

**Passover: Beginning,  
Institutionalization, Fulfillment in  
Christ, and Continuation through  
Communion**

By

Bill Burks

Master's Thesis

Missionary Baptist Seminary

01 March 2001

## Table of Contents

Thesis sentence: The Passover began with the deliverance of the “People of God” from Egypt. It was institutionalized through the giving of the Law and through case law given throughout the Old Testament. It was fulfilled by the deliverance of the “People of God” through the life and actions of Christ. It continued through Communion and its elements

<a href="#"><u>Introduction</u></a> .....	1
<a href="#"><u>Definition of the word “Passover”</u></a> .....	3
<a href="#"><u>The background of the first Passover</u></a> .....	4
<a href="#"><u>The last plague of the deliverance from Egypt (Exodus 12)</u></a> .....	9
<a href="#"><u>The first Passover commanded</u></a> .....	9
<a href="#"><u>The location of the First Passover</u></a> .....	10
<a href="#"><u>The details of the first Passover command</u></a> .....	10
<a href="#"><u>The First Passover preparation regulations dealing with time</u></a> .....	10
<a href="#"><u>Details the regulations dealing with the preparation of the Passover</u></a> .....	12
<a href="#"><u>Type of sacrifice required</u></a> .....	13
<a href="#"><u>Participants required for the Passover</u></a> .....	14
<a href="#"><u>The number of lambs per family unit</u></a> .....	15
<a href="#"><u>Detailed commands related to the day of the Passover</u></a> .....	15
<a href="#"><u>The killing of the lamb</u></a> .....	16
<a href="#"><u>Details concerning the sacrifice</u></a> .....	16
<a href="#"><u>Details concerning food preparation</u></a> .....	17
<a href="#"><u>Instructions concerning the eating of the lamb</u></a> .....	19
<a href="#"><u>The Passover established as a sign for Israel</u></a> .....	22
<a href="#"><u>Passover a memorial for Israel forever</u></a> .....	22

<a href="#"><u>The commands given to Moses and Aaron are repeated to the elders</u></a> .....	24
<a href="#"><u>Results of the actions of God during the night of the First Passover</u></a> .....	26
<a href="#"><u>The instructions given in Exodus 12 for the passovers to come in the land</u></a> .....	26
<a href="#"><u>Unique nature of the Passover in Exodus 12</u></a> .....	27
<a href="#"><u>The institutionalization of the Passover</u></a> .....	28
<a href="#"><u>The Passover as part of the festival laws (Leviticus 23, Numbers 28, Deuteronomy 16)</u></a> ..	28
<a href="#"><u>Leviticus 23</u></a> .....	28
<a href="#"><u>Numbers 28:16</u></a> .....	29
<a href="#"><u>Deuteronomy 16</u></a> .....	30
<a href="#"><u>Passover in the wilderness and upon entering the land</u></a> .....	36
<a href="#"><u>Second Passover (Numbers 9)</u></a> .....	36
<a href="#"><u>Second Generation (Joshua 5)</u></a> .....	39
<a href="#"><u>Passover under the kings of Israel</u></a> .....	40
<a href="#"><u>The Passover during the time by Hezekiah</u></a> .....	40
<a href="#"><u>The Passover during the time of Josiah</u></a> .....	42
<a href="#"><u>Passover during the time of the reforms by Ezra</u></a> .....	44
<a href="#"><u>Passover at the time of the first Advent</u></a> .....	45
<a href="#"><u>The fulfillment of the Passover</u></a> .....	47
<a href="#"><u>The “Lamb of God” (Declaration of John the Baptist)</u></a> .....	47
<a href="#"><u>The Gospel Accounts</u></a> .....	47
<a href="#"><u>The Day Arrives</u></a> .....	47
<a href="#"><u>The Preparations by Peter and John</u></a> .....	48
<a href="#"><u>The Passover meal</u></a> .....	51
<a href="#"><u>The cup</u></a> .....	53

<a href="#"><u>The bread</u></a> .....	57
<a href="#"><u>The betrayer</u></a> .....	58
<a href="#"><u>The passion of Jesus</u></a> .....	63
<a href="#"><u>Christ the Passover (I Corinthians 5)</u></a> .....	63
<a href="#"><u>Continuation of the Passover through the Communion</u></a> .....	69
<a href="#"><u>The I Corinthians 10 and 11 Passages</u></a> .....	69
<a href="#"><u>I Corinthians 10: 16, 17, and 21:</u></a> .....	69
<a href="#"><u>I Corinthians 11:20-34</u></a> .....	72
<a href="#"><u>The Quartodeciman Controversy</u></a> .....	73
<a href="#"><u>Conclusion</u></a> .....	75

## Introduction

The Passover began during the exodus of the Hebrews from the bondage they had suffered under the Pharaohs. The meaning of the Passover as a festival, as a meal, and as a sacrifice was the deliverance by God of the people of Israel. After the first Passover, the day, the sacrifice of a lamb, and other elements of the meal on that night were maintained in a yearly service on the fourteenth (14) day of the first (1<sup>st</sup>) month called Nisan (also called Abib).

The Passover ritual changed once the people left the land of Egypt. The changes were related to the institution of the priesthood in the wilderness. Before this time, there was no priesthood and therefore the sacrifice of the Passover was done by the heads of each household.

Other situations which developed in the wilderness required changes. During the period covered by the book of Numbers, for example, some people were unable to observe the day because of defilement issues. The Passover was of such importance that even defilement was not allowed to prevent the observance of it. An allowance was made for those who through defilement or inability to travel could not observe the day on the fourteenth (14<sup>th</sup>) day of the first (1<sup>st</sup>) month.

Moreover, during this time, the priesthood of Aaron was established and the Levites were consecrated. The establishment of the sacrificial system required differences in the way the Passover was kept from the way it was kept in Egypt.

One other key factor took place with the crossing of the Jordan into the land by the Israelites. Almost immediately after the first Passover was completed God, instructed Israel on how they were to keep the Passover when the place He set aside was established in the land. Once the people entered the land, and Jerusalem and the temple were in place, the Passover and the following feast of unleavened bread became merged together because the

requirement of the first day of Unleavened Bread festival required attendance in Jerusalem.

This connecting of the two (2) festivals continued through the reforms of Ezra after the return from captivity.

Between the testaments of Scripture, the priesthood, the scribes, and other religious sects of Judaism developed into religious-political parties. These parties had some disagreement in regards to the Passover which may have developed into two days of celebration of the Passover itself during the time of Christ.

Christ and His disciples kept the Passover during His lifetime. The focus of the Passover meal and the events which followed on the fourteenth (14<sup>th</sup>) of Nisan during the last night of the earthly life of Jesus were the focus of the Gospels. The real Passover sacrifice was revealed. All of those sacrifices throughout the ages found reality in Jesus Christ. Paul, the apostle, said at one point: "...Christ our passover is sacrificed for us" (I Corinthians 5:7 KJV).

During the Passover meal, Christ took two of the elements of that meal and gave them new and special significance. They now represented His body and His blood. This has become known as "the Lord's supper" or "communion."

After the death of the apostles, some followers of John and Philip continued the practice of observing the fourteenth (14<sup>th</sup>) day of Nisan. They no longer looked back to the redemption of the Passover of Exodus twelve (12), but now did it in remembrance of the passion of Christ.

This paper will look at the key passages in the development of the Passover from when it began to when it was fulfilled, and will look at the continuation by some of the followers of Christ in the observance of the communion on the fourteenth (14<sup>th</sup>) of Nisan.

### Definition of the word “Passover”

Edersheim said the following in his work The Temple: Its Ministry and Services concerning the name of the festival: “The name of the Passover, in Hebrew *Pesach*, and in Aramaean and Greek *Pascha*, is derived from a root which means to ‘step over,’ or to ‘overleap,’ and thus points back to the historical origin of the festival ...” (Edersheim 1995, 164).

While the meaning of the root as expressed by Edersheim may be correct, W. Gunther Plaut and Bernard J. Bamberger in the The Torah: A Modern Commentary were less certain of the meaning of the word. Plaut and Bamberger contended in this commentary on the use of the word “Passover” in verse eleven (11) of chapter twelve (12): “Passover ... is in verse 27 connected with ‘pass over’ – hence the English rendition of the term; but the original meaning of the word is not clear. Apparently, the word was already known to the Israelites, so that verse 27 (referring to the Angel of Death “passing over”) is a word play on a term meaning something else. One explanation is that it meant ‘to protect’ ...; another, that it was a technical term for a type of cultic dance ...” (Plaut & Bamberger 1981, 459). Plaut & Bamberger later in their comments on verse twenty-three (23) of chapter twelve (12) of Exodus presents another possible word play related to the word Passover (פֶּסַח) and the word for door (פֶּתַח) (Plaut & Bamberger 1981, 461).

Whether the word was derived from פֶּסַח (to pass over) as Edersheim contends or whether its basic meaning came from the word meaning “to protect” as Plaut & Bamberger proposed as a possibility, clearly, there was a word play between the verb פֶּסַח and the word for the festival פֶּסַח. God certainly did pass through the land of Egypt on the first Passover, passing by the houses which had the prescribed blood on the doorposts and lintel. In

addition, God certainly did protect the households with the blood on the framework of the entrances.

The meaning of the word Passover (פֶּסַח) was determined more by the usage of it in the context of Scripture than by the lexical definition of it. Passover was "... the sacrifice instituted on account of the immunity of the Israelites, the paschal lamb, the passover described Exod. xii. 27, the sacrifice of sparing (pr. of passing-over) is this to Jehovah, &c; the festival of the Passover, paschal-day, i.e. the fourteenth day of the month of Nisan, Lev. xxiii.5, which was followed by the seven days' festival of unleavened bread: Exod. xii. 11, & c."

(Wilson n.d., 304 )

### **The background of the first Passover**

The book of Exodus began with recounting the story of the Israelites after the death of Joseph. After describing the numerical growth of the people since they had moved to Egypt (Exodus 1:1-7) the story of the need for deliverance was told. In verse eight (8) it said:

וַיָּקֻם מֶלֶךְ-חָדָשׁ עַל-מִצְרַיִם אֲשֶׁר-לֹא-יָדַע אֶת-יֹסֵף ((A) new king arose over

Egypt which knew not Joseph.)

The king did not know Joseph. He responded to the situation of almost boundless growth of the Israelites by trying to control the population through drastic measures. These measures were population reduction through hard labor, and population reduction measures. First, he put them under מַסִּים (taskmasters Exodus 1:11KJV). This word meant: "... body of forced labourers, task-workers, labour-band or gain, also (late) forced service, task work, serfdom ..." (Brown, Driver, and Briggs 1979, 586).

When this did not work the יָעֲנוּ (afflicted Exodus 1:12 KJV). This was a Piel 3<sup>rd</sup> person plural masculine. The Piel stem signified intensification of the action (Waltke &



O'Connor 1990, 396). The root for this word עָנָה, meant: “to bestow labour upon ... to be afflicted, depressed, humbled” (Davidson 1981, 606). The Pharaoh intensely bestowed labor upon the people. He brought them to a depressed and extremely humble state.

This service was with בְּפִרְיָה “rigour” Exodus 1:13, 15 KJV). The Egyptians oppressed them with “harshness” and “severity” (Brown, Driver, and Briggs 1979, 827).

Secondly, Pharaoh set out to destroy the people by population reduction. This took place through an attempt to destroy every male child born to the children of Israel. This took place in Exodus chapter one verses fifteen (15) through twenty-two (22).

As time passed, the Pharaoh died, and a new one took his place. The affliction of the people continued. Eventually, they called to God to relieve their bondage in Exodus 2:23.

First: וַיֹּאנְחוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה (The children of Israel groaned [within themselves] by reason of the work). The word וַיֹּאנְחוּ was an Niphal imperfect third person plural verb with a vav consecutive. The vav gave this word a perfect meaning despite the imperfect form it has. The Niphal according to Waltke and O'Connor: “... is related according to its meaning mostly to the Qal; it was (a) reflexive of the Qal – occasionally (b) in a reciprocal sense – more frequently (c) passive” (Waltke & O'Connor 1990, 379). The word was used in the reflexive sense here. With the use of the מִן in the following phrase, (from the work) the verb gave the sense of “by reason of” (Brown, Driver, and Briggs 1979, 58). Therefore, they “groaned [within themselves] by reason of the work.”

Second: וַיִּצְעֲקוּ וַתַּעַל שׁוֹעֲתָם אֶל־הָאֱלֹהִים מִן־הָעֲבֹדָה (And they cried out and their cry for help by reason of the work for help ascended to God). God heard and took notice of their cries.

The response of God was related in verses twenty-four (24) and twenty-five (25).

Verse twenty-four (24) read:

וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֲבֹרָהָם אֶת־יִצְחָק אֶת־

יַעֲקֹב (God heard their groaning and God remembered His covenant [with] Abraham with

Isaac [and] with Jacob.) The word for “their groaning” was נַאֲקָתָם. It was the feminine

singular form of נַאֲקָה, with a masculine plural pronominal ending. The lexical form of the

word meant: “... *groaning* of oppressed people ...” (Brown, Driver, and Briggs 1979, 611).

God not only heard their groaning but He remembered (וַיִּזְכֹּר) His covenant (בְּרִיתוֹ) He

made with the patriarchs.

Verse twenty-five (25) read:

וַיֵּרָא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל וַיֵּדַע אֱלֹהִים (And God saw the sons of Israel and

God knew). Keil and Delitzsch said concerning verse twenty-five (25): “This seeing and

noticing had regard to the innermost nature of Israel, namely, as the chosen seed of Abraham’

(Baumgarten) God’s notice has all the energy of love and pity. *Lyna* has aptly explained וַיֵּדַע

thus: ‘*ad modum cognoscentis se babuit, ostendendo dilectionem circa eos;*’ and *Luther* has paraphrased it

correctly: ‘He accepted them’” (Keil and Delitzsch 1996, 1:283).

The situation had been outlined. The cry for deliverance had gone forth. God heard

the words, and accepted both the people and their petition. God, earlier in this chapter, had

already prepared deliverance by the birth of Moses. The tension of oppression had been

building and the need for a deliverer had become apparent. The deliverance asked for here in

chapter two (2) found a climatic solution in the Passover account of Exodus twelve (12).

The Passover event was the last plague upon Egypt and the protection of Israel from the plague. Preceding the first Passover, nine other plagues had taken place. These plagues provided the backdrop for the introduction of the Passover. These plagues took place in the following order and after the approximate dates according to Usher as quoted by Adam Clarke:

1) "... the waters turned into blood, took place, ... the 18<sup>th</sup> day of the sixth month [Exodus 7:20]"; 2) "... the plague of FROGS, on the 25<sup>th</sup> day of the sixth month; chap. viii. 16."; 3) "... the plague of LICE, on the 27<sup>th</sup> day of the sixth month; chap. viii. 16; 4) "... grievous SWARMS OF FLIES, on the 29<sup>th</sup> day of the sixth month; chap viii. 24."; 5) "... grievous MURRAIN, on the 2d day of the seventh month; chap. xi. 3."; 6) "... the plague of BOILS and BLAINS, on the 3d day of the seventh month; chap. ix. 10."; 7) "... the grievous HAIL, on the 5h day of the seventh month; chap. x. 12."; 8) "... the plague of Locusts, on the 8<sup>th</sup> day of the seventh month; chap. x. 12.; 9) "... the THICK DARKNESS, on the 10<sup>th</sup> day of Abib (April 30,) now become the first month of the Jewish year; chap. x. 22 ..." (Clarke: n.d., 2:324).

These first nine plagues according to Kaiser:

"... are arranged in three groups of three plagues each. The first plague in each group (viz., nos. 1,4,7) was introduced by a warning delivered to Pharaoh early in the morning as he went out to the Nile (7:15; 8:20; 9:13 [though the last one does not specify the Nile]). The second plague in each group (nos. 2, 5,8) was also introduced by a warning, but it was delivered to Pharaoh at his place (8:1; 9:1; 10:1). The last plague in each group (nos. 3,6,9) commenced without any warning (8:16; 9:8; 10:21)" (Kaiser 1990, 2:348).

Kaiser said the following concerning the three groups of the first nine plagues: “The initial plague in each triplet (nos. 1,4,7) has a purpose clause in which God sets forth for Moses his rationale and aim in bringing the hardships in that set:” (Kaiser 1990, 2:348).

The first set of plagues was introduced in Exodus 7:17 it began:

**כֹּה אָמַר יְהוָה בְּזֹאת תֵּדַע כִּי אֲנִי יְהוָה** (Thus the LORD has said in this you will know that I (am) the LORD). Kaiser noted the person addressed in this passage was the Pharaoh (Kaiser 1990, 2:348). Pharaoh who worshipped many gods was to know God was the LORD.

The second set of plagues was introduced in Exodus 8:22 (8:18 in the Hebrew text). The last phrase in this passage was: **לְמַעַן תֵּדַע כִּי אֲנִי יְהוָה בְּקֶרֶב הָאָרֶץ** (in order that you shall know that I am the LORD (am) in the midst of the land). Again, God spoke to Pharaoh in this passage. The word **בְּקֶרֶב** was a preposition in the construct state meaning “... in the midst of ...” (Owen, John Joseph 1989, 1:270). Pharaoh was to know that God was in the earth.

Introduction to a third set of plagues took place in Exodus 9:14. This verse ended with the phrase:

**בְּעִבּוֹר תֵּדַע אֵין כָּמֹנִי בְּכָל־הָאָרֶץ** (in order that you shall know there is none like me in all the earth). Again, Moses was speaking in this passage to Pharaoh.

While each of these three sets of plagues were shown to Pharaoh so that he would know the reality that God was God and that God was the LORD, the ultimate purpose of these actions was seen in the repeated phrase God spoke to Pharaoh through Moses (Exodus 7:16; 7:26; 9:1; 9:13): **שְׁלַח אֶת־עַמִּי וַיַּעֲבֹדֵנִי** ((Absolutely) Send! my people and they shall

serve me). The verb שָׁלַח was a Piel imperative 2<sup>nd</sup> person. This stem was intensive because of the force of it. God commanded Pharaoh forcefully to – Let His people go.

### **The last plague of the deliverance from Egypt (Exodus 12)**

The first Passover commanded: Exodus chapter twelve (12) verse one (1) began with the Hebrew phrase וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן (And the Lord spoke to Moses and to Aaron). This same formula was used exactly in three (3) other passages in the Old Testament: Leviticus 13:1; Numbers 20:12; and Numbers 20:23. The Leviticus thirteen passage related to the commandments given concerning leprosy. The two (2) passages in Numbers twenty (20) related to commands concerning the anointing of Eleazar and the removal of the holy garments from Aaron.

