

# *Passover - Memorial*

Study #2

The Antitype for Jesus and us.

March 8, 2026

Two articles are suggested for this study:

“Passover in Type and in Antitype” —

Memorial Meditations, Page 130 (Pastor Russell’s Sermons / page 557)

“Significance of Eating Our Lord’s Flesh and of Drinking His Blood” —

Memorial Meditations, Page 215 (Reprint 5342 / November 1913)

These two articles are copied here on following pages.

Four questions are suggested for discussion and we encourage your thoughts, comments and questions.

1. When is the antitypical “night” for partaking of the emblems and passing over?
2. How do the bread and cup have similar or different meanings?
3. How do we share in both the bread and cup?
4. What thought is with the idea that the world will partake of the bread but not the cup?

## Passover In Type And In Antitype

*“Christ our Passover is sacrificed for us; 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.” 1 Cor. 5:7, 8*

The Passover ceremonies, the first institution of Divine favor with the nation of Israel, prefigured the first institution of Divine favor inaugurated by our Lord Jesus Christ in the Eucharist, or Holy Communion. As the Apostle indicated in our text, the Jewish Passover was a foreshadowing, or typifying, of the better things, the real Passover, with which we Christians have to do. We are not wholly dependent upon the Jewish type for our information, however; for we have clear, Divine statements by our Lord and His Apostles respecting the relationship between Christ and His Church and respecting the special salvation of the Elect. Nevertheless, we find in the Passover type many details which assist us greatly in the understanding of the Antitype.

First of all we should notice that the Passover directly affected only the firstborns of Israel, although it indirectly affected all the remainder of Israel. That is to say, the last plague upon Egypt was the death of all their firstborns; and the Passover celebrates the fact that the firstborns of Israel were spared, or passed over, by the destroying angel in that night. As the younger children of the Egyptians were not endangered, neither were the younger children of the Israelites. Hence the latter were not passed over. Yet they were certainly interested in the passing over, or sparing, of the firstborns, not merely because of their relationship, but because in the Lord's providence those firstborns became leaders and deliverers of the people on the next day, as they went forth from Egypt. (Num. 8:17, 18)

Furthermore, those firstborns of Israel, exchanged by Divine direction for the entire tribe of Levi, were thereafter represented in them; and they, as the sacrificing

priests and the teaching Levites, became the ministers of the Law Covenant for that nation. The antitype of this was distinctly pointed out by the Apostle Paul; namely, that the elect Church of this Gospel Age is “the Church of the Firstborns, which are written in Heaven.” These are to be the “able ministers of the New [Law] Covenant.” (Heb. 12:23; 2 Cor. 3:6)

These firstborns alone are being dealt with during this Gospel Age, or “night.” These alone are in danger of a death penalty. As the Apostle declares, if we sin willfully after we have received the knowledge of the Truth, there remaineth no more sacrifice for our sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour us as the adversaries of God and of righteousness. (Heb. 10:26, 27) Nevertheless, the whole world of mankind is certainly interested in this Church of the Firstborns, in its successful passing over, its attainment of everlasting life; for these are the Royal Priesthood and the instructors of the New Covenant, which is shortly to be sealed, and by the terms of which all the families of the earth are to be blessed. All mankind will receive the blessing of reconciliation to God through the knowledge of the Truth and through the blessings of the Millennial Kingdom, associated with the New Covenant. (Jer. 31:31-34)

### Jesus The Passover Lamb

Having noted the firstborn class, we should discern clearly also the Passover lamb, through the merit of whose blood the passing over of the firstborns was effected. The lamb is a peculiarly innocent animal, wholly unprepared for defense or resistance, and thus a suitable picture, or type, of our Lord, who was nonresistant and who fully and freely surrendered His rights and

His earthly interests on our behalf—on behalf of the Firstborns. True, others than the Firstborns will ultimately profit by His sacrifice, but these especially and peculiarly so. Thus far God's only dealings during this Gospel Age are with this class. These alone have an Advocate with the Father—Jesus Christ the Righteous. (1 John 2:1, 2) These alone thus far are reconciled to God.

All of God's blessings to the unbelievers must come in the future, under the New Covenant; for only believers can be justified by faith and receive the blessings of the Faith Covenant—the Abrahamic Covenant. "The Lamb of God, which taketh away the sin of the world," first saves, or passes over, the Church of the Firstborns, and later in the Millennium will bless all who become Abraham's seed.

