

Antipaidocommunionistic Passover and Lord's Supper rooted in Creation -- by Prof. Dr. F.N. Lee

The first humans were mature images of the always-mature God

At the beginning of the human race, **God** made the **first people** as His **images**. He Himself always had and has always been the **Ancient** of Days. Daniel 7:9,13,22. He was never young and immature, but has always been the Triune God 'ΘΙ ϙηϙym] -- from everlasting, and to everlasting. Psalm 90:2.

That Triune God [J^e h ϙv^h] 'ΘΙ ϙηϙym has always been and always shall be Father-Son-Spirit. Gen. 1:1-3 & 1:26 and Matt. 28:19. The never-preadolescent and always-mature Father has from everlasting been "the **Father** of lights with Whom is no variableness neither shadow of turning." Jas. 1:17. His **eternally-begotten Son** or always-mature Word and Wisdom has always been His "only-begotten Son Who is within the bosom of the Father" -- viz. "the Word" Who even before the very beginning "was with God" when, from all eternity, in Their **Eternal Spirit**, that mature "Word was God." John 1:1-3 & 1:18 cf. Heb. 9:14.

The eternal Father has always had a co-eternal Son in the fellowship of the eternal Spirit -- from all eternity. Isaiah 9:6 & John 17:5-24 & Hebrews 9:14 -- cf. First Timothy 1:17 & 6:15-16 & Hebrews 13:8. Indeed, within that eternal Lord J^e h ϙv^h, through Their Holy Spirit there has always been **communion** between that Father God and His Own mature Wisdom or Word. Prov. 8:8:10-12 & 8:22-30.

Now at the end of the sixth day of Earth's formation week, that always-mature Triune God made mankind as His image. God -- Who was Himself never an immature baby nor a growing toddler -- did not make His images, the first human beings, as either babies or toddlers. He made them as **adults**, immediately capable of being fruitful and reproducing and of worshipping Him in a **mature** way Genesis 1:26-28 & 2:15-20.

It is true that the later offspring of those first mature humans would themselves be babies before they were toddlers, and toddlers before they became adolescents. It is also true that their babies and toddlers would be fully human, even from their conceptions onward. But it is not true those babies and toddlers as such would yet be mature enough to worship Him maturely, nor to be fruitful and to multiply in the way only mature humans can.

So God made the first humans not as babies and toddlers, but as **man** and **woman**. After their first male child was born, he too would first need to grow up and become mature -- before he would leave father and mother and cleave to his wife and become able to assume all the responsibilities of adolescence and adulthood. Genesis 2:24 & 4:1-17.

The Lord's Supper roots in man's pre-fall offerings

The Lord's Supper, after Calvary, replaced the Passover which prefigured Christ's death. Also

the Passover itself was but the acme of a series of sacrifices. Such were all brought to the Lord God only by mature men alias adult males -- starting with our first ancestor Adam. Ex. 12:3-15; Lev. 23:4; II Kgs. 23:21f; Matt. 26:12-30; Luke 22:14-20; I Cor. 5:7f; 11:20-34.

At the beginning of the human race, God created **adult** human beings. Before the fall, He had 'communion' with the mature man Adam and with the mature or adult woman Eve the mother of humanity. Gen. 1:26-28,31; 2:9-25; 3:20; Matt. 19:4-6; *Westminster Confession of Faith* 4:2^(dkl); *Westminster Larger Catechism* 20. This communion was to be experienced especially when the '**catechized**' (Gen. 2:9,15-18 & 3:1-3 & 3:21) mature man and his adult female helpmate were to avoid eating the fruit of the tree of the knowledge of good and evil -- and also, and indeed instead, to eat of the tree of life. Gen. 2:9,16; 3:1-3,22 cf. Prov. 11:30; 13:12; Rev. 2:7,20; 3:20; 19:7f; 22:2,14,19.

It is significant that Adam and Eve the first human beings (Gen. 1:27f & 2:20f) were always not only differently "male" and "female" (ז"ק"ר and נ"ק**ב"ח** at Genesis 1:27). Right from their very creation onward, they were also **adults** -- "man" and "woman" ('יש and 'ישש"ח at Genesis 2:23). Together, these four words in Hebrew imply not only gender differentiation but also maturity. Also today, the Bible insists that even a mature woman is "not to teach nor to wield authority over man.... For Adam was formed first; then Eve." I Tim. 2:12f cf. I Cor. 11:7f.

