

**ANTIPAIDOCOMMUNISTIC INSTITUTION OF FIRST PASSOVER. Dr. F.N. Lee**

**The Pre-Mosaic roots of the Mosaic sacrifices**

Around 1450 B.C., the descendants of Jacob in Egypt -- the people of Israel -- were being oppressed. Yet they still desired to offer the patriarchal sacrifices, under the leadership of their Ruling Elders. Ex. 3:6-16f ; 4:29f ; 5:1-17f ; 10:9,25; 12:4-21 (cf. 17:5-15; 18:12,21 & 24:1,9,11,14). At that time, when he himself started offering sacrifices, even Moses was an adult. Ex. 3:2f ; 10:9,25; 18:12. So too were the other sons of Israel -- who brought the first Passover sacrifice. Ex. 5:1; 10:9f,24f ; 11:2-5; 12:3-6,13-14,21,26f,37.

Moses' mature male Israelites -- those numbered as 'the Congregation of Israel' -- had all been circumcised and catechized before they ate of that first Passover. All Hebrew fathers were to get their own (infantly circumcised) lads catechized at puberty -- by the Elders -- before those lads could themselves assume their own majority-status obligations. Ex. 4:23-31f ; 12:3-5,21-28,37,44-48; Acts 7:20-29 cf. Prov. 22:6.. That would be at their own *Bar Mitzv<sup>h</sup>* 'Confirmation' -- at which they themselves would be admitted to eat of the Passover when at least thirteen years old. Gen. 17:25; Ex. 12:3f,26,37 (cf. *Aboth* 5:21 & John 7:22f); Deut. 6:1-9,20-25; Luke 2:40-47.

All this clearly roots even in the pre-exodus practice of the patriarchs. Proclaimed Moses to the Exodus Congregation: "Remember the days of old! Consider the years of many generations! Ask your father, and he will shew you! Ask your Elders, and they will tell you! When the most High divided to the nations their inheritance [at the tower of Babel] -- when He separated the sons of Adam -- He set the bounds of the people according to the number of the sons of Israel." Deut. 31:30 & 32:7f, cf. John 21:15f & I Pet. 5:1f.

The Passover is thus demonstrably grounded in the Edenic relationship of man (or *'iysh*) to woman (or *'ishsh<sup>h</sup>*). It roots in their relationship to one another and to God, already at their creation. That relationship was sustained and intensified, right after their fall. Gen. 1:26f ; 2:18-25; 3:15f ; Ex. 12:3f,43-48; I Tim. 2:8-14f. See especially First Corinthians 11:3-28f. Indeed, the sacrifice of the Passover also reflects -- the pre-fall and the post-fall relationship of parents to their minor children. Gen. 1:27f ; 2:25; 3:20; 4:1f ; Ex. 12:6f,21,26f,43-48; I Tim. 2:8,15.

For the Sacrament of the Passover was not to be eaten by the immature Israelite child (*af*). Nor was it to be eaten even by the mature woman (or *'ishsh<sup>h</sup>*). To the contrary, it was to be eaten only by the mature male Israelite -- alias the "man" (or *'iysh*). Ex. 12:3,4,26,37 (cf. Matt. 14:21 & John 6:4f).

The above, then, sets the pattern for sacrificing by mature males alone. It forms the necessary background of the Passover (for mature males alone), and of the Pre-Calvary

celebration of the Lord's Supper (for mature males alone), where precisely the same principle was upheld. Ex. 12:1-4,26f,37 and Luke 22:1-20. Only after Calvary were mature women, but never immature children, ever admitted to the Lord's Passover Supper. Luke 2:40-52; 22:1-20; I Cor. 3:2; 5:7f; 10:1-22; 11:5-32; 13:11; 14:20; 16:13; Heb. 5:12 to 6:2 & 13:10; I John 2:13. Indeed, Rev. 19:8 takes us to "the **Marriage Supper** of the Lamb.

### The 'mature male' events right before the first Passover

At this point, we enter into a rather long and rigid discussion about the antipaidocommunicistic implications of Exodus chapter 12 -- and, to a lesser extent, of Exodus 16:16f (in its bearing upon Exodus 12:4f). Inevitably, there will be some repetitiveness in the many following paragraphs.

However, because it is absolutely fundamental to our argument, to grasp that women and pre-adolescent children were never admitted to the Passover at the time of its Exodus 12 institution -- nor, for that matter, until at least A.D. 200f, long after the canon of the whole of Holy Scripture had closed -- it will first be necessary to establish in exhaustive detail that only male adults of at least adolescent age were ever admitted to manducate at that Sacrament as given by God in His Most Holy Word.

It is true that every Israelitic soul (or *nēfēsh*) -- and hence the women and children too -- was to refrain from eating leavened bread during Passover week. Ex. 12:14-15. Again, the time was one of feasting and not of fasting -- even for the women and children. Lev. 23:1-44. It is also true that at least the older male children actually attended the Passover service itself -- and certainly asked questions about it. Ex. 12:26-28 *cf.* Luke 2:42-46. Yet no women, nor any pre-adolescent males, actually ate of the primordial Passover lamb. For the actual eaters of that Sacrament, were only those "**number**"-ed or "count"-ed in the "**Congregation of Israel**." That consisted only of each circumcised and catechized adult male, alias "every man" of the "**fathers**." Ex. 12:3f,43f; I Cor. 10:1-8f; 11:1-22f.

The context right before the institution of the Passover at Exodus 12:3f, indicates there (at Exodus 11:2f) that the word "man" means 'mature male.' For there -- as previously also in the case of Genesis 2:22-25 -- the word "man" or '*ʾysh*' is used in contradistinction to 'mature female' or '*ishsh*'<sup>n</sup>. Then, immediately after Exodus 11:2 -- this same word "man" or '*ʾysh*' is once again also used in the Passover passage. It is found at Exodus 12:3f -- in contradistinction to *ʾaf* or 'little ones' alias "children" (as in Exodus 12:37).

Indeed, even several verses yet earlier (Ex. 10:9f), Moses had said to Pharaoh: "We will go with our younger ones and with our older ones!" Yet with supreme sarcasm, Pharaoh had then replied: "The Lord would indeed really be with you -- if I would ever allow you and your little ones (*ʾaf*) to go!"

Yet, after further pressure against him, Pharaoh somewhat relented. For, very peevisly,

he next told the mature Israelites: "You can go and serve the Lord.... Let your little ones also (*gam-ʿaf*) go with you!" Ex. 10:24.

It was then that God next said to Moses: "Let every man (*'yish*) borrow from his neighbour, and every women (*'ishsh'h*).... Every man (*'yish*) shall take a lamb.... Every man (*'yish*) according to his eating, shall make your count for the lamb." Ex. 11:2 & 12:3-4.

When God sent the angel of death throughout the land, He would 'pass over' and spare the entire family of each mature male Hebrew who himself observed the Passover. Yet, right before instituting that ordinance, the Lord did not announce the death of every youngest infant in each wicked Egyptian family. Instead, God announced the death only of the eldest **male** child (Ex. 11:5) -- and indeed of the **eldest** male child -- of every family head in Egypt who did not himself observe that Passover.

This was a type of the mature-age death of Jesus, as the perfect son of Israel. For it is as a mature-age male that Jesus Christ would die for the sins not only of covenant children but also for the even greater sins of mature-age covenant people. So, foreshadowing Jesus Christ, God even in Egypt appointed a Passover "lamb...without blemish -- a male [or *z'k'r*] of the first year" -- alias a ram of mature age. Ex. 12:5.

### **"Men" ate the adult male Passover lamb -- for their eldest sons**

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103. This mature-age male Passover lamb was then to be eaten sacramentally by each mature male Israelite -- for "every man [or *'yish*] a lamb"; by "every man [or *'yish*] according to his eating."<sup>81</sup> That was to be done before the eyes of the all-male and all-mature "Elders of Israel"<sup>82</sup> -- such 'Elders' being knowledgeable males well old enough to grow beards, the Hebrew word for 'Elder' being derived from the Hebrew word for 'beard' (*z'q'n*). Indeed, it was to be done -- said God, to His 'Congregation' of adult males -- for "you, and for your sons."<sup>83</sup>

<sup>81</sup> Ex. 12:3-4.

<sup>82</sup> Ex. 12:21.

<sup>83</sup> Ex. 12:24.

103a. Now here, the phrase "for your sons" means -- for your circumcised male children who themselves "come near" at the Passover, and "keep it."<sup>84</sup> Indeed, it means: only after the Elders have catechized those sons, by question and answer.<sup>85</sup>

<sup>84</sup> Ex. 12:43-49..

<sup>85</sup> Ex. 12:21-28 *cf.* Luke 2:40-47.

103b. However, wherever the blood of the Passover lamb was not exhibited -- God caused all the firstborn to die. This occurred in the land of Egypt from the "firstborn of Pharaoh who sits on his throne, even to the firstborn of the maidservant behind the mill."<sup>86</sup>

<sup>86</sup> Ex. 11:5.

103c. For "at midnight, the Lord smote all the firstborn in the land of Egypt -- from the firstborn of Pharaoh who sat on his throne, to the firstborn of the captive in the dungeon." The 'firstborn' naturally means **the eldest son** -- and **not the younger children** in the home. In part, this too seems to imply not only maleness but also maturity on the part of those responsible to eat the Sacrament -- even right at the very instituting of the Passover.<sup>87</sup>

<sup>87</sup> Ex. 12:29.

103d. Very clearly, then -- immediately before the first Passover<sup>88</sup> -- the "man" (*viz.* the 'iysh) is associated with the "firstborn" alias the eldest son. There, the "man" is also clearly distinguished from both the "woman" ('ishsh'h) and "your little ones" (*ʿafchêm*). This seems to be so even in respect of each "man" (or 'iysh) who then, right after that, ate of the Passover lamb.<sup>89</sup>

<sup>88</sup> Ex. 10:9-10 & 10:24 & 11:2-5.

<sup>89</sup> Ex. 12:3-4.

103e. For even the questioning son of one of the men who partook, apparently did **not himself then eat of the Passover**. For the questioner did not then ask his father and the Elders: "Why are we eating this?" -- but "Why are you doing this?" or "What do you mean by this service?"<sup>90</sup> Then, very soon thereafter, the Israelites left Egypt -- "about six hundred thousand on foot that were men [or 'heroes'], **beside children**."<sup>91</sup>

<sup>90</sup> Ex. 12:26f.

<sup>91</sup> Ex. 12:37.

### **The catechizing "Elders" and the catechized "sons"**

104cq. Now here, we read not of speechless infants nor of small children but only of speaking 'sons' -- alias older boys with the ability to speak cogently and to ask intelligent questions. Such sons were old enough to be catechizable. Moreover, such sons were right then actually being catechized. For here, we find an intelligent 'question' and an mature 'answer' -- of a **catechetical** nature.

104cr. Those older sons posed a 'question' to their eating-and-drinking Elders -- about the latter's actions of eating at the Passover. Those sons, though indeed physically present at that Feast, were not themselves then eating at that Feast. Only their (bearded) **Elders**<sup>147</sup> together with "every **man** according to his eating"<sup>148</sup> -- were then 'eating' and 'drinking' at that Passover Feast.

<sup>147</sup> Ex.12:21-26. In Hebrew, the words for "Elder" and "beard" are derived from the same root.

<sup>148</sup> Ex. 12:4. The word here translated "man" is 'yish (mature male) and not 'ishsh<sup>h</sup> (woman) or *af* (child or toddler clinging to his or her mother).

104cs. The non-eating "sons" did not, as if themselves too eating, ask: 'What do **we** mean by this service?' No! Instead, the sons -- as those not themselves then eating -- asked those who were then eating: "What do **you** mean by this service?" Hence, most commentators here<sup>149</sup> rightly deny that even the question "son" ate sacramentally at that first Passover meal. Questionless (because speechless) infants - certainly did not.

<sup>149</sup> See *Study Committee Report on 'Sacraments and Children' to the 1988 Synod of the Reformed Churches of Australia, III-5.*

104ct. Indeed, in Exodus 12:27, even the 'answer' given by the eating Elders to the 'question' of the non-eating sons -- was clearly of a catechetical nature ('question' and 'answer'). For those communicant Elders were here educating their younger Catechumens. Indeed, the parallel with the Passover 'questions' later asked by the twelve-year old Jesus -- and the 'answers' He then gave to what was being asked by His teachers<sup>150</sup> -- is very striking.

<sup>150</sup> Luke 2:41-47.

104cu. Moreover, at Exodus 12:27, the 'answer' of the Elders -- "It is the sacrifice of the Lord's Passover" (*etc.*) -- clearly excludes the younger questioners themselves from active participation therein. For, as previously noted,<sup>151</sup> pre-teenage non-adults were precluded from ever rendering sacrifices -- and the Passover lamb was a sacrifice.

<sup>151</sup> Gen. 3:21; 4:3f; 8:20f; 17:25 -18:33; *etc.*

104dd. Also precluded from eating at that first Passover (and all subsequent Passovers mentioned in Holy Writ) was the Israelite's "wage-servant" -- who could be hired today and fired tomorrow. Exodus 12:45. Indeed, in Exodus 12:44, even an Israelite's own mature bondservant alias his permanent 'household-slave' -- *oiket* *es* in the (270 B.C.) *Septuagint* -- first needed circumcising (and catechizing), before being admitted to the Passover Table. Compare Genesis 14:14-18 & 17:26f & 18:18f,26,32f.

<sup>158</sup> Ex. 12:45.

104de. Exodus 12:48 deals with the further case of the mature *geer* or 'sojourning freeman' who wanted to partake at the sacramental Table. The text even implies that the sojourner concerned who desired to keep the Passover was not only himself a male -- but was also mature enough to have circumcisable male offspring.

104df. For it unambiguously says that when a sojourner "wants to keep the Passover to the Lord -- let all his males be circumcised; and then let him come near and keep it!" Thus, a *geer*'s own manducation at the Passover was permitted only when he and "all his

males" -- his own children still at home, together with his own bondservants and also their minor boys -- had themselves first been circumcised. *Mutatis mutandis*, the same must apply to the Eucharist -- from any theological perspective except that of Dispensationalism.

104dg. Yet in addition, the sojourner himself also needed to **apply** for **admission** to the **Table** -- and **then** actually to "**come near**" alias to approach it. Cf. Exodus 12:48's words "then let him come near and keep it" (= "w<sup>e</sup>- 'z yigr<sup>v</sup> la'a: ~~⊗~~ t ⊕") alias the LXX's "*tote proseleusetai poi<sup>sai</sup> auto*" and the Vulgate's "*rite celebrabit*" with Numbers 31:50's "we have therefore brought an oblation" (= "wan-naqr<sup>v</sup> 'êth-q<sup>r</sup>ban") and the LXX's "*prosen<sup>o</sup>nochamen to d<sup>e</sup>ron*" and the Vulgate's "*offerimus in donariis*"), and with Jesus's words in Mark 7:11 ("If a man shall say... 'It is Corban [*korban*] -- that is to say, a gift [brought near]" alias a 'sacrificial' gift or *d<sup>e</sup>ron*). Such (yigr<sup>v</sup>...q<sup>r</sup>ban) is a *terminus technicus* alias a technical term -- implying in Exodus 12:48 that the Passover gift-bringer alias the sacrificer first received catechism -- before himself being allowed to bring the sacrificial gift and hence before being **admitted** to the Passover, and thus obtaining **permission** to "keep it."

104dh. Some paidocommunionists have argued this means all circumcised male proselytes quite regardless of age could here manducate sacramentally (which Scripture nowhere implies). Indeed, it seems they are *ipso facto* conceding that at least all uncircumcisable females of whatever age never so manducated. For one law was to obtain both for the catechizable proselytes and the Israelites themselves.

104di. Too, if their eisegesis of Exodus 12:48 here were to be correct, *viz.* that **all** of the just- proselytized stranger's recently-circumcised **infants** too may or should passoverize together with him, they are now once again at the Eastern-Orthodox error of infant intinction. Interestingly, however, even most Neo-Protestant paidocommies, being toddler-communionists and not force- feeding infant-intinctionists, would not wish to draw that conclusion.

### **The Passover only for mature males**

109. We should carefully digest all of the above clear distinctions which Scripture makes between man (or 'y<sup>sh</sup>) and woman (or 'ishsh<sup>h</sup>). When we do this, it becomes clear that the first Old Testament Passover was not eaten by women or children at all. It was eaten only by mature men -- by 'y<sup>sh</sup> with 'K<sup>sh</sup>, alias by the adult male who had vir-ility. Exodus 12:3 says the Passover was eaten by every "man" [or 'y<sup>sh</sup>], and "according to the house of their fathers" [or 'b<sup>e</sup>th]. Too, Exodus 12:4 clearly says: "Let him (*h<sup>k</sup>'*) and his neighbour (*K<sup>sh</sup>ek<sup>o</sup>n<sup>e</sup>*)" eat the Passover -- "every man according to his eating (*'y<sup>sh</sup> l<sup>e</sup>p<sup>y</sup> 'kl<sup>e</sup>*)."

110. Exodus 12:5 says even the Passover lamb is to be a mature "male of the first year (*z<sup>k</sup>r<sup>r</sup> ben-sh<sup>n</sup>h*)." Exodus 12:26 further describes the Passover celebration, "when your sons (*b<sup>e</sup>n<sup>o</sup>ychê<sup>m</sup>*) shall say to you: 'What do you [meaning our Exodus 12:3

'fathers'] mean by this (*ha-z'et̄h l''kê̄m*)?" And Exodus 12:48 says that "no uncircumcised person ('*r'ol*) shall eat" of the Passover. Cf. Joshua 5:2-11. All this, implies only an all-male manducation.

110A. Similarly, Exodus 13:12-15 describes the sacrifices to the Lord -- of all of those first-born animals and redeemable humans "who are males" [or *z'ek''r'mym*]. Indeed, Exodus 12:48 even implies that the stranger wanting to keep the Passover is not only a male -- but also mature enough himself to have circumcisable male offspring. For "when a stranger...wants to keep the Passover to the Lord -- let all his males be circumcised; and then let him [the one who has such males] come near and keep it!" Exodus 12:48.

111. In Scripture itself only the circumcised (and thus only males) -- and only such circumcised males as were also mature -- were ever to eat the Passover. Exodus 12:43-48. There, we read of the godly stranger: "Let all his males be circumcised and keep it" (the Passover). There, we also read that "no uncircumcised person shall eat thereof." However, mere circumcision -- even although indispensable -- did not of itself suffice. For the circumcised male would also need to be a mature man (of at least thirteen years of age) in order himself to be able to manducate of the Passover. This is apparent -- from the expression "every man" mentioned in Exodus 12:3-4. So, not "every person" [or *nêfêsh*] -- but indeed every circumcised "mature male" [or '*ysh*] in the [mature male] 'Congregation of Israel' was to commune. For the Passover lamb itself had to be only a mature male -- a *xlêh t''m'mym z''k''r ben-sh''n''h*. Exodus 12:5.

112. Again, not even all circumcised-in-flesh Israelites above thirteen could eat the Passover. Only those were allowed to manducate there, who had professed their faith personally to the Elders and before the Congregation -- and who, in the eyes of those Elders, themselves also seemed to have been 'circumcised' in heart. Exodus 12:21-28.

