

The Passover of the New Creation
Volume 6 of Studies in the Scriptures – Chapter XI
Study 2 of 6
Pages 461 – 465

Our Lord's Memorial

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. Please explain John 7:8, 30 and how is connected with the Passover Lamb. (Par. 1)

2. What opportunity did the nation of Israel lose (as a nation) and why?
Discuss Romans 11:11-26. (Par 2)

3. Why was it so important for the Lord to celebrate the Passover in the upper room with His 12 disciples? What was accomplished by doing so? (Par 3-4)

4. What does the Lord's Supper represent in regards to the antitype and why? (Par 5-7)

5. What is the most important element that our Lord fixed in the minds of his followers at the Memorial Supper? (Par 8)

6. Discuss 1 Cor. 11:23-25. What does the broken loaf and cup represent? 1 Cor 11:26. (Par 9)

Our Lord's Memorial

1. It was in harmony with this type of the killing of the Passover lamb on the 14th day of the first month--the day preceding the seven days' Feast of the Passover, celebrated by the Jews--that our Lord died, as the antitypical Passover Lamb, "the Lamb of God, which taketh away the sin of the world." At no other time was it possible for our Lord to have finished in death the sacrifice which he began when he was thirty years of age, in his baptism unto death. Hence it was that, although the Jews many times sought to take him, no man laid hands on him, because "his hour was not yet fully come." [Jhn 7:8](#), [Jhn 7:30](#)

2. As the Jews were commanded to select the lamb of sacrifice on the tenth day of the first month, and to receive it into their houses on that date, the Lord appropriately offered himself to them on that date, when, five days before the Passover, he rode into the city on the ass, the multitude crying, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord!" "He came unto his own, and his own [as a nation] received him not, but as many as received him [individually] to them gave he **liberty to become** sons of God." The nation, through its representatives, the rulers, instead of receiving him, rejected him, and thus identified themselves for the time with the Adversary. Nevertheless, by God's grace the blood of the New Covenant is efficacious for the house of Jacob also, and upon all who desire harmony with God, and they were partakers of the merits of the Lamb--yet they refused to eat of the antitypical

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Lamb--they lost the opportunity of becoming as a nation the first-born ones, the Royal Priesthood, the holy nation, the peculiar people of Messiah--they lost the opportunity of **passing over** and becoming members of the New Creation, with life more abundant in glory, honor and immortality; but we are glad to be informed elsewhere in the Scripture that they will, nevertheless, have a glorious opportunity of accepting the Lamb of God, of eating, appropriating, his flesh, his sacrifice, and of thus escaping the bondage of sin and death, under the leadership of the Lord and of his faithful brethren, spiritual Israel, the antitypical Church of the First-born. [Rom 11:11-26](#)

3. It was at the close of our Lord's ministry, on the 14th day of the first month, in "the **same night** in which he was betrayed," and in the **same day**, therefore, in which he died, as the antitypical Lamb, that he celebrated with his disciples the typical Passover of the Jews--eating, with his twelve apostles, the typical lamb which represented himself, his own sacrifice for the sins of the world and the "meat indeed," in the strength of which the life, the liberties and the blessings of the sons of God are alone obtained. The eating of this supper on the night preceding our Lord's death, and yet the same day, was made possible by the Jewish custom, which began each day, not at midnight, but in the evening. The Lord evidently arranged all the affairs of Israel in conformity with the types which they were to express.

4. As Jews "born under the Law," it was obligatory upon our Lord and his apostles to celebrate this type, and at its proper time; and it was after they had thus observed the Jewish Supper, eating the lamb with unleavened bread and herbs, and probably also, as was customary, with "fruit of the vine," that the Lord--taking part of the unleavened bread and of the fruit of the vine remaining over from the Jewish Supper, the type--instituted amongst his disciples and for his entire Church, whom they represented ([Jhn 17:20](#)), a new thing, that with them, as the spiritual Israel, the Church of the First-born, the New Creation, should

take the place of, and **supplant**, the Jewish Passover Supper. Our Lord was not instituting another and a higher **type** of the Passover. On the contrary, the type was about to begin its fulfilment, and, hence, would be no longer appropriate to those who accepted the fulfilment. Our Lord, as the antitypical Lamb, was about to be slain, as the Apostle expresses it in the text at the head of this chapter: "Christ our Passover [Lamb] is slain."

