

Christ our Passover

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Commentary on Passover: I Cor. ch. 5 & 11

The Scriptures teach that “The Lord’s Supper” is not Sunday’s bread and wine “Communion/Eucharist”. It is Saxon Israel’s full Passover dinner memorial.

*“Purge out therefore the old leaven, that ye may be a new lump,
as ye are unleavened. For even Christ our Passover is sacrificed for us.”
First Corinthians 5:7*

By Kenneth W. Lent -- March 22, 2013

“--- For even Christ our Passover is sacrificed for us.” (I Corinthians 5:7 plus chapter review)

This one half of a verse has long been quoted to support the doctrine which professes that the New Testament has done away with Saxon Israel’s memorial feast day celebration of Passover. Historically however, the theologians who gave birth to this viewpoint were those of the denominational churches who didn’t know (and still don’t) that white Christians are the literal Israelites in the first place. And upon that false supposition these same teachers advise against keeping any of the Israel feast days at all. The mistaken reasoning goes something like this: *“Passover and the other feast days were part of the animal sacrifices for Israel before Christ came, so these were fulfilled by Christ. Since Christ came we should not prepare a lamb dinner at Passover – because Christ is now our Passover.”*

This confusion results by not distinguishing the old altar sacrifices from the memorial feast days themselves. The memorial feast days were instituted as national and racial heritage days – symbolic memorials, not sacrifices. (Ex.12:14; Lev.23:4,24) A “day” itself can’t be a sacrifice. It is a period of time. Yes, there were sacrifices performed on those days, but those sacrifices symbolized Christ who was yet to come. After Christ arrived the sacrifice rites were eliminated from those days’ celebrations but the feast days themselves remain valid. The same is true of the Sabbath. There were animal sacrifices on the Sabbath Days as well (I Chron.23:31;

Num. 28:9,10), but we don't disobey the 4th commandment by eliminating the Sabbath Day after Christ has died on the cross. The sacrifices performed on the Sabbath were done away with, not the Sabbath Day itself, one of the primary Ten Commandments. Likewise, the Feast Days are still in effect, minus using the animal blood sprinkling, or any use of the altar ceremonial blood for that matter. Christ has come, and His blood has fulfilled the old symbolism of the altar sacrifices which foreshadowed His arrival.

Supposing that we do away with Passover based on I Cor.5:7. Without proper consideration (I Tim.2:15) we may not slow down enough to realize what this theory is actually saying. Such a deduction makes the Passover controversy a matter of contention between New Testament people versus Old Testament people which, of course, it is not. This hasty viewpoint is actually claiming that *"we have Christ as our Passover now, so we don't do as the Old Testament people did any more."* The implication is clear -- *"They (the Old Testament believers) didn't have Christ as their Passover, they just had a dead lamb animal, but we have Christ as our Passover."* This is an indicting statement and careless. Do we dare say that Moses, David, Hezekiah, or Zechariah didn't have Christ as their Passover? Not true. They most certainly did. So did all the Old Testament believers, brethren of our kindred faith. This is why incorrect doctrine can subtly lead a person off the straight and narrow path and into the spiritual pit.

The Scriptures teach that the Old Testament faithful believers were looking forward to the Cross of the Lamb of God and we of today are looking backward to that same Cross. Christ was the Passover of our ancient Israelite ancestors, just as Christ is our Passover today. The prophet Isaiah foretold of the *"smitten Lamb"* and of His (Christ's) then coming crucifixion some 700 years before it happened, *"He hath poured out His soul unto death, and He was numbered with the transgressors"* (Isa.53:3-12). And with great zeal Philip witnessed of Christ's sacrifice in the New Testament by quoting those very words of Isaiah (Acts 8:32 - 35). The Old Testament prophet Isaiah was not without Christ just because he ate of the lamb Passover meal according to divine command. None of the Old Testament believers were without Christ as their Passover, the **Redeemer** of Israel.

