

THE TYPE OF CHRIST IN PASSOVER

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Abstract

*Two explanations that are referring to biblical typology in this research are its terminology and its meaning. The term typology comes from the Greek *typos*, meaning “copy, picture, pattern.” Typology generally contains two elements: type, the initial element, and antitype, the other element. Typology, in particular, can be placed in the form of a relationship between the OT and NT. Accordingly, a “type” is an event, person, or object, meaning prefigures or foreshadows any subsequent event, subject, or object, while “antitype” is the fulfilment or manifestation of those types. The Passover was the first of the three annual festivals in which all the people of Israel will come before God and with it is the Feast of Unleavened Bread. The earliest evidence for the use of Passover wine comes from the Hellenistic period. The Passover feast was celebrated with four cups of wine to uphold the Jewish tradition, symbolizing the four redemption signs found in (Exo 6:6). Through the study of the biblical record, it is assumed that: (1) Jesus Christ is indeed the antitype of the types found in the Passover festival; (2) Jesus is the manifestation of the Passover through the bread, wine, and lamb; and (3) There is a couple of practical implications found in this research: (a) because the Passover bread symbolizes the body of Jesus, there is a clearer picture that Jesus is the true savior for he was sinless (unleavened) when he lived on earth; (b) just as the wine represents the blood of Jesus, and blood refers to life itself, it is evident that only through Jesus, mankind may have eternal life; and (c) the fact that Jesus is the antitype of the Passover lamb indicates that only through him that the victory over sin can be truly reached.*

Keywords: *Type, Passover*

INTRODUCTION

Background of the Study

In addition to explicit prophecies of the Lord Jesus Christ, the Old Testament (OT) includes prophetic symbols that point forward to him (Martin, 1957)¹. In other words, Christ was revealed through types in the OT. Among several festivals an individual may investigate to reveal the types of Jesus in OT, an individual may observe in a specific Jewish festival found in OT.

¹ Martin, Alfred T. D. (1957). *Exodus A Book of Redemption, Revised*. Moody Bible Institute: Chicago, IL.

There is a lot of Jewish festivals which can be found in the OT. Passover is one of the most famous festivals in the Jewish tradition and it is meant to celebrate the deliverance of God from slavery in Egypt, serving as a reverence to the future deliverer and protector of all people — Jesus Christ (Radmacher, Allen, & House, 1997)². In other words, this festival contains types that should later refer to Jesus Christ.

Statement of the Problem

There is a concept that indicates Jesus, who was sacrificed at the cross, as the Passover (McEwen, 1762, p. 143)³. However, if Passover refers to Christ, in what way can this be verified through the aspects of this particular festival? Moreover, are there any practical implications that can be found in this study?

Purpose of the Study

There are two purposes of this study. Primarily, it is to expose the types of Christ in the Passover festival, and to investigate how it is revealed in his incarnation. Moreover, this research aims to show the practical implications of Christ as the antitype, providing valuable information for Christological studies.

Significance of the Study

The significance of this study is to verify the credibility of the relationship between Christ and the OT. More specifically, it is crucial in providing a discovery of how Jesus was revealed through in the Jewish festivals, particularly, in the Passover. Furthermore, it shall determine the reliability of the typological study at this festival.

Scope and Delimitations

This research does not address the validity or relevance of present-day Passover. This is not an exegetical analysis of the Passover, either. The main focus of this study is on examining the correlation of this festival with Christ as the antitype.

Methodology

This is a theological study on the type of Christ in the Passover festival. The first chapter of this research contains background information about this topic. Furthermore, the following chapter brings an analysis of the meaning of biblical typology and the various objects in Passover

² Radmacher, Earl D., Allen, Ronald B., & House, Wayne (1997). *Nelson's NKJV Study Bible*. Nashville, TN: Thomas Nelson Publisher.

³ McEwen, William (1762). *An Illustration of the Types, Allegories, and Prophecies of the Old Testament*. Pittsburgh, PA: Elliott and English.

that refer to Christ. Moreover, the third section deals with evidence about Christ as the antitype in the New Testament (NT) and his incarnation.

