

THE PASSOVER

The paschal lamb was an illustrious type of Christ; and we shall find that every thing in this account is typical or representative. The bondage and affliction of the people of Israel may be considered as emblems of the hard slavery and wretchedness consequent on a state of sinfulness. Satan reigns over both body and soul, bringing the whole into subjection to the law of sin and death; while various evil tempers, passions, lusts, and irregular appetites, act as subordinate tormentors, making the lives of the vassals of sin bitter, because of the rigour by which they are obliged to serve. Reader, is this thy case? The mercy of God projects the redemption of man from this cruel bondage and oppression; and a sacrifice is appointed for the occasion by God himself, to be offered with particular and significant rites and ceremonies, all of which represent the passion and death of our blessed Lord, and the great end for which he became a sacrifice, viz., the redemption of a lost world from the power, the guilt, and the pollution of sin, &c. And it is worthy of remark, 1. That the anniversary or annual commemoration of the passover was strictly and religiously kept by the Jews on the day, and hour of the day, on which the original transaction took place, throughout all their succeeding generations. 2. That on one of these anniversaries, and, as many suppose, on the very day and hour on which the paschal lamb was originally offered, our blessed Lord expired on the cross for the salvation of the world. 3. That after the destruction of Jerusalem the paschal lamb ceased to be offered by the Jews throughout the world, though they continue to hold the anniversary of the passover, but without any sacrifice, notwithstanding their deep-rooted, inveterate antipathy against the author and grace of the Gospel. 4. That the sacrament of the Lord's Supper was instituted to keep this true paschal sacrifice in commemoration, and that this has been religiously observed by the whole Christian world (one very small class of Christians excepted) from the foundation of Christianity to the present day! 5. That the Jews were commanded to eat the paschal lamb; and our Lord, commemorating the passover, commanded his disciples, saying, Take, eat, THIS is my body, which is given for you; do this in remembrance of ME. In the communion service of the Church of England, the spirit and design both of the type and antitype are most expressly condensed into one point of view, in the address to the communicant: "Take and eat this in remembrance that Christ died for THEE; and FEED upon HIM, in thy heart, by FAITH with THANKSGIVING. Thus God continues the memorial of that grand transaction which he has said should be an ordinance for ever; evidently meaning thereby, that the paschal lamb should be the signifier till the passion and death of Christ; and that afterwards bread and wine taken sacramentally, in commemoration of his crucifixion, should be the continual representatives of that sacrifice till the end of the world. Thus the passover in itself, and in its reference, is an ordinance for ever; and thus the words of the Lord are literally fulfilled. Reader, learn from this, 1. That if thou art not rescued from the thralldom of sin, thou must perish for ever. 2. That nothing less than the power and mercy of God can set thee free. 3. That God will save thee in no other way than by bringing thee out of thy sinful state, and from thy wicked practices and companions. 4. That in order to thy redemption it was absolutely necessary that the Son of God should take thy nature upon him, and die in thy stead. 5. That unless the blood of this sacrifice be sprinkled, in its atoning efficacy and merits, on thy heart and conscience, the guilt and power of thy sin cannot be taken away. 6. That as the blood of the paschal lamb must be sprinkled on every house, in order to the preservation of its inhabitants, so there must be a personal application of the blood of the cross to thy conscience, to take away thy sins. 7. As it was not enough that the passover was instituted, but the blood must be sprinkled on the lintels and door posts of every house to make the rite effectual to the salvation of each individual, so it is not enough that Christ should have taken human nature upon him, and died for the sin of the world; for no man who has the opportunity of hearing the Gospel is saved by that death, who does not, by faith, get a personal application of it to his own heart. 8. That those who wish for an application of the atoning blood, must receive this spiritual passover with a perfect readiness to depart from the land of their captivity, and travel to the rest that remains for the people of God; it being impossible, not only to a gross sinner, continuing such, to be finally saved, (however he may presume upon the mercy of God,) but also to a worldly-minded man to get to the kingdom of God; for Christ died to save us from the present evil world, according to the will of God. 9. That in order to commemorate aright, in the sacrament of the Lord's Supper, the great atonement made for the sin of the world, all leaven of malice, bitterness, and insincerity, must be put away; as God will have no man to partake of this mystery who does not fully enter into its spirit and meaning. See 1Co 5:7,8.

1Co 5:7 ¶ 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: 1Co 5:8 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.

The slaying of the passover lamb was a shadow of the death of Christ. Says Paul, "Christ our passover is sacrificed for us." [1 Corinthians 5:7.] The sheaf of first-fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord, and of all his people, "Christ the first-fruits; afterward they that are Christ's at his coming." [1 Corinthians 15:23.] Like the wave-sheaf, which was the first ripe grain gathered before the harvest, Christ is the first-fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God. {GC88 399.1}

These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which, for fifteen long centuries, the passover lamb had been slain, Christ, having eaten the passover with his disciples, instituted that feast which was to commemorate his own death as "the Lamb of God, which taketh away the sin of the world." That same night he was taken by wicked hands, to be crucified and slain. And as the antitype of the wave-sheaf, our Lord was raised from the dead on the third day, "the first-fruits of them that slept," [1 Corinthians 15:20.] a sample of all the resurrected just, whose "vile body" shall be changed, and "fashioned like unto his glorious body." [Philippians 3:21.] {GC88 399.2}

