

The Relation Between the First Passover in Egypt in 1639 B .C. and the Last Passover Taken by Our Lord and His Disciples in A.D. 33.

It is a remarkable and an ominous fact that the Bible only records two Passovers as having been celebrated at the close of the true 14th day of the 1st moon or month, namely, that which preceded the Exodus of Israel from Egypt in the evening of Thursday, 11th May 1639 B.C., and that which preceded our blessed Lord's Exodus out of this world on The evening of Thursday, 30 April A.D.

In a real sense, therefore, the Passover kept in Egypt formed the true Type and that kept by our Lord with His Apostles its Antitype. The former of these effected the Redemption of the people of Israel from Egyptian bondage (Exod.15: 13) and the latter effected the Redemption of the whole human race from the bondage of sin and death, for Christ, we are told, "gave Himself a ransom for all" (I Tim. 2:6).

It is a matter of great chronological importance that the Passover in Egypt and that taken by our Lord with His Apostles were in Redemption Chronology to the day 1,500 years apart. It is a fact of the utmost significance that, by design of God, the days of the week during which Israel's Exodus from Egypt was being effected after the taking of the Passover in night of Thursday, 11th May 1639 B.C., were absolutely identical with those which witnessed our Lord's Exodus after the Last Passover taken on Thursday night, 30 April A.D. 33.

The Passover being the remembrance of an event in Israel's history could have no meaning in the Christian Dispensation which that very day was to begin its own history by the sacrifice of Christ – the shedding of Whose blood was not only for Israel but "for many for the remission of sins", that is, for the Gentiles as well. And if the Christian Dispensation was then beginning, the times of Israel, as God's elect nation, must in the meanwhile be going to lapse, like the Passover which our Lord had put away until the Kingdom.

We are informed that in the course of the Passover meal, quite clearly after Judas had withdrawn into the night, the Saviour "took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of Me. "Likewise also the cup after supper, saying, This cup is the new testament (i.e.covenant) in My blood, which is shed for you" (Luke 22"19,20).

Nothing is clearer from the words uttered by our Lord Jesus Christ in instituting His Memorial Supper than that this annual celebration of His death was to form a personal link of a most precious nature between His every disciple and Himself.

He knew that "the bread" and "the wine" which He had selected as emblems of His body given and His blood shed would constitute eloquent memorials of His intense sufferings and of His death upon the Tree, which was followed by the piercing of His side from whence His life-blood had then flowed in expiation of our sins.

All sincere hearts would be bowed in worship and thanksgiving and feel the close union with the One, present by the Holy Spirit, Whom they were remembering in His death.

Furthermore, this union with our Lord Jesus Christ would have the effect on uniting each and all in bonds of holy fellowship and love with one another and with all the members of the Church, which is His mystical body. “This do in remembrance of Me” is not a mere request, but it is in a nature of a command.

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