There are pictures of the Church which represent her as participating with the Lord in His sacrifice; but this Passover type is not one of these. The Passover lamb represented our Lord Jesus Christ as "the Lamb of God, which taketh away the sin of the world." (John 1:29) But the sin of the world has not yet been taken away. Our Lord has not yet applied His merit for the world, but only and expressly for the Household of Faith. In another sacrifice, which represents our Lord and the Church conjointly sacrificing, as Head and members, the body of the animal was cut into various pieces and laid with the Head upon the altar, thus typifying Christ Jesus as the Head and the Church as His members. (Exod. 29:15-18) But provision was made that the Passover sacrifice was not to be divided. It was to be eaten whole—not a bone was to be broken. It represented, not Christ and the Church, but Christ alone in His sacrifice. (Exod. 12:46; John 19:36)

### **"In That Night"**

Be it remembered that the passing over took place in the night, not in the daylight. When the morning arrived, the Israelites went forth out of the land of Egypt to liberty, to freedom from bondage. But during the night they were still in bondage, wait-

ing for the deliverance which could come only after the passing over of the firstborns. That night of the type represented this Gospel Age.

This same thought is given by our Lord when He says, "Let your light so shine before men"; again, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." (Matt. 5:15, 16) The Apostle Peter expresses the same thought, saying, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the Day dawn and the day star arise in your hearts." (2 Pet. 1:19) Again, the Prophet, speaking of the Church, says, "Thy Word is a lamp unto my feet, and a light unto my path." (Psa. 119:105)

Numerous other Scriptures refer to the new Millennial Dispensation as the Morning in which the Sun of Righteousness shall arise with healing in His beams, and in which the shadows of superstition and works of darkness shall all be driven away. The appropriateness of this figure must be evident to every reasonable mind. God's people are children of the Day in the sense that their hopes and sentiments belong, not to the darkness of sin, not to the nighttime, but to the Day, to the Reign of Righteousness, for which they are praying, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven."

Eighteen centuries ago our Lord said that He had come as a Light into the world, but that men loved darkness rather than light. (John 8:12; 3:19-21) Only a few yet recognize Him as "the true Light." But eventually He will "light every man that cometh into the world." (John 1:9) Indeed, His Church are invited to become associated with Him as lamp-bearers; and if faithful in permitting their light to shine now, they will by and by be parts of that great Sun of Righteousness which shall heal the world with its beams. Our Lord pointed this out in the parable of the Wheat and the Tares. He declared that in the end of this Age He would gather the wheat into

the barn; and that then should “the righteous shine forth as the sun in the Kingdom of their Father.” (Matt. 13:43) Alas, that so few have “an ear to hear” and accept the wonderful teachings of the Divine Plan!

### **Blood On The Doorposts All Night**

The Israelites were instructed that the blood of the lamb must be sprinkled on the doorposts and the lintels of their houses that night. This indicated that all who would belong to the Household of Faith must believe in the precious blood of Christ, and thus be “justified by faith” irrespective of denomination. To believe thus would make us members of the Household of Faith; but it would not determine whether or not we would be of the Firstborns. The Very Elect, the Saints, the Royal Priesthood, have this place of seniority in the Household of Faith—not by reason of natural years, but by reason of spiritual development. They are priests, elders, in the sense of their primacy of development in the character-likeness of their Redeemer, which also indicates their faith and obedience.

We cannot emphasize too strongly the fact that this is the Scriptural teaching. We are not merely to believe that Jesus lived, that Jesus died. We are especially to believe that He died SACRIFICIALLY, “the Just for the unjust,” and are to accept our share of the redemption which He secured by His precious blood. The sprinkling of the blood upon the doorposts in the type implied public confession of the precious blood of the Lamb of God, in His death and in its efficacy for us, which is thus signified.

It will be remembered that the Israelites were enjoined against going out of the house during the night; for when the Lord would pass through to smite the Egyptians, He would see the blood upon lintels and doorposts, and would not suffer the destroying angel to come into their houses. (Exod. 12:1-13) The injunction that those under the door sprinkled with blood should not go out from under it during that night had special application and force with re-

spect to the firstborns. Antotypically it signifies that if any of us who are of the Firstborns should go out from under the blood, in the sense of denying the merit, the efficacy, of the blood of Jesus, the penalty of such a course would be death—the Second Death—hopeless extinction. (Heb. 6:4-6; 10:26-31)

### **Eating The Lamb**

As the blood of the lamb marked the household of faith, not merely the firstborns of that household, so the eating of the lamb was not merely for the firstborns, but for all the household. So our Lord said, “My flesh is meat indeed”; and again, “This is the Bread which came down from Heaven; he that eateth of this Bread shall live forever.” (John 6:55, 58) In other words, not only was it necessary that Jesus should die, a meritorious Sacrifice, but it is also necessary that all who would have profit through His Sacrifice must feed upon Him—must appropriate the merit of His Sacrifice.