Even going way back to Job we see that he had heard of the true Gospel and believed in the saving power of the Redeemer and resurrection in Christ, the Lamb. *"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the Earth, And though after my skin worms destroy this*

body, yet in my flesh shall I see God.” (Job 19:25,26). And of whom was Job speaking? Jesus, of course, who is “*the Lamb slain before the foundation of the world*” (Rev.13:8) being eternally fore appointed to be the propitiation for sin, redeeming His people back to God by His shed blood. Concerning our common family faith of both the Old and New Testament believers (Eph.1:4; 4:8) Paul writes, *in whom (Jesus) we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.*” (Eph.1:7) While King David, who kept the Passover meal, said this, “*Let the words of my mouth, and the meditation of my heart be acceptable in thy sight O Yahweh, my strength and my Redeemer.*” (Psalm 19:14) “*And thou shalt know that I Yahweh am thy Saviour and thy Redeemer, the mighty One of Jacob.*”(Isa.60:16). No brothers and sisters – the Old Testament faithful ones were not without Christ, the Redeemer, the Lamb, just because they were looking forward to the Cross. The Passover memorial lamb meal could never cancel that faith for our brothers of that era just as it does not cancel our faith today. The Passover is our heritage. It says “We are Israel. It was our ancestors who were in bondage in Egypt, and it is the Lamb of God who gave us our liberty as a nation and the redemption of our sins unto resurrection.”

When Paul said in I Cor. 5:7 that “*Christ our Passover is sacrificed for us*”, it was not a statement of Old Testament versus New Testament believers. It was a statement of the true Israelite Passover (Christ centered) versus the Christ-less Jewish Passover in which the Lamb of God (the Messiah) was never sacrificed for them. Paul teaches that we have the true Passover because we have Christ, and **our** people always have. Why? Because we Saxon Christians are the Israelites. Notice that Paul did not say “*Christ the Passover is sacrificed for all people.*” Paul had consistently made his references to Christ a racial one in that Christ came “*for us*”, “*(Paul’s) kinsman--Israel--who concerning the flesh Christ came.*” (Rom.9:3-5) The so called “Jews”, who are actually the Cainite/Edomites, hold a fake Passover based on the Tradition of the Elders’ religion and it is without the Lamb – without Christ. This was later known as the Babylonian Talmudic interpretation of Passover. Paul’s declaration of truth has absolutely nothing to do with forsaking our racial heritage memorial of preparing a lamb memorial dinner on that day “*throughout your generations*” as God commands us to do. (Ex.12:14) Only the ritual use of any actual blood has been set aside. (Heb. Ch. 10) But we today are still of the “*generations*” of Israel.

The apostle Paul teaches us in I Cor. 5:7 that Passover must be Christ centered, not Christ-less Talmudic centered, as in the religion from which He came out upon conversion as a Christian. Paul said that although he had cast away the ungodly sect of the unbelieving Pharisees (Jews), that he was still a keen “*expert in **all customs and questions which are among the Jews***” (Acts 26:3-5) One of the major Judaic customs was that of their so called Passover. Paul well knew the details. Namely, there is no Lamb of God in that cursed religion, for Paul correctly declared “*Christ **our** Passover is sacrificed **for us.***” --- not for them, the Edomite Jews nor for any heathen race of the world system.

For Paul’s constant warning against the false doctrine of the Jews while witnessing for the true Lamb of God, Paul tells us this, “*Of the Jews five times received I forty stripes save one.*” (II Cor.11:24) “*And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.*” (Acts 23:12)

Thus, today’s clergy have assumed that Paul was doing away with the Passover memorial. He wasn’t. In the very next verse Paul tells us to “***keep the feast (Passover)---** with the unleavened bread of sincerity and truth.*” (I Cor. 5:8) Yes, we are to be even more diligent and holy in keeping this feast, not less, and God forbid, not to drop it from our lives altogether.