A similar phrase was used extensively in the Old Testament (Ex. 6:13; Ex. 7:8; Lev. 14:33; Num. 2:1; Num. 4:1; Num 4:17; Num. 14:26; Num. 16:20; and Num 19:1) for the communications of various commandments, statutes and laws. The key difference in the phrase used in Exodus 12:1 and these other passages was the use of וַיִּדְבֹּר instead of וַיֹּאמֶר both words being translated “spake” in the A.V. וַיִּדְבֹּר was a imperfect form of the Piel stem of the word דָּבַר which meant: “..speak ... range in order ...” (Brown, Driver, and Briggs 1979, 180). Whereas וַיֹּאמֶר whose root was אָמַר meant: “... utter, say ...” (Brown, Driver, and Briggs 1979, 55). Wilson said of the difference of these two (2) words:

“... דָּבַר differs from אָמַר in that it may be used absolutely; the later implies the subject of the speech, and words conveying it to follow; the former takes a higher range, and may imply eloquence, promises, declaration of good or evil, commands, kindness of address, pronouncing of sentence, singing to set

music; construed abs. Sometimes emphat. To speak well; often with **אמר** with acc. Of that which one utters ...” (Wilson n.d., 408).

The meaning of both words was similar, the difference being in usage under certain circumstances. The use of **אמר** pointed to the words which follow God uttered these words with the specific topic of the declaration to follow.

The location of the first Passover: The next portion of the first verse dealt with the location of the giving of the command. It said: **בְּאֶרֶץ מִצְרַיִם לֵאמֹר:** (in the land of Egypt saying:). Kaiser said of this phrase: “The instructions for the Passover and the Unleavened Bread feasts were the only regulations given while Israel was still in Egypt. Thus it seems evident from the phrase ‘in Egypt’ (lit., ‘in the land of Egypt’) that the least one can say is that the contents of this chapter were written sometime after the Exodus” (Kaiser 1990, 2:371). Clearly, Kaiser made a valid point, for the practice and the instructions for the observance of this command changed as the situations and conditions of the establishment of the nation of Israel demanded. The focus of the command also changed. That night they experienced the reality of the Passover. In the future, they would be told later to remember this night through the ritual of that first night.

The details of the first Passover command: The commandment to keep the Passover was surrounded in details. The specifics of the command followed in verses two (2) through twelve (12) and again in verses (21) through twenty-four (24).

*The First Passover preparation regulations dealing with time:* The giving of the command began with specific details concerning the date of the ordinance and the specific preparation of the sacrifice. In verse two (2) God dealt with the calendar itself. In verses three (3)

through five (5), He dealt with Israel through Moses and Aaron concerning specific instructions of the preparation of the sacrifice.

In verse two (2), God began His detailed instructions with the phrase:

**הַחֹדֶשׁ הַזֶּה לָכֶם רִאשׁ חֳדָשִׁים רִאשׁוֹן הוּא לָכֶם לְחֹדֶשׁ הַשָּׁנָה :** (This particular

month, (is) for you all the chief of months it (is) (the) beginning for the months of the year).

The details concerning the timing of the command were very specific. Keil and Delitzsch noted concerning this designation of a given month as the first of the year: "... let the numbering of the months, and therefore the year also, begin with it. Consequently the Israelites had hereto had a different beginning to their year, probably only a civil year, commencing with the sowing, and ending with the termination of the harvest (cf. xxiii.16); whereas the Egyptians most likely commenced their year with the overflowing of the Nile at the summer solstice ..." (Keil & Delitzsch 1975, Volume 1, 2:10).

The use of the phrase **הַחֹדֶשׁ הַזֶּה** (the month the this (one)) showed the specific nature of this command. The use of the article with the demonstrative in this construction was common, and followed the rules of the article attached to an adjective (Gesenius 1910, 1910). Therefore, the translation (this month) was valid. However, the use of the demonstrative pointed to the particular month, hence not any month but only "this month." As Kelley said in his grammar: "A demonstrative pronoun is one that indicates something or someone being singled out for attention ..." (Kelley 1992, 52). This specific month, the one in which these words were spoken, was the one under consideration. This specific month was to be the beginning, or chief month (**רִאשׁ**) for Israel.

Having designated the current month as the context of the command, God began to specify the actions, which are to be taken during this month. He also began to specify actions to place on specific days of that month.

He was still addressing Moses and Aaron, when He commanded **דַּבְּרוּ** (Speak!). This was a Piel imperative masculine plural (See the comments of Wilson in his comments on the use of **דַּבְּרוּ** in the proceeding verse). He told them they were to declare His message **לֵאמֹר** **אֶל־כָּל־עֵדֹת יִשְׂרָאֵל** (to all the congregation of Israel saying:) The word for congregation here was: **עֵדֹת** which came from the root **עָדַד** meaning: “... to appoint ...” the specific form was a noun speaking of: “assembly, congregation ...” (Davidson 1963, cccxxix). “This is the first occurrence of **עֵדֹת**... in over one hundred usages in the Bible of what becomes a technical term for the ‘people’ of God gathered together to worship God or to be instructed in spiritual things” (Kaiser 1990, 2:372). The Israelites were to be assembled together for the purpose of hearing what Moses and Aaron had to say to them.

God now began to specify further the time He wanted Israel to do certain things during this month. He said: **בַּעֲשֹׂר לַחֹדֶשׁ הַזֶּה** (On the tenth (day) of this particular month). In the A.V. the word “*day*” was assumed in this passage. The text itself only includes: **בַּעֲשֹׂר** meaning ... in or on the tenth ... The articular construction **לַחֹדֶשׁ הַזֶּה** was used as in the previous verse with the addition of the preposition **לְ** (to, for). Again, the month was specified and this specification was narrowed even further, with the additional designation of the tenth (10th) of the month as the time the actions following were commanded.

*Details the regulations dealing with the preparation of the Passover:* The command on how to prepare for the Passover began in the later part of verse three (3) with the phrase: **שֶׁה לְבִית**



וַיִּקְחוּ לָהֶם אִישׁ־שֶׁה לְבֵית־אָבִתּוֹ (and each man shall take to them a lamb for a house of a father, a lamb for a house.) Several aspects of the command were revealed in this verse and later in verse five (5). These were: 1) the type of sacrifice; 2) the specific participants; 3) the number of sacrifices for a specific family unit.

Type of sacrifice required: Barnes' Notes for this verse spoke to the type of sacrifice required. It said speaking of a lamb: "The Hebrew word is general, meaning either a sheep or goat, male or female, of any age; the age and sex are therefore specially defined in the following verse" (Cook 1998, 11:31). Actually, the directions concerning the sex and age of the lamb were found not in the next verse but in verse five (5). This specificity was found in the phrase: זָכָר בֶּן־שָׁנָה (An uninjured lamb, a male a son of a year).

The lamb, which was set-aside on the tenth day of the month had to be: זָכָר בֶּן־שָׁנָה (a male a son of a year). This phrase was idiomatic in nature. Keil and Delitzsch stated: "... one year old (ἐνιαυτός, LXX). This did not mean 'standing in the first year, viz., from the eighth day of its life to the termination of the first year' (*Rabb. Cler.*, etc.), a rule which applied to other sacrifices only ..." (Keil & Delitzsch 1996, 1: 327). Kaiser agreed with the conclusion of Keil and Delitzsch by saying: "... it must mean a 'yearling' since other expressions were available to cover anything prior to that ..." (Kaiser 1990, 2:372). Not only must it have been a yearling but it also had to be זָכָר (a male) (Brown, Driver, and Briggs 1979, 271).

Verse five (5) also specified the physical condition of the lamb. The lamb was to be uninjured (תָּמִים). Keil and Delitzsch stated concerning this word meant: "... uninjured, without bodily fault, like all the sacrifices ..." (Keil & Delitzsch 1996, 1: 327). The Theological Workbook of the Old Testament said of the use of this word that it: "... delimits Israel's sacrifices, which were to be without blemish, perfect in that respect, so as to be accepted (Lev

22:21-22) as types of Christ, the spotless Lamb of God (I Peter 1:19) (Harris, Archer, & Waltke, 2:973). This lamb had to be without a blemish.

*The participants required for the Passover:* The specific participants who were to take the Passover were to be those of members of each household. Each man (אִישׁ) was to take a lamb לִבְיַת אָבִתּוֹ (for the household of his father). They were specifically to take a lamb for a house (שֵׁה לְבַיִת). God then made this statement conditional when He notes that the size of a household must be of a particular size. He stated: יִמְעוֹט הַבַּיִת מִשֵּׁה (And if the house shall become too few from existence of a lamb). A household could be come to small (יִמְעוֹט) to consume a lamb by themselves. The adjective form of the word מְעוֹט was used here. As an adjective, it meant: "... small of little value ..."

(VanGemeran 1997, 2:1016). According to Barnes' Notes: "Tradition specifies ten as the least number; but the matter was probably left altogether to the discretion of the heads of families" (Cook 1998, 11:31).

If the family was too few in number they were to join together with their nearest neighbor who had a family small enough for one lamb to be consumed by both of them. The passage said: וְלָקַח הוּא וּשְׁכֵנוֹ הַקָּרֵב אֶל-בֵּיתוֹ בְּמִקְסַת נַפְשֹׁתַי אִישׁ לְפִי אָכְלוּ (he shall take for himself and his next dwelling to his house according to (the) number of souls). The phrase בְּמִקְסַת was a form of the verb כָּסַם. The meaning of this word was: "... reckon, apportion ..."

(VanGemeran 1997, 2:682). VanGemeran noted concerning the usage in this form of the word in this passage: "... *miksa*, number or value, is probably not derived directly from the verb *kas* ... In Exod 12:4 the Passover lamb is divided *b<sup>e</sup> miksat n<sup>e</sup>p*ot, 'by the proportion of individuals,' a phrase that the next few words may be intended to explain" (VanGemeran 1997,

2:682). The people were to make an accounting for each the lamb **תֹּכְסוּ עַל־הַשֶּׁה** (You all shall make an accounting on a lamb). The word **תֹּכְסוּ** was the Qal imperfect second person plural form of the root **כָּסַס** mentioned earlier. The sacrifice was so precious it was not to be frivolously wasted.

The number of lambs per family unit: Each household was to have a single lamb. As verse three (3) stated: **שֶׁה לְבַיִת** ((a) lamb for a house). This yearling lamb, however, could be from either the sheep or goats. God said in verse five (5): **מִן־הַכֶּבֶשִׂים וּמִן־הָעִזִּים תִּקְחוּ:** (You all shall take from the sheep or from the goats). Keil and Delitzsch quoting *Theodoret* said: “He who has a sheep, let him slay it; and he who has no sheep, let him take a goat.” Later custom restricted the choice to the lamb alone; though even in the time of Josiah kids were still used as well (2 Chron. 25:7)” (Keil & Delitzsch 1996, 1:327).

Detailed commands related to the day of the Passover: The unblemished lamb was to be kept from the tenth (10<sup>th</sup>) day of the first month until the fourteenth (14<sup>th</sup>) day of the first month. Why the lamb was set-aside for four (4) days before the sacrifice was a matter of some theological debate according to (Keil & Delitzsch 1996, 1:327). The Scripture put it this way:

**וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבַּעַת עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה** (And he shall become to you all for preservation until the fourteenth day to this particular month). The word **לְמִשְׁמֶרֶת** came from the Hebrew root **שָׁמַר**, which meant “... to keep, to watch, to guard ...” (Gesenius 1979, 837). The people of Israel were to guard and keep watch over the lamb until the fourteenth (14<sup>th</sup>) day of the month (**יֹם לַחֹדֶשׁ הַזֶּה**).

*The killing of the lamb:* On the fourteenth (14<sup>th</sup>) day, the whole assembly (קהל) was to slaughter the Passover. In this passage, both קהל and עדה, which are similar terms were used. Gridlestone said of the word קהל: “It properly signifies an assembly or assemblage, and is applied to all sorts of gatherings, whether for war, for complaint, for listening to instruction, or for any similar purpose” (Gridlestone 1991, 251). Gridlestone compared the meanings of both these words by saying: “עדה ... This word first appears in Exod. 12:3, and is almost always rendered congregation. It is frequently used in the early books, but rarely in the later. While *Qāhāl* (6951) generally refers to the representative gathering, *\_dāh* (5712) often signifies an informal massing of people” (Gridlestone 1991, 251).

The congregation once assembled was to וּשְׁחַטוּ the lamb. Wilson define this word as: “to kill animals, to slaughter, especially victims for sacrifice” (Wilson n.d., 399). “The verb *sh\_hat* appears eighty-four times in the OT. All are in Qal except for two instances of the Niphal ... With five exceptions, where it means ‘beaten/hammered out’ gold ... *sh\_hat* means ‘to kill’ most often in a ritual sacrifice and a few times to kill another person(s). ...” (Harris, Archer, & Waltke, 2:915).

The time element of the sacrifice was specified in verse six (6). The Hebrew expressed this as: בֵּין הָעֶרְבָּיִם (between the evenings). “The Hebrew has between the two evenings. The meaning of the expression is disputed. The most probable explanation is that it includes time from afternoon, or early eventide, until sunset” (Cook 1998, 11:31).

*Details concerning the sacrifice:* Careful instructions concerning the blood of the sacrifice were given in verse seven (7). First, they were instructed to take from the blood and to put it on the two doorposts:

וּלְקַחוּ מִן־הַדָּם וּנְתְנוּ עַל־שְׁתֵּי הַמְּזוּזוֹת וְעַל־הַמִּשְׁקָף עַל הַבָּתִּים (And they shall take from the blood and they shall put forth upon the two door posts and upon the lintel of the door, upon the houses). The word for “put” or “strike” here was from the Hebrew root: נָתַן meaning “to give ... to grant, permit, suffer ... to give forth ...” (Davidson 1972, 568). Keil and Delitzsch stated: “Some of the blood was to be put (נָתַן) as in Lev. iv.18, where יָתַן is distinguished from הִנִּיחַ to sprinkle, in verse 17) upon the two posts and lintel of the door of the house in which the lamb was eaten. This was to be to them a sign (ver. 13)...” (Keil & Delitzsch 1975, Volume I, 2:13). The houses where the blood was to be “put forth” were the ones in אֲשֶׁר־יֹאכְלוּ אֹתוֹ בָּהֶם (which they shall eat him [the lamb] in them).

*Details concerning food preparation:* Instructions concerning the elements cooking of the lamb, and a listing of the other elements of the Passover were detailed in verse eight (8).

First, the instructions on cooking the lamb were detailed. The Scripture stated: צֶלֶי־אֵשׁ

וְאָכְלוּ אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה (And they shall eat the flesh in this particular night

roasted (with) fire ...) The lamb was to be צֶלֶי־אֵשׁ (roasted). This indicated: “... raw or

boiled meat should not be eaten ...” (Enns 2000, 246). Verse nine (9) added insight into

the manner in which the lamb was to be cooked. It said: אֵשׁ רֹאשׁוֹ עַל־כַּרְעָיו וְעַל־קַרְבּוֹ: (Do not eat from him raw or

soddened (from) being boiled in water that when roasted (roast) with fire the head, upon his

legs and upon his inner part.) Barnes’ Notes stated concerning the process of cooking in

this verse:

“It was probably more common to seethe than to roast meat; hence the regrets expressed by the Israelites for the seething pots of Egypt. ... This verse directs

that the lamb should be roasted and placed on the table whole. No bone was to be broken ...The bowels were taken out, washed and then replaced. The Talmud prescribes the form of the oven of earthenware, in which the lamb was roasted, open above and below with a grating for the fire. Lambs and sheep are roasted whole in Persia, nearly in the same manner” (Cook 1979, 32).

Returning to the instructions in verse eight (8), the eating of the lamb was to be done **בַּלַּיְלָה הַזֶּה** (in this particular night) not on any other. The lamb was to be eaten with: **וּמִצּוֹת עַל-מְרִירִים יֹאכְלֶהוּ** (unleavened breads and bitter (things) they shall eat him).

The word **מִצּוֹת** was the plural form of **מִצָּה**, which meant “... not fermented, unleavened ...” (Wilson n.d., 462). This unleavened bread was called **לֶחֶם עֲנִי** “bread of affliction” in the A.V. in Deuteronomy 16:3. The reason they were to eat this bread on this night and during the days of unleavened bread was “...for thou camest forth out of the land of Egypt in haste” (Deuteronomy 16:3 KJV). However, unleavened bread had a greater significance than the haste at which they left Egypt, for both Paul and Christ used it as an illustration of sin. The Apostle Paul noted that leavening represented sin. He said: “Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth” (I Corinthians 5:8 KJV). Moreover, Christ also used leavening as an example of sin when He told His disciples: “...Take heed and beware of the leaven of the Pharisees and of the Sadducees” (Matthew 16:6 KJV).

The **מְרִירִים** (bitter things) “... probably refers to various kinds of bitter herbs ... wild lettuce ... wild endive ... lettuce and endive are indigenous in Egypt ...” (Keil & Delitzsch

1975, Volume 1, 2:15). The Mishnah prescribed “... five varieties of bitter herbs ...” to be eaten with the Passover (Keil & Delitzsch 1975, Volume 1, 2:15).

*The instructions concerning the eating of the lamb:* Instructions concerning the eating of the Passover, and what should be done with the remains of the lamb sacrifice left over till morning were found in verses ten (10) through twelve (12). Verse eleven (11) outlined the manner of eating the sacrifice. Verse twelve (12) told the fearful nature of the Passover and verse ten (10) outlined what was to be done with the remains of the Passover.

Verse eleven (11) began: **וּכְכֹה תֹאכְלוּ אֹתוֹ** (And you shall eat him thus). The words, which followed, described the manner in which the participants of the supper were to eat the Passover lamb.

The reason they were to eat the Passover after the prescribed manner was given in the latter portion of the verse. It stated: **וְאָכַלְתֶּם אֹתוֹ בְּחִפְזוֹן** (And you all shall eat him in haste). The word for haste here was **חִפְזוֹן**. The root of this word was **חָפַן** meaning: “to flee away in great haste or hurry, through dread of some imminent danger, or enemy threatening death” (Wilson n.d., 208). This dread of danger may have been related to the nature of the Passover itself. The fear they felt may not have been from the Egyptians, but from the awesome nature of the source of the Passover for verse eleven ended with the statement:

**כִּי יְהוָה הוּא הַפֶּסַח לַיהוָה:** (It (is) the Passover to the LORD.)

Verse twelve (12) seemed to describe why the fact that the haste of the Passover of the LORD was a fearful event. It showed the awesome nature of what God was doing on that night. The verse began with: **וְעָבַרְתִּי בְּאֶרֶץ מִצְרַיִם בַּלַּיְלָה הַזֶּה** (And I shall pass through in the land of Egypt in this particular night.) The night in which they were to eat the Passover, the very night, God would **עָבַרְתִּי** (pass over) the land of Egypt. This word meant: “... pass

over, through, by, pass on ...” (Brown, Driver, and Briggs 1979, 715). It carried the sense of: “... passage, march through ...” (Brown, Driver, and Briggs 1979, 715). The people were to take note of the passing by of God.

