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NOTES ON THE PASSOVER

Many, indeed, and of far keener minds than our own, have attempted to reconcile such features of the “passover” and its memorials, as wherein there seem to be variances with each other, especially, insofar as time is concerned, e.g.:

From: “The Life of Christ”—Farrar

“ . . . There are ample reasons for believing that this was not the ordinary Jewish Passover, but a meal eaten by our Lord and his apostles on the previous evening, Thursday, Nisan 13th, to which a quasi-Paschal character was given, but which was to supersede the Jewish festival by one far deeper and of divine significance. (pp. 201-2)

From: “The Temple” — Edersheim

“ . . . The point has been so often and so learnedly discussed that I do not presume proposing to myself more than the task of explaining my reasons for the belief that the Lord installed His ‘Supper’ on the very night of the Paschal Feast, and that consequently His crucifixion took place on the first day of unleavened bread, the 15th of Nisan.” (p. 341)

Of course, some difficulties arise by virtue of the fact that the Jews from a very early date considered sunset as the end of one day, but also as the beginning of the next. If then, Jesus, and his disciples memorialized on the 14th, as Bro. Russell suggests—

“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, thereof, 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.” (F462)

The lamb of which they ate, if slain “between the evenings” must have been slain on the 13th of Nisan, at about 3 p.m., just about 24 hours before the death of the antitypical Lamb, at 3 p.m., on the 14th! Perhaps this is the reason that Bro. Russell wrote as he did —

“There can be no doubt from the account that our Lord and his disciples ate the Passover on the day preceding the one on which the Jews in general ate it; for in John’s Gospel we read (18:28; 19:14) that when our Lord was before Pilate in the Judgment Hall, which was after he had eaten the Passover, the Pharisees, his accusers, had not yet eaten of it—nor would they eat until the evening after the crucifixion.” (R2771:5)

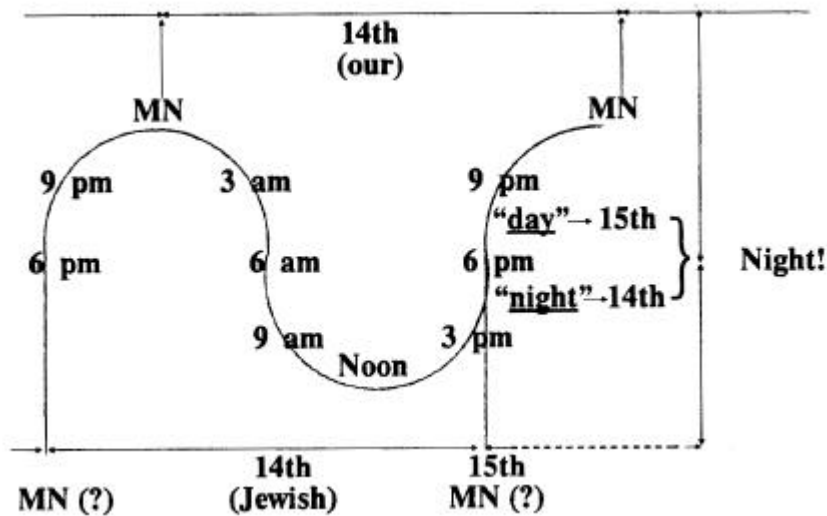
How else could Jesus have done it? He was himself to be slain as the antitypical Passover Lamb, at the selfsame time as was Israel’s typical lamb, “between the evenings”—3 p.m., on the 14th of Nisan. Jesus would be dead at the time when the Jews would ordinarily memorialize the Passover!

Another difficulty arises by virtue of the fact that the angel of death is said to have passed over the land of Egypt, at, or about (Exod. 11:4)—apparently, midnight of the 14th of Nisan. Bro. Russell speaks of the “firstborns” of this Gospel age, as being “passed over” during this very night 14th!

“The death of that lamb, which typified the death of Jesus, was therefore not for all the people, but merely for the firstborns who were passed over ‘in that night.’ The ‘household of faith’ are scripturally represented as ‘the church of the firstborns’ and that night typified this Gospel age, when gross darkness covers the earth and will continue to cover it until the Sun of Righteousness with healing in his beams will arise, ushering in the Millennial day. Then there will be a general deliverance of all Israelites from bondage to Egypt, the world. In other words, when the Millennial morning shall be ushered in, the passed-over church will alone have been spared or passed over or been delivered from death by the efficacy of the blood. . . . Only the church are being passed over now.” (R4492:6)

A suggestion —

Re: “about midnight” (Exod. 11:4)



THE PASSOVER TYPE AND ANTITYPE

- A Time of Jesus' crucifixion
- B Time of Jesus' death (lamb slain) "Between the evenings"*
- A Time when Jesus and his disciples celebrated Passover.**
- B Time when Jews celebrated Passover.

"...There can be no doubt from the account that our Lord and his disciples ate the Passover on the day preceding the one on which the Jews in general ate it; for in John's Gospel we read (18:28; 19:14) that when our Lord was before Pilate in the Judgment Hall, which was after he had eaten the Passover, the Pharisees, his accusers, had not eaten it nor would they eat until the evening after his crucifixion." (R2771:5)

**"The Jews computed their days from evening to evening, i.e., from the setting of the sun of one day to the setting again on the next day..."

"The day was again divided into two equal portions, from the rising of the sun until noon was the morning, and after that, until the sun had gone down, was the evening....Again, the morning and the evening were divided each into two equal parts, for the regulation of the morning and evening sacrifices and prayers.

"The morning sacrifice and prayer was allowed to be offered at any time between the rising of the sun and the third hour, i.e., 9 a.m. and the evening sacrifice and prayer...at any time during the first evening. Hebrew **erev katon**, the short or lesser evening, i.e., from noon until ninth hour, or 3 p.m.; and from that time until sun setting, is called in Hebrew **erev gadol**, i.e., the greater evening. It was between these two evening the pascal lamb was to be slain, and so was Jesus, the antitype, the Lamb of God, who taketh away the sin of the world as recorded." (Letter-R2953:4)

- A The Supper, Mark 14:12
- 1 Gethsemane, Matthew 26:36; Mark 14:32
- 2 Angel of Death, Midnight, Exodus 12:23, 29
- 3 The Exodus - Nisan 15th, Numbers 33:3

A suggestion —

Re: “about midnight” (Exod. 11:4)

“midnight” (Exod. 12:29)

“this night” (Exod. 12:12)

The passover lamb was to be slain on the evening (i.e., “between the evenings”) of the 14th day of Abib (Nisan) —Exod. 12:6; probably at about 3 p.m. our time.

Sometime subsequent to this, but in the same night (“this night”—Exod. 12:12), it was to be eaten—evidently before “sunset” (i.e. before 6 p.m., our time) at which time the 14th would end, and the 15th would begin. . . .Accordingly, the two evenings (“evening”—Exod. 12:6) must belong to the same day as “this night” (Exod. 12:12); viz., the 14th; and “midnight” (Exod. 12:29), would, as it does for us, mark the end of one day, and the beginning of the next, except that this “midnight” would not be at 12 p.m., our time, but rather at 6 p.m.—A.C.F.

Is this expression “midnight” therefore, here, as an “idiomatic” or provisional one, like that of Jesus in Matt. 12:40—the three days and three nights in the grave? See also Esth. 4:16; 5:1; Gen. 42:17,18; 2 Chron. 10:5,12; and R3574:5.

THE FIRSTBORNS PASSED OVER — TYPE AND ANTITYPE

Since the 14th of Nisan corresponds to this Gospel age, during which the “firstborns” are passed over —

“The Passover was not for all the people, but only for the firstborn. This symbolized, therefore, the work of Christ for the Church of this Gospel age, which is elsewhere designated the ‘church of the firstborn.’ . . .the passing over of the church of the firstborn during this Gospel age leads to the inauguration of the New Covenant for the blessing of natural Israel and the world. Moses representing The Christ, Head and Body. . .” (R4335:1)

Midnight, or “toward midnight” (Exod. 11:4), must thus, in some way be identified with Nisan 14th. There is nothing in the Scriptures which says that the angel of death passed over the land of Egypt to slay any of the firstborns of Israel, for these were already passed-over because being under the blood of the passover lamb. The account does very definitely state:

Exod. 12:12 — *“I will pass through the land of Egypt this night, and will smite all the firstborn in the land, both man and beast; and against all the gods of Egypt I will execute judgment, I am the LORD.”*

Exod. 11:5 — *“All the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill, and all the firstborn of beasts.”*

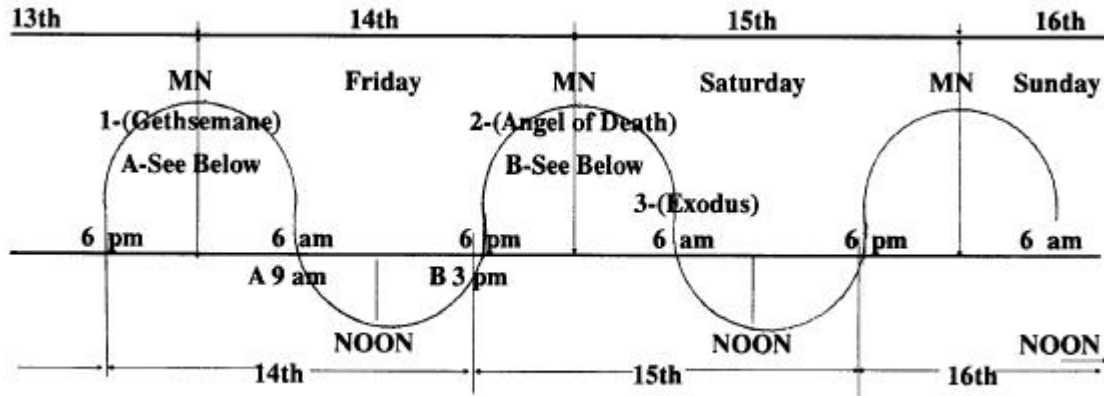
And, so it is antitypically, the “firstborns” of this Gospel age, because they are already under the blood, will have been passed-over, all during this Gospel age, before the utter destruction of “Egypt’s firstborns,” in the end of this age.

And thus we read, “And it came to pass, that at midnight, the LORD smote all the firstborns in the land of Egypt, from the firstborn of Pharaoh that sat upon his throne, unto the firstborn of the captive that was in the dungeon, and all the firstborn of cattle. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. And he called for Moses and Aaron by night and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also.” (Exod. 12:29-32) It surely would take quite a little time for the people of Egypt to get together and protest to Pharaoh, and for him finally to make up his mind to let the children of Israel go; then too, the gathering of the people at Rameses, men, women, children and cattle, so that it would not be strange if they did not get to leave until Nisan 15th as per Num. 33:3.

THE PASSOVER EATEN IN THE NIGHT

It should have been noted that Jehovah, when he instructed his ancient people, Israel, with regard to the pass-over lamb, he told them that all of it was to be eaten that night (Exod. 12:8, 9), that nothing was to be left over to the next morning; but what was left over, was to be burned with fire. (Exod. 12:10)

It may seem strange that the Lord would tell them that nothing was to be left over until



THE PASSOVER TYPE AND ANTOTYPE

the next morning; and then tell them to burn whatever should be left of it. It surely looks like a contradiction. However, when one remembers that God was establishing types (1 Cor. 10:11), we begin to look a little deeper for the hidden mystery!

Among those who ate the lamb in that night in Egypt, were Israel's firstborns, who by coming under the sprinkled blood, and partaking of the lamb, became Israel's passed-over, firstborns! And, this passing over of the firstborns became the precursor of the general delivery of all of the rest of the nation, the following morning.

No matter how many times thereafter Israel might eat such a Passover-lamb, in a memorial of this event, it would never again involve those firstborns! That lamb, eaten in that night in Egypt, represented Christ Jesus—"our passover, sacrificed for us." (1 Cor. 5:7) This Gospel age corresponds to that night the "nighttime" in which the antitypical firstborns are being passed over. The Millennial age corresponds to the morning that followed that night—the "morning" in which there will be the general deliverance of all the world of mankind (the antitypical Israel) from its bondage to "Egypt" (Satan, the antitypical Pharaoh, and his cruel task masters—sin and death).

Since only those who were firstborns at the time, were passed-over because of the sprinkled blood on lintels and doorposts; and the participation of the passover lamb; we have a most beautiful picture of the antitypical "firstborns" who because of their coming under the sprinkled "blood" (Heb. 10:22); and their participation of the lamb (appropriating the merits of the man Christ Jesus unto themselves—John 6:53-56) are passed-over in this "night-time" of the Gospel age; before the general delivery of the whole world of mankind in the "morning" (the Millennium). There never again will be such a passing-over of "first-borns." That part of the type, therefore, had to end then and there. This is the reason for God telling them that none of the lamb was to remain until the morning; and if there should be some of it left over, it was not to be eaten, but burned!

All subsequent celebrations of the Pass-over, that involved the eating of a lamb, as memorials of that first Pass-over, could not, and did not, involve the firstborns, in fact, there were no such “firstborns” among them. Thus will the whole world of mankind be called upon to eat of the passover lamb during the Millennial age, but it will not involve a passing over of “firstborns” save as they will recognize—that their deliverance is predicated upon the “passing-over” of “firstborns” during the “nighttime” of the Gospel age!

This makes the words of Jesus on the occasion of the Last Supper even more significant, though they were uttered in connection with the cup—“Drink ye, all of it.” (Matt. 26:27)

THE TERM “CHURCH OF THE FIRSTBORNS”

“The church of the first-borns is prophetically pictured in the Old Testament in connection with the Passover. In that night when all the first-born of Egypt were slain all the firstborn of Israel were passed over.... We know that afterward all of the first-born of Israel were exchanged for the one tribe of Levi; and that this tribe was separated or divided into two parts—one a priestly class and the other a servant class. The former were called Priests, the latter Levites; though, of course, all were Levites. These two classes were types of the church of the Gospel age.

“Thus we see that the church of the first-borns includes the ‘great company’ class of Levites, as thoroughly as it includes the smaller class of the Priests. As the Levites had no inheritance in the land, so not only the ‘little flock’ but also the ‘great company,’ the servant class, the companions of the bride, have no share in the earthly inheritance but will have a share in the heavenly inheritance. (R4823:2,5)

“The Apostle says (see Diaglott rendering) that we are approaching the general assembly of the church of the first-borns. In this will be included Christ, the Head, and all the faithful of this age, of the past and of the present It will include both the little flock and the great company; for together they constitute the church of the first-borns, whose names are written in heaven.” (R5294:3)

THE PASSOVER

(In General and In Particular)

In General:

“... The Feast of 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. . . .

