

THE LORD'S PASSOVER

The Egyptian Passover is perceived by the majority of the followers of the Messiah and Jews today as a historical event with no current or eternal significance. Though Passover may lie dormant in unbelieving hearts; it lives vibrantly in the heart of our covenant-keeping God. Likewise, this should be the same disposition of those who revere His Covenant.

Passover Is God's Expression of His Covenants

Passover is an expression and manifestation of God's covenants. God's promises for Abraham are recorded in Genesis 15:9 and reestablished again in 17:7-8. God makes astoundingly unconditional and eternal promises to Abraham, these Promises will determine not only the fate of men's lives, but also intervenes into the affairs of nations and history. One need to ask the question: why would God's focus be on bringing these promises to pass regardless of human opposition, what could be God's intent? The end of the eighth verse from above, God states His first of three reasons; "I will be their God... to you and your descendants after you." Secondly, and just before Israel is made a nation God used the same words as He did with Abraham but went a step father; "I will take you as My own people, and I will be your God" (Ex 6:7). Thirdly, as God was consecrating the Tent of Meeting (Ark of the Covenant) with His Glory He said "Then I will dwell among the Israelites" (Ex 29:45). This three part theme of intent is repeated throughout the Scriptures, and at the end of the book of Revelation 21:1-3, where God establishes "a new heaven and a new earth," He proclaims His unconditional mission to all the ages of the universe with "a loud voice from the throne saying (first) 'Now the dwelling of God is with men... (Secondly) they will be His people, and (thirdly) God Himself will be... their God.'" It is God's deepest desire that through the ages that when all is said and done God will accomplish what He really wanted all along. "I am your God...you are My people...I am dwelling in the midst of you."

The issue at hand is that "we are His people" and "He is our God," therefore, we are to live in His will and requirements. It is God's purpose that His Kingdom be revealed here on earth as it is in heaven, and that His will be expressed on earth as it is in heaven. These sacred assemblies on God's redemptive calendar are rehearsals and illustrations of what is taking place in the Kingdom of God. Just as Communion is an out growth of Passover to be practiced here on earth, likewise Passover and Communion will be climaxed with The Marriage supper of the Lamb.

Passover is the first Feast on God's sacred calendar; it is Passover that God chose to use as our foundational understanding to what redemption is. For all followers of the Messiah the history of Passover, from beginning to end is and will be for all eternity the greatest love story ever told. It is the story of the God of Abraham, Isaac and Jacob, who delivers a small obscure nation of slaves from the hands of the most powerful nation at that time. Using no army and the obedience of one man, God brought Egypt to its knees before the world. Then God repeated a second Passover through the act of the New Covenant (Jer 31:31), this time through the blood of His own Messiah. God would redeem all who would believe in His Son, including gentiles; they were graphed into the covenant given to Israel. The third aspect of the Passover is the anticipation of the future banquet that is,

The Marriage Supper of the Lamb. Also a fourth Passover is revealed during the thousand year reign with redeemed bodies and no curse, God will reinstitute and establish Passover again. Including “all the appointed feast of the house of Israel” plus “the New Moons and the Sabbaths” (Ezk 45:17). Can you imagine living in this world and having The Son of The Living God as King of the government, and administering justice. What a breath taking opportunity!

God’s Redemptive History

Some believe the sacrifice of the Messiah’s atonement completely fulfilled all of the Old Testament annual Feasts. To some this belief means that any festive observance beyond the Cross is not only obsolete, but legalistic and perhaps sac religious. However, Messiah’s sacrifice does not do away with the celebrations of the sacred assemblies. The annual Feasts are symbolic just as they have always been, it illustrates God’s message through an established liturgy. In fact, the annual Feasts were used before the Messiah’s Sacrifice to proclaim and point to His coming, again the Messiah Himself used Passover to proclaim He is The One, and now the annual Feasts look back to worship God for His great redemptive accomplishments. But it does not stop there, the annual worship Feasts still points to God’s promised events in the future, such as the Marriage Supper of the Lamb. However, since the destruction of the Second Temple and the cessation of sacrifice, there can be no confusion with the sacrifice of the Messiah. On the other hand (as the rabbi’s would say!), not all of the symbolic aspects of redemption were fulfilled at the Messiah’s first Advent. If this was the case then God’s message would reflect its completion. However, Believers of the Messiah are looking to the symbolic Feast through Scripture for there complete and final redemption at the second Advent of the Messiah. A comprehensive understanding of the Passover Feast reveals that the Messiah’s statement on the Cross “it is finished” invoked the ultimate Redemption in God’s eternal design, even man’s secular calendar witnesses this even by ending one age (BC) and the start of another age (AD). This ultimate sacrifice of the Messiah not only redeemed man from sin (Col 1:14) but also gave those of faith eternal life (Heb 9:12). However, it was this initial Redemption that started a future chain reaction of redemptions. The Messiah referred to a future redemption when He said; “when these things begin to take place, stand up and life up your heads, because your redemption is drawing near” (Lu 21:28), that is the redemption of our bodies, and there are other redemptions such as the earth, heavens and resurrections etc. Then again the Messiah said, “I will not eat it again until it finds fulfillment in the Kingdom of God” (Lu22:16). The finished work of the Messiah’s Redemption is complete and settled, yet at the same time this Redemption is moving unconditional forward to complete what God has been saying all along as demonstrated in His sacred Feasts.

Obedience is Better than Sacrifice

God tells the Israelites to honor His calendar at the appointed Feasts. “This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD—a lasting ordinance” (Ex 12:14). In verses 1 and 2 of the 23rd chapter of

Leviticus the LORD said to Moses, “The LORD spoke again to Moses, saying, speak to the sons of Israel and say to them, ‘The LORD’s appointed times (Feasts) which you shall proclaim as holy convocations (sacred assemblies)—My appointed times are these:

Likewise followers of the Messiah of Israel are also to proclaim the appointed times as holy assemblies. Paul quoted the Messiah, “‘This cup is the New Covenant in My blood; do this whenever you drink it, in remembrance of Me.’ For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until He comes” (1 Cor 11:25b-26). The words “do this,” is not a suggestion but a command (present imperative active). Even so, as the Messiah partook in the Passover liturgy to fulfill the command to observe the Feasts; thereby proving He is the Messiah. Likewise every believer is commanded to “proclaim the Lord’s death until He comes” this is a clear biblical injunction. Nor can the above quote be relegated to communion only, for communion is an out growth of Passover. Furthermore, even after the death and resurrection of the Messiah, Paul, and the apostles kept the Festivals. ##### In fact, you see later that the disciples of the apostles kept God’s ordinances. Further more everyone during the thousand year reign of the Messiah here on earth will be keeping all the sacred assemblies, more on this later. These assemblies are for our sanctification that leads to greater understanding and spiritual maturity. Each time you “do this” and “proclaim until He comes, you are fulfilling the prophetic Scriptures. A new believer in the Messiah may say, “This is legalism and works of the flesh,” but it is same requirements as communion, baptism in water or attending church. Paul said, “For the Messiah, our Passover Lamb, has been sacrificed. Therefore, let us keep the Festival, not with old yeast (sin) but with bread without yeast, the bread of sincerity and truth (1Cor 5:7-8).

It is the Death of the Messiah, not The Resurrection