In the process of “passing through” Egypt God said: “And I will cause to kill all (the) firstborn in the land of Egypt” (וְהָיִיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם). The word for kill here was וְהָיִיתִי. It was a Hiphil first (1<sup>st</sup>) person singular perfect in form with an attached vav. The root here was נָכַח, meant: “...to kill animals, to slaughter; to kill persons, to slay ...” (Wilson n.d., 237).

The terror of this night would extend to all the things the Egyptians called gods. The end of verse twelve said: וְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי יְהוָה: (and on all the gods of Egypt. I will make judgments. I (am) the LORD.). Kaiser said of this judgment upon all the gods of Egypt: “Obviously, those deities whose representatives were linked with beasts were linked with beasts were dealt direct blows – the bulls, cows, goats, jackals, lions, baboons, rams, etc. With the sudden death of these sacred representatives, there could be little doubt that it would be interpreted as a direct blow to the gods themselves” (Kaiser 1990, 2:372).

Because of the imminent danger, the Israelites were to eat the Passover in a manner showing they were ready to go.

In verse eleven (11) the elements demonstrated the haste with which they were to eat the Passover. First they were commanded to eat the Passover with: מְתַנִּיכֶם חֲגָרִים (your (pl.) loins, which are being girded). The word for loins here was: מְתַנִּיכֶם from the Hebrew root מָתַן meaning: “... loins ...” The root is not used and the word is only found in the dual form. In Arabic, the root meant “... to be firm” (Davidson 1972, 527). The word for gird



**חָגַר** was found in this verse in the Qal passive participle plural form. This was a participle and did not have the article associated with it. **חָגַר** was to: “...gird, gird on, gird oneself ...” (Brown, Driver, and Briggs 1979, 291). The idea was to hinder or restrain yourself, and “... make ready to go ...” (Brown, Driver, and Briggs 1979, 291).

Second, they were to eat the Passover with: **נָעַל יְכֶם בְּרַגְלֵיכֶם** (your shoes on your feet). The word **נָעַל** was another word, which does not have a plural form, but only a dual form. It was the Hebrew word for “sandal” or “shoe” (Kelley: 1992 389) The shoes were to be on their feet (**בְּרַגְלֵיכֶם**). The reason for their shoes being on their feet was so they would be ready to go.

Third, they were to eat the Passover with: **וּמַקְלֵכֶם בְּיָדְכֶם** (and your staff in your hands). This was another sign that they were to be ready to go.

In verse ten (10) God gave instructions concerning the method Israel to dispose of the lamb if any of it remained until morning. First, He instructed them to eat it all.

He told them: “And you all cause nothing to remain over from him until morning.” The Hebrew here was: **וְלֹא־תֹתִירוּ מִמֶּנּוּ עַד־בֹּקֶר**. The word **תֹּתִירוּ** was a Hiphil second (2<sup>nd</sup>) person masculine singular from **יָתַר** meaning “...to remain, be left ...” (Davidson 1981, 364). And He continued His command with: **וְהַנֶּתָּר מִמֶּנּוּ עַד־בֹּקֶר בָּאֵשׁ תִּשְׂרֹפוּ**: “And (the) remaining (things) from him until morning you all shall burn in fire.” Any thing left in the morning was to be **שָׂרָפָה** burned up with fire. Gesenius said the word meant “...burning, conflagration, setting with fire ...” (Gesenius 1979, 769).

The Passover established as a sign for Israel: Verse thirteen (13) began: “And the blood shall become to you all (a) sign upon the houses where you all place (it).” (אַתֶּם שֵׁם) (וְהָיָה הַדָּם לָכֶם לְאֹת עַל הַבָּתִּים אֲשֶׁר). The word לְאֹת indicated: “...a sign, or token, which brings to mind, shows, or confirms anything either past, present, or to come; which excites attention or consideration; which distinguishes one thing from another; or is an inducement to believe what is affirmed, professed or promised” (Wilson n.d., 394). The blood was a token, which distinguished the “people of God” from the Egyptians. God continued in the latter part of the verse: וְרָאִיתִי אֶת־הַדָּם וּפָסַחְתִּי עֲלֵכֶם “And I will see the blood and I will pass over ~~upon~~ you all.” God explains the effect of seeing the sign: “And it shall not become on you all (the) plague to destroy in my killing on the land.” (לֹא־יְהִיָּה בְכֶם נֶגֶף לְמַשְׁחִית בְּהַכֹּתִי בָאָרֶץ מִצְרַיִם). The sign was also a promise by God to protect the people inside the home where it was applied during the night of terror, which was to come.

The word for plague here was נֶגֶף. The root form of this verb “... denotes a blow, usually divinely meted, which is fatal or disastrous” (Harris, Archer, & Waltke, 2:552).

Keil and Delitzsch said concerning this verse: “To the Israelites, ... the blood upon the houses in which they were assembled would be a sign and pledge that Jehovah would spare them, and no plague should fall upon them to destroy ...” (Keil and Delitzsch 1996, 1:332).

The Passover as a memorial for Israel forever: In the discourse of commands concerning the Passover, the attention now turned to the future. This festival was to be commemorated in future years. “And this particular day shall become for you all for (a) memorial” (וְהָיָה הַיּוֹם הַזֶּה לָכֶם לְזִכְרוֹן). The future Passover celebrations were pointed

directly at the fourteenth (14<sup>th</sup>) of Nisan by the phrase **וְהַיָּה הַיּוֹם** (the this – the day). This particular day, the fourteenth (14<sup>th</sup>) day of the first (1<sup>st</sup>) month shall be **לְזִכְרוֹן** (for (a) memorial).

Kaiser said of the word **לְזִכְרוֹן**: “... to make a memorial ...” (Kaiser 1990, 2:374).

Kaiser commented on Exodus 3:15 and discussed the word memorial, which in that passage was used concerning the name Jehovah. The word “memorial for, which came from the same root **זָכַר** (to remember): “The name was to be a ‘memorial’ (*z-ker*); that is, it was to be for the act of uttering the mighty deeds of God throughout all generations (there are twenty-eight instances of this concept in the OT, Cassuto, 39) ...[it] is not a simple ‘recollection’ or ‘remembrance’” (Kaiser 1990, 2:322).

Concerning the “memorial” on the fourteenth (14<sup>th</sup>) day of the first (1<sup>st</sup>) month, God told them: “**וַתִּחַגְּלוּ אִתּוֹ חַג לַיהוָה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם תִּחַגְּלוּ:**” (and you all shall celebrate with him (a) festival to the LORD (through) ~~to~~ (the) generations of you all. You shall celebrate it (as a) statute for ever).

The noun **חַג** (festival) and the verb form of the same root (**חִגַּגְתֶּם**) were found in this verse. In fact two different forms of the verb are found here: 1) **וַתִּחַגְּלוּ** in the perfect second (2<sup>nd</sup>) person plural masculine; and 2) **תִּחַגְּלוּ** in the imperfect second (2<sup>nd</sup>) person plural masculine. **חִגַּג** meant: “... make leaps or stagger, celebrate a pilgrimage festival ...”

(VanGemeren 1997, 2:1016). The noun form **חַג** meant: “... procession, round dance, festival, feast ...” (VanGemeren 1997, 2:1016).

Keil and Delitzsch said about the use of **לְדֹרֹתֵיכֶם** in this text: "... in your generations, i.e., for all ages **דֹּרֹת** denoting the succession of future generations" (Keil & Delitzsch 1996, 1:332). The phrase "You shall celebrate it (as a) statute for ever" (**תִּהְיֶה לְךָ חֻקֵּה עוֹלָם**) meant they were to observe: "... that day as a 'festival' (*hag*) and a 'lasting [i.e., perpetual] ordinance' (*huqqat 'ol\_m*)" (Kaiser 1990, 2:374).

The commands given to Moses and Aaron are repeated to the elders

In verses twenty-one (21) through verse twenty-three (23), the commands, which Moses and Aaron have received from God are repeated to the elders. Kaiser noted: "Two new items are included here: (1) blood was to be applied to each doorframe by a 'bunch of hyssop' dipped into a basin of blood, and (2) no one was to leave the house 'until morning' (v. 22)" (Kaiser 1990, 2:374). Since there was much repetition in the commands in the repetition to the elders in this portion of the text, only selected pieces of Exodus chapter twelve (12) verses twenty-one (21) through twenty-three (23) will be dealt with in detail here.

In verse twenty-one (21) the phrase **לְכָל־זִקְנֵי** details to whom this portion was addressed. It was addressed for "all the elders of Israel." **זָקֵן** was the root which meant: "... be , become old ... it is probably a derivative of *z-q-n*" (beard). It is a stative verb which in the Qal denotes the state of being which follows being young (Ps 27:25). We meet the phrase 'old and advanced in years' (Gen. 24:1; Josh 13:1; cf. I Sam 17:12) or 'old and full of days' (I Chr 23:1)" (Harris, Archer, and Waltke 1:249).

Verse twenty-two (22) began: **וְלָקַחְתֶּם אֵגֶדֶת אִזּוֹן וְטַבַּלְתֶּם בָּדָם אֲשֶׁר־בַּסֶּף** (And you all shall take a bunch of hyssop and you all shall dip in the blood in the bowl). The phrase **אֵגֶדֶת אִזּוֹן** (bunch of hyssop) was the first new concept to be added in this verse.

אֶגְדָּת was a feminine noun in the construct state (Davidson 1981, 6). It was defined as: “... a knot, a band ...” (Gesenius: 1994 10). Keil and Delitzsch said of the word אֶזוֹל, which was translated “hyssop” in the A.V., it: “... was probably not the plant which we call hyssop, the *hyssopus officinalis*, for it is uncertain whether this is to be found in Syria and Arabia, but a species of *origanum* resembling hyssop ...” (Keil and Delitzsch 1996, 1:334).

They were to take this “hyssop” and “... and dip *it* in the blood that was in the bason ...” (Exodus 12:22 KJV) (וּטְבַלְתֶּם בַּדָּם אֲשֶׁר־בַּסֵּף) (and you all shall dip) was a perfect second (2<sup>nd</sup>) person plural verb with a vav consecutive attached. It meant: “... dip, plunge ... The verb convey the immersion of one item in another ...” (Harris, Archer, & Waltke, 1:342). They were to dip in blood (בַּדָּם), which (אֲשֶׁר) was contained in the סֵף. The סֵף was a “basin” or “bowl” (Gesenius 1979, 592).

The command related through Moses and Aaron continued: “and you all shall strike to the door framework and to the two doorposts from the blood which (is) in the bowl ...”

וְהִגַּעְתֶּם אֶל־הַמַּשְׁקוּף וְאֶל־שְׁתֵּי הַמְּזוּזוֹת מִן־הַדָּם אֲשֶׁר בַּסֵּף .

Moses and Aaron then told the elders: “...and you all do not go out each man (for) yourselves from his house until morning” (וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח־בֵּיתוֹ עַד־בֹּקֶר:).

The verb translated “you all ...go out” was the Hebrew word, תֵּצְאוּ from the root יָצָא meaning: “...to go out, go forth ...” (Davidson 1981, 336).

Verse twenty-three (23) said:

וְעִבֵּר יְהוָה לְנֹגֵף אֶת־מִזְבְּחִים וְרָאָה אֶת־הַדָּם עַל־הַמַּשְׁקָף וְעַל שְׁתֵּי

הַמְּזוּזוֹת וַפָּסַח יְהוָה עַל־הַפֶּתַח וְלֹא יִתֵּן הַמַּשְׁחִית לְבֹא אֶל־בֵּיתֵיכֶם לְנֹגֵף:

(And the LORD pass through to strike Egypt and he shall see the blood upon the framework of the doors and upon the two doorposts and the LORD shall pass over ~~over~~ the door. And He shall not give the destroying one to enter to your houses to strike (you all)).

Kaiser said of **הַמַּשְׁחִית**: “The substantive **הַמַּשְׁחִית** (*hammasbit* ‘the destroyer’) appears thirty-five times in the OT, but only here does it seem to be a technical term ...” (Kaiser 1990, 2:376).

#### The results of the actions of God during the night of the First Passover

During the night of the fourteenth (14<sup>th</sup>) of Nisan, while the people were eating the meal, the “destroying one” passed through the land. As a result of the passing of the “destroying one” and the commands given beforehand several things happened. These were: 1) the sons of Israel went and did (**וַיַּעֲשׂוּ וַיֵּלְכוּ**) as the Lord had intently command, (verse twenty-eight (28)); 2) In the middle of the night the LORD caused to smite (**הִכָּה**) all the firstborn in the land of Egypt (verse twenty-nine (29)); 3) There was a death in every house in Egypt and Pharaoh rose up (**וַיָּקָם** verse thirty (30)) and called (**וַיִּקְרָא** verse thirty-one (31)); 4) for Moses and Aaron (verse thirty (30)); 5) Pharaoh commanded for Moses and the people to “Rise up! (**קוּמוּ**) Go forth! (**צֵאוּ**)” Moreover he told them to serve (**עֲבַדוּ**) the Lord; 5) Pharaoh told them to take their flocks and herds and go (verse thirty-one (31)); and 7) Lastly, Pharaoh said: “And you all bless me also” (**וַיְבָרְכֶם גַּם־תִּי** verse thirty-two (32)).

#### **The instructions given in Exodus 12 for the passovers to come in the land**

In Exodus chapter twelve (12) verses twenty-four (24) through twenty-seven (27), God commanded Israel through Moses and Aaron on how they were to conduct future Passover services, when they entered into the land. Those instructions were: 1) They and their sons

were (וּלְבַנִּיךָ) observe (וּשְׁמַרְתֶּם) the Passover service (הַעֲבֹדָה) as a statute forever (עוֹלָם) (verses twenty-four (24) and twenty-five (25)); 2) They were told what to do when their sons asked “What (is) this particular service to you all?” (verse twenty-six (26)); and 3) They were given the proper response to give their sons when they asked the question in verse twenty-six (26) and (verse twenty-seven (27)).

The response they were to give their sons when questioned concerning the meaning of the Passover was as follows:

וְאָמַרְתֶּם זִבְח־פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל־בְּתֵי־יִשְׂרָאֵל בְּמִצְרַיִם  
בְּנֹגְפוֹ אֶת־מִצְרַיִם וְאֶת־בְּתֵינוּ הִצִּיל וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ:

“And you all shall say this is the Passover sacrifice for the LORD which passed over ~~over~~ the houses of the sons of Israel in Egypt when he struck the Egyptians and He caused to deliver our houses and the people bowed down and they themselves worshiped” (Exodus 12:27)

### The unique nature of the Passover in Exodus 12

After the end of the Passover, several changes took place, which would affect how future Passover sacrifices would be offered. These changes are related to the establishment of the priesthood. These changes were: 1) the people were told to sanctify (קִדְּשׁ Piel imperative) the firstborn of Israel, because they now belonged to God (Exodus 13:2); 2) Israel was told to redeem (תִּפְדֶּה Qal imperfect) the firstborn; 3) The first born of Levi were taken in the place of the firstborn (Numbers 3:12); 4) a command was given to Moses take Aaron and his sons and set them aside for the ministry (Exodus 28:1); and 5) Aaron and his sons

were anointed to officiate as the priests of God after the pattern of the tabernacle was revealed (Exodus 30:30).

The first Passover sacrifice was done in each household. There was no priesthood. Now the priesthood had been established. Now the sacrificial system was to be set in place in the book of Leviticus. The first Passover was unique. No other Passover would be exactly like the first.

### **The institutionalization of the Passover**

#### **The Passover as part of the festival laws (Leviticus 23, Numbers 28, Deuteronomy 16)**

Leviticus 23: The book of Leviticus was written in one thousand four hundred and fifty (1450) B.C. The laws in this book were given during the first (1<sup>st</sup>) year of the exodus. These laws were given following the institution of the covenant in Exodus nineteen (19) and the giving of the commandments in Exodus twenty (20). These laws were given at Sinai (Owen, John E. Bible Survey Outlines: Leviticus n.d.).

Chapter twenty-three (23) of Leviticus covered laws concerning “The Feasts and Worship of the Lord...” (Harris 1990, 2:622). Only verse four (4) of this chapter mentioned the Passover. It stated:

בַּחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר לַחֹדֶשׁ בֵּין הָעֶרְבַּיִם פֶּסַח לַיהוָה (In the first month in the fourteenth day (of) the month between the evenings (is) (the) Passover to the LORD.)

This passage dealt only with the specific date and time of the Passover. The information presented seemed merely to verify the previous references to the Passover in Exodus twelve (12). However, the Passover now became a part of a larger body of special



days called the “festivals” or “appointed times). This was seen in verse four (4) of chapter twenty-three (23). It stated:

אֵלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר-תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם (These (are) the appointed seasons of the LORD, holy convocations, which you all shall declare in their appointed season.) This group of special times was called מוֹעֲדֵי. This word was the plural construct form of מוֹעֵד. This word meant: “appointed time, place .... A sacred season ... set feast or appointed season ...” (Brown, Driver, and Briggs 1979, 417). They were times for מִקְרָאֵי קֹדֶשׁ (holy convocations or sacred assemblies) (Brown, Driver, and Briggs 1979, 896). At these special times, the people were to: “call, proclaim, read ... read aloud” (Brown, Driver, and Briggs 1979, 894) these appointed seasons. In the separation of these days, God prescribed in Leviticus twenty-three (23) new regulations such as the one to “declare in their seasons.” This action began the development of the ritual of the Passover and the other festivals.

Numbers 28:16 Moses wrote Numbers around one thousand fourteen hundred and ten (1410) B.C. This book recorded the failure of the people at Kadesh-Barnea and the period of wanderings, which followed (Owen, John E. Bible Survey Outlines: Numbers n.d.).