### **"Per skull" in Ex. 16:16 (& Num. 1:2f) means 'per adult male'**

123D. So each mature male accustomed to eat, gathered the manna. He gathered one homer 'per skull' or "for every man" alias for each mature male. But he did so according to the number (*mispār*) of the persons "in his tents" -- and not according to the different number (*miksat̄h*) of those entitled to eat the Passover. Exodus 16:16, *per contra* 12:3.

123E. Thus, each mature male gathered the manna according to the food needs of the number of persons in his tents. Each tent-possessing mature male actually gathered the manna -- "an omer for every man" alias 'one homer per skull' (*la-gulg'et̄h*). This refers to each mature male who gathered the manna -- not to each who would later eat of it.

123F. Very interestingly, the altogether similar expression 'by their skulls' (*l'gulg'et̄h''m*) -- translated "by their polls" -- is thrice used in Numbers 1:2-22f. There, it is repeatedly applied only to those males declared to be "from twenty years old and upward."

123G. So in Exodus 16:16, it was not the woman (alias the 'bread-baker'), nor the small

child -- and especially not the infant -- who went out and gathered the manna. It was only each mature male head-of-household (alias the 'bread-winner') who did so -- also for those "in his tents."

123H. Each mature male manna-gatherer was indeed to share the stipulated amount of the manna he gathered -- with those weaned (among the various "persons" or 'souls') in his tents. Yet the measured amount -- "one omer for every man" alias 'skull' -- clearly implies that only mature males went out to gather the manna: in fulfillment of their own family-headship responsibilities.

### **The adult male "Congregation of Israel" at the Passover**

103l. Let us now go back from the manna at Exodus 16, to the very crucial chapter recording the instituting of the Passover -- at Exodus 12. At the very beginning of that first Passover service,<sup>98</sup> God enjoined Moses and Aaron -- the Levitical Ministers of the Word and Sacraments<sup>99</sup> -- to go "speak to all the Congregation of Israel."<sup>100</sup> Here we shall repeat some of what we have already said -- but it **needs** repeating. As will soon be seen, this "Congregation of Israel" means: "every man" in the "number" or "count" of the mature males convened to slaughter the Passover lamb.<sup>101</sup>

<sup>98</sup> In Ex. 12:1-4.

<sup>99</sup> Ex. 6:16-30; Deut. 33:8-10; II Chr. 29:5f; 30:2f,15f; Mal. 2:1-8; Heb. 5:1-4; 7:9f.


<sup>100</sup> Ex. 12:3.

<sup>101</sup> Ex. 12:3-6.

103m. In the first month of **every** year, all such **mature males** in "the **Congregation of Israel**" were to "take to them every **man** a lamb." Here, this "Congregation of Israel" consisted of "every man" -- alias **all adult male Israelites**.<sup>102</sup> Also elsewhere in Scripture, this term "Congregation of Israel" has a similar meaning.

<sup>102</sup> Ex. 12:3,4,21,37.

103n. Thus, in Exodus 16:2-18, "the Congregation of the **sons** of Israel" apparently consists only of the male heads of households in that nation. In Leviticus 1:1-6f, God's people were told that it was every "**man** of you" able to "kill the bullock" -- who was to "offer a **male**...at the door of the tabernacle of the Congregation" of the Lord. In Numbers 1:2-18, the "number" there mentioned in the "**Congregation**" -- is clearly equated with **adult males alone**. In Numbers 14:1-3, it very clearly **excludes the women and children**. Indeed, in Deuteronomy 23:1-8, the 'Congregation' clearly consists only of such (**moral**) mature males as are sexually capable of becoming fathers.

103o. The Sacrament of the Passover, then, was instituted when the Lord God commanded His spokesmen Moses and Aaron to address "all the Congregation of Israel" alias *k"l-'A:dath Yi*  *l* -- under the leadership of "the Elders."<sup>103</sup> Here, the Hebrew word 'A:dath is the 'construct' form of the noun 'Ed-"h (which the B.C. 270 Israelitic Greek Septuagint translation of the Old Testament renders: *Sunagogee*).



‘**Ed-”h**, explains the great Hebrew lexicographer Gesenius, is derived by aphaeresis from y<sup>e</sup> ‘**Ed”h** and means: a meeting; an appointed assembly; a gathering of the Congregation. Cf. Exodus 12:3; 16:1,2,9; Leviticus 1:1,5; and Numbers 1:2-3 (cf. 4:2f) & 14:1-3 & 27:16-23. It is derived from the verb y”ad. That means: to point out; to define; to appoint (*festsetzen* and/or *bestimmen*). In the *Hiphil*, it means: to meet at a certain time or place; to **summon** to a **court** (such as a Session over a Congregation or a Presbytery or a General Assembly).

<sup>103</sup> Ex. 12:3-6 cf. 12:21.

103p. This ‘**Ed-”h**, then, was the convened ‘**Congregation**’ as such -- “according to the house of their **fathers**” and “every **man** according to **his** eating.” Exodus 12:3-4. The ‘**Ed-”h** of Ancient Israel **excluded its women and children** (cf. Ex. 12:3f,26f,37 with Numbers 14:1-3), and consisted of those **mature males** who had sworn their ‘**Ed** or solemn oath of allegiance to their Triune Lord. This was done when each ‘**ys**h or every circumcised and catechized mature male -- after attaining teenage -- swore to uphold all the Law of God. Upon swearing that oath, he was once and for all ‘confirm’-ed by the Elders. That was his confirm-ation -- as a ‘Man of the Covenant’ -- into Communicant Membership of that solemnly-oathed ‘**Ed-”h** or ‘Congregation.’ At that time, he thus became a ‘Son of the Law’ -- or *Bar Mitzv”h*.

103q. Indeed, such an ‘**Ed-”h** or ‘Congregation’ could be constituted -- only if attended by at least ten circumcised and catechized and confirmed adult male Israelites. For a proper Hebrew ‘Congregation’ or ‘**Ed-”h** then consisted -- and still consists -- not of even a thousand women or their minor children (in the absence of less than ten mature males).<sup>104</sup> To the contrary, the local ‘Congregation of Israel’ then consisted -- and still consists -- only of the required ‘quorum’ or minimum number of mature males. Solely in the presence of at least ten mature men (or ‘**ys**h with ‘**sh** alias vir-ility) -- could and can a ‘Congregation of Israel’ be convened.

<sup>104</sup> Cf. Acts 16:13f.

103r. Very much light is cast upon the all-male and all-adult meaning of the Old Testament word “Congregation” (‘**Ed-”h**), by noting exactly how it is used in Numbers 27:1-2. “Then came the daughters of Zelophehad the son of Machir the son of Manasse...the son of Joseph. And these are the names of his [Machir’s] daughters: Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. And they [the daughters] stood before Moses and before Eleazar the priest and before the princes and all the congregation by the door of the tabernacle of the congregation” *etc.*

103s. As Rev. Dr. Matthew Henry here comments about those adult daughters: “Their case [was] stated by themselves, and their petition upon it [was] presented to the highest Court of Judicature, which consisted of Moses as king, the Princes as lords, and the Congregation or Elders of the people who were chosen [as] their representatives, as the

Commons... This august Assembly sat near the 'door of the tabernacle.' To them, these young ladies made their application, for it is the duty of Magistrates to 'defend the fatherless,' Psalm 82:3." The "Congregation" was thus one of the male **Elders** of Israel -- and **excluded** these adult young ladies themselves.

### **Mature males mentioned in the Decalogue not three months after the first Passover**

124. Similarly, less than three months after the first Passover (Exodus 12:6 *cf.* 19:1f) -- in the Mosaic Decalogue, much is addressed only to adult males. Here, one finds a constant use of the second person masculine singular in the prohibitions and injunctions of the Ten Commandments. Thus: 'thou shalt have'; 'thou shalt not make'; 'thou shalt not bow down' (*etc.*) -- where the form of the verbal suffix used, is always masculine. Exodus 20:3-5, *cf.* too vv. 7-17.

124A. In addition, much in the Decalogue is incapable of being applied directly to pre-pubescent children of either sex. Indeed, some of it cannot be applied directly even to mature women.

124B. Thus, the first four Commandments of the First Table implicitly require the meticulous keeping also of the Passover (by circumcised and catechized mature males) in precisely the exact prescribed way. Exodus 20:2-11 *cf.* Leviticus 23:2-44. Note too that the following injunctions are made very specifically to 'mature males': adult men's children and servants are to keep the sabbath (Exodus 20:10); grown-up sons are to take care of their aged parents (Exodus 20:12 *cf.* Matthew 15:4-5); adult men are told not to commit adultery (Exodus 20:14); and avaricious men are not even to covet their neighbour's wife or servants (Exodus 20:17).

125. Indeed, right after that Exodus Decalogue, God closes it with the following injunction: "An altar of earth you shall make Me -- and shall sacrifice on it your burnt offerings; your sheep and your peace offerings; your sheep and your oxen.... Neither shall you go up by steps to My altar -- lest your nakedness should not be uncovered on it!" Exodus 20:24-26. Truly, it is obvious that all these 'sacrificial' sanctions are directed to mature males alone. For only mature males -- could sacrifice.

126. It is the same in Exodus 24:1-18, in the third month after the first Passover. There and then, the Lord constituted Israel as His Old Testament Church -- at "the altar" and the "twelve pillars according to the twelve tribes" (Exodus 24:4-6). But there, only the mature and all-male Elders or "Noblemen of the Sons of Israel...ate and drink" (Ex. 24:11) of the "offered burnt-offerings and sacrificed peace-offerings" (Exodus 24:5 *cf.* Leviticus 1:4 & 3:2). This was a preview of that later time when Christ would constitute the New Testament Church solely on the basis of the 'pillars' of the mature and indeed all-male twelve Apostles -- when consummating the Passover at the first Lord's Supper. Indeed, He would do so immediately before then sacrificially immolating Himself as our final Burnt Offering and Peace Offering -- on that last bloody altar of Calvary. Exodus 12:1-49; 24:1-18; Matthew 26:26-29; Luke 22:14-20; Ephesians 2:13-20; and Revelation 21:2,9,12-14. See paragraphs 354 to 355A below.

126A. Calvin's comments on Exodus 24, are very significant. There, he links that sacrifice of Moses for the twelve tribes through their representative Elders, to that of Moses for the twelve tribes through their representative Elders -- to that of Jethro and the Elders in the past. Yet he also links it to that of Jesus with His twelve Apostles -- at the last Passover and the first Lord's Supper in the future.

126B. Explains the Reformer: "Christ in the Holy Supper commends His blood as the seal of the New Covenant.... The context here [in Exodus 24], shows us the true and genuine nature of the Sacraments, together with their correct and proper use.... As mutual consent is required in all compacts -- so, when God invites His people to receive grace, He stipulates that they should give Him the obedience of faith, so as to answer 'Amen!'

126C. "Thus, nothing can be more preposterous than the invention of dumb sacraments: such as those childish charms which the Papists hawk about as 'sacraments' without the Word of God.... What follows as to their eating [in Exodus 24:11], I interpret to mean a solemn banquet -- which was a part or appendage of a sacrifice, as we have seen on Exodus eighteen [18:12]" regarding Jethro's sacrifices for God when Aaron and all the Elders of Israel came to eat bread with Moses' father-in-law." *Commentary on Exodus 24:5, in Harmony of the Pentateuch, III:320f.*

126D. Note here Calvin's word "solemn." He is not suggesting that infants and toddlers do not need to eat. He is suggesting that they did not and should not eat at "solemn" banquets which require "mutual consent" as required in all true "compacts" -- but as not required in the Papists' "dumb sacraments" or rather pseudo-sacraments.

### **The first Passover in light of its successors**

126E. At all annual Passovers after the first in Exodus twelve, prior catechizing before one's initial Communion at teen-age (or later) was still essential. Indeed, even 're-defiled' Israelitic adult male Communicants were not to observe subsequent annual Passovers -- until they had been re-cleansed. Thus, supplementary re-catechizing of Communicants was necessary -- after their falling into disqualifying uncleanness, and before they could again be re-admitted to the Holy Table.<sup>175</sup>

<sup>175</sup>. Ex. 23:14-18; 34:23-25; Num. 9:2-13; Dt. 16:2-16; II Chr. 30:1-20; Prov. 22:6. See too the *Westminster Confession*, 30:3-4.

127. What bearing, then, do the rest of the Old Testament data -- concerning Post-Egypt yet Pre-Calvary Passover Feasts -- have on our understanding of the very first (Exodus 12) Passover in Egypt itself? Much! Hence, we now proceed to say something about developments in the mode of keeping these subsequent Passovers -- as an elongation of data already explicit or at least implicit in the inspired description of the first Passover itself.

127A. Significantly, according to the article "Education" in the *Jewish Encyclopedia* -- the early (Pre-Christian) Rabbis forbade children to drink wine. That, of course, would have included also the Passover wine, *cf.* Isaiah 25:6 & Luke 22:14-20 & Matthew 26:27f & First Corinthians 11:25f.

127B. Those early Rabbis treated the Israelites' small children -- as if they were to become priests (who were themselves forbidden to drink wine while sacrificing). Leviticus 10:9 *cf.* Ezekiel 44:21. Drinking wine was commanded for the yearly Feast of Tabernacles alias the Harvest Feast. See Deuteronomy 14:22-26 *cf.* 16:13-16. Even male children were accordingly excluded from such wine at the Harvest Feast. How much more were small children therefore excluded from the wine of the sacrificial Passover Feast!

127X. Thus the early Rabbis. Yet after A.D. 200, Judaism departed from Antipaidopassoverism -- and also from many other practices and/or prohibitions of the Hebrew Old Testament.

128. During that Post-Egypt Pre-Calvary time, only ritually cleansed adult men sacramentally ate of the lamb during the Passover. Exodus 12:3,4,26,48; Numbers 9:10-14; Deuteronomy 23:1. Hebrew women and even minor children were not then sacramental manducators at the Passover. Exodus 12:4,26,37,48 *cf.* Luke 22:1-14.

128A. Yet although those women and children did not then eat of that lamb sacramentally, they naturally ate some or other suitable food during the days of that Passover Feast -- and they also all certainly abstained from then eating leavened bread. Exodus 12:15-16; Numbers 18:11-19; First Samuel 3:5; Second Samuel 6:18f. In fact they indeed did (sometimes even) accompany the adult men on the latter's journeys to sacrifice the Passover lamb at a central place -- without the former themselves masticating together with those adult men at the celebration of the Sacrament itself. First Samuel 1:3-7 & 2:19 and Luke 2:40-47.

129. In his celebrated work *The Economy of the Covenants*, the renowned Reformed Theologian Rev. Professor Dr. Herman Witsius rightly observes<sup>22</sup> that the most ancient "rabbins...distinguish between the command concerning the Passover [as such], and concerning the not eating leavened bread. They say that all were absolutely bound to this last, females as well as males [regardless of age]. This law not to eat leavened bread, Exodus 13:3, is, they say -- 'at every time and in every place, equally binding on males and females.'" Yet not so, as regards actual manducation at the Passover itself.

## 22. Orgnl fn

130. Originally -- first in Egypt, and then during the exodus wanderings -- the Passover was held in private dwellings such as tents. In later Old Testament times, however, it was no longer held in such private places. Soon it was observed only in Jerusalem, and ultimately only in the sanctuary there. Then, continues Witsius, "women were likewise excluded" from the Passover -- as too previously. Indeed, "women were likewise excluded by the same law, [as] that [by which] the uncircumcised were -- especially as the law commanded the 'males only' to repair to the three festivals. Exodus 23:17 &

34:23 and Deuteronomy 16:16."

130A. It is true, of course, that Israelitic women and twelve-year-old males [one year before the latter's own minimum-age manducation when thirteen] could -- and, indeed, in addition sometimes did -- accompany the adult men when the latter went to manducate at the annual Passover Feast in Jerusalem. Luke 2:41-42, *cf.* First Samuel 1:3-23 & 2:19. Yet the women and children did not then themselves eat of the Passover lamb. Nor did they then eat even unleavened bread **together** with these adult men at the celebration of the Sacrament itself.

130B. As Witsius observes: "The command concerning women's appearing in Jerusalem to keep the Passover, is nowhere to be found." For indeed, no uncircumcised person may manducate at the Passover, Exodus 12:43-48. Yet Israelitic women were, of course, both uncircumcised and also uncircumcisable<sup>23</sup> -- and therefore not qualified to partake of the Passover Sacrament.

23. Orgnl fn

### **The first Passover, Calvary, and the Lord's Supper**

131. We now briefly discuss the bearing, on the first Passover, of: its final fulfillment at Calvary; its replacement there by the Lord's Supper; and its subsequent deformation by apostate Judaism. The sacred Scriptures state that the bloodshed of the Old Testament Passover Communion was (at Calvary) replaced by the (unbloody) New Testament Lord's Supper Communion. See: Matthew 26:17-29 and First Corinthians 5:6-8 & 11:17-34.

131A. This not only continued the Mosaic practice of adult male sacramental Communion. It also instituted sacramental Communion for adult females too. Indeed, it even advanced toward that communion with God through the tree of life which would ultimately have come to pass -- had the fall of man never occurred. Genesis 1:26-31; 2:9; 3:22f; Acts 8:12; First Corinthians 11:11-29; Revelation 2:7; 22:2, 14.

132. Indeed, the New Testament Lord's Supper -- in terms of 'realized eschatology' -- further even consummated the pre-fall covenant (at least in principle). For the Supper seals mediately (*viz.* to mature male and female believers) -- the benefits in Christ they would ultimately have obtained unlosably (if they had never fallen). These benefits were later eclipsed by many Early Mediaeval superstitions -- such as 'Infant Communion' (with its magical overtones). However, the Classic Calvinists subsequently restored the sound Old Testament and New Testament (and the Early Patristic) practice -- of 'Adults-Only Communion' (and solely after being catechized).

133. The Old Testament Passover Supper was only for 'catechized' and mature males (*viz.* 'men'). This means: those who had been 'confirmed' as "men" -- when they had reached at least teenage. At its inception in Egypt, the Passover was celebrated in private homes. Later -- especially while God's ancient people lived in the promised land -- their adult males celebrated the Passover in only one fixed place of worship.<sup>24</sup> However, after the

70 AD final destruction of the Jerusalem temple (where the Passover had just previously been celebrated) -- Judaism anachronistically once again reverted to holding the Passover solely in private homes. Cf. Exodus 12:3-7f.

24) Origin fn (or expansn's?)

### **Post-Apostolic Passovers and Eucharists slowly perverted**

134. Later still, De-formed Judaism seems to have come under pagan influence (where magical ministrations to infants were common). At any rate, some (but not all) brands of Judaism then -- for the first time ever -- introduced the innovation of admitting young children to the Passover ordinance (from about 230 A.D. onward).

134A. However, this was long after the close of the canon of Sacred Scripture. Indeed, the more orthodox Jews never practised and still do not practise paidocommunion. On this, see paragraphs 502-27 below.

135. Similarly, the Post-Apostolic Church -- perhaps imitating deformed Judaism? -- first started admitting uncatechized small children and uncatechizable infants to the Lord's Supper not before 250 A.D. (and in earnest only after 350 A.D.). At that latter time, this new trend grew slowly --and only really took root from about 450 A.D. onward.

