

Passover: Who Should Take It?

Roy Assanti—March 12, 2014

To begin with, a few Scriptures and points to consider before we start:

John 1:26: “John answered them, saying, ‘I baptize with water, but there is one *Who* stands among you Whom you do not know.’”

Verse 29: “On the next day, John sees Jesus coming to him, and he says, ‘**Behold the Lamb of God, Who takes away the sin of the world.**’” The world has sinned and the Lamb is what takes it away.

Verse 35: “On the next day, John [the Baptist] was again standing *there*, and two of his disciples *with him*. And as he gazed upon Jesus walking, he said, ‘Behold the Lamb of God!’” (vs 35-36). ***Jesus Christ was the Lamb of God!***

Numbers 9:12: “They shall leave none of it until the morning... [speaking of the Passover lamb] ...nor break any bone of it. According to all the ordinances of the Passover they shall keep it.”

John 19:30: “And so, when Jesus had received the vinegar... [as He was being crucified] ...He said, ‘It is finished.’ And bowing His head, He yielded up *His* spirit. The Jews, therefore, so that the bodies might not remain on the cross on the Sabbath, because it was a preparation *day* (for that Sabbath was a High Day), requested of Pilate that their legs might be broken... [so they could die earlier] ...and *the bodies* be taken away. Then the soldiers came and broke the legs of the first *one*, and *the legs* of the other who was crucified with Him. But when they came to Jesus *and* saw that He was already dead, they did not break His legs” (vs 30-33).

It shows that Jesus Christ fulfilled the sacrifice of the Passover lamb, or what the Passover was pointing to.

Verse 36: “For these things took place so that the Scripture might be fulfilled, ‘Not a bone of Him shall be broken.’”

When the Passover was instituted, Israel was enslaved in Egypt. Egypt typifies sin, and sin brings forth death. So, it typifies us being enslaved to sin. Also, Pharaoh and his army typifies Satan and the demons holding mankind—including us all—captive. He as a death penalty over our heads, and he holds us captive.

The Passover typifies the sacrifice of Christ by which we are released from the death penalty. The lamb’s blood caused the death angel to pass over the houses of the Israelites. Likewise, Christ’s

blood and His sacrificed body allows death to pass over us!

Also, it’s about the sacrifice of the Passover lamb in which is our redemption. Redemption sounds like a religious word, but it’s actually a financial term: *redeeming*. If you have a debt and you can’t pay it, and someone else pays it for you, then you are redeemed from that debt. We have a debt of death over our heads that has to be redeemed. Otherwise we don’t die, that’s all there is to it! I’ll just go through the history of the Passover and how it was instituted: when and why:

Exodus 12:1: “And the LORD spoke to Moses and Aaron in the land of Egypt, saying, ‘This month *shall be* to you the beginning of months. It shall be the first month of the year to you. Speak to all the congregation of Israel, saying, ‘In the tenth day...’” (vs 1-3).

We’re looking at specific times. We take note of that because today, in the world, there is an adulterated form of the Passover where we can take it every month, three times a month, once a week, even once every day. But what does God’s Word actually say. This is when we begin to get specific, how the commands were actually given at the start.

Verse 3: “Speak to all the congregation of Israel, saying, “**In the tenth day of this month** they shall take to them each man a lamb for a father’s house, a lamb for a house.” That’s on the 10th day!

Verse 5: “Your lamb shall be without blemish...” That typifies Christ. He was without fault or sin, without blemish! It’s going to be a perfect lamb.

“...a male of the first year. You shall take *it* from the sheep or from the goats.... [now here we go with specific days]: ...And you shall keep it up until the **beginning of the fourteenth day** of the same month. And the whole assembly of the congregation of Israel shall kill it between the two evenings” (vs 5-6).

So, up until the beginning of the 14th day, then this lamb was to be sacrificed; killed! A little lamb, a year old, and you’ve got it four days and you take it away. You begin to have some sort of affection with this little lamb. It’s around you so there is a tie. Then it’s to be killed.

