

# The Lord's Supper

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Thank you for the opportunity once again to share some of the Word of God with you. The final of this message is the significance of the Lord's supper and I think it is an appropriate subject for this time of the year with the Passover season being very near. I certainly want to take this opportunity to wish all of you a very blessed Passover and Days of Unleavened Bread. I just certainly pray that God will be with you and guide you and reveal unto you a deeper and more meaningful understanding of those days. That all of us will join together in spirit to worship God and to honor our savior and indeed to yield to him at this very particular time of the year. This special time of the year, we just wish you the best on that.

Every believer has undoubtedly heard of the Lord's Supper, it's known by many different names. Some of the most familiar would be a communion or Holy Communion. The Roman Catholic Church would have high mass, low mass, at each one there is a celebration of what is called the Eucharist in one form or another the Lord's Supper has found its way into virtually every sect of professing Christianity. Now for those of us whose religious background is well founded in the Old Testament the Lord's Supper is either viewed or conducted somewhat differently than we might find in other types of Christian religion or the professing Christian world.

However, you wish to characterize that, for those of us who come from this background as a final meal that Jesus Christ the Savior had with the 12 apostles and especially the emphasis that is placed by the synoptic gospels on the bread and wine is strongly associated with the annual Passover in the spring.

For those of us who have been taught in the ways of the weekly Sabbath and the annual holy days that were inaugurated in the Old Testament. The Passover is the one sacred occasion most closely connected with the Messiah's death nearly 3500 years ago. As you well know God determined to intervene in the affairs of the descendants of Jacob and deliver his people from bondage in Egypt and fulfilled as we know a promise that was given to Abraham precisely 430 years earlier. God accomplished this very auspicious event through the slaying of a lamb whose blood was placed on the Israelites houses as a mark of protection against the ensuing plague that was to come upon the Egyptians. This sacrifice was one of the most ancient and indeed probably the most sacred type of the coming Messiah.

The events of that first Passover followed a particular set pattern. Now it is commanded in the scriptures that a lamb be taken, this is in Exodus 12 on the 10th day of the first month set aside and kept until the 14th day. It was to be offered on the 14th day of the first month as a sacrifice. It was to be offered at a specific time on that day and I don't need to be argumentative in going over some of this history of the instructions for Passover.

I realize that there is an ongoing debate in the difference of understanding in how to interpret that. This is the way I understand it and I'm simply sharing that but the main focus I want this message to take is on, is the Lord's Supper which I will talk about after setting the stage for it. That's what I'm doing right now. The Bible has a specific time in mind when God told Israel to slay the lamb it was to be on the 14th day and it was to be at or during a period known in Hebrew as between the evenings the phrase is used eleven times in the Torah. Six of those instances are pertaining to the timing of the Passover sacrifice. Now when you first read that phrase, it probably sounds strange to our 21st century ears I mean after all we generally speak of only one evening not two that's not the case in Hebrew.

The words in Hebrew ben ha or between the evenings those words have a very specific meaning with respect to the time of day in reference or in question when God told the Israelites in Exodus 12 verse 6 to slay the lambs on the 14th day. He specified by this particular saying at what time on that day he wanted to sacrifice to transpire. Just by reading the account itself in the King James version Bible it's almost still virtually impossible to determine what part of the day is even is being addressed. That however is not the case when you consider the biblical passage regarding the daily evening sacrifice in numbers 28 where the same Hebrew phrase is used to denote the time of day.

Here's the instruction from numbers 28 versus 3 and 4

Numbers 28:3-4 (KJV) 3 And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering. 4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

Or as the way the Hebrew actually should be rendered in a day, two in a day for a continual burnt offering. The one lamb you shall offer in the morning, in the Hebrew there is actually between the mornings by the way a phrase that we do not think about very often and the other lamb you shall offer between the evenings, now even though the same Hebrew phrase between the evenings is used in the description of the daily evening sacrifice and the passage in Exodus 12:6 for the Passover offering the account in numbers 28 that we just read is easier to understand with respect to the time of day that is indicated.

It helps us define the time of day that between the evenings actually describes.

First of all, the daily sacrifice was divided into 2 offerings there was an order to the sacrifices they both had to be offered in the same day and the morning sacrifice preceded the one that came after it in the evening or between the two evenings or between the evenings. Now how does this help us better understand the meaning of the phrase simply this, since the evening sacrifices was the second of the daily offerings and had to follow the one in the morning we know for of a certainty that the sacrifice offered between the evenings had to occur before sunset on the particular the day in question.

To go beyond that time would automatically put one into the next day since the Israelites reckoned their days to commence at sunset. In other words, the phrase between the two evenings or between the evenings denotes a time of day in the afternoon sometime before sunset. Now granted this passage in numbers 28 does not specify the precise hour but that's really not necessary for us to see clearly what general time period the scriptures are referring to. When you take this important information and apply it to God's command in Exodus 12:6 with regard to displaying the Passover lambs here's what you find leading into this passage, we read this from Exodus 12.

This is the original instructions right in verse one

Exodus 12:1-6 (NIV) 1 The LORD said to Moses and Aaron in Egypt, 2 "This month is to be for you the first month, the first month of your year. 3 Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. 4 If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. 5 The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. 6 Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight.

Now notice the timing of the Passover sacrifice becomes much more obvious since the 14th day is specifically indicated we hold that the time stated for the offering refers to that date it doesn't come before then it is not to be slain on the 10th 11th 12th or 13th it is to be slain on the 14th and since we know that between the two evenings or between the evenings must fall on the afternoon before sunset on the day in question we can easily determine that the Passover lambs were slain toward the end of the 14th day of the first month.

The Israelites therefore selected their lambs on the 10th day kept them till the 14th day and slew them in the latter part of that day before the onset of the 15<sup>th</sup>. After the animals were killed their blood was either in the original put on the doorposts a little or are indeed thrown onto the altar. Later then they were roasted over fire after dark beginning the 15th day of the first month of feast of the Passover commenced the lamb being eaten with unleavened bread and bitter herbs the command to eat this meal with unleavened bread fits perfectly into the pattern of things for God ordained that the 15th day should begin the days of unleavened bread a seven day festival that concluded at the end of the 21st day and during which no leaven could be consumed or found in any dwelling.

