

The Mass' deceptions advocated by Peter Williams: A review of his Revelation TV debate with Cecil. (Part 2 –'No Passover Lamb eaten'?)

In my first article reviewing the debate that I took part in with Peter Williams on the subject of 'The Mass' on Tuesday 23 October 2012 (The video of the debate can be viewed on <http://youtu.be/QPL1JKOdWvc>) I wrote the following –

The now agreed 4 points summarising what Mr Williams said in his opening presentation are as follows –

- (1) Mr Williams said the Lord and the disciples did not actually eat a Passover lamb at the Last Supper
- (2) Mr Williams said that to ensure that the law requiring observation of The Passover was fulfilled the Lord transubstantiated the bread into Himself ("our Passover" as Paul referred to Him in 1 Corinthians 5:7) and so this substitution of Himself for an actual lamb ensured that He/they fulfilled the law
- (3) Mr Williams said that after the Lord drank what he believed was the 3rd cup of the Passover meal with His disciples that drinking the 4th cup would be fulfilled by Jesus on the cross when He partook of a sponge of vinegar.
- (4) In relation to the 4th cup, Mr Williams claimed the Lord's words **"IT IS FINISHED"**, uttered by Him just before His death, refer only to the satisfaction of the requirements of the Passover meal.

In my first article I reviewed and responded to the claims Mr Williams made in points 3 & 4. In this article I want now to examine the claims made by him in points 1 & 2 that no actual 'Passover Lamb' was eaten at the Last Supper and that to ensure compliance with the laws of the Passover the Lord met those requirements by transubstantiating bread into Himself ("our Passover" as Paul referred to Him in 1 Corinthians 5:7).

Does the only Word of God, the Scriptures, confirm what Mr Williams has claimed? Well let me first cite the relevant portions of scripture concerning the Lord's observance of The Passover at the Last Supper –

"Now on the first day of the feast of unleavened bread, the disciples came to Jesus saying unto him, Where wilt thou that we prepare for thee to eat the Passover? And he said, Go into the city to such a man and say unto him, The Master saith, My time is at hand: I will keep the Passover at thy house with my disciples" (Matthew 26:17-18)... "Now when the evening was come he sat down with the twelve. And as they did eat, he said, Verily I say unto you that one of you shall betray me... He that dippeth his hand with me in the dish, the same shall betray me... The Judas who betrayed him answered and said, Master is it I? He said unto him, Thou hast said. And as they were eating Jesus took bread and blessed it... Take eat this is my body. And he took the cup... Drink ye all of it; For this is my blood of the new testament" (Matthew 26:20-28).

“And **the first day of unleavened bread, when they killed the Passover**, his disciples said unto him, **Where wilt thou that we go and prepare that thou mayest eat the Passover?**... Go into the city and there shall meet you a man bearing a pitcher of water; follow him. And wherever he shall go in, say to the owner of the house, The Master saith, **Where is the guest room where I shall eat the Passover with my disciples?** And he will show you a large upper room, furnished and prepared; there make ready for us. And his disciples... found as he had said unto them and **they made ready the Passover**. And in the evening he cometh with the twelve. And **as they sat and did eat** Jesus said... **one of you who eateth with me shall betray me**... It is one of the twelve that dippeth with me in the dish... And as they did eat Jesus took bread... and said, Take, eat, this is my body. And he took the cup... gave it to them and they all drank of it. And he said unto them, This is my blood of the new testament which is shed for many” (Mark 14:12-24).

“**Then came that day of unleavened bread when the Passover must be killed**. And he sent Peter and John, saying, **Go and prepare the Passover for us that we may eat**. And they said unto him, **Where wilt thou that we prepare it?** And he said... when ye are entered into the city there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the owner of the house, The Master saith unto thee, **Where is the guest room where I shall eat the Passover with my disciples?** And he shall show you a large upper room furnished, **there make ready**. And they went and found as he had said unto them; and **they made ready the Passover**. And when the hour was come, he sat down and the twelve apostles with him. And he said unto them, **With desire I have desired to eat this Passover with you before I suffer**... And he took the cup... and said, Take this and divide it among yourselves... And he took bread... saying This is my body... Likewise also the cup **after supper** saying, This cup is the new testament in my blood which is shed for you” (Luke 22:7-20)

“Then Jesus, six days before the Passover came to Bethany where Lazarus was, who had been dead, whom he raised from the dead” (John 12:1)... “Now before the feast of the Passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own who were in the world, he loved them unto the end. **And supper being ended**, the devil having now put into the heart of Judas Iscariot, Simon’s son, to betray him... Jesus... riseth from supper and laid aside his garments and took a towel and girded himself... I say unto you that one of you shall betray me... He it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop he gave it to Judas Iscariot” (John 13:1-26)

I think we should note the following from these passages –

- Matthew, Mark and Luke all refer in various forms to **“The first day of unleavened bread”** and Mark and Luke further identify that as being the day **“when they killed the Passover”** – a specific reference to the Lamb to be killed and then eaten at the Passover meal.
- Matthew , Mark and Luke all refer in various forms to disciples asking the Lord for instructions about **‘preparing the Passover’**

- Matthew, Mark and Luke all refer in various forms to the Lord confirming that He will **'keep'** and **'eat the Passover'**
- Matthew and Mark refer to the group as **'eating'** and Luke and John refer in various forms to **"supper being ended"**.

