we are told in the New Testament that circumcision is a type of a baptism. Let's go to the New Testament, Romans 2:29. You see there was a huge paradigm shift after Christ came and died and was resurrected. There had to be a shift in the minds of the Jews of Paul's day because that fact, as we're going to see, added a new dimension to the keeping of the Passover.

Romans 2:29 *But he is a Jew, which is one inwardly ... (KJV)*

That's a shift, because outwardly a Jew was one who was circumcised, but he said, he who is a Jew now—after Christ died and was resurrected and sits on the right hand of the Father, is one inwardly.

29 continued) ... and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. (KJV)

So, we see, looking forward to the New Testament—and we'll catch up to that in just a minute—the fact is, in order to keep the Passover in the Old Testament in the Old Covenant, the males had to be circumcised. Looking forward to the New Testament under the New Covenant, one would have to be baptized because it was a matter of the heart, as we're going to see. Understanding the body and the blood—the sacrifice—of Jesus Christ. Under the Old Covenant, in order to keep this service all you had to do was be circumcised. Looking ahead for us today, baptism is required.

This leads to our next point.

3. Let's look at the Passover in the New Testament under the New Covenant.

Go to Luke 22:15. Christ is with His disciples and He's telling them something that they didn't understand at the time, but they would later.

Luke 22:15 *And he [referring to Christ] said unto them [referring to the disciples, later to be apostles], With desire I have desired to eat this Passover with you before I suffer: (KJV)*

That's an interesting comment, because He didn't say, "Yes, I'll keep the Passover with you." He is saying, *this* Passover, so to me, my ears prick up and ask what does He mean by *this* Passover? Is Christ trying to get across something to us or to them that

they didn't know before or didn't understand before that wasn't revealed before? What is *this* Passover that Christ speaks of. Let's go on to verse 16.

16) For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. (KJV)

Verse 17, notice what He did. This wasn't part of the Old Testament observance that the disciples were used to.

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 [indicating there was wine in the cup], 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. (KJV)

He's saying, I have desired to keep this Passover with you. He offers the bread and the wine and He says, *this do in remembrance of Me*. You do it to remember Me, Christ said. It is a remembrance of Me and this bread and this wine helps you remember Me, so He is adding this. This is new, they weren't expecting this. This Passover that Christ introduces is the taking of the bread and the taking of the wine. It is not a onetime event—it couldn't be a onetime event—because if you only did it once, how could you remember it over and over again, if it was a onetime event. We must do it annually. How else would it have been done? He said, at this time, this night, "I'm with you, here's the bread, here's the wine—this do in remembrance of Me." When else could it be done, except that night that He set us the example? How could we remember it and repeat it and remember it as a ceremony if it was a onetime event and it just went into history as a onetime event?

The question then becomes, if that's the case, did the apostles follow up on Christ's command? Did they do that? Let's take the example of Paul. We know Paul was instructed in person, face to face, by Jesus Christ. We know that for a fact. In Acts 9—we won't go there—on the road to Damascus, Christ confronted him face to face, he heard Christ and we know in the wilderness Christ was with him and instructed him. 1 Corinthians was written by Paul in 55 A.D. We know 1 Corinthians addressed many, many problems in the congregation at Corinth. We're going to wind up in 1 Corinthians 11, but we need to look at the context of where we are going in 1 Corinthians 11. We're going to end up there but we know in Bible study, if you pull something out of context and just look at it and don't have the before and after context, you can make all kinds of mistakes. Just like you forget to copy the 'r' down you can make all kinds of mistakes. Let's take a look at the context of where we are going. Let's begin in 1 Corinthians 1 beginning in verse 10 out of the NIV. This was a dysfunctional church and if you could draw an analogy today, Corinth back then would be like a combination of New York City and Las Vegas. Everything that could go on, went on in Corinth. It was just a pagan city to the core and God called individuals out of that environment.

1 Corinthians 1:10 *I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you ... (NIV)*

Why would he say that if there weren't divisions among them and they were not all speaking the same thing. As we're going to see, there was strife and contentions and all kinds of problems in this church.