“... 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 of the Lord and his people—the New Creation, and in general the household of faith. . . . 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 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. . .” (F457-458)

“ . . . only the church of the firstborn, the household of faith, the consecrated are spared or passed over through divine mercy, through the merit of Christ’s sacrifice, during this Gospel age. Nevertheless, the divine plan does not end with the deliverance of “the church of the firstborn whose names are written in heaven,” and who shall share with Christ in “his resurrection”—the first, or chief resurrection. The appropriation of the merit of Christ first to the church is merely an incidental feature of the divine plan. . .” (R4555:6)

In Particular:

“The Passover was not for all the people, but only for the firstborn. This symbolized, therefore, the work of Christ for the Church of this Gospel age, which is elsewhere designated the ‘church of the firstborn.’ Evidently the church has no share in her own deliverance, which is entirely a work of grace and love divine. As the passing over of the first-born of Israel led to the making of the Law Covenant with Israel at Mt. Sinai, so the passing over of the church of the first-born during this Gospel age leads to the inauguration of the New Covenant for the blessing of natural Israel and the world, Moses representing The Christ, Head and body. . .” (R4335:1)

“ . . . the Passover Lamb found its antitype in our Lord alone. This is in harmony with the word, ‘Christ our Passover is sacrificed for us; therefore let us keep the feast.’ (1 Cor. 5:7,8) The Passover Lamb was prepared whole, not a bone being broken. It thus represented our Lord alone, and not his ‘members,’ the church. . .” (R4335:1)

“The Passover lamb did not represent Jesus the head and the church his body. It represented specifically our Lord Jesus, ‘The Lamb of God.’ It was prophesied of our Lord that not a bone of him should be broken. And the same was commanded respecting the Passover lamb...the Passover lamb and its blood, preserved, ‘passed over,’ the firstborn ones only, representatives of the church of the firstborns only. The deliverance of the others is no part of the Passover picture.” (R4384:3)

“ . . . The death of that lamb, which typified the death of Jesus, was therefore not for all the people, but merely for the firstborns who were passed over ‘in that night.’ The ‘household of faith’ are scripturally represented as ‘the church of the firstborns’ and that night typified this Gospel age, when gross darkness covers the earth and will continue to cover it until the Sun of Righteousness with healing in his beams will arise, ushering in the Millennial day. Then there will be a general deliverance of all Israelites from bondage to Egypt, the world. In other words, when the Millennial morning shall be ushered in, the passed-over church will alone have been spared or passed over or been delivered from death by the efficacy of the blood of the Lamb. However, the general deliverance of the people resulted, and so deliverance will come to all who will accept it during the Millennium. Only the church are being passed over now. The general deliverance of the world will be in order soon. That deliverance could not in God’s order take place without first the passing over of the firstborn. . .” (R4492:6)

The World’s Eating “His flesh” (John 6:53)

“ . . . The whole world is reckoned as already dead—because under sentence of death through Adam; and unless they eat (assimilate and appropriate by faith) the flesh (sacrificed humanity) of the Son of man, they have no life and can have no life. (John 6:53) And those who do so ‘eat’ are said to pass from death unto life now, reckonedly, but the actual making alive of such, as stated in our text, will be in the Resurrection morning. And so it will be with the world in general during the Millennium: they will be awakened by the great Redeemer in order that each may have the offer of everlasting life, on

condition of becoming Christ's, accepting his gracious work for them in the past and his regulations for their future. Thus they may 'eat' his flesh, appropriate his merit and receiving thereby his strength and life. They will be accounted or reckoned as beginning to live from the time that they begin to 'eat,' but they will not be fully alive, perfect, until the close of the Millennial age of trial or testing." (R3132:2)

Eating "His flesh"—and the Ransom!

"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.' (1 Cor. 11:26) This shows us that the disciples clearly understood that henceforth to all 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. . . .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.' (F465)

Ransom—Not Shown in Old Testament

"I do not think of any types or shadows representing the ransom, and for the very reason I do not think it would be shown. A bullock would not be found to represent the Ransom price, and there was no perfect man. The only illustration which we have is this one which God has given us—Jesus the ransomer of father Adam." (Q562)

Ransom-Price and the Sin-Offering

"The Ransom Price relates to the valuable thing itself, namely, the blood or death of Christ—a ransom price sufficient for the payment of the penalty of one member of the human family or of all, as it may be applied. The sin-offering shows the manner in which the ransom-price is applicable or effective to the cancellation of the sins of the whole world." (R4493:6)

The Merit of the Sin-Offering

"The bullock represented Jesus at the age of thirty years—the perfect MAN who gave himself and died on our behalf. . . .

"Since the penalty of man's sin was death, it was necessary that our Redeemer become a man, be 'made flesh,' otherwise he could not redeem mankind. A man had sinned, and the penalty was death; and if our Lord would pay the penalty, it was essential that he should be of the same nature (but undefiled, separate from sin and from the race of sinners), and die as Adam's substitute, else mankind could never be liberated from death...

"But since 'the man Christ Jesus' gave himself as our RANSOM-PRICE, it follows that he cannot be restored to that manhood which he gave." (T51-52)

Exodus 12:1-2

"And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you."

"The beginning of months" = ". . . 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. (F457)

“This teaches a plain truth. A man’s life is really of no account until he begins to walk with God, in the knowledge of full salvation and settled peace, through the precious blood of the Lamb. Previous to this he is, in the judgment of God, and in the language of Scripture, ‘dead in trespasses and sins;’ ‘alienated from the life of God.’ His whole history is a complete blank, even though, in man’s account, it may have been one interrupted scene of bustling activity. All that which engages the attention of the man of this world, the honors, the riches, the pleasures, the attractions of life, so called—all, when examined in the light of the sanctuary, must be counted as a dismal blank, a worthless void, utterly unworthy of a place in the rewards of the Holy Spirit. . .” (Notes on Exodus—Mackintosh—p.184)

For the world of mankind (typified by ancient Israel) time will really begin only after the end of the Millennial age, i.e., after the final test, by way of which all the incorrigible (including Satan and his minions) shall have been everlastingly destroyed. Then it will be that THAT “Israel,” having during the “nighttime” of that age, come under the blood of the “passover lamb,” and having appropriated unto themselves, its (his) “flesh” (representing Jesus’ life-rights), will like the ancient Israel be privileged to PASS-OVER the “Red Sea” into the freedom of the sons of God (on the human plane)!

“ . . . 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 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.’ ” (F458)

The Millennial Age “Israelites”

The “Israelites” of the Millennial age—the whole world of mankind—who are eventually to be “passed over” at the close of that age, into the freedom of the sons of God on the human plane, will then no longer be the children of the first Adam, and his wife, Eve; but rather of the second Adam—Christ Jesus, and his wife—the Church of the Gospel age. This great mystery of God (Eph. 5:32) was kept hidden from ages and generations, but is now made known to the saints; and was reflected in the first pair, and in their enduement with procreative powers. It was also, prophetically declared that Christ Jesus was to be the everlasting Father to the human race. (Isa. 9:6) and thus did Bro. Russell write of it—

“ . . . And the Scriptures. . . represent that the glorified Jesus, who is the heavenly Bridegroom, and the glorified Church, who is the heavenly Bride, will, figuratively beget children. That is to say, all through the thousand years of the reign of righteousness, the glorified Jesus will be the everlasting Father, or Giver of everlasting life, on the earthly plane to all of his children who will accept it on the terms of the Kingdom. Then the Church will be the mother or nourisher and caretaker of all mankind.” (OV124)

In this sense, those then “passed over” in the end of the Millennial age, will have been “born again”—this time, not in sin, nor “shapen in iniquity” (Psa. 51:5); but unto membership in the everlasting Kingdom—the Kingdom of Heaven on this earth!

It is true, that when Jesus spoke to Nicodemus anent the Kingdom of God, he had particularly in mind its spiritual—its heavenly phase, since at the time the human or earthly was not yet open* for membership. Jesus did declare “Except a man be born again, he cannot see the Kingdom of God.” (John 3:3) Yet, this is true of the earthly phase too: no sinner, as such, can enter even the earthly phase of that Kingdom. (Rev. 21:7, 8)** It will be necessary, therefore, for all who would enter it, to be begotten and born again.

Thus will those “Israelites” of the Millennial age —

“...be granted the privilege of coming into relationship with Christ as children, receiving of his life, being begotten again to restored life to a restitution of all that was lost in the first Adam and restored in the second Adam...” (R3927:4)

Exodus 12:3-7

“Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening [between the two evenings]. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.”

Again we would be reminded of the fact that while the most important feature of the ancient “pass over” type was that which concerned the passing over of the firstborns, in Egypt, in the night of death—the 14th day of Nisan, this was nevertheless merely an incidental to the general delivery of the whole nation, the next morning—the 15th day of Nisan. And, of course, Israel was there typical of the whole world of mankind—“all who shall ultimately become his people, down to the close of the Millennial age”—(See F458) all of whom will be called upon to recognize not only the Lamb of God, but also to conscientiously bring themselves under the shed blood, for as Bro. Russell declared concerning that ancient blood:

“...And its being upon the door signifies that all who were within that door were trusting in the blood, were under its efficacious merit.” (R2918:4)

And thus it is that Moses was instructed to speak unto all the congregation of Israel. This means that the Word of God is intended not merely for those who constituted that ancient Israel of the Jewish age, but also for that Israel that belonged to the Gospel age, and to that which will constitute his Israel in the coming Millennial age!—that is the whole world of mankind.

The Israel of this Gospel age has, of course, recognized both him who presented himself to Israel five days before he was slain as the “passover lamb,” and the blood by way of which they were enabled to consecrate and dedicate themselves to the will of the heavenly Father.

But there is also that Israel of the Millennial age, which will also be called upon to recognize both the Lamb of God that has taken away the sin of the world (John 1:29,36) and the blood, without whose merit it will be impossible for any of them to be “passed-over” by the Second Death. Those who refuse, will like Satan and his minions, because of affiliation with him, then as incorrigibles, be everlastingly destroyed. (See F457-459)

Bitter Herbs

“...our `bitter herbs` are the trials and persecutions and revilings and disappointments, incident to our faithfulness to the Lord; they will only sharpen our appetites for more of our Lamb—Christ our Passover (lamb) slain for us...” (R2116:1)

“...instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials, which the Lord provides for us, and which help to wean our affections from earthly things, and give us increasing appetite to feed upon the Lamb and the unleavened Bread of Truth...” (R5641:4)

“At the Passover, the children of Israel were invited to eat the meal with merorim, which really means `bitter,' the word `herb` being understood. (Exod. 12:8) There is a similar reference in Num. 9:11. These `herbs` as tr. are probably not culinary herbs at all, but salad greens like chicory, endive, sorrel, dandelion, and even old types of lettuces. All

these were found widely distributed in Egypt. Watercress is included by some experts as a bitter herb....The original lettuces (Lactuca sativa) were quite bitter to eat when unblanched, and are quite different from the crisp, ready-to-eat lettuces of today.” (Zondervan...Encyclopedia of the Bible)

Exodus 12:8

“And they shall eat the flesh in the night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.”

“in the night”—The “night-time of this Gospel age”—before the Millennial morning dawns, and its Sun of Righteousness arises. (F460)

“roast with fire”—Reference here, is undoubtedly to the trials and trying experiences, which gave to Jesus that merit, which to those privileged to journey on to “Canaan,” would constitute a nourishing, a sustaining “food.”

“and unleavened bread”—The “truth,” the “precious promises which come to us from the Father through our Lord Jesus Christ. ‘This is the bread that came down from heaven whereof if a man eat he shall never die.’ (John 6:50)” (R2918:3) This “truth” (as embodied in Jesus, who declared, “I am. . .the truth” (John 14:6) was pure and unadulterated—therefore “unleavened. . .without the corruption (leaven) of human theory, blight, ambitions, selfishness, etc...” (F464)

“with bitter herbs”—The trials and experiences, which Jehovah God, ordains, shall whet our appetites the more for the “roast lamb”—the “bitter experiences and trials which the Lord prepares for us, and which help to wean our affections from earthly things and . . .give to us increased appetite to feed upon the Lamb and the unleavened Bread of Truth.” (R5870:4)

Exodus 12:9

“Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.”

“eat not of it raw”—The life of Jesus is not to be appropriated by any, apart from his trials and experiences, i.e., there isn’t the necessary nourishment in the appropriation of Jesus’ life as a mere teacher of ideals, etc.

“nor sodden. . .with water”—Water here, does not refer, nor represent the Truth, but is intended to reflect that very human tendency to soften, to water down, yea, to wash down, to swallow without due mastication, those aspects of the life of Christ Jesus, which bear most strongly the impress of his consecration unto death. Such, is not the way to “eat” the flesh of the Son of Man!

“but roast with fire”—That is, in full recognition of the fact that Jesus himself was perfected, by the things he suffered. (Heb. 5:8, 9; 1 Pet. 4:1, 2)

“his head with his legs”—Also the mind, which “was. . .in Christ Jesus” (Phil. 2:5), and the manner of his walk, are to be taken into account in this appropriation.

“and the purtenance thereof”—That is, everything, all the life and death, of this Lamb of God are to be appropriated by those whose privilege it is to be “passed-over” in this “night time”—“night of death”—the Gospel age! (Exod. 12:10; Matt. 26:26, 27)

“Nothing remain until morning”

“. . .inasmuch as the law provided that none of the lamb must remain over to be eaten on the morrow, it seems to signify, typically, that the privilege of participation in the Lord’s sacrifice is meant by the eating, and that this fellowship or communion in sufferings is confined to the Gospel age. This is intimated also by the Apostle. (1 Cor. 10:16,17)” (R2116:4)

1 Corinthians 15:22,23

“For just as all men die by virtue of their descent from Adam, so all such as are in union with Christ will be made alive again.” (1 Cor. 15:22, Williams’ Translation)

“Adam’s race was in him actually and legally, without any choice or volition—in him by nature. Those in Christ come into him by grace—individually and on conditions. Under the divine arrangement the redemption of Adam from condemnation of death will ultimately affect all of his race, to the extent of releasing them from the sentence of death, and to the further extent of furnishing them the light, the knowledge and the opportunity of coming into Christ: but it will be only those who will avail themselves of this privilege, and come into Christ, that will be made alive, in the full, proper sense of that word—lifted up out of death completely. . . .the world, awakened from the ‘sleep’ of death and brought to a knowledge of the Truth during the Millennium, will be privileged to come into him, as their ‘father’ by consecration (Isa. 9:6); and if they abide in this relationship it will mean their development to full restitution of human perfection—to all that was lost in the first Adam. Thus all in Christ will be brought to perfection of life—‘made alive’ in the absolute and complete sense . . . (F698)

“The blessing of life in its full, everlasting, complete sense is coming to ‘all in Christ’ and to none others. . . in the time of his presence the world of mankind will be granted an opportunity to see and to hear and to accept the divine mercy in him—not by becoming the bride, for that class will have then been filled, but they will be granted the privilege of coming into relationship with the Christ as children, receiving of his life, being begotten again to restored life—to a restitution of all that was lost in the first Adam, and restored in the second Adam.” (R3927:1)

Only The Firstborns Now In Danger of Second Death!

“The world in general is not in this danger; they are still under the original condemnation, and hence not subject to the second condemnation or the second death. This type marks clearly what all Scriptures so forcefully express, namely, that the present is the trial time of the church, as the Apostle expresses it, ‘If we sin wilfully after that we have received a knowledge of the truth there remaineth no more sacrifice for sin, but a certain fearful looking forward to of judgment that would devour us as adversaries of God.’” (R3995:5)

Exodus 12:10

“And ye shall let nothing of it remain until the morning; and that which remaineth until the morning ye shall burn with fire.”