Only Adam -- the (mature) male or ז"ק"ר [which word means 'piercer'] -- was then to preach and to administer the sacrifices alias the offerings. Eve -- the (mature) נ"ק**ב"ח** [which word implies being 'pierceable' and hence means female] -- was not to do so. I Cor. 14:34f & I Pet. 3:7. And neither Adam nor Eve, as companions and co-heirs together of the grace of life (Genesis 1:26f & 2:16f & :2:23f cf. First Peter 3:7) -- was ever a pre-adolescent.

Such male maturity was only one qualification -- and by no means the most important -- for being able to bring such sacrifices. Yet it was indeed one of the qualifications. Even subsequently, a male human being would not be able to bring sacrifices to God before puberty; before he had become an 'יש with 'ש alias a man with virility; before he himself had (*inter alia*) become mature enough to be such a masculine ז"ק"ר or 'piercer' who was at least capable of 'piercing' a 'pierceable' mature female or נ"ק**ב"ח** woman -- and who had adequate mental discernment.

For even males were not to be permitted to bring sacramental sacrifices -- until they had reached "years and ability to examine themselves" (see *Westminster Larger Catechism* 177). This suggests that, had the fall never occurred, the children of Adam and Eve -- just like all of those children's own descendants in turn -- would probably have reached at least adolescence (if not also adulthood), before themselves sacrificing. For it seems only then would they themselves thus have 'communed' with God.

Gen. 1:27f; 2:15f; 3:15f; 4:3f; 8:20f; 18:7,12,33; 22:1f; Ex. 12:3-37; Prov. 22:6; Luke 2:40f; 22:1f; I Cor. 5:6f; 11:20f.

Genesis 2: the meaning of 'ש and 'ישש"ח

Now Adam was created as an 'yish -- that is, as a "man" alias a **mature male**. Gen. 2:22-25. According to the article 'Oysh' in the 1974 Botterweck-Ringgren *Theological Dictionary of the Old Testament*, "the etymology of 'yish" has as its "root" the verb "'sh." This verbal root means: "to be strong" or vir-ile (alias man-ly). As seen in the Bible, the word thus signifies: "to take courage" or "to act like men." I Sam. 2:33; 4:9; 26:15; II Sam. 10:12; I Kgs. 2:2; Is. 46:8; I Cor. 16:13 (cf. too "man" & "men" in 11:28 & 13:11 & 14:20).

On the other hand, continues the article, "the etymology of 'ishsh'h" alias 'woman' is "derived from the root 'nash, 'to be...weak.'" See First Peter 3:7 & First Thessalonians 4:4f. Already in the earliest (Mosaic) Scriptures, the 'man' is sharply distinguished from the 'woman.' Gen. 2:22f; 3:6f; 16:3; 19:8; 24:16; 29:32f; 38:25; Lev. 15:16f; 20:20f; 21:7; Num. 5:6f; 30:7f; Deut. 17:2f; 22:22f; 28:56. Indeed, this distinction continues also throughout the rest of the Bible. Josh. 6:21; 8:25; Judg. 13:6f; Ruth 1:3f; 4:2; I Cor. 11:3f; 14:34f; I Tim. 2:8 to 3:5; Tit. 1:6 to 2:5f; I Pet. 3:1-7.

The article continues: "'Oysh means 'man.'" It means this: "first, as a term denoting sex -- used in contrast to 'ishsh'h, 'woman' -- to designate the male one who begets (Ecclesiastes 6:3)." It is also used, "second, as a term denoting that a person is an adult man -- in contrast to yêlêd, 'young boy' (Genesis 4:23)." It is further employed, "third, as a term to emphasize masculine qualities such as manliness -- in contrast to 'ishsh'h." Also, together "with gêbêr (Gen. 6:4 & 10:8 and Ex. 12:37 and Jer. 22:30 & 23:9), 'man[liness]' or...bravery" (I Sam. 4:9; 26:15 & I Kgs. 2:2) -- the word "'yish means 'husband.'" Gen. 29:32; Num. 20:7f; I Sam. 1:8; 25:19; Jer. 29:6; Ezek. 16:45; Prov. 7:19. There, it is used "in contrast to 'ishsh'h, 'wife.'" Gen. 16:3; Lev. 21:7; Num. 30:6f; Judg. 13:6.