To try and shed some light on what it meant to **'prepare the Passover'** we read the following in **'Manners & Customs of the Bible'** by **James M Freeman** on page 385

715: Preparing For The Passover.

Matthew 26:19 "The disciples did as Jesus had appointed them and they made ready the Passover". See also Mark 14:16; Luke 22:13

The two disciples, Peter and John, who represented the company who, with Jesus, were to celebrate the Passover together, went as was customary, to the temple with the paschal lamb. There, taking their turn with others who thronged the temple on the same errand, they killed the lamb, the nearest priest catching the blood in a gold or silver bowl, and passing it to the next in the row of priests until it reached the priest nearest the altar, who instantly sprinkled it towards the altar's base. The lamb was then flayed and the entrails removed to be burnt with incense on the altar. All this was done in the afternoon. As soon as it was dark the lamb was roasted with great care. Thus the two **"made ready the Passover"**. They likewise provided unleavened bread, wine, bitter herbs and sauce.

What then did it mean to **'keep'** and **'eat the Passover'**? Again I turn to **'Manners & Customs of the Bible'** by **James M Freeman** and we read the following on pages 385-386

716: Passover Ceremonies in Christ's Time.

Matthew 26:20 "Now when the even was come, he sat down with the twelve". See also Mark 14:17; Luke 22:14

The ceremonies of the Passover supper in the time of Christ were as follows:

1. A cup of wine was filled for everyone of the company, over which he who presided at the feast pronounced a blessing, after which the wine was drank.
2. The bitter herbs, the unleavened bread, the *charoseth*, and the flesh of the *chagigah*, were then brought in. The *charoseth* was composed of vinegar and water, according to some authorities; others say that it was a mixture of vinegar, figs, almonds, dates, raisins and spice, beaten to the consistence of mortar or clay, to commemorate the toils of the Israelites when they worked in the brick-yards of Egypt. The *chagigah* was a special voluntary peace-offering which was made at the Passover and other great festivals.
3. When these were all placed upon the table, the president of the feast, who in a family celebration of the Passover was the head of the family, took a portion of the bitter herbs in his hand, dipped it into the *charoseth*, and after thanking God for the fruits of the earth, ate a piece the size of an olive, and gave a similar portion to each one who, according to custom, reclined with him on the dinner bed (Some Jewish writers say that they reclined on couches while they ate the Passover in order to show that they were no longer slaves, but free and at rest). The unleavened bread was then handed round, **and the paschal lamb placed on the table in front of the president.**

4. A second cup of wine was poured out and drank, after which an explanation of the feast was given in accordance with Exodus 12:26-27. The first part of the “Hallel” or hymn of praise was then sung. This consisted of Psalms 113 and 114 and was followed by a blessing.
5. After the singing, unleavened bread and bitter herbs, dipped in the *charoeth*, were eaten. Then the flesh of the *chagigah* was eaten, **and next the paschal lamb**. A third cup of wine was then poured out and drank and soon after a fourth. After the fourth cup the rest of the “Hallel” was sung. This consisted of Psalms 115 to 118, and is the “hymn” referred to in Matthew 26:30 and in Mark 14:26.

It was while partaking of this Passover feast that the Lord’s Supper was instituted by the Saviour.

I like the simplicity of the comments made by respected Bible commentator, Matthew Henry when commenting on **Matthew 26:19-20** “**They made ready the Passover**”.

Mr Henry wrote – “**They got the lamb killed in the court of the temple, got it roasted; the bitter herbs provided, bread and wine, the cloth laid and everything set in readiness for such a sacred solemn feast. They ate the Passover according to the law**”.

Some may claim, perhaps Mr Williams amongst them, that there is no specific reference in the scriptures to a ‘**Passover lamb**’ having been eaten during the Lord’s Supper but the same specific non-reference could also be made for many of the other ‘ingredients’ that made up the Passover meal. Are we therefore to draw similar conclusions and say that they also were not eaten during the Last Supper? An argument from ‘silence’ appears tenuous in the extreme in the light of the repeated references in the scriptures to ‘**preparing the Passover**’, ‘**keeping**’ and ‘**eating the Passover**’ and “**supper being ended**”.

Surely if the ‘central feature and focus’ of the Passover meal, the Passover Lamb, were not to be included in the preparations for and observance of the Passover meal then God’s Word would have made a specific reference to that – but it doesn’t. There is not one word in God’s Word to indicate that no Passover Lamb was eaten at the Last supper and all the terminology suggests that it most certainly was eaten at the Last supper.