CHRIST TYPES IN PASSOVER

Before looking directly at how Jesus was pictured as the fulfillment of the types in Passover, it is important to understand a couple of principles mentioned in this chapter. Thus, this chapter is based, firstly, on the analysis of the biblical typology, its terminology, and its meaning. Finally, there are some explanations regarding the several types that are found in the Passover festival.

Biblical Typology

Primarily, this term is quite intriguing because Typology in the history of the Church and today has often been taken as a fanciful kind of interpretation of the Bible (Beale, 1994, p. 328). Moreover, there are benefits of using typology in the bible, one of them is to provide essential truths about the messiah. The use of typology is based on the idea that God's works remain constant throughout history (Klein, Blomberg, Hubbard, & Eckleberger, 1993, p. 183)⁴. Typology plays a significant role in the Christian understanding of the OT, in defining and adapting words that originally belonged to a specific historical condition to Jesus and the church (Brown, 1986, vol. 1, p. 71)⁵.

It is important to understand the meaning of typology before looking at some types in the Bible, especially, in Passover. In this study, there are two perspectives regarding biblical typology. Primarily, its terminology; word origin and important aspects, and finally, its meaning.

Terminology

There are several commentaries regarding the origin and terminology of typology. The term typology comes from Greek (*typos*), which means "copy, picture, pattern." This Greek word can be used in the general context of a morally or ethically copied pattern (Silva & Tenney, 2009, vol. 5, p. 952)⁶. Typology sees a place, individual, occurrence, organization, function, or entity in the Bible as "a sequence by which subsequent individuals or places are perceived because of the continuity of events within salvation – history." (Trotter, 1997, vol. 6, p. 196)⁷.

⁴ Klein, William W., Blomberg, Craig, Hubbard, Robert L., & Eckleberger, Kermit A. (1993). *Introduction to Biblical Interpretation*. Dallas, TX: Word Pub.

⁵ Brown, Colin (1986). *New International Dictionary of New Testament Theology*. Grand Rapids, MI: Zondervan Publishing House.

⁶ Silva, Moisés, & Tenney, Merrill C. (2009). *The Zondervan Encyclopedia of the Bible, Q-Z*. Grand Rapids, MI: The Zondervan Corporation.

⁷ Trotter, Andrew H. (1997). *Interpreting the Epistle to the Hebrews*. Grand Rapids, MI: Baker Books.

Typology has often been used as a term in the theological discussion to express a section of scriptural use found in the NT (Porter & Evans 2004, p. 76)⁸. Green, McKnight, and Marshall (1992)⁹ added that “this term denotes something like “pattern” or “figure” in hermeneutical contexts (Heb. 8:5). While this word's hermeneutic usage and the corresponding term (*antitypos*) (“copy” or “counterpart”; Heb 9:24; 1 Pet 3:21) are present only in the Pauline and General Epistles.” (p. 862)

In general, there are two elements in typology: type and antitype. A type, the initial element, and an antitype, the latter element, the final representation of the original type. Those two are a key element in the perception of typology, in a relational relationship (Trotter, 1997, vol. 6, p. 196)¹⁰. In other words, a type is an individual, activity, institution, or structure from the past of the OT that foreshadows its antitype in the NT.

Meaning

There has been a misconception between typology and allegory. The distinction between allegory and typology isn't always clear. While allegory is written deliberately as many of the structure descriptions are of symbolic significance, the typology is based on history or of fact (Smith, 1996)¹¹. In other words, to some degree typology and allegory intersect, but typology is usually of a more historical sort.

A true type is the parallel of its antitype, and is a key component of revelation and inspiration, being specifically invented by God. And if the human imagination could conceive of the antitype's marvels, it could neither draw the pattern contained in the form nor invent the various details — including several specifics and vast circumstances that are part of ancient history (Chafer, 1993, vol. 1, p. 31)¹². Therefore, typology as introduced in the Bible reveals that the Bible is such a book that if it were, man could not write.

Typology is often used in different approaches. However, all type and antitype should not be based on ancient mythological comparisons but true historical parallels. Typology does not redefine the text 's meaning or imply superficial correspondence rather than real. It is essential to exegete both OT and NT passages before drawing parallels (Elwell, 2001, p. 1223)¹³.