This format was followed by Israel during all the time in which they remained obedient to the law. We know of course that there were many occasions when they departed from the commandments but upon their repentance and return unto God, they resumed the proper observance of the annual holy days beginning with the Passover and unleavened bread season in the spring. The Jews who returned to Jerusalem after the Babylonian captivity were led first by Zerubbabel and Joshua the high priest the temple was rebuilt under their direction accompanied by encouragement from the Prophet Haggai and Zachariah in the next generation Ezra and Nehemiah assumed leadership of the Jews freed from Babylon. The return to their Homeland the rebuilding of the temple and later the city of Jerusalem itself all combined to produce a remarkable revival among the people of Israel. It was also during this important time that the Old Testament scriptures were canonized under the guidance of Ezra and Nehemiah and the great assembly there was a powerful return to the Torah the law and an almost really fanatical devotion to the technicalities of the law eventually developed the re institution of the annual holy days was one of the first items on the agenda.

From the time of their release from Babylon the returning Jews were diligent in their reckoning of the festival's this is very vitally important to realize because we can rest assured that they were observing the holy days according to the divine instructions during the 1st century time of our Savior. This becomes an important fact to understand when considering the gospel accounts of the Last Supper and the slain of the Passover lambs in the year that the Messiah died. The fact that Jesus was a Torah observant Jew stands unchallenged he clearly was diligent in all matters of the law and was recognized by the Jewish leadership themselves as a man who both knew the Torah and faithfully kept it. But we must understand is that the Messiah was a Jew a Jew of his time a Jew alongside his fellow countrymen he was not in opposition to the method or manner in which the holy days were calculated or conducted he was in fact a willing participant indeed we read the very telling account of Luke 2 in which both he and his family are shown keeping the Passover but not just keeping it notice how precise the description actually is Luke 2:41 now his parents went to Jerusalem every year at the feast of the Passover and when he was 12 years old they went up to Jerusalem after the custom of the feast and when they had fulfilled the days as they returned the child Jesus tarred behind in Jerusalem and Joseph and his mother knew not of it.

What is distinctly significant about this passage is the admission that both Christ and his family not only observed the feast of the Passover but they did so according to the custom, certain aspects of that custom will become very critical for our understanding of how events unfolded with respect for the Last Supper and other events connected to the Passover of that year. As early as the age of 12 the Messiah is seen in the temple discussing the scriptures with the rabbis on occasion he was even referred to as rabbi or teacher. Everyone knew that in the essentials of the law he was perfect admittedly we are privy to the fact that he did not always adhere to the traditions of the Jews especially when they were of no consequence and were being used by the leadership to either maintain their control of the people or advance their own agenda or their own righteousness. In the eyes of others for instance he was quick to point out that it is lawful to do good on the Sabbath which she reinforced by healing the sick on that day. For instance, on another occasion he refused to observe the custom of ceremonial washing that was imposed upon the adherence of 1st century Judaism and in yet another instance he and his disciples plucked grain to eat on the Sabbath.

An act that was against the sensitivities of the rabbinic leadership most cases were however not issues in which he was literally and purposely breaking the spiritual law of God. But rather man's law and Christ knew that he was not bound by such strictures most of which were based on either misunderstanding or misguided zeal and all of which were a product of the human approach to the things of God and that kind of program never really works no matter how religious or pious it may sound or appear to be. There is however absolutely no doubt whatsoever that when it came to the Torah the Messiah was faithfully obedient. In being so he was critical of a number of attitudes and approaches and actions on the part of the scribes and the Pharisees and the Sadducees.

Although such criticism does not by any means indicate that all those Jewish leaders came under the same condemnation. This would have been particularly true among the Pharisees who were the religious leaders of 1st century Judaism. While they come in for the lion share of Christ's critical commentary, we must always remember that this would only be natural and normal since they were completely dominant in the religious scene in Israel. What many have not understood is that the Sadducees though they claimed an honorable pedigree were really a small sect centred in and around Jerusalem and composed almost entirely of rich and unethical men they were far more politicians than religious leaders and rather crooked politicians at that. You will notice that aside from their inclusion of the Pharisees there's little mention of them in the New Testament.

Take a look and see how many times the Sadducees are addressed by themselves or personally. I can recall really only one specific time and that was not a very pleasant occasion it was the instance when they tried to trick the Messiah by asking this convoluted question concerning the man who died leaving his wife and then was married by his brother who subsequently died and only for this process to be repeated I think about 6 or 7 times and so on. I'm sure you will recall the story and Christ's reply to these men was to tell them in no uncertain terms you do error not knowing the scriptures nor the power of God. This I would say rather stinging rebuke cut to the heart of this quasi-religious group of men. The Sadducees were not only men of low character they were illegitimate as true teachers of the law, they had no claim, no scripturally based position among the people.

They were really known for two things namely opposing the Pharisees and using their money and station to bribe the Herodian officials of the day for favors and offices including even buying the high priesthood. The 1st century Jewish historian Josephus gives us a pretty good idea of the Sadducees low status in Israel when it came to religious matters in his classic antiquities of the Jews we read and I quote

“but this doctrine of the Sadducees is received but by a few yet by those still of the greatest dignity but they are able to do almost nothing of themselves for when they become magistrates as they are unwillingly obliged to be say addict themselves to the notions of the Pharisees because the multitudes would not otherwise bear them”.

Josephus goes on to establish the supremacy of the Pharisees in all Jewish religious matters even when the high priest was a Sadducee. What is perhaps most intriguing and most critical really in this regard is that the Messiah was not confused or ignorant of the Pharisees authority in these matters. Although there are some today who simply will not accept the straightforward statement of the Messiah on this issue. It's in the Bible and attempts to reinterpret or downplay it simply won't wash as a purpose to his very caustic remarks on the spiritual problems of some of the Pharisees Christ still confesses to his disciples in Matthew 23:2,3 you all have read it

Matthew 23:2-3 (NIV) 2 “The teachers of the law and the Pharisees sit in Moses’ seat. 3 So you must be careful to do everything they tell you. But do not do what they do, for they do not practice what they preach.