The eating of the lamb pictured, or typified, the appropriation, by the Household of Faith, of those earthly rights and interests which were forfeited by Adam’s disobedience and redeemed by Jesus’ death. In other words, it signifies our appropriating justification from sin. We eat by faith, and therefore are said to be “Justified by faith.” By faith we are permitted to count ourselves as fully reinstated in God’s favor through the merit of Christ’s Sacrifice, even as we were debarred from Divine favor through the demerit of Adam’s sin. The eating of the lamb signifies the appreciation of these things and the appropriation of them to ourselves. The more we eat, the greater is our feeling of satisfaction in respect to our freedom from condemnation and our reinstatement in Divine favor through the merit of our Passover Lamb.

### **The Blood Of The New Covenant**

Year by year for more than sixteen centuries the Jews kept the Passover by Di-

vine decree—not merely the sacrifice of the lamb and the eating of it on the same night, after the doorposts had been sprinkled with blood, but additionally a feast of seven days following. That Passover feast represented the joys and rejoicings, the blessings and favors of relationship to God, based upon the merit of the Passover lamb—its sacrifice and the eating thereof. Yet the Jews understood not the meaning of what they did. It was not necessary that they should understand. When God's due time came, the explanation would be granted.

That due time came on the night in which our Lord was betrayed—the night of the fourteenth day of the first month, the very night of the typical killing of the Passover lamb. The Master gathered about Him His twelve Apostles. They had their usual Passover supper of roast lamb; and afterwards our Lord introduced what we familiarly term “The Lord's Supper” a new symbolization of the antitypical Passover.

What our Lord introduced was to take the place of the Jewish ceremony with His followers, to carry out the same thought, but on a higher plane, as representing a clearer, better understanding of the matter. Instead of the lamb would be the unleavened bread, representing our Lord's flesh. This He distributed to His Apostles, saying, “This is My body, which is given for you; this do in remembrance of Me.” (Luke 22:19) The eating of that unleavened bread represented their appropriating to themselves of the merit of Christ's sacrifice—their justification by faith.

Then our Lord added a new feature, “the cup.” For while all believers might partake of the bread, might realize justification through the merit of His sacrifice, yet only a certain class of believers were invited to partake of the blood. The cup represented death. Ordinarily, under the Jewish Law, the partaking of blood would represent blood-guiltiness, or responsibility for the death. (Lev. 17:10-14) But our Lord gave

His disciples fruit of the vine as symbolic of His blood; and He urged upon them its appropriation, saying, “This cup is the New Testament in My blood, which is shed for you,” and “for many.” “Drink ye all of it.” (Luke 22:20; Matt. 26:27, 28)

This invitation to drink of His blood signifies a participation with Christ as His members in a sacrifice of earthly life, earthly interests, hopes, aims, ambitions—everything. All who accept this invitation to drink of His blood thereby pledge their lives in the same service for which He gave His life. This thought is entirely additional to anything in the Jewish Passover type. There is no intimation that any of the household were to partake of the blood of the slain lamb. Nevertheless we who now accept our Lord's proposition to share in His blood and lay down our lives with Him in defense of the Truth, thereby mark ourselves as elder brothers in the Household of Faith, members of the Firstborns with our Lord, our Redeemer, and as prospectively the Royal Priesthood.

### As Ye Are Unleavened

The apostle Paul points out these items to which we have called attention. He says that the Lord's consecrated followers are counted as members of the Body of Christ, the Church, under Jesus the Head. He indicates that the broken loaf represents primarily our Lord Jesus, who was broken for us, and that secondarily it represents the Church of Christ, those who willingly and joyfully yield themselves for the sake of the Lord's cause. He also points out that the cup of Christ's blood, of which we are invited to partake, signifies to us a common union in the sufferings and afflictions of Christ. (*St. Paul Enterprise*, April 18, 1916—See Harvest Gleanings 3, page 814)

