The Passover of the New Covenant

# Its Purpose and Correct Observation

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The Passover is an annual observance at a specifically appointed time in the Bible calendar of Almighty God. It is not well understood by most Bible believers today. Many Christian churches teach that God no longer requires its observance, or the other extreme is that the symbols can be taken multiple times throughout the year. The Bible, however, commands that the Passover is to be an annual memorial observance (Deut. 16). In this study, we will examine the purpose of the Passover, the correct timing of its observance, and why it represents one of the essential aspects of God’s covenant.

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*For also our Passover, Christ, was sacrificed,* ***so that we might keep the Feast****, not with old leaven, nor with the leaven of amorality and wickedness, but with unleavened sincerity and truth (1Cor. 5:7b-8a; RNT; emphasis added).*

Nowhere in the Bible, and at no time throughout human history, has authority been granted to change or abolish the day, date, or time of the annual Passover observance. The Passover is to be observed only once a year in the late afternoon (twilight), as the day draws to a close, on the 14th day of the first month of God's calendar, which is the month of Abib/Nisan. This observance should be followed by all faithful believers (Lev. 23:5; Num. 28:16-17; Deut. 16:1; Josh. 5:10; Mt. 26:29; Lk. 22:15-16; Jn. 6:53; 1Cor. 5:7; 11:17-29).

Lev 23:5 GW "The fourteenth day of the first month, in the evening, is the LORD'S Passover.

The word used for 'evening' in English is Strong's Hebrew (H6153) *'ereb,*' which has a broad application. It can stretch from the afternoon to complete darkness. For more information on when a day starts and finishes, etc., see the paper, '[*God's calendar - Understanding how to determine God's day, months and the start of the year*](https://editor.wix.com/html/editor/web/renderer/render/document/87573a6c-7825-47b5-97b8-654bf454de25/determining-the-biblical-new-moon)'.

​Observing Passover is crucial for our commitment and ongoing membership in the New Covenant, ratified by Jesus Christ's blood. This includes the foot-washing ceremony, as stated in John 13:1-17. Therefore, its proper understanding and observance cannot be underestimated.

The Passover is of great significance in God's plan of salvation. It is so important that if one misses it in the first month, God has made provisions in the law for it to be observed in the second month (Numbers 9:10-11; 2 Chronicles 30:1-3).

## The First Passover

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​The nation of Israel was instructed to observe their first Passover on the 14th day of the first month of Abib while they were in bondage under the Egyptians (Exodus 12). This Passover was the catalyst for Israel's physical release and deliverance from slavery in Egypt. Each household was commanded to sacrifice an unblemished lamb and then put some of its blood on the doorposts and lintels of their home. Finally, they were to roast and eat the sacrificial lamb that evening.

The blood upon the doorposts and lintels was a sign for the Lord not to pass by but to remain above each door, standing guard to prevent the destroyer from entering and killing the firstborn of the Hebrews (Ex. 12:23).

Below is the Apostolic Bible Polyglot (ABP+) with Strong's numbers for a more precise definition and numerical reference.

Exod. 12:23 (ABP+) **And** G2532 **the LORD will go by** G3928 G2962 **to strike** G3960 **the** G3588 **Egyptians**. G\* **And** G2532 **he shall see** G3708 **the** G3588 **blood** G129 **upon** G1909 **the** G3588 **lintel** G5393.2 **and** G2532 **upon** G1909 **both** G297 **of the** G3588 **doorposts.** G4712.4 And G2532 **the LORD will go by** G3928 G2962 **the** G3588 door, G2374 **and** G2532 **he will not** G3756 **leave off** G863 the G3588 **annihilating** G3645 **so as to enter** G1525 **into** G1519 G3588 **your house** G3614 G1473 **to strike**. G3960

Exod. 12:23 (BBE) For the Lord will go through the land, sending death on the Egyptians; and when he sees the blood on the two sides and the top of the door, the Lord will go over your door and will not let death come in for your destruction.

At Mt. Sinai, God established the First Covenant with the nation of Israel through the Angel of YHVH. This covenant enabled a relationship between God and His chosen people and set the foundational structure of the nation. It was ratified with the shedding and sprinkling of animal blood (Ex. 24:4-8; Heb. 9:18-20).

## Establishment of the Covenant

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The First Covenant provided animal sacrifices for the purpose of physical purification from sin. These sacrifices foreshadowed the perfect and complete sacrifice–Jesus, the Christ. By his blood, sin was put away and made everlasting life possible (Lev. 4:35, 5:10; Heb. 9:13, 16-26; 1Pet. 1:19).

The animal sacrificial system was not only a schoolmaster or tutor to lead faithful believers to Christ, but it also established the principle that without the shedding of blood, there could be no forgiveness of sins (Lev. 17:11; cf. Heb. 9:22).

In the First Covenant, an unblemished animal from either the flock or the herd, typically a lamb, was required for sacrifice on the afternoon of the 14th of the first month of Abib for Passover (Deut. 16:2; Ex. 12:5; 2Chron. 35:1; Mk. 14:12). This is per the law and calendar of God (Ex. 12:2-14; Deut. 16:1).

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The Passover sacrifices were to begin at twilight on the afternoon of the 14th day (Jn. 19:14; Ex. 12:6; Deut. 16:5-7; 2Chron. 35:1). The animal was then roasted and eaten **between the two evenings, approaching the end of the day**(Lev. 23:5; cf. Num. 9:11-14).

Nothing of the Passover sacrifice was to remain until morning (Exod. 12:10). The symbolism associated with it is that it's a complete sacrifice; nothing remained. Thus, the Passover of the first Covenant sacrificial system represented the coming Messiah who would give his life completely, and nothing of his life would remain (1Pet. 1:19).

## The True Passover

The son of God, Jesus of Nazareth, the Messiah, is our Passover sacrificed for us (1Cor. 5:7). He willingly became our Passover by giving his life in our place so that our sins, following our repentance and baptism, can be “passed over” in judgment (i.e., forgiven) (Acts 2:38, 22:16).