In Numbers twenty-eight (28) and twenty-nine God gave regulations to the people concerning the “appointed seasons.” This section was contained in “... Numbers 28:16-29:38” (Kalland 1992, 3:108). The Passover and the associated offerings were mentioned in Numbers 28:16-25 of this section (Allen 1990, 2:951). “The focus in these passages ... is on the work of the priests; the participation of the families of Israel is not the concern of these texts (Allen 1990 2:952). Allen lumped the Passover and the seven days following it, which are called “the

days of Unleavened Bread” together. The only verse in this section, which deals specifically with the Passover was verse sixteen (16). It said:

וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ פֶּסַח לַיהוָה (and in the first month in the fourteenth day (of) the month (is) the Passover (of) the LORD).

This passage did not really add any significant information to the previous passages concerning the Passover. However, it might be noted here that the Passover was not the possession of the people of Israel it was the Passover belonging to the LORD as it was called here.

Deuteronomy 16: Moses wrote the book of Deuteronomy in the last year of his life. It was written to the second generation of the Israelites who had been delivered from Egypt. It was written about one thousand four hundred and ten (1410) B.C. For forty years, the people had wandered in the wilderness because of their failure at Kadesh-Barnea. The first generation had passed away. The book of Deuteronomy was a repeating of the law for the second generation (Owen, John E. Bible Survey Outlines: Deuteronomy n.d.).

Kalland in The Expositor's Bible Commentary, which covers Deuteronomy sixteen (16) said of the treatment of the Passover in this passage: “In Deuteronomy the whole Passover Festival is in mind, including the Feast of Unleavened Bread, and also the sacrificing of the Passover animal (or animals) includes the sacrifices of animals from the herd as well as the sacrifice of a lamb from the flock for the main Passover meal” (Kalland 1992, 3:108).

As mentioned under the section on Numbers twenty-eight (28), these were separate days, and only the passages relating directly to the day of the Passover (the fourteenth of Nisan) will be considered in detail. (It was important to note, however, that the proximity of the Passover and the days of Unleavened Bread to one another begin to cause the two festivals to be treated together.) In Exodus 23:14-19, the Passover itself was not mentioned, however,

since the days of Unleavened Bread required attendance at the appointed feast at "... the place the Lord would 'choose as a dwelling for his Name'" (Kalland 1992, 3:108), and since the Passover was only one day earlier both feasts came to be considered together..

Verse one (1) of chapter sixteen (16) said:

שָׁמֹר אֶת־חֹדֶשׁ הָאָבִיב וַעֲשִׂיתָ פֶּסַח לַיהוָה אֱלֹהֶיךָ כִּי בַחֹדֶשׁ

הָאָבִיב הוּא־צִיָּאךְ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לַיְלָה

(Keep the month of Abib and prepare (the) Passover to the LORD your God because in the month of Abib the LORD your God caused to bring you out from Egypt (at) night.)

The month of Abib was the first month of the sacred year. Abib was a transliteration of **אָבִיב** meaning: "...green ears of corn ...." (Davidson 1981, 2) Of **חֹדֶשׁ הָאָבִיב**

Davidson said: : "... month of green ears, viz. the month in which the earing of the barley took place, beginning with the new moon of April" (Davidson 1981, 2). After the exile of Judah in 586 B.C., this month was referred to as Nisan (Buttrick 1962, 3:554).

In this passage, God told the people to **שָׁמֹר** the Passover. This was an imperative form of the **שָׁמַר** meaning: "... to keep, watch, guard ... keep safe, preserve, protect ... to keep, retain reserve ... to keep, observe, mark ... to take heed ... to regard, reverence" (Davidson 1972, 727). They were not only to "keep" it by participating in it. They were required to "reverence," "mark," "take heed," and "observe" it. This was a command for Israel to take notice the Passover was important.

God, in this passage, gave reference to the reason Israel should recognize the Passover. They should recognize it because He caused them to be led (**הוּא־צִיָּאךְ**) out of Egypt. This word was a Hiphil third (3<sup>rd</sup>) person masculine singular verb with a second (2<sup>nd</sup>) person

singular masculine pronominal suffix. The meaning Hiphil stem according to Gesenius: "... is primarily, ... causative of *Qal* ... Under the causative is also included ... the declarative sense" (Gesenius 1910, 144). This verb spoke of the method God used to deliver them. He did not pick them up and move them. He caused them to be led by Moses. He caused Pharaoh to let them go. He caused them to be delivered from their position of slavery.

Verse two (2) continued the thought of verse one (1) in the statement:

וַיִּבְחַת פֶּסַח לַיהוָה אֱלֹהֶיךָ צֹאן וּבָקָר בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה לְשֹׁכֵן  
שְׁמוֹ שָׁם

(And you shall sacrifice (the) Passover to the LORD your God (of the) flock and oxen in the place which the LORD shall select His name to continually dwell.)

The people would soon enter into the land. As a result a more permanent location for the tabernacle would be established. Later, the tabernacle would be replaced by the temple. The temple would be built in a particular location. Since the Passover was only one (1) day before the feast of Unleavened Bread, the two festivals were treated under the same title, "the Passover." Sometimes the two festivals were also treated under the title "the feast of Unleavened Bread." This was where the phrase: "in the place which the LORD shall select His name to continually dwell (אֲשֶׁר־יִבְחַר יְהוָה לְשֹׁכֵן שְׁמוֹ שָׁם) becomes significant. No designation for eating the Passover at a particular place was made before this time.

According to Keil and Delitzsch:

"In ver. 2, as in ver. 1, the word "Passover" is employed in a broader sense, and includes not only the paschal lamb, but the paschal sacrifices generally, which the Rabbins embrace under the common name of *chagiga*, not the burnt-offerings, however prescribed in Numbers xxviii. 19-26, but all the sacrifices

that were slain at the feast of the Passover (i.e. during the seven days of *Matzoth*, which are included under the name of *pacha*) for the purpose of holding sacrificial meals. This is evident from the expression ‘of the flock and the herd;’ as it was expressly laid down that only a **שה**, i.e. a yearling animal of the sheep or goats, was to be slain for the paschal meal on the fourteenth of the month in the evening, and an ox was never slaughtered in the place of the lamb” (Keil and Delitzsch 1975, Volume 1, 3:375).

In verse three (3), the first section of the passage dealt specifically with the Passover. The middle portion of the verse moved on to the feast of Unleavened Bread. The last portion moved back to the discussion of the Passover sacrifice. The first portion, which spoke of the Passover, said:

**לֹא־תֹאכַל עֲלֵיו חֶמֶץ** (You shall not eat leavened upon it).

This passage showed that the bread to be eaten even on the day of the Passover was to be unleavened. “The yeast (or leaven of any kind) is said to be suggestive of decay and consequently, not fitted for the symbolism of the Passover; but in this text bread without yeast, the bread of affliction, a reference to the affliction the people experienced in Egypt (Exod 3:7), was to be eaten because they had left Egypt in apprehensive haste” (Kalland 1992, 3:109).

The last portion, which also spoke of the Passover said:

**וְלֹא־יֵלֶץ מִן־הַבֶּשֶׂר אֲשֶׁר תִּזְבַּח בַּיּוֹם הָרִאשׁוֹן לַבֹּקֶר** (And not (any) shall remain from the flesh which you shall slaughter in the first day until morning.)

The passage treated the Passover and the days of Unleavened bread as a whole, however, the Passover lamb had specific instructions concerning its eating. “... the Passover

lamb was to be slain and consumed in the evening of the fourteenth Abib (Ex. xii. 10)” (Keil and Delitzsch 1975, Volume 1, 3:375).

In verse five (5), the subject returned to the Passover. It said:

לֹא תֹכֵל לְזַבְחַת־הַפֶּסַח בְּאַחַד שְׁעָרֶיךָ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ

(You shall not cause to be enabled to slaughter the Passover in any one of your gates, which the LORD your God (is) giving to you.)

In the original Passover, and in the subsequent Passover mentioned in Numbers nine (9), the Passover was to be a household event. In this passage, it was specifically commanded to Israel that once the place which God chose was available, they were to sacrifice it there, and not within their gates.

God continued this thought in verse six (6):

כִּי אִם־אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֶיךָ לְשָׁכֵן שְׁמוֹ שָׁם  
תִּזְבַּח אֶת־הַפֶּסַח בְּעֶרְבַּ כְּבֹא הַשֶּׁמֶשׁ מוֹעֵד צֵאתְךָ מִמִּצְרַיִם

(Because when at the place which the LORD shall select His name to continually dwell you shall slaughter the Passover in the evening as soon as the sun goes down (at the) appointed season to the going out of you from Egypt.)

The place has been selected. The time frame was now set. **כְּבֹא** was made up of a prefix **כְּ** plus the infinitive **בֹּא**. An idiomatic meaning of **בֹּא** when used with the word **הַשֶּׁמֶשׁ** (the sun) was: “... the sun went down ...” (Davidson 1972, 70). The addition of a **כְּ** prefix to an infinitive was to be “...translated as a temporal clause, to be understood as ‘when,’ ‘as,’ ‘just as,’ or ‘as soon as’” (Kelley 1992, 182). Not only was it to be at the setting of the sun, but also it was the setting of the sun at the appointed time. To this point, God had

spoken concerning the proper place, time of the sacrifice, and the unleavened bread to be eaten with the sacrifice.

In verse seven (7), He now brought in the elements of the cooking and the eating of the sacrifice. He stated:

וּבִשְׁלָתָּ וְאָכַלְתָּ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ וּפָנִיתָ בִּבְקָר וְהִלַּכְתָּ

לְאַהֲלֶיךָ

(And you shall cook completely and you shall eat in the place the LORD your God shall choose. Go and you shall turn away in the morning and you shall go to your tents.)

In the wilderness, they had eaten the Passover in their tents. Now they were to eat it at the place where God had placed His name and then turn their faces away (וּפָנִיתָ) from that place to go to their tents. Keil and Delitzsch said concerning this command:

“This rule contains a new feature, which Moses prescribes with reference to the keeping of the Passover in the land of Canaan and by which he modifies the instructions for the first Passover in Egypt, to suit the altered circumstances. In Egypt, when Israel was not yet raised into the nation of Jehovah, and had as yet no sanctuary and no common altar, the different houses necessarily served as altars. But when this necessity was at an end, the slaying and eating of the Passover in the different houses were to cease, and they were both to take place at the sanctuary before the Lord, as was the case with the feast of Passover at Sinai (Num. ix. 1-5)” (Keil and Delitzsch 1975, Volume 1, 3: 376).

Kalland called the phrase “to your tents:” “... a Hebrew idiom for going to one’s dwelling (whether temporary or permanent) continued in use for many years after Israel had settled in towns and no longer used tents ...” (Kalland 1992, 3:109).

### **The Passover in the wilderness and upon entering the land**

The Second Passover (Numbers 9): Chapter nine (9) verse one (1) began:

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר־סִינַי בַּשָּׁנָה הַשְּׁנִית לִצְאתָם מִמִּצְרַיִם  
בַּחֹדֶשׁ הָרִשׁוֹן לְאָמֹר:

“The LORD spoke to Moses in the wilderness of Sinai in the second year after their coming out from the land of Egypt in the first month saying:” לִצְאתָם was an infinitive construct phrase with a third person plural suffix. It came from the root word יָצָא meaning: “... go or come out or forth ...” (Brown, Driver, and Briggs 1979, 422). Since they had “gone forth” from the land of Egypt, one year had passed. The בַּחֹדֶשׁ הָרִשׁוֹן (first month) had begun.

The cycle of the first year had been completed. The new moon חֹדֶשׁ determined the beginning of a month. The meaning of the word had the sense of: “conceal behind curtain, conceal ...” (Brown, Driver, and Briggs 1979, 294). The moon was beginning the twenty-nine and a half (29 1/2) day cycle, which determined the month. This was the first month of a new-year and time once again to celebrate the Passover in recognition of release of the people from the land of Egypt.

The people were reminded of this upcoming event in verse two (2) and three (3). In verse two (2), they were reminded to וַיַּעֲשׂוּ the Passover. This word was the imperfect third (3<sup>rd</sup>) person plural Qal with a vav consecutive of the word עָשָׂה. The basic meaning of this word was to “do” or “make.” It had the sense of “...attend to, put in order ... observe,



celebrate ...” (Brown, Driver, and Briggs 1979, 794), and seemed to be used in this manner here in Numbers 9:2. The people were to observe the Passover in its proper order. They were to do it **בְּמוֹעֲדוֹ** in the “appointed time ... appointed meeting ... appointed place ...” (Brown, Driver, and Briggs 1979, 417).

In verse three (3), they were reminded when the Passover was to be kept. They were told **בְּאַרְבָּעָה עָשָׂר יוֹם בַּחֹדֶשׁ הַזֶּה** (In the fourteenth-day in this month). Exactly one year after the deliverance from Egypt as a memorial, they were to keep this Holy Day. The time frame of the event was further specified by the phrase: **בֵּין הָעֶרְבִים** (between the evenings). (See the Section concerning Exodus 12:6 concerning this phrase).

The Passover had begun the institutionalization process in the preceding year. Laws had been written concerning it, and judgments had been made concerning it. This Passover in the second year was to be observed according to all the **חֻקֵּי** (root **חָקַק**) concerning it. This word was translated “statutes” in many of the English versions. The root meant: “... to engrave, inscribe ...” (Davidson 1981, 273). A statute, then, was that which was engraved or inscribed speaking of the method used for writing it. This Passover was also to be celebrated according to all of **מִשְׁפָּטֵי** (root **שָׁפַט**). The root meant: “... to judge, to administer justice ...” (Davidson 1981, 734). **מִשְׁפָּט** then meant “... judgment, the act of judging ... judgment, sentence, decision ...” (Davidson 1981, 734).

Here in Numbers nine (9) a new issue arose concerning the observance of the Passover. In verse six (6), it said: “And there were certain men, who were defiled by the dead body of a man, that they could not keep the Passover on that day: ...” (Numbers 9:6 KJV). These men were **טְמֵא**. They had become “unclean” by contact with a dead man. In

Numbers 5:2, the people had been commanded to put out of the camp of Israel anyone who had been defiled with the dead. It also was also determined beforehand "... that only clean persons were to participate in a sacrificial meal (Lev. 7:21)" (Keil and Delitzsch 1996, 1:684). In Exodus 12:14 the people had been told that the Passover was a memorial, and that it was to be kept throughout their generations. Now they had a situation in which a group of men could not keep the memorial because they were defiled. This created a dilemma.

This dilemma called for a judgment to be made. In verses seven (7) through eight (8), the men who were defiled brought their case before Moses. Moses in turn brought it before the Lord. God then defines for Israel two acceptable exclusions for not observing the Passover on the fourteenth of Nisan. These were outlined in verse ten (10). They were: 1) being "... unclean by reason of a dead body ..." (Numbers 9:10 KJV); or 2) being on a "... journey afar off ..." (Numbers 9:10 KJV). Yet, even with the stated exemptions anyone under these circumstances had to "... keep the Passover unto the Lord. The fourteenth day of the second month at even ... and eat it with unleavened bread and bitter herbs" (Numbers 9:10-11 KJV).

The importance of the Passover was so great God established case law (a judgment), which took care of the situation at hand. In verses eleven (11) and twelve (12), the circumstances, which the new case law demanded, were given. Even under the conditions mentioned, the Passover must still be observed (עֲשֶׂה). It must be observed at the same exact time of the moon-cycle (on the fourteenth-day [of the month] בַּאֲרֶבְעָה עָשָׂר יוֹם). It still must be done "between the evenings" (בֵּין הָעֶרְבַּיִם). They also had to eat it with "unleavened bread" (מִצּוֹת) and with "bitter herbs" (מַרְרִים). They also had to make sure they left none of it until the morning, and not to brake any bones of the Passover. All of these

things were part of the statute (חֻקַּת) of the Passover. The one allowance for the particular exceptions to the Passover law was also given in this passage. Under these circumstances, they were to specifically keep the Passover in “the second month” (בַּחֹדֶשׁ הַשֵּׁנִי).

The Second Generation (Joshua 5): After the death of Moses and upon another incident concerning, the Passover took place. In verse ten (10) of Joshua chapter five (5), it said: “And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even in the plains of Jericho” (Joshua 5:10 KJV). This incident was preceded by the circumcision of Israel in verses one (1) through nine (9) of chapter five (5).

They kept this Passover at Gilgal (גִּלְגָל). In verse nine (9), God called the name of this place Gilgal saying: “... This day have I rolled away the reproach of Egypt from off you ...” (Joshua 5:9 KJV). Keil and Delitzsch said this concerning גִּלְגָל: “... ‘rolling away,’ from גִּלְגָל, to roll ...” (Keil and Delitzsch 1996, 2:44).

In the phrase חֲרִיפַת מִצְרַיִם (the reproach of Egypt), the word חֲרִיפַת came from the root חָרַף meaning: reproach ... say sharp things against ... taunt ...” (Brown, Driver, and Briggs 1979, 357). Barnes Notes said concerning this phrase: “... The expression probably refers to taunts actually uttered by the Egyptians against Israel, because of their long wanderings in the desert and failures to acquire a settlement in Canaan.” (Cook 1979, 362).

“When the whole nation had been received again into covenant with the Lord by circumcision, they kept the Passover, which had no doubt been suspended from the time that they left Sinai (Num. 9:1ff.), on the 14<sup>th</sup> of the month (Nisan), in the evening (according to the law in Ex. 12:6, 18, Lev. 23:5 Num. 28:16, Deut. 16:6)” (Keil and Delitzsch 1996, 2:44).

This passage illustrated the fact that during the long period of wandering in the wilderness after the failure at Kadesh-Barnea in the rejection of the report of the spies, the people of Israel were out of a covenant relationship with God. This covenant renewed by circumcision stopped the reproach of the people, and allowed them to participate in the Passover again. The Passover required a covenant between two parties. The new generation, after the first generation died in the wilderness, restored the covenant. which allowed them to observe the Passover.

### **Passover under the kings of Israel**

After the events which took place in Joshua chapter (5) the Passover was not mentioned again until the time of King Hezekiah in Second (2<sup>nd</sup>) Chronicles, chapter thirty (30). The next king mentioned in relation to the Passover was Josiah. The time of the reforms during the reign of Josiah were mentioned in Second (2<sup>nd</sup>) Kings, twenty-two (22) and twenty-three (23), and a parallel account was found in Second (2<sup>nd</sup>) Chronicles, chapter thirty-five (35). In both cases, the theme was a renewal of commitment because of previous neglect of the law.

The Passover during the time by Hezekiah: The kingdom Israel split under the reign of Rehoboam. The northern kingdom since the beginning had been involved in idolatry. At the time of the writing of Second (2<sup>nd</sup>) Chronicles thirty (30), they were being dissolved as a nation. The Assyrian captivity was beginning. Hezekiah was king in Judah. The exact year of the reign of Hezekiah in regard to the Passover mentioned in this chapter was in dispute (for further details see Keil and Delitzsch: 1996 3:684, 685).