Verse 7: “And they shall take of the blood and strike *it* on the two side posts and upon the upper doorpost of the houses *in* which they shall eat it. And they shall eat the flesh in that night, **roasted** with fire... [again, specific instructions] and

unleavened bread. They shall eat it with *bitter* herbs.” Unleavened bread is very specific.

There are various churches today that say you can take—as *they call* the Passover—Communion or the Lord’s Supper, and they have just normal bread, leavened bread.

- They get the time wrong!
- They get the manner wrong!
- Where does it say leaven? *It says unleavened!*
- Are we going to follow God’s Word? *We read it and follow it as it says!*

Verse 9: “Do not eat of it raw, nor boiled at all with water, but roasted *with* fire... [as a burnt offering] ...its head with its legs, and with its inward parts. And you shall not let any of it remain until the morning. And that which remains of it until the morning you shall burn with fire. And **this is the way you shall eat it:** *with* your loins girded, your sandals on your feet, and your staff in your hand....” (vs 9-11).

In other words, ready to leave, ready for action, ready to go. This basically also typifies us, because we don’t make our home in this world. We take on the sacrifice of Christ. We are not at home anymore, we are on the move!

We are given an indication that we are to be in a state of readiness, 1:Peter 1:13: “For this reason, be prepared in your minds...” or *gird up the loins of your mind (KJV)*. Be ready and don’t involve yourself too much in this world. That’s another parallel, another example that we are given. Our state of mind has got to be ready to go. You don’t get involved in what is around us.

Exodus 12:11: “...And you shall eat it in trepidation....”—in haste, quickly; again, a separation from what we’ve got around us. We’re on the move. It gives you an indicator that you don’t belong in Egypt, what is around us. You have to move, you’re on the move. That’s what we are in our Christian lives, *on the move continually!*

Verse 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 I will execute judgment against all the gods of Egypt. I am the LORD. And the blood shall be a sign to you upon the houses where you *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” (vs 12-13).

We need that sacrifice—*the sacrifice of Christ’s blood*—over us! This is the importance of the spiritual Passover that the New Testament Church is to take. It spares our life, like they were spared their physical lives. Our *spiritual life* is

spared.

Romans 5:9: “Much more, therefore, having been justified now by His blood, we shall be saved from wrath through Him.” In other words, this is what the blood of the Lamb—Christ—typifies.

Exodus 12:14: “And this day shall be a memorial to you. And you shall keep it a feast to the LORD throughout your generations. You shall keep it a feast as a law forever.”

- How long? ***Forever!***
- Does it changed?
- Do we change anything?

No! You keep the Passover!

- When do you keep it? *The 14th day at the going down of the sun, between the two evenings!*

Nothing has changed there.

Verse 15: “You shall eat unleavened bread...” What Christian organization—ranging from Protestant to Catholic—follows that instruction to eat unleavened bread? We’ll see if that has changed. If it hasn’t changed, what changed? *A majority of Christianity has changed this command given to us by God!*

“...seven days; even the first day you shall have put away leaven out of your houses; for **whoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.** And in the first day *there shall be* a Holy convocation, and in the seventh day there shall be a Holy convocation for you.... [they’re annual Sabbaths] ...No manner of work shall be done in them, except that which every man must eat, that only may be done by you” (vs 15-16).

How long is this to be kept? Verse 17: And you shall keep the *Feast of Unleavened Bread*, for in this very same day I have brought your armies out of the land of Egypt. Therefore, you shall keep this day in your generations **as a law forever.**”

Again, when we look around today, what do we see? Is it being kept? Are the Days of Unleavened Bread being kept? And the first and last days as a Sabbath? *That’s not what we see!*

When? Verse 18: “In the **first month, on the fourteenth day of the month at sunset, you shall eat unleavened bread, until the twenty-first day of the month at sunset.** Seven days there shall be no leaven found in your houses, for whoever eats that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. You shall eat nothing leavened. In all your dwelling places you shall eat unleavened bread” (vs 18-20).

What does leaven mean?