Particularly, Typology may be put in the sense of a relationship between the OT and NT. Accordingly, a “type” is an occurrence, individual, or object that prefigures or foreshadows any subsequent occurrence, subject, or object by its very existence and meaning (Douglas, Cairns, &

⁸ Porter, Stanley E., & Evans, Craig A. (2004). *The Pauline writings*. London, NY: T & T Clark International.

⁹ Green, Joel B., McKnight, Scot, & Marshall, Howard I. (1992). *Dictionary of Jesus and the Gospels*. Downers Grove, IL: InterVarsity Press.

¹⁰ Trotter, Andrew H. (1997). *Interpreting the Epistle to the Hebrews*. Grand Rapids, MI: Baker Books.

¹¹ Smith, James E. (1996). *The Wisdom Literature and Psalms*. Joplin, MO: College Press Pub. Co.

¹² Chafer, Lewis S. (1993). *Systematic Theology*. Grand Rapids, MI: Kregel Publications.

¹³ Elwell, Walter A. (2001). *Evangelical Dictionary of Theology: Second Edition*. Grand Rapids, MI: Baker Academic.

Ruark, 1978, p. 990)¹⁴. Therefore, there are a bunch of types in the OT that its antitype could be found in the NT.

The basic meaning of “typology” is classification or arrangement by type, which is a frequent feature of many endeavors. This refers to one way of explaining the continuity of the two testaments, in the sense of theology or biblical studies. It is common practice to talk of the earlier “form” (prototype, example, pattern, analogy) and the later “antitype” (Hummel, 2000, electronic ed., p. 16)¹⁵.

The Unleavened Bread

Bread is very close to the Jewish people’s lives. The bread was the common people's main food in Judea and Galilee and as such, it was a symbol of life itself. But bread had a spiritual meaning too (Richards, Pegoda, & Gross, 2001, p. 30)¹⁶.

The Passover was the first of the three yearly celebrations where all the people of Israel were expected to come before the Almighty (Lenz, 2002, 2nd ed., p. 199)¹⁷. Along with it, is the seven-day Feast of Unleavened Bread (Exo 23:14–17). These two festivals are indeed famous and significant in the Jewish tradition.

The Passover rules and the Unleavened Bread Festival were repeated in the Sinai festival rule (Lev 23:5–8). Provision was made for a Passover on the 14th of the second month for those who had been prevented from participating at a regular time by travel or ritual uncleanness (Num 9:10–13). Indeed, only in the main sanctuary in Jerusalem was the Passover celebrated (Deut 16:2, 5, 6).

The Feast of Unleavened Bread was usually conducted in seven days. It was a sacred time in which there was no labor to be done and leaven, a form of sin, was to be omitted from the everyday diet (Riggs, 1968, pp. 180–181)¹⁸. The significance of the unleavened bread in the Passover celebration is explained in Deuteronomy 16:3 “for seven days eat unleavened bread, the bread of affliction because you left Egypt in haste—so that all the days of your life you may remember the time of your departure from Egypt.” (Mounce, 2006, p. 81)¹⁹.

Nichol (1976)²⁰ stated that “it was a festival Sabbath, on which no work was to be done (Lev 23:6, 7; for the term ‘sabbath,’ cf. vs. 24, 32). It was the first of seven ceremonial sabbaths

¹⁴ Douglas, James D., Cairns, Earl E., & Ruark, James E. (1978). *The New International Dictionary of the Christian Church*. Grand Rapids, MI: Zondervan.

¹⁵ Hummel, Horace D. (2000). *The word becoming flesh: An Introduction to the Origin, Purpose, and Meaning of the Old Testament*. St. Louis, MO: Concordia Publishing House.

¹⁶ Richards, Larry, Pegoda, Dan, & Gross, Paul (2001). *Every Teaching of Jesus in the Bible*. Nashville, TN: Nelson.

¹⁷ Lenz, Mark J. (2002). *Leviticus*. Milwaukee, WI: Northwestern Pub. House.

¹⁸ Riggs, Ralph M. (1968). *The life of Christ*. Springfield, MO: Gospel Publishing House.