The chapter began in verse one(1), with Hezekiah sending (אִגְרוֹת) “letters” (יְשֻׁלִּיחַ) to all Judah and Israel. The letter told them to come up to Jerusalem “to do” (לַעֲשׂוֹת) the Passover. In verse two (2), the time frame for the observing of the Passover was set. Hezekiah

counseled (יְעִיץ) this was a Niphal imperfect third (3<sup>rd</sup>) person singular masculine from יָעַץ (Davidson 1981, 303) with the princes and all Jerusalem and set the date of the Passover as the fourteenth (14<sup>th</sup>) day of the second (2<sup>nd</sup>) month.

Keil and Delitzsch outlined the reasons why they determined this. “This was (Num. 9:6-13) allowed to those who, by uncleanness or by absence on a distant journey, were prevented from holding the feast at the lawful time, the 14th of the first month. Both reasons existed in this case (v.3): ...” (Keil & Delitzsch 1996, 3:684). The priests could not keep it because there were not sufficient numbers sanctified and consecrated to offer the sacrifices. The people were not all gathered (verse three (3)). This solution was pleasing to both the king and people.

The proclamation was sent to all Israel and Judah from Dan to Beersheba. The reasons given in the letter for the people to come to Jerusalem and keep the Passover were outlined in verses five (5) through ten (10). These were: 1) because **לֹא לָרַב עָשׂוּ כְּכָתוּב** (not to much (time) had they done like the (things) written) (verse five (5)); 2) the people must **שׁוּבוּ** (Return! ...Qal imperative) to God (verse six (6)); 3) In verse seven (7), they were told to not be “like their fathers and like their brothers” (**כַּאֲבֹתֵיכֶם וּכַאֲחֵיכֶם**) because “they acted unfaithfully,” (**מֵעַל**) (Brown, Driver, and Briggs 1979, 591) ; 4) In eight (8), they were told to not **תִּקְשׁוּ** “let yourselves (be) stubborn.”

The response to the request was mixed. Some scorned and mocked (verse ten (10)). However, some from the northern ten tribes “humbled” (**נִכְנָעוּ**) themselves and came (**וַיָּבֹאוּ**) to Jerusalem. Those which came assembled to keep the feast of unleavened bread (verse thirteen (13)). They also removed the pagan altars (verse fourteen (14)).

These people who gathered “slaughtered the Passover” (וַיִּשְׁחָטוּ פֶּסַח) (verse fifteen (15)). Verses sixteen (16) and seventeen (17) clarify who sacrificed the Passover. In verse sixteen (16) the priests were shown to be offering per the prescription of Moses. The some of the people were not sanctified therefore in verse seventeen (17) it said: “ Levites (were) over the slaughter of the Passovers” (לְהִלָּלוֹת שְׁחִיטַת הַפֶּסַחִים).

Even though their observance was not perfect, God “listened” (וַיִּשְׁמַע) to Hezekiah (verse twenty (20)) and purged the people defilement (see verse nineteen (19)). Great revival took place. The people kept the feast of unleavened bread for seven days per the command, and then kept another seven in celebration of their reconciliation to God (verses twenty-two (22) through twenty-four (24)).

The Second (2) Chronicles thirty (30) passage showed several things: 1) The priesthood was at that time taking charge of the sacrifice; 2) the allowances made in the time of the wilderness Passover were still in effect; and 3) because of the requirement to gather in Jerusalem for the festivals, and because of the proximity in time of the Passover and the days of unleavened bread, these two feasts were now being treated as a unit; and 4) God accepted the Passover even though it was not done perfectly but with the right heart.

The Passover during the time of Josiah: In chapter twenty-two (22) verse (1), Josiah assumed power in Judah at eight years old. He was the sixteenth king to rule over the kingdom of Judah during the divided kingdom. He ruled from six hundred and forty (640) B.C. to six hundred and nine (609) B.C (Douglas 1982, *Chronological table of the kings of Judah*, 661).

A parallel account of this event was found in second (2<sup>nd</sup>) Chronicles chapter thirty-five (35). Since the two accounts were similar, the details to follow came only from the account in Second (2<sup>nd</sup>) Kings twenty-two and twenty-three (23).

The specific mention of the Passover took place in verses twenty-one (21) and twenty-two (22) of chapter twenty-three (23). This Passover took place in approximately six hundred and twenty-one (621) B.C. (Douglas 1982, 624). This was done in the eighteenth (18<sup>th</sup>) year of the reign of Josiah (see verse twenty-three (23)). The date of the Passover celebrated by Joshua and the people in Joshua five (5) took place in approximately one thousand four hundred (1400) B.C (Bimson 1988, 32). The period between the two recorded events was approximately seven hundred and seventy-nine (779) years.

Chapter twenty-two (22) mentioned the beginning of the reign of Josiah. In verses one (1) and two (2), the assumption of the throne took place. In verses three (3) through (7), the temple was being remodeled. During the remodeling process Hilkiah the high priest discovered סֵפֶר הַתּוֹרָה (the book of the law). The law was read. This caused repentance which set the stage for the Passover of chapter (23).

In verse twenty-one (21), Josiah commanded the people to do the Passover. The word for command here was יִצַּח (from צָוָה meaning to: "... lay charge, command, order ...") (Brown, Driver, and Briggs 1979, 845). The specific form of the verb was that of a Piel imperfect third (3<sup>rd</sup>) person masculine singular with a vav consecutive attached apocopated (Davidson 1981, 337).

The description of this Passover in verse twenty-two (22) showed the neglect of Judah and Israel to observe the Passover from the days of the judges. This Passover was different "because was not done like this (particular) Passover from the days of the judges..."

(כִּי לֹא נַעֲשָׂה כַּפֶּסַח הַזֶּה מִיָּמֵי הַשְּׂפָטִים) in Israel. Nor was it done like this in the days of the kings of Judah. (The word נַעֲשָׂה was a Nifal perfect masculine third person (3<sup>rd</sup>) person singular from עָשָׂה (Davidson 1981, 556)).

### **The Passover during the time of the reforms by Ezra**

After their return from captivity, the priesthood had to be reconstituted, purified and set apart once again. The temple has just been dedicated in Ezra chapter six (6), verses sixteen (16) and seventeen. Ezra six (6) eighteen (18) said: “And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses” (Ezra 6:18 KJV).

Verse nineteen (19) of the same chapter stated: “The sons of the captivity did the Passover on the fourteenth to the first month.” The word translated “the captivity” here was הַגּוֹלָה. The word גָּלָה meant to: “... to uncover; to strip a land of its inhabitants, to carry, lead, &c. into captivity ...” (Wilson n.d., 65).

The temple and the priesthood were cleansed. The priests offered the sacrifice for all the people in verse twenty (20): “Because the priests caused to be pure and the Levites as one, all of them pure (ones) and they slaughtered the Passover for all the sons of captivity and for the brothers of the priests and for themselves.” The word translated “caused to purified” was הִטְהַרְוּ. It was a Hiphal perfect third person plural. It meant “... be clean, pure ...” (Brown, Driver, and Briggs 1979, 372).

Not only was the priesthood purified, but also the people were purified who ate the Passover. They had separated themselves “...from uncleanness of the nations of the land...” (מִטְמֵאֹת גּוֹיֵי-הָאָרֶץ) (Ezra chapter six (6) verse (21)).



The priesthood since the time of Moses had offered the sacrifices. Here in Ezra with a purified priesthood they once again took this role.

After this point, there was no Scriptural record of the Passover until the New Testament. Between the Old Testament and New Testament of Scripture, the temple was defiled and requires rededication. The various religious-political groups of the Sadducees, Pharisees, and Herodians became established. The Roman Empire dominated the land of Israel.

### **The Passover at the time of the first Advent**

The preparations for the Passover in New Testament times were extensive. The preparations might be listed as follows: 1) Roads were repaired; 2) Tombs were whitened; 3) All cooking utensils were toughly cleaned or replaced; 4) On Nisan thirteen(13), the houses were searched and last of leavening was removed; 5) Homes were prepared for visitors; 6) On Nisan fourteen (14) lambs were taken to temple for sacrifice; 7) The Passover animal was slaughtered, prepared and brought home; 8) Clothing was prepared remembering that they must be ready to depart in haste (Gower 1987, 356-357)

The Passover supper at the time of Christ progressed after the following manner: 1) A cup of wine was drank by each person 2). The bitter herbs, unleavened bread, the *charoseth*, and the lamb was brought to the table; 3) The leader took some of the bitter herbs in his hand, dipped it into the *charoseth*, blessed and ate it; 4) The leader gave some of the *charoseth* to each person while they reclined; 5) A second (2<sup>nd</sup>) cup of wine was drunk; 6) An explanation of the feast was given; 7) The first part of the “Hallel” (a hymn of praise) was sung 7) A blessing was said; 8) Unleavened bread dipped in *charoseth* was eaten; 9) The flesh of the lamb was eaten; 10) The third (3<sup>rd</sup>) cup of wine was drunk; 11) Shortly followed by a fourth (4<sup>th</sup>); and 12) The rest of the “Hallel” was sung (Freeman 1972, 386).

By the time of Christ, the two festivals of Passover and Unleavened Bread were treated as a unit. The two festivals were called Passover. Josephus seemed to include the Passover in the feast of Unleavened Bread when he referred to them as an eight-day festival (Josephus 1981, *Antiquities*, 2:62). The Scriptural account called for only seven days. Josephus also, on occasion, refers to the two festivals separately (Josephus 1981, *Antiquities*, 3:79).

The Passover by the time of Christ was a large event. At the time of the festival, there may have been at least three million (3,000,000) people near Jerusalem for the festival. Josephus noted in his writings that there were two hundred and sixty-five thousand (265,000) sacrifices for the Passover in sixty-five (65) A.D (Barclay 1975, 324). This likely would have required more time than the practice of the priesthood of sacrificing the animals from the ninth hour to the eleventh hour (Josephus 1981, *War of the Jews*, 588). This may have accounted for sacrifices throughout the evening and day of the fourteenth (14<sup>th</sup>), and the reason the eating of the Passover as related in the New Testament seemed to stretch over a two-day period.

Fred Coulter ,in his work *A Harmony of the Gospels: In Modern English* said:

“We can therefore conclude based on the scriptural record – that some of the Jews were already, in Jesus’ time, erroneously combining the Passover and the first whole day of the Feast of Unleavened Bread as a single Passover feast.”

“John’s Gospel shows that there were two days of eating the Passover during the year of Jesus’ death. Jesus and the apostles kept it on the fourteenth, and at least some of the Jews on the fifteenth.”

“Some Jewish scholars have come to this same conclusion. ‘Several Jewish scholars have put forth the view that in the year of Jesus’ death, the Passover was observed on two consecutive days, because of different reckonings of its

date by the Sadducees and the Pharisees respectively' (The Theological Dictionary of the New Testament-Vol III)" (Coulter 1974, 257)

### **The fulfillment of the Passover**

#### **The "Lamb of God" (Declaration of John the Baptist)**

τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει, Ἴδε ὁ ἄμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

John 1:29 (He is seeing Jesus is coming toward him during the next day and he said: "Look, the lamb of the God the one who is taking away the sins of the world.)

"The ... combination of the paschal lamb with the lamb led to the slaughter of Isaiah 53:7 probably underlies the description of Jesus in the Fourth Gospel as 'the Lamb of God, who takes away the sin of the world'" (Bruce 1970, 96).

#### **The Gospel Accounts**

All of the gospels contained accounts of the Passover meal and the crucifixion of Christ. The accounts in the Synoptic gospels of the last Passover meal, Christ spent it with His disciples. The gospel of John dealt with the teaching of Christ on that night. The information contained in Matthew and Mark was also related in Luke. Luke seemed to have extended material than the other two Synoptics. This section was focused on the meal itself. Luke chapter twenty-two (22) verse seven (7) through twenty-six (26) was the focus of this portion.

The Day Arrives: In verse seven (7), the Passover meal took the scene. The verse began: **Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων** (Moreover the day of the unleavened (loaves) came).

The day had "arrived" (**ἦλθεν**) Dods commented: "A considerable number of commentators ... render, approached (**ἐπλησίασε**, Euthy.), holding that Lk. with John makes Jesus anticipate the feast by a day ..." (Dods: 1917 624). This seemed to be an

attempt to reconcile the words of the account in the Gospel of John chapter thirteen (13) verse (1), with the accounts of the Synoptic Gospels. John 13:1 began: **Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα** (Moreover before the festival of the Passover ...).

The real issue was the use by John of the preposition **πρὸ**. **Προ** simply meant “before” in most cases (Dana and Mantey 1957, 109). It meant “before” but does not indicate how long a time was preceding the event. “ In order to specifically show how long ‘before’ an event occurs, a qualifying phrase must be added ... John’s statement in chapter thirteen and verse one must therefore be taken at face value, with no assumptive interpretation ...” (Coulter 1974, 257). Therefore, John and the other three gospels may merely have recorded the same events in a different manner.

Accordingly Alford stated concerning the use of **ἡ ἔδει** in the phrase **ἐν ἡ ἔδει θύεσθαι τὸ πάσχα** (in which must be killed the Passover): “**ἡ ἔδει**, the legal time of the Passover being sacrificed... ” (Alford 1868, 1:639).

The Preparations by Peter and John: Verse eight (8) began: **καὶ απέστειλεν** (and He sent). The verb here was an Aorist active indicative third (3<sup>rd</sup>) person singular from **ἀποστέλλω** meaning “I send (with a message)” (Summers 1950, 154). Dods noted concerning the command of Christ here: “In Lk. Jesus took the initiative; in Mt. And Mk the disciples introduce the subject ...” (Dods 1917, 624).

Only Luke contained the identity of the disciples Jesus sent. Mark only mentioned, that two disciples were sent. Matthew 26:17 gave the impression that the disciples initiated the topic. More over the Matthew twenty-seven (27) made no reference to the number or identity of the disciples dispatched to prepare the meal. Luke revealed that it was, **Πέτρον καὶ Ἰωάννην** (Peter and John) who were sent (Robertson 1930, 2:266).

The nature of the command was clear in Luke 22:8. **Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν** Christ said: “When you all go prepare for us the Passover in order that we might eat (it).” **Πορευθέντες** was a deponent verb and therefore while it was passive in form was active in meaning. It was second (2<sup>nd</sup>) aorist participle from **πορεύομαι** (Moulton: 1977 336). **Ἑτοιμάσατε** was a first (1<sup>st</sup>) aorist active imperative second (2<sup>nd</sup>) person plural meaning “Prepare!” (Moulton 1977, 171). Christ gave a reason why the disciples must prepare. It was in order that (**ἵνα**) they might eat the Passover. **Φάγωμεν** was a aorist active subjunctive first (1<sup>st</sup>) person plural meaning: “we might eat.”

The disciples respond back asking a question in verse nine (9): **Ποῦ θέλεις ἑτοιμάσωμεν;** Robertson said of the question **Ποῦ θέλεις ἑτοιμάσωμεν** (“To what place are you wanting we might prepare (it)?”): “Deliberative first aorist active subjunctive without *hina* after *theleis*, perhaps originally two separate questions” (Robertson 1930, 2:266).

Christ answered their question in verse ten (10). The verse began: **ὁ δὲ εἶπεν αὐτοῖς, Ἴδου εἰσελθόντων ὑμῶν εἰς τὴν πόλιν** (And he said to them, Look, when you all enter into the city).

Concerning the phrase, **εἰσελθόντων ὑμῶν** Robertson said: “Genitive absolute ...” Concerning , **συναντήσῃ ὑμῖν** (meet together with you all): “An old verb *sunanta\_* (from *sun*, with *anta\_*, to face, *anti*) with associative instrumental (*humin*)” (Robertson 1930, 2:266).

They were headed to the city of Jerusalem to prepare for the Passover. The passage continues: **συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων** (a man shall meet together with you, while bearing a pitcher of water).

Once they met the man, they were to follow him (**ἀκολουθήσατε αὐτῷ**). The verb used here was a aorist active imperative second (2<sup>nd</sup>) person plural verb meaning “... to follow one who proceeds ...” (Thayer 1977, 22). They were to follow him and they were to enter into the house he entered (**εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται**).

Verse eleven (11) continued the instructions. It began, **καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας** **Λέγει σοι ὁ διδάσκαλος** (And you all shall say to the master of the house).

Dods said concerning, **τῷ οἰκοδεσπότῃ τῆς οἰκίας** (to the master of the house): “... a pleonasm = the house-master of the house” (Dods 1917, 624). Dods went on to cite some examples of pleonasm (i.e. redundancy) in the work of other Greek writers (Dods 1917, 624).

Specific instructions followed on what the disciples were to say to the master of the household. They were to ask him: **Ποῦ ἐστὶν τὸ κατάλυμα ὅπου τὸ πάχα μετὰ τῶν μαθητῶν μου φάγω;** (The rabbi is saying to you, Where is the guest room, where I might be eating the Passover with my disciples?). “I might be eating” came from the Greek word **φάγω** which was a second (2<sup>nd</sup>) aorist subjunctive first (1<sup>st</sup>) person singular verb from **ἐσθίω** (Moulton 1977, 421).

The expected reaction of the master of the house to the question was found in verse twelve (12). It stated: **καὶ ἐκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε** (And he also shall show to you all a large furnished room, Prepare there.)

Speaking of **ἐστρωμένον** Alford said: “... a room set apart at this season of the feast, by residents in Jerusalem, in which parties coming from the country might eat the Passover. The question therefore would be well understood; -- and the room being

ἐστρωμένον and Mark as Mark adds, ἑτοιμον [prepared], would be no matter of surprise (Alford 1868, 1:639-640, brackets mine).

Farrar said of the word furnished (ἐστρωμένον) “The word meant ‘spread with cushions’ on which guests could recline at the meal” (Farrar 1899, 82).

The story of the preparations by Peter and John was found in verse thirteen. This verse stated: ἀπελθόντες δὲ εὑρον καθὼς εἶρήκει αὐτοῖς καὶ ἡτοίμασαν τὸ πασχα (And when they went, and found just as he had said to them. And they prepared the Passover.)

The disciples εὑρον καθὼς εἶρήκει αὐτοῖς (found just as he had said to them). Liefeld found significance in the discovery of the disciples. He stated: “Things were ‘just as Jesus told them’ (vs 13), showing that he was far more than a ‘teacher’ (vs11), though that term was customary”(Liefeld 1984, 8:1025-1026).

The Passover meal: The account of the Passover meal proper began with verse fourteen (14). The meal began as follows: καὶ ὅτε ἐγενετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ. (And when the hour came to be he reclined and the Apostles together with Him.)