The article then very well concludes: "It is significant that in the Old Testament, there is no 'Eshsheth h''- 'l' h'ym' ('Woman of God') -- corresponding to 'Osh h''- 'l' h'ym'" or 'Man of God' alias Preacher. It thus seems that even before the fall (Genesis 2:22-25), neither the mature woman nor any immature human male but only the 'yish or mature man Adam was the Preacher -- alias the 'Administrator' or Minister of the Word and Sacrament. See here: First Timothy 2:8 to 3:5.

The mature Adam to officiate at pre-fall sacrifices

If the fall had never occurred, how would the communion between God and man have functioned? One of the chief ways, would probably have involved the patriarch. He would have offered sacrifices alias gifts to God -- on behalf of the various human beings under his care. Thus the patriarch would probably also have distributed the fruit from the 'sacramental' tree of life, for all of his mature and knowledgeable and adult descendants to eat -- while all of the minor children would apparently have watched and learned. Hos. 6:6-8; I Tim. 2:12 to 3:5; Gen. 8:20f; 12:7f; 13:4f; 18:7f; 22:1f. For it indeed seems the minor children would have been 'guarded' against their ignorant eating of that fruit; and 'kept' from it. Gen. 2:15.

Even previously, our first parents had already been 'catechized' in respect of the tree of life and

the tree of the knowledge of good and evil. Gen. 2:9 & 2:15-18 & 3:1-3 & 3:21. So the children too would probably first need to be catechized and educated, before eating of the tree of life aright. That would seem to have been at the time when they too would have become mature -- alias knowledgeable adults. This would then probably have occurred when they became able to leave their fathers and mothers -- and well able to cleave to a spouse. Gen. 2:9-24; 3:22f; Col. 3:10f.

The first great Protestant Reformer, (Rev. Professor Dr.) Martin Luther, rightly observed in his insightful *Commentary on Genesis* that "if Adam had stood in his innocence, yet he would have kept the seventh day holy.... On that day, he would have taught his children and children's children what was the will of God, and wherein His worship did consist. He would have praised God, given thanks, and offered [sacrifice].... Adam was to gather with his descendants on the Sabbath at the tree of life" -- in order "to preach...and to exhort them to a holy and sinless life and to a faithful tilling and keeping of the Garden." Luther's *Works* (St. Louis: Concordia), 1958 ed., I, p. 82.

Similarly, the great 'Genius of Geneva' -- (Rev. Professor Dr.) John Calvin -- called the tree of life a "Sacrament...to Adam and Eve as an earnest of immortality...as they ate of the fruit." *Inst.* IV:14:12,18; II:1:4; *Comm.* Gen. 2:1-3 & Ex. 20. Also (Rev. Professor Dr.) Herman Bavinck saw that "sacrifice in the broader sense" was "suited to man in the state of rectitude." Adam was already "prophet, priest and king" -- even in his first estate. So "there is nothing strange that sacrifice -- as well as prayer -- belonged to it." *Ref. Dog.* (Kampen: Kok), 1929, III:310 & II:536f.

Woman, usurping man's office, brings about the fall of man

Mankind fell -- when woman usurped the authority of the mature male patriarch, in his official Ministry of the Word and Sacrament. Gen. 3:1-6,13,16f cf. I Tim. 2:8-15. Immediately after the fall, man in general and woman in particular lost their communion with God. Gen. 3:8-24, compare *Westminster Shorter Catechism* 19. As a result, and until after Calvary -- woman now lost the right to receive even 'sacramental' communion with God (by eating of a sacrifice).

For there is no evidence that woman, who had largely brought about the fall of mankind, thereafter received either the 'Sacrament of Initiation' or the 'Sacrament of Communion' -- until Christ, the Seed of the woman, finally came and reversed the fall. Only then was the initiatory Sacrament of Circumcision (for males alone) -- itself instituted only in Abraham's time -- replaced by Baptism (for both sexes). Similarly, only then were the repetitive 'communion sacrifices' (by men alone) -- including the holy Sacrament of the Passover -- replaced by the Lord's Supper (for mature women too). Gen. 3:2-16; Acts 8:12; I Cor. 11:3-26f; 14:34-37; Gal. 3:27-28; 4:4-6; I Tim. 2:8-15.