“Nothing. . . remain until morning”

“That which remaineth . . . burn with fire”—The “morning” here typified, is that of the Millennial day, in which there no longer will be the opportunity of becoming the “firstborns” to be passed over in the “night time.” The “high calling of God” will have ceased. For the “firstborns” then, this “night-time” of the Gospel age, is the “acceptable time. . . the day of (their) salvation” (2 Cor. 6:2), and that wherein they attain unto the divine nature—immortality! (2 Pet. 1:4)

“In the beginning of the Millennial age, those who now walk the narrow way will have gained the great prize for which they ran, immortality....With the end of the Gospel age, the narrow way to immortality will close, because the select ‘little flock’ that it was designed to test and prove will have been completed. ‘Now is the acceptable time’—the time in which sacrificers coming in the merit of Jesus and becoming dead with him are acceptable to God—a sacrifice of a sweet odor. Death. . . as a sacrifice, it will be accepted and rewarded only during the Gospel age.” (F212)

It is this, that God intended to be here reflected. It is, however, hardly possible that the Israelites were able to gauge their capacities so well, that nothing of the Passover lamb was left over; and so, that the type might be true, whatever did remain until the next morning had to be burned with fire—destroyed; it was not to be eaten.

But after the Gospel age is fully ended, and the Millennial age has begun, another picture presents itself. The whole world of mankind—an antitypical Israel, will be in “an acceptable time”—the time in which their salvation will be accomplished; i.e., they will have the opportunity of becoming identified with Christ Jesus, (not in the same sense as the Church is now), but to be found in him. (1 Cor. 15:22,23; See also *F698*) With the end of the Millennial age will also come the time for the antitypical Pharaoh, Satan and his hosts to be everlastingly destroyed; when “Israel”—the world of mankind shall have “eaten”—appropriated “his flesh,” and will have been “passed-over” the “Red Sea”—the Second Death.

“The nation (of Israel) 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 Lamb—they lost the opportunity of becoming as a nation the firstborn 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 his faithful brethren, Spiritual Israel, the antitypical Church of the Firstborn. (Rom. 11:11-20)” (F461)

“. . . 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. . . without divine aid, mankind is powerless. . . 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 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.’” (F458)

Why None of the Lamb Was To Be Left Over!

Since only those who were firstborns at the time were passed over because of the sprinkled blood on lintels and doorposts, and the participation of the passover lamb; we have a most beautiful picture of the antitypical “firstborns” who because of their coming under the sprinkled “blood” (Heb. 10:22); and their participation of the lamb (appropriating the merits of the man Christ Jesus unto themselves (John 6:53-56) are passed-over in this ‘nighttime’ of the Gospel age; before the general delivery of the whole world of mankind in the “morning” (the Millennium). There never again will be such a passing-over of “firstborns.” That part of the type, therefore, had to end then and there. This is the reason for God telling them that none of the lamb was to remain until the morning; and if there should be some of it left over, it was not to be eaten, but burned!

All subsequent celebrations of the Passover, that involved the eating of the lamb, as memorials of that first Passover, could not, and did not, involve the firstborns, in fact, there

were no such “firstborns” among them. Thus will the whole world of mankind be called upon to eat of the passover lamb during the Millennial age, but it will not involve a passing over of “firstborns” save as they will recognize that their deliverance is predicated upon the “passing-over” of the “firstborns” during the “nighttime” of the Gospel age!

Exodus 12:11

“And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the LORD’S passover.”

“with your loins girded”—The term “loins” here is not from the same Hebrew word as that in Gen. 46:26, which speaks of the souls which came out of the loins of Jacob; nor has it any close relationship to the thought suggested by the Apostle Paul to the Ephesians (6:14) of having their “loins girt about with truth.” Here, the expression “with loins girded,” betokens a readiness for the “three days” journey into the wilderness (Exod. 3:18; 5:3; 8:27). On this account, the long, loose, flowing robes which gave the people so much comfort, would now be a serious impediment to their progress toward Canaan. (See 1 Kings 18:46; Luke 12:37; 17:8) Accordingly, Jehovah would have them “gather-up” these robes, fastening them up under their girdles for the greater freedom of their lower limbs. For the antitypical—the Spiritual Israelite, the thought is the same: those things that may be most comforting to our flesh, may be the very things which will most impede our running for the prize—the heavenly Canaan. Let us, therefore, remember that we are but pilgrims and strangers here!

“. . . the antitypical firstborn and the household of faith who would thus partake of the Lamb during the nighttime 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.” (F461)

“your shoes on your feet”—There is a thought insinuated here, that the people, normally, within their houses, were shoeless (barefooted), for both, their own comfort, and to avoid contamination of their floors, etc., from the dust and dirt accumulated on their shoes in their daily duties without their homes. But they were now, at this particular time, to don their shoes, for they would be called upon soon to leave, and this, quite hastily! Thus, here again, preparedness, i.e., readiness, is suggested. We, the antitypical Israel of God, while still in the house of our bondage, having been forewarned, have shod our feet with the preparation of the Gospel of peace, so as we now walk over the course of our journey, its ruggedness doesn’t tire, weary, nor bruise us unduly!

“. . . meekness, gentleness, patience, longsuffering, love, lest you soon become weary in the rugged way.” (R36:5)

“Your staff in your hand”—The staff was something to lean upon for support as one travelled, like a cane or walking stick; and was much more common in their time than today. We like to think of this staff for the Spiritual Israelite in a special way, as representing, if you please, Scriptures memorized from time to time, and upon which we fall back, as it were, for support and inspiration, when for one reason or another we would be overtaken by a weariness in the way. The “staff” thus also, bespeaks a preparedness with regard to all the vicissitudes of the way!

“ye shall eat it in haste”—Here we shall have to consider this Passover type in its particular setting, viz., as involving only the firstborns. Keep in mind, the fact that the blood was already on the lintels and door posts; midnight, the time for their being “passed over,” and the subsequent general deliverance of all Israelites was

rapidly approaching. There remained only the eating of the lamb, which, therefore had to be in considerable haste! As antitypical “firstborns” we are already under the blood “sprinkled from an evil conscience” (Heb. 10:22); the “midnight hour” of this Gospel age, and the general deliverance of all mankind in the early hours of the Millennial age, are rapidly approaching. Therefore, we are “eating” (appropriating) Christ “our Passover sacrificed for us (1 Cor. 5:7), in great haste, for there just isn’t much more time left.

“ . . . 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.” (F463)

“It is the LORD’S Passover”—How w-o-n-d-e-r-f-u-l! Just think of it. If it be true that Jehovah thus identified himself with the typical Passover, how much more is it true concerning the antitypical Passover of the “firstborns.” Surely, it is the LORD’S (Jehovah’s) Passover! and the “firstborns” of this Gospel age are indeed his “peculiar treasure above all the families of the earth” (Exod. 19:5)—his “royal priesthood,” the “holy nation.” (1 Pet. 2:9) Is it any wonder, then, that Jesus tells them, “the Father himself loveth you.” (John 16:27)!

The Pilgrimage

“We, too, are to remember that here we have no continuing city, but as pilgrims, strangers, travelers, staff in hand, girded for the journey, we are en route to the heavenly Canaan and all the glorious things which God hath in reservation for the church of the first-born, in association with their Redeemer as kings and priests unto God.” (R5641:4)

The Present Attitude of the “Firstborns”

“ . . . We are still eating, still waiting, still under the blood, but the morning is now very near, when all the passed over ones . . . will be the first to pass beyond the power of the antitypical Pharaoh, the adversary.” (R3996:3)

Exodus 12:12

“For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.”

“this night”—The night, antitypically, is this Gospel age. “. . . the period of this Gospel age. . . the antitypical night of passing over.” (R3996:5)

“will smite . . . firstborns in the land of Egypt”—Were we to confine this picture to this Gospel age—the “nighttime” in which the true “first borns” of Spiritual Israel are passed over, who then would represent the firstborns of the Egyptians?

Of course, the “firstborns” of the Spiritual Israel of this Gospel age, are also “the seed of the woman” (of the Sarah Covenant)—a “seed” that is to experience the enmity of Satan and his seed. (Gen. 3:15)

Carrying this analogy along (still confining it to this Gospel age), it would appear that Satan’s “seed” would probably be the chief ones identified with the false religious systems of this age, which have from the very beginning, even to this day, opposed the Truth and its people. Yea, in one way or another, they have kept God’s people in bondage and servitude to these systems. Therefore, we suggest, that the popes, cardinals, bishops, the members of the councils, the clergy, etc., have been, and are, this “seed” which will, of course, cease to be, when these false systems

are destroyed before this Gospel age is fully ended. There will be no carrying over of these into the new day—the Millennial day. So will Jehovah smite Egypt's (the world's) firstborn.

This picture, may, however, be extended beyond the confines of this Gospel age, to the Millennial age, when Satan himself, and all who become identified or allied to him during that age, will be everlastingly destroyed in the “lake of fire”—the Second Death, as pictured in the overwhelming destruction of Pharaoh and his hosts in the literal Red Sea. (See F458-459)

“against. . . gods of Egypt. . . execute judgment”—The destruction of the false religious systems, together with their “firstborns” in the end of the Gospel age, will be the execution of judgment against the gods of “Egypt”—righteous judgment, because it will be of Him who declares, I am the LORD.” (Psa. 149:5-9)

Exod. 4:22,23: “*And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.”*

Christendom’s Just Compensation

“. . . Thus, on the whole, has been arranged a very just and equitable system of rewards and punishments, measured according to the knowledge and perversity of each individual. It is in line with this that the Scriptures speak of the time of trouble, which is now near at hand, as being a just compensation upon Christendom for its failures to recognize the principle of equity. The collapse of the world’s institutions of civilization in a period of anarchy will be the penalty of disregard for the golden rule.” (R3995:5)

EVENTUAL DESTRUCTION OF THE ANTITYPICAL “PHARAOH”

“The entire race of Adam is in bondage to sin and death, and their only hope is in God and the antitypical Moses who he has promised shall deliver 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 in 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.” (F459)

“The Adversary has undertaken to be a potter, and, cooperating with human tendencies and ambitions, has created some wonderful vessels. These are found in high positions in Babylon, in the Church, and in the seats of popes, cardinals, bishops, kings, princes, financial magnates, etc., etc. . . . the power shall be exercised in the hands of the great Redeemer, which shall utterly dash in pieces the existing institutions, that seem so great and so wonderful, those vessels of the Adversary potter. They shall be broken in shivers.” (SM716, 717)

PASSOVER—OF THE SINS OF THE FIRSTBORNS

“With . . . thoughts respecting the passing over of the sins of the first-born through the merit of the precious blood, we may indeed keep the Feast of the Passover with joy, notwithstanding trials and difficulties.” (R5643:1)

Exodus 12:13

“And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.”

“the blood. . . a token”—From the very beginning almost, God showed the value He placed upon the blood. Shortly after Adam and Eve sinned, they made unto themselves “aprons” of leaves, to hide, as it were, their nakedness (which in their original state of purity had not troubled them); nor did the “aprons” afford them much relief, for despite wearing these, they felt their need of hiding themselves from the eyes of their God (Gen. 3:10). The LORD intended to show

them the utter futility of their own endeavors; and the record declares that He made for them “coats” of skins (Gen. 3:21). This, of course, presupposes the slaying of an animal—the shedding of innocent blood! Truly, as this fact so clearly teaches, there is no more important doctrine in the Scriptures than this, which declares that without the shedding of blood, there can be no remission (covering) for sin. (Heb. 9:22)

We are not told in the Genesis account as to what animal it was that was slain by the LORD in order to furnish the coats of skins, nor should we be wise above that which is written; however, we believe, there is much to suggest that it was a lamb! In the Revelation (13:8) there is reference made to the lamb slain “from the foundation of the world.” The implication seems to be that God in His foreknowledge had ordained for One (the Lamb of God) to become man’s Redeemer, by way of his shed blood.

When Jesus, during his first advent appeared on the banks of the Jordan, John, the baptist, identified him to his disciples as “the Lamb of God that taketh away the sin of the world.” (John 1:29, 36) Thus did he come to give his life a ransom for all who were lost in Adam. (See Matt. 20:28; Mark 10:45) Surely, this establishes the fact that the ransoming, or atoning merit, lies wholly in the sacrifice of him who came to give his life, to shed his blood, to redeem the race. (1 Tim. 2:6)

So was it with Israel’s redemption, its deliverance from the bondage of Egypt. It was predicated upon the sprinkling of the blood of the Passover lamb (Exod. 12:7, 13). It will have been noted that while the firstborns were the only ones in danger of death in the nighttime, their deliverance from the hand of the angel of death became the precursor of the general delivery of all Israel the following morning. (See F457) So it was that the blood of the lamb sprinkled upon the lintels and doorposts, became the means of salvation to all Israel. Undoubtedly, this was intended to show that not only the Church of this Gospel dispensation (the “firstborns”) are redeemed by the blood of Jesus, but also the whole world of mankind—all who shall ever become the Israel of God!

“Not only is the Gospel church scripturally termed the ‘church of the firstborn,’ but it is also spoken of as the firstfruits unto God of his creatures. (Heb. 12:23; Jas. 1:18) The two thoughts are in full accord; firstborn ones imply later-born ones, firstfruits imply later-fruits. Thus does the Lord draw our attention to the fact that, while his plan has had its most gracious beginning with the elect of this Gospel age, his favor will not end with these.” (R3995:6)

JESUS—THE LAMB OF GOD

“Looking unto Jesus as the ‘Lamb of God,’ we behold his spotlessness—‘holy, harmless, undefiled, separate from sinners.’ We behold how ‘he was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth.’ (Acts. 8:32)

“By speaking the word he could have resisted those who were intent upon his destruction. He assures us that no man took from him his life; that he laid it down himself—voluntarily. He laid it down not in obedience to the Father’s law, for justice could not demand sacrifice; but laid it down in accordance with the Father’s will, saying ‘I delight to do thy will, O my God; thy law is written in my heart,’ From this standpoint the Christian believer can rejoice greatly that the Redeemer spared not himself, but freely delivered himself up with the knowledge that in the divine purpose the value of his sacrifice would ultimately redound first for the benefit of his followers, and subsequently for the blessing of all the people. . .” (R4591:2)

“We read in the Scriptures that after John had made this declaration respecting Jesus, ‘Behold the Lamb of God,’ two of his disciples sought Jesus and inquired where he lived, and afterward became his disciples. They had been with John because he was a reformer. But when John declared that there was one among them greater than he, the latchet of whose shoe he was not worthy to unloose, they wondered who was this Great One.

“So they kept on the lookout. Then they began to discern in some sense of the word that this gentle One, this unapproved One, this uncombative One was he who should take away the sins of the people. There was merely John’s word for it, but they believed him to be a

prophet of the Lord and as soon as they had this intimation, that Jesus was the Lamb of God, that he was greater than John himself, they left John and became the disciples of Jesus. Others did not appreciate these things so much and remained with John, perhaps becoming the disciples of Jesus after John was dead.

“We might consider John’s words as an allusion to the Passover lamb, if this had been at the Passover season of the year, at the time of the killing of the lamb; but it was at the opposite end of the year—the time of our Lord’s birthday, in October. The evidences are clear that our Lord’s ministry was three and a half years long and that he was crucified at the Passover time, and it was when he was just thirty years old that he offered himself at Jordan.” (R4750:6)

Exodus 12:14

“And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance forever.”

