

THE PASSOVER
AND
THE LORD'S SUPPER.

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THE PASSOVER AND THE LORD'S SUPPER.

IT will be admitted by all, that in the Old Testament, we have many types of the death of the Lord Jesus Christ. This *must* be so, for God only can *fully* estimate the value of the death of His beloved Son; and He only can fully appreciate it. Therefore many types of it are given to us, that we, through the teaching of the Holy Spirit, may gradually be brought to *share* the delight which God has in the death of His Son.

There is one very marked distinction in these types, which we must keep before us. There are types which speak of Christ's death as that through which we are *delivered from* sin and Satan, and also, those which speak of His death *as the way into* the sphere of God's purpose. The passover and the Red Sea are very distinctly connected with the former, but the Brazen Serpent and the Jordan with the latter. The children of Israel had *to walk between the walls of water* at the Red Sea, but when they passed over Jordan they walked on dry ground, for there was no water

there. In the first instance, it was the *way out* of bondage; in the second it was the *way into* the good land that God had in His great love thought of for them.

Now it must be clear to any spiritual mind that before God could deliver His people He must have a *righteous basis* laid in the death of Christ; this was seen figuratively in the passover. The man and all connected with him, as well as the power of Satan, was dealt with there. There was complete triumph on God's side! The sinful order of man was, typically, *ended* in judgment—in death. Therefore the man *who enters* into God's purpose is a man of an *entirely new order*.

The order of man in innocency would not do, for he was created for earth, not for heaven, and he was not even *suitable* to enter into the purpose of God on earth. Further, even the *perfect* order in Christ when He was on earth in flesh and blood would not do, and therefore we read, "So that we henceforth know *no one* according to flesh; but if even we have known *Christ according to flesh*, yet now we know [him thus] *no longer*. (2 Cor. v. 16, N.T.)

The order in Adam was corrupted; the order in sinful man was ended before God in judgment in Christ's death; and the order of man as set forth in Christ when He was

on earth, though *perfect*, and *absolutely holy*, came to an end in His death. Now He, the Son of God, the ascended One, is the Head, Centre and Source from whom the many families will receive being, according to the eternal purpose of God.

Those who form the *church* have a *unique place*. They are brought into intimacy with the Father and the Son, which is a blessing especially accorded to them. They know Christ—the Son, in a peculiarly blessed manner! They have a knowledge of God which is altogether outside and beyond all that which the other families have.

Adam, an innocent creature, knew God as the good, beneficent Creator; but the new man is “renewed into full knowledge *according to (the) image of Him* that has created him.” (Col. iii. 10, N.T.) Let us carefully take note of the fact stated in this passage, that the knowledge is of the same kind as that of the Creator’s who created the new man.

The new man is the sort or kind of man expressed in those who form “the body of Christ.” It is not Christ personally, but it is Christ characteristically. We read, “which according to God is created in truthful righteousness and holiness”—“or holiness of truth.” (Eph. iv. 24, N.T.) We do well

to weigh this carefully, or the place peculiar to the church cannot be understood. We are made "partakers of [the] divine nature." (2 Pet. i. 4.) Discipline is that we may be "partakers of his *holiness*:" mark, it is not holiness in the sense of sanctification or separation, but the thing itself. (See note in N.T. on Hebrews xii. 10.) Thus we are brought to love what God loves, and to abhor what He abhors.

The death of the paschal lamb clearly typifies the death of Christ as the foundation on which God can accomplish the *deliverance of His people*. They were sheltered by the blood which was for the eye of God. The blood spoke plainly of the life having been ended—the life of the sinful man. Therefore in God's eye the man, his sins, and all that attached to him, the world and its gods, and also everything contrary to God had all gone in judgment—in death. Complete victory was there on *God's side*. He had triumphed *morally* though His people were still in Egypt. It therefore only remained for God to make good in His people that which had taken place before Him. This was, of course, only in figure, but it has now actually been accomplished in the death of Christ. The great work *had* been done figuratively. The foundation had been laid

in holiness and righteousness, and the *moral triumph* of God was *complete*.