In verses 4 – 13 Paul goes on to explain that the “*old leaven*” which we are to purge out is *wicked people and their untoward habits* (v.5, 13) that can destroy a congregation. The mention here is about sexual immorality of one who was “intimate” with his father’s wife.(v.1) We are not sure if this was also his own mother or another wife of the father’s but was probably a violation of Lev.18:7 (the mother) and grossly perverse. Again, this says nothing about doing away with the unleavened bread at the Passover table setting as some insist. Paul was being allegorical in comparing people to breads. It is *these people and their uncleanness*, Paul says, that must be purged out (v.7 & see v.13) from the Passover, not that the Passover Israelite national memorial feast itself is to be purged from our lives. “*Purge out the old leaven (v.7) – with such an one no not to eat (v. 11) - put away from among yourselves that wicked person (v.13)*” The “old leaven” is “wicked people” who won’t repent anew to Christ. Paul never gives an order to stop having unleavened bread and lamb at Passover because Christ Himself never

gave any such command. It would have been easy for Paul to do so, but he never as much even hints at it. Here in I Cor. 5 Paul was telling us to not allow wicked people and their actions (leaven) to defile the Passover assembly. A careful reading of the whole chapter bears this out.

By retaining the Israel Passover meal while partaking of the “bread and wine” (just exactly as Jesus did at that dinner) we are witnessing to the truth that Christ came only to the race of those who were freed from Egyptian slavery in the days of Moses. It is this idea that the modern universalist clergy despise. They want the “bread and wine” New Testament service to be for all people on the planet, and the first step necessary to insure this doctrine is to separate the Israelite Passover from the bread/wine commemoration. The racial exclusiveness of Passover does not fit into their plans to communalize the world. Christ said, *“I am not sent but to the lost sheep of the House of Israel.”* (Mat.15:24) Christ gave the “bread and wine” redemption memorial to those Saxon Israelites who sat down at the Passover table. God Himself tells us that His work of redemption is joined to Israel’s national heritage:

“And what one nation in the Earth is like thy people Israel whom God went to redeem to be His own people-- whom thou hast redeemed out of Egypt?” (I Chron. 17:21)

“Who (Christ) gave of Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.” (Titus 2:14)

“-- And Yahweh hath chosen thee (Israel) to be a peculiar people unto Himself, above all nations that are upon the Earth.” (Deut.14:2)

“For I am Yahweh thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee.” (Isa. 43:3)

Our kinsman redemption out of Egypt which in time led to our kinsman redemption by Christ are both joined together in a story of our national family heritage. These two events are exclusively bound together for one racial family of people. *“What therefore God hath joined together, let no man put asunder.”* (Mark 10:9) To separate the Saxon (Isaac’s sons) bread/wine remembrance from the Saxon Israel Passover dinner is a religious ploy of the world system intended to lead to universalism, and to

do so is a defilement of both commemorations. Denominational Christians who happen to be sincere yet have partaken of the bread and wine service apart from the Saxon Israel Passover table need to repent of partaking in the globalist tendency of this doctrine immediately and return to the testimony of their racial kinsman redemption as directed in the Scriptures. Just because the vast majority of clergy have led the vast majority of sleeping Christians into holding only a bread and wine “Lord’s Supper” is no excuse to follow them. *“Thou shalt not follow a multitude to do evil.”* (Ex.23:2) This divine law was given by Moses to our ancestors as a warning that peer pressure by “many mouths” can upend a person’s faith. Below is where Christians are led by those who would separate Saxon Israel’s Passover from the bread and wine memorial given to us by our King. None of God’s laws for the nation are to be found in such a service, not even His laws forbidding sodomy. You are welcomed regardless of any political affiliation whatsoever.

A standard Presbyterian Church world message about the Communion Table of NT bread and wine:

“World Communion: Eat this Bread, Drink this Cup”

Noe Valley Ministry Presbyterian Church, San Fran. Ca., October 5, 2008 (Sunday)

Text: Matthew 26:26-30

“Protestants and Catholics in Northern Ireland, divided by decades of hatred, will both be at the Communion Table today. Christian Iranians and Christian Palestinians and Christian Iraqis and Christians in Israel are taking communion at the same time. People of different races -- black, white, red, yellow, brown -- so often suspicious of each other, today will be sharing bread and wine. The wealthy CEO, retired and living in a mansion overlooking the bay, and the welfare mother living in subsidized housing who would ordinarily never have occasion to eat together, will equally be guests at the Lord's Table. For this one moment at least, denominations and political affiliations don't matter. For this one moment we are no longer divided by age, sex, race, social status, or sexual orientation. For this one moment, longstanding arguments might be forgotten and longstanding grudges forgiven, for we are all the guests of Jesus at his Supper.”