¹⁹ Mounce, William D. (2006). *Mounce’s Complete Expository Dictionary of Old & New Testament Words*. Grand Rapids, MI: Zondervan.

²⁰ Nichol, Francis D. (Ed.). (1976). *The Seventh-day Adventist Bible Commentary*. Review and Herald.

connected with the annual round of festivals, which were distinctly specified to be ‘beside the sabbaths of the Lord’ (Lev 23:38). These rest days were part of the ceremonial law; hence, unlike the 7th-day memorial of creation, were ‘a shadow of things to come’ (Col 2:17), types to be fulfilled in Christ.” (vol. 2, p. 106)

There are several perspectives regarding the Passover and the Unleavened Bread, in terms of its terminology. It was commonly called the Passover feast and the Unleavened Bread feast, but the purpose was to mark the distinction between the Passover as a sacrifice and a feast after the sacrifice, the latter was designated the Unleavened Bread feast (Lev 23:5–6) (Unger, Harrison, Vos, Barber, & Unger, 1988)²¹. (Mark 14:1) has “the Passover and the unleavened bread,” while (Luke 22:1) explains that the Passover is the unleavened bread (Robertson, 2009, p. 252)²².

Although there are discussions about differences, these two festivals are linked to each other. Passover was closely associated with the Feast of the Unleavened Bread — the Feast began the day after Passover (Whitlock, Sproul, Waltke, & Silva, 1995)²³. Without the feast of unleavened bread, Passover not only would have been an impossibility but an insult to God (Gaebelein, 2009, p. 138)²⁴. Thus, it appears that these festivals cannot be separated.

Gaebelein (2009)²⁵ continued his opinion on the Unleavened Bread festival saying that “leaven is always the type of evil, corruption, and sin. An unleavened condition means the opposite, it means holiness. God redeems unto holiness.” (p. 138). In other words, it is correct to view this festival as a type.

The Unfermented Wine

There are two Hebrew words which are found in the Bible that are translated “wine”: (*tîrôš*) and (*yayin*). *Tîrôš* is the unfermented product of the grapevines, the “new wine”, *Yayin* is a fermented wine containing about seven to ten percent alcohol in Bible times (Richards, 1999, p. 628)²⁶. The earliest evidence for Passover wine use originates from the Hellenistic period

²¹ Unger, Merrill F., Harrison, Roland K., Vos, Howard F., & Barber, Cyril J., (1988). *The New Unger’s Bible Dictionary* (Rev. and updated ed.). Chicago, IL: Moody Press.

²² Robertson, Archibald T. (2009). *Commentary on the Gospel According to Matthew*. Bellingham, WA: Logos Research Systems.

²³ Whitlock, Luder G., Sproul, Robert C., Waltke, Bruce K., & Silva, Moisés (1995). *Reformation Study Bible, the: Bringing the Light of the Reformation to Scripture: New King James Version (Ex 23:15)*. Nashville, TN: Nelson.

²⁴ Gaebelein, Arno C. (2009). *Studies in Prophecy*. Bellingham, WA: Logos Research Systems.

²⁵ Gaebelein, Arno C. (2009).

²⁶ Richards, Lawrence O. (1999). *New International Encyclopedia of Bible Words: Based on the NIV and the NASB*. Grand Rapids, MI: Zondervan Publishing House.

(Bromiley, 1988, vol. 4, p. 1071)²⁷. The Passover feast was celebrated with four cups of wine (Mishnah Pesachim 10). In keeping with Jewish tradition, symbolizing the four signs of salvation found in Exodus 6:6.

In the liturgy of Passover, there may be a practiced avoidance of the word "wine," which suggests that the drink was unfermented because the bread was unleavened (Douglas & Tenney, 1987, p. 1066)²⁸. Although not required by the statute, the wine was later to be considered as an important part of the feast. Accordingly, the wine is included in the Passover festival.

