

The Lord's Supper as Passover

A SUMMARY OF ARGUMENTS FOR AND AGAINST THE LORD'S SUPPER BEING PASSOVER & COUNTER ARGUMENTS

Terms

- ✓ CA = Counterargument
- ✓ CCA = Counter-Counterargument, etc.
- ✓ *non-sequitur* is Latin for “does not follow” indicating a logical reasoning fallacy
- ✓ TLS = The Lord's Supper, or The Lord's Table, or the Eucharist

FOR TLS = Passover

1. The fact that God does not specify how to sanctify the elements of TLS if they are not elements of Passover proves by contradiction that the meals are identical.
 - CA unknown.
2. The elements of TLS are explicitly and uniquely tied to elements of Passover.
 - CA unknown.
3. There is no indication from the Gospel narratives that Christ was instituting a new meal when He explained the meaning of the Passover elements.
 - CA unknown.
4. Paul telling us to continue keeping Passover (1Co 5:8), which contains the elements of TLS, implies the meals are identical.
 - CA: We cannot keep Passover completely and correctly apart from the temple in Jerusalem, so Paul can't be telling believers to keep any aspect of Passover.
 - ✓ CCA: Paul evidently **is** telling believers to keep Passover apart from the temple, so it must be good for believers to continue to observe those aspects of Passover which do not depend on the temple, namely the officially sacrificed Passover lamb, not the bread and the wine of the Passover Seder, which symbolize the body and blood of Christ. (Jn 6:51, 53)
5. There is no indication from history that Christians in the apostolic era observed TLS apart from Passover.
 - CA unknown.
6. The numerous, significant parallels between TLS and Passover strongly suggest they are the same meal. (Eat worthily or be severely punished; elements represent and symbolize salvation and deliverance in Yeshua, Who is our Passover and we are to

partake of [or eat] Him, both are ritualistic meals we partake of in spiritual, covenant community, both meals are said to be God's, etc.)

- CA unknown.
7. Since Christ is not the Author of confusion (1Co 14:33), if He intended to start a new meal He would very likely have done so in a vacuum like He did the biblical feasts, not in the immediate context of a meal we are already commanded to keep. The fact that He explicitly attached the meaning of the elements of TLS to those of Passover is confusing if He intended for us to understand they were elements of a new and distinct meal.
 - CA unknown.
 8. The redundancy in "When ye come together therefore into one place" (1Co 11:20) indicates Paul is referring to a significant, special gathering of believers across a geographic region that is distinct from the more frequent weekly gatherings, in order to eat a special meal together, of which Passover is the obvious candidate.
 - CA unknown.
 9. The meal that Yeshua will celebrate with saints in community upon His return is *Passover* (Lk 22:15), not a different meal He has never celebrated with us independently of Passover, one He never says He will ever celebrate with us; so it stands to reason He is expecting us to continue to keep Passover (TLS) in the interim, remembering Him in it in anticipation of His return.
 - CA unknown.
 10. The word *supper* refers to the principal meal of the day, which is inconsistent with the Christian observance of TLS.
 - CA unknown.

AGAINST TLS = Passover

1. When Paul says, "As often as you eat" he must be referencing a meal the disciples observed more often than annually.
 - CA: This is a non-sequitur. This phrase could easily be a reference to an annual meal, another way of saying, "whenever you eat this meal". For example, "For as often as you celebrate your birthday, you should thank God for another year of life."
 - ✓ CCA unknown.
2. Christ fulfilled Passover, so we no longer need to keep it.
 - CA: This is a non-sequitur. Yeshua never said that in fulfilling the symbolism of Passover He was making Passover obsolete. In the same way that Passover symbolism hinted to saints of old what Yeshua would do for them, it can point

saints of today back to what Yeshua has done for us, and perhaps even more so now that we know what its key symbols represent.

✓ CCA unknown.

3. Paul wrote 1st Corinthians before Pentecost, so he must have written between Passover and Pentecost, so his urgency was unrelated to keeping Passover.

- CA: This is a non-sequitur. Paul could easily have written that he would stay in Ephesus until Pentecost (1Co 16:8) sufficiently early for the letter to arrive before the Passover preceding Pentecost.

✓ CCA unknown.

4. Christ symbolizes more than Passover, so He instituted TLS.

- CA: This is a non-sequitur. A limited symbolic scope in Passover does not require Yeshua to institute a new meal; the symbolism in the remaining biblical feasts still point us to the many ways Yeshua has and will fulfill God's plan, just as they always have. (Col 2:16-17)

✓ CCA unknown.