135A. Even then, it was almost only in the more neo-paganized and syncretized Eastern Churches that 'Infant Intinction' for just-baptized babies became common. In spite of some variations as to time and place and even age, the Western Church generally restricted 'Communion' only to such adults and children as had successfully been catechized.

### **The Protestant Reformation of the 'Passover Supper'**

136. Not till the Protestant Reformation in general and the advent of the Reformed Church of Classic Calvinism in particular did this deformation of 'Pre-Puberty Communion' get re-vers-ed and re-form-ed. Only then was there a re-instatement of the 'adults-only' Biblical doctrine of Old and New Testament Communion effected -- meaning by 'adult' only such as had reached at least puberty and also successfully been catechized. For only then was there a return to the ancient Old Testamental and also Apostolic doctrine -- before its paidocommunionistic deformation by Later Judaism and by Early Mediaeval ecclesiastical sacramentarianism.

137. Thenceforth, as in the Old Testament Hebrew Religion and also in the Early Church, Calvin wanted the ancient and traditionally three-years-long 'Catechism' before one's first Communion -- to start around ten years of age.<sup>25</sup> Thus, the Reformed Churches in South Africa, even as late as 1885, prescribed the 'advance' (toward the Lord's Supper) of infantly-baptized covenant children --only after being catechized for fully three years.

137A. Seeing this three-years-long catechizing started when ten years of age (thus John

Calvin), the Candidate would not be admitted to Communion before thirteen years of age.<sup>26</sup> [Compare this with Genesis 17:25 & Luke 2:40-47, and also with the Ancient Hebrew *Bar Mitzv* <sup>"h</sup> -- as regards the attainment of physical puberty and of religious majority status precisely at the very commencement of teenage.] Only then, at the time "when the beard began to grow" (Proverbs 22:6), were covenant children held fully responsible for their actions -- and consequently required to cleanse themselves ethically (before then first partaking of the sacramental Communion at the Sacrament).<sup>27</sup> Cf. too Leviticus 15:2-33 and Numbers 5:2-25 & 9:1-13.

25-27) Originl or expansn's fn

### **Detailed treatment of first Passover as an official Sacrament of the Israelitic Church**

138. Let us now consider -- in depth -- specifically the instituting of the first Passover. For this is both the remote and the immediate basis of the New Testament Lord's Supper. Luke 22:1-27f; Acts 20:6f; First Corinthians 5:6f & 11:20-34. Indeed, just as the Eucharist is only for baptized and catechized Communicant Members of Christ's Church -- so too was the Passover only for circumcised and catechized Communicant Members of the Old Testament Church of Israel.

138A. For all Passover Communicants had previously been circumcised (Exodus 12:48f) -- thereby excluding even Israelitic women from manducating at the Passover. Indeed, either before or after their circumcision, such circumcisees had also been catechized before admission to the Passover Table (Exodus 12:26f). And that, thus excluded even Israelitic male infants and small children.

139. Exodus twelve makes it very clear that God was not merely permitting the Israelites to enjoy an unrepeatabe banquet, right before they bade a final farewell to Egypt. To the contrary. God was then enjoining but the first of many annual and perpetual Passovers or sacramental Feasts. Such were to be for the Communicant Members of His true people in all ages.

139A. For "the Lord spoke to Moses and Aaron in the land of Egypt, saying: 'This month shall be to you the beginning of months. It shall be the first month of the year to you. You must speak to all the Congregation of Israel, saying...: "This day shall be to you for a memorial; and you shall keep it [as] a Feast to the Lord throughout your generations. You shall keep it [as] a Feast, by an ordinance, for ever!'" Exodus 12:1-3, cf. 12:14.

140. God further told Moses and Aaron to enjoin the Congregation of Israel: "'You shall observe this thing for an ordinance to you, and to your sons, for ever! And it shall come to pass when you have come to the land which the Lord will give you..., that you shall keep this service. And it shall come to pass when your sons shall say to you, "What do you mean by this service?" -- that you shall say, "It is the sacrifice of the Passover of the Lord. He 'passed over' the houses of the Israelites in Egypt -- when He smote the Egyptians, and delivered our houses."'

140A. Then the Bible promptly goes on to record: "Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.... So the people bowed the head and worshipped, and the Israelites went away and did as the Lord had commanded Moses and Aaron.... It is the night of the Lord -- to be observed by all the 'Sons of Israel' in their generations." Exodus 12:24-28,42.

140B. Finally, it needs to be noted that this first Passover was no maverick action of families

each independently doing its own thing and each whimsically determining who might and who

might not manducate with them. For it was the Sacrament of grace for qualified Members of God's Congregation -- under the leadership of Moses and Aaron as Ministers of the Word and

Sacraments, and under the constant scrutiny of the Ruling Elders. Exodus 12:1-3,21,26-37.

### **What was the 'Congregation' at the first Passover?**

141. Ex. 12:3 addresses "all the Congregation of Israel" [or *k'ḥl-'A:dath Yi ḥḥr' ḥl*]. It declares that each mature male alias "every man (or 'y<sup>sh</sup>) must take a lamb according to the house of the fathers" -- and keep the Passover. *W<sup>e</sup>-yiqch ḥ l'kêm 'y<sup>sh</sup> ḥḥh l<sup>e</sup>b ḥy<sup>th</sup>-'b ḥth ḥḥh la-b'y<sup>th</sup>.*

141X. Now a Hebrew 'Congregation' [or '*A:dath Yi ḥḥr' ḥl*] then consisted -- and still consists

-- not of even a thousand women and their small children and babies (*cf.* Acts 16:13f). To the contrary, the local 'Congregation of Israel' then consisted -- and still consists -- only of a minimum of ten mature males (*cf.* Genesis 18:32 & Exodus 12:3f & 18:12-25 & Deuteronomy 1:15 & Ruth 4:2). For it is only when there are at least ten mature men (or 'y<sup>sh</sup> with 'u<sup>sh</sup> alias vir-ility) -- that a Congregation of Israel (or an '*A:dath Yi ḥḥr' ḥl*) can be convened. Indeed, the 'y<sup>sh</sup> or manducating 'mature male' in Ex. 12:3f clearly seems to be contrasted with the *ḥ'f* or 'toddlers' in Ex. 12:37.

142. Moreover, this 'mature male' requirement is very clearly reflected -- even in the actual words "Congregation" and "men" and "fathers" (or '*A:dath* and 'y<sup>sh</sup> and 'b ḥth) in Exodus 12:3. For every single mature male or 'y<sup>sh</sup> in the Congregation, must previously have been circumcised as wells as catechized. Then, as a mature male 'y<sup>sh</sup> with 'ḥsh alias vir-ility -- as one now himself capable of becoming one of the "fathers" [or '*aaboth*] -- he must next have been confirmed as a 'Son' of the Covenant, alias a Communicant Member of the 'Congregation' of Israel. For, under supervision of the Elders (*cf.* Exodus 12:21 & 18:12f), he must formally and accurately have been declared an 'y<sup>sh</sup> alias a mature male -- and thus admitted for his first time to manducation at the Sacrament of the Holy Passover. See: Exodus 12:26-48 & Luke 2:41-47 and *cf.* the talmudic tract *Aboth* 5:21 (which apparently with Genesis 17:25 and Proverbs 22:6 puts maturity at thirteen).

143. As Professor Drs. Keil and Delitzsch comment<sup>28</sup> on Exodus 12:3f (*cf.* v. 21), the important phrase 'all the Congregation' (which keeps the Passover), means: "the nation



represented by its Elders.” Cf. too Exodus 18:12-21*f* and Ruth 4:1-2. Indeed, the language of Exodus 12:3 is very specific. “You must speak to all the Congregation of Israel!” And that 'Congregation' consisted only of mature males.

#### 28. Orgnl or expansn’s fn

143A. To each Communicant Member of that Congregation -- alias to every mature male (alias 'y<sup>sh</sup>) collectively, it was said: “They shall take to them every man a lamb according to the +house of their fathers, a lamb for a house!” Thus, not 'each woman and child' but only “each mature male” [or 'y<sup>sh</sup>] in the Congregation of Israel [or 'A:dath Yi ~~⊗~~r<sup>”</sup> ⊙], was to take a lamb (on behalf of both himself and his household) according to the house of the fathers or '”b ~~⊗~~th.

159. Inconsistent, to say the least, is the view expressed in the undated and unpublished article 'Child Church Membership'<sup>33</sup> -- by Rev. Prof. Dr. Noel Weeks. There,<sup>34</sup> he alleges [altogether disprovably]: "We must see the child's partaking of the Passover. He partakes.... Clear, is that children as such were included.... There are thus several things which are common to both Old and New Testaments.... All indications are that children, according to their physical capacity, partook of all Sacraments."

#### 33-34. Orgnl or expansn’s fn

160. Yet just one moment's reflection about the non-circumcision of baby girls (at least among Israelites), would have made Dr. Weeks rather more cautious in these claims of his. Indeed, better by far are some of the other statements in his article. Thus, quite rightly, he also states: "The idea that youth should be a time of rebellion, is an idea of the world and utterly foreign to Scripture (First John 2:14-17). The commandment to stone the rebellious child in Deuteronomy 21:18-21, shows that children were not to be allowed to grow up in rebellion and covenant-breaking. The sins mentioned in this case, point to what we would call a 'teenager'" Ah yes, Dr. Weeks -- yes indeed!

#### **"Every man a lamb" in Exodus 12:3 means 'male man' and 'grown ram'**

103z. Some recent advocates of 'child communion' here object that the word 'y<sup>sh</sup> (in Exodus 12:3) means: a human being regardless of age or sex. Yet the context of this passage makes it clear that the word here only means: a mature male. Compare too this same use of the word 'y<sup>sh</sup> and its various cognates -- meaning mature male (alone) -- in Genesis 2:22-25 *etc.*<sup>111</sup>

<sup>111</sup> See n. 9-10 above.

103za. We should also carefully digest all of the clear distinctions which Scripture as a whole makes between man (or 'y<sup>sh</sup>) and woman (or 'ishsh<sup>”</sup>h).<sup>112</sup> When we do so, it is clear that the first Old Testament Passover was not eaten by women or children -- but only by mature men.

<sup>112</sup> Cf. Gen. 2:22-25 with n. 11-18 above.

103zb. In Exodus 12:3f, every mature male alias "man" of the Congregation, was to take "a lamb" -- and to slaughter it.<sup>113</sup> In the place of these atonement-needing mature male slaughterers, this unblemished Passover lamb was itself to be both male and mature (or "of the first year").<sup>114</sup> For it was only to foreshadow the substitutionary death of the sinless Lamb of God, Jesus Christ, as the only unblemished mature male member of His Congregation.<sup>115</sup>

<sup>113</sup> Ex. 12:4-6.

<sup>114</sup> Ex. 12:5.

<sup>115</sup> Ex. 12:5 cf. John 1:29; Heb. 2:9-14; I Pet. 1:19; 2:24f.

103zc. Significantly, the slaughterers of the lamb -- as well as the lamb to be slaughtered -- were to be both male and mature. Neither of them were to be either female or immature. The same is true of those who ate it. For it was the mature male sacrificers who were to eat the mature male sacrifice.

103zd. Exodus 12:3b does not state that 'all persons in the house' -- including even covenantal fetuses within their mothers -- were to eat of the Passover lamb. Advocates of paidocommunion here misassume that the entire 'house[hold]' (or *b'yith*) partook of the Sacrament.

103ze. Yet what Exodus 12:3b actually states, is as follows: *k'l-'A:dath Yi <math>\aleph</math>' <math>\aleph</math>...w<sup>e</sup> yiqch <math>\aleph</math> l'<sup>e</sup> hêm 'yish <math>\aleph</math> l'<sup>e</sup> b' <math>\aleph</math> 'ab <math>\aleph</math>, <math>\aleph</math> l'<sup>e</sup> b' yith.* That signifies: "All mature males in the whole Congregation [alias convened gathering of the mature males] of Israel...shall take to them a mature male lamb -- according to the fathers' household: a mature male lamb for the household."

### **The Elders are to say when a 'male' has become a 'man'**

103zf. Now it was all the Congregation of fertile mature male Israelites who were thus to take a fertile mature male lamb for the household of the fathers. They were to do so for themselves -- alias for all fertile mature males themselves capable of begetting an Israelitic household. Deuteronomy 23:1f throws light on this. The lamb was taken specifically "according to the house of fathers" -- according to, or by and for, the mature male slaughterers.<sup>116</sup>

<sup>116</sup> Ex. 12:3.

103zg. Thus, everyone who took that lamb, was himself to be a "man" (or a mature male 'yish with 'sh alias vir-ility). For he must himself have been able to become one of the

"fathers" or *'b' eth*.

103zh. This means that the "man" taking the lamb, needed to have been confirmed as a 'Son of the Covenant' -- alias a Communicant Member of the mature male "Congregation" of Israel.<sup>116</sup> Under supervision of the Elders,<sup>117</sup> he must formally have been examined.<sup>118</sup> Thereafter, he must further have been declared -- publically -- to be an *'ysh*, alias a mature male. As a result of that, he would then be admitted -- for his very first time -- actually to receive the Sacrament of the Holy Passover.

<sup>117</sup> Ex. 12:21 *cf.* 18:12-21f.

<sup>118</sup> Ex.12:26f,48f.

103zi. This examination tested the candidate's knowledge of God's Law, as well as his own adult or adolescent ability to grow a beard.<sup>119</sup> See here the talmudic tract on the 'fathers' called *Aboth* (5:21). That tract, commenting on Exodus 12:3f, puts the commencement of such a period of male maturity -- at the minimum age of **thirteen**.

<sup>119</sup> Ex. 12:26-48; Prov. 22:6; Luke 2:41-47.

103zj. Note the occurrence of this same Hebrew word *'b' eth* in the phrase "house of fathers" -- at the very commencement of the Passover passage in Exodus 12:3. Note too the age-significance of the word 'father' -- in Genesis 2:24. Note further the word 'fathers' at the very commencement of the classic passage on the Lord's Supper -- in First Corinthians 10:1f (with all of its implications for Holy Communion itself).<sup>120</sup> So, at Exodus 12:3f, both maleness and maturity are once again presupposed.

<sup>120</sup> Gen. 2:22-25 & Ex. 12:3,26f,37f *cf.* I Cor. 10:1,3,5,7-9,11,14-22; 11:3f,9f,20f,28f; 13:11; 14:20; 16:13.

103zk. Rev. Dr. Leonard Coppes has explained this very well. See his book *Daddy, May I Take Communion? Paedocommunion vs. The Bible*. There, Dr. Coppes writes:<sup>121</sup> "Children were not allowed to approach the altar. The age of admission was set at the age of physical ability to bear children. Prior to Christ's day, the Elders conducted a physical examination on young men to determine if they could bear children -- *i.e.*, if they were able to be federal heads.... The age was set at thirteen.... Young men may [even in Pre-Christian times] have been formally inducted into communicant church membership by the rite which has come to be known as *bar mitzbah*."

<sup>121</sup> Thornton, Colo.: 9161 Vine St, 1988, p. 241.

### **The "house of fathers" in Exodus 12:3 is not the whole household**

103zl. So the Passover lamb was to be slaughtered not according to the house of the

mother and her minor children, but according to the father's house. Of course, the mother and minor children within the house of the father were all benefitted by the latter's slaughter of the lamb. Yet the "house" -- alias the man or men in "the house of the fathers" concerned in the slaughter of the lamb -- focussed solely on the mature male members thereof.

103zm. God's Word next relates what should be done "if the house" had too few mature male members of the Congregation in it. If it were "too little for the lamb" -- the mature male head of the house(hold) was then to co-operate with his mature male neighbours at the Passover.<sup>122</sup>

<sup>122</sup> Ex. 12 :4.

103zn. Consider the case where the "house[hold]" contains **but one** Communicant Member of the Congregation of Israel -- a household with only one mature male in it. Such a household was "too little for the lamb" *etc.* This was the case where, within that household, there was only one single adult male who himself had the right to feast on the lamb sacramentally at the Passover. In such a case, "let **him** and **his** neighbour next to his house take it [the mature male lamb], according to the number of the souls; every **man** according to his eating shall make your **count** for the lamb" alias the mature male sheep.<sup>122</sup>

103zo. Here in Exodus 12:4, the Bible does not say each head of a 'little household' was to eat the Passover together with his own wife and children. Nor does it say his whole family was to do so together with his neighbour's family. Instead, it says: "Let **him**" -- namely the lone "man" (or 'yish alias mature male) mentioned in the previous verse Exodus 12:3 -- go to "**his** neighbour" (*sh<sup>e</sup>k ʕn ʕ*).

103zp. The neighbour concerned, is the one "next to **his** house" -- the mature male neighbour who lives the closest to the lone mature male and "his house" [singular]. Then, the two mature male neighbours -- "him and his neighbour next to his house" -- are together to take the Passover lamb. Together, both **he** and **his** neighbour are then [**masculinely**] to take it -- *w<sup>e</sup>l ʕach h ʕ' ʕsh<sup>e</sup>k ʕn ʕ*.

### **"The number" of souls in Exodus 12:4 means mature males**

103zq. Now these two mature male neighbours were to take the Passover lamb "according to **the number** of the souls; every mature male, according to his eating, shall count for the lamb." Here, the Hebrew reads: *B<sup>e</sup> miksath n<sup>e</sup>fash ʕth 'yish l<sup>e</sup>p ʕy ʕkl ʕ t<sup>ʕ</sup>kos ʕ 'al ha- ʕeh*.

103zr. Observe that "the number" (or *miksath*) "of the souls" is here precisely the same as those who shall "count" (*t<sup>ʕ</sup>kos ʕ*) -- "for the lamb." Both words -- *miksath* and *t<sup>ʕ</sup>kos ʕ* -- are derived from the same verbal root *k<sup>ʕ</sup>s-as* (meaning 'to count'). Also, the cognate Hebrew word *t<sup>ʕ</sup>kos ʕ* or "count" is **masculine plural** -- thus indicating that **those**

who **counted**, were **males**. (Needless to say, babies and toddlers are incapable of counting the number of mature males in two or more households.)

103zs. Too, the related noun *missath* is meaningfully rendered "tribute" (alias 'freewill offering') in Deuteronomy 16:10. Significantly, that noun occurs just before Deuteronomy 16:16 states that "all your males shall appear before the Lord...in the Feast of Unleavened Bread" alias the Passover (which again excludes infants and toddlers incapable of bringing such a sacrifice).

103zt. In Exodus 12:4*f*, it was probably the Congregation's 'bearded' Elders (or *Z<sup>e</sup>q<sup>o</sup>n<sup>ym</sup>*) who supervised this counting. Exodus 12:21 records: "Then Moses called for the Elders of Israel and said to them, 'Draw out and take you a lamb according to your families, and kill the Passover.'"

103zu. Clearly, the meaning of Exodus 12:4 is not at all that the Passover lamb was eaten by the total number of human beings in every home. Significantly, even most paidocommunionists do not include their infants. None of them, except perhaps some lunatic fringe uterocommunionists (see at Judges 12:2-7 below), include their fetuses -- in this count.