The ultimate restoration of mankind's fellowship with God, was promised by Him soon after the fall. Apparently, it was quickly appropriated by both Adam and Eve. Gen. 3:20f; Luke 3:38. For it was, even then, made available by the Lord God. Yet this was only so, because of the immediate certainty of the then-still-future incarnation and death and resurrection of Jesus -- as

the Second Adam, and as the Seed of the woman. Gen. 3:15 *cf.* Rom. 16:20.

For the retroactively imputed benefits of the glorious human work of Christ were indeed made available -- by grace, and through faith -- right after the fall. Those benefits were then offered to both Adam and Eve -- and later also to their children. In fact, as soon as our first parents were deemed to have been regenerated, both of them were 'over-clothed' -- as a sign of Jesus Christ's righteousness imputed to them. Compare here the 'over-clothing' symbol of Christian baptism. Gen. 3:21 *cf.* Gal. 3:27.

The first sacrifice of man in Eden, right after the fall

Those clothes or 'garments of skins' previously given to our first parents right after the fall, were also given to their children -- soon after their births. Gen. 2:17; 3:15*f*; 5:3*f*; John 3:3*f*; Rom. 5:12*f*; 6:1*f*; Gal. 3:2-27. Indeed, ever since man's first sin -- even in Eden, the great sacrifice of the promised Saviour was portrayed and sealed by the offering of slaughtered animals. Thus, man and woman were right then clothed with the skins of those animal sacrifices. Also the later Passover was a special kind of animal sacrifice. Indeed, all these offerings -- pointed forward to Christ's death. Gen. 3:21*f*; Heb. 8:8*f*; 11:4; 12:24.

According to Holy Scripture, no female ever offered sacrifices to Jehovah before Calvary. Between the fall and then, no female (nor any immature male) even ate of any sacrifices brought by a mature male. In Old Testament times, it seems the attainment of "man-hood" alias male maturity through adolescence (at the minimum age of thirteen) was an indispensable pre-condition for 'communing' -- and even then, only after adequate catechizing. Thus, only the mature male -- namely solely the 'yish alone -- then brought 'communing' sacrifices to Jehovah. Gen. 2:15*f*; 3:17*f*; 4:3*f*; 8:20*f*; 17:25; 18:2*f*; 22:1*f*; Ex. 12:3*f*; Luke 2:40*f*.

We now look at the very first blood sacrifice right after the fall. Not Eve, but probably the penitent adult male himself -- as a religious officer and an adopted son of God -- would have offered Him that sacrifice. Adam could do so, only by the grace of the Lord. He would then have done this -- as a regenerated mature male or 'yish -- solely through faith in the coming Christ. That mighty Saviour would later come to live and die. He would do so on Adam's own behalf -- as well as on behalf of Adam's wife (and all of their elect descendants). ³³ Gen. 3:15-21*f*; Luke 3:38; Heb. 11:3*f*.

So, right after the slaughter of that first sacrifice, God Himself 'sacramentally' clothed both Adam and Eve. The Lord did so, with the skins of that sacrifice. Says Calvin in his *Commentary on Genesis* (3:21), "the Lord had undertaken the labour of making garments of skins for Adam and his wife.... Animals had before been destined for their use.... Now, impelled by a new necessity," man "put some to death" -- namely, thereby to get their hides from which the Lord would then make clothes for Adam and for Eve.

The sacrifices of the mature males Cain and Abel

It is probable that, as soon as Adam's offspring were born, he himself again slaughtered sacrificial animals. In that case, God Himself -- at least indirectly -- would once again have provided clothing (and this time also for infants). Gen. 3:21; 4:1-4; 5:1-4; 17:7-14; Acts 2:38-39; Gal. 3:27-29. Yet it seems that only the male children of Adam -- and even then, only after themselves attaining adolescence -- later brought such sacrifices to the Lord.³⁵ Before bringing his sacrificial gift to God, Cain was old and strong enough to murder Abel and to marry a wife.

