

**The Passover of the New Creation**  
**Volume 6 of Studies in the Scriptures – Chapter XI**  
**Study 4 of 6**  
**Pages 469 – 472**

***The Memorial Still Appropriate***

Note: The outlines for the 2026 Memorial studies are based on the Volume 6 chapter entitled, “The Passover of the New Creation.” Please read the pages noted (and included) on this outline in advance, as there will not be time to read the paragraphs during our meetings. Wherever possible, please use scriptures to support your answers.

1. What does the *same method of counting* mean? Generally speaking, what are the “old paths,” and why would anyone want to follow them? (Par 1)
2. Explain the false doctrine related to the Memorial symbols that took root in the Church *after the apostles and their immediate successors fell asleep*. What is the error behind this doctrine, and why was it *an abhorrence in the sight of the Lord*? (Par 2-3)
3. How did this false doctrine make desolate? What effect did the Reformation have on this doctrine and the desolation that it caused? (Par 4-5)
4. What are the implications of celebrating the Memorial on anything other than an annual basis? What were love feasts, and how did they compare with the Memorial? (Par 5-6)

## **The Memorial Still Appropriate**

**1.** The original celebration of the Memorial of our dear Redeemer's death (with the still larger meaning attached to it by the holy Spirit through the Apostle, as including our participation or communion with him in his sacrifice) was,

F470

as we have seen, upon a particular date--the fourteenth day of the first month, Jewish reckoning.\* And the same date, reached by the same method of counting, is still appropriate, and will appeal to all who are inquiring for the "old paths" and desirous of walking therein. This annual commemoration of the Lord's death, etc., as instituted by our Lord and observed by the early Church, has been revived of late amongst those coming into the light of Present Truth.

**2.** It is not surprising that, as more and more the real meaning of the Lord's symbolical supper was lost sight of, the proprieties attaching to its annual observance were also neglected. This becomes more plain of comprehension as we come to understand the history of the matter, as follows:

**3.** After the apostles and their immediate successors had fallen asleep--somewhere about the third century--Roman Catholicism was becoming influential in the Church. One of its false doctrines was to the effect that while Christ's death secured a cancellation of the past guilt, it could not offset personal transgressions after the believer had come into relationship with Christ--after baptism; but that a fresh sacrifice was necessary for such sins. On the basis of this error was built the doctrine of the Mass, which, as we have heretofore explained in some detail, was considered a fresh sacrifice of Christ for the particular sins of the individual for whom the Mass is offered, or sacrificed--the fresh

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*\*The Hebrew year begins in the spring, with the first appearance of a new moon after the Spring Equinox. The 14th day is easily reckoned, but should not be confounded with Feast Week, which began on the 15th and continued for a week following it--the Jewish celebration. That week of unleavened bread, celebrated by the Jews with rejoicing, corresponds to the entire future of a Christian--especially representing the entire year until his next celebration of the Memorial Supper. With the Jew the sacrifice of the lamb was a means to the end; a start for the feast of the week, which had his special attention. Our Memorial relates to the killing of the Lamb, and hence belongs to the 14th of Nisan (the first month). Moreover, we are to remember that with the change of counting the hours of the day, the night of the 14th of Nisan would correspond to what we would now call the evening of the 13th.*

F471

sacrifice of Christ being made to appear reasonable by the claim that the officiating priest had the power to turn the bread and wine into the actual body and actual blood of Christ; and then, by breaking the wafer, to break or sacrifice the Lord afresh for the sins of the individual for whom the Mass is performed. We have already shown that from the divine standpoint this teaching and practice was an abhorrence in the sight of the Lord--"the abomination which maketh desolate." [Dan 11:31](#); [Dan 12:11](#)\*

4. That false doctrine did make desolate, and in its wake came the Church's multitudinous errors, the great falling away or apostasy which constituted the Roman system-- the chiefest of all anti-Christ's. Century after century rolled around, with this view the predominating one, the controlling one throughout Christendom, until, in the sixteenth century, the Great Reformation movement began to stir up an opposition and, proportionately, began to find the truths which had been hidden during the Dark Ages under the false doctrines and false practices of anti-Christ. As the Reformers were granted additional light respecting the entire testimony of God's Word, that light included clearer views of the sacrifice of Christ, and they began to see that the Papal theory and practice of the Mass was indeed the "abomination of desolation," and they disavowed it, with varying degrees of positiveness. The Church of England revised its Prayer-book in 1552 and excluded the word Mass.

5. The custom of the Mass practically took the place of the annual celebrations of the Lord's Memorial Supper; for the Masses were said at **frequent** intervals, with a view to cleansing the people repeatedly from sin. As the Reformers saw the error of this they attempted to come back to the original simplicity of the first institution, and disowned the Romish Mass as being an improper celebration of the Lord's Memorial Supper. However, not seeing the close relationship between the type of the Passover and the antitype of our

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*\*Vol. II, Chap. ix, and Vol. III, Chap. iv.*

F472

Lord's death, and the Supper as a **memorial** of the antitype, they did not grasp the thought of the propriety of its observance on its **annual** recurrence. Hence, we find that amongst Protestants some celebrate monthly, others every three months, and some every four months--each denomination using its own judgment--the "Disciples" celebrating weekly, through a misunderstanding of the Scriptures somewhat similar to their misunderstanding respecting baptism. They base their weekly celebration of the supper on the statements of the Acts of the Apostles to the effect that the early Church came together on the first day of the week, and at such meetings had "breaking of bread." [Act 2:42](#), [Act 2:46](#); [Act 20:7](#)

6. We have already observed\* that these weekly celebrations were not commemorations of the Lord's death; but, on the contrary, were love-feasts, commemorative of his resurrection, and of the number of breakings of bread which they enjoyed with him on several first-days during the forty days before his ascension. The remembrance of these breakings of bread, in which their eyes were opened and they knew him, probably led them to meet on each first day of the week thereafter, and, not improperly, led them to have together a social meal, a breaking of bread. As we have already noticed, the cup is never mentioned in connection with these, while in every mention of the Lord's Memorial Supper it occupies fully as important a place as does the loaf.

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*\*See previous chapter.*