The word ὥρα (hour) set the tone for what follows. This was not just any hour. It was the (ἡ) hour. “The hour of the eating of the paschal lamb, which was in the evening” (Barnes 1998, 9:147).

This passage demonstrated one of the changes in the Passover ceremony, which had taken place over the centuries since the first Passover took place. Christ ἀνέπεσεν (reclined) with His disciples for the Passover meal. Barclay said: “At the time of the first Passover Feast in Egypt, the meal had been eaten standing (Exodus 12:11). That however, had been a sign of haste, a sign that they were slaves escaping from slavery. In the time of Jesus the regulation

was that the meal should be eaten reclining, for that was the sign of a free man, with a home and a country of his own” (Barclay 1975, 334).

Christ then addressed His disciples and expressed the emotion this night engendered in His soul in verse fifteen (15). “And He said toward them” (**καὶ εἶπεν πρὸς αὐτούς**): “With desire I have desired ...” (**Ἐπιθυμία ἐπεθύμησα**) Robertson said this phrase was: “A Hebraism common in the LXX. Associative instrumental case of substantive and first aorist active indicative of same like a cognate accusative”(Robertson 1930, 2:267). Liefeld adds that this phrase: “...represents a strong double construction with a Semitic cast ...”(Liefeld 1984, 8:1026).

The object of this strong desire toward His disciples was **φαγεῖν μεθ’ ὑμῶν τοῦτο τὸ πάσχα** (to eat this particular Passover with you all). Alford observed:“... **τοῦτο τὸ πάσχα** ... It was that particular Passover, not merely the Passover generally ...” (Alford 1868, 1:640).

Christ then described why this Passover meal was different from all others. He said: “before the (purpose) of me to suffer” (**πρὸ τοῦ με παθεῖν**). This one was different because in a few hours He would suffer the reality of what it meant to be the Passover sacrifice.

Robertson said **τοῦ με παθεῖν** was: “Preposition pro with articular infinitive and accusative of general reference, ‘before the suffering as to me.’ *Pathein* is second aorist active infinitive of *pasch\_*” (Robertson 1930, 2:267).

In verse sixteen (16), Jesus expands on His explanation as to why this Passover was different. It was the last one He would participate in until the kingdom came. **Λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ** (For I am saying to you all that I should not ever eat it until of such a time [as] it might be fulfilled in the kingdom of God.)



Liefeld said of the phrase, οὐ μὴ φάγω (I should not ever), that it was an “...emphatic future negative” (Liefeld 1984, 8:1026).

Robertson commented on the expression, ἕως ὅτου πληρωθῇ (until of such a time [as] it might be fulfilled): “First aorist passive subjunctive of *pl\_ro\_* with *he\_s* (*hoton*), the usual construction about the future. It seems like a Messianic banquet that Jesus had in mind (cf. 14:15)” (Robertson 1930, 2:267). Bloomfield noted concerning the whole latter part of this verse: “ἕως ὅτου--τοῦ θεοῦ The expression (which seems a Hebraism) imports, that our Lord would have no further society with them on earth. The thing to be completed was the work of human redemption by the sacrifice of Christ ...” (Bloomfield: 1843 Volume I 312).

Even though on this night, Christ would fill up the roll of the Passover Lamb, the meal itself seemed to have ultimate fulfillment in the kingdom. Liefeld said concerning the use of πληρωθῇ (fulfilled): “The meal is a turning point. Jesus anticipated; he likewise anticipates the next genuine meal of its kind that he will eat sometime in the future, when the longed-for kingdom finally comes, or, in Luke’s characteristic vocabulary ‘finds fulfillment’” (Liefeld 1984, 8:1027). Jeremiah seemed to be alluding to this same future event in Jeremiah twenty-three (23) verses seven (7) and (8), which said:

“Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.” (Jeremiah 23:7,8).

*The cup:* Luke at this point in his narrative related the account of the drinking of one of the cups of “the fruit of the vine.” Matthew (twenty-six (26)) and Mark (fourteen (14)) did not mention the cup until after the taking of the bread.

Luke reported: καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν, Λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτοὺς· (And after he received (a) cup, after he gave good grace He said: “Take this and distribute (it) unto yourselves”).

Barnes commented on the time element inherent in the form of the verb δεξάμενος (after he received), which was an aorist middle deponent masculine singular participle. He said:

“After he had kept this [the Passover meal] in the usual manner, he instituted the supper which bears his name, using the bread and wine which had been prepared for the Passover, and thus ingrafted [sic] the Lord’s Supper on the Passover, or superseded the Passover by another ordinance...” (Barnes 1998, 9:147).

Many commentators on this verse felt that the mention of this cup may not be in the original text. They took issue with this passage because of the two (2) mentions of the cup in the account of Luke (here in verse seventeen (17) and again in verse twenty (20)) compared to Matthew and Mark who only mention one cup. Liefeld gave two plausible solutions to this issue. Four cups of wine were consumed during the Passover meal. About the cup in verse seventeen (17) Liefeld stated:

“... may be the first of the traditional four cups taken during the Passover meal. In this case, Jesus’ comments come at the beginning of the meal. This cup was followed by part of the Passover meal and the singing of Psalms 113 and 114. Alternately, the cup of v. 17 may be the third cup, mentioned both here in connection with its place in the Eucharist, on which Luke focuses (vs. 20)” (Liefeld 1984, 8: 1026).

Jesus gave: **εὐχαριστήσας** (gave good grace). This verb was a compound word with the preposition **εὐ** attached. It was translated “gave thanks” in the A.V.

After giving thanks for the cup Christ said: **Λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πίω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.** (For I am saying to you all that I should not ever drink from the present (time) from the fruit of the vine until of which (time) the kingdom of God should come.)

In this Luke passage, Christ said nothing concerning the drinking the “fruit of the vine” in regard to His partaking of it in the kingdom of God. The Mark 14:24 and Matthew 26:29 passages used different phrases than Luke in this matter. Both, however have in common the phrase **αὐτὸ ... καινὸν** (it ... new). The antecedent of “it” in both cases was the “fruit of the vine.”

Trench drew distinction between the two Greek word **νέος** and **καινὸς** both of which are translated “new.” He noted that **νέος** “... refers to something new in time, to something that recently has come into existence” (Trench 1989, 233). By contrast he said **καινὸς** “... often implies the secondary notion of praise, for frequently new is better than old” (Trench 1989, 234). He noted however that: “*Kainos* does not necessarily imply superiority ...” (Trench 1989, 234). He also contrasted **νέος** and **καινὸς** by saying: “The *kainon* is the *beteron*, the qualitatively other; the *neon* is the *allo* (243), the numerically distinct” (Trench 1989, 234). Therefore, the “fruit of the vine” Christ will drink in the kingdom is qualitatively better. All will be fulfilled.

While wine had perhaps always played a part in the ritual of the paschal meal before, there was no written commandment, which gave it symbolical or typological significance. The Passover meal had included four cups in the past. These were: 1) “The cup of *Kiddush*. *Kiddush* means sanctification or separation” (Barclay 1975, 337); 2) “the cup of *Haggadah*, which means

the cup of explaining or proclaiming” (Barclay 1975, 338); 3) “the cup of thanksgiving” (a.k.a. the cup of blessing) (Barclay 1975, 338); and 3) “the fourth cup” before the singing of “... Psalm 136, known as the great *Hallel* ...”(Barclay 1975, 338). Now the “fruit of the vine” became more important than many of the other symbols, which had at one time been the keys to the Passover. The drinking of the “fruit of the vine” now had new symbolic significance as seen in verse twenty (20) That passage said: **καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον** (And likewise the cup after the result to dine I am saying: “This (particular) cup (is) the New Covenant in my blood which is being poured out on behalf of you all.”)

Robertson said about **μετὰ τὸ δειπνῆσαι** (after the result to dine): “Preposition *meta* and the accusative articular infinitive...”(Robertson 1930, 2:268). The infinitive here was in the aorist tense. **μετὰ** when used with an infinitive in the accusative case meant “after” (Mounce 1993, 297). All of this indicated that this took place after the Passover supper.

**Τοῦτο τὸ ποτήριον** (This (particular) cup ...) This was a specific cup, not just any of the four cups used during the Passover meal. It was a particular cup. As noted earlier, this was most likely the “cup of blessing.” The drinking of this cup by the disciples and Christ at this place in the Passover ritual made sense, in light of the use of the Apostle Paul in I Corinthians 10:16 where he used this phrase (**τὸ πτήριον τῆς εὐλίας**) “cup of blessing” directly.

The cup was: **ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου** (the New Covenant in the blood of me). **καινη** (new) was a form of **καινός** which was discussed earlier. **διαθήκη** Thayer defined this word as: “a disposition, arrangement, ... a compact, covenant ...” (Thayer 1997, 136). This word spoke of both the covenant made at Sinai, and the one made here.

*The bread:* In verse nineteen (19) Luke related the giving of the bread. He began: **καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων** (And when he took bread after he gave good grace he broke (it) and He gave to them (while) saying:).

Speaking of **ἄρτον** (bread) Liefeld said: “The ‘bread’ (*arton*, v. 19) was the thin, unleavened bread used in the Passover” (Liefeld 1984, 8:1027). This eating of this bread at the time of the Passover was “... to remind them of the bread they had eaten in haste when they escaped from slavery” (Barclay 1975, 333). It now had new meaning: **Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑμῶν διδόμενον** (this (bread) is my body the one which is being given on behalf of you all).

Writing on the parallel account concerning Matthew 26:26 D.A. Carson commented concerning the bread: “Jesus takes *artos*, which can refer to ‘bread generally (4:4; 6:11, 15:2, 26) but more commonly refers to a loaf or cake (4:3; 12:4; 14:17, 19; 15:33-34; 16:5-12) The loaf was unleavened (cf. Exod 12:15; 13:3, 7; Deut 16:3)” (Carson 1984, 8:536).

Christ took the bread and blessed it. He then “broke” (**ἔκλασεν**) the bread. This word was a first (1<sup>st</sup>) aorist active indicative third person singular verb. Thayer said of this word: “... to break: used in the N.T. of the breaking of bread ...” (Thayer 1977, 348).

Jesus then said: **Τοῦτό ἐστιν τὸ σῶμά μου** (This is my body). Carson noted three things concerning words of Christ in Matthew 26:26 (**λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου** (Take eat, this is my body)): 1) “The words ‘this is my body’ had no place in the Passover ritual ...” (Carson 1984, 8:536); 2) “Both the breaking and the distributing are probably significant...” (Carson 1984, 8:536); and 3) “Much of the debate on the force of ‘is’ ... is anachronistic... what must be remembered is that this is a Passover meal. The new rite Jesus institutes has links with redemptive history ...” (Carson 1984, 8:536).

Liefeld commented on the phrase τὸ ὑμῶν διδόμενον\* (the one which is being given on behalf of you all). He said: “Luke alone has ‘given for you’ ... in the saying over the bread ...” (Liefeld 1984, 8:1027).

Jesus then commands: τοῦτο ποιείτε εἰς τὴν ἐμὴν ἀνάμνησιν (This be doing into my particular remembrance).

“τοῦτο ποιείτε, &c.] Do this; namely, which I have done—break bread, &c. See Bornem., who also gave examples of passages where, as here, the pronoun dem. Is to be referred *ad remotiora*, where ἐμὸς is used for ἐμοῦ. Scoettg. cites various Rabbinical passages, which prove that the ancient Jewish Church in celebrating the Paschal feast, always had in view the suffering of the Messiah” (Bloomfield 1843, 1:312).

Speaking of “this do in remembrance of me”: “It is remarkable that this clause, and the whole of the following verse are omitted in Codex Bezae (D) and some other MSS. In some versions vv. 17-18 are substituted for this. The attempt to render this verse ‘sacrifice this as a memorial of Me’ is a deplorable device to foist a false doctrine... on a perverse translation...” (Farrar: 1899 82).

In Exodus 12:14, God told the people that the day of the Passover sacrifice was to be observed as a **זִכְרוֹן** (to (a) remembrance). Jesus commanded his disciples to observe a “remembrance” (ἀνάμνησιν) of His sacrifice through the symbols of the bread and wine.

*The betrayer:* Verse twenty-one (21) told of the one who betrayed Christ. It said: **πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης** (Nevertheless, Notice, the hand (of the one delivering) Me with Me upon the table.)

Bloomfield said: “**ἡ χεὶρ--τραπέζης.**] An Oriental mode of saying ‘the person is at the table with me’” (Bloomfield: 1843 1:312).

Concerning τοῦ παραδιδόντος Robertson stated: “Present active participle, actually engaged in doing it. The hand of Judas was resting on the table at the moment. It should be noted that Luke narrates the institution of the Lord’s Supper before the exposure of Judas as the traitor while Mark and Matthew reverse this order” (Robertson 1930, 2:269).

Christ having commented concerning the fact that there was a person at the table who would betray him explained why the betrayal would take place. Verse twenty-two (22) communicated this reason this way: ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὠρισμένον πορεύεται (Because, truly the Son of the Man is proceeding according to the (thing) that which has been decided (and remains decided)).

Robertson said of κατὰ τὸ ὠρισμένον: “Perfect passive participle of *horizō*, to limit or define, mark off the border, our ‘horizon’” (Robertson 1930, 2:269).

Liefeld added:

“The use of ‘decreed (*horismenon*, v. 22) emphasizes the divine sovereignty, a theme dominant in Luke, though this particular word occurs rarely in the NT (cf. Acts 2:23; 10:42; 17:31; cf also Rom 1:4). Instead of ‘decreed,’ Matthew (26:24) and Mark (14:21) have ‘it is written’ (*gegraptai*). Divine sovereignty is balanced by human responsibility; so Jesus pronounces a ‘woe’ on the betrayer” (Liefeld 1984, 8: 1027).

At this point Jesus pronounced a “woe” upon the betrayer. He said: πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ παραδίδοται (further woe to that (particular) man through whom He is being delivered.)

The word for “woe” here is: οὐαὶ. The New International Dictionary of New Testament Theology said this word :

“... is an onomatopoeic exclamation of pain or anger ... In the LXX *ouai* occurs 69 times like other Heb. terms, is used to express grief (Prov. 23:29), despair (I Sam. 4:7), lamentation (I Kings 13:30), dissatisfaction (Isa. 1:4), pain (Jer. 10:19), a threat (Ezek. 16:23), or simply to attract attention (Isa. 55:1) ... In the NT *ouai*, more often than not, expressed sympathetic sorrow rather than condemnation ...” (Brown 1986, 3:1051).

Liefeld found significance in the use of the word **ἄνθρωπος** twice in this verse. He commented that this dual usage made: “... a sober play on the word ‘man’ (Liefeld 1984, 8: 1027).

The disciples responded to the declaration that the one who would betray was with Him at the table in verse twenty-three (23): **καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν** (Then, they themselves began to be discussing toward themselves the (thing): “who then is the one, which out from them, (may possibly be) about to be performing this thing?”).

The disciples began **συζητεῖν** (to be discussing) who it would be which would betray Christ. The word **συζητεῖν** was a present active infinitive of the Greek word **συζητέω** meaning: “... to discuss, dispute ...” (Thayer: 1977 594). The apostles during this solemn occasion began to “dispute” with one another. The discussion veered into the area of which of them was the greatest in verse twenty-four (24).

Because of this “dispute”, it was likely that at this point Christ used the “foot-washing” illustration of proper humility in John chapter thirteen (13) verses four (4) through seventeen (17). John however, did not mention this “dispute” (Morris 1983, 307).

Robertson discusses the phrase **τὸ τίς ἄρα εἴη ἐξ αὐτῶν** (“who then is the one, which out from them, (may possibly be) ...”) in verse twenty-three (23) saying: “Note the



article *to* with the indirect question as in verses 2 and 4. The optative *ei* here is changed from the present active indicative *estin*, though it was probably not always done ...” (Robertson 1930, 2:269).

As mentioned earlier the discussion turned from who was the betrayer in verse twenty-three (23) to who was the greatest in verse twenty-four (24). Verse twenty-four stated:

**Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων** (Moreover, also an eagerness to control came to be among them, (As to) which one of them, is seeming to be greater?).

Robertson said of **φιλονεικία** (an eagerness to control): “An old word from *philoneikos*, fond of strife, eagerness to contend. Only here in the N.T.” (Robertson 1930, 2:269). Moreover, Robertson also commented on the word **μείζων** (greater) used in this verse: “Common use of the comparative as superlative” (Robertson: 130 269).

Dods commented, on the use of the word **δοκεῖ** (is seeming) in saying he said: “... seems, looks like, makes the impression of being ...” (Dods 1917, 626).

Jesus in verses twenty-five (25) through twenty-seven (27) corrected them concerning their seeking for position as ruler. In verse twenty-five (35) He said: **ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς τῶν ἔθνων κυριεύουσιν ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται** (But the One said to them, “The kings of the nations are controlling them and the ones authorizing them are being called correct-workers.”)

The word **κυριεύουσιν** (are controlling) according to Robertson was: “From *kurios*. Common verb, to lord it over”(Robertson 1930, 2:269). He also commented concerning the use of **εὐεργέται** (correct-workers) in this verse: From *eu* and *ergon*. Doer of Good. Old word. Here only in N.T.” (Robertson 1930, 2:269).

Of **καλοῦνται** said Liefeld: “The form of the verb ‘call’ (*kalountai*) may be middle or passive. If the former, it may imply that these Gentile rulers were not passively waiting to be called Benefactor but sought the title for themselves” (Liefeld 1984, 8: 1028).

Christ proceeded with His correction of the disciples in verse twenty-six (26). He continued: **ὅμεις δὲ** (But, you all yourselves). Liefeld said: “In v.26 ‘but you is emphatic, with the word ‘you’ standing at the very beginning of the clause (*hymeis de*) (Liefeld 1984, 8:1028).

Jesus went on to say: **οὐχ οὕτως, ἀλλ’ ὁ μείζων ἐν ὑμῖν** ((are) not so but rather, let the greater among you all). Let the one who “is” **μείζων** (greater) was a comparative adjective derived from **μέγας** (Moulton: 1977 261).

Christ told them how the great ones act. He said: **γινέσθω ὡς ὁ νεώτερος καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν** (come to be like the younger, and he who is leading like he who (is) serving). Robertson commented on the use of **γινέσθω** (come to be): “Perfect middle imperative of *ginomai*. Act so. True greatness is in service not in rank” (Robertson 1930, 2:269).