Comments Calvin: "We may gather that Cain, before he slew his brother, had married a wife." Gen. 4:3-17, *cf.* Deut. 23:1 & Luke 2:40-47. Similarly, before being murdered, Abel too had become old and strong enough -- to slaughter the firstlings of his flock, and to offer God their fat. Gen. 4:2-4.

The same attainment of adolescence, before the commencement of such religious activities -- seems to be implied also in respect of Seth, Enoch and Noah (as well as Abraham, Ishmael, Isaac, Jacob, and Moses). Gen. 4:25*f*; 5:21*f*; 8:20*f*; 12:7*f*; 13:4; 14:14*f*; 15:9*f*; 17:25; 18:7*f*; 21:8*f*; 22:5*f*; 31:54; 33:20; 35:1*f*; Ex. 3:2*f*; 18:12. Subsequently too, as regards the Old Testament Israelites, it was still the same. This was so: in Egypt; in the wilderness; and in Canaan. Ex. 5:1*f*; 10:9 *f*; 12:3*f*; 17:15; 18:12; 20:22*f*; 23:14*f*; 24:7 *f*; Josh. 5:2*f*; Heb. 8:19*f*. Indeed, the same also applies throughout the rest of the Old Testament (Ex. 12:4*f*; Num. 28:2 *f*; Deut. 23:1*f*) -- and, of course, especially in respect of Jesus Himself as the one and only 'Second' Adam. Lk. 2:40 *f*; I Cor. 15:45*f*; Heb. 10:1-12.

There is no record whatsoever of sacrifices being brought by any of the antediluvian women -- like Eve, Adah, Zillah, Naamah, and Noah's womenfolk. Gen. 3:20*f*; 4:19-22; 5:4*f*; 6:1*f*; 7:7. Nor are we told, even after the great flood, that any of their daughters or later descendants ever brought sacrifices. For we never read of offerings by Mrs. Noah, or by her three daughters-in-law; nor by Sarah, Hagar, or Keturah; nor by Job's wife and her famous daughters; nor by Rebekah, Leah, Rachel, Bilhah, Zilpah or Dinah; nor by Moses' mother Jochebed or his sister Miriam -- nor even by that wisest of women, Deborah herself. Gen. 8:18*f* to Judg. 5:1*f*; Job 1:2*f*; 2:9*f*; 42:13*f*; I Tim. 2:8*f*.

Neither is there any record of sacrifices then being brought by small boys. Such was never done by Cain and Abel before their adolescence; nor by the *yêlêd* or 'little young man' whom the Cainite Lamech slew; nor by Ishmael (before he turned thirteen); nor by the weaned toddler Isaac; nor by the twins Jacob and Esau before they grew up. Gen. 4:1*f*; 4:23; 16:15; 17:18*f*; 18:7*f*; 21:4*f*; 25:27*f*. Neither was any male allowed to 'offer sacrifice' or even to participate therein -- until he had been 'catechized' or trained to do so, and until he had also achieved sexual maturity. Indeed, even the sacrifices of Cain and Abel already presupposed this. Gen. 4:3*f*; Heb. 11:4.

Catechized Enoch; Noah's altar; and Abram's "trained" servants

Jared the Sethite's son Enoch was apparently 'catechized' toward maturity -- for that is the meaning of his Hebrew name *Cha:noch*. [The imperative *cha:noch* is used in the famous verse Proverbs 22:6 -- 'Catechize a lad in the way he should go; then, when his beard begins to grow,

he will not depart from it!'] Consequently, Enoch learned how to 'walk with God' -- in full view of public scrutiny, and also under the eye of his watchful father.

Rev. Professor Dr. Keil and Rev. Professor Dr. Delitzsch comment: "His son he named *Hanoch* (consecration).... In Enoch, the seventh from Adam through Seth, godliness attained its highest point." Gen. 5:19-23 & Heb. 11:5 & Jude 14f cf. Keil & Delitzsch: *Commentary on the Old Testament* (Clark: Edinburgh), 1885, *Pentateuch*, I, pp. 116 & 125.

The same seems implied in Lamech the Sethite's son Noah. Gen. 5:29. For he too was both very knowledgeable and most mature -- at the time we are told he built an altar and sacrificed to God. Henceforth, God would give seasonal blessings every "seedtime and harvest...and summer and winter." This passage seems to be the germ of 'Seasonal Communion' each quarter. Especially when read in conjunction with the 'seasons' or *m'et'a:d'ym* already mentioned at Genesis 1:14.