Moses and the Israelites knew the doctrine of Christ, the promise to come. In fact, the doctrine of Christ was known by God’s children as far back as Eden when God made coats of skins to cover Adam and Eve. (Gen.3:21) This act required the slaying of an animal, a blood shedding, which is the first prophecy of Christ coming to die for our sins and “cover us” with His blood as our sacrificial lamb. Moses knew of Christ and esteemed the pre-incarnate Christ, the living God to whom Moses had to answer as seeing YHVH:

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the

reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward – for he endured as seeing Him who is invisible.” (Hebrews 11:24-27) This account in the New Testament was likewise written by Paul, and it was Moses who instituted the first lamb Passover for Israel. Moses feared Christ – he was a Christian at heart way back then, before the arrival of Christ. Christ was Moses’ Passover, and even while holding the lamb dinner Moses had the doctrine of Christ. Contrary to this, what does the Bible say about the “Jews”, Christ-less Edomite Judeans, who also hold a “Passover”?

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.” (I John 2:22)

“Who (the jews) both killed the Master Jesus, and their own prophets, and have persecuted us, and they please not God, and are contrary to all men.” (I Thess. 2:15)

“After these things Jesus walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him.” (John 7:1)

Furthermore, let’s keep in mind that there were two Passovers happening in Judea at the time of Christ’s crucifixion. One was the true solar Israelite Passover which Christ ate with His disciples (Luke 22:7 – 23), and the other was the lunar Jewish Passover in which Jesus was murdered by the corrupt Temple Priests (John 13:1). If Christ did not eat the true Passover with His disciples He would have transgressed the Law and sinned (I John 3:4) making Him imperfect and unfit to go to the Cross as our Redeemer. But Christ did no sin (I Jn.3:5) and we can be sure that He kept the true Passover with His disciples. Search as we may, we will find no verse that says that the Lamb of God would die at the hour of the slaughter of the lambs on Israel’s true Passover (which Christ attended). Jesus was left isolated by His brethren and by The Father (for an instant) to enter into enemy territory and be murdered by the Jews on their Passover. There could be no more horrible and frightening death than to die alone in this manner for our sins, but our Kinsman Redeemer did exactly that. Christ still died within the solar Passover 24 hour period as the hours overlapped into the time when the Jews fake Passover started that year. This was obviously by divine allowance. But He did not die on our Passover’s lamb hour for Saxon Israel and no Scripture prophesied that He would. For a short moment our Savior stepped

out of any and all divine protection given to Israel so that the devilish murder could be accomplished in the household of wickedness.

These two Passovers (one true the other a lie) can vary from between one day apart to three weeks apart on any given year. At the time of Christ's crucifixion they were only one day apart. These two Passovers are the antithesis of each other unto this day and can occur varying days from another. This year, for instance, the Jewish Talmudic counterfeit Passover is on March 26, 2013, while the Saxon Israelite Passover is on April 2nd. The Israelite solar Passover will always be on April 2nd which specifically is day # 14 of the Israel solar calendar 1st month. (Lev.23:5) This is a fixed stable time and will not change from year to year. The Jewish lunar Passover is never on the same day each year, changing up to three weeks apart yearly, and is not a fixed stable annual feast day, thus it is non-scriptural. It is also without Christ the Lamb, a fact which Paul well knew in that he said that he was an expert in the Jewish customs of their sect.(Acts 26:3-5). Namely, we have Christ, "they" don't have Christ. The admonition by Paul is to not be fooled by a Christ-less Passover, "*Not giving heed to Jewish fables, and commandments of men, that turn from the truth – they profess that they know God but in works deny Him*" (Paul writing to Titus 1:14, 16)

Additionally, we hear of a teaching that says since Christ chronologically gave us the "bread and wine" service (by which to remember Him) long *after* the law of the Passover was given, that now the "bread and wine" of the Last Supper supercedes and replaces the Passover lamb and bitter herb meal. But the "bread and wine" service at Christ's last Passover was not a new symbolism introduced for the first time at the Last Supper. It was actually the Passover lamb memorial that was introduced *after* the first usage of a "bread and wine" ceremony which we read about in Genesis 14:18-20 when Melchizedek the King of Salem brought forth bread and wine to Abram (Abraham) [which event was symbolically Christ centered; no space to digress here]. Thus the national Passover chronologically came later in Exodus 12 after the bread and wine symbol appeared in the Bible. No matter here though, as this line of thinking is not germane to the discussion anyway. Neither the bread/wine nor the Passover meal cancel each other out, nor would there be a reason to think that they would. Rather, they compliment each other. Here's why:

With Christ bringing the New Testament bread and wine to the Passover Table He was saying that He had come as a Melchizedek Priest to

Abraham's children, Saxon Israel – the children of the true Passover. Christ was specifically identifying the rightful covenant family line by purposely introducing His bread and wine at Passover, since Christ is a priest after the order of Melchizedek (Heb. 7:21). The Edomite Jews who sought to kill Jesus claimed that they were the rightful heirs to God's covenant: "*They (the Jews) answered and said unto Him, Abraham is our father. Jesus saith unto them If ye were Abraham's children ye would do the works of Abraham – but now ye seek to kill me – this did not Abraham.*" (John 8:39,40)

It is Abraham's children who do the works of Abraham, in this case, partaking of the Melchizedek bread and wine – Christ's symbolic body and blood (Luke 22:19,20). The Edomite Jews do not do this work of Abraham's family, and as Christ went on to tell them in John 8 "*He that is of God heareth God's words, ye (Jews) therefore hear them not because ye are not of God.*(Jn.8:47) The bread and wine service at Passover does not nullify the memorial meal, but rather identifies Abraham's descendants at the meal; namely, pointing to the ones who "*do the works of Abraham*" and readily join in the Melchizedek service – Abraham's children of true Israel.

There is also no contradiction between the symbolism of the priesthood of Melchizedek (bread and wine) and that of the Passover (the lamb dinner). Some believe that since the priesthood has changed, now the Passover meal is made void. First let's state that, yes, the priesthood changed to having Christ as our High Priest who never dies (as the OT men priests did).

"For the priesthood being changed, there is made of necessity a change also of the law --- And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest – by so much was Jesus made a surety of a better testament." (Heb.7:12, 15, 22)

However, secondly, let's note that the ongoing national memorial of Passover was carefully **not** instituted by God as a duty of the Old Testament priesthood. The duty of the slaying of the Passover lambs was initially and exclusively given to the assembly of all the common households of national Israel, and not to the Levite priests nor to the subsequent Tabernacle Aaronic priests. "*in the tenth day of this month they shall take to them every man a lamb according to the house of their fathers --- the whole assembly of the congregation shall kill it (the lamb) in the (14th day) evening."* (Ex.12:6) This was at their private homes, not pertaining to any priesthood altar ceremony.

Only much later did the priests slay the lambs at the Temple too as they themselves were men of their own families as the nation grew in population. The duty of the family men of Israel to honor the lamb dinner gathering was never abrogated with respect to the old priesthood, simply because it was not the priests' duty to begin with. It was a national heritage duty, the duty of the citizens. Therefore scripturally, a change of a New Testament Melchizedek priesthood on the part of Christ was never meant to affect the national family heritage of our Passover which states that we are the Israelites and that the Lamb has come to us.

Yahweh has instituted the Passover to be a one day memorial (Ex.12:14) as far as the nation goes, and thus the 5 day preparation of keeping a lamb for the use of its blood over the door lintel is not necessary. That was for the protection of the first born at the unique event in Egypt (v.23,29), and at that time it had to be specific. People become frantic these days trying to figure out *all* the miniscule specifics of that first Passover so they can duplicate it exactly. That simply is not reasonable and our God is a reasonable understanding Creator and Redeemer. (Isa. 1:18; Ps.86:15) Nor is such needless worrying ever to be part of such a blessed memorial. In fact, in the days of faithful King Hezekiah many of the people "*ate the lamb Passover other than it was written*", Hezekiah prayed to Yahweh about it and said, "*The Good Master pardon everyone that prepareth his heart to seek God, Yahweh God of his fathers -- and Yahweh hearkened unto Hezekiah -- and the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness.*" ("in addition to the Passover, that is" -- II Chron.30:17-22)