By giving his life for us, he can now redeem us from all lawlessness and purify for himself a people for his own possession who would be zealous for good works (1Jn. 3:4; Titus 2:14).

Jesus Christ was sacrificed on the afternoon of the 14th of Abib in the year 30 CE, which fell on the fourth day of the week (Wednesday).

In accordance with the Law for the Passover sacrifice, Jesus died at twilight (Exod. 12:6; Lev. 23:5; Num. 9:3-5, 11; Mt. 27:46-50; Mk. 15:33-37; Lk. 23:44-46).

Twilight (the time between the two evenings) was also the time when the evening sacrifice was to be offered (Exod. 29:39, 41; Num. 28:4, 8). Twilight was also when the high priest was to burn incense on the altar (Exod. 30:8). Incense in scripture is symbolic of prayer (Rev. 5:8, 8:3-4; Psa. 141:2; cf. Lk. 1:10).  He was placed in the tomb just before dark as the annual Sabbath, the First Day of Unleavened (High Day), was about to begin. (Jn. 19:14, 31, cf. Mat. 27:62).

Understanding and observing the Passover is vital if we are to be a part of the Body of Christ, which is the only true church of God. The Passover is a seal of God, and it is necessary for the resurrection from the dead at Christ's return (John 6:51-66; 13:8; compare with Genesis 17:11; Exodus 12:13; 13:1-10; 31:13, 16-17; Ezekiel 20:11-20).

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God has commanded His Covenant to eternity (Ps. 111:9; Ex. 12:24; Mt. 26:29). Its observance is binding upon all baptised members of the body of Christ, who from baptism are grafted into the commonwealth of Israel, the spiritual temple of God and royal priesthood of the order of Melchizedek (Eph. 2:12-14; 1Cor. 3:16-17, 6:19; 2Cor. 6:16; 1Pet. 2:9; Heb. 6:20).

Scripture commands the Passover is an evening/night to be much observed to the Lord for bringing us out of Egypt. The Church today is not excused from honouring and remembering this, as it also relates to us being brought out of our own spiritual Egypt, to which each of us was once a slave (for further information on what spiritual Egypt is today, refer to the document titled 'What is the Church Model').

Exod. 12:42 (AFV)  It *is* a night to be much observed to the LORD for bringing them out from the land of Egypt. This *is* that night of the LORD to be observed by all the children of Israel in their generations.

​The Feast of Unleavened Bread starts on the 15th day of the first month when the sun's light can no longer be transmitted and becomes entirely dark. It is known astronomically as 'End Astronomical Time'.

Nothing leavened is to remain in our homes over this period (Ex. 12:15-20; Lev. 23:5-8). We are to eat unleavened bread on each of the seven days of the Feast.

Nothing leavened is to be consumed over that period (Deut. 16:3; Exod. 12:15, 34:18; Lev. 23:6).

​The first and last days of the Feast are Holy days and are to be kept like a sabbath (Lev. 23:7-8).

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## Symbols of Christ, the Paschal Lamb of God

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Christ is the singular truth symbolised by the sacrificial lamb of the First Covenant (Ex. 12:5, 43, 46; Jn. 1:29; 19:36). We memorialise his death every year at Passover by participating in the symbols of unleavened bread and wine (1Cor. 5;8; 11:24-26).

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The symbols of Passover in the First Covenant and the symbols of Passover in the Second Covenant both identify the same singular truth – Christ our Passover sacrificed for us (Lk. 22:7; Mt. 22:6; 1Cor. 5:7; 1Pet. 1:18-19).

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The date and time of the Passover has never changed (Lev. 23:4-5; Mal. 3:6; Heb. 13:8). Christ is the same yesterday, today and forever (Heb. 13:8).

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On the night of his betrayal, Christ introduced the new symbols of the Second Covenant Passover: the foot-washing ceremony and the unleavened bread and wine. He did so that evening out of necessity because he would be killed at the Passover as the Paschal Lamb later that same day (1Cor. 5:7).

Christ's sacrifice on the afternoon of the 14th ended the need for the animal sacrificial system because he fulfilled its symbolism.

​The eating of a lamb as the Passover symbol was now superseded by the new symbols of unleavened bread and fermented wine.

Hebrews 10:8–10 (NASB95): After saying above, “Sacrifices and offerings and whole burnt offerings and sacrifices for sin You have not desired, nor have You taken pleasure in them” (which are offered according to the Law), (9) then He said, “Behold, I have come to do Your will.” **He takes away the first in order to establish the second**. (10) By this will we have been sanctified through the offering of the**body of Jesus Christ** **once for all**. (Emphasis added)

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​The Blood of the New Covenant - Wine or Grape Juice?

Lk. 22:20 (NASB95): And in the same way He took the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.”

When Jesus Christ introduced the new symbols of the Passover, he did so in a way that conveyed the very meaning of these symbols by the words he chose. Christ said, “This cup which is poured out for you is the New Covenant in My blood.” This “pouring out” represented the shedding of Christ’s blood at his death. Therefore, the (red) wine was a representation of his blood. There has been much debate regarding what was in the cup; however, by examining a few relevant scriptures, it’s not difficult to reach the correct conclusion.

As previously mentioned, the First Covenant’s sacrificial system represented the coming Messiah who would give his life to pay the debt for our sins.

Lev. 17:11 (NASB95): For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls (lives); for it is the blood by reason of the life that makes atonement.’

The pouring out of a sacrificial animal’s blood represented the animal’s life being "poured out” in place of the sinner, although only for the purification of the flesh. Christ’s willing sacrifice alone could take away sin completely (Heb. 9:13-14). The idea that life is in the blood can only be conveyed by the appropriate symbol, and that symbol is wine.

The fermentation process, transforming grape juice into wine, is crucial to that symbolism. Living natural yeasts and bacteria act upon the grape juice and convert the natural sugars into alcohol. From this point onward, the wine itself is alive.