“this day”— We believe, this refers to the 14th of Nisan, on which day, at midnight, the angel of death passed over the land of Egypt, destroying all the firstborns not under the blood of a passover lamb; and, which event in turn made possible the release of the “armies” of Israel on Nisan the 15th. (See Exod. 12:17, 29-33; Num. 33:3)

The 15th of Nisan might thus well represent the Millennial day, wherein an antitypical “Israel” (the world of mankind), will be released from the bondage of sin and death. So, the day to be remembered by these antitypical “Israelites” will be the “fourteenth (14th) of Nisan,”—this Gospel age during which “firstborns” were passed over, as the precursor of their (the world’s) deliverance. (See F457)

“a feast...forever”—With no leaven in their houses, of both the Israelites of this Gospel age, and those of the Millennial age, they might well and all, and forever, be feeding upon the “unleavened” bread of truth!

The 14th Of Nisan

“We, Christians, however, do not celebrate the Passover week. That will find its antitype by and by, when the glory of the kingdom shall be enjoyed. We celebrate the fourteenth; a day of which the Jew takes little or no account.” (R2115:5)

Exodus 12:15

“Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.”

At this point it may be well to note that there was a difference between the original Passover, called by the Jews, the Egyptian; and those subsequently celebrated, called by the Jews, the Permanent.

The instructions here given concerning the seven (7) days of feasting, during which they were to have no leaven in their houses (their dwellings), did not, and could not, apply to the original Passover, for from the 15th through the 21st of Nisan, of that memorial year, until almost forty years later (when they entered Canaan), they were a nomadic, a travelling people, having no houses in which to dwell!

After leaving Egypt, the Israelites celebrated (as far as we know) but one Passover, before entering Canaan. This was while they were in the wilderness of Sinai, in the first month of the second year after coming out of Egypt (Num. 9:1-15), but let it be noted, not a word is recorded about the week of unleavened bread!

The first to be celebrated in the land of promise was when they were encamped in Gilgal (Josh. 5:10), not yet permanently settled. Only the 14th of Nisan is mentioned. Later, their celebrations involved not only the 14th, but the whole week of the unleavened bread—the

15th through the 21st, of Nisan. Thus, there were really eight (8) days during which they were to eat unleavened bread. (Exod. 12:17-20, 25; see also *Antiquities 2:15:1—Josephus, and the Temple, 177:1-Edersheim*)

There is, perhaps, a sense in which the original Passover, involving the passing over of the firstborns in the nighttime—the 14th of Nisan, identifies with the Gospel age, during which the antitypical “firstborns” are passed over.

Subsequently, commemorations of the Passover, in Canaan, involved all of Israel (typical of the whole world of mankind—but without the “first borns,” the Church), were celebrated more particularly by way of the week of unleavened bread—the 15th through the 21st of Nisan—these, of course, identify with the Millennial age; i.e., after the general deliverance. (R4492:6)

“...eat unleavened bread...”—As already set forth, the 14th of Nisan, was the day of the passing over of the firstborns but it was also, a day of the unleavened bread; and, in subsequent commemorations, Israel was to so regard it. (Exod. 12:18) It should be noted, however, that Jehovah himself, made the distinction between the 14th of Nisan, and the week of the unleavened bread—the 15th through the 21st of Nisan which followed. (cf. Exod. 12:18,19)

The significance of this seems to be, that we the “firstborns” of this Gospel age, are even now to be feasting upon the unleavened bread of truth, “in its purity, without the corruption (leaven) of human theory, blight, ambitions, selfishness, etc.,” (F464) so that we might be strong in the Lord and the power of his might.

The “seven days” of subsequent commemorations by Israel, signify that the world too, during the Millennium (as the antitypical Israel) will not only be called upon to put away “leaven,” but also to feed upon the unleavened bread of truth, that by doing so, they might come into (relationship with) Christ, and be thus made alive. (1 Cor. 15:22, 23)

The “FIRSTBORNS” and the GENERAL DELIVERANCE

“...The Passover, observed by the Jews yearly in the Spring, memorialized the passing over or saving of the firstborns of Israel at the time when all the other firstborns of Egypt were slain by divine decree. The death of that lamb, which typified the death of Jesus, was therefore not for all the people, but merely for the firstborns who were passed over ‘in that night.’ The ‘household of faith’ are Scripturally represented as ‘the church of the firstborns’ and that night typified this Gospel age, when gross darkness covers the earth and will continue to cover it until the Sun of Righteousness with healing in his beams will arise, ushering in the Millennial day. Then there will be a general deliverance of all Israelites from bondage to Egypt, the world. In other words, when the Millennial morning shall be ushered in, the passed over church will alone have been spared or passed over or been delivered from death by the efficacy of the blood of the Lamb. However, the general deliverance of the people resulted, and so deliverance will come to all who will accept it during the Millennium. Only the church are being passed over now. The general deliverance of the world will be in order soon. That deliverance could not in God’s order take place without first the passing over of the firstborn.” (R4492:6)

Exodus 12:16

“And in the first day there shall be an holy convocation, and in seventh day there shall be an holy convocation to you: no manner of work shall be done in them save that which every man must eat, that only may be done.”

“the first day...a holy convocation”—Seemingly, the 14th of Nisan, is the first day of the unleavened bread (Lev. 23:4, 5)—a day of an “holy convocation.” Incidentally, a convocation is a coming together, so that “an holy convocation” would be a coming together for the purpose of honoring Jehovah—the God of their deliverance—a “sabbath” if you please, in which there was to be rest from all labor;

and, when, the only semblance of work would be the eating (feasting upon) the unleavened bread. (Exod. 12:16)

And so it is that this Gospel age (the “14th”) is the day of “an holy convocation”—a coming together of the saints, for the purpose of honoring Jehovah, the God of their deliverance (passing-over). It is, as it were, a veritable “sabbath” in which they cease from their labors, resting fully in the accomplished redemption of Christ Jesus; and in which they “feast” upon the “unleavened bread” of truth!

“the seventh day...”—The Millennial age—a great “seventh day”—will be a day of holy convocation for the then antitypical Israel—the world of mankind. They also will be called upon in “that day” to honor Jehovah, the God of their deliverance, and to “rest” in that accomplished redemption, while “feeding” upon the “unleavened bread” of truth!

The whole Passover ritual was established by Jehovah God with Israel to reflect by way of a type, His purpose with regard to the redemption of the world of mankind, all lost in sin. This purpose, called “the divine plan of the ages” was to center in one bearing the name CHRIST (the anointed) JESUS (savior) (Matt. 1:21); the ransom of all—(Matt. 20:28; 1 Tim. 2:6) In the type under consideration, he was represented by the Passover Lamb, whose blood sprinkled on the lintels and doorposts, made possible the passing-over of the firstborns, representing the “church of the firstborns” of this Gospel age; and, subsequently the general deliverance of all Israel, representing the whole world of mankind in the Millennium.

In the type, the Passover lamb was to be taken in (received, accepted) for the purpose, on the 10th day of the first month, Nisan (Exod. 12:3). When the time came for the fulfillment of the type, Jesus, the Lamb of God (John 1:29,36), readied himself for the people’s acceptance. Zechariah, prophesying concerning this time, says to Israel, “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem, behold, thy King cometh unto thee, he is just [righteous; and because of this]; having salvation [is able to give himself for your redemption; and for the whole world of mankind—a ransom for all] (Matt. 20:28; 1 Tim. 2:6); lowly [i.e., in meekness and lowliness, as is reflected in his] riding upon an ass, and the colt the foal of an ass.” (Zech. 9:9)

Jesus, knowing that this Passover season was approaching, turned his steps toward Jerusalem; and, as he neared the mount of Olives, he sent two of his disciples into a nearby village to procure for him the colt upon which he would ride for his presentation to Israel as its King.

In this connection, it is interesting to note from Luke’s account that this colt was one “whereon yet never man sat. . .” (Luke 19:30) To me, this fact is quite significant! Such an animal would require a “breaking-in” period, ere anyone could ride upon it. It would quite naturally resist being ridden upon, and the restraint of its freedom. Bearing in mind that an ass is an unclean animal, yet, one that could be redeemed (Exod. 13:13; 34:20; Num. 18:15)—it might well represent the whole world of mankind as it appears in the end of the Gospel age—wild, lawless, unclean, and anarchistic—the kingdoms of this world, which are to become “the kingdoms of our Lord” (Rev. 11:15); yes, they are to become, as did that colt of the ass under Jesus, no longer restive, but docile, peaceable, willingly subject to the King!

“Every item was fulfilled, even to the shouting. When the people shouted Hosanna! the Pharisees asked Jesus to rebuke them, but he refused, saying, ‘If these should hold their peace, the stones would immediately cry out.’ Why? Because it has been prophesied that there would be a shout, and every item of prophecy must be fulfilled. Let this particularity of detail in prophetic fulfillment give us confidence in the further statements of this and other prophets.” (B225)

THE KING AND KINGDOM COME!

“When the earth is the Lord’s, and the fulness thereof, it will not be because all the kingdoms of this world have been converted to God and purified, and their kings permitted to reign by the grace of God, as they now claim to do, and because all the now restless masses of men will have become docile and submissive to the present governing powers; but it will be as the prophet declares, because God will have ‘founded it upon the seas and established it upon the floods.’ That is, the present earth, or social organization, and the present heavens, or ruling powers will have passed away, and the new earth will be established upon the ruins of the old. When the waves of the restless sea-element of society shall have arisen in their might and overwhelmed the whole present social order, so that the wild and stormy sea of anarchy shall prevail everywhere, then, amidst the wreck and ruin, the desolation and universal despondency and despair, the voice of Jehovah will be heard, saying, ‘Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth.’ (Psa. 46:10) And out of the wild commotion of that stormy sea God will bring order and peace.” (R3113:6)

“PEACE, BE STILL” TO THE TROUBLED SEA

“The day of trouble will end in due time, when he who spake to the raging Sea of Galilee will likewise, with authority, command the raging sea of human passion, saying ‘Peace! Be still!’ When the Prince of Peace shall ‘stand up’ in authority, a great calm will be the result. Then the raging and clashing elements shall recognize the authority of ‘Jehovah’s Anointed,’ ‘the glory of the Lord shall be revealed, and all flesh shall see it together;’ and in the reign of the Christ thus begun ‘shall all the families of the earth be blessed.’” (A171)

JESUS’ PRESENTATION OF HIMSELF AS PROPHET, PRIEST AND KING

“In the end of the Jewish age Jesus offered himself individually to Israel as prophet, priest and king, typical or illustrative of the offering of the whole body, the complete and glorified Christ, to the world. As a prophet he taught them; as priest ‘he offered himself’ (Heb. 7:27), and as King he rode into their city at the close of his ministry. But they did not receive him in any of these offices.” (T50)

Matthew 21:8,9

“And a very great multitude spread their garments in the way; others cut down branches from the trees (palm trees—John 12:13), and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord; Hosanna in the highest.”

Luke, in the correlative passage (Luke 19:37,38), speaks of this multitude as disciples; yet, while it is true that some were disciples, many others—who on this occasion were also moved to shout “Hosanna” and to praise God, but who shortly thereafter, under the leadership of their teachers, the scribes and the Pharisees, joined another multitude, which before Pilate, cried aloud, “Crucify him, crucify him” (Luke 23:20)—were not true disciples!

The original meaning of the expression, “Hosanna” was “save, now” as per the Hebrew of Psa. 118:25; but apparently it lost this primary meaning and “became an exclamation of praise (Matt. 21:9; Mark 11:9, 10; John 12:13). That it is transliterated instead of translated in three of the Gospels (Luke omits it) is evidence of the change of meaning. Not that the Hebrew word no longer had any connection with salvation: the context, which is a reminiscence of Psa. 118:25, 26 is not a direct quotation from or allusion to it, shows that in its application to God the Father and to Jesus, Hosanna was concerned with the Messianic salvation.” (Zondervan’s Pictorial Bible Dictionary)

At his first advent, Jesus came not to become the king of an earthly kingdom (Luke 24:26), though he did make a token presentation of himself to Israel (Zech. 9:9; Luke 17:25; 19:38), affording unto Israel the first opportunity (Matt. 10:6) of becoming identified with the “seed” of Abraham that was to be “like the stars of heaven” (Gen. 15:5)—the spiritual phase of the kingdom of God! However, as we read, “He came to his own, and his own received him not.” (John 1:11) Nor has it been different with its antitypical counterpart—Christendom of this Gospel age. This latter had been looking forward to his second coming, but like typical Israel, has not recognized him either.

“ . . . while the King of glory has actually come, and while the great majority of his professed living witnesses, who should be loudly rejoicing, and saying, Blessed be the King that cometh in the name of the Lord, are dumb—some from fear of being put out of the synagogue, and some from drowsy slothfulness, or from intoxication of worldliness which keeps them in ignorance of the time of our visitation—Lo, the very stones of this Great Pyramid of Testimony are crying out in no uncertain tones. . . ” (C376)

The so-called “triumphal entry” of Jesus into Jerusalem, riding on the colt of an ass, was on the 10th day of Nisan, the day for which God had instructed them (Israel) to take the pass-over lamb into their houses. Five days later, on the 14th day of Nisan, they were to slay it, bring themselves under its blood, and eat it! Failure on the part of any of those ancient Israelites so to do, would ally them with the Egyptians—the enemies of God, and make them amenable to the plague of death, in Egypt. (See Exod. 12:5-13, 21-23)

Israel, at the time of the Lord Jesus’ presentation of himself to them, rejected him; and thus did they, for the time, at least, ally themselves with the “Egyptians”—the enemies of God. And, as Ishmael, a firstborn of Abraham, when he mocked Isaac, was cast off, out of the house of Abraham (Gen. 21:9-14), so too, was Israel, upon its rejection of Jesus, cast off. “Your house is left unto you desolate.” (Matt. 23:37, 38) So did Israel “die” as it were, to the privilege of becoming the true “firstborns”—“heirs of God, and joint-heirs with Christ.” (Rom. 8:17)

ISRAEL “CAST OFF”—FOR A WHILE!

“As Hagar and Ishmael were cast off when Isaac was born, and had almost perished, so the Jewish people have been cast off from divine favor for eighteen centuries, and today are nearly famished. As the angel of God pointed to the fountain of water, and Ishmael was revived, so God’s message now is pointing the Jews to a spring of water; their Zionistic hopes are reviving.” (PD23/34)

ISRAEL CEASING TO BE THE TYPICAL “FIRSTBORNS”

“And it evidently was on that very date that our Lord offered himself finally to that nation—when as their king, he rode into the city on the colt. (Compare John 12:12-16) They, however neglected to receive the Lamb of God, were at once rejected from being the typical first-born.” (R5191:4)

MARY AT THE FEET OF JESUS

Luke 10:39 — “And she had a sister called Mary, which also sat at Jesus’ feet, and heard his word.”

John 12:3—“Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odor of the ointment.”

John 11:32—“Then when Mary was come where Jesus was, she fell down at his feet. . . .”

Only the day before Jesus’ “triumphal entry” into Jerusalem, Jesus had stopped at Bethany, at the home of Martha, Mary and Lazarus. Before entering in upon the more solemn features connected with the Passover, we think it might prove profitable to consider the

events of that visit. It seems that these lovely folks, whom Jesus loved so very much, had given a supper in his honor.