*10 continued) ... but that you be perfectly united in mind and thought.
11) My brothers and sisters, some from Chloe's household have informed me that there are quarrels among you. (NIV)*

Knockdown, drag out arguments with raised voices probably. So, the purpose of this Epistle is to address the many divisions in this dysfunctional church and these divisions were as a result of their carnal behavior. As we're going to see, their disobedience was to the doctrines that Paul had previously taught them, had previously brought to them. He gave them truth, but they were disobedient and carnal and as a result of that there were all kinds of divisions and contentions and arguments among them. He wrote this Epistle to try and correct that.

Now let's go to chapter 3:1 where we're going to see a theme as we go through a build up to chapter 11.

1 Corinthians 3:1 *And I, brethren, could not speak unto you as unto spiritual, but as unto carnal [this shows you their state], even as unto babes in Christ.
2) I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. (KJV)*

He says you are so slow, that you should have progressed to being able to have strong teaching to you, but I can't do that because you are still babies.

3) For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? (KJV)

As just carnal human beings, as if you didn't have God's Holy Spirit. Now look at chapter 4:7, again, this out of the NIV.

1 Corinthians 4:7 *For who makes you different from anyone else? What do you have that you did not receive? (NIV)*

Like us today in God's church, what do we have that we didn't receive? We received the Holy Spirit, we received the understanding of God's Word, we've received the power to be able to overcome Satan and overcome our human nature. We had the door opened to salvation. All of those are gifts, we didn't earn any of that, we didn't work for any of that.

7 continued) ... And if you did receive it, why do you boast as though you did not? (NIV)

In other words, they were boasting about their knowledge and their abilities; so there was that carnal boasting going on. This one is better than that one, this one is putting down or judging another one—we've seen that in God's church over the years. Now let's go to chapter 5:1. What a condemnation.

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. (KJV)*

Verse 6, apparently there were some who were accepting of this and actually glorying in it, as though the more we sin, the more God will forgive or the greater God's mercy is. That's common today in some Protestant circles.

6) Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? (KJV)

Why would he use that analogy unless it were on the days of Unleavened Bread and that is why it's commonly believed and understood that this Epistle was written around the days of Unleavened Bread. So, he uses the analogy of leaven—a little leaven leavens the whole lump. You allow a little sin in your church and it will ultimately spread.

7) Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. (KJV)

So, this must be during the days of Unleavened Bread. You're going through the process of unleavening, keeping the days of Unleavened Bread. It couldn't be referring to them being spiritually unleavened because he's bringing out all the sins and the evil that is going on in the church—that can't be his focus here or the meaning.

7 continued) ... For even Christ our passover is sacrificed for us: (KJV)

Hold that statement in your thoughts as we go forward. Even Christ our Passover is sacrificed for us. You remember, Paul is the one who studied at the feet of Gamaliel, one of the top Jewish scholars of the day. He is telling the Corinthians and us today what the Old Testament lamb pictured. He's giving us a hint. *Christ our Passover is sacrificed for us.* Now let's go to chapter 6:1.

1 Corinthians 6:1 *Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? (KJV)*

There were contentions severe enough in the Corinthian church that they were taking it to the local courts, the local magistrates for decisions rather than deciding it among

themselves. That shows you what lack of unity they had in the Corinthian church.
Chapter 7:1:

1 Corinthians 7:1 *Now concerning the things whereof ye wrote unto me: (KJV)*

So, some people had written Paul a letter and he then responded by saying:

1 continued) ... It is good for a man not to touch a woman. (KJV)

Why would he say that if there wasn't some "hanky panky" going on somewhere in that Corinthian church?

2) Nevertheless, to avoid fornication [to avoid the hanky panky], let every man have his own wife, and let every woman have her own husband. (KJV)

So, here's another problem within the church. Now read chapter 8:1 out of the New King James.

1 Corinthians 8:1 *Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies. (NKJV)*

Then he goes on to talk about this whole issue of meat offered to idols and the great contention about that within the church. Now let's go to chapter 9:1. Notice what is going on now.

1 Corinthians 9:1 *Am I not an apostle? [apparently some were doubting that] am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? (KJV)*

Paul is telling them, I have seen Christ personally, He struck me down on the road to Damascus, He instructed me personally, so you better pay attention to what I'm going to tell you. This is serious stuff. He says I'm trying to teach you how to live, the words of life, the words to salvation. We see Paul has to defend his apostleship and in doing so he emphasizes the fact that he was instructed directly, he was instructed personally by Jesus Christ. That's very important. Apostles saw Jesus Christ. Although Paul wasn't with the twelve, Christ knocked him down and instructed him personally, face to face. He emphasizes that the Son of God has talked to me personally—I have seen Him personally. This is being written almost twenty-five years after Acts 9 when he was struck down on the road to Damascus. He is reminding the dysfunctional church—he's not bragging, he's stating a fact—you had better pay attention to who is talking to you because I have been instructed by Christ personally.