The Apostle Paul corrects the Corinthians because of the man who was having sexual relations with his stepmother and he says:

1-Corinthians 5:5: “To deliver such a one to Satan for *the* destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying *is* not good. Don’t you know that a little leaven leavens the whole lump?” (vs 5-6). It only takes a little bit of leaven to leaven bread, to spread throughout. So, this is what leaven typifies: *sin!* You accept just a little bit.

If they were going to accept that chap committing fornication with his stepmother, that was one step in the wrong direction. Pretty soon they would all be going in the wrong direction. You don’t allow one little bit of sin or leaven in your lives. That’s what it typifies. That’s why we remove it. When we remove the leaven, we understand that we remove the sin out of our lives. It’s a continual journey, and it’s a continual mindset obeying God, which goes completely against the modern understanding that the law was done away and we don’t have to do anything; it was all done for us.

Verse 7: “Therefore, purge out the old leaven, so that you may become a new lump, *even* as you are unleavened. For **Christ our Passover** was sacrificed for us. For this reason, let us keep the Feast, not with old leaven, nor with *the* leaven of malice... [that’s what leaven typifies] ...and wickedness, but with *the* unleavened *bread* of sincerity and Truth” (vs 7-8).

Exodus 12:21: “Then Moses called for all the elders of Israel and said to them, ‘**Draw out and take a lamb...** [specific instructions] ...for yourselves according to your families, and kill the Passover *lamb*. And you shall take a bunch of hyssop and dip in the blood *that is* in the bowl, and strike the lintel... [it’s important that the lamb is killed and the blood is what keeps the people alive] ...and the two side posts with the blood in the bowl. And none of you shall go out of the door of his house until sunrise, for the LORD will pass through to strike the Egyptians....’” (vs 21-23).

This is what typifies God destroying sin, destroying the works of Satan, and destroying this world. Eventually, it will all disappear. And whomever does not have the blood of Christ over their head is going to perish with this world.

“...And when He sees the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not allow the destroyer to come into your houses to strike you” (v 23).

When do we observe the Passover? I continually ask this question because it repeats.

God continually repeats and makes sure that He gets the point across.

Verse 24: “And you shall observe this thing as a law to you and to your children forever. And it shall be when you have come to the land, which the LORD will give you, according as He has promised that you shall keep this service” (vs 24-25). Did God expect it to be passed on through the generations, through the children and their children?

Verse 26: “And it will be, when your children shall say to you, ‘What *does* this service *mean* to you?’” Did God command that they are to explain it, to teach and it to be perpetual?

Verse 27: ““Then you shall say, “*It is* the sacrifice of the LORD’S Passover, Who passed over the houses of the children of Israel in Egypt, when He struck the Egyptians and delivered our houses.””” And the people bowed their heads and worshiped. And the children of Israel went away and did as the LORD had commanded Moses and Aaron; so they did” (vs 27-28).

Was it through the Passover that Pharaoh’s hold on Israel was broken? Remember:

- Pharaoh typifies *Satan*
- Egypt typifies *sin*
- Pharaoh and his army typifies *Satan and the demons*

And the death hold that that they have over every single living person.

Verse 29: “And it came to pass at midnight the LORD struck all the firstborn in the land of Egypt from the firstborn of Pharaoh that sat on his throne, to the firstborn of the captive that *was* in the prison, also all the firstborn of livestock.” Imagine that!

How would you know which lamb, steer and animal was born first? *It shows that nothing is hidden before God!*

Verse 30: “And Pharaoh rose up in the night, he and all his servants, and all the Egyptians. And there was a great cry in Egypt... [you can imagine that] ...for *there was* not a house where there was not one dead.” This is about life and death! Probably millions of people died—think about it—to give us this example and this knowledge!

- How important was it?
- Is God making a point?
- How many of the Egyptians died?
- Is it an important point?

You want to get the picture, is what it’s saying.

Verse 31: “And during the night he sent

word to Moses and Aaron saying, 'Rise up! Get away from my people, both you and the children of Israel! And go serve the LORD, as you have said. Also take your flocks and your herds, as you have said, and be gone. And bless me also.' And the Egyptians were urging the people, that they might send them out of the land quickly, for they said, 'We are all dead men'" (vs 31-33).