This obviously is not intended to it absolve those leaders who were guilty of sin but it still constitutes a statement of inordinate importance. Clearly Christ did not recognize Sadducean authority in Jewish religious life. This should not be surprising since only a mere handful of the nation we're supportive of this faction and although there was justifiable criticism of the Pharisees or some of the Pharisees in their personal conduct and otherwise there is not a single instance where the Messiah considered them to be in error regarding the timing and conduct of the annual festival's. He never once corrects them on their understanding of the calculations involved. On the contrary it is blatantly obvious that he himself was in total agreement in this matter and is clearly observed joining his fellow brethren in keeping to the entire litany of holy days each year.

Why push this point, why is it so important, simply because there is no evidence either implied or stated in the scriptures or in history that the Jews of the 1st century had somehow strangely gotten off a day in their observance of Passover and yet this has been an assumption made by a number of people from all backgrounds. I simply believe we have made an error in judgment and considering it this way. In the year of his death Jesus was still the same Torah observant Jew that he had always been nothing had changed He was in perfect step with the other pious Jews of his day when he came to observing the festival's.

The gospel account of John shows him in attendance in at least three separate Passovers in Jerusalem during his ministry. As the time of Passover approached that particular year the entire city of Jerusalem was in a state of undoubtedly, expectancy and a lot of activity bustling activity preparation after the 14th day had arrived the day on which the Passover was to be killed. The disciples asked Christ where he intends that they keep the festival, remember that by the 1st century and even centuries before that as a matter of fact the terms Passover and days or feast of Unleavened Bread bread were used interchangeably.

When the Jews came up to Jerusalem in the spring it was to keep the entire period encompassing the slaying of the lambs on the afternoon of the 14th day the actual feast that centred around eating the prepared lamb on the evening portion of the 15th day and the seven days of Unleavened Bread which commenced on that very same night of the 15th and ran through the 21st day of the first month.

I think it is more of than just passing interests that we should take note of this occasion when the disciples questioned Christ about the approaching Passover, we must remember that it occurred after the 14th day had already come. We read this in Matthew 26:17 Mark 14:12 and Luke 22:7 we know it was the 14th day because it is stated that it was the day the lambs were to be slain that has to be the 14th day and that day had come. Now I want you to consider this situation for just a moment Christ and the disciples are not even yet in the city of Jerusalem. The 14th day has already begun that evening the rest of the city is busily searching out the leaven in the houses and buildings and getting ready for the host of events that will transpire on the morrow. As the group is walking along together the disciples inquire of the Savior as to where he wants them to go and prepare for the group to keep the Passover. Now does this sound in any way strange to you? Well it shouldn't because the 14th day had always been known or considered as the day of preparation. In fact, preparing for the Passover is precisely what every other religious Jew in the country was doing at that very moment in time.

Christ and his disciples were absolutely no different just as they had never been out of step with the rest of their countrymen in such matters. But wait a minute this passage really does involve a problem for our people, why? Well simply because they assume, I say assume that the meal which took place later that evening, that gathering which was to become known as the Lord's Supper later was indeed the actual eating of the Passover meal. The main reason for this assumption has to do with certain words of Christ.

Here they are, the first in response to the disciples question the one we miss when discussing Matthew 26:17

Matthew 26:17 (NIV) 17 On the first day of the Festival of Unleavened Bread, the disciples came to Jesus and asked, "Where do you want us to make preparations for you to eat the Passover?"

He Said to them:

Matthew 26:18 (NIV) 18 He replied, "Go into the city to a certain man and tell him, 'The Teacher says: My appointed time is near. I am going to celebrate the Passover with my disciples at your house.'"

Mark 14:13-15 (NIV) 13 So he sent two of his disciples, telling them, "Go into the city, and a man carrying a jar of water will meet you. Follow him. 14 Say to the owner of the house he enters, 'The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?' 15 He will show you a large room upstairs, furnished and ready. Make preparations for us there."

Luke 22:12-13 (NIV) 12 He will show you a large room upstairs, all furnished. Make preparations there."

13 They left and found things just as Jesus had told them. So, they prepared the Passover.

Now in each of those passages the same essential reply is covered, so in effect these three really represent one issue in the discussion at hand. The fact that Christ made the statement he did concerning the Passover has led many people to assume that indeed the official Passover feast was that very evening. Since this clearly doesn't jive with the account in John a reason has to be invented to cover the apparent discrepancy. What is the discrepancy just this, John clearly describes this so-called Last Supper or Lord's Supper as occurring as before the feast of the Passover?

John 13:1 (NIV) 1 It was just before the Passover Festival. Jesus knew that the hour had come for him to leave this world and go to the Father. Having loved his own who were in the world, he loved them to the end.

That's not the only problem, notice that when John relates the events of Christ's trial later in that night and into the early morning hours, he states the following with respect to the Jews and Passover.

John 18:28 (NIV) 28 Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Passover.

The testimony of John is clearly in keeping with the custom of the feast of Passover. As we have already seen the lambs were slain on the afternoon of the 14th day it had been so for nearly 1500 years. They were slain on the afternoon of the 14th and eaten at the beginning of the 15th day. Not only does the Old Testament prove that to be true the, the New Testament record of John supports the very same thing and remember that the bible states that Christ and his family kept the Passover according to the custom of the feast.



Well here in John's account we clearly observed what the custom was the Passover both in terms of slaying the lambs and eating the meal was still future on the earlier portion of the 14th day. The historian Josephus also affirms that the 1st century practice of the Passover was precisely as John relates and as the Old Testament commands dictate. For those who believe that Christ and his disciples actually ate the official Passover at what later came to be called the Lord's Supper they also have to assume that the entire Jewish nation was somehow in error because they were obviously keeping the Passover precisely one day too late. According to that theory but such a series of assumptions is really not necessary. The doctrine of the Passover is established in the Old Testament and is as we have previously discussed the New Testament must agree with this and indeed it does.