Comments Calvin: "The sun...warms our earth...; introduces the vernal season...; is the cause of summer and autumn.... The word *m'et'a:d'ym* [in Genesis 1:14]...signifies both time and place, and also assemblies of persons. The Rabbis commonly explain the passage as referring to their festivals [cf. Ex. 23:14-17 etc.]....

"I extend it further, to mean...the opportunities of time...called...'seasons'.... This passage teaches us that sacrifices were instituted from the beginning [Genesis 1:14 & 1:26 to 8:20f].... When the holy fathers, formerly, professed their piety towards God by sacrifices -- the use of them was by no means superfluous!" Gen. 8:13,20f cf. Calvin's *op. cit.* on Gen. 1:14 & 8:20f, I, pp. 84f & 281.

Very important too is the reference to Abram's "trained menservants" (*cha:n'yk-'yv*) -- compare the previously 'catechized' Enoch or *Cha:noch*. For also those "trained menservants" had been 'instructed' -- before they witnessed Melchizedek bring forth the "bread and wine."

They themselves too apparently then partook thereof. For those "trained menservants" of Abram, alias his 'catechized ones' (or *cha:n'yk-'ym*), certainly seem to be the same as the "young men" mentioned just a little later. Those "young men" (or *ha-ne''r'ym*) are said to have "eaten." This apparently refers to their eating of Melchizedek's "bread" -- and also implies that they further drank of his "wine" -- together with their former catechizer Abram. Genesis 14:14-18,24 cf. 18:18-19.

Very significantly, this term "young men" (*ne''r'ym*) --from the verb *n''ar* ('to roar like a lion') -- generally means "a youth." The great German Hebrew-language lexicographer Gesenius says it actually means "one in the transitional stage to puberty, when the voice is breaking -- and thus one who speaks somewhat ruggedly." See his *Hebrew and Aramaic Manual Dictionary*, 11th edition, F.C.W. Vogel, Leipzig, 1890, p 549.

This word *ne''r'ym* in Genesis 14:24 is the first occurrence in Holy Scripture of the noun *na'ar*. Very significantly, it sets the stage for its further uses in places like Genesis 18:7; 19:4; 21:12,17f ; 22:3-5,12,19; & 25:27 etc. All of these passages are of great significance to catechism and

the attainment of puberty -- as preconditions for offering sacrifices.

Comments Dr. Calvin: "Moses calls these servants [of Abram] *chan'ych'ym*..., as having been brought up under his own authority, and imbued from childhood with his discipline" -- alias his catechetical teaching. Adds Delitzsch: "Melchizedek with bread and wine was rightly regarded in ancient Christian artistic symbolism, as a type of Christ and His sacramental gifts."

Gen. 14:14-18 & 18:18-19; *cf.* Calvin's *op. cit.* on Gen. 14:14, I, p. 385; & Delitzsch's *Commentary on Genesis* (Leipzig: Dorffling & Franke), 1853, p. 356.

Later again, the prophet Abraham with his 'catechized' or "trained" **mature male servants** -- and apparently also with his thirteen-year-old son Ishmael -- "communed" with Jehovah at a Passover-like sacrificial meal. Gen. 18:2,7f,19,33 -- *cf.* 14:14-18,24 & 17:24-25f & 20:7. This, as we shall see, is also highly significant.

For there, "Abraham ran to the herd and fetched a calf tender and good -- and gave it to a young man [or *na'ar*] who hastened to prepare it.... Then the Lord went on His way, as soon as He had left off communing with Abraham." Gen. 18:2,7,33.

As previously in Gen. 14:14-24, so also here in Gen. 18:7f --this word *na'ar* or "young man" again presupposes that puberty had already been reached. Too, in the very next chapter (Genesis 19:4), the same word *na'ar* is further used to describe one old enough to be capable of engaging in sexual intercourse.