This living aspect of wine is crucial to it being the only appropriate symbol of Christ’s shed blood

The Bible is clear that it’s not appropriate to drink much wine or become drunk (1Tim. 3:8; Eph. 5:18), but in modest amounts wine brings joy to the heart (Ecc. 9:7; 10:19a; Ps. 104:15). And this is symbolic of the Holy Spirit of God bringing joy to the hearts of those who receive it (1Thes. 1:5; Acts 15:32; Gal. 5:22).

Php. 1:11 ESV filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.

The cup from which all the disciples drank as a symbol of the New Covenant was wine, not grape juice. Jesus Christ said, “I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom” (Mat. 26:27-29). The “*fruit of the vine*” is an idiom referring to wine. This is confirmed by the apostle Paul when he admonished the church in Corinth because some members were abusing the wine and becoming drunk (1Cor. 11:20-21).​

The Greek word for wine is SGD 3631 *oinos*: wine. It never means grape juice.

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Some of those who rejected him accused Jesus of being a drunkard. This false accusation could only be plausible if he had been seen drinking fermented wine occasionally (Lk. 7:33-34). The apostle Paul recommended that Timothy drink water and use a little wine to benefit his stomach (1 Tim. 5:23).

Jesus used the example of how new wine was never poured into old wineskins because the old wineskins could not expand due to cater for the fermentation process (Mat. 9:17). Jesus Christ's first miracle was turning water into wine at the wedding in Cana (Jn. 2: 1-12). The biblical account of the wedding in Cana has a spiritual element woven into it, specifically that the animal sacrifices would soon end since the Second Covenant in Christ's blood was about to be ratified. See ‘*The Significance of the Wedding in Cana’* for more.

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Wine represents the living blood of Jesus Christ poured out on our behalf; grape juice does not.

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## The Second Replaces the First

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Just before his death, Christ announced that unleavened bread would be the lawful symbolic replacement for the Lamb of the First Covenant. We are now to ‘do this’ in remembrance of him to fulfil our Second Covenant requirement for Passover.

Having taken **bread** and having blessed it, he broke it and gave it to them, **saying, “This is my body being given on your behalf**, **do this in remembrance of me”**. And the cup, likewise after eating, saying, “This is the cup of the **new covenant**in my blood being poured out on your behalf” (Lk. 22:19-20; RNT; emphasis added).

The symbol of a physical lamb served its purpose **IN** **THE FIRST COVENANT** - picturing the true Passover Lamb, Jesus Christ, who was to come (Jn. 1:29, 35; Rev. 12:11). That Covenant, with animal sacrifices and the eating of lamb, has ended. It has no redeemable purpose or application today.

Therefore, insisting on eating lamb as the Passover symbol impedes the symbols of the unleavened bread and wine of the New Covenant given by Christ himself (1Pet. 1:18-20; Rev. 13:8).

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And while they were eating, Jesus, having taken**the bread and having blessed it**, broke it, and giving it to the disciples, **said, “Take, eat; this is my body**.” And having taken **the cup**, **and having blessed it,** he said, **“Drink from it, everyone; for this is my blood of the covenant**, which is being poured out for many **for the release of sins**” (Mt. 26:26-28; RNT; emphasis added).

Let us be clear: Christ’s death **ended** the First Covenant animal sacrificial system (Mt. 5:17; Jn. 19:30; Heb. 9:28; 10:10, 14; 1Cor. 5:7). The law has not changed, only the symbols.

The old symbol of the First Covenant Passover of the lamb and the new symbols **introduced** during the supper of the unleavened bread and wine **point to the same reality**- Jesus Christ, the Lamb of God. The Apostle Paul reiterates this point to the Corinthian Church both then and now.

The cup of blessing which we bless, is it not a **participation** in the **blood of Christ**? The **bread** which we break, is it not a **participation** in the **body of Christ**? (1 Cor. 10:16; RSV; Emphasis added)

​Because many have failed to recognise or comprehend this, they find themselves thinking that the Passover still must incorporate a physical lamb, or at the very least, appropriate. Yet this covenantal symbol expired with the death of the true Passover it prefigured. It belonged strictly to the animal sacrificial system of the First Covenant.

Partaking of a physical lamb as a commemorative Passover meal, which has become a tradition for many people today, shows a misapprehension of the Messiah's role, what he fulfilled, and the purpose of the Passover.

Christ’s death is the dividing line between the two types of symbols of each covenant. Awareness of this should prevent the combination of the two (or the re-introduction of a physical lamb in any capacity) in the covenantal agreement with God (Heb. 8:7-13). The first-century Churches’ observance of the Second Covenant Passover symbols and the end of consuming a physical lamb testify to this fact (1Cor. 11:20-34).

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In the First Covenant, the Paschal offering provided enough food for everyone in each family to partake of and ensured no one went hungry throughout the night (Ex. 12:3-4). In the context of the narrative in 1 Corinthians, since consuming a physical lamb was no longer necessary, everyone meeting to observe the Passover symbols brought food as they were able for the common meal.

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The Apostle Paul admonished the assembly in Corinth for not waiting for everyone to gather before eating the evening meal before partaking in the Passover symbols, as those who came later found no food. Others became drunk.

1Cor. 11:20-29 ESV  When you come together, it is not the Lord's supper that you eat.  (21)  For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk.  (22)  What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not.  (23)  For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when 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 also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.”  (26)  For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.  (27)  Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord.  (28)  Let a person examine himself, then, and so eat of the bread and drink of the cup.  (29)  For anyone who eats and drinks without discerning the body eats and drinks judgment on himself.

For those who were hungry, he told them to eat and drink (in moderation) before assembling for the Passover (1Cor. 11:21-22). They did not have to wait for a roasted lamb as per the First Covenant Passover meal. If one wanted to eat a meal before they assembled, they could. But when we are gathered, we should wait until everyone arrives before we eat a common meal and, at the very least, put aside a plate of food for those running late.