While the supper was going on, Mary, who is always found at the feet of Jesus, broke an alabaster box of a very rich ointment, anointing therewith, the feet of Jesus, and then dried them with her hair. (John 12:3) Thus did she use her crowning glory to minister to the most humble members of his body! There were those who criticized her for this, saying that the ointment might have been sold, and the proceeds used for ministering to the poor. John says that it was Judas that suggested this; Matthew says that it was his disciples. (cf. John 14:4, 5; Matt. 26:8)

It is undoubtedly true that Judas was the one who made the suggestion, and, that there were some among the disciples, who, not knowing any better, agreed with him. However, the important thing to be noted, is Jesus' defence of Mary, when he said unto them, "Let her alone, against the day of my burying hath she kept this, for the poor always ye have with you: but me ye have not always." (John 12:7, 8) Then he continued, "She hath done what she could, she is come beforehand to anoint my body to the burying. Verily, I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." (John 12:8, 9) And, thus it is, that the fragrance (odor) of her act on behalf of Jesus, not only filled that house, but it has gone far beyond that. Some, in reading of this ministry of Mary's unto Jesus, as against the day of his burial, have been thereby inspired to open up their own little treasure chests—alabaster boxes—of rich perfumes, in a ministry unto the same Lord, as he is now represented in his "feet members." How precious!

“ . . . Those who have settled in Eastern lands or who have travelled through desert wastes know, as few others ever know, how the sweet balm of a fragrant ointment can renew the pilgrim and refresh the weary. Cool waters are not more welcome to a thirsty soul than is the rich perfume of some choice unguent to a weary man; there is no sedative more powerful to relieve the exhaustion or fatigue engendered by dust and heat. But there were not many who could afford the purchase of these costly odors, and they were a luxury which few could enjoy. The Lord Jesus was oftentimes both thirsty and weary as he journeyed up and down throughout the length and breadth of the sun-scorched land of Canaan. A running brook to quench his thirst or a peaceful shade in which to rest were his to enjoy in common with all his fellowmen. But seldom did the precious balm of costly ointments ever refresh or relieve the weary spirit of him, though he was rich, yet for our sakes has been content to become poor.” (Mary of Bethany—Loane, p.94)

“She could not put him on the throne of earth, but she would show that she was his devoted servant forever; she could not glorify him before all the people of Israel, but she could glorify and honor him in her own home; she could not tell his praises and sing his worth, but she could sing and make melody in her own heart, and pour upon him a perfume which not only filled her home with its sweet savor, but which has yielded a tender fragrance to the honor of womankind in general from her day to the present time. . . . Considered in the light of the odor and blessing and refreshment which it has shed upon all of the Lord's people throughout this Gospel age, Mary's alabaster jar of precious perfume, very costly, has proven to be extremely cheap.” (R3535:5)

Then came the evening of the 13th day of Nisan, when after sunset, the 14th began—a day enjoined upon Israel, by Jehovah, as one ever to be remembered throughout their generations. Thus it became incumbent upon Jesus, and his disciples, to memorialize that day, and this in a very special way.

“As Jews 'born under the Law' it was obligatory upon our Lord and his disciples to celebrate this type, and at its proper time.” (F462)

THE FEAST AT BETHANY

“ . . . the Great Teacher’s triumphal entry into Jerusalem on an ass, and his tender of himself to the nation of Israel as their King, in fulfillment of the prophecy of Zech. 9:9-12. That was five days before the Passover. For several days Jesus taught in the temple, going at night to the home of Lazarus, Martha and Mary of Bethany. He knew what to expect—that his hour was come. He knew that even then the chief priests and elders of the people were considering his destruction and hesitating only lest it should cause tumult. Their indignation against the Great Teacher was that he did not teach as they taught and that his teachings had much more power with the masses than all their teachings combined. Anger, envy, hatred, united in branding him as an imposter and in sending him to death, `for the good of the cause.’

“The feast at Bethany referred to . . . may have been on the night before the Lord’s betrayal, two days before the feast of the Passover. . . Jesus and his disciples were present. During the feast a woman approached with an alabaster flask of very precious perfume. She poured it upon his head and the entire room was sweet with the odor. The woman was Mary, the sister of Lazarus and Martha.

“Another account shows that the protest made by the disciples against this as a waste was instigated by Judas, the treasurer of the little company of the Lord’s disciples. John remarked that he was a thief and carried the bag and intimated that he was more interested in the money than in the poor and that his mention of the poor was merely a subterfuge. But the Great Teacher rebuked his disciples, saying, `Why trouble ye the woman; for she hath wrought a good work upon me; in that she hath poured this ointment upon my body she did it to prepare me for burial. Truly I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this which this woman hath done be told for a memorial of her.’ (Matt. 26:10-13) How considerate was the Great Teacher! How sympathetic! How appreciative of everything done for him!” (R4702:2)

MARY OF BETHANY

“ . . . she sat there in the presence of her beloved and rescued brother, and her yet more deeply worshipped Lord, the feelings of Mary could no longer be restrained. . . she arose and fetched an alabaster vase of Indian spikenard, and came softly behind Jesus where he sat and broke the alabaster in her hands, and poured the genuine precious perfume first over his head, then over his feet, and then—unconscious of every presence save his alone—she wiped those feet with the long tresses of her hair, while the atmosphere of the whole house was filled with the delicious fragrance. It was an act of devoted sacrifice, of exquisite self-abandonment; and the poor Galileans who followed Jesus, so little accustomed to any luxury, so fully alive to the costly nature of the gift, might well have been amazed that it should have all been lavished on the rich luxury of one brief moment. None but the most spiritual-hearted there could feel that the delicate odor which breathed through the perfumed house might be to God a sweet-smelling savor; that even this was infinitely too little to satisfy the love of her who gave, or the dignity of him to whom the gift was given.” (The Life of Christ—Farrar, p.189)

Mark 14:12-15

“And the first day of unleavened bread, when they killed the passover his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him. And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished and prepared; there make ready for us.”

At this point we find another of those little nuggets, hidden away by our blessed Lord—the Good Shepherd, perhaps chiefly for those of his “little lambs” remaining closest to him; and particularly, for those who would be living in the end of the Gospel age—in its Harvest-time. Note carefully, these words, “. . .there shall meet you a man bearing a pitcher of water; follow him. . .”

Since this incident occurred just where one “day”—the Jewish age ended, and where a new “day”—the Gospel age began, might it not be that it would have some special application for those which are now living, in this Harvest of the Gospel age?

In A.D. 1829 [see C84-89] (at the end of the 1290 days of Dan. 12:11) a “sanctuary class” came into existence; and since A.D. 1846 (at the end of the 2300 days of Dan. 8:14), these became a “cleansed sanctuary class.” At that time, and until the end of the 1335 days of Dan. 12:12—(1874) this cleansed sanctuary class “an unorganized nucleus” [C119] was more or less “a nation scattered and peeled”! (Isa. 18:2) Shortly thereafter, however, while they were seeking a “place” where they might feast together upon the “unleavened bread of truth,” the Lord directed them to the “man” who would meet them, bearing the “pitcher of water,” and admonished them to follow him, and to enter wheresoever he entered. That “man,” we believe, was our dearly beloved Bro. Russell, [see Luke 12:42; Ezek. 9:3; R5400:1,4] and the pitcher of water, was the Truth, as then set forth in Zion’s Watch Tower. It was then, that the “good man of the house”—Jehovah, showed them the “guest-chamber” (the fellowship of kindred minds) wherein they were to celebrate their “passover” together!

The two disciples of Jesus (Peter and John, Luke 22:8) did as they were told; and they met the man of whom Jesus had spoken. They followed him into the house where he entered, and upon making known their mission, were privileged to make ready for their passover. Let it be noted that this was on “the first day of unleavened bread,” when they killed the “passover”—the 14th day of Nisan! However, since Jesus was to be the antitypical passover lamb, to be slain “between the evenings” (about 3 p.m.) that very day, he could not wait to partake of the passover lamb when the rest of Israel did, for he would no longer be living at that time. Accordingly, Jesus and his disciples memorialized that passover on the 14th but before the time of the actual slaying of such a lamb. If the Jews of Jesus’ day ate the Passover on the 14th, then it must have been somewhere between 3 and 6 p.m., for the 15th began at 6 p.m.; and, it is possible that they did not eat their Passover until the early hours of the 15th.

“. . .There can be no doubt from the account that our Lord and his disciples ate the Passover on the day preceding the one on which the Jews in general ate it; for in John’s Gospel we read (18:28; 19:14) that when our Lord was before Pilate in the Judgment Hall, which was after he had eaten the Passover, the Pharisees, his accusers, had not yet eaten of it—nor would they eat until the evening after the crucifixion.” (R2771:5)

The important thing to be noted here, is not when Israel may have eaten the Passover on that occasion, but that Jesus—the Lamb of God, our Passover Lamb, was slain in the self-same day—the 14th of Nisan; at the selfsame time (between the evenings) as was the original passover lamb in Egypt, centuries before.

“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.” (F462)

Evidently, there were two suppers at this time, the one the Passover Supper—a commemoration of the one that took place in Egypt more than 16 centuries before; the other, the Memorial Supper, the antitype of the Egyptian Passover, to be instituted by Jesus. While the first of these was in preparation, Jesus took the opportunity of teaching his disciples just one more, a much needed and important lesson—that of meekness and humility.

According to Luke’s account, there had been some strife among them respecting as to which of them should be esteemed the greatest (Luke 22:24-31). Such discussions had arisen before, and Jesus had rebuked them for it. But, of course, they were but natural men; and, it would appear that at this time, they were all of them guests—though really, without a host. Thus, no provision had been made for the washing of their feet. This chore might have been performed by any one of them, or by several of them, had they chosen so to do. But none chose to be the servant of the rest. And, apparently, Jesus —

“. . .permitted them to thus disagree, without settling their dispute, without appointing any of their number to the menial service. He allowed them to think the matter over, time to relent and consider, and they even proceeded to eat the supper, contrary to custom, with unwashed feet. Then it was that Jesus arose from the supper, laid aside his outer garment, and attaching a towel to the girdle of his under-garments, took a basin and a ewer for the water, and began to pour the water and wash the feet of his disciples. It was not the custom of the East to pour the water into the basin and put the foot into the water, but to pour the water upon the foot being washed; thus each had clean water, and little was wasted—for water is much more scarce and precious there than with us. We are to remember also that in the East at the time tables and chairs such as we use were not in vogue. On the contrary, the tables were low, and shaped somewhat like a horseshoe, and those who sat really reclined, lying upon the table, with the left elbow resting upon a pillow or divan, their heads towards the inside of the horseshoe, where there was space provided for the food, and also a space for a servant to enter and place the food. Thus it will be seen that the feet extended backward, and could quite easily be reached without disturbing those who were eating.

“When Peter learned that there was more meaning to the washing of the feet than merely kindness and comfort, and its reproof of the lack of the spirit of humility amongst the disciples, he wanted, not only his feet, but also his hands and his head washed. Noble, thorough-going, wholehearted, fervent Peter! But our Lord explained that this was not necessary, saying, ‘He who has been bathed has no need except to wash his feet, but is wholly clean.’ (John 13:10—Diaglott).

“After accomplishing the work of washing the feet of all, our Lord resumed his outer garment and reclined at the Supper (this was the Passover Supper—the Memorial Supper of bread and wine being instituted afterward).

“All who are the Lord’s followers should heed carefully and follow exactly the true example of the Master’s spirit of meekness, humility and service to the members of his body. The whole thought is contained in his words, ‘The servant is not greater than he that sent him. If ye know these things [if you appreciate these principles applicable to all the affairs of life], happy are ye if ye do them [if you live according to this rule, loving and serving one another].’ (John 13:16, 17)” (R2449; 2450)

The Import of the Lord’s Lesson

“Forgetful of his own weight of care and sorrow, and anxious for the welfare of his followers, Jesus improved the opportunity to teach them all a great lesson in humility. He took water in a basin and a towel and did the feet-washing, while the disciples, ashamed,

confused, knew not what to say or do under the circumstances, except Peter, who protested that he could not thus have the Master act as his servant; but when Jesus explained that there was a symbolical meaning to the matter, Peter also was anxious for the washing. Lest they should fail to get the lesson, our Lord, after he had finished, explained it, saying, If I, your Lord and Master, have washed your feet, have displayed humility and willingness to serve any of you in the most menial capacity, you surely ought to be willing to follow the same example with one another, and to perform the most menial service for one another, even to the extent of washing one another's feet, as opportunity may offer.” (R4167:2)

THE “NATION SCATTERED AND PEELED”

“To what nation does the message go? We answer, It goes to the ‘holy nation,’ the royal priesthood. (1 Pet. 2:9) Many people of various nations may handle and read these messages, but they are only for the one; and it is doubtful if others will be able to fully understand their message in the present time. Besides, the description fits no other nation. It is ‘a nation scattered and polished [R.V. ‘smooth’]—to a people terrible [in their experiences] hitherto; a nation meted out [whose course and experiences in life the Lord has measured out for them for their highest welfare] and trodden down [as a part of their necessary experience] whose land the rivers divide (R.V.).’ The reference to the rivers may be taken either as suggesting that the river of death separates this ‘holy nation’ from its inheritance on the other side of Jordan; or as in Psa. 46:4.” (R3405:4)

THE “SANCTUARY CLASS”

“In his wisdom, God did not overpower them with the great flood of light now granted to the saints. Gently he led them on, step by step, cleansing them first from the papal pollutions which still clung to them. And as God thus drew them, the Sanctuary class followed on, recognizing the voice of the Good Shepherd in the accents of truth which exposed the old errors, until 1846, which prophecy marks as the date when a nucleus of the ‘holy people,’ the ‘Sanctuary,’ would become free from the errors of Papacy, cleansed of defilements, and ready to replace the unclean theories of men with the clean and beautiful principles of truth, on which the Lord and the Apostles had founded the Church. Gradually they were led to expect the great culmination of blessing when the Lord himself should come, in the harvest of the age. Their diligent study of God’s Word, and commendable desire to know what even the angels desired to look into (1 Pet. 1:12), were greatly blessed, though their desires were not fully granted.