There is information on the custom of the Passover meal which is found in the Mishnah. Nichol (1980) explained that:

"first of all, the head of the family or community celebrating the supper together, then, pour the first cup of wine and handing it over to the others, praising the day and the food. After washing hands ritual, the table was then spread, which at this stage, some of the vegetables were eaten as an appetizer. The second cup of wine was then passed around the circle, and the head of the family explained the meaning of the Passover. Furthermore, the first part of the Passover Hallel, consisting of (Ps 113-114), was sung, following this, the participants then ate the Passover meal. Afterward, the third cup of wine was passed, and the benediction over the meal pronounced. Finally, the fourth cup of wine was passed, after which all united in the second part of the Hallel, consisting of (Ps 115-118)."²⁹

Apparently, in the OT world, the wine had a lot of uses. The "offering of drink" was wine (Exo 29:40; Lev 23:13), and the worshiper brought wine regularly when offering sacrifice (1 Sam 1:24). Additionally, a stock of wine was held for sacrificial purposes in the temple (1 Chr 9:29) and wine was occasionally used to help the weak and the sick (2 Sam 16:2; Prov 31:6) (Elwell & Beitzel, 1988, pp. 2147–2148)³⁰.

The Passover Lamb

The Feast of Passover focuses on sacrificing and consuming the lamb of Passover. Initially, this lamb's blood was placed on the doorposts of the houses of the Israelites, so that when God came to kill all the firstborn in Egypt, he would "pass over" the homes that had sprinkled this blood on their doorposts (Hayford, 1997)³¹. In other words, on account of the blood of a sacrificial Passover lamb, the Israelites would be spared judgment. The first paschal lamb's blood was to be sprinkled on the doorposts. This act indicates that atoning blood must be

²⁷ Bromiley, Geoffrey W. (1988). *The International Standard Bible Encyclopedia, Revised*. Wm. B. Eerdmans.

²⁸ Douglas, James D., & Tenney, Merrill C. (1987). *New International Bible Dictionary*. Grand Rapids, MI: Zondervan.

²⁹ Nichol, Francis D. (Ed.). (1980). *The Seventh-day Adventist Bible Commentary*. Review and Herald.

³⁰ Elwell, Walter A., & Beitzel, Barry J. (1988). *Baker Encyclopedia of the Bible*. Grand Rapids, MI: Baker Book House.

³¹ Hayford, Jack W. (1997). *Spirit Filled Life Bible for Students: Learning and Living God's Word by Power of His Spirit*. Nashville, TN: Thomas Nelson Publisher.

accepted and applied. Thus, the people are saved by the atoning blood so applied (Spence-Jones, 2004, p. 273)³².

Like in the scenario of the ram that was sacrificed in place of Isaac (cf. Gen 22:13), the firstborn sons and their families must have been quite clear about the substitutionary nature of the Passover lamb (Wolf, 1991, p. 138)³³. Like Israel's offerings (Lev 1:3), the Passover lamb was to be without fault. The idea of substitution is obvious — the lamb died instead of the first-born (Whitlock, Sproul, Waltke, & Silva, 1995)³⁴.

At the Passover dinner, the Paschal lamb, roasted according to the commandment of Moses, was to be consumed with unleavened bread and bitter herbs (Exo 12:8). A lamb was chosen for each household on the 10th day of the first month. If the household was small, two or more households could unite for one sacrifice. The lamb was held until the 14th day in the late afternoon when it was slaughtered, and its blood sprayed on the doorposts (Exo 12:1-10). The lamb was portrayed as an animal to be offered to God as a sacrifice, especially at the Passover. There are three distinct Greek words for “lamb” in the NT: *amnos*, *arēn*, and *arnion* (Richards, 1999, p. 388)³⁵. Amnos is a lamb that is sacrificed.

The Passover-Lamb type shows Christ's redemptive grace with an abundance of meaning, while the salvation itself fills the Passover-Lamb type with all its wonderful significance (Chafer, 1993, vol. 1, p. 31)³⁶. The Passover was observed in remembrance of the deliverance of the Israelites from Egypt. It was commemorative, as well as typical. The type had come to the antitype when Christ, God's lamb without blemish, died on the cross. He left a declaration celebrating the events of His crucifixion (Dederen, 2001, vol. 12, p. 606)³⁷.

³² Spence-Jones, Henry D. M. (Ed.). (2004). *The Pulpit Commentary: Deuteronomy*. Bellingham, WA: Logos Research Systems.

³³ Wolf, Herbert (1991). *An Introduction to the Old Testament Pentateuch*. Chicago, IL: Moody Press.