1Cor. 11:33-34 CEV My dear friends, you should wait until everyone gets there before you start eating.  (34)  If you really are hungry, you can eat at home. Then you won't condemn yourselves when you meet together. After I arrive, I will instruct you about the other matters.

If one is still of the world displaying a carnal attitude, then we truly do not show that we love God or His Son, Jesus (Jn. 8:23; 14:15; 1Cor. 11:20). We are not to be of this world in the same manner Christ was not of this world (Jn. 17:14, 16).

1Jn 4:20-21 ISV  Whoever says, "I love God," but hates his brother is a liar. The one who does not love his brother whom he has seen cannot love the God whom he has not seen.  (21)  And this is the commandment that we have from him: the person who loves God must also love his brother.

We are to bear fruits of our repentance (Lk. 3:8; Mt. 3:8 cf. Mt. 7:17-20).

## Take This Bread for Food

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Failing to grasp the necessary transition of the First Covenant symbols of a physical lamb and bitter herbs to that of the Second Covenant symbols of the unleavened bread and wine finds many today arguing and asking the same question as that of the Jews in Christ’s day, “*How can this man give us his flesh to eat?*” (Jn. 6:51-55)

I am the **living bread**which has **come from heaven**: if**any man** takes **THIS BREAD FOR FOOD**he will have life for ever: and more than this, **THE BREAD**which I will give **IS MY FLESH**which I will give for the life of the world.  52 Then the Jews had an angry discussion among themselves, saying, How is it possible for this man to give us his flesh for food?  53 Then Jesus said to them, truly I say to you,**If you DO NOT TAKE the FLESH of the Son of man for food, and IF YOU DO NOT TAKE HIS BLOOD FOR DRINK, YOU HAVE NO LIFE IN YOU.**  54 He who takes my flesh for food and my blood for drink has eternal life: and I will take him up from the dead at the last day. 55 My flesh is true food and my blood is true drink (Jn. 6:51-55; BBE; Emphasis added).

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## Our Duty

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Foot-washing is a mandatory part of the Passover and is conducted between baptised members of the body of Christ (Jn. 13:14-15). It is done before partaking of the bread and wine (Jn. 13:8; 1 Tim. 5:10). It is a reminder of a servant's humble attitude. It denotes the spiritual washing from the pollution from sin and the forgiveness we receive. We must extend this to one another, just as Christ did for us. It demonstrates the subjugation of our minds to the duty and will of God and the example Christ left for us to follow.

Foot washing is also a yearly reminder that the leaven of this world is always at work without us even noticing. It subtly puffs us up, slowly working its way into every aspect of our being if left unchecked.

The spirit of this world only seeks to inflate a false sense of worth and pride so that we look down on others who are less fortunate, younger or perform menial tasks, especially for others. If left unresolved, it will hinder our willingness to lay aside everything for the Kingdom of God (Jn. 6:8-9, 13:4-5; 17:14-16; 1 Jn. 2:15-17; 1Tim.4:12).  Seeking to do the will of the Father and following Christ's example means not looking down on anyone or any one task.

The bread and wine are only to be consumed by those who are circumcised of the heart, that is, only those who are baptised in Christ and have had the law of God placed in them and written on their hearts (Deut. 30:6; Jer. 31:31-33; Rom. 2:29; Jn. 13:10).

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The Law states that no sacrifice is to be offered with leaven (Exod. 23:18). Therefore, the bread, symbolic of the body of Christ for Passover, must be unleavened and contain no yeast or leavening/raising agents such as yeast, baking powder, baking soda, a.k.a sodium bicarbonate or bicarbonate of soda.

The New Testament symbols for Passover today are still bound by the law, which requires the symbols not be taken before the mid-afternoon of the 14th day of Nisan/Abib.

In the first month, on the fourteenth day of the month **at twilight, is the LORD's Passover**(Lev. 23:5; ESV; Emphasis added).

Now, let the sons of Israel observe the Passover at its appointed time. (3) On the fourteenth day of this month, **at twilight**, you shall observe it at its appointed time; you shall observe it according to all its statutes and according to all its ordinances (Num. 9:2-3; NASB; emphasis added).

If one cannot observe the Passover in the first month, the exact sequence and timing apply to the Passover in the second month (Num. 9:11-14).

By law, we are required to stay physically and spiritually unleavened from the taking of the symbols of Christ, our Passover sacrifice, until the end of the Feast of Unleavened Bread (21st of Abib), with no opportunity to eat anything leavened during that entire period.

It is not coincidental that every time God’s people returned to Him, they observed the Passover with its correct covenantal symbols taken **from the time of evening sacrifice for the Passover offering on the 14th of the first month** (2Chron. 35ff; Ezra 6:19-22; Josh. 5:10; 2Ki. 23:21; 2Chron. 35:1).

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2Chron. 35:17-18 ESV And the people of Israel who were present kept the Passover at that time, **and the Feast of Unleavened Bread seven days**.  (18)  No Passover like it had been kept in Israel since the days of Samuel the prophet. None of the kings of Israel had kept such a Passover as was kept by Josiah, and the priests and the Levites, and all Judah and Israel who were present, and the inhabitants of Jerusalem. (Emphasis added).

Those who adhere to the faith once delivered can be viewed as spiritual exiles who have returned to seek the LORD, the God of Israel. In returning from spiritual exile, we have chosen to separate ourselves from the spiritual and religious uncleanness of this world's observances. Today, we observe the Passover of the New Covenant with the symbols Christ instructed us to use. We also observe the Feast of Unleavened Bread for seven days. The Feast of Unleavened Bread always follows up the day of Passover.

Ezra 6:19-22 BSB On **the fourteenth day of the first month, the exiles kept the Passover.**  (20)  All the priests and Levites had purified themselves and were ceremonially clean. And the Levites slaughtered the Passover lamb for all the exiles, for their priestly brothers, and for themselves.  (21)  The Israelites who had returned from exile ate it, together with all who had separated themselves from the uncleanness of the peoples of the land to seek the LORD, the God of Israel.  (22)  **For seven days they kept the Feast of Unleavened Bread with joy**, because the LORD had made them joyful and turned the heart of the king of Assyria toward them to strengthen their hands in the work on the house of the God of Israel.