“A faithful few were thus instructed in the Word of truth, filled with the spirit, purified and more fully separated from the world, purged of pride and, through the discipline of the disappointment of 1844, brought to more humble reliance upon God;. . .until the watchers at the end of the ‘1335 days’ (1874, harvest time) received, and were sent forth to announce to all the Sanctuary class, the glad message, ‘Behold the Bridegroom!’ (C123)

“. . .Thus A.D. 1846, the end of the 2300 days. . . found an unorganized nucleus of Christians, who not only agreed with the ‘Disciples’ regarding simplicity of church government, the discarding of all creeds but the Bible, and the abolition of all titles by its ministers, but with the ‘Baptists’ relative to the outward form of baptism, and with Luther in regarding the Papal system as the Man of Sin, and the degenerate church, the mother of harlots and abominations. These, standing aloof from any compromise or affinity with the world, taught vital piety, simple trust in the omnipotent God, and faith in his unchangeable decrees. . .” (C119)

DANIEL'S PROPHECIES

"The 2,300 days point to 1846 as the time when God's sanctuary would be cleansed of the defiling errors and principles of Papacy; and we have noted the cleansing there accomplished. We have noted the fulfilment of the 1,260 days, or the time, times and half a time, of Papacy's power to persecute, and the beginning there, in 1799, of the Time of the End. We have seen how the 1,290 days marked the beginning of an understanding of the mysteries of prophecy in the year 1829, culminating in the great movement of 1844 known as the Second-Advent movement, when, according to the Lord's prediction, the wise virgins went forth to meet the Bridegroom, thirty years prior to his actual coming. We have seen the fulfilment of the predicted tarrying; and for fifteen years the midnight cry, 'Behold the Bridegroom!' has gone forth. We have marked with special delight the 1,335 days, pointing, as they do, to 1874 as the exact date of our Lord's return; and we have since that time experienced the very blessedness promised, through the clearer unfoldings of the wonderful mysteries of the divine plan." (B305)

LUCIFER

Early in the creative "day" of Jehovah God, he brought forth a wonderful creature, designated in the Scriptures, by the name of Lucifer, meaning "son of the morning" (Isa. 12:1), thus a bright morning star. When God laid the foundations of this earth, preparing it to be the stage of a great amphitheater, upon which the drama of the ages was to be enacted as a "spectacle to angels and men," (1 Cor. 4:9) Lucifer was one of the "morning stars" that sang together. (Job. 38:7) Some time thereafter, this Lucifer became possessed of an unholy ambition; he said that he would ascend into heaven and exalt his throne above the stars of God; that he would sit . . . in the sides of the north. . . (Isa. 14:13, 14, etc.) This was the day when iniquity was found in him (Ezek. 28:15), when, becoming Satan, the adversary of God, he was cast out of heaven! (Luke 10:18)

Of course, Jehovah could have destroyed him then and there (and he will eventually—Heb. 2:14), but he chose rather to reveal himself in another way, allowing Satan to carry on, but finally overruling all the evil for the good of all others. (Consider Job 1:6-12; 42:12)

Mistaking the wisdom, and the grace of Jehovah God for inability to utterly destroy him, Satan became bolder and bolder. And, when in due time the Logos—the other "morning star" (Rev. 22:16)—humbled himself under the mighty hand of God to become the man Christ Jesus, Satan made a supreme effort to destroy him, and thus to thwart the plan of God completely. He began by arousing the envy of Herod who was King at the time of Jesus' birth in Bethlehem of Judea. Thus all the male children of Bethlehem were slain to get rid, as it were, of Herod's object of jealousy. (Matt. 2:16) Later, after Jesus had consecrated his all to Jehovah, Satan tried again, but more subtly, to have Jesus compromise his position before God (Matt. 4:3-10); but he failed.

Many, undoubtedly, were the obstacles Satan threw into the pathway of Jesus to stumble him, or cause him to fall; nor are all of these specifically mentioned. However, he finally succeeded in beguiling one of Jesus' disciples—Judas; and it was he who in turn became the betrayer of his Master. Judas was present at the Supper, and stayed long enough to have his feet washed—

"The Lord knew that the hearts of his disciples were loyal. He had accepted them as his disciples and had reckonedly imputed to them the merit of his sacrifice as a covering of their blemishes, the full testimony of which would be given them by and by at Pentecost, the holy Spirit testifying that the Father had accepted the Lord's atoning sacrifice on their behalf. But there was one in the number whose heart was not clean. Our Lord did not pass him by, but washed the feet of Judas

with the rest, knowing the while of his perfidy, and that he had already bargained with the chief priests, and was merely awaiting the opportune moment for the carrying out of his malevolent scheme.

“Our Lord’s words, although not understood by the rest, must have been appreciated by Judas, as were also his subsequent words recorded in John 14, verses 18, 26, 27, 28. Our Lord went so far as to quote the very prophecy which marked Judas and his disloyalty, his violation of even the common hospitality. None of these things moved Judas; none of these things appealed to his heart in such a manner as to change his course. We have thus strong evidence of the wilful intention which marked his crime and enforced the meaning of our Lord’s words when he called him the ‘son of perdition,’ and declared that it would have been better for him that he had never been born. The quotation from the Psalm was, ‘He that eateth bread with me hath lifted up his heel against me.’” (R3543:3)

THE LAMB: CHRIST JESUS ALONE IN HIS SACRIFICE

“The lamb is a peculiarly innocent animal, wholly unprepared for defence or resistance, and thus a suitable picture, or type, of our Lord, who was non-resistant and who fully and freely surrendered his rights and his earthly interests on behalf of first-borns. . .

“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 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 in 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 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.” (SM558, 559)

CHRIST—THE “BREAD”

“As bread stands for and symbolizes all food (indeed wheat is said to contain every element of nutriment in its proper proportion), so the teaching of this symbol is that whoever would have the life which Christ has to give must accept it as a result of his sacrifice. He died that we might live. The rights and privileges which he surrendered voluntarily may be eaten, applied, appropriated by all who have faith in him and who accept him and his instructions—such are reckoned as having imputed to them the perfect human nature, with all its rights and privileges lost by Adam, redeemed by Christ. None can have eternal life except by eating of this bread from heaven. This applies not only to believers of this present time, but also to those of the future age. Their life-rights and privileges must all be recognized as coming to them through his sacrifice. In a word, the bread representing our Lord’s body teaches our justification through the acceptance of his sacrifice.” (R3879:6)

CHRIST—THE “BREAD OF LIFE”

“. . . The thing necessary, in order to justification, is the acceptance of Christ as the Bread of Life—which must be preceded by the realization that we have no life in ourselves, death having passed upon all of our race through father Adam’s trans-

gression; and that the Lord Jesus was made flesh in order that he might meet the penalty that was upon father Adam, and thus upon the race; and that now, therefore, whoever accepts this free grace of God in Christ, whoever appropriates to himself the merit of Christ's sacrifice, is thereby eating, partaking of the great benefits and blessings provided by God in the Anointed one, who gave his life for the life of the world, a ransom price. Whoever mentally accepts this fact, and feeds upon it in his heart, is represented as feeding upon the flesh of the Son of Man—partaking of the human rights, privileges and blessings of restitution (or in this age justification) provided in him.” (R2652:1)

Matthew 26:26

“And as they were eating, Jesus took bread, and blessed it [gave thanks], and broke it, and gave it to the disciples, and said, Take, eat, this is my body.”

The first Supper had ended, the second had begun; and it is quite significant that we do not read that he took of the lamb and passed it to them. One reason for this was that it belonged to the first Supper, and in harmony with divine instructions, was all to have been eaten—nothing was to have been left over; or, if over, it was to have been burned. (Exod. 12:10) Perhaps this was intended to emphasize the fact of the passover lamb's having been slain for the firstborns, which antitypically, his disciples had virtually become. That lamb, therefore, represented Jesus, and Jesus alone—their ransom sacrifice—a thing in which they did not share (i.e., were not represented). And, while Jesus and his disciples would have eaten unleavened bread with the first meal, there is no indication that he at that meal had declared it to be (or represented) his body! This is important: Jesus is the sole Redeemer! Thus it is that the Apostle Paul reminds us that “Christ, our passover (lamb) is sacrificed for us.” (1 Cor. 5:7) Nor is this uniqueness of Jesus, lost in the symbolism of the unleavened bread; for, even as the passover lamb had to die, so that the firstborns might live, just so also, some kernel of wheat (also representing Jesus) had to fall into the ground and die, so that there might be an after-fruitage. (John 12:24) And, so it is that in the first instance, the bread, like the Passover Lamb, represented Jesus, and Jesus alone; for, if we now, by the grace of God are together with him, “one loaf,” is it not because we first became partakers of the one bread? (See 1 Cor. 10:16, 17)

“The Apostle. . . does not deny, but affirms that primarily the bread represents our Lord's broken body, sacrificed in our behalf. . .” (F465)

This bread was made of unleavened flour, to represent the sinlessness of our blessed Lord Jesus; yet flour was not the only ingredient. Bread cannot be made without there being with it some moist ingredient, which in this case, we believe, was the oil which represented the holy Spirit, that was manifested in the man Christ Jesus, from the time of his consecration and baptism in the waters of the Jordan, until his death on Calvary's cross. The baking process, by which bread is made into a nourishing, life-sustaining food, is representative of the heat and the trials by which Jesus was perfected. (Heb. 2:10; Exod. 12:8, 9)

Luke 22:19 — “. . . this do in remembrance of ME [my death].”

The Apostle Paul declared that as “oft as ye eat this bread. . . ye do show forth the Lord's death till he come.” (1 Cor. 11:26) Said Bro. Russell:

“. . . This shows us that the disciples clearly understood that henceforth 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 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, 'til 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.'" (F465)

But there was something reflected in the bread, which was not, indeed, could not be, in the flesh of the Passover Lamb; and, that was a composite nature: for the bread is made up of many kernals of wheat, which have given up their individuality, so as to be found in the one bread, even as the members of the Church have, so as to be found "in him." And, thus while the bread primarily represents our Lord's broken body, sacrificed on our behalf —

". . .it in addition. . .shows that we as members of the Ecclesia, members of the body of Christ, the prospective Firstborns, the New Creation, become participators with our Lord in his death, sharers in his sacrifice; and...a part of our covenant to `fill up that which is behind of the afflictions of Christ.' (Col. 1:24) The thought here is the same as that expressed by the words, "We are baptized into his death." Thus, while our Lord's flesh was the loaf broken for the world, the believers of this Gospel age, the faithful, the elect, the New Creation, are counted in as parts of that one loaf, `members of the body of Christ;' and hence, in the breaking of the loaf, after recognizing it as the sacrifice of our Lord on our behalf, we are to recognize it, further, as the breaking or sacrificing of the whole Church, of all those consecrated to be dead with him, to be broken with him, to share his sufferings." (F466)

THE BEING "BROKEN TOGETHER"

". . .It is essential, first of all, that we should see our justification through our Lord's sacrifice. It is proper then that we should realize that the entire Christ, the entire anointed company, is, from the divine standpoint, a composite body of many members, of which Jesus is the Head (1 Cor. 12:12-14), and that this body, this church, as a whole must be broken—that each member of it must become a copy of the Lord Jesus and must walk in the footsteps of his sacrifice. We do this by laying down our lives for the brethren, as Jesus laid down his life—directly for his Jewish brethren, but really for the whole world, according to the Father's purpose.

"It is not our spiritual life that we lay down, even as it was not Jesus' spiritual life that he laid down. As he sacrificed his actual, perfect being, his humanity, so we are to sacrifice our justified selves, reckoned perfect through Jesus' merit, but not actually so. Likewise the loaf. . .represent(s) suffering. The grains of wheat must be crushed and ground before they can become bread for man; they cannot retain their life and individuality as grains. . .Thus we see the beauty and force of St. Paul's statement that the Lord's children are participants in the one loaf. . ." (R5871:3)

THE "BREAD" AND THE "CUP"

"The Apostle Paul shows us that this bread and cup had a still further and broader signification. He it was who had so clear an understanding of the `mystery'—Christ in you—that we are members of the mystical body of Christ, participators also in his glory. From this standpoint, as the Apostle explains, the broken loaf represents not only the breaking of the Lord Jesus personally, but the breaking of all his mystical members throughout this Gospel age; and the drinking of the cup was not only his own participation in death that he might thus seal the New Covenant on behalf of mankind, but that his invitation to us to join with him in partaking of the cup, `Drink ye all of it,' implied that we could have participation with him in the sufferings and death in the present time—participation with him in the inauguration of the New Covenant conditions during the Millennial reign. How grand is the thought, how deep, how broad! What a wonderful privilege that we should be permitted to fill up that which is behind of the afflictions of Christ and to look forward to a participation in his glories in the future. From this standpoint we see fresh force in his words to the Apostles. . .namely, `Are ye able to drink

of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?’ As not every one is worthy to be invited to such participation, so also not every one who is invited will so appreciate the privilege as to participate in this matter joyfully and gratefully. Let us each resolve and say to the Lord, as did James and John, ‘Lord, we are able’—we are willing. By thine aid we will come off conquerors and more than conquerors.” (R3364:6)

Matthew 26:27-28

“And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, For this is my blood of the new testament, which is shed for many for the remission of sins.”

No one knows just when the cup became identified with the memorial: for, it is quite evident, that it had no place in the original passover. And, we can see a good reason for this, since all the Israelites gathered together on the occasion would have partaken thereof. Israel in general represents the whole world of mankind; and the cup, represents participation with Christ Jesus in His sufferings, as members of the body of Christ: thus the type, might have indicated that in due time the whole world of mankind would be sharers in the cup which the Father had poured for Jesus. But this was not God’s purpose at all; only Christ and his Church of this Gospel age are to be participators of that cup.

“The privilege of sharing our Lord’s cup is not for the world. They will not share in the sufferings of Christ, because all opportunity 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 the church class ‘fill up that which is [left] behind of the afflictions of Christ...’ (Col. 1:24)” (R5342:3)

“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.” (R5342:5)

But the cup came into the typical celebration of the Passover, somewhere along the line; and, evidently, with divine approbation, so that when Jesus was ready to institute the new Memorial, it was already there for his use!

“The Apostle. . . does not deny, but affirms that primarily. . . the cup represents his blood, which seals our pardon. . .” (F465)

And this is what is implied by Jesus, when he spoke of it as his blood, shed for many for the remission of sins. Only the Man Christ Jesus, born “holy, harmless, undefiled and separate from sinners” (Heb. 7:26), could give himself a ransom for others (Matt. 20:28; 1 Tim. 2:6)—for all mankind, yet, in an especial sense, more particularly for us, the Church. (Gal. 1:4; Eph. 5:2, 25; Tit. 2:14)

“. . . By his death Jesus passed on to us, the church, the benefit of his merit; namely, the earthly rights of ‘justification’ to all that was lost in Adam and redeemed by the precious merit of Christ’s sacrifice finished at Calvary. . .” (R4453:2)

However, the passing of this cup, by Jesus, unto his disciples had a far deeper significance than they could, at the time, appreciate. It was as it were, an invitation to “share” it with him—and, as sharers in his sufferings, in due time, to be also sharers in his glory. (Rom. 8:17; 2 Tim. 2:12) Jesus had already suggested this when in an earlier day he had asked the two sons of Zebedee—John and James, as to whether they would be willing to share both his cup and his baptism, in order that they might gain the place for themselves in his Kingdom! (Matt. 20:20-22)

“Our Lord when discussing his sacrificial sufferings, referred to them as his ‘Cup.’ In the Last Supper, the memorial of his death, referring to this Cup symbolically, he said, ‘This is the blood of the new testament, which is shed for many for the remission of sins: drink ye all of it.’ (Matt. 26:27, 28) That CUP, which symbolized our Lord’s death, our Lord’s sacrifice of his earthly rights, was sufficient of itself to have sealed the New Covenant. He needed not to ask the Apostles, or us, or anybody, to become his disciples

and to share his sufferings, to share his Cup, and to share the rewards of these—his glory, honor and immortality. But he passed the Cup along, passed the merit to us; or, rather, passed the merit of his sacrifice through us, his disciples, his followers. He did this because it was a part of the divine program; for, as St. Peter declares, ‘The God and Father of our Lord Jesus Christ hath begotten us.’ He who foreknew Jesus foreknew us also by Jesus.” (R4453:6)

When Jesus asked his disciples to drink all of it (the cup—Matt. 26:27) he meant not only that they should all drink of it; but that they should all drink of it—nothing was to remain. Figuratively speaking, there were to be afflictions of Christ which were to be left behind, purposely, for the body’s sake (Col. 1:24); but, when the body had accomplished this, the sufferings of Christ would be over; as already set forth, there would be nothing left over for the world.