Now we come to chapter 10:6. A very familiar scripture.

1 Corinthians 10:6 *Now these things [referring to the examples he had previously talked about in the Old Testament] were our examples, to the intent we should not lust after evil things, as they also lusted. (KJV)*

The implication is, the Corinthians church members were lusting after evil things. He says in verse 7:

7) Neither be ye idolaters [some apparently were flirting with that], as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. (KJV)

When Moses was on the mountain.

8) Neither let us commit fornication ... (KJV)

He's already covered that. One young man was having his father's wife—his stepmother—and he says "Don't commit fornication".

8 continued) ... as some of them committed, and fell in one day three and twenty thousand.

9) Neither let us tempt [this is out of the King James and the Greek means "to test", don't put Christ to the test] Christ, as some of them also tempted, and were destroyed of serpents.

10) Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

So there was murmuring and gossip going on in the church. (KJV)

11) Now all these things happened unto them for ensamples: and they are written for our admonition [and ours today as well as in Paul's day], upon whom the ends of the world are come.

12) Wherefore let him that thinketh he standeth take heed lest he fall. (KJV)

Let's stop here and look back to what we have covered so far and we've seen a very disobedient church, a very divided church, a very dysfunctional church and not a lot of God's Holy Spirit being exercised by that church. With that in mind, verse 15, Paul now addresses their disobedience regarding their keeping of the Passover. They were full of disobedience and it spread over into the keeping of Passover, verse 15.

15) I speak as to wise men; judge ye what I say. (KJV)

Verse 16 out of the Revised Standard Version.

16) The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? (RSV)

Clearly referring to the Passover. Verse 17, back to the King James.

17) For we being many are one bread, and one body: for we are all partakers of that one bread. (KJV)

Verse 21.

21) Ye cannot drink the cup of the Lord, and the cup of devils [demons]: ye cannot be partakers of the Lord's table, and of the table of devils. (KJV)

What he is saying to them is that you can't keep the Passover and behave the way you are behaving—you cannot do that. You're taking the Passover, you're taking the bread, you're taking the wine and he said, but you're living like carnal human beings and you cannot do that. With all that in mind, he's leading up to the Passover, let's go to chapter 11:1.

1 Corinthians 11:1 *Be ye followers of me, even as I also am of Christ. (KJV)*

Why would he say this, if not to prepare them for what comes next. He says, you better follow me as I follow Jesus Christ and I've seen Him personally and have been instructed by Him personally, by the way. Verse 2 out of the NIV.

2) I praise you for remembering me in everything and for holding to the traditions just as I passed them on to you. (KJV)

So, there were some there who were worthy of praise because they held onto the teachings that Paul had given them. Obviously, a whole bunch of them were not, otherwise why would we read what we read of how disobedient they were. Then in verses 3 through 16, he addresses their disobedience in hair length for men and women. In verse 17, he comes back to the Passover—remember he started it in chapter 10 and now he comes back to the subject in 1 Corinthians 11:17.

17) Now in this that I declare unto you I praise you not [he just said he praised some of them], that ye come together not for the better, but for the worse. (KJV)

What does he mean by that?

18) For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. (KJV)

He mentions twice here, coming together in the church. What is he referring to? Now he has this aside.

19) For there must be also heresies among you ... (KJV)

Divisions among you—he is saying that there must be. We have to ask the question, why? He gives us the answer.

19 continued) ... that they which are approved may be made manifest [or apparent] among you. (KJV)

We said this before, the Greek word for *approves* is Strong's #1384, it's *dokimos* and it means "acceptable after a sale". You've heard of an assayer's office that investigates metal and decides whether the metal is legitimate or not. He said *dokimos* was used, a common term then, *for coinage of the day*. It had to be assayed to determine if it was the right metal and the right weight and the right purity. Strong's says, "acceptable after a sale". Today we would say "legitimate". If a coin was *dokimos*, it was a legitimate coin to be used for buying and selling of goods. So, he's saying that they which are *dokimos* are they which are approved and may be made manifest through the divisions that are occurring in the church. The legitimate Christians are made apparent.