Therefore, whoever intelligently partakes of the Memorial Supper thereby indicates two things: (1) His faith in Jesus as the Passover Lamb, and his appreciation and participation in the merit of Jesus—his

justification by faith; and (2) his membership in the Body of Christ, all the members of which agree to be broken—membership in that “little flock” whose faithfulness is

manifested by drinking of the Master’s cup—sharing with Him in His sacrifice, suffering with Him in order to reign with Him. (1 Cor. 10:16, 17; 2 Tim. 2:11, 12)

## Mary of Bethany

Matt. 26:6-13; John 12:1-8; Mark 14:3-9

When Jesus knew his hour was nigh,  
As Scriptures to him testify,  
How on the cross he soon would die,  
The fallen race of man to buy;

He sets his face Jerusalem way,  
But stops he first at Bethany  
Before his hour of destiny;  
Before should end his short life’s day.

The Lazarus, Martha, Mary, home,  
Held fast in hallowed memories store  
Doth greet him now e’en as before;  
The spot most dear ‘neath heaven’s dome.

‘Twas here their brother Lazarus died,  
Christ’s friend by death’s grim hand was slain.  
But Jesus raised him up again;  
God’s power used, God glorified.

And now they’ve made for him a feast,  
Where Lazarus sits with him at meat,  
And Mary who learned at his feet,  
With Martha’s service not the least.

Mary’s eyes are homes of silent prayer,  
Nor other thought her mind admits  
But—he was dead, and there he sits,  
And he who brought him back is there.\*

Then one deep love doth supersede  
All other, when her ardent gaze  
Roves from the living brother’s face,  
And rests upon the Life indeed.\*

All subtle thought, all curious fears,  
Borne down by gladness so complete,  
She bows, she bathes the Savior’s feet  
With costly spikenard and with tears.\*

But there was one beheld the act  
Whose mind was blind to love’s devotion,  
Who by his comment caused commotion—  
“Why not have given to those who lacked?”

“The costly perfume being sold  
Could have been used to feed the poor.”  
For thus said Judas, thinking more  
Of self, less of the poor, than gold.

For he it was who held the bag,  
And took of that they put therein.  
His selfish heart had brought forth sin  
And ever lower him did drag.

Then Jesus said, “Let her alone,  
She hath done what she could for me:  
For burial anointed me  
Before the time; leave her alone.

“And when ye do the gospel preach,  
This act of hers ye shall recount,  
Of one who gave in large amount.”  
Such love our Master us would teach.

— — — — —  
Oh, act bespeaking love compelling;  
Compelling love bespoken act,  
When Mary broke the perfume sweet  
To pour it on the Master’s feet!

Oh Mary, we would learn of thee  
Our Lord, to put all else before:  
To serve him first evermore,  
Nor count as dear the things we see.

—*Poems of the Way*, p. 98  
(\*These three verses by Tennyson)

## Significance Of Eating Our Lord's Flesh And Of Drinking His Blood

*"Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." John 6:53*

In this chapter the Lord is addressing the Jews, who believed not on Him, but murmured because He told them He was the true Bread from Heaven. His expression, "eat the flesh and drink the blood," had a deep spiritual significance which none but *Israelites indeed* could receive. And this is still true today. The world, when dealt with in the next Age, by Jesus, will indeed have the opportunity to eat of His flesh—to appropriate the merits of His sacrifice; but they will have no opportunity of sharing in His Cup—of drinking His blood. Symbolically, the Cup signifies the sacrificed life. The world will have no share in the sufferings of Christ, represented in the Cup.

Our Lord's words imply, If you accept My proposition of the Gospel Age, you may have life, and have it more abundantly than man has ever had it or could have it. You may have *inherent* life—"life in you."

### The Two Salvations Pictured

There is a difference, we believe, maintained in the Scriptures between the *bread*, which symbolizes the Lord's *flesh*, and the *wine*, which symbolizes His *blood*. The Church, in order to be accepted of the Lord as members of His glorified Body, must share in both of these by *participation*. The loaf, as the Apostle explains, not only represents to us our Lord, as the Bread of Life necessary for us, but it also represents us as His members to be broken as our Lord was broken; and the wine represents not only our Lord's blood, but also the blood of the Church—that we are sharers with him in His sacrificial sufferings. (1 Cor. 10:16, 17)

The privilege of sharing our Lord's Cup is not for the world. They will not share in the sufferings of Christ, because all oppor-

tunity to share in His sufferings and glory will have ended when the Church is glorified. The Lord said, "Drink ye all of it"—drink it *all*. There will be none for the world to drink. And we who are of the Church class "fill up that which is [left] behind of the afflictions of Christ." (Col. 1:24)

"The flesh of the Son of Man" represents Restitution to human privileges, i.e., the means to its attainment, and restores to man the life which he had forfeited—the life lost in Adam—human life, earthly life. It will be the gift of God through Christ. But the *supplying* of this Bread will not be sufficient. The world will need to *eat* of the Bread and to have the assistance the Lord will give them through His Kingdom. Jesus said (verse 51), "I am the living Bread which came down from Heaven; if any man eat of this Bread, he shall live forever."