## **Passover- Part of the Package**

As believers, we see that the day of Passover and the Feast of Unleavened Bread cannot be separated. Some faiths glaringly misappropriate the Passover by observing a form of it each week or every few months, overlooking the fact that the Feast of Unleavened Bread must be observed for seven days after consuming the Passover. One cannot observe one without the other. They cannot be separated in the same way all the other Feasts of the Lord, which we are to proclaim to be holy convocations (Lev. 23:2), cannot be separated from one another.

Starting with the weekly Sabbath (Lev. 23:3), to the **Passover** on the fourteenth day of the first month at twilight (Lev. 23:4-5), **the Feast of Unleavened Bread on the fifteenth day of the same month**, seven days we must eat unleavened bread (Lev. 23:6-8). Following this is the observance of the sheaf of the first fruits (Lev. 23:9-14). We count seven complete Sabbaths (seven full weeks) after the weekly Sabbath has taken place. The first Sunday that falls within the Feast of Unleavened Bread is the day of the first fruits. We count fifty days. The word Pentecost in Greek means ‘fiftieth’ (Lev. 23:15-21). This is followed by the Feast of Trumpets in the seventh month of Tishri, on the first day of the month (Lev. 23:24-25).

Next is the Day of Atonement on the tenth day of this seventh month, beginning from the ninth day of the month in the evening (i.e., completely dark) to the end of the tenth day in the evening. Evening to evening (Lev. 23: 26-32). On the fifteenth day of this seventh month is the Feast of Tabernacles, held for seven days (Lev. 23:33-43).

Following the seven days of the Feast is a holy assembly for the next day, the Eighth Day. It is a separate holy day observance and is sometimes referred to as 'The Last Great Day' (Leviticus 23:36, 39; Numbers 29:35; 2 Chronicles 7:8-10; Nehemiah 8:18).

Leviticus 23:36 “For seven days you shall offer an offering made by fire to the LORD. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the LORD. It is a sacred assembly, and you shall do no customary work on it.”

The observance of all these holy convocations, from the weekly Sabbath spanning to the Feast of Tabernacles, all fall under the banner of the fourth commandment. They are all viewed as Sabbaths in the plural and an observance to be kept (Exod. 31:13-17; Lev. 19:30, 26:2; Ezek. 20:12, 19-20; Isa. 56:4-6; cf. Isa. 23:66; Zech. 12:16).

The first day of the new month or Moon is not mentioned in Leviticus chapter 23, but that does not take away from the fact that it is still recognised as a sabbath (Amos 8:5; Num. 10:10; 28:11; 1Sam. 20:5; 2 Ki. 4:23; 1 Chron. 23:31; 2 Chron. 2:4, 8:13, 33:3: Ezra 3:5; Ezek. 45:17, 46:1, 6; Isa. 1:13, 66:23; Hos. 2:11; Neh. 10:33; Col. 2:16). See the paper, ‘*God’s Biblical Calendar*.’

## Sanctification Intact

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Observing the New Covenant Passover symbols at the end of the 14th of Abib–the biblically correct time to observe Passover—rectifies the proper sequence. It aligns with Christ’s instructions, the disciples, the first-century Church, and, most importantly, God’s will and His law. We fulfil our duties to the covenantal agreement and honour Christ as he proposed (Lk. 22:19; 1Cor. 11:23-26).

There is also no breach of the law regarding ingathering when the symbols of bread and wine are taken on the afternoon of the 14th day of the first month. Some partake of the symbols for Christ for Passover at the beginning of the 14th day (i.e., after the 13th day ends in the evening (dark) and as the new day of the 14th begins). In this scenario, there are some 20+ hours that separate the partaking of the Passover symbols of Christ’s sacrifice and the commencement of the first Holy Day of Unleavened Bread.

When we take the Passover symbols of the bread and wine at the end of the 14th day, we then move seamlessly into the first Holy Day of the seven-day Festival of Unleavened Bread. We remain unleavened, with the symbolism and the connectivity of sanctification unbroken. But when the Passover symbols of the body of Christ are observed incorrectly, at the beginning of the 14th, some 20 hrs before the first day of Unleavened Bread begins, one is still able to eat leavened bread for a number of hours leading up to the beginning of the feast of Unleavened bread (Ex. 12:18). This is contrary to the entire purpose and premise of tying the Passover and the Feast of Unleavened bread together.

Lev. 23:5-6 ESV In the first month, on the fourteenth **day** of the month **AT TWILIGHT,** **is** **the** **LORD's** **Passover**.  (6)  And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. (Emphasis added)

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​**Renewing Our Membership**

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Some 20 hours before his death, Christ introduced and explained the meaning of the symbols of the foot-washing, the unleavened bread, and the wine during the last meal he shared with his twelve disciples. Taking part in the symbols is the means for us to take part in the Covenant of God and our ongoing and renewing membership in the New or Second Covenant, thus remaining in Christ and he in us (Jn. 6:51-56).

Logically, one cannot commemorate the death of Christ for Passover if we partake of the symbols some 20 hrs before his memorial death, i.e., at the beginning of the 14th of Abib. It would be akin to Ancient Israel sacrificing and partaking of the lamb of the First Covenant some 20 hrs before it was commanded to be sacrificed and eaten. This would render the sacrifice of no consequence, as well as openly disobeying the commandment of God and thus becoming idolatry.

If we observe the Passover symbols and foot washing at the beginning rather than at the end of the 14th, we are, by necessity, forcing people to be gathered one day earlier at the end of the 13th/beginning of the 14th for the foot-washing, bread, and wine (Jn. 13: 6-17). This adds an extra day to the Feast of Unleavened Bread, contrary to the law.