³⁴ Whitlock, Luder G., Sproul, Robert C., Waltke, Bruce K., & Silva, Moisés (1995). *Reformation Study Bible, the: Bringing the Light of the Reformation to Scripture: New King James Version (Ex 23:15)*. Nashville, TN: Nelson.

³⁵ Richards, Lawrence O. (1999). *New International Encyclopedia of Bible Words: Based on the NIV and the NASB*. Grand Rapids, MI: Zondervan Publishing House.

³⁶ Chafer, Lewis S. (1993). *Systematic Theology*. Grand Rapids, MI: Kregel Publications.

³⁷ Dederen, Raoul (2001). *Handbook of Seventh-day Adventist Theology*. Review and Herald.

CHRIST AS ANTITYPE IN PASSOVER

Silva & Tenney (2009)³⁸ expressed that the: “antitype signifies ‘a counterpart,’ that is, something that corresponds to something else. Its use in theology refers to the fulfillment of a type.” (vol. 5, p. 952) Jesus is said to be the antitype of the Passover festival. This chapter contains evidence which indicates Christ as the antitype of Passover.

The Evidence in the New Testament

The Passover was to become a remembrance celebration of the salvation of the OT church from Egypt (Exo 12:11–14, 24–27; 13:8–10; Deut 16:1–8). On the other hand, the Lord's supper, its antitype in the NT, is to be a commemorative celebration of the redemption of the church which is called "Christ our Passover" (1 Cor 5:7). This is accomplished at the time of Passover, as he died as the sacrifice (John 18:28; 19:36) (Reymond, 1998, p. 965)³⁹.

The Gospels

Matthew and Luke agree that Passover was the Last Supper (Knowles, 2001, 1st Augsburg books ed., p. 513)⁴⁰. The Gospel of John has a different period, with Christ dying on the cross while the lambs of the Passover are slaughtered in the temple. The timing may be different but the message is the same (Knowles, 2001, 1st Augsburg books ed., p. 513)⁴¹.

The bread referred to Jesus as "living bread" (John 6:51). Since Jesus is eternal, the life he provides is eternal too. Jesus chose broken bread as a symbol of his broken body in the ordinance that was to memorialize his death (Matt 26:26) (Horn, 1979, p. 162)⁴². Anyone who believes in him will never again, in a spiritual sense, be hungry or thirsty because Jesus will satisfy his desire for God forever (Underwood, Nickelson, & Underwood, 2006, p. 179)⁴³.

God gave manna from heaven to the Israelites (Exo 16). It was a daily miracle, but the food didn't last and, eventually, the people died. Jesus now states, “I am the bread of life” (John 6:35). All who believe in him will never be thirsty in the soul and will have everlasting life (Knowles, 2001, 1st Augsburg books ed., p. 513).⁴⁴

The words Jesus spoke about the wine at the Last Supper, in the light of His death, should be understood. The words of Jesus, saying, “drink of it all of you; for this is my blood of the

³⁸ Silva, Moisés, & Tenney, Merrill C. (2009). *The Zondervan Encyclopedia of the Bible, Q-Z*. Grand Rapids, MI: The Zondervan Corporation.

³⁹ Reymond, Robert L. (1998). *A New Systematic Theology of the Christian Faith*. Nashville, TN: Nelson.

⁴⁰ Knowles, Andrew (2001). *The Bible Guide*. Minneapolis, MN: Augsburg.

⁴¹ Knowles, Andrew (2001).

⁴² Horn, Siegfried H. (1979). *The Seventh-day Adventist Bible Dictionary*. Review and Herald.

⁴³ Underwood, Jonathan & Nickelson, Ronald L., (2006). *King James Version Standard Lesson Commentary: 2006-2007*. Cincinnati, OH: Standard Publishing.

⁴⁴ Knowles, Andrew (2001). *The Bible Guide*. Minneapolis, MN: Augsburg.

covenant which is poured out for many for the forgiveness of sins” (Matt 26:27–28). Thus, it is understandable as explained in the gospel of Matthew that the wine represents Jesus’ blood. Just as the Passover lamb had to die without breaking any of its bones. This was evident as Jesus died without breaking any of his bones, which by crucifixion was unusual for death (John 19:36). Jesus fulfilled this purpose completely on the cross.