Again, I'll say that it was a great tragedy. It meant that a lot of people died. It underscores the importance of what God is getting across here through the ages.

- Was the Passover always commanded?
- Was it ever changed throughout history?
- Did it change?

Joshua 5:10: "And the children of Israel camped in Gilgal and **kept the Passover...**"

- When did they keep it?
- Was it just any day?
- Was it any specific day?

"...and **kept the Passover on the fourteenth day of the month at evening** in the plains of Jericho. And they ate of the old grain of the land on the next day after the Passover, unleavened cakes and roasted *new* grain in the same day" (vs 10-11). They ate unleavened cakes, so it was still instituted there.

At the time of King Hezekiah, was the Passover being kept?

2-Chronicles 30:1: "And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem **to keep the Passover to the LORD God of Israel...**" (vs 1-2).

2-Chronicles 35:1: "And **Josiah kept a Passover to the LORD** in Jerusalem. And they killed the Passover **on the fourteenth day of the first month.**

Verse 17: "And **the children of Israel who were present kept the Passover at that time and the Feast of Unleavened Bread for seven days.**" It was still instituted. It wasn't done away!

Ezra 6:19: "And the children of the captivity **kept the Passover on the fourteenth day of the first month.**"

- Why is throughout history it's repeated, the 14th day of the 1st month?
- Do you think that God is making a point there?

It's a specific time of the year and a specific time of the day. Nothing had changed and it has been kept throughout the generations.

- When is the Passover mentioned in Christ's time?
- What were His stepfather Joseph and mother Mary doing?
- Were they still doing the same thing?

Luke 2:40: "And the little Child grew and became strong in spirit, being filled with wisdom; and *the* grace of God was upon Him. Now, **His parents went to Jerusalem every year at the Feast of the Passover**" (vs 40-41).

It was "...every year..." It didn't say every month or every now and then, or every week. It was once a year at the right time. Even at the time of Christ the Passover was being kept.

We're going to try and see if, in the Bible, that there is somewhere it has been changed. Today, as we look around, everything has changed. It's Easter, Good Friday. **That is not Passover!** Also, when they take 'of the body of the Lord' and they have the Lord's Supper or whatever it is called, it can be done every week, every month, every three months. It can be done with unleavened or leavened bread; it can be done with wine or grape juice. Everyone seems to be everywhere!

Let's see an example, what was happening in Matthew 26:18: "And He said, 'Go into the city to such a man, and say to him, "The Teacher says, 'My time is near; **I will keep the Passover with My disciples at your house.**'"'" Then the disciples did as Jesus had directed them, and prepared the Passover" (vs 18-19).

Did Jesus change the symbols of the Passover?

Foot-washing:

John 13:4—something completely different happens here, completely new: "Rose from supper and laid aside *His* garments; and after taking a towel, He secured it around Himself. Next, He poured water into a washing basin..." (vs 4-5). They could be wondering what was happening. They were sitting there looking at Christ and He's doing something new. What is He doing?

"...and began to wash the disciples' feet, and to wipe *them* with the towel, which He had secured. Then He came to Simon Peter... [who always gets in trouble] ...and he said to Him, 'Lord, are You going to wash my feet?' Jesus answered and said to him, 'What I am doing you do not understand now... [He's doing something on purpose] ...but you shall know after these things.' Peter said to Him, 'You shall not wash my feet, not ever.'" (vs 5-8). Obviously Peter did not want Christ to stoop down that low to do that to him, to wash his feet.

“...Jesus answered him, ‘If I do not wash you, you have no part with Me’” (v 8). So, you have to do it. ‘I’m telling you that I’m instituting something new. You have to do it or you don’t have part of My blood, My body or My sacrifice.’ This is a pretty strong command, and it’s a newly instituted command. This is something new that is happening here.

Verse 9: “Simon Peter said to Him, ‘Lord, not my feet only, but also *my* hands and *my* head.’ Jesus said to him, ‘The one who has been washed does not need to wash *anything other* than the feet, but is completely clean; and you are clean, but not all.’ For He knew the one who was betraying Him; this was the reason He said, ‘Not all of you are clean.’ Therefore, when He had washed their feet, and had taken His garments, *and* had sat down again, He said to them...” (vs 9-12). This is a the significance; telling them why He’s instituted this command to wash feet.

