

Will we keep the Passover in Heaven?

Luke. 22:15 And he said unto them, With *desire* I have desired to eat this passover with you before I suffer:

22:16 For I say unto you, I will not any more eat thereof, *until it be fulfilled in the kingdom of God.*

22:17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

22:18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

22:19 And he 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.

22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

1Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, *as oft* as ye drink it, in remembrance of me.

On the fourteenth day of the month, at even, the Passover was celebrated, its solemn, impressive ceremonies commemorating the deliverance from bondage in Egypt, and *pointing forward to the sacrifice that should deliver from the bondage of sin.* When the Saviour yielded up His life on Calvary, the significance of *the Passover ceased, and the ordinance of the Lord's Supper was instituted as a memorial of the same event* of which the *Passover* had been a type. {PP 539.3}

These types were fulfilled, not only as to the event, but as to the time. *On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain,* Christ, having eaten the Passover with His disciples, *instituted that feast which was to commemorate His own death* as “the Lamb of God, which taketh away the sin of the world.” That same night He was taken by wicked hands to be crucified and slain. And *as the antitype* of the wave sheaf our Lord was raised from the dead on the third day, “the first fruits of them that slept,” a sample of all the resurrected just, whose “vile body” shall be changed, and “fashioned like unto His glorious body.” Verse 20; Philippians 3:21. {GC 399.3}

As He ate the Passover with His disciples, *He instituted in its place* the service that *was to be the memorial of His great sacrifice.* The national festival of the Jews was to pass away forever. *The service which Christ established was to be observed by His followers in all lands and through all ages.* {DA 652.2}

The symbols of the Lord's house are simple and plainly understood, and the truths represented by them are of the deepest significance to us. *In instituting the sacramental service to take the place of the Passover*, Christ left for His church *a memorial of His great sacrifice for man*. "This do," He said, "in remembrance of Me." This was the point of *transition* between two economies and their *two great festivals*. *The one was to close forever; the other, which He had just established, was to take its place, and to continue through all time as the memorial of His death.*--Review and Herald, June 22, 1897. {Ev 273.3} Heb. 10:1, 2.

The salvation of men depends upon a continual application to their hearts of the cleansing blood of Christ. Therefore, the Lord's Supper was not to be observed only occasionally or yearly, but *more frequently than the annual passover*. This solemn ordinance commemorates *a far greater event than the deliverance* of the children of Israel from Egypt. *That deliverance was typical of the great atonement* which Christ made by the sacrifice of His own life for the final deliverance of His people.--6BC 1090. {PaM 170.1}

Christ was crowned with thorns. His hands and feet were pierced by nails. Every step onward in the shameful scene was one of intense suffering. But it was God's purpose that publicity should be given to the whole transaction, point after point, scene after scene, one phase of humiliation reaching into another. *It was appointed that these events should take place on the occasion of the Passover.* (MS 111, 1897). {5BC 1100.7}

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Men and women may study the will of God with profit. Let young men and young women, while the dew of youth is upon them, begin to study the word of God, which expresses his will. The steps of Christ are certainly marked out in the word. God where they can be found to day. Do not seek to go back to the land where Christ's feet trod ages ago. Christ says: "He that followeth me shall not walk in darkness, but shall have the light of life." We can know far more of Christ by following him step by step in the work of redemption, seeking the lost and the perishing, than by journeying to old Jerusalem. **Christ** has taken his people into his church. *He has swept away every ceremony of the ancient type. He has given no liberty to restore these rites, or to substitute anything that will recall the old literal sacrifices.* The Lord requires of his people spiritual sacrifices alone. Everything pertaining to his worship is placed under the superintendence of his Holy Spirit. Jesus said that the Father would send the Holy Spirit in his name to teach his disciples all things, and to bring all things unto their remembrance that he had said unto them. The curse rests upon Jerusalem. The Lord has obliterated those things which men would worship in and about Jerusalem, yet many hold in reverence literal objects in Palestine, while they neglect to behold Jesus as their advocate in the heaven of heavens.

Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease. {DA 233.2}

When Caiaphas rent his garment, his act was significant of the place that the Jewish nation as a nation would thereafter occupy toward God. The once favored people of God were separating themselves from Him, and were fast becoming a people disowned by Jehovah. When Christ upon the cross cried out, "It is finished" (John 19:30), and the *veil* of the temple was rent in twain, the Holy Watcher declared that the Jewish people had rejected Him who was the *antitype of all their types, the substance of all their shadows*. Israel was divorced from God. Well might Caiaphas then rend his official robes, which signified that he claimed to be a representative of the great High Priest; for no longer had they any meaning, for him or for the people. Well might the high priest rend his robes in horror for himself and for the nation. {DA 709.4}

When the loud cry, "It is finished," came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place *once filled* with the presence of God. In this place the Shekinah had dwelt. Here God had manifested His glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the temple. He entered in once a year to make an atonement for the sins of the people. But lo, this veil is rent in twain. The most holy place of the earthly sanctuary is no longer sacred. {DA 756.5}