“ . . . after our Lord at the last Supper had himself partaken of the fruit of the vine, he handed the cup to his disciples, saying, ‘This is my blood of the New Covenant, shed for many for the remission of sins. Drink ye all of it.’ Not only did our Lord drink of the symbolical cup before giving it to his disciples, but he drank of the same actual cup, the partaking of which he requires of us as evidence of our loyalty as his disciples. This is the cup of shame, of sorrow, of indignity, of self-denial on behalf of others. The Master spoke of it as the cup which the Father had prepared for him. He left some of it for us, that we might have the privilege of sharing in his sufferings and of the glory that shall follow as soon as the last member of his mystical Body shall have been glorified. When he passed the cup to his disciples at the Memorial Supper, his words ‘Drink ye all of it,’ not only meant that all who would be his disciples must drink of that cup, but also meant that his followers must drink all of it, must leave none of it. In other words the sufferings of Christ belong exclusively to this Gospel age, marked by his own sufferings at its beginning and terminating with the revelation of his glory in the Kingdom. There will be none of the sufferings of Christ for the world to drink of during the Millennial age and there will be no opportunity for any of them to become joint-heirs with the Redeemer. The Master said that this cup was the blood of the New Testament—the new will, his will or Testament, by which he is bequeathing his earthly rights and earthly honors to the earthly seed of Abraham and to the world of mankind through them. It is his blood that was necessary for the sealing of the New Covenant and we are invited to share his cup, to share the sealing, and to share the dispensing of the New Covenant blessings to Israel and the world.” (R4429:2)

THE “CUP” NOT REPRESENTING JUSTIFICATION

“Some dear friends think that we are laying too much stress on the importance of our drinking of the cup of which our Lord drank. . . Neither James nor John nor any one can sit on His throne unless he drink of Christ’s cup. Our opponents make a serious error in thinking that the Lord’s ‘cup’ symbolizes justification. On the contrary, only the justified by faith are privileged to drink of His cup. The cup symbolizes the means of our sanctification, by which we exchange our justified earthly rights for the heavenly inheritance and joint-heirship.” (R4547:2)

It is quite evident, that Bro. Russell is here endeavoring to counter the argument of his opponents—perhaps those who did not believe in the Church’s share in the sin-offering. It would be quite natural for these to say that the cup represented only justification. Jesus did say in this connection: “This is my blood of the new testament, which is shed for many for the remission of sins.” (Matt. 26:28)

On other occasions, Bro. Russell seems to imply that the “cup” does represent justification; not using this term for fear it might be misunderstood. Surely, it is Jesus’ blood that justifies, ere we can even be sanctified. (See also R4331:1; R5871:5)

“ . . . The cup was symbolical and pointed forward to his own death. It was offered only to his followers, and not to the world. It was shed for them, and was the basis for their reconciliation to the Father; but it was to be in due time the blood of the New Covenant—the blood with which the New Covenant would be sprinkled, sealed, made efficacious. It was offered to the Church more than eighteen centuries before the time for the sealing of the New Covenant, to grant the Church, the overcomers, the privileges of participation with Christ in his sacrifice, not only in the sense of justification, but also in the sense of sanctification, or death with him.” (R4331:3)

“The blood of the Everlasting Covenant is the ‘blood of Jesus,’ his sacrifice, through the merit of which believers are now ‘justified’ under the Grace or Sarah Covenant. . .

“Note also in Heb. 10:29, it is the blood of the Covenant that sanctified and not the blood that justified that, sinned against...merits the Second Death. We are justified by faith in the blood of Jesus. We are sanctified by our consecration to drink his cup—the blood of the New Covenant. . .” (R4321:2,4)

There is but one blood; the blood of Jesus; yet it is possible to view it from differing standpoints! It is only his blood that could be shed for the remission of sins. If, by “the Cup” we mean merely the joint-heirship with Jesus, then, of course, it could not represent justification. However, if we use the term in its broadest sense, it seems to us, justification is implied!

“ . . . From this standpoint we realize that his shed blood signified that his death was necessary in order that our condemned humanity might be restored to life without infracting the divine law. . .” (R4591:2; See also R4591:5—“The cup of the fruit of. . .”)

THE CUP—NOT SHARED BY THE WORLD

John 6:53—“Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.”

“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.”

“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...” (R5342:2)

“THIS DO IN REMEMBRANCE OF ME” (LUKE 22:19)

“When our Lord instituted his Memorial Supper, called the Last Supper, it was. . . 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 firstborns 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.'" (F464)

"The Apostle Paul, referring to this Memorial Supper, quotes our Lord as saying, 'This do in remembrance of me,' and then adds, 'As oft as ye eat this bread and drink this cup ye do show the Lord's death till he come.' (1 Cor. 11:24-26) The thought is that we are to thus celebrate this great transaction until the time come for the kingdom celebration of it with the new wine, the joy, the glory, the honors, which we are to share with him who loved us and bought us. The Apostle evidently does not mean merely until the parousia, the presence of the Lord to gather his servants and reward them, but rather until all shall have been gathered and the kingdom class shall all thus have been set up and glorified.

"The same Apostle in the same Epistle (1 Cor. 10:16,17; 12:12) emphasizes the thought of the unity, the oneness of the church, with each other and with the Lord. He declares, 'The loaf which we break, is it not the communion (the fellowship) of the body of Christ?' Are we not all as parts of one loaf broken with the Lord? 'For we being many are one loaf and one body: for we are all partakers of that one loaf'; and again he adds, 'The cup of blessing which we bless, is it not the communion (participation, fellowship) of the blood of Christ?' Assuredly this is the thought then, that from God's standpoint there is the one great Messiah, the elect Head and the elect members of his body. These as one loaf, constitute from God's standpoint the bread of everlasting life for the world, and in order to fill this picture each and all must be broken, each and all must partake of the cup of Christ's suffering and death before entering into his glory. And not until all these sufferings have been completed will the Lord's time come for the new dispensation, the new day, the day of blessing instead of cursing, the day of restitution instead of dying, the day of uplifting instead of falling, so far as the world is concerned.'" (R3880:6)

1 Corinthians 10:16-17

"The cup of blessing which we bless, is it not the communion [common participation—Montgomery] of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one bread."

The sharing of the bread and the cup with Jesus, implies, as the Apostle Paul declares, a common union, a common participation, in his sufferings.

"... The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the Body of Christ? For we, being many, are one bread and one Body; for we are partakers of that one bread.' This passage is very plain and clear as it stands in the English, but when we point out the Greek word twice rendered communion, in respect to the blood and in respect to the Body of Christ, the passage becomes doubly forceful. This Greek word is koinonia, which signifies partnership, literally participation." (R4435:6:)

Yet, it must be remembered that we did not, and could not have, contributed, any atoning merit. It is not in this feature of the redemption—the ransom sacrifice of Christ Jesus, that we are privileged to share. We do share in our Lord's sufferings, as sin-offerings—that is, in order to become channels, as it were, of his ransom merit to the world.

"The waters of a great spring are set apart for the supply of a great city. To serve the intended purposes it is passed through numerous pipes and spigots. It is the same water in each spigot because from the same spring. In partaking of its refreshment we might indeed refer to the spigot from which we drew it, or we might refer to the spring itself or sometimes to the one and sometimes to the other. So in thinking of the merit of our Lord Jesus' sacrifice we should remember that all sin-atonement merit sprang from our Lord's sacrificial death—whenever applied and however. He is the Ransomer. His blood is the

blood of Atonement for the sin of Adam, which brought the death sentence upon him and his race. No one adds to that Ransom and no one takes away from it. In the divine plan it is appropriated to the Church, 'the elect,' in order to let us have the privilege of joining our Lord as his 'members' and by dying with him; as sharers of his sacrifice we merely pass his merit on to natural Israel and the world through the New Covenant. He is the spring, we are the pipes." (R4352:4)

Returning now, to the matter of the common-union of the Body of Christ—one body, many members. (1 Cor. 12:12) This, of course, bespeaks, lost identities, so beautifully depicted in the two emblems chosen by Jesus on this occasion—the bread, and the wine.

The bread is made from wheat flour, which in the process of its making—the crushing—causes each and every individual kernel to lose its identity, and to be found eventually, in the one loaf. So is it also, with the wine, where in the process of making—the crushing—causes each and every individual grape to lose its identity in the one wine. How precious is this thought! It emphasizes, if you please, that self-denial, which Jesus declared was so basic to true discipleship. (Matt. 16:24) Only one who is willing to deny himself, can find himself absorbed in another. To be “in Christ” is to lose one’s own identity in him; and such an one will be able to say as did the Apostle Paul, “. . . I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me” (Gal. 2:20); and again, “For to me, to live is Christ. . .” (Phil 1:21). The Apostle Peter gives a similar thought when he says, “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified.” (1 Pet. 4:12-14)

Such a loss of identity in Christ, entails a love for each and every one of the fellow members in this Body. Let us remember the admonition of Jesus to his disciples, “This is my commandment, That ye love one another, as I have loved you.” (John 15:12)

“. . . We have fellow-members of the body, similarly baptized into death, similarly pledged to be 'broken' as members of the one loaf, and accepted and anointed with the same holy Spirit. And as we remember this, let us the more earnestly seek to be helpful to the fellow-members of the body, remembering that whatsoever is done to the least member of the body is done unto the Head, and is appreciated by him. . .” (F478)

“. . . The love that would be in his followers, his disciples, was shown in his words, 'Love one another as I have loved you.' (John 15:12) To do this would be far more than to do no injury to another. It would be laying down our lives for one another. This is far beyond any requirement of the law. . . . We who are in the body of Christ must love one another as Jesus loved us, to the extent of sacrificing our interests, our comforts, our privileges, in the interest of others.” (R4850:2)

Matthew 26:29

“But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it anew with you in my Father’s kingdom.”

“In giving the disciples the bread, which represented his flesh, and the cup, which represented his blood, the Master pictorially offered them justification and sanctification, and as St. Paul explained, he did more than this—he offered them a participation with himself in the sufferings of the present and in the glories of the future. (1 Cor. 10:16,17; Matt. 26:29) The antitype of the cup in its higher sense will be the new joys of the kingdom

which all the faithful in Christ will share with the great King of glory, when he shall take unto himself his great power and reign.” (R4703:6)

THE BLOOD OF THE NEW COVENANT

Matt. 26:28—“*For this is my blood of the new testament, which is shed for many for the remission of sins.*”

Mark 14:24—“*This is my blood of the new testament, which is shed for many.*”

Luke 22:20—“*This cup is the new testament in my blood, which is shed for you.*”

1 Cor. 11:25—“*This cup is the new testament in my blood.*”

From these Scriptures, it is quite evident that the “cup” of which Jesus invited his disciples to become partakers, was in some way identified with the New Covenant (Testament), and that, for its sealing!

Such covenants as involved a mediator, required also the sealing thereof, with the blood of that mediator. So was it with the ancient Law Covenant of Mount Sinai, for which Moses was the Mediator. It required his blood for its sealing, though this was vicariously supplied by the calves (bullocks) and goats. (See Heb. 9:19-20)

“ . . . Moses killed an animal, which represented himself, the Mediator of that Covenant, and he sprinkled the blood of the animal upon the Book of the Covenant, which represented the Lord and his faithfulness to all of his promises; and he sprinkled of the blood also upon the people—probably not upon the two millions, but upon representatives of the whole, the heads or chiefs of the tribes. Thus in type, or symbol, Moses stood pledged to God on behalf of the people, and to the people on behalf of God that the provisions on both sides should be carried out.” (R3046:2)

However, as suggested, Moses in that instance typified the Mediator of the New (Law) Covenant—Christ, and his church. Thus did those calves (bullocks) and goats—by way of whose blood the ancient Law Covenant was sealed—represent typically, the “better sacrifices” of this Gospel age; the bullocks, Christ; and the goats, the church. Yes, there were bullocks and goats used on the Day of Atonement, also, and they represented the same Christ and his church, save that in connection with the sealing of the ancient Covenant, these bullocks and goats were not sin-offerings, but free-will, burnt, and peace, offerings. This very beautifully reflects the fact that those who share the “cup” with Jesus—who therefore have a share in the sealing of the New Covenant, offer themselves as willing sacrifices, gladly, free-willingly!

“The sin-offering, burnt-offering and peace-offering evidently pictured the same sacrifices, but from different standpoints. In every case we would understand the bullocks to represent our Lord Jesus and the goats to represent the church the underpriesthood. The sin-offerings represented the sufferings of Christ and of all who walk in his footsteps as respects their relationship to the Lord, ‘Outside the camp,’ and their course as new creatures inside the Holy and ultimately beyond the second veil in the Most Holy. And it shows the merit of the sacrifice eventually applied on the mercy seat, and for whom applied—the blood of the bullock first, for the church; the blood of the goat afterward, for all the people.

“The burnt-offering shows the same sacrifices, but from a different standpoint—that of divine acceptance. It shows that the offering was made to God and accepted by God as a whole even though, as shown in the sin-offering, the sufferings were inflicted by men and the services rendered unto men.

“The peace-offering (Lev. 3) would appear to be another view or picture of the same sacrifices, representing the willingness of the individual who sacrificed—that nothing was of compulsion, so far as God was concerned; and that there was peace between God and the sacrifice, so that the offering was not made for sins.

“So then, it seems very appropriate that, as described in Exod. 24, it was the blood of peace-offerings and burnt-offerings that sealed the Law Covenant. The sin-offering feature has to do with the satisfaction, but the burnt-offering and peace-offering imply that the sacrificers voluntarily lay down their earthly rights in the interests of those who will be blessed under the New Covenant and that God accepts these sacrifices as sealing that New Covenant—entirely aside from the Atonement for Adamic sin, accomplished by the same sacrifices, viewed from the standpoint of the sin offering.” (R4389:3)

Matthew 26:30

“And when they had sung an hymn, they went out into the mount of Olives.”

“Our Lord’s faith stood the test of all these trying hours which he knew to be so near to the time of his apprehension and death. The fact that he rendered thanks to God for the bread and for the cup are indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. He was satisfied already with the Father’s arrangement, and could give thanks, as by and by he will greatly rejoice. In line with this was the singing of a hymn of praise no doubt, thanksgiving to the Father that his course was so nearly finished, and that he had found thus far grace sufficient for every time of need.” (R2773:2)

SEALING OF THE LAW COVENANT ITS ANTITYPICAL SIGNIFICANCE

“Moses was not the typical priest and made not the typical atonement for sin; that was the work of the priest—Aaron. Moses as the Mediator of the Law Covenant typified The Christ, Head and body, Mediator of the New Covenant.