20) When ye come together [not if you come together] therefore into one place, this is not to eat the Lord's supper. (KJV)

They obviously had to come together into one place, but he says "Don't come together to eat the Lord's supper." The Greek word for *supper* is Strong's #1173 and it means (I'm quoting from Strong's) "dinner", which is the chief meal usually in the evening. So, Paul instructs them to keep the Passover by coming together in one place, but the purpose is not to eat a meal—they are not there to have a party. They are not there to enjoy the food. Going on in verse 21 in the New King James, Paul is correcting their sins now regarding the Passover; look at the context.

21) For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk. (NKJV)

They are coming together to eat a meal instead of taking the Passover and Paul says some of you are hungry and some of you are drunk. Who would that be referring to? As we know, slavery was very common in those days, and a slave owner had the means and the money to imbibe and become drunk. But a slave wouldn't do that and he might come hungry because he didn't have enough to eat because he was a slave. Paul is saying to eat your meal at home before you come together to keep the Passover. You are not coming together to eat a meal. Going on in verse 22.

22) ... or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. (NKJV)

Now Paul gives instruction for correctly keeping the New Testament Passover to this church that was doing so many things incorrectly. Verse 23, notice his emphasis.

23) For I have received of the Lord [he's already told them I saw Christ face to face, I've been instructed by Christ face to face] that which also I delivered unto you ... (NKJV)

Paul had previously told them he had been with Christ. Going back to Acts 9.

23 continued) ... That the Lord Jesus the same night in which he was betrayed took bread: (NKJV)

Paul confirms the time to keep the New Testament Passover and this was almost twenty-five years after Christ's death. He is confirming the time—when was Christ betrayed? At the beginning of the fourteenth so it's very clear.

24) And when he had given thanks, he break 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. (KJV)

It's interesting these are exactly the same words that Christ Himself said in Luke 22:19. That's not an accident, that's not a coincidence. God Almighty and Jesus Christ made sure that this instruction in 1 Corinthians 11 used the same words that Christ used back then. What is the point of keeping the New Testament Passover? To remember what Christ did as the *Lamb of God*; the bread and the wine, to remember what He did for mankind, what He did for us individually as the *Lamb of God*, because look at the next verse.

26) For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. (KJV)

When we take the bread and the wine, we are focusing on the death of Jesus Christ and what that means for all of us; He was the *Lamb of God*. Verse 27 out of the New King James.

27) Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.

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

29) For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. (NKJV)

Verse 30 back to the King James.

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

There was no reason to examine ourselves if we had been keeping the Old Testament Passover; you didn't need to examine yourself, there was no point or purpose to that. The Passover Christ instituted goes far beyond the Old Covenant Passover. The killing of the Passover lamb in the Old Testament does indeed foreshadow the killing of another Lamb and that Lamb would be spelt with a capital L—Jesus Christ. What we're

seeing here, closing out this third point, Paul follows and confirms the example of Jesus Christ, twenty-five years later. Both in the manner and the time of keeping the New Testament Passover.

That leads us to the last point, the concluding point. We've seen the Old Testament Passover and the manner and timing of it. We've seen the New Testament Passover, so let's now ask the question:

4. What did Christ add to our understanding of Passover here in the New Covenant?

It's obvious, that if Christ is the Lamb of God, He came to fulfill the Passover and to complete our understanding of the Passover. But let's establish one point before we go any further. Let's go to John 12:49. We want to establish the fact that Christ didn't go rogue when He instituted the bread and the wine. He wasn't striking out on His own somehow without the knowledge of the Father and without the motivation of the Father.

John 12:49 *For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.
50) And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. (KJV)*

Isn't it interesting that He said this—these words—immediately before His last Passover because Chapter 13 begins the Passover observance. This absolutely proves that Christ wasn't striking out on His own and He wasn't somehow diminishing or changing something without His Father's approval and without His Father's instruction. I just wanted to establish that point. What did Christ add to our understanding of Passover? Point A, if you like to outline.

4A. Christ set the appointed time for the New Testament Passover.