Duplication of every single minute aspect of the first Passover elements is not possible to know unless one was there. We can grasp the overall feast generalities, but it's what is in the heart that really matters to God. (I Chron.29:17; Ps. 51:17; Mat.5:8; Jn.14:1) The Scriptures tell us that honoring the Passover is important. But arguing over the size of a lamb, the portion servings, how fast to eat it, whether the lamb is locally raised, how much and what type of unleavened bread to have, what constitutes bitter herbs, what shade of red the wine is to be, etc., etc, is all missing the big picture -- that is, if we are Saxon Israel then we celebrate together Yahweh's feast days with a contrite repentant heart. That is what God asks of us to please Him and to fellowship in unity with the brethren.

Another matter we should look into is whether “The Lord’s Supper” is only a small amount of bread and wine as today’s churches tell us. The standard denominational church teaching has been to conclude that the original Passover lamb dinner was a large meal, but that has been replaced with a small ceremony of taking only a bit of a piece of bread and some wine. Protestants usually refer to this as “taking communion” while Catholics call it “the Eucharist”. This idea comes from splicing together only two verses without reading the rest of the chapter from Paul’s writings here. These verses are:

“When ye come together therefore into one place this is not to eat the Lord’s supper”(I Cor. 11:20) “What? Have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not. (I Cor. 11:22)

From this we are told that Paul taught that the Lord’s supper is not a large full dinner gathering so he wanted any large meals to be eaten at home, therefore the Lord’s Supper, it is surmised, must be only some bread and wine taken when the believers come together at church. But this isn’t what Paul means at all if we read the entire verses of 18 – 34.

Let’s see what Paul’s conclusion is of his guidance on this issue, then we’ll go back and start at the beginning of his discourse. Paul tells us in verse 33, *“Wherefore (i.e. “in conclusion”), my brethren, when ye come together to eat, tarry (wait) for one another.”* “Wait” is the Greek word “ek-dekh-om-ahee” (Strong’s #1551) meaning “to await”. This word is used in James 5:7 of “patient waiting” as a farmer waits long for crops to arrive; and also in Acts 17:16 where Paul “waited” for Silas and Timotheus at Athens. That was the key point of the message. Something was going on within this assembly that caused Paul to tell them that he wanted them to wait for each other before eating. We shall come back to this in a moment. Ok – so what have we here?

Is the term “Lord’s Supper” really just the isolated taking of the small amount of bread with wine? Not according to the Greek words chosen by Paul as he wrote this in the original 1st century Greek language. The word for “supper” in I Cor.11:20 is the Greek word “dipe-non” seen at Strong’s Greek Dictionary reference #1173. It means *“dinner, the chief meal, usually in the evening, feast, supper.”* “Dipe-non” is used 14 times in the New

Testament and in every instance it means a feast, a large dinner, and never just a morsel of bread and small drink. Notice Mark 6:21 referring to Herod's supper; Luke 14:12-24 of the Great Supper; and also the supper with Lazarus, Mary, and Martha in John 12:2. All of these are "dipe-non" a grand meal, not a small symbolic substitute of a feast. In Revelation 19 we see the Marriage Supper (dipe-non) of the Lamb where a great destruction comes upon mighty men, captains, horses, and kings of the Earth by the fowls of heaven that feed upon their flesh to the full, with no minor picking intended. The wicked are destroyed and "*all the fowls were filled with their flesh*" (v.21)

There is no doubt, then, according to the authors of the New Testament – "dipenon/supper" means a very substantial entire dinner. There is no Scriptural basis for calling "The Lord's Supper" anything but a great feast, one of Yahweh's Great Feasts, Passover. At the Lord's Supper (Yahweh's Supper/Dipe-non) Jesus took a piece of bread and a cup of wine from the Passover dinner table, and proceeded to explain the symbolic significance of what would soon happen to Him, that is His crucifixion. "*this do in remembrance of me*" (Lk.22:19). Melchizedek, the Master of the first "bread and wine" presentation (Gen.18:14-20) had now come to Abraham's descendants, the family of racial Israel which also came out of Egypt, and who were commanded to keep the Passover supper (feast) as a national heritage memorial! Indeed, "*For even Christ **our** Passover is sacrificed for us*", the family of Saxon Israel attending "Yahweh's Dipe-non", the Great Feast called the "Lord's Supper" in the New Testament era well after the ascension of Jesus to the Father.