5. None accepting Christ as the Passover Lamb, and thus accepting the antitype as taking the place of the type, could any longer with propriety prepare a typical lamb and eat it in commemoration of the typical deliverance. The appropriate thing thenceforth for all believers in Jesus as the true Passover Lamb would be the sprinkling of the doorposts of the heart with his blood: "Having their hearts sprinkled from a consciousness of evil" [from present condemnation-- realizing their sins propitiated through his blood, and that through his blood they now have forgiveness of sins]. These henceforth must eat, or appropriate to themselves, the merits of their Redeemer--the merits of the man Christ Jesus, who gave himself a ransom for all. By faith they must partake of those merits, and realize that as their sins were laid upon the Lord, and he died for them, so his merits and righteousness are imputed to them. These things they eat, or appropriate by faith.

6. If, then, our Lord's Supper took the place of the Passover Supper, yet not as a higher type--the antitype having commenced --what was it? We answer that it was a **Memorial** of the antitype--a remembrancer for his followers of the beginning of the fulfilment of the antitypical Passover.

7. Thus to accept our Lamb, and so to commemorate his death for us, means expectancy regarding the promised deliverance of the people of God, and therefore signifies that those appreciating and memorializing intelligently while in the world shall not be of the world; but shall be as pilgrims and as strangers, who seek more desirable conditions, free from the blights and sorrows and bondage of the present

time of the reign of Sin and Death. These partake of the true, the antitypical unleavened bread: they seek to have it in its purity, without the corruption (leaven) of human theory, blight, ambitions, selfishness, etc., that they may be strong in the Lord and in the power of his might. They partake also of the bitter herbs of persecution, in accord with the Master's word, that the servant is not above his Lord, and that if the Lord himself was reviled and persecuted and rejected, they must expect similar treatment, because the world knoweth them not, even as it knew him not. Yea, his testimony is that none will be acceptable to him whose faithfulness will not draw upon them the world's disfavor. His words are, "Whosoever will live godly shall suffer persecution." "They shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven." [Mat 5:11-12](#); [2Ti 3:12](#)

8. When our Lord instituted his Memorial Supper, called the Last Supper, it was, as above stated, a new symbol, built upon and related to the old Passover type, though not a part of it, being a commemoration, or memorial of the antitype. As we read, he "took bread, and when he had given thanks he brake it, and said, Take, eat; this is my body, which is broken for you [this represents me, the antitypical Lamb; it represents my flesh]. This do in remembrance of me." Our Lord's evident intention was to fix in the minds of his followers the fact that he is the antitypical Lamb to the antitypical first-borns and household of faith. The expression, "**This do** in remembrance of me," implies that this new institution should take the place with his followers of the former one, which must now become obsolete by reason of fulfilment. "After the same manner also he took the cup, when he had supped, saying, this cup is the new testament [covenant] in my blood"--the

blood of the covenant--the blood which seals the New Covenant. "This do ye, as oft as ye drink it, in remembrance of me." We would not understand this to imply the doing of it without respect to time and place, etc., but as signifying that when this cup and unleavened

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bread thenceforth were used as a celebration of the Passover, it should on every occasion be considered a celebration, not of the type but of the antitype. As it would not have been lawful, proper or typical to celebrate the Passover at any other time than that appointed of the Lord, likewise it is still not appropriate to celebrate the antitype at any other time than its anniversary. [1Co 11:23-25](#)

9. The Apostle adds, "For as oft as ye eat **this** bread and drink **this** cup ye do show forth the Lord's death till he come." ([1Co 11:26](#)) This shows us that the disciples clearly understood that thenceforth to all of the Lord's followers the annual Passover celebration must have a new meaning: the broken loaf representing the Lord's flesh, the cup representing his blood. Although this new institution was not laid upon his followers as a law, and although no penalties were attached for failure of its proper observance, nevertheless the Lord knew well that all trusting in him and appreciating him as the antitypical Passover Lamb would be glad to take up the Memorial which he thus suggested to them. And so it is still. Faith in the ransom continues to find its illustration in this simple memorial, "till he come"--not only until our Lord's **parousia**, or presence, in the harvest or end of this age, but until during his **parousia** one by one his faithful ones have been gathered to him, beyond the "Veil," there to participate to a still fuller degree, and, as our Lord declared, partake of it "anew in the Kingdom."