“...‘Do you know what I have done to you? You call Me the Teacher and the Lord, and you speak rightly, because I am. Therefore, if I, the Lord and the Teacher, have washed your feet, **you also are duty-bound to wash one another’s feet**; for I have given you an example, *to show that you also should do exactly as I have done to you*’” (vs 12-15).

Why the foot-washing? This is a new tradition that was given to us! This gives us an example and a reason way.

Verse 34: “A new commandment I give to you: that you love one another in the same way that I have loved you, that *is how* you are to love one another. By this shall everyone know that you are My disciples—if you love one another” (vs 34-35).

Offenses do happen; they do occur. Someone upsets you or crosses you. We get mad at things and stuff; we get upset. If you’ve been upset and hurt, come the Passover, if you picture that person, having to wash their feet, what does that do to your attitude? How does that make you think?

So, we can see the reason. You have to humble yourself. You have to honor the other person. That’s the message. Even though it’s going to be hard for you to get along, you’ve got to get along. Jesus is going to make sure that you’re going to do it, and this is why He instituted that command to wash one another’s feet.

The Bread & the Wine:

There were other things that were changed.

Luke 22:11: “And you shall say to the master of the house, ‘The Teacher says to you, ‘Where is the guest chamber, where I may eat the Passover with My disciples?’” And he shall show

you a large upper room furnished; there prepare” (vs 11-12). That’s the setting, He’s eating the Passover and it’s an upper room furnished.

Verse 13: “Then they went *and* found *everything* exactly as He had said to them; and they prepared the Passover. Now, when the hour had come, He sat *down*, and the twelve apostles with Him. And He said to them, ‘With *earnest* desire I have desired to eat this Passover with you before I suffer. For I tell you that I will not eat of it again until it be fulfilled in the Kingdom of God.’” (vs 13-16). Then what does He do? We’ve seen the setting. He’s there and it’s Passover.

Verse 17: “And He took a cup; *and* after giving thanks, He said, ‘Take this, and divide *it* among yourselves. For I say to you, I will not drink at all of the fruit of the vine... [gives you an idea of what was in the cup] ...until the Kingdom of God has come’” (vs 17-18).

Christ actually made a pledge not to drink. It’s interesting when we read these words. God drinks wine. What we have is a mirror of God’s Kingdom, of God’s existence. The wine that we have is kind of like what God has in His realm. Christ made this pledge that He would not drink any more wine “...until the Kingdom of God has come.” That’s another institution that He’s instituting here. Another practice. He’s changing the symbols of the Passover.

Mark 14:23: “And He took the cup; *and* after giving thanks, He gave *it* to them; and they all drank of it. And He said to them, ‘This is My blood...’” (vs 23-24). Now it’s not blood on the lintels, or the blood that’s poured out. This is Christ’s blood. ‘You take My life inside of you.’ This is the symbol of Christ’s sacrifice, of His blood that gives life.

Verse 24: “And He said to them, ‘This is My blood, **the blood of the New Covenant**, which is poured out for many. Truly I say to you, I will not drink again at all of the fruit of the vine until that day when I drink it new in the Kingdom of God.’” (vs 24-25).

He substituted there the blood, and He gave it a different meaning. It means something different now. It’s not the blood of the lamb. You don’t kill a lamb. Christ is the Lamb, He’s being slain, and this is going represent His blood.

Luke 22:19: “And He took bread; *and* after giving thanks...” Notice how God is so particular; like He was particular before, He’s particular now.

“...He broke *it*... [symbolizing His broken body] ...and gave *it* to them, saying, ‘This is My body, which is given for you. This do in the remembrance of Me’” (v 19).

Mark 14:22: “And as they were eating, Jesus took bread *and* after blessing *it*... [the Passover was to be taken with unleavened bread] ...He broke *it* and gave *it* to them, and said, ‘Take, eat; this is My body.’”