103zua. The meaning at Exodus 12:4 is that this "count for the lamb" was to be made according to "the number" of souls collectively constituted by each "man" or '*ysh*'. This means: every mature male concerned -- namely "every man according to his eating," *etc.*

103zv. Important in Exodus 12:4 is the phrase: "according to the number of the souls; every man according to his eating shall make your count for the lamb." In the first part of this phrase, the cardinal expression is not 'the souls' or *n<sup>e</sup>f<sup>sh</sup> &th* (meaning 'the persons'). Instead, the cardinal expression is the term "the number." Indeed, the whole phrase clearly refers to "the number" of persons actually "eating" the Passover.

103zw. For the expression "the number" -- is here being used as a *terminus technicus* alias as a technical term. In this verse, "the number" refers not to all persons in each house -- but, quite specifically, to "the number" in the "Congregation of Israel" (consisting as it did of mature males). It is "the number" -- of "every man...according to the house of the fathers."<sup>123</sup> It is "the number" of every mature male -- of "every man according to his eating."<sup>124</sup>

<sup>123</sup> Ex. 12:3.

<sup>124</sup> Ex.12:4.

103zx. It is "the number" which, as the Bible elsewhere teaches, consists of at least ten mature males -- the *minyan*.<sup>125</sup> Compare too Jesus Christ's inauguration of the Sacrament of Holy Communion -- with this *minyan* of at least ten mature males. For, in Luke 22:1-20, the "twelve" Apostles -- 'twelve' being just over "the number" of the needed 'ten' -- constituted precisely such a *minyan*. That was at the last Passover Feast, right before the first Lord's Supper. And, indeed, if Judas finally did not manducate at

that Feast -- the then participants consisted of some ten men, under the rule of Jesus Christ as heir Elder.

<sup>125</sup> See n. 109 above.

103zxa. One of the matters which confuses many paidocommunionists here, is their erroneous assumption that the "number" of those mentioned in Exodus 12:4 is the number of souls which had mouths in each home. That is obviously not so. For some homes would contain unborn fetuses with mouths that neither eat nor drink. Consideration of the word "number" in Numbers 3 as applying only to males one month old and upward, and in Numbers 1 as applying only to males 20 years old and above -- and remembering further that the "number" of priests serving in the sanctuary were confined only to males between thirty and fifty years of age -- would have avoided this error which paidocommunionists make in respect also of the manna in Exodus 16:16f.

### **Ten the minimum "number" of adult males for a Congregation**

103r. Such a "Congregation" (of at least ten adult men), then, was to be convened also to observe the Passover. This was to be done on the tenth day of each new year.<sup>105</sup> It was the Elders -- from among the 'Elders-of-ten' -- who were then to prepare the Passover lamb and to kill it.<sup>106</sup> Thus, on Exodus 12:3f, Keil and Delitzsch rightly comment that the phrase 'all the Congregation' which keeps the Passover -- means "the Nation represented by its Elders."<sup>107</sup> Indeed, this is also the meaning elsewhere in Scripture.<sup>108</sup>

<sup>105</sup> Ex. 12:2f.

<sup>106</sup> Ex. 12:21.

<sup>107</sup> *Op. cit.*, II, pp. 10 & 22.

<sup>108</sup> See: Gen. 14:14-18; 15:2; 18:7,12,19,26,32f ; 24:2f ; Ex. 3:16-22; 4:29-31; 5:6,10f,14-20f ; 12:3,4,21,37,43-48; 17:5f,15; 18:12-21; 24:1-9f ; Lev. 4:15; 27:32; Num. 1:2-18; 9:2-14; 11:16; Deut. 1:15; 16:1,16,18; 23:1f ; Josh. 22:14; Judg. 6:25f ; 20:10; Ruth 4:2; I Sam. 1:8.

103s. Precisely at this point, observations from the *Jewish Encyclopaedia* are appropriate. It explains<sup>109</sup> that the teenage ceremony of the "*Barmitzvah* (Hebrew: 'Son of the Commandment')" -- was "made to refer to a Jewish boy attaining the age of thirteen. On the sabbath following his birthday, he is 'called up' to the 'Reading of the Law'.... Henceforth he is included in the *Minyan*, and is vested with the responsibilities of an adult male."

<sup>109</sup> London: Vallentine & Shapiro, 1938, in its articles on *Barmitzvah* and *Minyan*.

103t. Very importantly, the *Jewish Encyclopaedia* explains further that this "*Minyan* (literally 'the Number')" -- is "the minimum required for a Congregation, *viz.* ten male Jews above the age of thirteen. This *Minyan* is required for...community prayer; the reading of the portion of the Law; the reading from the Prophets; the marriage ceremony;

[and]...in the course of a funeral.... Only male adult Jews may be included -- neither women, nor minors, nor slaves, nor Jews who have been excommunicated, nor apostates." See: Exodus 12:3-4,26-28,37,43-48.

103u. The "Congregation of Israel" in Exodus 12:3*f*, thus consisted of "every **man**" or '**ysh**. An '**ysh** is someone with '**sh** -- alias the vir-ility or male maturity which develops only at puberty. Thus, in Exodus 12:3*f*, '**ysh** means: a mature male human being.

103v. God commanded, through His Minister Moses, all the Communicant Members of that Congregation: "They shall take to them every man a lamb." Here in Exodus 12:3, the words "they" and "them" -- in the original Hebrew -- are both masculine. Not only were those who took the lamb -- "they" -- themselves masculine. Also, it was for "them" -- again masculine -- that they were to take the Passover lamb.

103w. Furthermore -- they were to take that lamb "according to the house of fathers." In this Passover text Exodus 12:3, the word "fathers" is very significant. For nothing is said here -- about 'mothers' (nor about 'children' and still less about toddlers and babies).

103x. Again, they (masculine) were to take for them (masculine) "a lamb" -- alias a mature male sheep. Exodus 12:3. That mature male lamb was to be taken by each mature male, alias "every man according to his eating." Indeed, even that "eating" was in respect of the mature male "lamb." For what was required, was the roasted meat specifically of a ram -- alias a mature male sacrifice. Exodus 12:4.

103y. Thus, not 'each woman and child' was to take a Passover lamb -- but only "every man" or each mature male or '*ysh* in the Congregation of Israel. Indeed, each such "man" was to be mature enough to be able to participate even in the slaughtering of the lamb. Exodus 12:3-6. Consequently, the word "man" is here co-extensive with the word "men" just a few verses later<sup>110</sup> -- where the "men" are distinguished from the "children" (and distinguished also from the "mixed multitude").

<sup>110</sup> Ex. 12:37*f*.

### **Mature males of small households ate with their mature male neighbours**

144. In Exodus 12:4, God was speaking to the Members in the "Congregation of Israel" who were qualified to manducate sacrificially and sacramentally at the Passover. Thus the Lord God gave clear instructions to 'each mature male' -- alias to "every man...according to the house of the fathers" mentioned in Exodus 12:3. Hence, Exodus 12:4 explains: "If the household be too little for the lamb -- let him [alias 'each mature male...according to the house of his fathers'], and his neighbour next to his house, take it!" Indeed, "you shall make your count for the lamb according to the number of souls of every man [or '*ysh* or mature male] accustomed to eat it." Cf. the "ten men" in Ruth 4:2.

145. This is not saying that the Israelite man and his wife and their children were all

entitled to eat the Passover sacramentally -- and that whenever the lamb was too much for them (if the members that family were only very few in number), they should then all of them go over and share it with their nextdoor neighbour's entire family. No! Instead, this is actually speaking specifically about such a "household" as contains but one mature male Communicant Member of the Congregation of Israel -- a household which is thus "too little for the lamb" *etc.* This is the case where, within that "little" household, there are only a very few mature male Communicant Members of Israel's Congregation who themselves have the right to feast on the lamb sacrificially and sacramentally. What, in such a case, was the male head of the household to do?

145A. God says, in such a case: "Let him" [Hebrew הוא (singular)], together with "his neighbour" [or sh'ekhn (singular)] "next to his house" [or b'yth (singular)] -- "take it" (*viz.* the lamb). Then, having thus taken it, "you shall count for the lamb according to the number of the souls of every man [or 'ysh who is] accustomed to eat it" -- *b' miksat* *n'f' sh' th 'ysh l'p y 'kl*  
*t' kos* 'al ha-*eh*. Exodus 12:4.

145B. This cannot mean 'according to the number of persons of everybody who has a mouth' *etc.* For what person is there who has no mouth? See paragraphs 115 above and 147 & 949 & 955-60 below for the real meaning of this phrase. Thus the word 'number' or *miksat* here in Exodus 12:4, is akin to the concept of *minyan*.

145C. Compare too the absolutely minimum 'number' of ten righteous and mature males earlier stated to be required for "communing" with the Lord. Genesis 18:26-33. Also the Passover group at Luke 2:44's "company" -- and see too that mentioned at 22:1-15f -- seems to be based upon this *minyan*. (Also compare paragraphs 341-55 below.)

146. Ex. 12:4a is thus not saying that the man and his wife and their children [plural] are all to go share their passover lamb with all their nextdoor neighbours [plural] according to the total number of souls altogether in both houses. No! Instead, the text specifies that the "count for the lamb" is to be made according to that "number' of souls" which was cumulatively constituted when adding up each mature male -- alias every "man accustomed to eat" [or 'ysh l'p y 'kl] -- alongside of all of the other mature males.

146A. It refers to the minimum 'number' of mature males (ten) required to assemble together in order to constitute a 'Congregation of Israel.' Exodus 12:3-4 & 18:12-21; Genesis 18:26-33; and Ruth 4:2 -- *cf.* too paragraphs 8-22 above. Indeed, it says that a lone mature man (or 'ysh) is to go to the house of his neighbour (or sh'ekhn). The text does not say that both the man and his whole family (plural) are to go to the homes of their (plural) neighbours. The important sacrificial and sacramental principles here -- where ten mature male Communicants are gathered together congregationally in the Name of Jehovah -- is thus the very opposite of a simple and all-inclusive non-sacrificial and non-sacramental household meal enjoyed by one whole family (or even by two whole families meeting together). *Cf.* Luke 2:44 & 22:1-15f and First Corinthians 11:20-22,33f.



**Exodus 12:4 -- Not 'everyone with a mouth' but 'every man who ate'**

147. In Exodus 12:4b, then, we read of the Passover lamb: "every mature male accustomed to eat it" and "each man according to the mouth of his eating." Now, as already noted, this does not mean that everyone who had a mouth (regardless of age and sex) also ate the Passover. It means: "each mature man" or every catechized adult male 'y<sup>sh</sup> with 'l<sup>sh</sup> alias lity -- "according to the quantity of the lamb which he will eat" *etc.* This is referring to a roasted lamb with bitter herbs and hard unleavened bread (*etc.*) -- which no unweaned child would or could eat.<sup>29</sup> See again, paragraphs 60-73 above.

148. If God had really wished to state that women and children too were then indeed intended to manducate at the Passover -- the Hebrew would surely have said something like: 'kol k<sup>l</sup> nêfêsh ba-bayith -- alias 'Let every person in the house eat!' Yet a very different expression is used by the infallible Spirit of God at Exodus 12:4 -- 'y<sup>sh</sup> l<sup>p</sup> y<sup>l</sup> k<sup>l</sup>. This clearly limits manducators only to (circumcised) mature males (*cf.* Exodus 12:43-48 & 23:15-17).

148A. Indeed, also at Exodus 12:3f (*cf.* 12:26), it further limits manducation only to mature males -- to the "adult male" 'y<sup>sh</sup> with 'l<sup>sh</sup> alias vir-ility. Compare too the "fathers" or 'b<sup>th</sup> in the "Congregation of Israel" or 'A:dath Yi<sup>sr</sup> in Exodus 12:3. See Luke 2:41-47; 22:1,8-15. Significantly, the talmudic *midrash* on Exodus 12:4 teaches that even the Jewish male "invalid and little one" (or male toddler) -- did not manducate at that first Passover.<sup>30</sup> *Cf.* too at Deuteronomy 23:1 (as discussed in paragraphs 14-15 above & 237-39 below).

149. The phrase 'y<sup>sh</sup> l<sup>p</sup> y<sup>l</sup> k<sup>l</sup> or "each mature male as he is accustomed to eat" -- is found not only in Exodus 12:4, as regards the Passover. It is found also in Exodus 16:16, as regards the manna.

149A. In Exodus 12:3-4, the phrase is clearly linked to "the house of the fathers." Similarly, in Exodus 16:16, the phrase is linked to the mature male tent-owners or house-owners. [On the further relevance for the Passover of the gathering of the manna in Exodus 16:16, see paragraphs 113-24??? below.]

149A. Thus, Passover manducation is limited to "each mature male according to what he will eat" and "according to the house of the fathers" *etc.* The Passover was not intended for sacramental consumption by 'every person inside that house.' Hence, as Rev. F.C. Cook rightly observes in his *Commentary on Exodus*<sup>138</sup> at this very verse (Ex. 12:4) -- the strict or Biblical Jews known as "the Karaites permitted none but adult males to be partakers" at their Passovers. *Cf.* Genesis 17:25 & 18:2-9,33 (with Luke 2:41-47 & 22:1,8-15a).

<sup>138</sup> New York: Scribner & Armstrong & Co., 1874, at p. 292.

**"Every man who ate" at Exodus 12:4 means every mature male**

103zy. Now God was here speaking to "every man" in the "Congregation of Israel" -- in respect of the Passover. God said: "According to the number of the souls; every man according to his eating, shall make your count for the lamb."<sup>126</sup>

<sup>126</sup> Ex. 12:3-4.

103zz. This cannot possibly mean 'according to the number of persons of everybody who has a mouth' *etc.* For what person, including even an unborn human fetus, is there who has no mouth? Here, the word 'number' is akin to the Hebrew concept of *minyan*. Compare also the absolute minimum 'number' of **ten** righteous and **mature males** required for "communing" with the Lord.<sup>127</sup>

<sup>127</sup> Gen. 14:14-18; 17:25-27; 18:1-7,12,24-33; 24:1-4; 24:7-15; 37:2-9; Ex. 12:3-4,21,26,37,43-48; 18:1-21f; 20-4-26; 24:1-18; Num. 9:2-13; Deut. 1:15; 23:1f; Josh. 22:14; Judg. 6:25f; 20:10; Ruth 4:1-2; I Sam. 1:8; Luke 2:40-47; 22:1-15f; I Tim. 2:8-15.

103ba. Exodus 12:4 specifies further that the very "count for the lamb" is to be made by "every man according to his eating" -- 'yish l'p y 'kl ☞. That "count" is "the number of souls" which accumulated, when adding up all of the mature males. It was constituted by every "man according to his eating" of the lamb -- alongside of all the other mature males.

103bb. This was the sacrificial and sacramental principle during the Older Testament -- where ten mature male Communicants were gathered together for **public** worship, in the Name of Jehovah. It was and is thus very different to a simple and all-inclusive non-sacramental household meal -- one enjoyed by just one whole family (or even by two whole families) meeting together.<sup>128</sup>

<sup>128</sup> Cf.: Gen. 4:26; 18:23-33; Luke 2:44; 22:1-15f; I Cor. 11:20-22,33-34.

103bc. In Exodus 12:4, the word "souls" or *n'f'sh ☞th* (meaning 'persons') -- is immediately followed and qualified by the word "man" or 'yish' (meaning 'mature male'). Even at least some of the paidocommunionists admit, that -- in this context -- the concept "man" is co-extensive with that of "the souls" as its immediate antecedent.

103bd. Yet it should be obvious that, although unborn fetuses have mouths, this cannot mean that they too communicated at Exodus 12:4. Indeed, fetuses feed *via* their umbilical cords, and not orally. Nor did speechless unweaned babies -- which also have mouths -- communicate at that Passover.

103be. For the text (Exodus 12:4) does not have: 'every person in the house' (or *k'l-nêfêsh babayith*). It has 'each mature male according to **his** eating' (or 'yish l'p y 'kl ☞). The latter means: according to the quantity of "the lamb" which he will eat with

his mouth.<sup>129</sup>

<sup>129</sup> Ex. 12:4.

103bf. Accordingly, the word "'ysh' in this context clearly excludes infants. Just like the word *n<sup>e</sup>f<sup>h</sup>sh* *ʿeth*, in this same context.<sup>130</sup>

<sup>130</sup> Cf. Ex. 12:8,26,37,43f.

### **Fetuses with mouths were not among the "number" eating**

103bg. Now even paidocommunionists concede that the 'athn" punctuation-mark supplied in Exodus 12:4 -- a Massoretic semi-colon after the word *n<sup>e</sup>f<sup>h</sup>sh* *ʿeth* or 'souls' -- was inserted only post-canonically. So paidocommunionists too should admit that the original meaning of the whole phrase (without the semi-colon) could well be: 'according to the number of souls of every man' or mature male -- precisely as Classic Calvinists have always maintained.

103bh. However, even if the 'athn" or semi-colon were to have been in the original autograph -- which was apparently not the case -- the meaning would still be exactly the same. The phrase would then read: "according to the number of souls; every man [alias 'mature male'] according to his eating."

103xx. Here with the semi-colon, it is the "souls" (alias the 'persons') -- and not those accustomed to "eating" -- that are numbered. Yet the thus-numbered "souls" are still the same as the 'persons' actually slaughtering and sharing the Passover lamb -- viz. "the number of every man [alias 'each mature male'] according to his eating."

103bi. For even with the 'athn", the phrase cannot mean (as all non-uterocommunionistic paidocommunionists allege): 'according to the total number of souls in each home.' That is, it cannot mean: 'every human being with a mouth.' For what human being is there -- including a forty-day-old human fetus -- which has **no** mouth?

103zz. Also, the 'mouth' concerned here, is only that of him who is old enough both to slaughter the Passover lamb and to eat of its meat. Indeed, also most of today's **Non-'Eastern-Orthodox'** paidocommunionists themselves do not give the Eucharist to their own pre-toddler infants alias their speechless bairns or infants -- even though those freshly-born babies certainly do have mouths that can eat and drink.

103bj. True, some 'lunatic fringe' fetocommunionists have irrationally reasoned that an unborn fetus already 'communes' -- by imbibing wine inside, and through, the repeatedly communing and pregnant covenantal mother. See on this at paragraphs ??? to ??? below on Judges 13:2-7. Yet even they, inconsistently, do not further reason that such a fetus also receives an unrepeatable baptism -- just because his or her mother does, during that

pregnancy.

103bk. However, less bizarre (non-fetal) paido-communionists agree with Classic Calvinists. Neither Baptism nor Communion is imparted to the fetus -- just because the expectant mother gets baptized or comes to the Holy Table. Nor could an expectant mother impart the Passover wine to her unborn baby during Old Testament times. For women themselves did not take either the Passover wine (nor the eucharistic wine), till after Calvary. In any case, it has always been so that each recipient gets the Sacrament personally -- and not by proxy.

### **Just how old were the "mouths" of those eating the Passover?**

103bl. Now some modern advocates of paidocommunion have recently given an exceedingly novel misinterpretation of the Hebrew phrase 'y<sup>sh</sup> l<sup>p</sup> y<sup>'</sup>kl ⚔ in Exodus 12:4. They have done so -- by reading back into it their other misinterpretation of a similar phrase in the 'manna passage' Exodus 16:16f.