All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. *Type has met antitype* in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open. *A new and living way is prepared for all.* No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. It was as if a living voice had spoken to the worshipers: There is now an end to all sacrifices and offerings for sin. The Son of God is come according to His word, "Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." "By His own blood" He entereth "in once into the holy place, having obtained eternal redemption for us." Hebrews 10:7; 9:12. {DA 757.1}

In Remembrance of Me

And he 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. Luke 22:19. {FLB 300.1}

In the last Passover our Lord observed with His disciples, He instituted the Lord's Supper in place of the Passover, to be observed in memory of His death. {FLB 300.2}

The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages. {FLB 300.3}

In the Galatian churches, open, unmasked error was supplanting the gospel message. Christ, the

true foundation of the faith, was virtually renounced for the obsolete ceremonies of Judaism.
The apostle saw that if the believers in Galatia were saved from the dangerous influences which threatened them, the most decisive measures must be taken, the sharpest warnings given. {AA 385.2}

Consider the circumstances of the Jewish nation when the prophecies of Daniel were given. The Israelites were in captivity, the temple had been destroyed, their temple services suspended. Their religion had centered in the *ceremonies of the sacrificial system*. They had made the outward forms all-important, while they had lost the spirit of true worship. Their services were corrupted with the traditions and practises of heathenism; and in the performance of the sacrificial rites they did not look beyond the shadow to the substance. They did not discern Christ, the true offering for the sins of men. *The Lord wrought to bring the people into captivity, and to suspend the services in the temple, in order that the outward ceremonies might not become the sum total of their religion.* Their principles and practise must be purged from heathenism. *The ritual service ceased, in order that the heart might be revived. The outward glory was removed, that the spiritual might be revealed.*--Unpub. Test. {PH048 42.3}

To substitute the external forms of religion for holiness of heart and life, is still as pleasing to the unrenewed nature as in the days of the apostles. For this reason, false teachers abound, and the people listen eagerly to their delusive doctrines. It is Satan's studied effort to divert the minds of men from the one way of salvation, --faith in Christ, and obedience to the law of God. In every age the arch-enemy adapts his temptations to the prejudices or inclinations of the people. *In apostolic times he led the Jews to exalt the ceremonial law, and reject Christ;* at the present day he induces many professed Christians, under the *pretense* of honoring Christ, to cast contempt upon the moral law, and teach that its precepts may be transgressed with impunity. *It is the duty of every faithful servant of God, to firmly and decidedly withstand these perverters of the faith, and to fearlessly expose their errors by the word of truth.* {LP 192.2}

For centuries God had met with His people in the temple, and accepted their offerings of praise and thanksgiving; but a change came. When Christ died on Calvary and the veil of the temple was rent asunder, the virtue of the temple service came to an end. The Jew's slew their paschal lambs as formerly, *but the service was only a mockery;* for that year, upon the fourteenth day of the month Abib, Christ our Passover was sacrificed for us. The Jews kept the empty form of the Sabbath on the day following the Passover; but it was the rest experienced by Jesus and his followers that was accepted of God. On the sixteenth day of the month, in the year the Saviour died, the Jews *in the temple God had forsaken went through the empty form of offering*, the heads of grain, while Christ, the antitype, arose from the dead, and became "the first-fruits of them that slept." 1 Corinthians 15:20 Type had met antitype. CIS 109.3

John. 5:40 And *ye will not come to me, that ye might have life.*

Heb. 7:12 *For the priesthood being changed, there is made of necessity a change also of the*

law.

8:6 But now hath *he* obtained a *more excellent ministry*, by how much also he is the mediator of a *better covenant*, which was *established upon better promises*.

8:7 *For if that first covenant had been faultless, then should no place have been sought for the second.*

8:8 For *finding fault with them*, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

8:9 *Not according* to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

8:10 For this is the covenant that I will make with the house of Israel *after those days*, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

8:13 In that he saith, *A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.*

Jer. 3:16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say *no more*, The ark of the *covenant* of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.

Rom. 8:3 *For what the law could not do, in that it was weak through the flesh, God sending his own Son* in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Gal. 4:21 *Tell me, ye that desire to be under the law, do ye not **hear** the law?*

Rom. 5:9 Much more then, being now *justified by his blood*, we shall be saved from wrath through him.

Gal. 2:16 Knowing that a man is *not justified by the works of the law, but by the faith of Jesus Christ*, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

2:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, [is] therefore Christ the minister of sin? God forbid.

Heb. 10:1 For the law having a shadow of good things to come, and not the very image of the things, *can never with those sacrifices* which they offered year by year continually make the comers thereunto perfect.

10:2 For then would they not have *ceased* to be offered? because that the worshippers once purged should have had no more conscience of sins.

10:9 Then said he, Lo, I come to do thy will, O God. *He taketh away the first, that he may establish the second.*

10:28 He that *despised* Moses' law died without mercy under two or three witnesses:

10:29 *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*

Heb. 7:19 *For the law made nothing perfect*, but the bringing in of *a better* hope [did]; by the which we draw nigh unto God.

7:20 And inasmuch as not without an oath [he was made priest]:

7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou [art] a priest for ever after the order of Melchisedec:)

7:22 By so much was Jesus made a surety of a better testament.

Rev.21:22 And I saw *no temple* therein: for the Lord God Almighty and the Lamb are the temple of it. GC 676.4