Christ came under the most intense scrutiny for nearly four years. His words and deeds were examined and the conclusion at every turn was very obvious. Pilate said, “I find no fault in this man” (Luke 23:4). The centurion said, “Certainly this was a righteous man!” (Luke 23:47). Judas himself said, “I have betrayed the innocent blood” (Matt 27:4). Peter, who knew him well, said he “committed no sin” (1 Pet 2:22). Certainly, Jesus has the qualities indicating that he is the fulfillment of the Passover Lamb.

The Pauline Letters

The writing of Paul surrounding bread and wine appears to be viewed together as signifying the death of Jesus (Evans & Porter, 1997, vol. 43, p. 103)⁴⁵. Paul's words seem to be the prevailing view to this day in liturgical and academic texts. He wrote, “For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes” (1 Cor 11:26).

The Passover Festival speaks of the Lamb of God's redeeming mankind from sin (Unger, Harrison, Vos, Barber, & Unger, 1988)⁴⁶. Paul wrote: “Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed.” (1 Cor 5:7). In other words, because Jesus is the Passover lamb, the human race would be saved for he was sacrificed.

Just as in any place other than Jerusalem the Passover lamb was not to be sacrificed, so Jesus was sacrificed in Jerusalem. Hence, just as the Lamb of the Passover died as a substitute, so Jesus died as a substitute as well (Rom 5:8). Therefore, because Jesus died and the place of his death was in Jerusalem, he proves that he is the true manifestation of the Passover lamb.

The Evidence in the Life of Christ

Several pieces of evidence indicate Jesus as the antitype of Passover that is found in his life. Some of the information is found in his works. Furthermore, more can be found in the experience of the disciples.

Christ's Works

Throughout the last Passover which Christ celebrated with his followers, he proclaimed the supper of the Lord throughout the place of the Passover. This occasion is to be celebrated in honor of his passing (Matt 26:26-29). The Passover is then completed, since he, the true antitypical Lamb, was able to be killed for the world's sins.

⁴⁵ Evans, Craig A., & Porter, Stanley E. (1997). *New Testament Backgrounds*. Sheffield, England: Sheffield Academic Press.

⁴⁶ Unger, Merrill F., Harrison, Roland K., Vos, Howard F., & Barber, Cyril J., (1988). *The New Unger's Bible Dictionary* (Rev. and updated ed.). Chicago, IL: Moody Press.

Jesus is referred to as “the Lamb slain from the beginning of the earth” (Spence-Jones, 2004, p. 273)⁴⁷. Moreover, in the future, he is seen as “a Lamb that was slain.” He too is “without blemish.” Because he was “without sin,” the concept of a perfect sacrifice is contained in him alone (Spence-Jones, 2004, p. 273)⁴⁸.

The first and second components of the New Supper were the Passover bread and the Passover wine. There is a relation between the old supper and the new. The old supper predicted the death of Christ; the current supper to replace remembers the death of Christ (Gingrich, 2003, p. 16)⁴⁹.

Although there seems to be a correlation between the bread and wine, a difference is apparent. It would appear that Jesus wanted His followers to realize that each had made a difference in the provisions. As in the observance of the Passover, the blood is for the remission of sin and the sparing of life, while the body is for the physical man's health and strength. (Duffield & Van Cleave, 1983, pp. 391–392)⁵⁰.

Jesus interpreted the symbols in the Passover himself. “The bread,” he said, “represents my flesh, and the wine stands for my blood which I shall spill out for you.” He thus described the core of Calvary's significance (Riggs, 1968, pp. 180–181)⁵¹.

The broken bread and pure grape juice are to represent God's broken body and spilled blood. The broken bread was a symbol of the broken body of Christ given to the world for their salvation. The wine was a sign of his blood, spilled for the purification of the sins of all those who are to come to him for salvation and embrace him as their Savior (Dederen, 2001, vol. 12, p. 606)⁵².

When Jesus splits the unleavened bread he gives it as a sign of his fractured body to his disciples. He likens the wine to his blood when he passes the cup. This will be spelled out and everyone will be able to enjoy the rewards (Knowles, 2001, 1st Augsburg books ed., p. 513)⁵³.