103bm. Yet in Exodus 12:4, the above Hebrew phrase is very clearly linked to the immediately preceding "house of the fathers" (in the previous verse Exodus 12:3). Indeed, also in Exodus 16:16 -- a similar Hebrew phrase is linked to the mature male tent-possessioners or house-owners. So, in both places, it presupposes not only adulthood -- but also male maturity. Accordingly, the Hebrew phrase is clearly referring only to adult males. [On the further relevance for the Passover of the gathering of the manna in Exodus 16:16, see at paragraphs 118-123H below].

103bn. Yet in Exodus 12:4, the modern paidocommunionists deny that the above Hebrew phrase means: 'each mature male according to his eating.' Instead, they allege it means: 'everyone with a mouth' alias 'each human being.' However, this very misinterpretation overthrows itself. For it divides even its own champions -- against one another.

103bo. Thus, some paidocommunionists -- the 'uterocommunionists' -- say the Hebrew phrase above implies the eating of the Passover by even an unborn fetus inside his or her pregnant mother whenever the latter 'communes.' Yet a fetus does not feed through his or her own mouth. Neither did the (uncircumcised) pregnant mother of such a fetus herself 'commune' at Biblical Passovers.<sup>131</sup>

<sup>131</sup> Ex. 12:48f.



103bq. Other paidocommunionists -- the 'infant communionists' -- say that the Hebrew phrase applied only to every post-natal person. Still others -- 'the octodie communionists' -- limit it only to such persons eight days and above -- old enough to have been circumcised. Yet others again (the 'circumciso-communionists') restrict it to those actually circumcised -- thus excluding every female from sacramental communion at the Passover.

103br. Others paidocommunionists opine that the Hebrew phrase applied only to those persons old enough to ingest unleavened bread. Yet others regard it as referring only to those old enough to eat roast meat. Others again aver it obtained solely to those capable of imbibing wine.

103bs. Still other paidocommunionists -- the 'toddler-communionists' -- feel that the Hebrew phrase extended only to those old enough to request the Sacrament. Yet others, again, insist that some sort of simple 'profession of faith' was required and given -- before those professing were permitted to receive the Sacrament.

103bt. Thus, the various kinds of paidocommunionists cannot even agree among themselves. *Tot homines, quot sententiae*. They are poles apart even from one another -- as to **which** children they think were admitted to the Passover Supper.

### **The ram, the roast meat, and the food preparation**

150. In Exodus 12:5-6, the Passover lamb itself had to be a mature male. Indeed, in Exodus 12:6, it says all the mature males alias "the whole Assembly of the Congregation of Israel (or *k"l Q'hal 'A:dath Yi* ) shall kill it (*w<sup>e</sup>-sh"chat* ) in the evening."

150A. Now the 'Congregation of Israel' consisted of all the Communicant Members (alias all of the mature male Israelites who had been both circumcised and catechized -- and who were also currently in good standing within that Community). Exodus 12:3-4,26f,43f; *cf.* Numbers 9:2-13 *etc.* Exodus 12:6 makes it clear that "the whole Assembly of the Congregation" -- absolutely without any exception -- was to slaughter the Passover lamb(s).

150X. Naturally, there is no way a toddler (and still less a speechless infant suckling) can co-slaughter a mature ram. Hence, the meaning of this verse can once again only be -- that solely every mature male (together with all the other mature males) co-slaughtered the ram, and then ate of it.

151. In Exodus 12:8f (*cf.* Numbers 9:11) -- the unleavened bread or dry biscuits and the bitter herbs of the Passover, just like the roasted lamb itself, were quite unsuitable for consumption by Hebrew infants. Indeed, such were then usually weaned not before about four years of age (*cf.* Second Maccabees 7:27). In Exodus 12:11, those masticating the Passover lamb were also required to eat it hastily -- "with your loins girded, your shoes on your feet, and your staff in your hand." Again, all this language is hardly describing manducation by toddlers -- and still less by infants.

152. In Exodus 12:16, the only work allowed to be done during the Passover Feast, was the work of food preparation. God does not say that 'every person must eat the Passover' *etc.* God says that no work should then be done -- except the work of food preparation. *Cf.* Leviticus 23:5-8. Every person [or *nêfêsh*] in Israel physically capable thereof, was

not to eat leavened but only unleavened bread at that time. This was so -- whether he or she was a mature male at the Passover Feast itself, or whether he or she was a woman or an immature child not at the Feast itself but elsewhere during the time of that Feast.

152A. However, the language of Exodus 12:16 is once again difficult to reconcile with the actions of toddlers, and especially of infants. For infants and toddlers could not so labour -- in a 'work' of food preparation. Indeed, in Exodus 12:19, those partaking of the Holy Passover are further held responsible for no leaven being brought into their homes and eaten there -- by whomsoever -- at that time. This too suggests only adult manducation at the Feast -- and indeed solely by the heads of families or the (actual/potential) mature male householders themselves. [See too paragraphs 959-60 below.]

### **What Scripture means by "every man according to his eating"**

103bu. Now the Bible itself declares that the Passover was specifically for "every **man** according to **his** eating" (Exodus 12:3). This means it was for each (adult male) Communicant Member of the 'Congregation of Israel' (Exodus 12:3) -- for every catechized and confirmed adult Israelite (as distinct from the Israelitesses). It was not for their uncircumcisable womenfolk, nor was it for their uncatechized minor children -- nor even for any adult male slaves not yet both circumcised and catechized.<sup>132</sup>

<sup>132</sup> Ex. 12:26f,37,43-50.

103bv. In Exodus 12:4b, that phrase "every man according to his eating" or "each man according to the mouth of his eating" thus means: "each mature man." For it refers to every catechized adult male 'y<sup>sh</sup> (with 'sh alias vir-ility) -- "according to the quantity of the lamb which he will eat.."

103bw. Now if God had indeed wished to state that also women and children were to eat of the Passover lamb -- He would have given a different Hebrew phrase. Such could then have read something like: 'kol k<sup>l</sup>-nêfêsh ba-bayith -- alias 'Let every person in the house eat!' Yet the very different expression actually used by the infallible Spirit of God at Exodus 12:4 -- 'y<sup>sh</sup> l<sup>p</sup> y<sup>sh</sup> kl -- clearly limits the actual eaters of the Passover lamb to mature males alone.

103bx. Indeed, the rest<sup>133</sup> of the passage containing this Hebrew phrase -- clearly reserves the Passover lamb only to such mature males as had first been circumcised and then also catechized and confirmed by the 'bearded' Elders (when those other maturing males' own beards begin to grow). Very significantly, even the third-century A.D. talmudic *midrash* on Exodus 12:4 teaches that even the "sterile" adult male -- and also the "little one" (or male toddler) -- did **not** eat of the lamb at that first Passover.<sup>134</sup> See too at Deuteronomy 21:18f and 23:1f.

<sup>133</sup> Cf. Ex. 12:26f,37,43-48 & 23:15-17.

<sup>134</sup> *Pes.* 10:4; 8:3-6f; *Sukk.* 42b; *Halak. midr.* on *Exod.* (*Mekilta*).

### **Women and children were kept from sacramentally manducating at the first Passover**

103by. The eating of the Passover lamb was thus limited to each mature male -- alias "every man according to his eating"<sup>135</sup> and "according to the house of fathers."<sup>136</sup> Indeed, even the lamb at the Passover -- was to be a mature male ז"כ"ר.<sup>137</sup>

<sup>135</sup> *Ex.* 12:4.

<sup>136</sup> *Ex.* 12:3.

<sup>137</sup> *Ex.* 12:5.

103ca. Small children could not -- and older children and even mature women did not -- ever kill sacrificial animals. Only mature males did, ever since Eden. Nor could children -- or even women -- have killed the lamb at the first Passover. For Exodus 12:6 records that all the mature males alias "the whole Assembly of the Congregation of Israel shall kill it in the evening." However, that Convention consisted of the Communicant Members -- alias only all mature male Israelites who had been both circumcised and catechized.<sup>139</sup>

<sup>139</sup> *Ex.* 12:3-4,26f,43f.

103cb. Exodus 12:6 further makes it clear that "the whole Assembly of the Congregation" -- without exception -- was to slaughter the Passover lamb(s). Naturally, there is no way a very young boy -- and still less an infant suckling -- can co-slaughter or "kill" a mature ram. So, once again, the meaning can only be that every mature male -- together with all the other mature males -- co-slaughters the ram and then eats of it.

103cc. Further, also from Exodus 12:7 it is clear that the members of "the whole Assembly of the Congregation of Israel" were all adults. For those members of "the whole Assembly" who were to kill the Passover lamb in Exodus 12:6, are the very same persons as the "they" in Exodus 12:7. These were they -- who were there to paint the blood of the lamb "on the upper doorpost of the houses." Clearly, no infants or toddlers nor even small children could ever have reached that high.

103cd. Again, in Exodus 12:8f, the hard and unleavened bread or dry biscuits, and the bitter herbs of the Passover meal -- just like the roasted lamb itself -- were really very unsuitable for consumption by infants and even by small children. As late as the middle of the second century B.C., Hebrew infants were usually not even weaned before reaching about four years of age.<sup>140</sup>

<sup>140</sup> *Cf.* II *Macc.* 7:27.

104ce. Further, in Exodus 12:11, those eating the Passover lamb were also required to do so hastily -- "with your loins girded, your shoes on your feet, and your staff in your hand." Once again, this language is hardly describing the consumption of meat by small children incapable even of carrying such a staff. Indeed, especially to infants -- but even to toddlers -- such roast meat would cause acute indigestion.

### **Yet women and children all ate food during the first Passover**

104cf. The convened 'Congregation of Israel' was limited to mature male Israelites alone. So the men alone sacramentally partook of the roast lamb (and the wine) at the Passover. Of course, even the women and children needed to eat food -- also during the seven days of that Feast.<sup>141</sup>

<sup>141</sup> Ex. 12:15.

104cg. Certainly they too ate unleavened bread, during that week. Yet this does not constitute their slaughtering the sacrifice and then eating of the Sacrament of the Passover lamb. Nor did the mice that consumed the leftovers of the medieval mass -- themselves partake of the Eucharist!

104ch. In Exodus 12:16, we read about the holy first and the holy last days of the Passover week. There, we are told that "no manner of work shall be done in them -- save that which everybody (*k"l-nêfêsh*) must eat. That only may be done by you."

104ci. Here, the only work allowed to be done during the Passover Feast -- was the work of food preparation.<sup>142</sup> This language is not reconcilable with the actions of small children, and especially of infants. For such did not labour -- not even in the necessary 'work' of food preparation.

<sup>142</sup> Cf. Lev. 23:5-8.

104cj. This verse rightly indicates that all of God's people needed food throughout the Passover week. It also implies that every weaned person physically capable of eating -- was during that week to eat not leavened but only unleavened bread. This was so, even if that person was a woman or an immature child not manducating sacramentally at the Feast itself -- but eating elsewhere nearby. Yet the verse does not state that such persons then ate of the Passover lamb.

104ck. In Ex. 12:19, it is those actually eating at the Passover Feast who are held responsible for no leaven being brought into their homes and eaten there -- by whomsoever -- at that time. "Seven days shall there be no leaven found in your houses" (*b<sup>e</sup>b"th ʕykêṁ*).

104cl. Here, this Hebrew expression *b<sup>e</sup>b"th ʕykêṁ* means 'in the houses of your males.' For its plural suffix (*-kêṁ*) is a masculine possessive pronoun, indicating that the



"houses" belonged to men and not to women (nor to children). This too suggests that those who ate at the Feast itself, were all mature male householders.

### **Not infants nor toddlers but the "Elders" painted blood atop the door**

104cm. Exodus 12:21*f* seems conclusive. There, the inspired Moses did not order all Israelitic men and women and children and infants -- altogether -- to co-slaughter their 'collective' Passover lamb. To the contrary. There, Moses commanded only those very 'mature males' known as "the Elders of Israel" alias the *Ziqn 6y Yi <X/r>" 6l* to draw out and to take a lamb.

104cn. This once again stresses the non-domestic and the Congregational -- indeed even the Presbyterial -- nature of the Sacrament. Compare too Exodus 18:12. Moreover, at Exodus 12:22, those same Elders or Presbyters were told to paint the blood of the Passover lamb on the top and sides of the doorposts of their homes. Once more, here again we have a series of actions not executable by an infant -- nor even by a young child.

104co. Still addressing the Elders, Exodus 12:26 describes the very important part even of all subsequent Passover celebrations -- "when your sons shall say to you: 'What do **you** mean by this service?'" Those actually eating of the Passover, are the Elders<sup>143</sup> and the "fathers" in "the Congregation of Israel"<sup>144</sup> -- alias "every man according to his eating."<sup>145</sup> However, the "sons" asking the above question are not themselves among the "number" or the "count"<sup>145</sup> of those actually eating the Passover lamb.

<sup>143</sup> Ex. 12:21-26.

<sup>144</sup> Ex. 12:3.

<sup>145</sup> Ex. 12:4.

104cp. For **none** of the eating participants were asked by the sons: 'Why are **we too** eating the Passover with you at this service?' Instead, each eating mature male (or 'yish) was asked by the non-eating sons then present: "What do **you** [eaters] mean by this service?"<sup>146</sup> Those asking this vital question, were therefore not themselves then eating.

<sup>146</sup> Ex. 12:26.

### **The catechizing 'Elders' and the catechized 'Sons'**

154. Now in Exodus 12:26, not infants nor small children but only older and catechizable boys -- alias 'sons' -- intelligently question their own 'eating-and-drinking' Elders. These catechizable boys there question the latter about those Elders' manducating actions at the Passover. These sons, though indeed physically present there at the Passover Feast, do not themselves then manducate.

154X. Only their Elders are 'eating' and 'drinking' at that Passover Feast. For their own non-manducating sons do not, as if themselves too eating, ask the manducators: 'What do we mean by this service?' No! Instead, the sons, as those not themselves eating, ask the manducators: "What do you mean by this service?" Hence, most commentators here deny that young children ate of the sacramental elements at the first Passover Meal. See Calvin in paragraphs 112.2 to 112.???? and also other commentators at 161??? to 165??? below.

154A. Indeed, in Exodus 12:27, also the answers given by the manducating Elders to their young questioners not manducating there -- are clearly of a catechetical nature (question and answer).

For those mature Communicants are answering the questions of their clearly non-manducating young Catechumens. Here, the parallel to the answers by the twelve-year old Jesus given to the

Passover questions asked by the Teachers in the Temple -- is very striking (Luke 2:41-47).

154B. Moreover, at Exodus 12:27 also the answer of the Elders -- "It is the sacrifice of the Lord's Passover" -- clearly excludes those questioners from themselves manducating at that Sacrament. For pre-teenagers were precluded from rendering a sacrifice. See paragraphs 71-98 above. Again, right after the first Passover -- at Exodus 12:37, the mature male *g<sup>e</sup>b<sup>r</sup>ym* alias 'strong ones' (cf. the LXX's *andres* or 'men' ) are clearly distinguished from the immature "children" (or *af*).

### **The "men" at the Passover were "beside children" and others**

104cv. Now right after the commands at Exodus 12:1-27 instituting the Passover and requiring its annual observance, also the next ten verses are very significant. There, in Exodus 12:28-37, God states that "the sons of Israel went away and did as the Lord had commanded Moses and Aaron." The same night, the Israelites then left Egypt -- "about six hundred thousand on foot that were men, beside children." The latter two words translate the Hebrew expression *l'bad mi af-af* -- alias "apart from toddlers" or *af* (which is the *in pausa* form of *af*).

104cw. Here, these "men" were clearly mature-age 'foot-soldiers.' For in the Hebrew, they are actually called *ragl ay ha-g<sup>e</sup>b<sup>r</sup>ym* (alias 'strong footmen' or 'heroes on foot'). The Israelites' own Greek Septuagint translation (of 270 B.C.), calls them *andres* (alias 'mature males'). But the differentiated "children" who accompanied them, the Hebrew calls *af* or 'toddlers' alias 'those who still clung to their mothers' -- and the A.D. 400 Hebraist Jerome in his Latin Vulgate calls them *parvulis* (or "small children").

104cx. In the above Passover passage, these "men" or mature male 'heroes' clearly excluded also the large number of women who undoubtedly accompanied those "children" who clung to them. This doubtless excluded also the large number of other women who accompanied them. Cf. too John 6:2,4,40 & Matthew 14:21. Throughout

the entire chapter instituting the Passover -- in the whole of Exodus twelve -- women are not mentioned.

104cy. For only circumcised males who had also been catechized, could take the Passover.<sup>152</sup> Indeed, even they could use it only when their approach was proper; only when they as catechized mature males themselves properly requested it.<sup>153</sup> Exodus 12:48.

<sup>152</sup> Ex. 12:26-28,43-47,49.

<sup>153</sup> Ex. 12:3-25,48.

104cz. Tested and mature or 'manly' men alone were found capable of constituting the "number" -- alias the "count" for the Passover lamb.<sup>154</sup> Hence too the 'count-ed' number of such 'heroes' at Exodus 12:37 -- "six hundred thousand men, **beside** the children" (clinging to their mothers). Indeed, the six hundred thousand heroic mature males or *g<sup>e</sup>b<sup>r</sup>'r<sup>m</sup>ym* -- excluded even the "mixed multitude" which accompanied them.<sup>155</sup>

<sup>154</sup> Ex. 12:4.

<sup>155</sup> Ex. 12:38.

104da. Now these 'number'-ed *g<sup>e</sup>b<sup>r</sup>'r<sup>m</sup>ym* or 'adult male heroes' alias "men **beside** children" -- are, as it were, a bridge. Reaching backward, they link up with the numbered "count" of "every man" or '*iysh*' at the Exodus 12:4 Passover. Reaching forward, they link up with the numbered five thousand "men **beside** women and children" -- at a later "Passover" preparation.<sup>156</sup>

<sup>156</sup> Matt. 14:15-21 *cf.* John 6:4-10.

106. Again, only the oldest alias the first-born human males -- the first-born males of Israel -- were dedicated to God. Only they were at that time redeemed by the then-future death of the Saviour -- as depicted by the slaughter of a first-born ram, in their stead. Exodus 13:12-15. When specially those human males later grew up -- precisely they themselves would then further be catechized as to the meaning of this. Exodus 13:14.

107. At the Biblical Passover, then, each participant was a mature man (or '*iysh*') -- a person with '*irsh*' alias the vir-ility which develops only at puberty. None of the participants were asked by even their male children: 'Why are we too eating the Passover at this service?' But instead, the mature males who themselves manducated -- were asked by their non-manducating "sons" alias "male children" (or *b<sup>e</sup>n* *G<sup>o</sup>ychêm*) present: "What do you [who are manducating] mean by this service?" Exodus 12:26.

107A. Those asking this question, were therefore not themselves manducating at the Passover. They were asking this questions of their fathers, who were manducating there. And those who were thus manducating were old enough to be **fathers** -- which no pre-

adolescent male is.

