

**The Passover of the New Creation**  
**Volume 6 of Studies in the Scriptures – Chapter XI**  
**Study 1 of 6**  
**Pages 457 – 461**

***The Yoke of Egypt and Deliverance Therefrom, in Type and Antitype***  
***“The Church of the First-Born”***

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 are the two notable events celebrated in the Jewish Passover? Why is the celebration of Passover important to Jews? (Par 1)
2. Why should *the members of the New Creation* study the Jewish Passover? What scriptures support your view? (Par 1-2)
3. Explain the details of the typical passing over of the Red Sea and Israel’s deliverance from the Egyptian yoke of bondage. What might these details represent in the antitypical picture? (Par 2)
4. Identify the various details of the typical passing over of the first-born. What might these details represent in the antitypical picture? (Par 3-6)
5. What are the personal applications to the New Creation in the Passover type and antitype? Why are they important to you? (Par 3-6)

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## **THE PASSOVER OF THE NEW CREATION**

**The Yoke of Egypt and Deliverance Therefrom, in Type and Antitype-- "The Church of the First-Born"--"We, Being Many, are One Loaf"-- The Memorial Still Appropriate--Who May Celebrate--Who May Officiate--An Order of Service--Easter-Passover--Extracts from McClintock and Strong's Encyclopedia.**

**"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." [1Co 5:7-8](#)**

**1.** NOTABLE amongst the experiences of typical Israel was the Passover. The Feast of the Passover, celebrated every year for seven days, began with the fifteenth day of the first month. It celebrated in a general way the deliverance of the people of Israel from the bondage of Egypt--but particularly the passing over, or sparing alive, of the first-born of that nation during the plague of death which came upon the Egyptians, and which, as the last of the plagues, finally compelled them to release the Israelites from their compulsory servitude. The passing over of the first-born of Israel became the precursor of the liberation of the whole nation of Israel, and their passing in safety over the Red Sea into freedom from the bondage of Egypt. We can readily see that so portentous an event would properly be commemorated by the Israelites as intimately identified with the birth of their nation; and thus it is celebrated by Jews to this day. The members of the New Creation are interested in those events, as they are interested in all the doings and arrangements of their Heavenly Father, both in respect to his typical people, Israel after the flesh, and in respect to the whole world of mankind. But the New Creation has a still deeper interest in those matters which occurred in Egypt, in view of the fact that the Lord has revealed to them the "mystery" that those things which happened unto natural

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Israel were intended to typify and foreshadow still grander things in the divine plan respecting antitypical Spiritual Israel--the New Creation.

**2.** In reference to these spiritual things, the Apostle declares that the "natural man receiveth them not, neither can he know them, because they are spiritually discerned; but God hath revealed them unto us [the New Creation] by his Spirit." ([1Co 2:14](#), [1Co 2:10](#)) God used the apostles as his mouthpieces to give us certain clues whereby, under the guidance of his Spirit, we may understand the deep things of God. One of these clues is found in the text heading this chapter. Following the Apostle's indication, we see clearly that Israel according to the flesh typified the whole people of God--all who shall ultimately become his people, down to the close of the Millennial age; that the Egyptians represented the opponents of the people of God, Pharaoh, their ruler, representing Satan, the prince of evil and darkness; and Pharaoh's servants and horsemen representing fallen angels and men who have associated or who will associate themselves with Satan as opponents to the Lord and his people--the New Creation, and in general the household of faith. As the people of Israel longed for deliverance, and groaned under their taskmasters, yet were weak and unable to deliver themselves, and could never have freed themselves from the yoke of Egypt had it not been for the Lord's intervention on their behalf, and his appointment and sending of Moses to be their deliverer, so we see the world of mankind at the present time and

throughout the past groaning and travailing in pain together under the exactions of "the prince of this world" and his minions, Sin and Death. These hundreds of millions of humanity have a craving for liberty from bondage to their own sins and weaknesses, as well as for release from the penalties of these--pain and death. But without divine aid, mankind is powerless. A few make a vigorous struggle, and accomplish something; but none get free. The entire race of Adam is in bondage to sin and death, and their only hope is in God and in the antitypical Moses, who he has promised shall deliver

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his people in his appointed time--bringing them across the Red Sea--representing the Second Death, in which Satan and all who affiliate or sympathize with him and his evil course shall be everlastingly destroyed, as was typified in the overwhelming of Pharaoh and his hosts in the literal Red Sea. But the Lord's people "shall not be hurt of the Second Death."