The erroneous practice of observing the ordinances on the night part (beginning) of the 14th places the individual in a time and place when their death penalty (for sin) cannot be “passed over”. Remember, Christ, our Lord, protected the Hebrews in Egypt who obeyed God’s word and killed the Passover at the end of the 14th of Abib and had its blood on the doors where they lived (Ex. 12:12-13). Today, that blood is symbolically found in the wine we partake as a sign of the Second Covenant Passover (Mt. 26:27; Mk. 14:23-24; Lk. 22:20; 1Cor. 11:23-26). The sign of the blood of Christ of the New Covenant is now on the doorposts and lintels of our hearts and minds as a sign of our obedience to the second phase of the Covenant of God (Jer. 31:33; Heb. 8:10).

## Why The Symbols Were Introduced on the Night of the 14th

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There is a rational explanation as to why Christ introduced the symbols for the Passover, which the disciples had to partake of, yet this was at the beginning of the 14th of Abib rather than in the late afternoon (i.e., 3 p.m. onwards).

Then came the Day of Unleavened Bread, when the Passover must be killed. 8 And He sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat.” 9 So they said tom, “Where do You want us to prepare?” 10 And He said to them, “Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters. 11 Then you shall say to the master of the house, ‘The Teacher says to you, “Where is the guest room where I may eat the Passover with My disciples?”’ 12 Then he will show you a large, furnished upper room; there make ready.” 13 So they went and found it just as He had said to them, and they prepared the Passover. 14 When the hour had come, He sat down, and the twelve apostles with Him. 15 Then He said to them, “With fervent desire I have desired to eat this Passover with you before I suffer; 16 for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.” 17 Then He took the cup, and gave thanks, and said, “Take this and divide it among yourselves; 18 for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes.” 19 And He took bread, gave thanks and broke it, and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me.” 20 Likewise He also took the cup after supper, saying, “This cup is the new covenant in My blood, which is shed for you (Lk. 22:7-20; NKJV).

The night of Christ’s betrayal was not the evening the Lamb had already been sacrificed (Jn. 13:27-29). Only Christ knew fully that he was the Passover Lamb of God who would be killed the following afternoon and ratify the New Covenant in his blood. The disciples only knew that a Passover sacrifice had to be offered and killed later in the afternoon of that same day, in accordance with the animal sacrificial ordinances of the First Covenant. They did not understand it would be their Lord and Master who would offer himself as the sacrificial offering in fulfilment of scripture (Isa. 11:1, 49:7, 50:6, 52:14; Jer. 23:5; Ezek. 17:22-24; Zech. 6:12; Psa. 22:6-7, 15, 17, 69:7-12, Psa. 69:19-20, 88:8, 102:3-5).

Isa 53:1-12 ESV  Who has believed what he has heard from us? And to whom has the arm of the LORD been revealed?  (2)  For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him.  (3)  He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.  (4)  Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted.  (5)  But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.  (6)  All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all.  (7)  He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth.  (8)  By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people?  (9)  And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.  (10)  Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand.  (11)  Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.  (12)  Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

When the new symbols were introduced to them, it was a proclamation foreshadowing that Christ would be the Passover Lamb sacrificed that year at Passover. It was the moment that signified the impending fulfilment of the sacrificial law. Christ, offering himself, brought an end to all the sacrificial ordinances, which included a physical lamb (or goat) as the Passover symbol.

The new symbols he introduced became the participatory requirement at Passover. Starting with Christ’s disciples that evening, entrance into the New Covenant through the partaking of the new symbols of Passover began and would continue progressively until everyone his Father calls is brought in (Jn. 6:44, 65; Rom. 2:4b).

When Christ introduced the New Covenant symbols, all the disciples were told to eat the bread and drink the wine then and there. Christ spoke of the symbols in the present tense, which illustrated their relevance at that moment (re-read Lk. 22: 19-20).

In 30 CE, the twelve disciples found themselves in a unique position. They were the actual witnesses of the true Passover Lamb, fulfilling the symbolism of the physical lamb of the First Covenant. Christ's introduction that evening to his disciples signified they could partake of his body, symbolically, with him before his actual death as the Lamb of God.

Our Lord gave the disciples (in the form of the symbols of bread and wine) the means to validate their consumption of the Passover as part of the New Covenantal agreement beginning that year.

By their actual partaking of the symbols that foreshadowed the impending death of Christ, they were the first to be initiated into the Second Covenant (v19-20).

When Christ took that bread, he gave thanks to his God and Father and then explained to his disciples that the bread symbolised his body, ‘*which is given for you’* (Lk. 22:19). Christ did likewise with the wine. Christ’s prayer and proclamation that the symbols represented his body and blood show that they were more than an informal or helpful guide.**Christ giving the bread and wine to his disciples showed the acceptability and authenticity of the new symbols beyond any shadow of a doubt.**

Christ knew the disciples had to partake of the Passover according to the law. Following Christ’s death, a physical lamb was no longer a valid sacrificial offering at Passover. Therefore, Christ had to introduce the new symbols to his disciples personally the evening before **to ensure they fulfilled the requirement of the Second Covenant upon his death the following afternoon, at the appointed time of the Passover**- since it was prophesied, they would be scattered (Zech. 13:7; cf. Mt. 26:31).

The disciples, upon reflection, after the initial hurt and shock of witnessing the death of their beloved Lord, would have recalled the events of the previous night. It would be etched vividly into their memories and hearts forever. Having recalled being told to eat of the unleavened bread that represented his body and drink of the wine which represented the New Covenant in his blood, they would have realised they had partaken of the Passover Lamb, which their Lord and Christ now fulfilled. They would have also realised they were the first to experience the replacement of a physical lamb as the Passover symbol. They took part in more than a “walk-through” or “practice run” that night.

The full impact of Christ's words, *'do this in remembrance of me,'* (Lk. 22:19), would have been apparent.

We also gain better insight and understanding when Christ says, ' With *desire I have desired to eat this Passover with you before I suffer.’* It was the partaking of these symbols by Christ’s disciples that he desired to oversee personally that validated his disciples’ entry into the New Covenant as foundational members of his spiritual body, the Church.