What it means now is that we don’t kill a lamb. The Lamb has been slain for us. This is how you take on and take the Passover now. It is through faith in Jesus Christ and His sacrifice.

Now the blood is the wine and His body is the unleavened bread. To complete the Passover ceremony commemorating the death and sacrifice of Jesus Christ, the Passover Lamb, today we follow exactly as the disciples did that night with Christ.

A Hymn:

Matthew 26:30 and Mark 14:26: “And after singing a hymn, they went out to the Mount of Olives.” Why sing a song when Christ was about to be condemned to a gruesome and torturous death.

A song is a way of expressing the language of the heart, a way to speak emotion. With song we can express heightened joy, love and lost love, grief, courage hope, and so on. The Psalms were songs that expressed such heightened language of the heart to God. They were sung. Can we speculate that the song that they sung was Psa. 22—directed to the chief musician, a Psalm of David:

Psalm 22:1: “My God, My God, why have You forsaken Me...” These were the actual words of Christ as He hung nailed to the cross.

“...and *why are You* so far from helping Me, and from the words of My groaning? O my God, I cry in the daytime, but You do not answer; and in the night season, and am not silent. Yet, You are Holy, O You enthroned upon the praises of Israel. Our fathers trusted in You; they trusted, and You delivered them. They cried to You and were delivered; they trusted in You and were not ashamed. But I am a worm, and no man; a reproach of men and despised by the people. All who see Me mock Me...” (vs 1-7).

Luke 23:11: “Then Herod and his soldiers treated Him with contempt; and after mocking *Him*, he put a splendid robe on Him *and* sent Him back to Pilate.”

Verse 36: “And the soldiers also mocked Him, coming near and offering Him vinegar.”

Psalm 22:7: “They shoot out the lip; they shake the head, saying, ‘He trusted on the LORD; let Him deliver Him; let Him rescue Him, since He delights in Him!’” (vs 7-8). We will see how this was fulfilled.

Luke 23:35: “Now the people stood *by* observing, and the rulers among them were also deriding *Him*, saying, ‘He saved others; let Him save Himself, if this is the Christ, the chosen of God.’”

Mark 15:29: “And those who were passing by railed at Him, shaking their heads, and saying, ‘Aha, You Who would destroy the temple and rebuild *it* in three days, save Yourself and come down from the cross.’ And in like manner the chief priests also were mocking with one another *and* with the scribes, saying, ‘He saved others, *but* He does not have the power to save Himself’” (vs 29-31).

Psalm 22:9: “For You are He who took Me out of the womb, causing Me to trust while on My mother’s breasts. I was cast upon You from birth; You are My God from My mother’s womb. Be not far from Me; for trouble is near, for there is none to help. Many bulls have encircled around Me; strong bulls of Bashan have surrounded Me” (vs 9-11). Are these demons?

Verse 13: “They opened wide their mouths at Me, like a ravening and a roaring lion. I am poured out like water, and all My bones are out of joint; My heart is like wax; it is melted in the midst of My bowels. My strength is dried up like a potsherd, and My tongue clings to My jaws; dogs have surrounded Me; a band of evildoers have encircled Me; they have pierced My hands and My feet; and You have brought Me into the dust of death. I can count all My bones; they look and gloat over Me” (vs 13-17).

Isaiah 52:14: “Many were astonished at Him—for *His body was* so disfigured [marred]—even His form beyond that of the sons of men.”

Psalm 22:18: “They divide My garments among them and cast lots upon My vesture.”

This happened in Luke 23:34: “Then Jesus said, ‘Father, forgive them, for they do not know what they are doing.’ And as they divided His garments, they cast lots.”

Psalm 22:19: But You, O LORD, be not far from Me; O My strength, hasten to help Me! Deliver My soul from the sword, My precious **life from the power of the dog**” (vs 19-20). Is this a reference to demons?

Verse 21: “Save Me from the lion’s mouth; yea, and from the wild ox’s horns. You have answered Me.” What do the righteous of God’s spirit creation look like?