There is thus a holy record of unbroken 'communion sacrifices' -- brought to God by mature males. This appears to have been done first by Adam himself, and later by his grown-up sons Cain and Abel. It would also seem to have been done by Seth and the early Sethites -- such as Enos, Enoch, and Noah's father Lamech. Thereafter, this was certainly done -- by Noah, Job, and Abraham. Compare too the religious actions: of Abraham's "trained servants" alias **catechized** "young men"; of the teenagers Ishmael and Isaac; and of the married men Jacob, Laban, Moses and many more. Gen. 3:20f; 4:3f; 4:25-26; 5:21-24; 5:28-29; 8:20f; Job. 1:5 *cf.* 42:8; Gen. 12:7f; 17:25f; 18:7f; 22:1-12; 31:54f; 33:20; 35:1-15; Ex. 3:2,16f; 5:1f; 10:9; 12:3f; 17:15; 18:12; 24:8f; *etc.*

The sacrifices of Abraham, Ishmael, Isaac and Jacob

Repeatedly, we read of sacrifices brought by the mature Abraham. Gen. 12:7,8; 13:4; 15:2-17; 17:24; 18:7f; 22:6f. Then, the Lord God was "communing" with him. Gen. 18:2,7,33. We also learn that Abraham 'catechized' his household.. Gen. 14:14-18 & 18:19.

Calvin comments: "Abraham runs...to execute his own duty, as the master of the house.... The servants are all prompt to obey. Here is the sweet concord of a well-conducted family, which could not have thus suddenly arisen -- unless each had by long practice been accustomed to right discipline" alias catechetical teaching.

Dr. Calvin concludes that "Abraham is admitted to the counsel of God, because he would

faithfully fulfil the office of a good householder, in 'instructing' his own family.... Lest any one should suppose that this kind of doctrine belongs only to strangers -- the Lord specially appoints it for the sons of Abraham: that is, for the household of the Church."

Calvin's last sentence above is especially important. Its implications, against sacramental communion for covenant infants -- are obvious.

Now God waited till Abraham's son had himself become a teenager -- before He confirmed the covenant even to Abraham himself. Thus, at Genesis 17:23-25, Professors Keil and Delitzsch regard it as significant that "Ishmael was thirteen years old."

Also Dr. John Calvin notes of Abraham "how faithfully his family was 'instructed'.... Abraham diligently took care to have them prepared for due obedience.... He held them under holy discipline" -- alias catechetical instruction.

Also Cambridge University Under-Librarian (Rev. Dr.) Basil Atkinson writes: "Ishmael was at the threshold of his manhood, when this formal entry into covenant relationship would be likely to make the greatest impression upon him." Sexually, the thirteen-year-old Ishmael had reached puberty and was already a youth -- a *na'ar*. So too was Abraham's "young man" who prepared the sacrifice -- when Jehovah was "communing" with Abraham. Thus Atkinson's *Pocket Commentary of the Bible: Genesis* (London: Walter, 1954, II, p. 164. Cf. too Gen. 18:7,33; 19:4f; 21:9,12,20; Prov. 22:6.

Isaac too was at least an adolescent, at the time of his own sacrifice. Gen. 21:8,34; 22:1-19. Calvin comments: "Isaac was...then of...age.... He voluntarily surrendered himself." Keil and Delitzsch comment that Isaac "had grown into a young man" by then. Indeed, also (Rev. Professor Dr.) H.C. Leupold, in his *Exposition of Genesis* (22:6), observes that "by this time" Isaac may even have been "eighteen" or so.

Isaac's son Jacob was married -- before we are told he "offered sacrifice...and called his brethren to eat bread." Later, he again "built an altar...and poured a drink-offering thereon." Gen. 28:18; 31:54; 33:30; 35:1-4. Then, in his old age, we are told he again "offered sacrifices to God" -- and moved with all of his descendants "down into Egypt." Gen. 46:1-4f.

There, the patriarchal institution of sacrifice constantly continued among his descendants -- during the next four centuries. It did so, in spite of their ultimate enslavement, right down to the time of Moses. Indeed, it formed the very basis of the Mosaic Passover sacrifice itself. Gen. 46:32-34; 47:3f; 49:11f; 50:8; Ex. 3:16-18; 5:1-3; 10:9,25; 12:6,27.

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.

Now 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* ^{"h} '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* ^{"h}). 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* ^{"h}). To the contrary, it was to be eaten only by the mature male Israelite -- alias the "man" (or *'ysh*). 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."