The apostle Paul used the analogy of the will, which required the testator's death to take effect, to explain the validity and authority of the New Covenant in Christ. The New Covenant was ratified upon Christ’s death.

Heb. 9:14-20 (NASB) how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? 15 For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance. 16 For where a covenant is, there must of necessity be the death of the one who made it. 17 For a covenant is valid only when men are dead, for it is never in force while the one who made it lives. 18 Therefore even the first covenant was not inaugurated without blood. 19 For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, 20 saying, ‘This is the blood of the covenant which God commanded you’.

## Kept in Remembrance

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Since Christ was not due to be sacrificed until the following afternoon, his disciples partake of the symbols of Christ in faith, before the fact, as a foreshadowing of the Lord’s impending death. We are required to observe the same symbols at the end of the 14th of Abib in faithful acknowledgement and remembrance of Christ’s sacrifice, after the fact, in recognition that Christ died between the evenings on the 14th of Abib as our Passover Lamb for the very same purpose.

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The only difference now is that we receive confirmation of our adoption through Christ’s blood, from his death, memorialised yearly, on the afternoon of the 14th, *“for also our Passover, Christ, was sacrificed”* (1Cor. 5:7b).

In the year the disciples witnessed their Messiah’s death, there would be no need for them to commemorate his death, for they were witnesses to it. In other words, you can’t pay remembrance to something that you are witnessing in the moment as it is unfolding right before your very eyes for the very first time.

The symbols also could not have been introduced in any previous year. The disciples partook of a physical Passover lamb with their Lord in both 28CE and 29CE. The actual timing of Christ’s death, which would fulfil the Passover sacrificial ordinance, was still anticipated.

It would have been idolatrous of Christ to introduce the symbols in any other year other than the one he was earmarked to lay down his life. It was only in his final year that Christ could have given the symbols. His disciples' partaking of the symbols signified that it was this actual Passover in which Christ would lay down his life. It signified that the Messiah was going to be the Passover Lamb of 30 CE.

## Paul’s Writings–Does He Contradict the Law of God?

Now, when we read what the Apostle Paul said to the Corinthians with a better understanding of the meaning and timing of the Passover symbols, we see Paul was only giving a historical account of when the new symbols were introduced. This letter in no way suggests the symbols were to be observed at the beginning of the 14th,

1Cor. 11:18-29; (NASB) For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part I believe it. 19 For there also have to be factions among you, so that those who are approved may become evident among you. 20 Therefore when you come together it is not to eat the Lord’s Supper, 21 for when you eat, each one takes his own supper first; and one goes hungry while another gets drunk. 22 What! Do you not have houses in which to eat and drink? Or do you despise the church of God and shame those who have nothing? What am I to say to you? Shall I praise you? In this I do not praise you.23 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which 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 He took the cup also after supper, saying, “This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me.” 26 For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes. 27 **Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.** 28 But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. 29 For he who eats and drinks, eats and drinks judgment to himself **if he does not judge the body rightly** (Emphasis added).

When Christ introduced the symbols, he wasn’t establishing a new commandment or changing the existing time for the Passover (Ex. 12:5-6; Lev. 23:5; Num. 9:3, 11; 2Chron. 35:1). The Law has already been written. Paul’s account in 1 Corinthians 11:17-29 also isn’t creating a new commandment with regard to the timing. Again, the Law has already been established.

If Paul advocated a new, earlier observance in honour of Christ using the New Covenant symbols for Passover to be taken at the beginning of the 14th of Abib, he would have been deemed a false apostle and false prophet (Isa. 8:20).

The Apostle Paul's statement here is a historical account. He also reiterated the solemnity of the occasion and its significance. Paul was addressing our spiritual duty and diligence when we come together as an assembly to honour God and partake of Christ, our Passover.

Christ’s sacrifice was the perfect example of humility and self-sacrifice. This should always be at the forefront of our minds. Proof that we are consuming Christ and putting on the new man should be evident in our behaviour and relationship with God and our neighbour (Eph. 4:24; Col. 3:9-11). If we cannot recognise the basic principle of putting others before ourselves, and that no one is beneath us, and we are to love one another as ourselves, then the symbols of the Passover sacrifice of Christ are clearly lost on us.

Paul also verifies that the night the new symbols were introduced was the night Christ was betrayed (v. 23; Jn. 13:1; 18:28).

Paul here is clarifying the significance of the bread and wine as the new symbols necessary to fulfil the observance of the Passover on the afternoon of the 14th.

Paul clearly states that the cup of blessing is a participation in the blood of Christ, and the bread we break is a participation in the body of Christ.

The cup of blessing that we bless, **is it not a participation in the blood of Christ?** The bread that we break, **is it not a participation in the body of Christ**? (1Cor. 10:16; ESV; emphasis added).

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This connects the timing of the symbols' participation to the time of Christ's death.

## For As Often As You Eat This Bread and Drink the Cup

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Paul, summarising the purpose of observing the New Testament Passover symbols to the Corinthian assembly, said, *'For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes'* (1 Cor. 11:26; BSB).

A number of important points can be drawn from Paul’s statement above. First, we are to proclaim the Lord’s death by observing the Passover. Paul is also conveying to the Church the importance of continuing with the law of commandments and laws (Rom. 3:31, 7:12). He also addressed the fact that we are no longer under the law of sacrifices (Rom. 6:14; Heb. 10:1-7; Gal. 3:24).

Paul reminds the reader that the symbols for the Passover are the bread and the cup (i.e. wine). We must recognise the validity and necessity of taking these symbols, which is not a choice but a condition of the faith, and ensure that we are spiritually prepared to do so to the best of our ability.