Revelation 4:6: “And before the throne *was* a sea of glass, like crystal. And around the throne and over the throne *were* four living creatures, full of eyes before and behind; and the first living creature *was* like a lion, and the second living creature *was*

like a bull, and the third living creature had the face of a man, and the fourth living creature *was* like a flying eagle” (vs 6-7). Are they demons that were originally righteous that also looked like a lion? and a bull?

Psalm 22:22: “I will declare Your name to My brethren; in the midst of the congregation I will praise You. You who fear the LORD, praise Him; all of you, the seed of Jacob, glorify Him; and stand in awe of Him all of you, the seed of Israel, for He has not despised nor abhorred the affliction of the afflicted; and He has not hidden His face from him, but when he cried to Him, He heard. From You comes my praise in the great congregation; I will pay my vows before those who fear Him. The meek shall eat and be satisfied; those who seek the LORD shall praise Him; may your heart live forever. All the ends of the earth shall remember and turn to the LORD; and all the families of the nations shall worship before You, for the kingdom is the LORD’S and He rules over the nations. All the rich of the earth shall eat and worship; all those who go down to the dust shall bow before Him; even he who cannot keep his own soul alive. A seed shall serve Him; it shall be told of the LORD to the coming generation. They shall come and shall declare His righteousness unto a people that shall yet, be born, that He has done this” (vs 22-31).

He has done all this! So, one would wonder: This is a Psalm of tragedy, yet, of ultimate triumph! Could this have been the Psalm that they sang as that first Passover was completed? And as Christ was about to be offered up?

That’s a little bit of a quick view of the Passover past and present, and how it’s to be observed. Now, an unbaptized member can actually go to the Passover if they want. *They can observe, but they cannot take the Passover.*

- Why is this?
- Why can’t just anybody take the Passover?

We’ll go back in a little bit of history, Exodus 12:43: “And the LORD said to Moses and Aaron, ‘This *is* the ordinance of the Passover. **No stranger shall eat of it.**’” Who is a *stranger*?

Verse 48: “And when a stranger shall dwell with you, and desires to keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it. And he shall be as one that is born in the land. And **no uncircumcised person shall eat of it.**”

An important thing about circumcision being a part of ancient Israel, being part of the old church in the wilderness, the previous covenant. You’ve got to be a part of that covenant. Likewise, you’ve got to be a part of the New Covenant!

In staying with the Old Covenant, as an example, we’ll go into a little bit of history with a foreigner becoming a citizen of Israel. Obviously, we have a sequel in the New Covenant. It’s important to get a picture of what was happening:

Ruth 1:1: “Now, it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem in Judah went to live in the country of Moab, he and his wife and his two sons. And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem in Judah. And they came to the fields of Moab and stayed there. And Elimelech, Naomi’s husband, died. And she was left, and her two sons. And they took wives for themselves from the women of Moab. The name of the one *was* Orpah, and the name of the other Ruth. And they lived there about ten years. And Mahlon and Chilion also died, both of them. And the woman was left without her two sons and her husband. Then she arose with her daughters-in-law so that she might return from the country of Moab. For she had heard in the country of Moab how the LORD had visited His people in giving them bread” (vs 1-6).

That was all the background; now this is the whole point. Note the attitude and the longing. This is how one truly comes into the attitude that led one to really wanting to serve God in the Old Testament and Old Covenant.

Verse 14: “And they lifted up their voices and wept again. And Orpah kissed her mother-in-law. But Ruth clung to her.” Her mother-in-law said, ‘You’ve got to go, you go’ and she tried to dismiss them. One of them went and one of them stayed—“...Ruth clung to her.”

Verse 15—focusing in on Ruth: “And she said, ‘Behold, your sister-in-law has gone back to her people and to her gods. Return back *with* your sister-in-law.’ And Ruth said, ‘Do not beg me to leave you, to return from following after you. For **where you go, I will go. Where you stay, I will stay. Your people shall be my people, and your God my God. Where you die...** [look at the absolute commitment of this woman] **...I will die, and there I will be buried. May the LORD do so to me, and more also, if anything but death parts you and me.**’ When she saw that she was determined to go with her, then she quit speaking to her” (vs 15-18).