In like manner, the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system, the cleansing of the sanctuary, or the great day of atonement, occurred on the tenth day of the seventh Jewish month, [Leviticus 16:29-34.] when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless his waiting people with immortality. The tenth day of the seventh month, the great day of atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the 22d of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible. {GC88 399.3}

1. At the Passover, the Israelites were delivered from Egyptian bondage: this was a type of the thralldom in which the human race were to Satan and sin. 2. At the Passover Jesus Christ, who was typified by the paschal lamb, was sacrificed for the sin of the world, and by this sacrifice redemption from sin and Satan is now procured and proclaimed. 3. On the Pentecost, God gave his law on Mount Sinai, accompanied with thunderings and lightnings. On the Pentecost, God sent down his Holy Spirit, like a rushing mighty wind; and tongues of fire sat upon each disciple, in order that, by his influence, that new law of light and life might be promulgated and established. Thus, the analogy between the Egyptian bondage and the thralldom occasioned by sin-the deliverance from Egypt, and the redemption from sin-the giving of the law, with all its emblematic accompaniments, and the sending down the Holy Spirit, with its symbols of light, life, and power, has been exactly preserved. 4. At the Jewish Passover, Christ was degraded, humbled, and ignominiously put to death: at the following festival, the Pentecost, he was highly glorified; and the all conquering and ever during might of his kingdom then commenced. The Holy Spirit seems to have designed all these analogies, to show that, through all preceding ages, God had the dispensation of the Gospel continually in view; and that the old law and its ordinances were only designed as preparative for the new.

The manner how he breathed his last (Mt 27:50); between the third and the sixth hour, that is, between nine and twelve o'clock, as we reckon, he was nailed to the cross, and soon after the ninth hour, that is, between three and four o'clock in the afternoon, he died. That was the time of the offering of the evening sacrifice, and the time when the paschal lamb was killed; and Christ our Passover was sacrificed for us and offered himself in the evening of the world a sacrifice to God of a sweet-smelling savour. It was at that time of the day, that the angel Gabriel delivered to Daniel that glorious prediction of the Messiah, Daniel 9:21.

Luke 22:19. This do in remembrance of me.] That the Jews, in eating the Passover, did it to represent the sufferings of the Messiah, as evident from the tract Pesachim, fol. 119, quoted by Schoettgen. Why do we call this the great hallel? (i.e. the hymn composed of several psalms, which they sung after the paschal supper.) Ans. Because in it these five things are contained: 1. The exodus from Egypt. 2. The dividing of the Red Sea. 3. The promulgation of the law. 4. The resurrection of the dead. And, 5. The sufferings of the Messiah. The first is referred to, Ps 114:1, When Israel went out of Egypt, &c. The second in Ps 114:3, The sea saw it and fled. The third in Ps 114:4, The mountains skipped like rams, &c. The fourth in Ps 116:9, I will walk before the Lord in the land of the living. The fifth in Ps 115:1, Not unto us, O Lord, not unto us, but unto thy name give glory; for thy mercy and thy truth's sake.

JESUS, THE TRUE PASSOVER LAMB, WAS SLAIN FOR OUR SINS

Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. Luke 22:7, 8. {CTr 261.1}

Christ had chosen Peter and John, who were to be closely associated in labor, to prepare for the supper. . . . "And he said unto them, Behold, 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 good man of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples?" . . . {CTr 261.2}

Christ desired to guard against any premature movements that might be made by traitors coming to the supper and reciprocating the action designed by Judas. It was customary for those living in the metropolis to accommodate strangers desirous of celebrating the Passover. The message took the form of a command. It might seem to us to be unbecoming for these two Galileans to speak thus to a stranger. But circumstances happened as Christ foretold. The disciples met a man carrying a pitcher. They followed him and entered the house that he entered and repeated their message, and it met a ready assent on the part of the master of the house. . . . {CTr 261.3}

It was the last Passover that Jesus would keep with His disciples. He knew that His hour was come; He Himself was the true Paschal Lamb, and on the day the Passover was eaten He was to be sacrificed. He knew that the circumstances connected with this occasion would never be forgotten by His disciples. {CTr 261.4} Christ's first words after they had gathered about the table were "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." . . . {CTr 261.5}

On this last evening with His disciples, Jesus had much to tell them. If they had been prepared to receive what He longed to impart, they would have been saved from heartbreaking anguish, from disappointment and unbelief. But Jesus saw that they could not bear what He had to say. As He looked into their faces, the words of warning and comfort were stayed upon His lips. Moments passed in silence. Jesus appeared to be waiting. The disciples were ill at ease. The glances they cast at each other told of jealousy and contention. . . . The disciples clung to their favorite idea that Christ would assert His power and take His position on the throne of David. And in heart each still longed for the highest place in the kingdom.— Manuscript 106, 1903. {CTr 261.6}

Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, that He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages. {CCh 298.2}

After condemning Jesus, the council of the Sanhedrin had come to Pilate to have the sentence confirmed and executed. But these Jewish officials would not enter the Roman judgment hall. According to their ceremonial law they would be defiled thereby, and thus prevented from taking part in the feast of the Passover. In their blindness they did not see that murderous hatred had defiled their hearts. They did not see that Christ was the real Passover lamb, and that, since they had rejected Him, the great feast had for them lost its significance. {DA 723.2}