The passover was kept in Egypt, in the wilderness, and in the land. In Egypt they were a *sheltered* people through the mercy of God; in the wilderness they were able to look back at the *manner* of their *deliverance*; but in Canaan, when in relationship with Jehovah and in possession of their inheritance, then they could calmly view and contemplate in communion the perfection of the foundation which God had laid at the outset. It was therefore only in the land that they could celebrate the passover in *its full character*. There, having been brought into the full blessing, they could view the greatness of the foundation.

In Exodus xii. we are told that the passover was "the beginning of months" for them; the firstborn—representing the strength and pride of the people—was claimed by God, and the whole household must be sheltered by blood. They were to take a lamb, according to the number of the souls, "every man according to his eating shall make your count for the lamb;" and they had to eat the flesh *roast with fire*, not raw, nor sodden *with water*, but *roast with fire*. It must be eaten in *haste*, and it was *night*—the *night of judgment*. For seven

days (the whole period of life here) unleavened bread must be eaten. The holiness of God, set forth by judgment in the death of Christ, *must be maintained by God's people* throughout the *whole* of their *sojourn* on earth. The holiness seen in Christ, the true unleavened loaf, is the measure of that which will satisfy the spiritual tastes of those born of God. Therefore we read, "And every man that hath this hope in him [that is in Christ] purifieth himself, even as he is pure." (1 John iii. 3.)

From Numbers ix. 1-14 we learn that they were instructed to keep the passover in the wilderness. They had to keep it "according to all the rites of it." They must be clean to partake of it, and the person who neglected this would be cut off from among the people. We read there too (Num. ix. 11) of unleavened bread, and bitter herbs, but the blood, the foundation of all, having been *once* presented to God in the sprinkling of it on the door post, *could not be repeated*, for its efficacy abides for ever.

In Deuteronomy xvi. 1-8 we have the instructions given regarding the keeping of this feast in the land, and observe, the feast is called *the passover* in verse 1, and the feast of *unleavened bread* in verse 16. It

was the celebration of their deliverance out of Egypt, the beginning of their year: there must be no leavened bread eaten for seven days, and the feast must be eaten "in the place which the Lord shall choose to place his name." Here the bread is called the bread of affliction, and it is stated that, "thou shalt sacrifice the passover at even," "and thou shalt roast and eat it in the place the Lord thy God shall choose." In each of these scriptures there is that which is *peculiar* to it. In Egypt the blood was placed on "the two side posts and on the upper door post of the houses" with a bunch of hyssop. We have to learn our complete and total ruin as men in the flesh, and this places the soul under the protection of the blood, which has removed that man in judgment from under God's eye. This can never be repeated though it has *ever to be maintained* in the soul with God; and thus the believer increasingly learns the *complete ruin of man* and also the *perfection* and *value* of the blood of God's Son—Jesus Christ our Lord.

In the wilderness if a person could not keep it in the first month of the year he *must* do so in the second month. The passover is obligatory, it is not simply a privilege which under certain circumstances I could forego. The passover *must* be celebrated or I shall

be cut off. This has a *most important voice to us*.

In the land it must be eaten "in the place where the Lord shall choose to place his name." When we learn our place in the assembly we never in *mind* separate ourselves from the rest of God's people. The individual sacrificed the passover at even, but he was *one* of the people who were in relationship with God, and he owned this by going to the place the Lord his God had chosen.

The general characteristics of this feast are, "beginning of months," each household sheltered, eaten at night, the flesh of the lamb roast with fire, the bread of affliction, and bitter herbs; that is, it is not a feast of joy, but it is a feast to bring to remembrance how Christ had to suffer on account of sin; therefore, this must ever be *accompanied with a deepened sense of repentance towards God!*

The whole nation was redeemed by the blood of the lamb, but *one* family only was chosen for priestly privilege! To have this privilege, they must not only be redeemed, but they must also be of the *seed* of Aaron. We may use the type of Aaron and his sons to illustrate the place of the church, though the privileges *set forth* in them fall far short

of the privileges which belong to the *Church*.