Dods quoting Farrar said of **ὁ νεώτερος** (the younger): “... ‘who in Eastern families fulfils menial duties, Acts v. 6” (Dods 1917, 626). He also explained the phrase **ὁ ἡγούμενος** (he who is leading), by saying: “... the leader or chief, the name of those in office in the Church in Heb. xiii.7 ...” (Dods 1917, 626).

In the Hebrews thirteen (13) passage mentioned by Dods, the writer of the book said: “Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation” (Hebrews 13:7 KJV). The word used for “rule” in this Hebrews passage is **ἡγούμενον**.

Christ ended His discourse on greatness by saying: **τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν ἐμὶ ὡς ὁ διακονῶν** (For

who (is) greater, the one who is reclining or the one who is serving. (Is it) not indeed the one who is reclining; but I, Myself am in the midst of you all as one serving.) At this point Luke ends his account of the activities in the upper room related to the Passover meal.

### **The passion of Jesus**

The Passover meal was over. The symbolic elements of the “fruit of the vine” and the “bread” had been instituted for future reference. At this point, on the fourteenth (14) of Nisan in the year in which Christ died, the picture of the Passover was completed with the death of Jesus on the cross.

“Israel was redeemed from Egypt by the paschal lamb, a lamb ‘without blemish’, as the law prescribed; so said the First Epistle of Peter, Christians have been ‘ransomed ... with the precious blood of Christ, like that of a lamb without blemish or spot’” (Bruce 1970, 34).

Concerning John 19:36 Bruce also commented: “Of these two quotations, the former (from Exodus 12:46) marks Jesus out as the true Passover Lamb” (Bruce 1970, 34).

### **Christ the Passover (I Corinthians 5)**

The Passover season played a prominent role in the writing of the Apostle Paul to the Corinthians in the book of I Corinthians. The Apostle spoke directly concerning the Passover in chapter five (5). In chapter five (5), the Apostle uses the Passover and the removal of leavened bread from the home during the season to speak of the removal of sin in the lives of his readers. He spoke of communion in chapters ten (10) and eleven (11) alluding to the night of the Passover in which Christ and His disciples partook of the first communion and to the elements used in the communion.

The time element of the writing of the epistle indicated it may have well been written in anticipation of the Passover season. This time reference indicating the Passover was in the near future when the book was written was found in I Corinthians 16:8 (Macknight 1969, 77).

Paul said: **ἐπιμενῶ δὲ ἐν' Εφέσῳ ἕως τῆς Πεντηκοστῆς** (But I will remain in Ephesus until the Pentecost). The word **ἕως** was used as a conjunction signifying: "... the temporal *terminus ad quem, till, until ...*" (Thayer 1977, 268). Paul wrote the Epistle from Ephesus. After writing the Epistle, he planned to remain in Ephesus until the day of Pentecost, which was some fifty days from the Passover (Barnes 1998, 11:330).

The three sets of passages concerning the Passover and communion mentioned earlier must be considered in the historical, and cultural context of the season in which the Apostle Paul wrote the passages. In this section, the I Corinthians five (5) passages will be considered. The I Corinthians ten (10) and eleven passages will be dealt with in the section entitled "Continuation of the Passover through the Communion."

The context I Corinthians 5:6-8 was based on a specific issue in the church at Corinth. Among the church members, there was a man who was living in an incestuous relationship with the wife of his father, but the church was proud of allowing this man to continue in fellowship with the church (verses 1-2).

In verse two (2), Paul said of this condition of pride: **καὶ ὑμεῖς πεφυσιωμένοι ἐστέ** (and you all yourselves are [puffed up] after having been puffed up). The word **πεφυσιωμένοι** (puffed up) was a perfect passive participle indicating that this condition of the people in the church happened to them sometime in the past and that the results of that condition continued at the time of the writing of verse two (2) (See Moulton 1977, 323 and Summers 1950, 103). The people, having accepted the lifestyle of this man, had at sometime in the past been puffed up in their souls and now continued to have this prideful condition in their lives (see Thayer 1977, 661).

This word was used a total of five (5) times in the book of I Corinthians and one (1) time in the book of Colossians. The passages where this word was used were: 1) I Corinthians

4:6; 2) I Corinthians 4:18; 3) I Corinthians 5:2; 4) I Corinthians 8:1; 5) I Corinthians 13:4; and 6) Colossians 2:18. Each time this word was used in the Scripture, it spoke of the arrogance of a prideful person(s) (Kohlenberger 1997, 761).

Two of these occurrences were in the chapter proceeding the discourse of chapter five (5), which may indicate a continuing theme of being “puffed up” which Paul would comment on by reflecting on the Passover in verses six (6) through (8).

In verses six (6) through (8), Paul turned to the Passover as an illustration of how the people in Corinth needed to change their attitudes. Paul did this by comparing their current attitude and their needed attitude to the unleavened bread of Passover. He did this through the uses of the words: 1) ζύμη (leaven as a noun) in verses 6,7, and 8 ; 2) φύραμα (lump of dough) in verses 6 and 7; 3) ζυμοι (to leaven as a verb) in verse 6; 4) ἄζυμος (unleavened) in verses seven (7) and eight (8); 5) πάσχα (Passover) in verse seven(7).

During the Passover time, the people of Israel had to remove all the leavening from their habitations. “This leaven is to be understood as the image of sin; and in the command to purify the house from it, at the dawning of the Passover ...” (Olshausen 1984, 93). Paul uses this figurative application of leavening as related to the Passover to discuss the sin of the people in verse six (6).

Paul stated: **Οὐ καλόν τὸ καύχημα ὑμῶν, οὐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζομοῖ** (The boast of you all [is] not good, Are you all not knowing [a] little leaven is leavening the whole lump [of dough]?).

In this passage, ζύμη, was used metaphorically for καύχημα. Ζύμη was leaven (Thayer 1977, 273). The verb form of this word, which was used as the last word in the passage (ζυμόω) meant: “ ... to ferment, leaven ...” (Arndt, Gingrich, & Wilbur 340).

**Καύχημα** meant: "... boast, objective of boasting ...what is said in boasting ..." (Arndt, Gingrich, & Wilbur 1957, 427).

In verse two (2) Paul had accused the people in the church of Corinth of being "puffed up" proud of their tolerance. they were sinning. Paul in verse six (6) used the proverb **οὐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζομοῖ** when speaking of the action of a small amount leavening in a lump of dough and noted that the whole church was infested with sin because they allowed this condition to continue in their midst. Paul was indicating by means of the interrogative phrase **οὐκ οἶδατε ὅτι** that this phenomena of leavening is well, and he is telling them this proverb for "... thoughtful consideration" (Thayer 1977, 174). Here Paul was comparing leavening to sin, which the Israelites were told to remove from their homes during the season of the Passover. Paul used this same proverb again in Galatians 5:9 (Kittel 1965, 2:903).

Paul began verse seven (7) with an second person plural Aorist tense Imperative mood verb **ἐκκαθαράτε** (purge out, eliminate). The imperative mood "... is the mood which expresses action which is to be realized by the exercise of the will of one person upon that of another" (Summers 1950, 112). The time element involved in the Aorist tense was lost when the Imperative Mood was used (Summers 1950, 112). Paul made a positive command to the church: **ἐκκαθαράτε τὴν παλαιὰν ζύμην** (Eliminate the old leaven!). Again Paul used a metaphor equating leaven with sin. He told the church to eliminate the sin from their midst.

Paul went on to give the purpose for the command. He stated: **ἵνα ᾗτε νέον φύραμα καθὼς ἐστε ἄζζυμοι** (in order that you all may be [a] new lump [of dough] even as you all are unleavened). The verb **ᾗτε** was the second person plural subjunctive for the "to be" verb. "The subjunctive is the mood of mild contingency; the mood of probability" (Dana and Mantey 1957, 170). This was a final subjunctive used to express purpose. The key

indication of this condition was the use of the Greek word ἵνα (Summers 1950, 108). Paul does this by indicating that the desired condition, which they would gain through the purging out of their sin of pride, be like new lump of unleavened (ἄζυμοι) dough used to make the bread of the Passover meal.

Paul continued with the reason for the command to “purge out” their sin of pride: **καὶ γὰρ τὸ πασχα ἡμῶν ἐτύθη Χριστός** (also for the Passover of you all, Christ, was sacrificed). Paul, up to this point, has been using words and thoughts related to the Passover by comparing unleavened and leavened bread to the attitudes of the people. Now he makes a direct reference to the Holy Day of the Passover (**πασχα**). He reflected directly on their condition in Christ by way of comparison. Christ was sacrificed (**ἐτύθη**) as the Passover lamb. The blood Christ the Passover lamb shed had protected the people from the wrath of God for God has seen the blood and passed over the people. Therefore, they are unleavened through the sacrifice of Christ.

Paul concluded this section when he said **ὥστε ἑορτάζωμεν** (Therefore let us celebrate (the) festival). The festival spoken of here was the one spoken of in the previous passage, the Passover. The term **ἑορτάζωμεν** as used in this passage specifically was speaking of the Passover festival (Arndt, Gingrich, & Wilbur 1957, 297 see **ἑορτάζω**). This verb was a first person plural subjunctive. Dana and Mantey called this particular construction a “Hortatory Subjunctive.” They said “When one exhorts others to participate with him in any act or condition, the subjunctive is used in the first person plural” (Dana and Mantey 1957, 171). Paul was exhorted the people of Corinth to keep the feast of Passover.

In the rest of verse eight (7) Paul told the people the conditions under which he wanted them to keep the festival. He said: **μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ ποναπρίας ἀλλὰ ἐν ἀζύμοις εἰλικρινεσίας καὶ ἀληθείας** (not with old leaven

neither with leaven [of] wickedness and depravity but rather with unleavened [of] spotlessness even with truth).

Wesley J. Perschbacher in his New Testament Greek Syntax used this verse as an example of “Dative of accompaniment or association, translated with ” (Perschbacher 1955, 207). Perschbacher said that the dative of accompaniment or association when used with nouns, **εν** should be translated “with” (Perschbacher 1955, 207). Dana and Mantey said the Greek preposition **εν** should be translated “with, by means of” with the instrumental case (Dana and Mantey 1957, 105).

Paul wanted the people to “keep the feast” by means of spotless truth. The word **εἰλικρινεσία** was “that which being viewed in the sunshine is found clear and pure; met. Spotless, sincere, ingenuous ... ” (Moulton 1977, 118). Paul wanted them to reflect the spotless character of the Passover lamb. He did not want them to “keep the feast” in wickedness and depravity symbolized by the sin the people were tolerating in the church.



## Continuation of the Passover through the Communion

### The I Corinthians 10 and 11 Passages

I Corinthians 10: 16, 17, and 21: Paul, in chapter ten (10) verses one (1) through fourteen (14) had been discussing negative examples of the generation who died in the wilderness after having escaped Egypt. The focus of Paul was the fact that some of those who fell in the wilderness were involved in idolatry. He began his summation of this section in verse fourteen (14) by saying: “Wherefore, my dearly beloved flee from idolatry” (I Corinthians 10:14 KJV). As part of his discussion Paul began to discuss the elements of communion in the light of the sacrifice they represented as compared to idolatrous sacrificial meals.

He said in verse sixteen (16): **τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος τοῦ Χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστὶν** (Is not the fellowship of the blood of Christ the cup of the blessing, which we are blessing? Is not the fellowship of the body of Christ the bread, which we are breaking?

The use of **οὐχι** (not) indicated that these statements were actually interrogatory (Moulton 1977, 294). Paul formed two true statements in the form of questions as a means of emphasis of his point. Yes, the cup was the fellowship of the blood of Christ, and yes, the bread was the fellowship of the body of Christ when taken in the communion.

Paul turned once again to the Passover for his example. He was talking about communion (**κοινωνία**). He calls the element of the cup, “the cup of the blessing” (**τὸ ποτήριον τῆς εὐλογίας**). This was a direct reference to the third cup of the Passover meal. John MacArthur who in his section on First (1<sup>st</sup>) Corinthians five (5) rejected the notion that Paul was literally advocating participation in once a year Passover as the Israelites (see

MacArthur 1984, 129) said the following concerning the use of the phrase “cup of blessing” here in chapter ten (10) verse sixteen (16):

“The cup of blessing could be the last cup of wine drunk at the end of a meal as a final testimony of thanksgiving for all that God had provided. It also was the proper name given to the third cup passed during the Passover feast. In the upper room on the night before His crucifixion, Jesus may have used the third cup as the symbol of His blood shed for sin. That cup then became the instrument to institute the Lord’s Supper ...” (MacArthur 1984, 237)

One of the possible interpretations of the phrase “cup of blessing” was that this cup was the third cup of the Passover meal according to Barnes. He notes the following: “The phrase ‘cup of blessing’ evidently refers to wine used in the celebration of the Lord’s Supper ... in accordance with a well known Hebraism, the blessed cup; the cup that is blessed. This is the more literal interpretation; and it is adopted by Calvin, Beza, Doddridge, and others” (Barnes 1998, 11:190).

Paul, in verse seventeen (17) now focused in on the other element of the Communion, the bread. He stated: **ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν** (because we many ourselves are one bread, one body for we ourselves are partaking out of the one bread).

Adam Clarke said concerning verse seventeen (17):

“The original would be better translated thus: Because there is one bread, or loaf, we, who are many, are one body. As one loaf was used at the Passover, and those who partook of it were considered to be one religious body; so we who partake of the eucharistical bread and wine, in commemoration of the sacrificial death of Christ, are one spiritual society, because we are all made

partakers of that one Christ whose blood was shed to make atonement for our sins; as the blood of the paschal lamb was shed and sprinkled in reference to this of which it was a type” (Clarke n.d., 11:246).

Adam Clarke (whose statement concerning this verse betrays his universal church view) clearly showed the connection between the statements by Paul and the Passover. This passage, written to the Corinthian church, spoke clearly of the unity in the local Corinthian church because they share in the same sacrifice.

Paul summarized his thoughts by contrasting the sacrifice of Christ represented in the Passover and the idol worship sacrifice. He said: **οὐ δύνασθε ποτήιον κυρίου πίνειν καὶ ποτήριον δαιμονίων**, (you all are not able to drink [the] cup of the Lord and [the] cup of demons). Paul spoke of the impossibility to participate in the communion, which represented the sacrifice of Christ and at the same time participate in the eating of sacrifices to demons. Paul used the middle voice second person plural verb **δύνασθε**. Thayer said this was a deponent verb meaning: “... to be able, have power, whether by virtue of one’s own ability and resources, or of a state of mind, or through favorable circumstances, or by permission of law or custom ...” (Thayer 1977, 158). Along with the negative **οὐ** Paul showed that to participate in both the communion and idol sacrifices was not possible.

Paul completed this thought by saying: **οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων** (you all are not able to eat [the] meal of the Lord and [the] meal of demons). Again Paul used **οὐ δύνασθε** to speak of the incapacity of the people at Corinth to participate in the meal of the Lord and the meal made up of the sacrifices to demons.

**τραπέζης** meant: “a table on which food is placed, an eating-table; ... equiv. To the food placed on the table; ... a banquet, feast ...” (Thayer 1977, 629). The only other direct use of this term in relation to the Passover or communion was in Luke 22:21, which said:

“But, behold, the hand of him that betrayeth me is with me on the table” (Luke 22:21 KJV). It was and is impossible to eat the supper of the Lord and participate in pagan sacrificial meals.

I Corinthians 11:20-34: This long passage gave the most complete discussion of the practice of a New Testament church concerning the communion. However, it must be noted the Corinthian church was not a good example of how to observe the communion. Much of the passage was a correction by Paul concerning the practice of the church. Olshausen began his discussion of verses twenty (20) through twenty-two (22) in this way:

“The apostle now proceeds to that which is the real object of reproof. (In verse 22 οὐκ ἐπαινῶ is to be received only as Meiosis). According to custom among the ancient Christians, the celebration of the love-feast was regularly connected with that of the holy communion, so that the whole ceremony formed a strict commemoration of the Lord’s Passover feast. Together they were viewed as one operation, and called δείνον κυριακόν” (Olshausen 1984, 180).

The issue in Corinth seemed to have dealt with their method of observing the communion. Barnes noted: “In order to understand this, it seems necessary to suppose that they had in some way made the Lord’s supper either connected with a common feast, or that they regarded it as a mere common festival to be observed in a way similar to the festivals among the Greeks” (Barnes 1998, 11:212). This issue was discussed in verses twenty-one (21) and twenty-two (22).

The phrase κυριακόν δείνον in verse twenty (20) (supper belonging to the Lord and translated “Lord’s supper” in the King James Version) became the modern description of the ordinance of the communion. κυριακός (κυριακόν being the accusative singular form of κυριακός) means: “of or belonging to the Lord ...” (Thayer 1977, 365). Barnes said this

concerning the word **δεῖνον**: “ ... it is called ‘supper’ ... because the word denotes the evening repast; it was instituted at evening; and it is evidently most proper that it should be observed in the after part of the day. With most churches the time is improperly changed to the morning – a custom which has no sanction in the New Testament; and which is a departure from the very idea of a supper” (Barnes 1998, 11:211-212).

This supper belonging to the Lord was being turned into a riotous celebration expressed in eating and drinking in which some were selfishly over-indulging while others were hungry. In verse 21 the word **μεθύει** (is one drinking freely) is used to describe the excess to which some were involving themselves in. Barnes said this word was: “... properly to become inebriated, or intoxicated ...” (Barnes 1998, 11:213). The communion, which was to be a symbol of the sacrifice of Christ, had become just a reason to have a drinking party.

In verses twenty-three (23) through twenty-five (25) Paul instructed the Corinthian church on the real reason for the ordinance. He began this section with the phrase: **Εγὼ γάρ παρέλαβον ἀπὸ τοῦ κυρίου** (for I received from the Lord). **παρέλαβον** was an Aorist present active indicative 1<sup>st</sup> person verb meaning to receive. The Lord delivered this information Paul was now to share with them to him at some time in the past. Not only was this not new information to him but it was not new information to the Corinthian church for Paul continued: **ὃ καὶ παρέδωκα ὑμῖν** (and which I delivered to you). The verb here was also an Aorist active indicative first (1<sup>st</sup>) person verb. Clearly Paul, had given them the information concerning the meaning of the ordinance at some time in the past.