The account in John clearly supports the Old Testament timing of the events of Passover Mark, Luke and John all three confirmed that the 14th day was the preparation of the Passover. John making that statement after the Last Supper had ended after Christ had been arrested and after he had been tried before the Sanhedrin Herod and Pilate. Both the Passover sacrifice as well as the Passover meal was clearly still future when Christ and the disciples came together on the evening of the 14th day and was still future the next morning when the Messiah was condemned to death. That is a historical and scriptural fact why then did Jesus make a statement that he did concerning Peter and John's preparing that they might eat the Passover. I think it's simply this the Passover was a term that by the 1st century had come to cover the entire spring festival season it is not necessary that we assume the words of Christ on this occasion have to mean that he intended to eat the actual Passover meal the sacrificed lamb on that evening. Considering what we know it is a certainty that he was referring to the entire festival.

He knew for a fact that the lambs had not yet been slain and that the 14th day was the preparation of the Passover and that the Jews clearly would be observing the events pertaining to the Passover on the Morrow. He was not ignorant of this practice since it had been His own all of his life, this is obviously why the disciples registered no surprise with respect to His instructions they would have never been thinking that he was telling them that they were going to eat the Passover that very night. Such a thing would have been as far as possible from their minds. Let's consider the theory that the Passover lambs were always to be slain early on the 14th day even though that flies in the face of both scripture and history. If that was the case then at that very moment Jesus disciples brought up the issue of Passover to him the rest of Israel would have had to be right then at the temple in Jerusalem slaying their lambs in fact there would have only been a very small window of time perhaps 45 minutes to an hour between sunset and dark when this theoretically had to be done.

Can you imagine such a thing now of course we know from the New Testament that this was not so that the Jews were slated to kill the Passover lambs on the afternoon of the 14th day. Assuming that the Jews had somehow gotten off a day and that's kind of like Americans starting to celebrate Christmas on December 26 for some strange reason that just wouldn't happen. Let's assume the Jews have somehow gotten off a day then at the very moment when the disciples first bring up the subject of Passover, they and Christ should've been at the temple in Jerusalem killing their lamb. If this were true it boggles the mind to begin to imagine that the disciples didn't even know where they were going to keep Passover and that no preparations had even been made this is absolutely untenable it cannot be accepted as accurate at least not in my estimation.

Perhaps that's all it's worth but that's my understanding Jesus and the disciples knew the facts they were keenly aware of when the Passover was slain and when it was eaten, they would have never thought they were actually eating the official Passover on the night of the Last Supper. They knew that it was still future at that time instead however it makes perfect sense for the disciples to ask about the location early on the 14th day when you consider that they clearly understood the Passover was approaching and would be celebrated late on the 14th and early on the 15th day and it makes sense for Christ to state that he would eat the Passover or keep the Passover with his disciples because he was referring to the entire upcoming festival and he did do just that after he was resurrected.

He rejoined the apostles and kept the rest of the festival with them as planned almost certainly in the very same upper room that they had prepared. We also know from John's account you have an additional fact that I think really nails the coffin shut on this case. At the meal Messiah makes mention of his betrayal and points out Judas as the traitor. He tells him personally to leave the gathering and carry through quickly with this murderous plot. Although the disciples heard Christ speak to Judas it's clear from the scriptures that they did not understand what he said, here's what John said in

John 13:28-30 (NIV) 28 But no one at the meal understood why Jesus said this to him. 29 Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the festival, or to give something to the poor. 30 As soon as Judas had taken the bread, he went out. And it was night.

I don't know about you but this statement to me is very telling as are all of these that we have been reading. As a matter of fact, had Christ and the apostles been eating the actual official Passover meal that night then there would not be a single man present who would have even begun to think or assume what is recorded in John's account. The things that they would have needed for the feast would have already been purchased. They would not slay lambs eat the Passover and then go out and buy provisions not at all, this is some of the strongest evidence that Christ and the disciples clearly knew they were not eating the official Passover that night. They knew it was still in the future and that indeed the Messiah had actually told Judas to buy things that they needed.

He would have had ample time to do so if that had actually been what he told him since the feast would not commence until the next night. Clearly the apostles are sitting right there in the midst of that meal knew that the feast was upcoming. Why was it impossible that the Last Supper was the official Passover meal? Simply because God had perfectly designed the entire procedure to unfold on a certain schedule that would set the pattern to which the Messiah himself would conform in fulfilling his roles as the ultimate Passover lamb. I think it's paramount that we never forget the most important aspect of this entire discussion that Jesus was and is the Passover.

That may sound almost too simplistic to say but it's so vital to remember because it can be forgotten in this discussion. He had to fulfill the symbolic sacrificial lamb, it is not the eating of a meal that is the most critical factor in this matter, it is the death of the Messiah. In other words, he had to die precisely on schedule according to God's divine timetable of events. The slaying of the Passover lambs had from the very inception been carefully timed to occur on the afternoon of the 14th day and there was great significance in this fact. Every year as long as the Israelites obeyed God, they performed this right at the same ordained time of the day why, simply because it prefigured Jesus as the Son of God who would become the ultimate Passover lamb. The hour he died is powerfully impacted that God took the pains to inspire Mark to write down the exact hour that he expired on the tree.

It was the 9th hour or three o'clock on the afternoon of the 14th day nothing in the unfolding of this entire saga was left to chance God perfectly orchestrated all events so that the sacrifice of his Son would coordinate with every aspect of the ancient Passover instructions, this is very, very important. When Christ approached the season of Passover in the year of his death, He did so with the full realization that unlike any other time he would actually not be eating the official Passover meal that year because he was the Passover. He did however gather with the 12 apostles for a final meal during which he spoke some very significant words especially with respect to two items of food namely the bread and the wine.

This situation developed into what later came to be known as the Lord's Supper. It took place on the evening before the feast of the Passover some 20 hours before the Messiah would officially be slain as the ultimate Passover lamb of all time.

If therefore the Lord's Supper was not the official Passover meal which according to the New Testament was clearly still a future event and Christ actually didn't come along and change his Father's law regarding the timing of Passover. What can we make of this famous scene on the night in which he was betrayed? Is it important? What does it mean? What does it signify for us as believers today?