At the consecration of Aaron and his sons we have the *sin offering*—sin removed, and therefore all distance obliterated, in figure, from the universe of God. In the *burnt offering*—the death of Christ—we see God glorified; and this glory will yet *fill His universe!* But the offering peculiar to consecration is the ram. This clearly speaks of the love of Christ in dying for His friends, but it was an offering of “a sweet smelling savour” to God. He could say, “Therefore doth my Father love me.” How precious to God was the death of that One, that all His purposes might be fulfilled!

Aaron and his sons' hands were *filled* with what spoke of Christ's preciousness! The blood that spoke of *His love to them* was put on the extremities. They were before God in *His* beauty! His *love* regulated everything in *that sphere*; and they *appreciated Him*, in figure, and therefore they had what they could *offer to God*; but they also *ate* the flesh with the bread taken from the *basket of consecrations*. Here we must observe that the flesh was *boiled*. The *heat* of the *fire* was *used*, but not, in this case, to *roast* the flesh. The action of death was there, but not death as the judgment of God.

Death as God's judgment on sinful man is connected with the paschal lamb, but in the case of the ram it is death *as the way into privilege*. They *had been redeemed*, but now, in figure, the whole order of flesh and blood was set aside that they may *draw near* according to the purpose of God in the perfection and life of the anointed One, who has entered into the presence of God. The ram was not to meet their need as *sinners* nor to deliver them from sin and judgment, but that they may enter into marvellous privilege as companions, friends, sons, in association with Him who was the called Priest.

In Matthew xxvi. 26-29 the Lord gives the new form of the passover, and *He adds* the cup of joy. Christ, the true paschal lamb, having come, He gives a *fulness* to the passover unknown in the Old Testament. In the Old Testament there was no cup, but now in view of redemption being actually accomplished joy must necessarily be introduced. The forgiveness of sins would now be known, and joy and sorrow would characterize this feast. There would be sorrow on account of what Christ had suffered through them, but joy that it was now all past and the light of the perfect day had shone in their souls. We must also notice that this *ends* with the

Lord saying, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

In Mark xiv. 2-25 we have also the new form of the passover, and *this* ends with the same statement as Matthew. The words are almost identical. In Matthew "for the remission of sins" is added, because in that gospel the *guilt* of the Jews is very prominent, and Christ's death is viewed as the tresspass offering. Then Matthew says, "my Father's kingdom," because the Jews looked for earthly blessing; but consequent on the rejection and exaltation of the Lord Jesus Christ the whole system established under the Lord will be heavenly in character. Both Mark and Luke mention the "kingdom of God."

Luke xxii. 17, 18 ends with the same statement as Matthew and Mark, but he also adds verses 19, 20. These (verses 19, 20) are clearly distinguished, and are separated from the passover by the words "after supper"—after the passover supper. The forgiveness of sins is not mentioned in these verses, and Paul in 1 Corinthians xi. refers to Luke xxii. 19, 20, and not to verses 17, 18, or to Matthew xxvi. 26-29, or to Mark xiv. 2-25, for these latter only give the new form

of the passover. That Paul refers to Luke xxii. 19, 20 is proved by the words "after supper" or "after having supped," that is after the passover supper had been ended.

Judas was evidently at the passover supper (Luke xxii. 21), had his feet washed and received the sop from the Lord, but he then left immediately (John xiii. 30), and *then* the Lord instituted His supper of which only the eleven partook.

We have now to consider the light which the first Epistle to the Corinthians throws on the scriptures we have already considered. Chapter v. contemplates the assembly called together to deal with evil, but *not* to *enjoy its privileges*. This shews the passover had not been kept, for if it *had* been kept evil would have been excluded. Therefore the assembly must be called together to deal with it, for the individual had failed to maintain holiness; and evidently the whole company were not celebrating the passover feast because they were *tolerating evil* and on account of this they were *not* eating the Lord's supper. (1 Cor. xi. 20.)

God's people are clearly under the shelter of the blood according to God's estimate of its value. The true paschal lamb—Christ, has been sacrificed for us. The sinful man has been ended in judgment, and God's

people, as born of Him, are unleavened—an unleavened loaf. (1 Cor. v. 7.)