It was the night He was betrayed at the beginning of Nissan fourteen—no question about that.

4B. Christ set the manner in which we commemorate His death; the bread and the wine.

That's the manner in which we commemorate His death. He also introduces something else. That is the foot washing. Let's go to John 13:3, I'll read this out of the New King James. This was shocking to the disciples because only the servant would wash feet; that was the most menial job in the household. The newest slave, the lowest slave was given the job of washing the feet of guests coming into the household.

John 13:3 *Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God ... (NKJV)*

That's interesting; had come from God and was going to God.

4) rose from supper and laid aside His garments, took a towel and girded Himself.

5) After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. (NKJV)

Verse 12.

12) So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you? (NKJV)

They didn't have a clue, they were just astonished.

13) You call Me Teacher and Lord, and you say well, for so I am.

14) If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet.

15) For I have given you an example, that you should do as I have done to you. (NKJV)

We're supposed to do it. When should we do it? When should we wash one another's feet? In the absence of any further instruction in the New Testament it should be part of the Passover observance, following Christ's example. There's no other conclusion one can draw. No other place in the New Testament says you should do it four times a year or every month or whenever you come together. The Son of God established the manner in which we keep the New Testament Passover. What we do on Passover evening commemorates what the Son of God did for us, both that night and the next day. The third addition to our understanding of Passover is:

4C. Christ introduced to Passover, the conduct of His suffering.

Let's go to Luke 22:15, we read it earlier but there's three words that I did not emphasize.

Luke 22:15 *And he [Christ] said unto them [the disciples], With desire I have desired to eat this passover with you [notice what He says] before I suffer: (KJV)*

When He said this, the disciples did not have a clue of what He was talking about. They couldn't understand it. They didn't know what He was referring to with the words: "Before I suffer." Later that night and during the daylight portion of Nissan fourteen, He was brutally tortured and He was murdered and He suffered unspeakable pain and He knew that was going to happen. Today, when we keep the New Testament Passover, our minds should go on what happened later that night and what happened the next day. It's a serious time because Christ was suffering mightily during that time. It's true, the Old Testament lamb was not tortured, was not flagellated at all. The lamb did die but the lamb did not suffer. Its throat was painlessly cut. We have to ask the question, why

did Christ, the Lamb of God, have to suffer and to introduce the concept of suffering as we keep the Passover? Let's go to Isaiah 53:5 and notice what this prophecy says about Christ in the NIV.

Isaiah 53:5 *But he was pierced for our transgressions, he was crushed for our iniquities [the King James and New King James says He was "bruised"]; the punishment that brought us peace was on him, and by his wounds we are healed. (NIV)*

The Hebrew word for *healed* means "to repair thoroughly or to make whole". So, we are made whole by His wounds—that's a prophecy referring to Jesus Christ. Notice verse 6.

6) We all, like sheep, have gone astray, each of us has turned to our own way; and the LORD has laid on him [Christ, the Lamb of God] the iniquity of us all. (NIV)

We see that *healing* in this prophecy is referring mainly to the healing of our sinful lives and the sins we have committed. With that in mind let's go to 1 Peter 2:24 because Peter quotes this same verse. He quotes Isaiah 53.

1 Peter 2:24 *Who his own self [Christ] bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. (KJV)*

The Greek word for *healed* is Strong's #2390 and it's *iaomai* and it means "to cure, literally or figuratively, to make whole". The same definition as the Hebrew word we just read in Isaiah 53.

Thayer's Greek Lexicon says of this word: "To make whole, that is to be free from errors and sins; to bring about one's salvation."

Help's Word Study says: "Draws the attention to the Lord, the supernatural Healer, that is beyond the physical healing itself and its benefits."

Obviously referring to spiritual healing. These verses primarily refer to spiritual healing leading to salvation. Christ our Passover Lamb suffered that we might be healed both physically but especially spiritually. We have all day on Nissan fourteen, after we keep the Passover, to reflect upon what Christ was going through for us that day.

Let's look at the fourth and last addition of what did Christ add to our understanding.

4D. Christ's sacrifice makes our salvation possible.

Without His sacrifice, salvation was not possible. Salvation was not part of the Old Covenant. Rather, it was a physical covenant with a physical nation that involved physical blessings if they kept the covenant. With that in mind let's go to John 1:29.