There’s an equivalent in the New Testament in looking at who should take the Passover and why should one who is not baptized not take the Passover. That’s the question we’re looking at.

There is now a New Testament equivalent in

Matthew 10:37 that only death would part us; these are the words of Jesus Christ: “The one who loves father or mother more than Me is not worthy of Me; and the one who loves son or daughter more than Me is not worthy of Me.” This is complete commitment.

Verse 38: “And the one who does not take up his cross and follow Me is not worthy of Me The one who has found his life shall lose it; and the one who has lost his life for My sake shall find it” (vs 38-39). It’s referring to the one who has made a complete commitment.

- Who is the Jew?
- Who is the citizen?
- Of the New Covenant?

Romans 2:29: “Rather, he *is* a Jew **who is one inwardly, and circumcision is of the heart, in the spirit** and not in *the* letter; whose praise *is* not from men but from God.”

Again, we talk about circumcision before. They—in the Old Testament—were to go and be circumcised before they could be a part of Israel, and no uncircumcised person was to take the Passover.

So, *the real Jew*—in the New Testament—is the one *who is circumcised of the heart!* How does that happen? What is required is a complete commitment. First there’s got to be repentance, and then there’s got to be baptism. There has to be a life and death commitment to that covenant with God and Jesus Christ. He/she has received—after that commitment and repentance and baptism—the gift of the Holy Spirit.

Acts 2:37: “Now, after hearing *this*, they were cut to the heart; and they said to Peter and the other apostles, ‘Men *and* brethren, what shall we do?’” They were at the point where they can’t go on.

I’ve talked people who are at the point where they say, ‘What are we going to do?’ I’m actually speaking one at the moment who typifies this very state of mind. She doesn’t want to continue. ‘I’ve had enough, I don’t want to go on anymore.’ She’s basically calling me to organize for her baptism, because ‘I’m finished, I’ve had it, that’s it.’ She’s got to the point where she’s finished with what’s around us and wants the complete commitment. She’s telling me the same story as Ruth told her mother-in-law.

Verse 38: “Then Peter said to them, ‘Repent... [really repent; die] ...and be baptized...’ When you’ve had enough then you partake of that symbolic burial and resurrection of Jesus Christ in the watery grave. After doing that then God, after prayer, is committed to give you His Holy Spirit. When you have His Spirit then you are on the way and part of the New Covenant Church, and yes, then

you’re required to make an annual commitment and keep the Passover on an annual basis.

The Passover is a renewal of your baptism, your commitment, and you are commanded to keep it. The symbols have changed so you keep it according to the New Covenant instructions that we’ve gone through.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) John 1:26, 29, 35-36
- 2) Numbers 9:12
- 3) John 19:30-33, 36
- 4) Exodus 12:1-3, 5-11
- 5) 1 Peter 11-13
- 6) Exodus 12:11-13
- 7) Romans 5:9
- 8) Exodus 12:14-20
- 9) 1 Corinthians 5:5-8
- 10) Exodus 12:21-33
- 11) Joshua 5:10-11
- 12) 2 Chronicles 30:1-2
- 13) 2 Chronicles 35:1, 17
- 14) Ezra 6:19
- 15) Luke 2:40-41
- 16) Matthew 26:18-19
- 17) John 13:4-5, 34-35
- 18) Luke 22:11-18
- 19) Mark 14:23-25
- 20) Luke 22:19
- 21) Mark 14:22
- 22) Matthew 26:30
- 23) Mark 14:26
- 24) Psalm 22:1-7
- 25) Luke 23:11, 36
- 26) Psalm 22:7-8
- 27) Luke 23:35
- 28) Mark 15:29-31
- 29) Psalm 22:9-11, 13-17
- 30) Isaiah 52:14
- 31) Psalm 22:18
- 32) Luke 23:34
- 33) Psalm 22:19-21
- 34) Revelation 4:6-7
- 35) Psalm 22-31
- 36) Exodus 12:43, 48
- 37) Ruth 1:1-6, 14-18
- 38) Matthew 10:37-39
- 39) Romans 2:29
- 40) Acts 2:37-38

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