Christ suffering for sin under the judgment of God (the *roast* lamb) we should feed on continuously, so that there may be daily growth in the apprehension of the soul of what sin cost Christ, and also the maintenance of self-judgment according to the spiritual estimation of Christ's death. This, for us, is a continual feast, and Christ is viewed as bearing the judgment of God on account of sin. Therefore it is not *characterized* by joy, though joy is *now* added to it. Then it must be celebrated *with* the "unleavened bread of sincerity and truth." So, to take up the language of scripture, "Let us *celebrate the feast*, not with old leaven, nor with leaven of malice and wickedness, but with unleavened [bread] of sincerity and truth." (1 Cor. v. 8, N.T.)

The importance of this feast for us is great. We are surrounded with that which appeals to us, and keeping this feast would preserve us from it, and maintain us in the fear of God, through feeling more keenly and entering more fully into what Christ suffered on account of sin.

Now we must bear three things in mind, namely, that the passover is a *continual feast* which in scripture is connected with the

assembly *not* convened; that it speaks to us of a suffering Christ; and that discipline is connected with the paschal lamb aspect of the Lord's death.

Chapter x. of the first Epistle of Corinthians also does not view the saints gathered together in assembly, though it does refer to what they did when the assembly was convened to remember their absent Lord. We read there of those in partnership with the altar. That is, doubtless, a reference to Leviticus viii., and not to Leviticus iii. There were those in Israel who ate of the sacrifices—the priests. Now the saints have the privilege of remembering Him who has been into actual death for them, as typified in Leviticus viii. The Corinthians were taking the bread on the Lord's day, and then during the week doing that which contradicted the signification of their act when together in assembly. They were thus compromising fellowship, being unfaithful to the Lord, to themselves, and to their brethren.

In chapter xi. 17 the saints are gathered together, and the first thing mentioned is the Lord's supper. It may be well to draw attention to the fact that the words "the Lord's table" spoken of in chapter x. are not used when the assembly is viewed as convened to take up their privileges as in chapter

xi. Then it is simply the Lord's supper. He has provided that which recalls Himself—the One who is absent from this scene, and who has been into death. The bread and the cup speak of Christ in actual death, not Christ suffering, but of Him when He had given up the ghost—the extreme point to which His love could go. No such Christ now exists. He who was in death now lives. He has suffered for sin to which the passover feast refers, but He has also been in death and the emblems at the Lord's supper speak of this marvellous fact.

The disciples knew Him on earth, they knew He suffered for them on the cross, but they also knew that He actually died, and this was the close of His pathway which infinite love had lead Him to tread. All links with this scene were snapped in death! His love could not lead Him to go further than actual death! It is the extreme point which He reached in the power of infinite love! He died, He rose, and now He has a place as Man with His Father, and His own are in association with Him.

Now we may consider the force of those scriptures in connection with those we have looked at in the Old Testament. The feast in 1 Corinthians v. is the celebration of our deliverance from sin, the world and Satan,

for it refers to the deliverance of Israel *out of Egypt*; it is the end of the sinful man in judgment before God, the way *out of bondage*. In 1 Corinthians x., xi. it is the *way into present privilege*. It is not here the ending of the *sinful man* in judgment, but the ending up of an order which in Adam *before he fell* was sinless, and in Christ was *holy*. Nevertheless it was not the order which God had purposed should remain, and therefore it was ended in Christ's death. *Now* He is the *pattern* One of the *new order*, and the source of life and being for His own. Therefore we read, "For both he that sanctifieth and they who are sanctified *are all of one*: for which cause he is not ashamed to call them brethren." (Heb. ii. 11.)

This will be still clearer to us if we think of the apostles. They had each individually been attracted to Him, the One who came to them in their lost estate, but they also knew what it was to be with Him as His *friends*. He was their Head, Chief and Centre. He made known to them all the blessed secrets that He had heard of the Father. Alas! Satan, the flesh, and sin invaded even that precious circle. Therefore He gave Himself for them—His friends—that they might be His friends, companions, and brethren in

eternal and unchangeable conditions into which no foe could ever intrude.