To begin with the answer is emphatically yes, the event of the Lord's Supper is exceedingly important it does have immense meaning for all Christians at this final gathering with his disciples. Christ took the opportunity to expound the deep symbolism and significance of the bread and wine. Keep in mind at least for the purposes of this discussion in this message that this was not the eating of the official Passover meal it was simply the last meal that he would have with the apostles before he himself died thus becoming the Passover. Bread and wine were very familiar ingredients to Jewish social gatherings there was nothing strange or unusual about these items being a part of this meal. Normally nothing would have been said with respect to the bread and wine but on this night that was not to be so for Christ began to speak of the bread that they were eating as representing His body and the wine that they were drinking as His blood that would be shed for them. This was a powerful new teaching that had never been directly connected by the disciples to the Messiah himself. He tells them that when they eat the bread and drink the wine, they are to do it in remembrance of Him. Once again, I want to remind you that no one present thought that what they were doing that night was partaking of the official Passover meal.

That was still future in the minds of both the disciples and the rest of the Jews and this is amply demonstrated and we've covered that from the New Testament already. Christ and the apostles had eaten together many times throughout their association they had eaten bread and drank wine on numerous other occasions there was nothing new or out of the ordinary. What was extraordinary however was that the Messiah suddenly starts talking about the bread and wine and turning them into emblems of great symbolic spiritual meaning he changed forever their understanding and thinking with respect to the eating of bread and the drinking of wine. The attached significance to these otherwise standard items of food and beverage that were frankly unprecedented, never again would the disciples take these items for granted and never should we in speaking of these words concerning the bread and wine.

In this final validated meal there was no instruction or intent on Christ's part to set aside that particular date on the calendar as a special time to eat bread and drink wine in honor of him but he was simply giving revelation as to the meaning of these items with respect to himself and his coming sacrifice. He was also doing something else, something that I think should have profound meaning for all of us, he was setting the stage for the re-enactment of the ceremony not specifically on the early part of the 14th day but on any occasion when his followers desire to come together and show forth his death. The Apostle Paul I think makes this quite clear in first Corinthians 11

1 Corinthians 11:17-34 (NIV) 17 In the following directives I have no praise for you, for your meetings do more harm than good. 18 In the first place, I hear that when you come together as a church, there are divisions among you, and to some extent I believe it. 19 No doubt there have to be differences among you to show which of you have God's approval. 20 So then, when you come together, it is not the Lord's Supper you eat, 21 for when you are eating, some of you go ahead with your own private suppers. As a result, one person remains hungry and another gets drunk. 22 Don't you have homes to eat and drink in? Or do you despise the church of God by humiliating those who have nothing? What shall I say to you? Shall I praise you? Certainly not in this matter!

23 For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, 24 and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." 25 In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." 26 For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

27 So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. 28 Everyone ought to examine themselves before they eat of the bread and drink from the cup. 29 For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves. 30 That is why many among you are weak and sick, and a number of you have fallen asleep. 31 But if we were more discerning with regard to ourselves, we would not come under such judgment. 32 Nevertheless, when we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world.

33 So then, my brothers and sisters, when you gather to eat, you should all eat together. 34 Anyone who is hungry should eat something at home, so that when you meet together it may not result in judgment.

And when I come, I will give further directions.

The wording of this passage is really very powerful and very revealing. First of all, Paul nowhere calls this the Passover he does not even frame this occasion as something that is to be done only once a year. In fact, he clearly supports the observance of the so-called Lord's Supper at various times throughout the year. I think this is the only place in the Bible where the Lord's Supper is even mentioned. He speaks to the Corinthians about this issue in terms of their meetings plural. He tells them into in terms of correction at least tells them that when they come together to eat the Lord's Supper, they are displaying a wrong attitude some are eating too much forcing others to do without. Some are getting drunk he basically tells them that they really are just doing their own thing and they are guilty of not giving the proper seriousness an honor to each other or to Christ in this matter and they're bringing judgment among themselves so to counter this wretched attitude and practice he goes back to the special words of the Messiah with regard to the bread and wine reminding them of the sacred significance of what they're supposed to be doing and encourages them to keep this in mind every time they gather for this occasion he tells them that as often as they do this they are showing forth Christ's death until he comes. This instruction from Paul was not directed at the Corinthians with respect to Passover alone but to the practice of what came to be known as the Lord's Supper and especially pertaining to the emblems of bread and wine as representative of the body and blood of the Messiah.

This was in fact something that the early Christians were accustomed to celebrating frequently not just once a year and not specifically on the early part of the 14th day. it was done often the scriptures do not tell us how often but they clearly indicate that it would be more than once a year. The common practice of taking communion derives from this early Christian custom. It became an accepted part of the early church and it often involved a fellowship meal at which the bread and wine were given special recognition in the manner set down by

Christ and taught by Paul.

The international standard Biblical encyclopedia makes the following statement with regard to the Lord's Supper and I quote

“the Lord' Supper was the central point in the life of the early church. Ignatius who lived from 35 AD to 107 AD Justin Martyr who lived from 100 to 165 AD, Irenaeus who lived from 130 to 200 AD, referred to it in phrases deriving from a realistic interpretation of the language of John 6. We will get into John 6 in a moment”.

From Unger's Bible dictionary we learn and I quote

“in the earliest notices of the Lord's Supper a simple and almost literal imitation of the meal as instituted by Christ is prevalent in the teaching of the 12, the instructions for celebrating it are as simple and ancient as those representing baptism. in Justin Martyr's account of the Lord's Supper it is noticed an almost like simplicity is in the teaching, do this as often as you drink it suggests a more frequent observance. It would appear that the celebration of the Lord's Supper by the 1st disciples may have occurred daily in private houses in connection with the agape or love feast to indicate that its purpose was the expression of brotherly love. It was something of a festive character judging from the excesses that Paul reprovved in 1Corinthians 11:20. It was associated with an ordinary meal at the close of which the bread and wine were distributed as a memorial of Christ's similar distribution to the disciples. There was not a waiting for the distribution of the elements by a church official and there seems to be no evidence that a priestly consecration and distribution were regarded as necessary to the validity of the sacraments. It is true that a blessing was spoken over the Cup but every Christian would probably offer this blessing at that time”.