“However, that it might be seen that the work of the Mediator of the future in sealing of the New Covenant will be vitally identified with the Atonement work, we have the declaration of the type that Moses used in sealing the Law Covenant, typical blood of both bulls and goats. The lesson of this most distinctly is that the greater Mediator, Jesus the Head of the Church, his ‘Members,’ will seal or sprinkle the New Covenant with the blood of both of the sacrifices the meritorious blood of the antitypical bullock (our Lord, our Redeemer), and also the blood of his ‘members’ (the Church), the antitype of the goat.” (R4354:5)

THE INAUGURATION OF THE LAW COVENANT

Moses Account:

Exod. 24:4-8—*“And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read [it] in the audience of the people: and they said, All that the LORD hath said we will do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all the words.”*

Paul’s Account:

Heb. 9:19-21—*“For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of ministry.”*

“The inauguration of the Law Covenant was accomplished in a typical time of trouble, a shaking of the mountain, the fearing and quaking of the people. The antitype of what occurred at Mt. Sinai will take place at Mt. Zion (the Millennial kingdom of Christ) as soon as the ‘election’ closes and the new age opens. The Great Mediator (Head and body)

veiled, hiding the glory of the spirit condition, will set forth the Law, and sprinkle it with his blood of the New (Law) Covenant—as Moses took the blood and sprinkled the (Old) Law Covenant in the type. The difference is that Moses sprinkled the tables of the law with the blood of bulls and goats, but the antitypical Moses, the Mediator of the New (Law) Covenant, will (symbolically) sprinkle the law with the antitypical blood of the better sacrifices (antitypes of the bullock and the goat)—‘his own blood’—not only the precious blood of Jesus, but the blood of the sacrifices of all those whom he shall have accepted as ‘members of his body.’ Then, as Moses sprinkled all the people at Mt. Sinai in the type, so in the antitype, on a larger scale, the Christ, Jesus and his members, will, during the Millennium, sprinkle all the people, that is bring all mankind to a knowledge of the truth and to an appreciation of their privileges of full return to harmony with God and his divine laws and regulations.” (R4366:5)

1 Corinthians 5:7, 8

“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: 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.”

Leaven is a type of sin; and remember, it takes but a very little bit of it to leaven a whole loaf. (Gal. 5:9)

Leaven, in the literal sense is a ferment; and, a ferment is in both the literal and figurative sense, corruption: thus does leaven become a most apt symbolism for sin! Jesus warned his disciples against the corruption, the leaven, of the Pharisees and the Sadducees (Matt. 16:6); and because leaven was thus corruption, God forbade its use upon his ancient altars. (Lev. 2:11)

However, the sacrifices to be offered upon those altars were typical of those “better sacrifices” of the Gospel age—the bullocks and the goats, represented Christ Jesus, and his church. Of course, there was no “leaven” in Jesus’ sacrifice; for, he was “holy, harmless, undefiled, and separate from sinners.” (Heb. 7:26) But it is different with the church—his “body,” they having been born in sin, shapen in iniquity (Psa. 51:5)—it was not the head of the burnt-offerings, that needed the washing, but the “inwards and legs” (body members) as per Lev. 9:14!

“. . . leaven is a ferment, which spreads, especially in dough for bread. God’s Word is truth, the bread upon which his people are to feed. But they are to use the unleavened bread—pure truth, unmixed with the leaven of human philosophy.” (R5111:4)

“Let none of us forget to ‘put away all leaven’—sin—in preparation for the eating of the Passover. ‘Let us cleanse ourselves from all filth of the flesh and of the spirit, perfecting holiness in the reverence of the Lord.’ (2 Cor. 7:1; 1 John 1:7) Thus the remainder of life will be a feast of unleavened bread.

“Do not make the serious mistake that leaven symbolizes merely false doctrine (Matt. 16:6-12); remember that it is also defined by the Apostle to signify a wicked disposition. Not merely a wickedness which would steal and lie and murder (the gross forms of wickedness), but a form of wickedness much more likely to assail those who have even nominally accepted Christ; viz., ‘malice’ producing hatreds, envyings, strifes, back-bitings, evil surmisings, and other works of the flesh and the devil. Let the spirit of love come into our hearts and purge us of the old leaven of malice. (See 1 Cor. 5:6-8; Eph. 4:31; Col. 3:8; Tit. 3:3; R2283:4)

PUTTING AWAY OF LEAVEN

“. . . let nothing hinder us—neither sins, nor coldness, nor feelings of unworthiness. Go to the Lord and make a clean breast of all your shortcomings. Go to your brethren, or

any whom you have wronged—make full acknowledgment, whether they acknowledge faults toward you or not. Get yourself right with your Lord, and so far as possible with every man, and then eat—yea, feast upon the rich provision the Lord has made for all who accept, now or in a later `due time.'

“Such a heart-searching and cleansing, we remember, was shown in the Passover type given to the Jews. Before they gathered to eat their Passover lamb they searched everywhere throughout their habitations, for anything containing leaven or putrefaction, bones, crusts, everything. These all were burned—destroyed. So must we fulfil the antitype, and `put away the old leaven' of anger, malice, hatred, strife. (1 Cor. 5:7, 8)

“But remember that this kind of leaven of sin cannot be thoroughly put away unless it be burned; and only love can burn it out—heavenly love, the love of God. If we have that love shed abroad in our hearts, it will consume everything of the opposite character—jealousy, hatred, evil speaking, etc. Put off all these, urges the Apostle, and put on Christ and be filled with his Spirit. Do not be discouraged. But learn the lesson and start again with fresh resolutions and increased appreciation of the fact that of yourself, without the Master's aid, you could never gain the prize. He knows this better than do we, and says, `Without me, ye can do nothing.' It was because of our need that the Father thus arranged for us. `Be of good courage!' is the Master's word to all who are longing and striving to be of the class called `conquerors.'” (R5193:3)

“Temptations seem to be specially permitted at this season of the year. `Roots of bitterness' seem to sprout and grow always, but at this season with ten-fold vigor. Let us remember that love, not knowledge, is the final test of our discipleship. `A new commandment I give unto you, that ye love one another.' It was because the Apostles had not enough love for one another that they disputed as to which should be the greatest in the kingdom, and were so determined not to stoop to one another that they neglected also to wash the Master's feet, and gave him the opportunity even in menial things to be servant of all. It was this wrong spirit—this lack of the Lord's Spirit—that made them susceptible to the adversary's power and led Judas to betray and Peter to deny the Lord's Anointed.

“Let us then take heed to ourselves and watch and pray and be very humble and very loving, lest we fall into temptation. Not since that time probably has our great adversary been more alive than now to do injury or to entrap or to stumble the followers of Jesus.” (R4153:2)

HEBREWS 10:21-24

“And having an high priest over the house of God; Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised; And let us consider one another, to provoke unto love and to good works.”

“What does this signify now, to the spiritual Israelites? We answer that the sprinkling of the blood symbolizes an acknowledgment of faith in the redemptive merit of our Lord Jesus' sacrifice, as our Passover Lamb. Whoever recognizes the Lord's word in respect to this matter realizes that without the shedding of blood there is no remission of sins, and he who thus realizes the importance of the death of our Savior is expected to confess it, as symbolized by the sprinkling of the blood upon the outside of the dwelling. And its being upon the door signifies that all who were within that door were trusting in the blood, were under its efficacious merit. It is remarkable that while this doctrine of the redemption through the blood of Christ has been held with more or less clearness for centuries, it is now, in the close of this age, being called in question by some who are still naming the name of Christ, and some who profess to be advanced teachers and higher critics. All sure are, from the Lord's standpoint, Egyptians, not Israelites. All whom he will recognize as his people, Israelites indeed, will be such as will recognize him, his Word, and the work

which he has accomplished for them through the shedding of the precious blood of our Passover Lamb, Christ Jesus.

“The doctrine of substitution is made most emphatic in this type. As the blood represents life while in the veins, so it represents death when shed; and so, as the sentence of death was against our race, it was needful that Christ should die for our sins. Hence also the Lord has made it incumbent throughout this age that each one whom he would recognize must be one who would trust in and confess the atonement, the redemption which is in Christ Jesus. The blood was to be for a token, for a witness, for a sign, as evidence of the faith of those who were in the house on which it was sprinkled. It was not God’s token, but man’s token. God would do the sparing, but every Israelite who would be spared must see to it that his part of the program was carried out.

“Let it not be overlooked that not all of the Israelites were in danger of death, but only the first-born; for this is a striking and prominent feature of the type. It teaches that while the deliverance that is to be accomplished in the morning will be delivered for all who love the Lord and love righteousness, the first-born as well as the rest, yet a special trial or testing comes during the night—before the Millennial morning—and this special testing or trial will affect only the first-born ones. Who are these first-born ones? We answer: They typified ‘the church of the first-born, whose names are written in heaven,’ the ‘little flock,’ begotten to a newness of nature, and to joint-heirship with our Lord Jesus in the coming kingdom. Others will be delivered from the power of Satan and the oppressions of sin, as represented in the deliverance of all Israel from Pharaoh and his power and bondage, but the only ones who will be in danger during this night, the only ones who will be passed over or spared, during this Gospel age, will be the little flock, the church of the first-born. This is distinctly the language of the type, nor can it be otherwise accounted for. It will be remembered that after the Passover, in the new order of things, the first-born ones spared in this Passover became representatively the Levites, amongst whom, in turn, were the priests, a little flock; and even so the Apostle declares of the church of the first-born, ‘Ye are a royal priesthood.’ (1 Pet. 2:5, 9)

“As already remarked, this Passover lamb found its antitype in Christ, our Passover Lamb, who was slain for us, and of whom we partake. Our Lord instituted for us, the spiritual Israel, a commemorative service to take the place of the type observed by fleshly Israel. It was instituted on the same night in which he was betrayed, the same night in which he ate the Passover supper, as a Jew, and after the eating of the Passover supper, He took bread and wine to represent himself, as the true, antitypical Lamb of God, who taketh away the sin of the world and he enjoined upon all who were truly his followers that they henceforth, instead of any longer, as the Jews celebrating the typical Passover, should henceforth celebrate the antitypical Passover. ‘As oft as ye do this [celebrate the Passover] do it in remembrance of me [and not any longer in remembrance of the typical deliverance].’ And from year to year this celebration has been handed down to the present time, and is still commemorated.” (R2918:4-6)

Who May Partake?

“The Lord’s Supper is not for the world, not for merely nominal believers, but only for those who, (1) accepting of Christ as their Redeemer and Sin-bearer, are, (2) consecrated to him and his service. But it is not for us—nor for any man or set of men—to decide who may and who may not partake. It is our duty to point out from the Word of the Lord what are the proper qualifications for participation in the ‘cup’ and in the ‘loaf,’ and then to say as did the Apostle. Let every man examine himself, and then, if he think proper, let him partake. (1 Cor. 11:28)

“Now that God’s people are emerging from the errors of the Dark Ages, when this Memorial can be more clearly understood, the judging or examining of one’s self can be more thorough than ever before. Let each ask himself:

(1) Do I believe the Scripture teaching that I, as a member of the human family, was under that condemnation to death which passed upon all because of original sin?

(2) Do I believe that my only hope of escape from that condemnation of sin and death was through the Ransom-sacrifice of the man Christ Jesus, my Lord?

(3) Do I believe he gave himself—his flesh and blood, his humanity—as my Ransom-price, pouring out his soul unto death, making his soul a Sin-Offering (Isa. 53:10,12) on our behalf?

(4) Do I see that the consecration of death, made at Jordan when he was baptized, was fulfilled by his sacrifice of himself for mankind, which, beginning there, was finished on the cross when he died?

(5) Do I see that the rights under the law, which he secured by obedience to it (the right of lasting life and the dominion of earth), were what he through that same sacrifice bequeathed to the fallen dying race—to as many as shall ultimately accept the blessings under the conditions of the New Covenant?

(6) Do I see that his flesh and blood, thus sacrificed, stood for, represented, those blessings and favors which they purchased?

(7) Do I see that the partaking of the bread and wine, symbols of his flesh and blood, signifies my acceptance of those favors which the flesh and blood of my Lord bought for me and for all?

(8) And if I do thus heartily accept the Ransom, do I consecrate my entire being—my flesh and blood, justified through faith in that Ransom—to the Lord, to be broken with him, to suffer with him, to be dead with him?

“If we can answer these questions affirmatively, we clearly or fully discern the Lord’s body, give credit to his meritorious sacrifice, and may eat—‘Eat ye all of it.’” (R5193:5)

THE LAST WEEK OF OUR LORD’S MINISTRY

WITH TEXTS AND ARTICLES FOR EACH DAY’S READING

FRIDAY

7 DAYS BEFORE PASSOVER. Traveling toward Jerusalem

Matt. 20:17-34; Mark 10:32-52; Luke 18:31-43; 19:1-28

R2735, R3362, R3847, R4668, R5492

SATURDAY
Mary

6 DAYS BEFORE PASSOVER. Jesus came to Bethany and in the evening anointed our Lord.

Matt. 26:6-13; Mark 14:3-9; John 11:55-12:1-11

R2447, R2743, R3534, R3877, R4702, R5540

SUNDAY
Jerusalem.

5 DAYS BEFORE PASSOVER. They strewed Palm branches; He rode into

Matt. 21:1-11; Mark 11:1-11; Luke 19:29-44; John 12:12-19

R1794, R2745, R3850, R4669, R5494

MONDAY
He taught

4 DAYS BEFORE PASSOVER. Cursing of Fig tree; Cleansing of the Temple; the people there.

Matt. 21:18, 19; 21:12-17; Mark 11:12-19; Luke 19:45-48; Luke 21:37,38

R2746, R5503, R5920

TUESDAY
tried to

3 Days before Passover. Teaching in the Temple; Challenged with questions; catch Him in His words. Many parables given on this day.

Matt. 21:20-46; 22:1-46; 23:1-39; 24:1-51; 25:1-46; 26:1-5, 14-16; Mark 11:20-33; 12:1-44; 13:1-37; 14:1, 2, 10, 11; Luke 20:1-47; 21:1-36; 22:1-6; John 12:20-50
R1982, R2743, R2775, R2757, R4678, R4686, R5510, D563

WEDNESDAY **2 Days before Passover. There is no record of the events of this day; it was probably spent in retirement at Bethany.**
R3000 (excellent for season) R3542

THURSDAY **1 Day before Passover. The disciples made ready for the Passover which was to be after 6:00 that evening.**
Matt. 26:17-46; Mark 14:12-42; Luke 22:7-46; John 13:1-18:1
R1800, R1801, R1987, R2449, R2453, R2455, R2464, R2467, R2469, R2773, R3363, R3542, R3544, R3551, R3879, R3885, R4164, R4167, R4703, R4707, R5541, R5563, R5550.

FRIDAY **THE DAY OF CRUCIFIXION**
Matt. 26:47-27:61; Mark 14:43-15:47; Luke 22:47-71; 23:1-56; John 18:2-19:42
R1809, R1815, R2315, R2473, R2787, R3366, R3369, R3560, R3895, R3900, R4171, R4712, R5552, R5557, R1366-1368

SATURDAY **THE DAY BETWEEN CRUCIFIXION AND RESURRECTION**
Matt. 27:62-66; Mark 16:1; Luke 23:56

SUNDAY **THE RESURRECTION (11 appearances R3905)**
Matt. 28:1-15; Mark 16:2-8; Luke 24:1-49; John 20:1-25
R1816, R1823, R1995, R2476, R2794, R2800, R2802, R3374, R3563, R4174, R4181, R4713, R5415, R5578, R5587