3. The foregoing is the general picture; but inside of it, and yet a part of it, was another, a particular picture, which related, not to mankind in general and their deliverance from the bondage of sin and death, but only to a special class amongst them--the first-born. Corresponding to these as their antitype, we have brought to our attention by the inspired word "the Church of the first-born, which are written in heaven"--the New Creation. In the type, the first-born occupied a special place--they were the heirs; a special place also in that they were subjected to a special testing or trial in advance of their brethren. They became liable to death before the general exodus, and when the exodus did occur these first-born ones had a special place in it--a special work to do in connection with the general deliverance, for they became a separated class, represented in the tribe of Levi. They were separated from their brethren, giving up entirely their inheritance in the land, that according to the divine arrangement they might be the teachers of their brethren.

4. This tribe or house of Levi clearly represents the household of faith, which is represented in turn by the preparatory Royal Priesthood, which gives up inheritance in earthly things on behalf of the brethren, and shall by and by constitute actually the Royal Priesthood, whose Chief Priest is the Lord, and which shall bless, rule and instruct the world during the Millennial age. As the first-born of Israel in Egypt were subject to death, but were passed over, escaped it, and losing the earthly inheritance became a priesthood, so the antitypical Church of first-borns in the present time is subject now to Second Death, having their testing or trial for everlasting life or everlasting death in advance

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of the remainder of mankind, and passes from death unto life, through the merit of the Redeemer's blood-- death.

5. Becoming participants in their Lord's grace, they renounce or sacrifice with him, the earthly inheritance, the earthly portion, the earthly life, that they may attain heaven and its "life more abundant." Thus, while the Church of the first-born, the New Creation, "all die like men," and in respect to earthly things seem to lose and renounce more than do others, nevertheless, though the natural man understands it not, these are passed over, or rescued from death, and, as the Royal Priesthood, will, with their Chief Priest, Jesus, be made partakers of glory, honor and immortality. These, whose passing over occurs during the nighttime of this Gospel age--before the Millennial morning dawns, and its Sun of Righteousness arises--are to be the leaders of the Lord's host, to bring it forth from the bondage of Sin and Satan. Mark how this agrees with the language of the Apostle ([Rom 8:22](#), [Rom 8:19](#)), "The whole creation groaneth and travaileth in pain together"--

"waiting for the manifestation of the sons of God"--waiting for the complete **passing over** of the Church of the first-born in the First Resurrection, to glory, honor and immortality.

**6.** But, now, another feature of the type is important. In order to effect the passing over of the first-born, and the consequent deliverance of all the Lord's people in the type, it was necessary that the Passover lamb should be slain, that its blood should be sprinkled upon the doorposts and lintels of the house, that its flesh should be eaten that night with bitter herbs, and with unleavened bread. Thus each house of Israel represented the household of faith, and each lamb represented the Lamb of God which taketh away the sin of the world, and the first-born in each family represented the Christ, Head and Body, the New Creation. The bitter herbs represented the trials and afflictions of this present time, which all the more serve to whet the appetite of the household of faith for the Lamb and the unleavened bread.

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Moreover, as each household was to eat with staff in hand and girded for a journey, it represented that the antitypical first-born and household of faith who would thus partake of the Lamb during the night time of this Gospel age would be pilgrims and strangers in the world, who would realize the bondage of sin and death, and be desirous of being led by the Lord into freedom from sin and corruption--into liberty of the sons of God.