Since Paul had said that his real concern was that the believers should tarry (or wait) for each other (v.33) upon gathering, *and* we know that Paul was racially aware of Israel's exclusive right to the blood covenant with Jesus the Christ, we can now understand this chapter where the institutional churches have not been able to.

"When ye come together therefore into one place this is not to eat the Lord's supper"(I Cor. 11:20) *"For in eating everyone taketh before other his own supper: and one is hungry, and another is drunken"*(v.21) *"What? Have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not. (22)*

The problem wasn't that they were coming together to eat a dinner. The problem was the haphazard and disrespectful way in which they were eating the meals when gathering. Paul said that the way their improper gathering for meals was taking place, *that* would never do when gathering for the Lord's Supper, Passover. (v. 20) "*For*" nobody had any patience at all. One was coming hungry and wanting to start right away without the brethren, while one was imbibing too much while the "late comers" weren't arriving yet. (v.21) There were some who were bringing an early dinner long "before-hand, in advance" (Greek : prol-am-bano Str.#4301) and eating an earlier meal too than the Supper, making an excessive exhibition in front of those who were poor and could not do this. (v.21,22) Paul told them to not be doing this sort of thing (bringing another meal long beforehand that day) and they should be eating that at home. (v.22) If a person was so impatiently hungry that they needed to bring another meal "beforehand" they should just eat at home if they could not wait for the late evening Supper/Passover.(v.34)

If anybody has ever tried to organize an event at a coordinated time, and a lot of "busybodies" wanted to each call the shots and each was insistent on their own personal ways – you can see what Paul had to deal with in this Corinthian assembly. It was totally out of hand, and Paul needed to set it straight.

The way these folks were all arriving at different times, some bringing other meals, some sitting around and drinking for a while, some not eating, and with the many other divisive errors in opinions (v.18,19) – well, Paul said (paraphrased) "no way can you gather for the Passover (Lord's Supper/dipenon/feast) in this manner" i.e -"*When ye come together therefore into one place (the way you are doing) this is not (possible) to eat the Lord's supper*"(I Cor. 11:20) Those who have a KJV with a center column foot note, please see that it reads "*it is not possible*" for the words "this is not" in the verse.

Paul was making it clear that the way in which they were gathering for the dinner made it impossible to conduct the Holy Day in the correct manner. He added at the end, " – *and the rest will I set in order when I come.*" (v.34)

In summation, when Paul the apostle said in I Cor. 5:7 that "*Christ our Passover is sacrificed for us*", the context in which he used the words "*for us*" in view of the entire epistle writings, means "*for we of Saxon Israel*", not chronologically "*for New Testament believers*" **if** we take it to mean "*as*

opposed to the Old Testament believers” and by that misinterpretation relegate the Passover to some forgotten past. Paul was not doing away with the Passover feast. On the contrary, Paul was giving double witness to the truth declared by Jesus Christ Himself when our Savior said *“I am not sent but unto the lost sheep of the House of Israel”*. (Mat. 15:24). The prophet Isaiah spoke in the same manner as Paul in using the words “our” and “us” concerning our relationship with God. *“Yahweh is our judge, Yahweh is our lawgiver, Yahweh is our King; He will save us.”*(Isa.33:22) God isn’t everybody’s King. He is our King. The Messiah isn’t everybody’s Passover. He is our Passover. There should be no problem understanding this when we know who the Israelites are. The “Lord’s Supper” is a full feast (“dipe-non” in Greek), and Paul wanted the assembly to meet on time and wait for each other in a proper manner with patience before beginning their feast celebration.

Understanding just a few of the Greek words used by Paul makes his message perfectly transparent. Paul’s statements of I Corinthians 5:7 and 11:20 have been misunderstood by the institutional church clergy. The entire shortcoming of the churches concerning their Passover doctrine, and many doctrines, is that they remain blind to the revelation that we Saxon Christians are the racial family of the Old Testament Israelites. That truth changes everything.