Mr Williams claimed that the Lord transubstantiated the bread into Himself thus literally making Himself the Passover Lamb at the Last Supper and he appealed to Paul’s words in **1 Corinthians 5:7** where we read “**Purge out therefore the old leaven that ye may be a new lump as ye are unleavened. For even Christ our Passover is sacrificed for us**”. I think it would be helpful to also quote verse 8 “**Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth**”.

When the Passover and the Feast of Unleavened Bread were instituted in Exodus 12:1-28 and observed over 8 consecutive days (from 14th – 21st Nisan) the Israelites were required nationally and individually to purge out every trace of leaven from their homes and of course leaven symbolised sin. The deliverance from divine judgment wrought by a Holy God for His people required a Holy living response from those same people. The 'instrument' that prevented any divine judgment that was to fall upon Egypt from harming God's people was the shed blood of the Passover Lamb that was killed. It protected those sheltering under its blood sprinkled by them in faith on the doorposts and lintels of their houses.

Paul then refers to the death of Christ on the Cross for His people as **“our Passover”** and in the light of the divine judgment against sin that He has saved His people from by the shedding of His blood Paul urges those saved people to likewise continually rid every semblance of sin from (a) corporately the church (the first 6 verses of 1 Corinthians 5 deal with serious sin being found in the Corinthian Church) and (b) individually from their lives just as the Israelites, nationally and individually did during their feast.

The words of Paul in **Titus 2:13-14** capture well these thoughts where God's people are to be **“looking for... the glorious appearing of ... our Saviour, Jesus Christ who gave himself for us (at Calvary) that he might redeem us from all iniquity and purify unto himself a people of his own, zealous of good works”**.

In **1 Corinthians 5:7** Paul was referring specifically to Christ's death on the Cross as being **“our Passover”** and **“the feast”** that he refers to in **verse 8** refers to a sanctified Christian witness and life that shouldn't just get our special attention for a 'festive' week but should be life-long. While Israel was responsible to not eat leavened bread for seven days at Passover, Christians are to remove the leaven of sin and live out what they in fact are i.e., a new lump (see 2 Corinthians 5:17). This new 'lump' is created in Christ for good works. Therefore Christians are to celebrate their life in Christ with the unleavened bread of sincerity and truth. So Mr William's appeal to this verse to underpin his claim that Christ transubstantiated Himself at the Last supper and so assumed the role of the 'missing' Passover Lamb does not find any warrant in God's Word.

I challenged this claimed **'miracle of transubstantiation'** in the course of the debate and asked Mr Williams if he could cite any other Biblical miracle that was neither **'visible'** nor **'verifiable'**. After a pause Mr Williams tried to claim that **'the resurrection'** fell into this category. Well, with the greatest respect to Mr Williams this appears to have been an act of sheer desperation on his part and an attempt to 'clutch at straws'. The miracle of **'the resurrection'**, according to God's Word, is confirmed by many who not only visibly saw the resurrected Christ but also spoke with Him.

Mr William's claim that no 'Passover Lamb' was eaten at the Last supper is not founded upon the sure bedrock of the revealed truth of God's Word but represents rather unfounded speculation based upon the sinking sand of Rome's false claims for their '**miracle of transubstantiation**'.

The next article reviewing my debate with Mr Williams will (DV) look at his '**Greek claims**' and I have invited Rob Zins to respond to these important linguistic and grammatical issues.

Cecil Andrews – 'Take Heed' Ministries – 20 November 2012

APPENDIX

From two Bibles in my possession I would like to quote notes given that seek to outline the order of events on the night of the Last Supper.

Scofield Reference	Ryrie Study
Jesus partakes of the Passover with the Apostles and rebukes their contention (Matthew 26:20; Mark 14:17; Luke 22:14-16, 24-30)	Jesus eating the Passover; washing the disciples' feet (John 13:1-20)
Jesus washes their feet (John 13:1-20)	
Jesus identifies Judas as the traitor (Matthew 26:21-25; Mark 14:18-21; Luke 22:21-23; John 13:21-29)	Jesus identifies Judas as the betrayer (Matthew 26:21-25 after which he left (John 13:30)
Judas withdraws, the others profess loyalty (John 13:30-38; cp Matthew 26:31-35; Mark 14:27-31; Luke 22:31-38)	
Jesus institutes the Lord's Supper (Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20)	The institution of the Lord's Supper (Matthew 26:26-29)
Jesus addresses the eleven in the Upper Room (John 14)	Messages in the Upper Room (John 14)
Jesus again addresses the eleven on the way to Gethsemane (John 15-16)	Messages on the way to Gethsemane (John 15-16)
Jesus intercedes with the Father for His won (John 17)	Christ's great prayer for His people (John 17)
Jesus agonises in the garden is betrayed and arrested (Matthew 26:30, 36-50; Mark 14:26, 32-52; Luke 22:39-53; John 18:1-12)	His anguish in Gethsemane (Matthew 26:36-46); the betrayal and arrest (Matthew 26:47-46)