### **The Quartodeciman Controversy**

During the second (2<sup>nd</sup>) century controversy arose concerning the practice of the Eastern churches in regard to the Passover. The observance of the Eastern churches of the communion on the fourteenth of Nisan was based on the observance of the Apostle John

(Neander 1870, 1:297, 298). Schaff said of the practice of the Eastern churches of observing the communion on the fourteenth of Nisan:

“The communion on the evening of the 14<sup>th</sup> ... of Nisan was in memory of the last paschal supper of Christ. This observance did not exclude the idea that Christ died as the true paschal Lamb. For we find among the fathers both this idea and the other that Christ ate the regular Jewish Passover with his disciples, which took place on the 14<sup>th</sup>. From the day of observance the Asiatic Christians were afterwards called *Quartadecimarians*” (Schaff 1976, 2:211)

Mosheim commented on this practice this way:

“The day which was observed as the anniversary of Christ’s death was called the *paschal* day, or Passover, because it was looked upon to be the same with that on which the Jews celebrated the feast of that name. In the manner, however of observing this solemn day the Christians of Asia Minor differed much from the rest ... the Asiatic Christians kept this feast on the fourteenth day of the first Jewish month, when the Jews celebrated their Passover, and three days after, commemorated the resurrection of the triumphant Redeemer. They affirmed that they had derived this custom from the apostles John and Philip: and pleaded, moreover in its behalf the example of Christ himself who held the paschal feast on the day of the Jewish Passover” (Mosheim 1856, 48).

The controversy was played out in three different incidences according to Schaff. The first was a visit by Polycarp who was the bishop of Smyrna to Anicetus who was in Rome. This visit did not settle the dispute. The second time the issue came up was around one hundred and seventy (170) A.D. in Laodicea. The third and last stage took place over a four

year period from one hundred ninety (190) A.D. to one hundred ninety-four (194) A.D. This time the dispute was between Victor the bishop in Rome and the Eastern churches (Schaff 1976, 2:213-218).

Polycarp, who had been the student of John, was not to live to see all three stages of the dispute mentioned by Schaff. In one hundred and sixty-eight (168) A.D., he was martyred. He was taken to the circus and was instructed to deny Christ. His response was: “I have now served my Lord Christ Jesus eighty-six years, and He has never done me nay harm. How can I deny my King, who hath hitherto preserved me from all evil, and so faithfully redeemed me?” (van Braught 1951, 113). He died the death of a martyr (by fire) holding to his faith in Jesus Christ. He had continued throughout his ministry to observe the fourteenth (14<sup>th</sup>) of Nisan for the communion.

According to Schaff: “In the course of the third century the Roman practice [of Easter] gained ground everywhere in the East, and to anticipate the result, was established by the council of Nicaea in 325 as the law of the whole church” (Schaff 1976, 2:218, brackets mine). After this point the “... *Quartadecimanians* were universally regarded as heretics ...” (Schaff 1976 2:218).

### **Conclusion**

The Passover meal began as a means of separation of the people of God from the Egyptians. It served as a means of redemption of a people trapped in slavery. The Passover meal and the symbolism of it lasted for almost fifteen hundred years from the time of Moses to the time of Jesus.

Some of the requirements of that day changed as the people moved from Egypt to the wilderness, and from the wilderness into the land. Moreover the reforms of Hezekiah, and Josiah had an affect on the observance of Passover. The priesthood system which developed

during the time of Ezra, and other changes in Israel after the time Ezra also brought about the formulation of some of the changes in the observance of the Passover. However, the Passover retained the redemptive nature of the Exodus event. It also held promise for the Passover lamb to come.

Moreover, the Passover as a sacrifice signified the separation of, redemption of, and protection of the people of God from the Egyptians. These elements of the Passover still continue for Christians and are found in the person of Jesus Christ and His death upon the cross. He provided Christians with separation, redemption, and protection. The need for the sacrifice of lambs along with other elements of the Passover meal were no longer necessary when “the lamb of God which taketh away the sins of the world”, (John 1:29 KJV) died and His blood was shed. The elements of it disappeared and were no longer necessary. The need for the lamb, the blood of the lamb on door frames, the need of bitter herbs, staffs in hand, loins girded, shoes on the feet ended completely with the sacrifice of Christ. They were completely fulfilled in Jesus.

Before his passion Christ took two of the elements and changed their meaning. The bread of “affliction” now represented the body of “the bread of life.” The “fruit of the vine,” which had no major Scriptural role in the first Passover now represented the blood of the sacrifice.

The Eastern church continued to observe the day of the fourteenth (14<sup>th</sup>) Nisan, but no longer as the festival representing the redemption from the land of Egypt, but in recognition of the death of Christ, in His remembrance. Initiating that memorial Christ had told His disciples: “...this do in remembrance of me.” (I Corinthians 11:24). Polycarp and others sought to follow the example of Christ and His disciples.



## Bibliography

- \_\_\_\_\_. The Holy Bible: Containing the Old and New Testaments Translated out of the Original Tongues and with the former Translations diligently compared and revised by His Majesty's special command, Appointed to be read in the Churches. (New York, NY: Oxford University Press) n.d.
- Aland, Kurt. Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren. The Greek New Testament: Fourth Revised Edition (Stuttgart, Germany: Biblia-Druck) 1994
- Alford, Henry. The Greek Testament: With Critically Revised Text: A Digest of Various Readings: Marginal References to Verbal and Idiomatic Usage: Prolegomena: and a Critical and Exegetical Commentary – For the use of Theological Students and Ministers 4 Volumes: Volume I containing The Four Gospels (Cambridge, England: Deighton, Bell, and Co.) 1868
- Allen, Ronald B. The Expositor's Bible Commentary: With The New International Version of The Holy Bible Volume 2 (Genesis-Numbers) (Numbers) 12 Volumes (Grand Rapids, MI: Regency Reference Library (Zondervan Publishing House) 1990
- Arndt, William F. and Gingrich, F. Wilbur. A Greek-English Lexicon of the New Testament and Other Early Christian Literature: A translation and adaptation of Walter Bauer's Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments under der übrigen urchristlichen Literatur Fourth Revised and Augumented Edition. (Chicago IL: The University of Chicago Press) 1957
- Barclay, William. The Gospel of Mark (Philadelphia, PA: The Westminster Press) 1975
- Bimson, John. The Compact Handbook of Old Testament Life. (Minneapolis, MN: Bethany House Publishers) 1988
- Barnes, Albert. Barnes' Notes: Notes on the New Testament. Heritage Edition 14 Volumes: *Volume 9, Luke and John.* (Grand Rapids, MI: Baker Books) 1998
- Barnes, Albert. Barnes' Notes: Notes on the New Testament. Heritage Edition 14 Volumes: *Volume 11, I Corinthians.* (Grand Rapids, MI: Baker Books) 1998
- Bloomfield, S.T. The Greek Testament: with English Notes, Critical, Philological, and Exegetical, partly Selected and Arranged from the Best Commentators, Ancient and Modern, But Chiefly Original. The Wole Being Especially Adapted to the use of Academical Students, Candidates for the Sacred Office, and Ministers. Thou also intended as a Manual Edition for the use of Theological Readers in General. (Philadelphia, PA: Perkins & Purves) 1843
- Brown, Colin ed. The New International Dictionary of New Testament Theology: Translated with revisions from the German –Theologisches Begriffslexikon zum

- Neuen Testament. 4 Volumes: Volume 3 Pri-Z (Grand Rapids, MI: Zondervan Publishing House) 1986
- Brown, Francis; Driver S.R.; Briggs, Charles A. The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon: With appendix containing the Biblical Aramaic: Based on the lexicon of William Gesenius, as translated by Edward Robinson; and edited with constant reference to the thesaurus of Gesenius as completed by E. Rödiger, and with authorized use of the latest German editions of Gesenius' Handwörterbuch über das Alte Testament – With the numbering system from Strong's Exhaustive Concordance added, thus greatly increasing the usefulness of this lexicon by all serious students of the Bible, especially those knowing no Hebrew. (Peabody, MA: Hendrickson Publishers) 1979
- Bruce, F.F. The New Testament Development of Old Testament Themes (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 1970
- Buttrick, George Arthur Ed. The Interpreter's Dictionary of the Bible: An Illustrated Encyclopedia – Identifying and Explaining all Proper Names and Significant Terms and Subjects in the Holy Scriptures, Including the Apocrypha – with Attention to Archaeological Discoveries and Researchers into the Life and Faith of Ancient Times – In Four Volumes (Volume 3) (New York, NY: Abingdon Press) 1962
- Carson, D.A. The Expositor's Bible Commentary: With The New International Version of The Holy Bible Volume 8 (Matthew, Mark, Luke) (Matthew) 12 Volumes (Grand Rapids, MI: Regency Reference Library (Zondervan Publishing House)) 1984
- Clarke, Adam. The Holy Bible containing the Old and New Testaments:... A Commentary and Critical Notes: Designed as a Help to better understanding of the Sacred Writings Volume I- Genesis to Deuteronomy. Six Volumes (New York, New York: Abingdon-Cokesbury Press) n.d.
- Cook, F.C. Ed. Barnes' Notes: The Bible Commentary: Exodus to Ruth Heritage Edition 14 Volumes: Volume 2 (Grand Rapids, MI: Baker Books) 1998
- Cook, F.C. Ed. Barnes' Notes: The Bible Commentary: Exodus to Ruth (Grand Rapids, MI: Baker Books) 1979
- Coulter, Fredrick R. A Harmony of the Gospels In Modern English: The Life of Christ (Monterey, CA: York Publishing Company) 1975
- Dana, H.E. & Mantey, Julius R. A Manual Grammar of the Greek New Testament. (Upper Saddle River, NJ) 1957
- Davidson, Benjamin. The Analytical Hebrew and Chaldee Lexicon (Grand Rapids, Michigan: Zondervan Corporation) 1972

- Davidson, Benjamin. The Analytical Hebrew and Chaldee Lexicon (Grand Rapids, Michigan: Zondervan Corporation) 1981
- Davidson, Benjamin. The Analytical Hebrew and Chaldee Lexicon: Consisting of an Alphabetical Arrangement of Every Word and Inflection Contained in the Old Testament Scriptures, Precisely as they Occur in the Sacred Text, with a Grammatical Analysis of each word, and Lexicographical Illustration of the meanings – A Complete Series of Hebrew and Chaldee Paradigms, with Grammatical Remarks and Explanations. (New York, NY: Harper and Brothers) 1963
- Dods, Marcus. The Expositors Greek Testament (New York, NY: Hodder and Stroughton) 1917
- Douglas, J.D. Ed. New Bible Dictionary: Second Edition. (Wheaton, IL: Tyndale House Publishers, Inc.) 1982
- Edersheim, Alfred. The Temple: Its Ministry and Services (Peabody, MA: Hendrickson Publishers) 1995
- Enns Peter. Exodus-The NIV Application Commentary: From biblical text ... to contemporary life (Grand Rapids, MI: Zondervan Publishing House) 2000
- Farrar, F.W. Texts Explained: or helps to Understand the New Testament (Cleveland, OH: F.M. Barton) 1899
- Freeman, James M. Manners and Customs of the Bible (Plainfield, NJ: Logos International) 1972
- Gesenius, W. Gesenius' Hebrew Grammar: As Edited and Enlarged by the Late E. Kautzch – Professor of Theology in the University of Halle – Second English Edition – Revised in accordance with the Twenty-eighth German Edition (1909) by A. E. Cowley – With a facsimile of the Siloam inscription by J. Euting, and a table of Alphabets by M. Lidzbarski (London, England: Oxford at the Clarendon Press) 1910
- Gesenius, H.W.F. Gesenius' Hebrew and Chaldee Lexicon: to the Old Testament Scriptures – Translated by Samuel Prideaux Tregelles, L.L. D. – Numerically Coded to Strong's Exhaustive Concordance – with an English Index of More Than 12,000 Entries (Grand Rapids, MI: Baker Books) 1979
- Girdlestone, Robert B. Synonyms of the Old Testament: Their Bearing on Christian Doctrine (Grand Rapids, MI: Baker Book House) 1983
- Gower, Ralph. The New Manners and Customs of Bible Times (Chicago, IL: Moody Press) 1987
- Harris, R. Laird. The Expositor's Bible Commentary: With The New International Version of The Holy Bible Volume 2 (Genesis-Numbers) (Leviticus) 12 Volumes (Grand Rapids, MI: Regency Reference Library (Zondervan Publishing House)) 1990

- Harris, R. Laird, Archer, Gleason, & Waltke Bruce K. Theological Wordbook of the Old Testament 2 Volumes (Chicago, IL: Moody Press) 1980
- Kaiser, Walter C. The Expositor's Bible Commentary: With The New International Version of The Holy Bible Volume 2 (Genesis-Numbers) (Exodus) 12 Volumes (Grand Rapids, MI: Regency Reference Library (Zondervan Publishing House)) 1990
- Kalland, Earl S. The Expositor's Bible Commentary: With The New International Version of The Holy Bible Volume 3 (Deuteronomy-2 Samuel) (Deuteronomy) 12 Volumes (Grand Rapids, MI: Regency Reference Library (Zondervan Publishing House)) 1992
- Keil, C.F. & Delitzsch. Commentary on the Old Testament: Volume 1 The Pentateuch by C.F. Keil 10 Volumes (Peabody, MA: Hendrickson Publishers, Inc.) 1996
- Keil, C.F. & Delitzsch. Commentary on the Old Testament: Volume 2 Joshua, Judges, Ruth by C.F. Keil 10 Volumes (Peabody, MA: Hendrickson Publishers, Inc.) 1996
- Keil, C.F. & Delitzsch. Commentary on the Old Testament: Volume 3 I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, by C.F. Keil 10 Volumes (Peabody, MA: Hendrickson Publishers, Inc.) 1996
- Keil C.F., Delitzsch F. Commentary on the Old Testament: in Ten Volumes – Volume I- The Pentateuch -Three Volumes in One (Volume III of Volume I) (Grand Rapids: MI: William B. Eerdmans Publishing Company) 1975
- Kelley, Page H. Biblical Hebrew: An Introductory Grammar (Grand Rapids, MI: William B. Eerdmans Publishing Company) 1992
- Kittel, Gerhard Ed. Theological Dictionary of the New Testament. 10 Volumes Volume 2 (Grand Rapids, MI: WM. B. Eerdmans Publishing Company) 1965
- Kohlenberger, John R. III; Goodrick, Edward W.; Swanson, James A. The Greek English Concordance to the New Testament: With the New International Version. (Grand Rapids, MI: Zondervan Publishing House 1997
- Liefeld, Walter L. The Expositor's Bible Commentary: With The New International Version of The Holy Bible Volume 8 (Matthew, Mark, Luke) (Luke) 12 Volumes (Grand Rapids, MI: Regency Reference Library (Zondervan Publishing House)) 1984
- MacArthur, John. The MacArthur New Testament Commentary: I Corinthians. (Chicago, IL: Moody Press) 1984

- Macknight, James. A New Literal Translation from the Original Greek, of all the Apostolical Epistles: With A Commentary, and Notes, Philological, Critical, Explanatory, and Practical. To which is Added, A History of the Life of the Apostle Paul. Six Volumes: Volume I. (Grand Rapids, MI: Baker Book House) 1969
- Morris, Leon. The Gospel According to St. Luke: An Introduction and Commentary. (Tyndale New Testament Commentaries) (Grand Rapids, MI: William B. Eerdmans Publishing Company) 1983
- Mosheim, John Laurence. An Ecclesiastical History, Ancient and Modern: From the Birth of Christ to the Beginning of the Eighteenth Century; in which The Rise, Progress, and variations of Church Power, are Considered in their Connexion with the State of Learning and Philosophy and the Political History of Europe during that Period. (Cincinnati, OH: Applegate & Co.) 1856
- Moulton, Harold K. ed. The Analytical Greek Lexicon Revised. (Grand Rapids, MI: Zondervan Publishing House) 1990
- Mounce, William. Basics of Biblical Greek: Grammar. (Grand Rapids, MI: Zondervan Publishing Company) 1993
- Neander, Augustus. General History of the Christian Religion and Church: From the German of Augustus Neander – Translated according to the Latest Edition (Translation by Joseph Torrey) 5 Volumes: Volume First: Comprising the First Great Division of the History (Boston MA: Crocker and Brewster) 1870
- Perschbacher, Wesley J. New Testament Greek Syntax: A Illustrated Manual. (Chicago, IL: Moody Press) 1955
- Plaut, Gunther W. & Bamberger, Bernard J. The Torah: A Modern Commentary. (New York: Union of American Hebrew Congregations) 1981
- Olshausen, Hermann. A Commentary on Paul's First and Second Epistles to the Corinthians. (Minneapolis, MN: Klock & Klock Christian Publishers, Inc.) 1984
- Owen, John E. Bible Survey Outlines (Bryant, AR: John Owen textbook for Bible Survey classes at Missionary Baptist Seminary Little Rock AR) n.d.
- Owen, John Joseph. Analytical Key to the Old Testament: Volume 1 Genesis-Joshua (Grand Rapids, MI: Baker Book House) 1989
- Robertson, Archibald Thomas. Word Pictures in The New Testament 6 Volumes: Volume II The Gospel According to Luke (Nashville, TN: Broadman Press) 1930
- Schaff, Philip. History of the Christian Church. 8 Volumes: Volume II Ante-Nicene Christianity A.D. 100-325 (Grand Rapids, MI: WM. B. Eerdmans Publishing Company) 1976

- Snaith, Norman Henry ed.        Hebrew Old Testament (Edmunds, Suffolk, GB: St. Edmundsbury Press: The British and Foreign Bible Society) n.d.
- Summers, Ray.                Essentials of New Testament Greek. (Nashville, TN: Broadman Press) 1950
- Thayer, Joseph H.        A Greek-English Lexicon of the New Testament: Being Grimm's Wilke's Clavis Novi Testamenti: Translated and Revised and Enlarged. (Grand Rapids, MI: Baker Book House) 1977
- Trench, R.C.                Trench's Synonyms of New Testament (Peabody, MA: Hendrickson Publishers) 1989
- van Braght, Thieleman J.        The Bloody Theater or Martyrs Mirror: of Defenseless Christians – Who Baptized Only Upon Confession of Faith, and Who Suffered and Died for the Testimony of Jesus, Their Saviour, From the time of Christ to the Year A.D. 1660 (Scottsdale, PA: Mennonite Publishing House) 1951
- VanGemenen, William A. ed.    New International Dictionary of Old Testament Theology & Exegesis: Volume 2 (5 volumes) (Grand Rapids, MI: Zondervan Publishing House) 1997
- VanGemenen, William A. ed.    New International Dictionary of Old Testament Theology & Exegesis: Volume 4 (5 volumes) (Grand Rapids, MI: Zondervan Publishing House) 1997
- Waltke, Bruce K. & O'Connor, M.    An Introduction to Biblical Hebrew Syntax (Winona Lake, IN: Eisenbrauns) 1990
- Wilson, William.                Wilson's Old Testament Word Studies (McLean, VA: Mac Donald Publishing Co.) n.d.