Notice what John says right out off the bat, the first time John the Baptist sees Jesus Christ.

John 1:29 *The next day John [John the Baptist] seeth Jesus coming unto him, and saith, [notice what he says] Behold the Lamb of God, [what was His purpose?] which taketh away the sin of the world. (KJV)*

Remember when we read in 1 Corinthians 5:7 and I said to “hold that thought”; Christ our Passover is sacrificed for us so what does that sacrifice accomplish? Let’s go to Romans 5:8; Romans 5 is where it all comes together. The lamb was sacrificed in the Old Covenant, Christ is the Lamb of God in the New Covenant and in the New Testament and it comes together in Romans 5:8.

Romans 5:8 *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*

9) *Much more then, being now justified by his blood, we shall be saved from wrath through him.*

10) *For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (KJV)*

He was resurrected from the dead and so will we be. We will be saved in that manner.

11) *And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. (KJV)*

Christ’s death makes us “at one” with the Father. No barrier, no veil between the Holy of Holies and the outside world. Salvation was not offered; it was not present in the Old Testament or under the Old Covenant. But it was hinted at for a later time. In the Old Testament, without the slaying of the lamb, there would be no meal, there would be no protection from the destroyer, there would be no coming out of Egypt, there would be no going to the Promised Land.

In the New Testament, without the slaying of the Lamb, there could be no forgiveness of sin, there would be no coming of the Holy Spirit, there would be no coming out of the world—we wouldn’t have the power to come out of the world—and there would be no possibility of salvation without the slaying of the Lamb of God. Thanks to our Father, through the death of His Son, we can now be at one with Him. On Passover we think about that death and His resurrection, now that veil is rent—it’s gone—and we can be one with our Father and receive the gift of eternal life. That gift of eternal life involves the Firstfruits being in the Father’s presence eternally. Think about that; being in the presence of the Father, eternally.

Let’s conclude now and look at the big picture. I like simple things. I’m a simple guy I guess, I like simple things. I like to make things simple and not have things complicated. I learned a long time ago—both in my personal life and our business lives and life in general—simple is best. Remember last time I mentioned Einstein said;

“If you can’t explain it to a six-year-old, you don’t understand it yourself.”

Our Father’s way is so simple. It is “light” versus “dark”, it is “white” versus “black”, it is “good” versus “evil”; it is very simple. To understand why we keep the Passover is equally simple. We have to look at the Old Testament and the New Testament. We have to look at them both to get a complete understanding, a complete picture as to what our Father intends. Christ came to complete our understanding about so many things, but to also complete our understanding about the meaning of the Passover. Notice what He said that very night, in John 14:10. This is the night He was betrayed and He is talking to His disciples. He is asking them a very simple, basic question. This question we have to ask ourselves too, as though Christ is asking it to us directly.

John 14:10 *Believest thou not that I am in the Father, and the Father in me? [He says, do you really believe that?] the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. (KJV)*

What Christ said and what Christ did that night came directly from the Father. Verse 24.

24) He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me. (KJV)

It is so simple and so clear when Christ said, *“This do in remembrance of Me.”* It came from the Father and we had best heed His Words. As Paul did, twenty-five years after the death of Jesus Christ when he was talking and admonishing the Corinthian church.

We’ve seen what the Father’s Word says about our keeping of the Passover—when, how, why to keep it. It’s all very simple really. Our objective should be the same as Christ’s warning to the Sardis church. The Sardis church is alive in the very last days. Let’s go to Revelation 3:3. We’ll see in scripture that the Sardis church is present when the Father and Son return to this earth and Christ is talking to this church. This is out of the NIV.

Revelation 3:3 *Remember, therefore, what you have received and heard; hold it fast, and repent. (NIV)*

Going back to the introduction, we have been given much down through the decades in God’s church and we are obligated to obey what we have been given.

3 continued) ... But if you do not wake up, I will come like a thief, and you will not know at what time I will come to you. (NIV)

That is a scary thought if we don’t wake up and just remember the plain, simple truths that Christ brought to us about the keeping of the Passover. So yes, we in God’s church today are blessed by receiving new truth. But we have been given much truth in the past that we need to diligently hold onto. Let’s go forward, here in twelve days, to keep the Passover as Christ our Passover has clearly and simply instructed us to do.