108. It is quite useless for anybody here to object that the manducating 'y<sup>sh</sup> in Exodus 12:3-4 means: a human being regardless of age or sex. For the broader context of Exodus 12:1-49 precisely in these very verses (and elsewhere too) makes it altogether clear that the word 'y<sup>sh</sup> here means only: a mature male.

108X. This excludes all mature and all immature females. Indeed, it also excludes all immature males too. Compare too this identical use of the word 'y<sup>sh</sup> and its various cognates -- meaning mature male (alone) -- elsewhere in Scripture. Thus: First Samuel 2:33; 4:9; Second Samuel 10:12; First Kings 2:2; and Isaiah 46:8 (*q.v.*). Indeed, in most of these verses, grown-up males are urged also to act in the manly way in which all adult males should behave.

108A. Both the Greek New Testament and the Hebrew translation thereof, similarly distinguish between *paidion* or *yêlêd* alias "child" and *an* Ⓞ*r* or 'y<sup>sh</sup> alias "man" or mature male. Thus, very soon after First Corinthians 11:20's discussion of the Lord's Supper(!), one finds in 13:10-11 the vital statement "that which is mature" or perfect (Greek *teleion*) -- and also: "When I was a child I spoke as a child, I understood as a child, I thought as a child. But when I became a man -- I put away childish things."

108B. Here, the Greek word translated "man" is *an* Ⓞ*r* -- which the Trinitarian Bible Society's Hebrew New Testament translates as 'y<sup>sh</sup>. Compare too in First Corinthians 14:20 the phrase: "in intellect, be men" (Greek *teleioi*). Also compare First Corinthians 16:13's statement: "Stand fast in the faith; behave yourselves like men [or *andrizesthe*]; be strong!" -- where the Hebrew New Testament translates *andrizesthe* as *hitshish* Ⓞ*r* (which is derived from the noun 'y<sup>sh</sup> alias a mature male human being).

### **No uncircumcised and uncatechized aliens or hired servants allowed to eat the Passover**

104db. "Then the Lord said to Moses and Aaron: 'This is the ordinance of the Passover. No stranger shall eat of it!'"<sup>157</sup>

<sup>157</sup> Ex. 12:43.

104dc. 'Stranger' -- alias 'alien[ated] foreigner' -- here translates the Hebrew words *ben-n* Ⓞ*k* Ⓞ*r*. Compare the Greek Septuagint translation's *allogen* Ⓞ*s*. It means someone quite unacquainted with the religion of Israel -- unless and until they become both circumcised and catechized into it. Even if an adult, the 'stranger' was not to eat of the Passover.

155. In Exodus 12:43, no stranger -- alias *ben-n* Ⓞ*k* Ⓞ*r*, compare the Septuagint's *allogen* Ⓞ*s* -- was to eat of the Passover. In Exodus 12:44 even one's own mature bondservant alias 'êbêd (compare the Septuagint's *oiket* Ⓞ*s* or 'household-slave') -- first

needed to be circumcised (and indeed also to be catechized) before being admitted to the Passover Table.

155A. Exodus 12:48 further says that “no uncircumcised person shall eat” the Passover. Cf. too Joshua 6:2-11 (even in respect of the covenant people themselves). This again implies that even among the Israelites, only males could receive the Sacrament at the Old Testament Communion Table. This is reflected also in Exodus 13:12-15 -- which describes the sacrifices to the Lord of all of those first-born animals and redeemable humans who are males.”

155B. In Exodus 12:48, the mature sojourner or *g<sup>or</sup>*, compare the Septuagint’s *pros<sup>o</sup>lutos* -- who wanted to partake of the Sacrament -- first needed to be circumcised and then needed to apply or "draw near" for admission to the Passover Table. That involved prior catechism. It is only after so doing -- that he could be admitted and allowed to observe or to "keep" it. Indeed, in Exodus 12:49, it is clear that exactly the same applied to the child of the covenant -- when he too for the first time desired to partake of the Passover. Exodus 13:14; Deuteronomy 6:20; Joshua 4:6,21 & 5:6-11.

156. According to Exodus 12:48, only an adult male stranger mature enough himself to be able to bear or to have borne children, could personally be admitted to the Passover Table (yet only without his own immature children). However, before even he himself could be admitted to the Passover -- he must first comply with a number of prerequisites.

156A. First, he himself must express his desire personally to partake. Second, not just he himself but also all the immature males in his home must themselves have been circumcised (or alternatively must first become circumcised). Third, he himself (but now without his circumcised minor male children) must then "come near" before the Elders -- “come near” (or *yigrav* from the root *q<sup>”</sup>rav*) here being a technical term meaning: successfully to come under their examination. Exodus 12:21*f* & 12:26*f* & 18:12*f* compare with Matthew 15:5’s “gift” or *qarban* (from the same root *q<sup>”</sup>rav*). Fourth, thus becoming a Communicant, the mature foreign applicant himself (but again without his circumcised pre-teenage sons) would then be admitted to the Table.

### **Catechism for sojourners before they become admissible to the Passover**

104dh. Extremely significantly, in Exodus 12:48a the LXX (Septuagint) calls such a sojourner -- "*pros<sup>o</sup>lutos*." This noun derives from the verb *proserchomai* ('to come near'). The Septuagint, then, calls the sojourner *pros<sup>o</sup>lutos*. It does so, even before going on to describe how he is then actually to approach the Passover Table -- to "come near" (*proselth<sup>o</sup>i*), and then "to keep it." Exodus 12:48b.

104di. Even in the New Testament,<sup>159</sup> a 'proselyte' first received instruction -- before he was then admitted as a Communicant Member of the Congregation. There, the cognate verb *proserchomai* is variously rendered "to consent to" and "to draw near."<sup>160</sup> This is specifically so, when referring to the Ethiopian proselyte<sup>161</sup> whom Philip then further

instructed.<sup>162</sup>

<sup>159</sup> Cf.: Matt. 23:15; Acts 2:10; 6:5; 13:43.

<sup>160</sup> Acts 7:31 & Heb. 10:22.

<sup>161</sup> Acts 8:27-29f.

<sup>162</sup> Acts 8:30-39.

104dj. Yet it is clear, from Exodus 12:49, that similar instruction was previously required also for the native child of the covenant.<sup>163</sup> For also he needed catechizing -- when he too, for the first time, desired to partake of the Passover.<sup>164</sup> For one and the same law was to govern admission to the Passover -- whether in respect of a homeborn covenant child, or whether in respect of a slave or a resident stranger alias a sojourner.

<sup>163</sup> Ex. 12:26-28.

<sup>164</sup> Cf. Ex. 13:14; Deut. 6:20; Josh. 4:6, 21; 5:6-11.

104dk. Now in Exodus 12:48, even a circumcised and catechized sojourner could not himself communicate at the Passover -- as long as his own pre-teenage non-communicating sons, resident in his home, themselves remained uncircumcised. Nevertheless, God does not here say 'Let **them** come near and keep it' -- but rather: "Let **him** come near and keep it!"<sup>165</sup>

<sup>165</sup> Ex. 12:48.

104dl. It follows that circumcision, while necessary, was not sufficient for admission to the Holy Passover Table. To be admitted, one needed to be not just a circumcised person -- but also a belief-professing man. That is, one needed to be a mature male who had "come near" to and then been approved by the local Elders.

104dm. To meet this requirement, one also needed to be old enough to be able to bear or raise children. Indeed, if one actually had pre-teenage male children in one's home, one would first need to have had them all circumcised -- before one could oneself communicate "according to the house of fathers."<sup>166</sup>

<sup>166</sup> Ex. 12:3.

104dn. Exodus 12:48 further says that "no uncircumcised person shall eat" the Passover. Cf. too Joshua 5:2-11 (even in respect of the covenant people themselves). This again implies that even among the Israelites, only males could receive the Sacrament at the Old Testament Communion Table. This is reflected also in Exodus 13:12-15 -- which describes the sacrifices to the Lord of all of those first-born animals and redeemable humans "who are males."

### **No Passover for fathers with uncircumcised little boys**

157. It seems, though, that the stranger himself could not commune at the Passover,

even if he himself had been circumcised and catechized -- as long as his own pre-teenage non-communing sons themselves remained uncircumcised. This would then suggest, ideally, that no baptized and catechized Baptists should themselves be admitted by Presbyterian Elders to the Lord's Table in a Presbyterian Church -- until these Baptists have had all their minor children themselves baptized.

157X. Nor, ideally, should even baptized and catechized Presbyterians who want to manducate at the Lord's Table even in a Presbyterian Church -- be permitted to (re-)communicate there, until the applicants' own non-communicant infant children have first been baptized. In that sense, the Communion Table in the Presbyterian Church should remain 'closed' both to 'alien' Baptists as well as to inconsistent or delinquent Presbyterians. Any other eucharistic position -- seems to be tainted with a dispensationalistic view of Exodus 12:48.

158. For as the Rev. Dr. Richard Bacon has brilliantly declared:<sup>32</sup> "The Passover was already limited to males, by virtue of limiting it to those circumcised. Exodus 12:44 & 12:48. Note it is not only the stranger that is to be circumcised, but also all of his male offspring (*k"l-z"kr*). Nevertheless, it does not say 'Let them come near and keep it!' -- but rather 'Let him come near and keep it!' Exodus 12:48. It follows, then, that circumcision -- while very necessary -- was not sufficient" for admission to the Passover Table. For the Table was and is not open to all, but restricted. Indeed, it is to be kept reserved only for those who have been baptized and catechized -- **and** who are **currently** at **peace** with **God** and their **neighbours**.

32. Orgnl or expansn's fn

158A. To be admitted to that sacrificial and sacramental manducation at the Passover, one thus needed to be not just a circumcised person but also a belief-professing and a mature Member of God's Church and of male gender -- who had been approved by the local Elders. One therefore needed to be old enough to bear children. Indeed, if one actually had any pre-teenage male children, one would then first need to have had them all circumcised -- before oneself sacrificially and sacramentally being admitted to communicate "according to the house of the fathers." See Exodus 12:3-48 throughout.

### **Same law for the homeborn as for sojourners at the Passover**

104do. Now precisely in respect of "the Passover of the Lord," Exodus 12:48f declares that "no uncircumcised person shall eat thereof." It also clearly states that "**one law** shall be to him that is homeborn, and to...[him] that sojourns among you." Consequently, both household slaves and sojourning freemen were subject to the same catechetical requirements as were the 'sons of the covenant' themselves<sup>167</sup> -- and *vice versa*.<sup>168</sup>

<sup>167</sup> Ex. 12:26f cf. Gen. 14:14-18 & 17:23-37; 18:7,17-19,32f.

<sup>168</sup> Ex. 12:43-49, cf. n. 167

104dp. Yet only circumcised and catechized **adult** male slaves and sojourning freemen -- but not their uncircumcised (nor their circumcised yet uncatechized) children -- could eat the Passover.<sup>168</sup> Hence too, only circumcised and catechized adult male Israelites could do the same -- but yet their uncircumcised (nor their circumcised yet uncatechized) children, could not.<sup>169</sup> Indeed, even the circumcised and catechized male Israelite would also need to be a **mature man** -- of at the very least thirteen years of age.<sup>170</sup>

<sup>169</sup> Ex. 12:26f,49 *cf.* Luke 2:21,40-47.

<sup>170</sup> Ex. 12:3-4,37 & Luke 2:40 *cf.* Gen. 17:25 & Prov. 22:6.

104dq. Again, not every circumcised-in-the-flesh adult male Israelite above thirteen -- was allowed to eat the Passover. Only he was so permitted, who had at teenage (or thereafter) personally professed his faith in Jehovah before the (bearded) Elders. In the eyes of the latter, the candidate was not only to be capable of himself growing a beard. They also needed to see him, very apparently, as possessing a truly 'circumcised' or sharpened heart and mind.<sup>171</sup>

<sup>171</sup> Ex. 12:21-28,43-50; Deut. 6:6f; 10:16f; 30:6; *cf.* Prov. 22:6 & Jer. 4:4; 9:25 and I Cor. 11:28f & 14:20..

104dr. Nor were all who had made such a profession automatically qualified to re-commune at all subsequent annual Passovers. For they further needed to be both ritually clean and morally cleansed -- also at the time of each successive Passover celebration. Indeed, it is quite clear that even circumcised and catechized and confirmed adult male Israelite Communicants were not to eat of the Passover -- whenever they became 'unclean' (like uncircumcised adult male pagans).<sup>172</sup>

<sup>172</sup> See: Gen. 17:25f; 18:5f; Lev. 15:2-33; 23:4-8; Num. 5:2-25; 9:6-14; Josh. 5:2-11; II Kgs. 23:9,15-23; I Chr. 29:16-24; 30:1-3; 30:13-20; 35:1-6f,18; Ezra 6:19-21; Ezk. 45:1,7,21f; John 18:28; I Cor. 5:6-8; 11:18-34.

104ds. Thus, according to Exodus 12:48f, only adult males mature enough themselves to be able to have children -- could personally be admitted to the Passover Table. They were so admitted, without their own immature children -- if any. Yet before even adult males themselves could be admitted to the Passover -- they must first comply with a number of prerequisites.

104dt. First, they themselves must express to the Elders their desire personally to partake. Second, not just they themselves but all immature males in their homes must have been circumcised (or become circumcised). Third, those adult males themselves (but without their circumcised minor male children) must then "come near" before the Elders (and thus submit to their moral and physical examination) -- physical, in that it needed to be seen that their beards were growing, *cf.* Proverbs 22:6 (*q.v.*).<sup>173</sup> Fourth, thus becoming Communicants, those adult males themselves (but without their circumcised pre-teenage sons) would then be admitted to the Table. Fifth, "one law shall be to him that is homeborn -- and to he who sojourns among you."<sup>174</sup>



<sup>173</sup> Ex. 12:21*f* *cf.* 18:12*f*.

<sup>174</sup> Ex. 12:49.

104du. So also the native-born son of the covenant had to meet these same prerequisites and catechetical requirements for admission to sacramental manducation at the Passover, as did the adult (permanent) male slave and the adult sojourning male proselyte. Also the home-born son of the covenant was subject to the same requirements. For there was to be but “one law” among the Israelites also as regards who might take the Passover -- namely only circumcised and catechized males of mature age.

### **Rev. Dr. John Calvin on both the Passover and the Supper only for those mature in age**

112.1. We shall postpone a detailed examination of the great Presbyterian Reformer Rev. Prof. Dr. John Calvin’s views of specifically Exodus 12’s instituting of the Passover, until later (*cf.* Paragraphs 612-14 & 636-41 below). Right now, however, we shall simply observe that he understood also this crucial chapter certainly to prohibit Passover manducation by uncatechized children of the covenant -- before their adolescence.

161. Dr. John Calvin's own comments<sup>35</sup> on Exodus 12 (vv. 5, 24-27 & 43), are very illuminating. He says: "God therefore formerly wished the house in which the Passover was celebrated -- to be free from all corruption. And far more does it behoove us now, to take care of this -- lest the sacrifice wherewith Christ has redeemed us from eternal death, should be polluted by any leaven of wickedness. *Cf.* First Corinthians 5:7-8....

161X. “They should teach their children.... Moses...indicates the age when they [*viz.* those Israelitic children] are capable of being taught. He indirectly exhorts the children to teachableness, when their age admits of their understanding what the Passover signifies -- and [then he] enjoins them diligently to inquire into the use of the ceremony....

35. Orgnl or expansn’s fn

161a. Elsewhere<sup>184</sup> -- with one fell swoop -- Calvin refutes the assailants of Infant Baptism as well as the attackers of Mature Communion. Opposing both antipaidobaptists and also all paidocommunionists -- Calvin insists that **the "Passover, for which the Supper is substituted, did not admit all kinds of guests promiscuously."** To the contrary, it **"was duly eaten only by those who were of an age sufficient to ask the meaning of it** (Exodus 12:26). Had these men the least particle of soundness in their brain -- would they be thus blind as to a matter so very clear and obvious?"

<sup>184</sup> Inst. IV:16:30*f*.

162. Calvin then compares the above requirements for admission to the Passover -- to the similar requirements for admission to communion by way of manducating at the

Eucharist. "Since then the Paschal Lamb corresponds to the Holy Supper -- we may gather from hence that none can duly be admitted to receive it, but those who are capable of being taught....

162A. "He [namely Moses] forbids all strangers from partaking of it; because a promiscuous permission to eat of it would have been an unworthy profanation [*cf.* Exodus 12:43f].... For strangers could not testify that they were sharers in that redemption....

162AB. Then Calvin adds: "None but the initiated were admitted to their sacred rites." By "the initiated," the genius of Geneva meant '*ceux qui y estroyent solennellement introduits et comme **emmatriculez.***' This means: 'those who had been solemnly introduced to them, and as it were **matriculated.**'

162AC. Calvin concludes: "From the analogy between the Holy Supper and the Passover, this law remains in force now, *viz.* that no polluted or impious person should intrude himself at the Lord's Table.... Only the faithful should be received, after they have professed themselves to be followers of Christ" (*fait protestation de leur foy et Chrestienté*).

162AX. "That is, they should be admitted to the Holy Table only after they "have made open profession of their faith and Christianity").<sup>36</sup> For they must indeed first 'matriculate.'

36. Orgnl or expansn's fn

112.3. In his *Institutes* IV:16:30, Calvin refutes the Anabaptists who "object that there is no greater reason for admitting infants to baptism than to the Lord's Supper -- to which [latter], however, they are never admitted." Responds Calvin: "As if Scripture did not in every way draw a wide distinction between them! ... The Supper is intended for those of riper years....

112.4. "This distinction is very clearly pointed out in Scripture... He [God] does not admit all to partake of the Supper, but confines it to those who are fit to discern the body and blood of the Lord.... Examination, therefore, must precede -- and this it were vain to expect from infants....

If they cannot partake worthily without being able duly to discern the sanctity of the Lord's body -- why should we stretch out poison [*nota bene!*] to our young children, instead of vivifying food? ... The Passover for which the Supper is substituted **did not admit all** kinds of guests promiscuously -- but was duly eaten only by those who were of sufficient age to ask the meaning of it. Exodus 12:26." (My emphases of Calvin's words – F.N. Lee.)

112.5. Also in his *Institutes* IV:19:4 & IV:19:13, Calvin concludes: "It was anciently customary for the [baptized] children of Christians, after they had grown up, to...fulfil that duty which was required of such adults.... These sat among the catechumens, until

they [the 'children'] were duly instructed in the mysteries of the faith, and could make a confession of it...toward the end of their boyhood or on **adolescence**...and were examined by the Bishop [alias the Presiding Elder or Overseer] in terms of the catechism which was then in common use....

112.6. "I wish we could retain the [apostolic] custom which...existed in the early Church [cf. Hebrews 5:13 to 6:2].... It would...be...catechizing, by which those in **boyhood** or **immediately beyond it** would give an account of their faith in the face of the Church.... A boy of ten years of age would present himself to the Church -- to make a profession of faith. [That adolescent] would be questioned upon each head, and given answers to each. If he was ignorant of any point, or did not well understand it, he would be taught."

112.7. Finally, on Hebrews 6:2, Calvin comments: "The children of believers were baptized as infants, since they were adopted from the womb and belonged to the body of the Church by right of the promise. Then, after their infancy was over, and they had been instructed in the faith -- they too offered themselves for a catechumenate....