When He first came to those disciples each one was a poor sinful being, but when He died for them they were a most privileged company. He was everything to them, and they had been so formed by His company that even their enemies could see the transformation. (Acts iv. 13.)

When He instituted His supper He said to this *company*—His friends, His companions—those He so truly and deeply loved, “This is my body which is given *for you*.” He felt parting from them deeply and keenly, and in this connection what was before Him in passing through death was that His loved ones might be with Him in the presence of His God and Father.

The apostles, without doubt, entered into the meaning of the Lord's supper in a very special way. The last they had seen of Him, in connection with the old order, was in death, and when they knew Him, the risen One, the Centre of His assembly, then the supper would recall Him to them in all the grace of His person as known *to them*. It would bring the Lord Himself before them, the One who had been in death that they might share untold privileges with Him in a sphere into which Satan could not enter.

They never could forget the grace that led Him to come to each of them when lost and guilty; but what He was in the grace and loveliness of His person which had ravished their hearts, what He was to them as Head and Centre in His own circle, and the great love which led Him to go into death that they might be with Him in His Father's presence, was far more precious to them and far greater in their eyes than even the grace which they tasted at the time when He first called them. The supper would *thus* call Him to mind; it would recall *Him* to them, not as the One who met their individual need, but as the One who had called them to be His friends, and had given Himself that they may be in the nearest relationship to Him and to His Father that divine love could devise. He was the true Isaac, the loved One of the Father, the One morally perfect and beautiful, yet He had to *go into death* to end that order of man, which in Him was absolutely perfect, that He might be the Head, Centre and everything in that new scene where "all things are of God."

In closing let us now look at the contrasts between the passover, as applied to Christians, and the Lord's supper.

THE PASSOVER.

The *foundation* that God may be able to deliver His people.

Christ's death the *way out* of bondage.

A lamb *roast* with fire, which speaks of Christ bearing the judgment of God.

A *suffering* Saviour.

It calls Him to mind as *Saviour*.

The end of the *sinful man*.

Partaken of at night with bitter herbs and bread of affliction.

We feed on it daily, walking in self-judgment. It is individual and not the *assembly* convened.

Our first movement Godward is produced by the testimony of the paschal lamb.

THE LORD'S SUPPER.

In view of the *great climax* which God thought of to satisfy His heart.

Christ's death the *way into* privilege.

A ram *boiled* which speaks of death, but not as the judgment of God.

The emblems speak of Christ *dead*.

It calls Him to mind as *Head* in His own circle where He is all in all.

The *end* of an *order because* it was not according to God's purpose.

We celebrate it in the light of the eternal day, sorrow past, and the time of His joy commenced, for He can be with His own in resurrection.

It is collective and can only be taken together and when the assembly is convened.

The aspect of His death is that He died for us as His *friends* that we may be eternally in relationship with Himself.

<p>The passover was <i>obligatory</i> or the individual would be cut off.</p>	<p>The Lord's supper is a <i>privilege</i> to which His responsive people ever answer.</p>
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In view of these things we conclude, that for a Christian, the great test is *keeping* the passover. This is continuous and regulates his business, family, and social life. If the feast with unleavened bread is thus *maintained*, then we are *ready*, when the assembly can come together, to take up christian privilege.

But if the sinful man which God has set aside is *allowed*, God will deal with us in discipline, because He *has* already judged it in the paschal Lamb, and He *will* have us *true* to it.

Therefore the teaching of holy scripture is, we believe, clear, that in the paschal lamb the sinful man has gone, judicially, at the cross, but in "the ram of consecration," which connects with the Lord's supper, it is not the *sinful* order of man ended, but the ending of an order which in Christ was holy, because even it was not the order belonging to the purpose of God. Therefore Christ was "put to death in flesh, but made alive in Spirit." (1 Peter iii. 18, N.T.)

May we, through grace, be each celebrating the passover *continuously*, and know

better what it is to be one of His friends in those eternal conditions which His love has opened for us, and thus when gathered together there may be more soul adoration and worship to Him who is indeed worthy.