In the quote there is clearly very early testimony that the tradition of the Lord's Supper was well entrenched almost certainly during the 1st century and perhaps from the very inception of the New Testament church. The book of Acts speaks often of the brethren coming together and breaking bread. It was surely from these early gatherings that the practice of observing the Lord's Supper became integrated into the worship of the early church.

When Jude wrote his epistles much of it was directed against those religious charlatans who had crept into the body who were perverting the true gospel and turning the grace of God into a license to do evil. Amid this discourse on these ungodly men he makes the following statements.

Jude 1:11-13 (NIV) 11 Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam's error; they have been destroyed in Korah's rebellion. 12 These people are blemishes at your love feasts, eating with you without the slightest qualm—shepherds who feed only themselves. They are clouds without rain, blown along by the wind; autumn trees, without fruit and uprooted —twice dead. 13 They are wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved forever.

The Apostle Peter makes a very similar reference in his second letter

(NIV) 13 They will be paid back with harm for the harm they have done. Their idea of pleasure is to carouse in broad daylight. They are blots and blemishes, reveling in their pleasures while they feast with you.

Most of the biblical scholars agree that both Peter and Jude are referring to the tradition of Christian gatherings for the purpose of celebrating what came to be known as the Lord's Supper.

Jamieson Fausset and Brown commentaries have some very interesting information regarding the institution of the Lord supper in reviewing Paul's instructions in first Corinthians 11 which we just read here is what the JFB commentary says and I quote

"It is not possible to eat a true Lord's Supper where unity exists not, where each is greedily intent on his own supper and some are excluded altogether not having been waited for. Where some are drunken and others hungry. The Love Feast preceded the Lord's Supper, he shows that the unworthiness of such conduct from the dignity of the Holy Supper. The renewal of the institution by special revelation to Saint Paul enhances its solemnity. The similarity between St Luke's and Saint Paul's account of it implies that the former drew his information from the Apostle whose companion in travel he was. The time of the Lord's Supper is not fixed. As often as, means as many times so ever, for it is an ordinance offered to be partaken of"

In contrast the feast of the Passover is fixed it was specifically commanded to be observed on the night following the slaying of the lambs. The slaying of the lambs took place on the afternoon of the 14th day. We know this because Christ was slain at that very precise time on the very same day thus perfectly fulfilling the deep significance of the ancient Passover. The earliest records of the fledgling New Testament church revealed that coming together often became a custom among the brethren we read in

Acts 2:42-47 (NIV) 42 They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. 43 Everyone was filled with awe at the many wonders and signs performed by the apostles. 44 All the believers were together and had everything in common. 45 They sold property and possessions to give to anyone who had need. 46 Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, 47 praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

During the ministry of the Apostle Paul we also read of this custom in practice in Acts.

Acts 20:6-7 (NIV) 6 But we sailed from Philippi after the Festival of Unleavened Bread, and five days later joined the others at Troas, where we stayed seven days.

Eutychus raised from the Dead at Troas 7 on the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight.

The custom of having a fellowship meal in a local assembly followed by the bread and wine ceremony was an activity that took root very early in the New Testament church. During the first several 100 years in fact we have records of the Lord's Supper being observed on a fairly regular basis, that practice however eventually was curtailed by the Roman Catholic Church at the council of Nicaea in 364 AD. in Adam Clarke's commentary just what we read about this and I quote

“The feasts of charity or love feast of which the Apostle speaks were in use in the primitive church until the 4th century when by the council of Laodicea, they were prohibited to be held in the churches and having been abused fell into disuse”

Now eventually with the ascendancy of the Roman church the God given right of local congregations to come together independently and keep the Lord's Supper gave way to the institutionalized mass of the Roman church, which was only permitted when the church designated and under the authority of a priest who in a manner of speaking played the role of Christ administering the emblems of the Eucharist to the common members. What was once a beautiful custom in the early church the coming together often for a fellowship meal followed by the observance of the bread and wine in remembrance of the Savior and his sacrifice was abandoned and in its place was substituted a Pagan ritual that dishonors both God, Christ and the participant.

Brethren that we turn to the tradition of the early church with respect to keeping the Lord's Supper is something that is quite frankly I feel long overdue I seriously doubt that any of us can even begin to imagine what a positive and powerful impact the resumption of this practice would provide to the Body of Christ today. We all ought to realize that our remembrance of the priceless sacrifices of our Savior is not something that is simply limited or can be limited to only once a year. it is our privilege and responsibility to do this often but to do so seriously not in the manner of the Corinthians but with deep reflection upon the significance of the observance coupled with an examination of ourselves before God in the matter of sin in our lives. The Apostle Paul says that to eat and drink of this special coordinates in an unworthy manner is to eat and drink condemnation to ourselves this is not a call for believers to somehow try and become worthy of what has been freely given to them by God but to remember the worthiness of the one who gave his life for the sins of all mankind. We are not worthy nor will our attempts to be so make us that way, we are worthy only in and through the Messiah if we seriously judge ourselves therefore Paul teaches that we will not fall under the punishment of God.



Paul further adds that violating the ordinance of the Lord's Supper was at least partially responsible for the sickness and even death of some believers in the Corinthian church. It's a very serious statement and probably already give us I think pause at least to reflect about our own lives in a personal sense and also perhaps on our possible neglect a properly observing this special occasion as it was clearly intended. It is something that all of us I think ought to ponder at this time a question often arises concerning whether or not the Messiah and the apostles actually ate unleavened bread at the original Last Supper their final meal before the crucifixion.