112.6. "The origin of this rite came from the **Apostles**.... It was instituted by its first authors, to be a solemn ceremony of prayer -- as indeed Augustine declares. They intended by this sign to confirm the profession of faith which **adolescents** make when they pass from their childhood.... **Today**, we must **retain** the institution in its purity." (F.N. Lee's emphases of **Calvin's** words.)

### **Witsius and Samuel Miller on the exclusion of women and children from the Passover**

104eg. The very renowned Reformed theologian (Rev. Professor Dr.) Herman Witsius rightly observes in his famous work *The Economy of the Covenants*<sup>185</sup> that also "the rabbins...distinguish between the command concerning the Passover [as such], and concerning the not eating leavened bread. They say that all were absolutely bound to this last, females as well as males. This law not to eat leavened bread, Exodus 13:3 [cf. 12:3-8f], is, they say, 'at every time and in every place, equally binding on males and females.'"

<sup>185</sup> London: Tegg, 1837, II, 4:9:12f.

104eh. Not so, however, the actual eating of the Passover lamb itself! **Originally** -- first in Egypt, and then during the subsequent desert wanderings -- the Passover was held in private dwellings such as tents. In later Old Testament times, however, it was no longer held in such private places. Soon it was observed only **in Jerusalem**, and ultimately only in the sanctuary there. Too, continues Witsius,<sup>185</sup> "**women were likewise excluded**" from the Passover -- as too **previously**.

104ei. Similar is the observation of Old Princeton's (Rev. Professor Dr.) Samuel Miller. In "the uniform practise of the **Old Testament Church**," Professor Miller explains,<sup>186</sup> the

male "**children**" of Jewish parents, though regular Church Members in virtue of their birth -- and recognized as such in virtue of their Circumcision -- were still **not allowed to come to the Passover** -- until they were ceremonially clean."

<sup>186</sup> *Infant Baptism* (Dallas: Presbyterian Heritage) 1984, pp. 50f & 120.

104ej. That is to say, soon after their attainment of adolescence, the Elders first had to examine and then to pronounce them 'clean' -- before admitting them to the Passover.<sup>187</sup> As Professor Dr. Samuel Miller insists: "This is so **well attested** by sacred antiquarians, both Jewish and Christian, that it cannot reasonably be called in question."<sup>186</sup>

<sup>187</sup> Ex. 12:21,26,43f (cf.: Lev. 15:2-33; Num. 9:2-14; Luke 2:40-47).

### **Rev. Dr. Matthew Henry on the Exodus twelve Passover**

112A. A brief comment anent the instituting of the Passover in Exodus chapter twelve, also from the very well-known Calvinist Dr. Matthew Henry, is also here appropriate. Dr. Henry indicates: "The question which the children would ask concerning this solemnity (of which they would soon take notice...)," is: "What mean ye [or you as distinct from us] by this service? What is the meaning of all this care and exactness about eating this lamb, and this unleavened bread, more than about common food? Why such a difference between this meal and other meals?"

112B. "Note [1], It is a good thing to see children inquisitive about the things of God; it is to be hoped that they who are careful to ask for the way, will find it. Christ Himself when a child [of twelve years of age] 'heard and asked questions,' Luke 2:46" -- and indeed did so, catechetically, precisely at the annual Passover Feast. Luke 2:42-47. "It concerns us all rightly to understand the meaning of those holy ordinances wherein we worship God; what is the nature, and what the end, of them; what is signified, and what intended; what is the duty expected from us in them, and what the advantages to be expected by us."

112C. "We are [and indeed should be] concerned to search, [so] that we may not offer 'the blind for sacrifice' but may do a reasonable service. If either we are ignorant or mistaken about the meaning of holy ordinances, we can neither please God nor profit ourselves.... Some further precepts are here given concerning the Passover -- as it should be observed in times to come."

112D. "The New Testament Passover [since Christ came, is] the Lord's Supper.... No stranger that was uncircumcised might be admitted to eat of it, v, 43,45,48. None might sit at the Table, but those that came in by the door; nor may any now approach to the improving ordinance of the Lord's Supper, who have not first submitted to the initiating ordinance of Baptism. We must be born again by the Word, ere we can be nourished by it. Nor shall any partake of the benefit of Christ's sacrifice or feast upon it, who are not

first 'circumcised in heart.' Colossians 2:11." My own emphases (F.N. Lee).

### **The Pulpit Commentary on Ex. 12:36 to 13:8**

163. *The Pulpit Commentary*<sup>7</sup> too has some good observations on Exodus 12:26-27 & 12:41-51 & 13:8. It asks: 'What mean ye by this service?' Exodus 12:26. And then it comments: "Apply to the Lord's Supper!.... Qualifications for the Lord's Table include 'knowledge to discern the Lord's body' [cf. First Corinthians 11:29] -- as well as 'faith to feed upon Him.'" Covenantal "children are presumed to be spectators of the ordinance.... [For then:] It furnishes an excellent opportunity for imparting instruction."

163A. "Children will attend to an explanation of the Sacraments, who will pay little attention to a book or a sermon.... To give a child a satisfactory explanation of the Lord's Supper -- embodying the words of institution -- would be...a 'sermon' on the atonement."

37. Orgnl or expansn's fn

164. "The question [here asked by the non-manducating yet observant post-toddler male child in Exodus 12:26] is not simply, 'Why is this thing being done?' -- but 'Why are you doing it, and what do you mean by it?'.... One great reason why there are such marked and unabated differences of opinion [among the various different Christian denominations] with respect to Baptism and the Lord's Supper -- is that we have never sufficiently considered the question 'what mean ye by these services?' .... The reception of Baptism must precede that of the Lord's Supper.... All Churches which warn the wicked from approaching the Lord's Table, do their best to enforce the precept 'No uncircumcised person shall eat thereof!'"

165. "Our 'holy things' are not to be profaned. The 'life of Christ' is lowered and endangered, by indiscriminate admission to the Lord's Table.... We are to 'keep the Feast not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth' (First Corinthians 5:7).... By instruction of children, God lays stress on this [Exodus 12:26f & 13:8-14 cf. Deuteronomy 6:6-9 & 11:18-22]. It is His chief way of perpetuating a holy seed. The ordinances of the Church will furnish starting-points for conversation."

### **Keidel's "Paidocommunion Passover Theory"**

113. Yet at this very point, the modern paidocommunionist Chris Keidel raises an objection in his important 1975 (*Westminster Theological Journal*) article with the provocative title: "Is the Lord's Supper for Children?" Argues Keidel:<sup>19</sup> "In Exodus 12:3, the Lord says that a lamb should be taken for each household, verse 4 adding that a lamb should be taken 'according to the number of persons' in each household. Are [such] infants and children [as are] physically capable of eating the meal, counted among these persons? Yes, they are -- because verse 4 becomes even more precise: 'each one according to the mouth of his eating,' 'y<sup>e</sup>sh l<sup>e</sup>p<sup>u</sup>y 'kl &."'

114. Continues Keidel: "The identical phrase 'each one according to the mouth of his eating' appears...in Exodus 16, where it is used three times to refer to the apportioning of the manna to each household (vss. 16, 18, and 21). In this context, the phrase certainly included infants and small children who were physically capable of eating the manna. For there was nothing else for them to eat. If the manna had not been apportioned to them -- where would they have gone for food? And so, why should not the same phrase, used by the same writer, have the same meaning [in Exodus 12:3-4] when referring to the same act of apportioning food to households; that is, to mean the mere physical capability of eating?"

### **The first Passover was not the later manna**

115. We would respond to Keidel as follows. It is very true that one finds within both Exodus 12:3-4 (in connection with eating the Passover) and in 16:16-21 (in connection with eating the manna) the same phrase 'ַysh l'p'ַy 'ַkl & ("every man according to his eating"). Yet in Exodus 12:3-4 regarding the Passover -- the phrase cannot possibly refer either to every single mature Israelite or to any of the Israelitesses. For Israelitesses were uncircumcisable. And only those who had been circumcised, could ever manducate at the Passover (Exodus 12:48b).

115A. Nor can the phrase refer to all mature males inside an Israelitic home (whether as then a cluster of tents in the wilderness or whether as later a house in Canaan). For uncircumcised (and even circumcised yet uncatechized) slaves and strangers in Israelitic homes -- were nevertheless, till admitted thereto, specifically excluded from manducation at the Sacrament of the Passover (Ex. 12:43-48a). Yet they were not, of course, precluded from partaking of the non-sacramental manna.

115B. Nor can the phrase in Exodus 12:3-4 include such circumcised Israelites as were not yet adolescent. For the Passover manducators alias the 'Sons of Israel' are stated to have numbered "about six hundred thousand men [or *g<sup>e</sup>b' r'ym* alias 'strong men'] beside children." Exodus 12:37 *cf.* First Chronicles 21:5.

115C. Nor can the phrase refer to "every mouth" of each human being in Israel, regardless of age -- whether pre-natal, post-natal, pre-pubescent, pubescent, or post-pubescent. For although fetal Israelites too each had a "mouth" [or *p'ַy*] -- they did not and could not yet manducate through that mouth (*cf.* Psalm 139:15*f* & Luke 1:41). In both Exodus 12:3-4 and 16:16-21, the phrase 'ַysh l'p'ַy 'ַkl & thus cannot mean that 'everyone with a mouth' was allowed -- or even forced -- to eat the food concerned. It means that only those 'accustomed to eating' that particular kind of food -- in those two different circumstances of Exodus 12:3*f* and 16:16*f* -- then consciously and voluntarily did so.

116. It is also obvious that unweaned infants, still on a milk diet alone, would not have taken even the manna (and still less the harder-to-digest Passover foods). The manna was probably palatable to, and also indeed eaten, by toddlers -- after they had been weaned, generally by about four years of age (*cf.* Second Maccabees 7:27). Yet even

weaned toddlers would not have been capable of eating all of the Passover food -- such as the hard biscuits, the roast meat, and the bitter herbs. Nor too would they easily have been able to palate and swallow its alcoholic wine.

117. Then again, the Passover was a Sacrament, and involved faith; the manna, at the most, was merely a 'faith-less' non-sacramental sign. It is obvious that females, whether little girls or adult women, certainly ate the manna. However, being uncircumcisable, they could not manducate at the Passover. Exodus 12:43-48 *etc.* Consequently, Exodus 12:4's phrase 'y<sup>sh</sup> l<sup>e</sup>p y<sup>y</sup> 'k<sup>l</sup> ⚡ could not possible refer to them.

117A. Moreover, the Passover was a meal to be manducated solely by those who had adequately been educated as to its deep meaning. That was not the case with the eating of the manna. Thus, not just (infant) Circumcision but also (adolescent) Catechism was necessary -- before sacramentally masticating the Passover. Exodus 12:26-28 & 12:43-50. No educational pre-requisite was necessary, however -- in order to be able to eat the non-sacramental manna.

### **Yet -- only mature males gathered even the manna**

118. Indeed, even Exodus sixteen (and especially the words at 16:16 itself) vindicates our own above understanding of Exodus 12:4 as referring to mature males alone. For in the verse Exodus 16:16, those whom the Lord commanded to go outside of the tents and into the camp in order to gather up the manna, were only the (mature male) members of "the whole Congregation" (alias k<sup>l</sup>-A:dath) of the "Sons of Israel" (alias B<sup>e</sup>n ⚡y Yi ⚡r<sup>l</sup> ⚡l). Exodus 16:2.

118A. As in Exodus 12:3, this means "all the Congregation" of mature male Israelites "according to the house of the fathers." In Exodus 16:2*f*, these were the same adult men of Israel who then went on to complain -- and to long back for the flesh-pots of Egypt. These were those who would next discuss with one another the nature of the manna (Exodus 16:3-15). Indeed, such were not the actions of small children -- and still less of sucklings or infants incapable of such discussion.

119. It was thus not the 'Daughters of Israel' nor their children to whom God was here talking. For it was only the mature or adult male Communicant Members of "the whole Congregation of the 'Sons of Israel'" that God had commanded to go out and gather the manna. "The whole Congregation of the 'Sons of Israel' murmured.... The Sons of Israel...said to one another: 'It is manna!' Then Moses said to them [a:l ⚡h<sup>e</sup>m = masculine]: 'This is the bread which the Lord has given you [l ⚡k<sup>e</sup>m = masculine].... This is the thing which the Lord has commanded, "You must gather [liq ⚡ = masculine]" it up!

119A. "Every man" or mature male ('y<sup>sh</sup>) must gather it "according to his eating [or 'k<sup>l</sup> ⚡]!" Gather "one omer for every 'skull' (*la-gulg* ⚡l<sup>e</sup>t), according to the number of your persons [or *nafsh* ⚡th ⚡y<sup>k</sup>e<sup>m</sup>]" -- where the suffix 'your' [-k<sup>e</sup>m] in the word *nafsh* ⚡th ⚡y<sup>k</sup>e<sup>m</sup>, is masculine. "Every man [or 'y<sup>sh</sup>] must take [or *tiqq* ⚡h<sup>e</sup> ⚡ = masculine]" the manna he has gathered. He must gather and take it "for those who are

in his tent [or 'ʔh<sup>a</sup>:l̄] -- where the suffix is once again a masculine possessive form. Exodus 16:2 *cf.* 16:15-17.

120. Previously, in Exodus 12:4, the phrase “'ʔysh l<sup>e</sup>p ʔy 'ʔkl̄” (alias "every man according to his eating") was referring to those who actually ate the sacrifice and Sacrament of the Passover. However, here in Exodus 16:16, this same phrase is now referring only to the command given to each mature male to go and actually gather (*liqt̄*) the (non-sacrificial and non-sacramental) manna. Indeed, this is clearly seen -- as soon as this phrase there gets read together with not just some but indeed with all the words which immediately follow it.

120A. In Exodus 16:16, the expression "an omer for every man" alias "one homer 'per skull" [or 'omer *la-gulḡ* ʔl̄] -- immediately follows the phrase 'ʔysh l<sup>e</sup>p ʔy 'ʔkl̄. The latter thus here clearly implies: 'for a mature male' (or 'ʔysh) only *etc.* As too in Numbers 1:2*f*, 'per skull' alias "for every man" also here in Exodus 16 implies: 'for a mature male' (only).

120X. It is true in Exodus 16:16 that the gathering 'per skull' by each mature male, was indeed done according to the number of their persons in their tents who would eat that manna. Yet we must insist -- with Holy Scripture -- that each who **actually went out to gather** the manna, was obviously: a) a mature male (or 'ʔysh) who possessed his own tent (or 'ʔh<sup>a</sup>:l̄); and b) a mature male ('ʔysh) who indeed **possessed** his own tent (or 'ʔh<sup>a</sup>:l̄). Exodus 16:16.

120B. Moreover, this 'gathering' is quite **distinct** from the later 'eating' of the manna. This is seen also when the above phrase is read together with all the words which then immediately follow it. For the phrase is immediately followed by the expression "an omer for every man" -- alias "one homer 'per skull" or *la-gulḡ* ʔl̄.

121. So each mature male accustomed to eat, gathered the manna. He gathered one homer "per skull" -- according to the number of his persons. That is to say, each mature male went out and gathered manna according to the food needs of the number of persons in his tents. Declares the Word of God: *Liqt̄ mimmenn̄ 'ʔysh l<sup>e</sup>p ʔy 'ʔkl̄* 'omer *la-gulḡ* ʔl̄ *mispar nafsh̄ ʔth̄ ʔykêm 'ʔysh la-'<sup>a</sup>:shêr b<sup>e</sup>' ʔh<sup>a</sup>:l̄ tiqq̄* "ch̄. Exodus 16:16.

121A. This means although it was only each tent-possessing mature male who actually gathered the manna -- one homer "per skull" -- he indeed did so according to the number of persons in his tent who would need to eat of that manna. The "per skull" (or *la-gulḡ* ʔl̄) here, apparently refers **not** to each who would **eat** of the manna **but** rather to each mature male himself who would **gather** it (for both himself and for others to eat). Interestingly, the altogether similar expression "by their skulls" alias "by their polls" (or *l<sup>e</sup>-gulḡ<sup>e</sup>l̄ ʔt̄* "m) is thrice used also in Numbers 1:2-22*f*. In that passage, it is repeatedly applied only to those males declared to be "from twenty years old and upward." See too paragraphs 892-98 below.



### **Beckwith versus Keidel re the Passover and the manna**

122. We ourselves have made the above responses to Keidel regarding the relationship between the phrase 'ַysh l'pַy 'ַklֿ as used in the passage Exodus 12:3f which describes the instituting of the Passover -- and as used again with a somewhat different meaning in the passage Exodus 16:16f on the collecting of the manna. To those responses of our own, the following additional responses of our fellow antipaidocommunionist Roger Beckwith should also be added.

122A. In his own *Westminster Theological Journal* article "The Age of Admission to the Lord's Supper,"<sup>20</sup> Beckwith observes that "mouths are for drinking as well as eating -- and that this is the chief use to which they would be put by infants. The phrase ['ַysh l'pַy 'ַklֿ in both Exodus 12:4 and 16:16-21] does not, therefore, imply 'each one according as he has a mouth'; but 'each one according to the quantity which he will eat' -- which, in the case of sucklings, might well mean none at all."

122B. We ourselves would add that infants would not be eating but only be drinking -- and, in fact, drinking milk rather than wine. Indeed, they would be drinking milk rather than then eating roast meat -- or even eating manna. *A fortiori*, although even unborn human fetuses of covenant-keeping parents too have mouths -- they do not manducate through those mouths. In fact, through those mouths, they then neither eat nor drink at all. See again paragraph 115??? above and also at our discussion of Judges 13:2-8 below..

123. Continues Beckwith:<sup>21</sup> "**I**f ground manna [Exodus 16:14f] was of the texture of soft meal -- it could [perhaps] be used to supplement the diet of a suckling after a few months. But the instituted elements of the Passover Meal -- were [not ground manna but] roast meat, unleavened bread (dry biscuit) and bitter herbs. Exodus 12:8f & Numbers 9:11.

123X. "The second [unleavened bread] could be given to an infant by the time he was teething. But the first [*viz.* the roast meat] would be beyond his capacity, until his teeth had developed. And the third [*viz.* the bitter herbs] would probably be rejected by him as unpalatable until well into his childhood" -- or until he gets the Passover wine (together with his 'wisdom-teeth') at puberty. Luke 22:15f, *cf.* paragraph 339 below.

21 Originl fn.

123A. Now the Holy Bible itself tells us that the manna was 'grain-like' (Exodus 16:12) and "like coriander seed" (Exodus 16:31). It never suggests that it was 'ground down' (for infants) before being consumed. Further, we would add that even Beckwith here gives no consideration to the unpalatability of the Passover wine to children and especially to babies. Luke 22:14-18.

123X. Those who actually gathered the manna -- like those who earlier manducated at the Passover -- were only mature males (who possessed their own tents). Exodus 12:3-4,26-28,37 *cf.* 16:16. This will clearly be demonstrated in paragraphs 149 & 177 & 892-8 & 915 below. Incidentally -- precisely the same is true of the all-male mature-age

Elders who ate bread with Moses' father-in-law Jethro (at Exodus 18:12), and who ate and drank of the peace-offerings (in Exodus 24:1-11).