The point that seems to confuse a great many people is when Paul says, ‘*For as often as you eat this bread and drink the cup’*. The Apostle Paul was conveying the idea that for as ‘often’ or as ‘many times’ we partake of this once-a-year event over the course of our lifetime (in accordance with the law and Christ's command (i.e., partaking of the bread and wine in the evening of the 14th day of God’s first month of Abib), doing so ensures we proclaim the Lord's death according to scripture until his return. In short, it fulfils, in part, our covenantal duty to the New Testament observance of Passover until the return of Christ. (The brethren washing one another’s feet is the other aspect of our duty for Passover).

Another underlying point of the verse is to ensure we apply the new symbols Christ ordained for Passover. Doing so prevents us from falling into idolatry. By emphasising that the new symbols for Christ as our Passover is the bread and wine, Paul provides a number of important boundaries we should be mindful of. Some of them are;

* To prevent the possibility of reintroducing a physical lamb as the symbol of the New Covenant Passover in any way, shape, or form that belonged to the First Covenant's sacrificial system.
* Not to be influenced by the idea that a meal at Passover must include lamb because, in the First Covenant, it symbolised Jesus Christ.
* Not to think that because Christ introduced the New Covenant symbols on the night before his death, the symbols should be taken at that time every year instead of on the evening of the 14th of Abib.
* We are not to take the symbols more than once a year or when we think they are right in our own eyes (Prov. 3:7, 14:12; cf. Jdg. 21:25; Rom. 8:7).
* Observing the Passover with anything other than unleavened bread and wine.
* Hold a memorial service on the afternoon/evening of the 14th of Abib without taking the New Covenant Passover symbols. This would be akin to Ancient Israel, which was bound to the First Covenant animal sacrificial system observing Passover without an animal sacrifice! This would result in being cut off from God’s people (Num. 9:13). In the New Covenant, not partaking in the symbols will prevent a person from having the promise of life (Jn. 6:51-55).

We should note that Paul’s words in verse 26 are also words of encouragement to believers. They encourage us to continue in the commanded observance of the Passover, year after year, with its newfound symbols of bread and wine, and remind us that Christ's sacrifice makes receiving everlasting life possible. Paul's words also reflect the determination, persistence**,** and patience of those who are characteristic of the Philadelphia Church (Rev. 3:8).

Sadly, many have unknowingly developed a twisted interpretation. The Apostle Peter stated that doing so was to their own destruction (2 Peter 3:15-16).

Following on from verse 26, Paul proceeds to warn each of us.

1 Corinthians 11:27–32 (NASB95): Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.  28  But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup.  29  For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly.  30  For this reason many among you are weak and sick, and a number sleep.  31  But if we judged ourselves rightly, we would not be judged.  32  But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.

The Apostle Paul repeatedly identified the symbols of Christ for Passover, which consisted only of unleavened bread and wine.

It is vital that these symbols are not consumed in an unworthy manner. We must examine and judge ourselves correctly. We should be in a state of repentance, humility, submissiveness, contemplativeness and meekness, continually mindful of the grace and mercy we have received from God in Christ.

When we partake of the symbols, we must be in a state of solemn thankfulness, acknowledgement, praise, honour, love and respect for what God has done and what the Messiah did on our behalf.

We should also be mindful that it is up to each of us to determine the Passover correctly. That includes ensuring that the correct day and time are observed, along with the foot-washing and New Covenant symbols in their proper sequence, according to scripture. See the paper, God’s Biblical Calendar.

We must be able to recognise that if we partake of the symbols of Christ’s sacrifice outside the Biblically prescribed bounds for the Passover, it is no longer Christ our Passover that we are partaking of. The responsibility lies with us as individuals (Phil. 2:12). Relying upon the teachings, interpretations, or opinions of those we might see as spiritual leaders will most certainly lead us astray. We are also not to play ‘follow the leader’. See the paper, 'What is the Church Model?'

Our failure to come before God without a contrite spirit, particularly in the period leading up to and during Passover, and our failure to examine ourselves properly before partaking in the New Covenant symbols at Passover could be why many of us are not spiritually healthy. We should be thankful that Christ disciplines us so that we can avoid condemnation with the world.

We should find ourselves in a state of humility and meekness that willingly seeks and is able to accept correction. If we examine ourselves carefully and truthfully, leading up to the partaking of the New Covenant symbols, we can be confident we will be reconciled and have hope that we enter the first resurrection, having everlasting life bestowed on us.

## Conclusion

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We are to work out our own salvation in fear and trembling (Phil. 2:12-13).

God’s spirit is the means by which His law is placed in us and written on our hearts (Jer. 31:31-33), and if we are willing, the Father’s spirit is able to guide each of us to salvation through and in Christ.

If some of us see that we have been observing the Passover symbols or timing incorrectly, then we must repent, turn from our error and seek God diligently.

For those who suddenly or shortly after the Passover of the first month understand the timing of the Lord’s Passover, they are directed to keep it towards the end of the 14th of the second month, in accordance with the Law/Word of God (Num. 9:11).

The fact that this error is not recognised, or that people are reluctant to correct it once they understand it, may be a significant reason why so few of this generation enter the first resurrection (1Cor. 15:23; Rev. 2 & 3; 20:5-6). It is illustrated in the parable Christ gave known as the ‘narrow door’ (Lk. 13: 22-27; Matt. 7:13-14).

No matter which camp one belongs to, most churches, by default, do not partake of the Passover symbols of Christ (i.e., bread, wine, and foot-washing) on the late afternoon of the 14th as the Law of God commands. Therefore, each of us has the same decision to make. There are no soft options. Every one of us must make the personal decision to correct and uphold the Covenant of God and accept Christ as our Passover by the new symbols he introduced to his disciples.

No baptised member of the Church is excluded or absolved. In this, we will all be tested as to whom we really place our allegiance and loyalty to - either to man or Almighty God.

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To better understand the correct timing and observance of the Passover according to God's true biblical calendar, please read *'*[*God's Biblical Calendar - Understanding How to Determine God's Day, Months, and the First Day of the Year.*](https://editor.wix.com/html/editor/web/renderer/render/document/87573a6c-7825-47b5-97b8-654bf454de25/determining-the-biblical-new-moon)

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