From one viewpoint the world may be spoken of as not dead. They have lost their right to life, but God has made arrangements through Jesus by which that life will be restored. It was lost in Adam, but will be restored through Christ, the second Adam. During these six thousand years the world has been in a starved and fallen condition. But God has provided this Bread and it will be for them in the Millennial Age.

It is not shown symbolically anywhere in the Scriptures that the world will *partake* of the blood, and thus participate in the sufferings of Christ. Only a few are represented as partaking of the blood. This is shown in Lev. 16. The blood sprinkled the second time on the Mercy-Seat is for all the people, thus satisfying Justice. This represented the release of *all humanity* from the sentence of death, giving *all* an opportunity to eat of the Bread and not die.

In another picture, we find the blood used representing man's acceptance of the

Divine arrangement. In the sealing of the Law Covenant, which is a type of the New Covenant, Moses first sprinkled the *books of the Law*, representing the *satisfaction of Justice*. Then with the same blood he afterwards sprinkled *all the people*. (Heb. 9:19; Exod. 24:8) The sprinkling of the books of the Law required only a few seconds; but the sprinkling of the people required a *long time*.

At the beginning of the Millennial Age—as soon as the Church is joined to her Head beyond the veil—the blood will be sprinkled to satisfy Justice for the world. Then, as the Mediator, Christ will proceed to do a work for all who will receive it. And that work is symbolically represented as sprinkling the people with the blood. In other words, every member of the race will be privileged to come into Covenant relationship with God through the Mediator, by accepting the terms which He will hold forth during the Millennial Reign.

### Most Valuable Food And Drink Known

If they meet the requirements during Messiah's Reign, by the close of that period they will be perfect; and He will present them before the Father, and all will be received into full covenant relationship with Him, who endure faithfully the test then applied.

In our context (verse 54), we read, "Who-so eateth My flesh, and drinketh My blood, hath eternal life." Our Lord's statements in many instances are made so broad that they cover, not only the Little Flock, but the Great Company as well, and therein show great wisdom. In this verse the Lord does not say, "hath eternal life" *in him*; for of those who now make a Covenant of sacrifice, and become sharers of the Cup as well as of the Bread, there are some who will not attain to inherence of life—immortality—but who will come through great tribulations and attain life on a lower spirit plane. They will not have *inherent* life, though it will be *everlasting* life. Those who attain immortality will have *eternal life*, on the *highest plane*. Those of the Great Company

will have eternal life, but not immortality—not life *in themselves*.

When our Lord said, "For My flesh is meat indeed, and My blood is drink indeed" (verse 55), we understand Him to mean that this is the most valuable food and drink ever known. No other bread has such value, and no other drink could be so precious as this, by the partaking of which one may attain to glory, honor and immortality—the Divine nature, life in itself.

### Antitypical Showers Of Manna

The Bread from Heaven was our Lord's flesh, which He was to give for the life of the world. And Jesus explains this to be what was typified by the manna that fell in the wilderness. He said, "Your fathers did eat manna [in the wilderness], and are *dead*. He that eateth of this Bread shall live forever." He also said (John 12:24), "Except a corn of wheat fall into the ground and *die*, it abideth alone; but if it *die*, it bringeth forth much fruit." And He did fall into the earth and die. And we become sharers with Him in His death. We participate in His sufferings and death, which the world will never do. They share in its *outcome*.

All the work of this Gospel Age, is the getting ready of the food for the world, and of the blood which will be sprinkled upon them. But the Message of our Lord in our text was not intended for the world. As He tells us, "Unto *you* it is given to know the mysteries of the Kingdom of Heaven."

It is only a special class who could know anything about the Mystery of God all through these nineteen hundred years—the two millenniums. These things have been hidden from the world in general. But now we believe that the time is here when they are to be given to the world, making the world conscious of the blessing that God has in store for them soon. The Scriptures tell us that the Mystery will be unfolded during the sounding of the seventh trumpet—which is now sounding. This making of these truths known, therefore, would seem to be the showering of the manna.