It is a fact that the scriptural account never speaks specifically of unleavened bread. The simple Greek word Artos used and it is generally understood to be a raised loaf of bread. Now that in itself is not final proof on this issue however we ought to recall that in 1st century Judea it was against the law of the land for unleavened bread to be consumed on the 14th day of the first month. The reason for this is really easy to grasp, it was imposed upon all Jews so that the festival of unleavened bread which commenced on the evening portion of the 15th day could be entered into in the proper fashion. Not having desecrated the occasion by partaking of unleavened bread prior to the onset of the feast to do otherwise would have diminished the impact of the days of unleavened bread. In his discussion with the Corinthians Paul interestingly enough does not mention unleavened bread in connection with either what Christ did at his Last Supper or with what the brethren there were doing as well. For Matthew, Mark, Luke and Paul all to have described the same events and not to have specified the use of unleavened bread can be seen significantly. It should be a clue to us I think that the eating of regular leavened bread in the often-observed Lord's Supper ought to prevail with the exception of the Passover meal itself since what the Messiah and his disciples ate that last night was not the official annual Passover meal. Combined with these previously mentioned factors it seems unlikely that unleavened bread was eaten at the original Lord's Supper. None of us were there I realized I certainly I know I was not, but it is an impression that I get. Certainly, the later observances of this ordinance were never done with unleavened bread except on the evening of the Passover meal. Indeed, it is on that occasion which happens once a year in that case that the bread and wine find there, I would say their ultimate fulfillment then of course it would be eaten with unleavened bread because the festival would have begun.

At other times from everything that I have researched personally regular bread was utilized when the bread and wine would be taken at other times during the year. Would it be an offence to do it either way I don't know I would not want to be the judge of that. Some might assume that raised bread or regular bread would not be proper for the observance of the Lord's Supper. This need not be the case to be honest, when Christ spoke of himself as the bread of life, he was clearly making reference to the bread that was regularly consumed at meal time. Leavened bread, after all is the real physical bread or staff of life and so it can be representative in the spiritual sense as well.

I told you I was going to go to John 6 a little earlier. In John 6 there are several verses here where the Messiah is referring to bread as representing of himself, he says

John 6:35 (NIV) 35 Then Jesus declared, "I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty.

John 6:45 (NIV) 45 It is written in the Prophets: 'They will all be taught by God.' Everyone who has heard the Father and learned from him comes to me.

John 6:47-48 (NIV) 47 Very truly I tell you, the one who believes has eternal life. 48 I am the bread of life.

John 6:50 (NIV) 50 But here is the bread that comes down from heaven, which anyone may eat and not die.

John 6:51 (NIV) 51 I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world."

The feast of Passover is something commanded by God to be kept as an ordinance forever, this is always done once a year at the appropriate time. Exodus 12:14 (NIV) 14 "This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD—a lasting ordinance.

The Lord's Supper on the other hand is a special Remembrance that all believers are free to partake of whenever they come together for such a purpose. Should the bread and wine be a part of the Passover feast the annual Passover feast? Surely the answer is unquestionably yes for true spiritually minded believers there can be no true Passover celebration without partaking of the bread and wine. The lamb had been slain when we consume the bread and wine on the night of the Passover, we in essence continue to fulfill the ancient command to eat of the lamb but we feast spiritually in participating in the emblems of the true Passover lamb. In fact, the most significant occasion of these emblems is always to be found in their observance as a part of the Passover feast but it is emphatically not limited to only such an annual ceremony. The Passover feast comes only once a year the Lord's Supper is not a replacement for something God commanded anciently to be celebrated forever in fact the term Lord's Supper as I think I mentioned earlier is only used once in the scriptures Christ did not call it by that name at all. The occasion was his last social gathering with the apostles before his death there is nothing in the gospel accounts that gives any details or places any emphasis on the meal itself that night.

The bread and wine obviously were singled out by the Messiah the disciples just like all other religious Israelites of the time, slew the Passover lambs each year then they roasted the meat and they ate it at the Passover feast which followed. This was done once a year. When Christ took this opportunity to point out that the bread and wine, they were enjoying with their meal that night was intended now to take on a special significance of its own to them. He did so to show them and us something very important. Under the old covenant God's people could partake of the lamb the Passover lamb only once a year. Under the new covenant in a manner of speaking a desperate change, God intended that his Son the ultimate Passover lamb, be accessible to all and not just once a year but any day or every day. When the Savior gave deep meaning to the bread and wine that evening, they became forever emblems of a service that developed into a custom in the early church designed specifically to honor and remember his sacrifice. As often as they desire to keep it spoke to the fact that the Son of God was always available and his blood covered them continually. We continue the bread and wine ordinance as a part of the Passover feast because it is the ultimate spiritual representation of the physical lamb that was eaten anciently at that time. In partaking of the Lord's Supper on other occasions we use the symbols to remember the death of Christ and his love for us. The bread and wine were connected to the body and blood of the Messiah in essence since he was the true lamb. This became a way of both explaining the meaning and essence of the sacrifice as well as giving believers an opportunity to ceremonially partake of the lamb since no physical lambs were slain after the fall of the temple the eating of the ancient sacrifice was no longer done.

Couldn't be done, this institution of the bread and wine although not directly commanded to be consumed at the Passover feast clearly fits that setting. In the old days those gathering on that night would be eating the sacrificed lamb. For Christians partaking of the bread and wine at the Passover feast is symbolic of our eating the spiritual Lamb of God. The bread and wine however is not the whole of the Passover feast it forms a portion of it a very significant portion. It is still only apart the evening of Passover is a time not only to partake of the sacrificial lamb in terms of the bread and wine but also to recall the entire saga of Passover from its inception onward. It is the time to teach and reinforce the meaning of what God is working out among his people it is a time to reflect not only upon the sacrifice but also upon, what that sacrifice has achieved. it is a night for sober reflection and is a night for great celebration. There is no occasion quite like the annual Passover feast especially when we realize that it commences the days of unleavened bread. Adding the meaning of this festival gives the Passover celebration a rich and a deep and a full significance like no other holy occasion.

The partaking of the bread and wine clearly relates to Christ as the sacrificial lamb but since the scriptures do not limit its consumption to just the Passover feast it retains its deep spiritual meaning for believers as often as they wish to reflect upon it and participate in the memorial. It serves as a reminder throughout the year of what God and His son have done for us. I'm not suggesting that we partake of the Passover all throughout the year no I have clearly stated that the Passover was established by God as a once the year event and that it was a full and a very complex event incorporating many factors. But the Lord's Supper the bread and wine these emblems serve as a reminder throughout the year of what God and his son had done for us. This was precisely the way the early church viewed this ceremony and it became a part of the very glue that helped hold them together in unity in the very early days. In essence doing it this way is demonstrating that Christ is available to every believer all the time and although it is not to be a repeat of the annual Passover feast itself it does serve as a perpetual connection to that auspicious event. It helps to keep our minds and our hearts in the right place throughout the year. We must not forget that the opportunity to share the bread and wine with one another is a way of honoring our savior. And identifying with him in certain respects the Lord's Supper is about our relating to Christ in terms of his suffering and death.