**Mature males mentioned in the Decalogue not three months after the first Passover**

123B. Also the chapters immediately following the story of the manna, well re-inforce our above perception. For in Exodus seventeen, it was not the women nor the children but precisely **the (bearded) Elders who sustained** Moses -- and who apparently **helped** him at his **altar**. And in Exodus eighteen, it was once again not the women nor the children but precisely **the (bearded) Elders who ate** of the bread -- when Moses' father-in-law Jethro took a burnt offering and sacrifices for God.

123C. "This was," comments Dr. John Calvin, "sincere and legitimate sacrifice.... It was duly offered -- because Moses and Aaron and the Elders openly professed themselves his companions; and [they] partook with him. For it is not merely said that they came to eat bread **with him**; but '**before God**.'

123CA. "This expression describes a sacred and solemn feast -- a part and adjunct of the offering and divine worship." Exodus 17:5f, 15 & 18:12:21; cf. Calvin's *Harmony of the Pentateuch* on Exodus 18:12 (I:300f). Very significantly, each Elder was then assigned to be over a *Minyan* or '**Number**' of **ten** men or **adult males**. Exodus 18:21 cf. 12:4,21 and Ruth 4:2.

124. Similarly, less than three months after the first Passover (Exodus 12:6 cf. 19:1f) -- in the Mosaic Decalogue, much is addressed only to adult males. Here, one finds a constant use of the second person masculine singular in the prohibitions and injunctions of the Ten Commandments. Thus: 'thou shalt have'; 'thou shalt not make'; 'thou shalt not bow down' (*etc.*) -- where the form of the verbal suffix used, is always masculine. Exodus 20:3-5, cf. too vv. 7-17.

124A. In addition, much in the Decalogue is incapable of being applied directly to pre-pubescent children of either gender. Indeed, some of it cannot be applied directly even to mature women.

124B. Thus, the first four Commandments of the First Table implicitly require the meticulous keeping also of the Passover. That was to be done by circumcised and catechized mature males -- in precisely the exact way prescribed by God. Exodus 20:2-11 cf. Leviticus 23:2-44.

124X. Note too that the following injunctions are made -- very specifically -- precisely to 'mature males.' First, it is adult men's children and servants are to keep the sabbath (Exodus 20:10). Second, it is grown-up sons that are required to take care of their aged parents (Exodus 20:12 cf. Matthew 15:4-5). Third, it is adult men are told not to commit adultery (Exodus 20:14). And fourth, it is avaricious men who are not even to covet their neighbour's wife (Exodus 20:17).

125. Indeed, right after that Exodus Decalogue, God closes it with the following

injunction: "An altar of earth you shall make Me -- and shall sacrifice on it your burnt offerings; your sheep and your peace offerings; your sheep and your oxen.... Neither shall you go up by steps to My altar -- lest your nakedness should be uncovered on it." Exodus 20:24-26. Truly, it is obvious that all these 'sacrificial' sanctions are directed to mature males alone. For only mature males -- could sacrifice.

126. It is the same in Exodus 24:1-18, in the third month after the first Passover. There and then, the Lord constituted Israel as His Old Testament Church -- at "the altar" and the "twelve pillars according to the twelve tribes" (Exodus 24:4-6). But there, only the mature and all-male Elders or "Noblemen of the Sons of Israel...ate and drank" (Exodus 24:11) of the "offered burnt-offerings and sacrificed peace-offerings" (Exodus 24:5 *cf.* Leviticus 1:4 & 3:2).

126X. This was a preview of that later time when Christ would constitute the New Testament Church solely on the basis of the 'pillars' of the mature and indeed all-male twelve Apostles -- when consummating the Passover at the first Lord's Supper. Indeed, He would do so immediately before then sacrificially immolating Himself as our final Burnt Offering and Peace Offering -- on that last bloody altar of Calvary. Exodus 12:1-49 & 24:1-18; Matthew 26:26-29; Luke 22:14-20; Ephesians 2:13-20; and Revelation 21:2,9,12-14. See paragraphs 354 to 355A below.

126A. Calvin's comments on Exodus 24, are very significant. There, he links that sacrifice of Moses for the twelve tribes through their representative Elders -- to that of Jethro and the Elders, in the past. Yet he also links it to that of Jesus with His twelve Apostles -- at the last Passover and the first Lord's Supper, in the future.

126B. Explains the Reformer: "Christ in the Holy Supper commends His blood as the seal of the New Covenant.... The context here [in Exodus 24], shows us the true and genuine nature of the Sacraments, together with their correct and proper use.... As mutual consent is required in all compacts -- so, when God invites His people to receive grace, He stipulates that they should give Him the obedience of faith, so as to answer 'Amen!'

126C. "Thus, nothing can be more preposterous than the invention of dumb sacraments: such as those childish charms which the Papists hawk about as 'sacraments' without the Word of God.... What follows as to their eating [in Exodus 24:11], I interpret to mean a solemn banquet -- which was a part or appendage of a sacrifice, as we have seen on Exodus eighteen [18:12]" regarding Jethro's sacrifices for God when Aaron and all the Elders of Israel came to eat bread with Moses' father-in-law. Calvin's *Commentary* on Exodus 24:5 (in *Harmony of the Pentateuch*, III:320f).

126D. Note here Calvin's word "solemn." He is not suggesting that infants and toddlers do not need to eat. He is suggesting that they did not and should not eat at "solemn" banquets which require "mutual consent" as required in all true "compacts" -- but as not required in the Papists' "dumb sacraments" or rather pseudo-sacraments.

### **The first Passover in light of its successors**

126E. At all annual Passovers after the first in Exodus twelve, prior catechizing before one's initial Communion at teen-age (or later) was still essential. Indeed, even 're-defiled' Israelitic adult male Communicants were not to observe subsequent annual Passovers -- until they had been re-cleansed. Thus, supplementary re-catechizing of Communicants was necessary -- after their falling into disqualifying uncleanness, and before they could again be re-admitted to the Holy Table.<sup>175</sup>

<sup>175</sup>. Ex. 23:14-18; 34:23-25; Num. 9:2-13; Dt. 16:2-16; II Chr. 30:1-20; Prov. 22:6. See too the *Westminster Confession*, 30:3-4 and the *Westminster Larger Catechism* 169 & 173.

127. What bearing, then, do the rest of the Old Testament data -- concerning Post-Egyptian yet Pre-Calvary Passover Feasts -- have on our understanding of the very first (Exodus 12) Passover in Egypt itself? Much! Hence, we now proceed to say something about developments in the mode of keeping these subsequent Passovers -- as an elongation of data already explicit or at least implicit in the inspired description of the first Passover itself.

127A. Significantly, according to the article "Education" in the *Jewish Encyclopedia* -- the early (Pre-Christian) Rabbis forbade children to drink wine. That, of course, would have included also the Passover wine, *cf.* Isaiah 25:6 & Luke 22:14-20 & Matthew 26:27f & First Corinthians 11:25f.

127B. Those early Rabbis treated the Israelites' small children -- as if they were to become priests (who were themselves forbidden to drink wine while sacrificing). Leviticus 10:9 *cf.* Ezekiel 44:21. Drinking wine was commanded for the yearly Feast of Tabernacles alias the Harvest Feast. See Deuteronomy 14:22-26 *cf.* 16:13-16. Even male children were accordingly excluded from such wine at the Harvest Feast. How much more were small children therefore excluded from the wine of the sacrificial Passover Feast!

127X. Thus the early Rabbis. At Calvary, however, most of them apostasized. And especially after A.D. 200, Judaism departed even from Antipaidopassoverism -- and also from many other practices and/or prohibitions of the Hebrew Old Testament.

128. During Post-Egypt Pre-Calvary times, however, it was only ritually cleansed adult men who sacramentally ate of the lamb during the Passover. Exodus 12:3,4,26,48; Numbers 9:10-14; Deuteronomy 23:1. Hebrew women and even minor children were not then sacramental manducators at the Passover. Exodus 12:4,26,37,48 *cf.* Luke 22:1-14.

128A. Yet although those women and children did not then eat of that lamb sacramentally, they naturally ate some or other suitable food during the days of that Passover Feast -- and they also all certainly abstained from then eating leavened bread. Exodus 12:15-16; Numbers 18:11-19; First Samuel 3:5; Second Samuel 6:18f. In fact, they indeed did (sometimes even) accompany the adult men on the latter's journeys to

sacrifice the Passover lamb at a central place -- without the former themselves manducating together with those adult men at the celebration of the Sacrament itself. First Samuel 1:3-7 & 2:19 and Luke 2:40-47.

130A. It is true, of course, that Israelitic women and twelve-year-old males [one year before the latter's own minimum-age manducation when thirteen] could -- and, indeed, in addition sometimes did -- accompany the adult men when the latter went to manducate at the annual Passover Feast in Jerusalem. Luke 2:41-42, *cf.* First Samuel 1:3-23 & 2:19. Yet the women and children did not then themselves eat of the Passover lamb. Nor did they then eat even unleavened bread **together** with these adult men at the celebration of the Sacrament itself.

130B. As the great Reformed Theologian Witsius rightly observes in his celebrated work *The Economy of the Covenants*: "Women were likewise excluded" from the Passover "by the same law, [as] that [by which] the uncircumcised were -- especially as the law commanded the 'males only' to repair to the three festivals. Exodus 23:17 & 34:23 and Deuteronomy 16:16... The command concerning women's appearing in Jerusalem to keep the Passover, is nowhere to be found." For indeed, no uncircumcised person may manducate at the Passover, Exodus 12:43-48. Yet Israelitic women were, of course, both uncircumcised and also uncircumcisable<sup>23</sup> -- and therefore not qualified to partake of the Passover Sacrament.

23. Orgnl fn

### **The first Passover, Calvary, and the Lord's Supper**

131. We now briefly discuss the bearing, on the first Passover, of: its final fulfillment at Calvary; its replacement there by the Lord's Supper; and its subsequent deformation by apostate Judaism. For the sacred Scriptures state that the bloodshed of the Old Testament Passover Communion was (at Calvary) replaced by the (unbloody) New Testament Lord's Supper Communion. See: Matthew 26:17-29 and First Corinthians 5:6-8 & 11:17-34.

131A. Calvary not only continued the Mosaic practice of adult male sacramental Communion. It also instituted sacramental Communion for adult females too. Indeed, it even advanced toward that communion with God through the tree of life which would ultimately have come to pass -- had the fall of man never occurred. Genesis 1:26-31; 2:9; 3:22f; Acts 8:12; First Corinthians 11:11-29; Revelation 2:7; 22:2, 14.

132. Indeed, the New Testament Lord's Supper -- in terms of 'realized eschatology' -- further even consummated the pre-fall covenant (at least in principle). For the Supper seals mediately (*viz.* to mature male and female believers) -- the benefits in Christ they would ultimately have obtained unlosably (if they had never fallen).

132A. These benefits were later eclipsed by many Early Mediaeval superstitions -- such as 'Infant Communion' (with its magical overtones). However, the Classic Calvinists subsequently restored the sound Old Testament and New Testament (and the Early

Patristic) practice -- of 'Adults-Only Communion' (and solely after being catechized).

133. The Old Testament Passover Supper was only for 'catechized' and mature males (*viz.* 'men'). This means: those who had been 'confirmed' as "men" -- when they had reached at least teenage. At its inception in Egypt, the Passover was celebrated in private homes. Later -- especially while God's ancient people lived in the promised land -- their adult males celebrated the Passover in only one fixed place of worship.<sup>24</sup> However, after the 70 AD final destruction of the Jerusalem temple (where the Passover had just previously been celebrated) -- Judaism anachronistically once again reverted to holding the Passover solely in private homes. *Cf.* Exodus 12:3-7f.

24) Originl fn (or expansn's?)

### **Post-Apostolic Passovers and Eucharists slowly perverted**

134. Later still, De-formed Judaism seems to have come under pagan influence (where magical ministrations to infants were common). At any rate, some (but not all) brands of Judaism then -- for the first time ever -- introduced the innovation of admitting young children to the Passover ordinance (from about 230 A.D. onward).

134A. However, this was long after the close of the canon of Sacred Scripture. Indeed, the more orthodox Jews never practised and still do not practise paidocommunion. On this, see paragraphs 502-27 below.

135. Similarly, the Post-Apostolic Church -- perhaps imitating Paganism or even deformed Judaism? -- first started admitting uncatechized small children and uncatechizable infants to the Lord's Supper not before 250 A.D. (and in earnest only after 350 A.D.). At that latter time, this new trend grew slowly --and only really took root from about 450 A.D. onward.

135A. Even then, it was almost only in the more neo-paganized and syncretized Eastern Churches that 'Infant Intinction' for just-baptized babies became common. In spite of some variations as to time and place and even age, the Western Church generally restricted 'Communion' only to such adults and children as had successfully been catechized.

### **The Protestant Reformation of the 'Passover Supper'**

136. Not till the Protestant Reformation in general and the advent of the Reformed Church of Classic Calvinism in particular did this deformation of 'Pre-Puberty Communion' get re-vers-ed and re-form-ed. Only then was there a re-instatement of the 'adults-only' Biblical doctrine of Old and New Testament Communion effected -- meaning by 'adult' only such as had reached at least puberty and also successfully been catechized. For only then was there a return to the ancient Old Testamental and also Apostolic and Early-Patristic doctrine -- before its paidocommunionistic deformation by Later Judaism and by Early Mediaeval ecclesiastical sacramentarianism.

137. Thenceforth, as in the Old Testament Hebrew Religion and also in the Early Church,

Calvin wanted the ancient and traditionally three-years-long 'Catechism' before one's first Communion -- to start around ten years of age. Compare *Apostolic Constitutions* VII:2:24-28,39f & VIII:2:6f & 4:32. Thus, the Reformed Churches in South Africa, even as late as 1885, prescribed the 'advance' (toward the Lord's Supper) of infantly-baptized covenant children -- only after being catechized for fully three years.

137A. Seeing this three-years-long catechizing started when ten years of age (thus John Calvin), the Candidate would not be admitted to Communion before thirteen years of age.<sup>26</sup> [Compare this with Genesis 17:25 & Luke 2:40-47, and also with *Aboth* 5:21 and the Ancient Hebrew *Bar Mitzvaah* -- as regards the attainment of physical puberty and of religious majority status precisely at the very commencement of teenage.] Only then, at the time "when the beard began to grow" (Proverbs 22:6), were covenant children held fully responsible for their actions -- and consequently required to cleanse themselves ethically (before then first partaking of the Sacrament of the Eucharist).<sup>27</sup> Cf. too Leviticus 15:2-33 and Numbers 5:2-25 & 9:1-13.

(25-27) Orignl or expansn's fn

### **Summary concerning the first Passover and its background**

166. We have now traced the history of the Old Testament Sacrament of manducation from its roots in the Garden of Eden until the formal instituting of the Passover in Exodus twelve. We have seen that this instituting of the Passover links up with the Pre-Mosaic sacrifices -- and indeed also with man's initial access to the tree of life. Genesis 2:9-17 & 3:22-24.

166A. There, the mature Adam officiated -- administering both Word and Sacrament. Cf. First Timothy 2:8 to 3:5. Even if the fall had never occurred -- before bringing sacrifice, a boy would need to become a man. For he would first need to become capable of leaving his parents and cleaving to his wife. Genesis 2:22-25 cf. 4:3-17.

166B. Indeed, ever since the fall, only the mature male or 'iysh was permitted to bring sacrifices -- and thus to 'commune' sacramentally with the Lord. Genesis 18:2f,7f,12f,32f & 22:1-19 -- cf. Exodus 12:3f,26f,37.

166C. This requirement of maleness, would endure till Calvary. There, Circumcision would be replaced by Baptism -- and the Lord's Passover by His Supper. Luke 20:1-20; Acts 8:12f; First Corinthians 11:3-20f. However, the requirement of maturity in sacramental eating -- continues to endure till the very end of time. First Corinthians 5:6-8; 11:27; 13:11f; 14:20; 16:13.

166D. Not only is this the essential presupposition in approaching the institution of the first Passover. It is, moreover, also the express teaching throughout Exodus twelve as

the *locus classicus* itself -- where the Passover was first instituted in Egypt.

166E. In our following chapters, we shall more and more see that mature manducation only after prior Circumcision and Catechism is the express requirement for manducating at all Post-Egypt Passovers mentioned in the Bible. Indeed, prior Baptism and Catechism is also required for manducation at the Lord's Supper which has now replaced the Passover.

### **The sacrifices of Moses and the Elders at Sinai**

167. In Exodus seventeen, the Elders sustained Moses -- and apparently helped him at his altar. In Exodus eighteen, the Elders ate of the bread when Moses' father-in-law Jethro took a burnt offering and sacrifices for God. "This was," comments Calvin, "sincere and legitimate sacrifice.... It was duly offered, because Moses and Aaron and the Elders openly professed themselves his companions and partook with him. For it is not merely said that they came to eat bread with him, but 'before God.' This expression describes a sacred and solemn feast, a part and adjunct of the offering and divine worship."<sup>200</sup> Significantly, each Elder was to be over a *Minyan* or 'Number' of ten men alias at least such a decury of adult males.<sup>201</sup>

<sup>200</sup> Ex. 17:5f,15 & 18:12,21; cf. Calvin's *Harm. Pent.* on Ex. 18:12, I, pp. 300f.

<sup>201</sup> Ex. 18:21 cf. 12:4,21 & Ruth 4:2..

167A. Less than three months after the first Passover<sup>202</sup> -- in the Mosaic Decalogue on Mt. Sinai, much was addressed only to adult males. In these Ten Commandments, directed to God's people through each mature male head-of-household, there is throughout a constant use of the second person masculine. Thus: 'thou shalt have'; 'thou shalt not make'; 'thou shalt not bow down';<sup>203</sup> *etc.*

<sup>202</sup> Ex. 12:6 cf. 19:1f.

<sup>203</sup> Ex. 20:3-5, cf. too vv. 7-17.

167B. In addition, much in the Decalogue is incapable of being applied directly to pre-pubescent children of either gender. Positively, grown-up sons are there required to take care of their aged parents.<sup>204</sup> Negatively, adult men are not to commit adult-ery<sup>205</sup> -- and mature males are not to covet their neighbour's wife or servants.<sup>206</sup>

<sup>204</sup> Ex. 20:12 cf. Matt. 15:4-5.

<sup>205</sup> Ex. 20:14.....

<sup>206</sup> Ex. 20:17.

167C. Immediately after that Exodus Decalogue, God closes it with the following injunction: "An altar of earth you shall make Me, and shall sacrifice on it your burnt offerings.... Neither shall you go up to My altar by steps -- so that your 'nakedness' should not be uncovered on it."<sup>207</sup>

<sup>207</sup> Ex. 20:24-26.



167D. It is obvious these 'sacrificial' sanctions were directed to 'mature males' alone. For only mature males could sacrifice. This obviously applied also to the sacrifice of the Passover. For that was to be a 'perpetual' ordinance for all future generations of mature males in Old Testament Israel.<sup>208</sup>

<sup>208</sup> Ex. 12:14,24,27,42.