Paul wrote to the Philippians

Philippians 3:8-11 (NIV) 8 What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain Christ 9 and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ—the righteousness that comes from God on the basis of faith. 10 I want to know Christ—yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death, 11 and so, somehow, attaining to the resurrection from the dead.

So, the fellowship of his suffering's brings to mind the words of the Savior when he speaks of his body that is broken and his blood that he shed

Paul writing this time to the Corinthians says

1 Corinthians 10:16-22 (NIV) 16 Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? 17 Because there is one loaf, we, who are many, are one body, for we all share the one loaf. 18 Consider the people of Israel: Do not those who eat the sacrifices participate in the altar? 19 Do I mean then that food sacrificed to an idol is anything, or that an idol is anything? 20 No, but the sacrifices of pagans are offered to demons, not to God, and I do not want you to be participants with demons. 21 You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord's table and the table of demons. 22 Are we trying to arouse the Lord's jealousy? Are we stronger than he?

So, brethren when we partake of the Lord's Supper it is indeed a communion with the Body and Blood of the Messiah. To be in communion needs to participate, to be in partnership with and to fellowship with. In part it is through the frequent observance of the Lord's Supper that we are brought into that deeper Remembrance of Christ and of his sufferings and our relationship to what he did for us. Do you recall that we are called upon by God to offer ourselves as living sacrifices unto him as in Romans 12 verse one I think when we correctly observe the Lord's Supper we are consciously identifying with our savior with the new covenant that he came to institute with his sacrifice he gave for us and with our sacrifice for Him as well.

The custom of the Lord's Supper is something that if done regularly and with the proper respect would serve, I think an immeasurably good purpose among God's people today. It would draw us closer to God and to one another sharing the time the focus the memorial together would be a rich unifying experience for all of us.

In discussing the proper observance of the Lord supper with the Corinthians the Apostle Paul speaks of them of their attitude, first toward God and the sanctity of Christ sacrificed for them and also toward each other for they were so obviously acting out of selfishness and in total inconsideration.

In the course of his letter to these brethren he mentioned something that is quite profound and that ought to be paramount in our own minds as believers today in it in 1 Corinthians 11:27-28 he says.

1 Corinthians 11:27-28 (NIV) 27 So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. 28 Everyone ought to examine themselves before they eat of the bread and drink from the cup.

Now we've all read this passage before I know and the idea of examining ourselves isn't itself not new to us. The thing is however that we have always tended to think in terms of the annual observance of Passover only. Yet the situation that is being addressed in 1 Corinthians 11 is so clearly not just a once a year Passover celebration itself. But rather is something that was even by that early date customarily done often throughout the year. It should come as no surprise that the issue of examining oneself is certainly not restricted to the annual Passover. In a later letter to the Corinthians Paul makes the following statement in 2 Corinthians 13:5

2 Corinthians 13:5 (NIV) 5 Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you —unless, of course, you fail the test?

So, the serious examination of ourselves before God is something that each of us ought to do often. When we habitually think of this only in terms of the annual Passover, we tend to simply not do it at other times during the year relating this process to the keeping of the Lord's Supper is the key method God has designed to ensure that we incorporate this act into our lives on a regular basis.

Reinstituting the Lord's supper on a more frequent basis entered into with the deepest sincerity and reflection and seriousness is a practice I believe brethren whose time has surely come for the modern-day church. Doing so would result in an extraordinary increase in the love of God shed abroad in our hearts. It is a part of what has been missing from the body of Christ for a long time and a resumption of this ancient honored ordinance could well produce some of the most positive fruit possible among believers today. Indeed, it could even make a marked difference in the very health and welfare of God's people.

I just want to share this with you I want you to consider it if you would study it out, pray about it, think about it, I know it's very possible that some will find this discussion uncomfortable or maybe even unseemly I think this is due primarily to the teaching of men whose words we have clung to in the past as though they came directly from God.

All I wish to do is share the information from this side of the issue with you in hopes as I say that you'll give it some prayerful consideration. Then eventually in some way it will bear some good fruit in all of our spiritual lives. Brethren I did spend some time on this tape going over Passover timing. I've spoken about that before I've written about it on a number of occasions. But I wanted to tell you that in my heart I do believe that God's true people how they may not have yet the same identical understanding as to the calculation of the timing of Passover that we do understand the meaning of Passover or that we are growing into a deeper understanding of the meaning of Passover that we worship the same Father in the same Son and that his death indeed paid that penalty. We are not rejecting the Passover we are not rejecting the Savior we are not rejecting the holy occasions that are set down by ordinance in command in the scriptures.

Our understanding of the timing of these matters has got to come through revelation and through understanding of the scriptures and each of us is responsible to act a upon what God lays on our hearts or what our understanding at the time is. All of us are different all of us are growing and learning at different rates because one believes one thing about the timing of Passover is not nearly as critical as it might seem to be or as some people try to make it.

I say that because I really do, I believe that God is probably more interested in the attitude of His people the depth of conversion of His people the dedication of His people to Him and to His Son. And the faith of His people in that sacrifice and in that love that has been given to each. I believe that as long as we are not rejecting the holy days of God, that we have not gone off into the practice that many churches have unfortunately of rejecting those things and therefore departing from even the deeper understanding that those things can bring to our lives. That we will eventually be brought into a greater unity on the technicalities of these things as time goes on and as we grow in the faith at least that is my hope and my prayer. So, I just simply say to you may God be with us all as we approach this Passover season. Let us do all that we do in loving memory and in honor of what our Father and his Son have done for us and that is immeasurable. So, I commit this information to you and what you do and how you react to it and respond to it is between you and God. If you have other questions or comments or input that you would like to share why please feel free to do so we would always welcome them have a wonderful Passover season and may God's blessing be upon you always.