Christ revealed himself as the embodiment of the Passover wine through his own words in the book of John. Jesus said his life would be received by all who consume his flesh and drink his blood (John 6:54–56). When the Lord's Supper was introduced, he used wine to symbolize the bloodshed (Webber, 1993, 1st ed., p. 52)⁵⁴.

Jesus knew that on the day of Passover he was going to die as a sacrificial lamb. Because he knew that, he prepared the meal a day before. The evening before Passover, he would eat the

⁴⁷ Spence-Jones, Henry D. M. (Ed.). (2004). *The Pulpit Commentary: Deuteronomy*. Bellingham, WA: Logos Research Systems.

⁴⁸ Spence-Jones, Henry D. M. (Ed.). (2004).

⁴⁹ Gingrich, Roy E. (2003). *Four Controversial Doctrines*. Memphis, TN: Riverside Printing.

⁵⁰ Duffield, Guy P., & Van Cleave, Nathaniel M. (1983). *Foundations of Pentecostal theology*. Los Angeles, CA: L.I.F.E. Bible College.

⁵¹ Riggs, Ralph M. (1968). *The life of Christ*. Springfield, MO: Gospel Publishing House.

⁵² Dederen, Raoul (2001).

⁵³ Knowles, Andrew (2001).

⁵⁴ Webber, Robert (1993). *The Biblical Foundations of Christian Worship*. Nashville, TN: Star Song Pub. Group.

meal with his disciples but probably without a lamb, since he was to be the lamb himself (Fleming, 1994, pp. 445–446)⁵⁵.

According to Jesus, the Word of God, the bread is his body through the Holy Spirit and the wine is his blood. The offering of the body of Christ with the bread is just as true as the offering of his body on the cross through death. Instead of eating the meat from a lamb as at the Passover, humanity can now consume the Father's Word (Just, 2005, vol. 3, p. 330)⁵⁶.

In her description of the Last Supper, Ellen White writes that “Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent his own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the ‘Lamb without blemish and without spot’” (Dederen, 2001, vol. 12, p. 606)⁵⁷.

While Jesus who takes away the world's sin was crucified as a common criminal, none of His bones were broken, even though this somehow was the usual practice. To His two companions, this was done. Just as the crucified antitype was treated differently from other crucified people, so was the Passover lamb to be prepared differently.

Farrar (1888) stated, “but his plans were otherwise. he, the true Paschal Lamb, was to be sacrificed once and forever in the Holy City, where it is probable that in that very Passover. Moreover, on the very same day, some 260,000 of those lambs of which he was the antitype were destined to be slain” (vol. 2, p. 277)⁵⁸.

In Egypt's Passover institution, God commanded the Israelites not just to slay the lamb, but to put their blood on the doorposts (Exo 12:7–13). And the blood of Christ, the Passover (1 Cor 5:7), is not merely shed in the antitype. However, it is ministered to everyone in heaven above by the great high priest, as a crucial part of God's plan to save mankind.

The Lord's Supper is also the early Church's communion meal. It affirms the continuing existence of Christ among the Christians and maintaining the bond of God with them. In this fashion, wine acts as a typical table drink (Bromiley, 1988, vol. 4, p. 1071)⁵⁹.

As Jesus partakes in the Passover meal, there seems to be a future implication. Even as he faces death, Jesus looks forward to a new life in the Kingdom of God. As he drinks wine next with his disciples, they will mark the triumph of God and the dawning of the reign of the Messiah (Knowles, 2001, 1st Augsburg books ed., p. 513)⁶⁰.

The Experiences of the Disciples

Most of the disciples somehow acknowledge Jesus as the Passover when they are all gathered during the night before Jesus was captured. This was a clear explanation given by Jesus himself. The Holy Evangelists Matthew, Mark, Luke, and Apostle Paul informed that: The Lord

⁵⁵ Fleming, Don C. (1994). *Concise Bible Commentary*. Chattanooga, TN: AMG Publishers.

⁵⁶ Just, Arthur A. (2005). *Luke*. Downers Grove, IL: InterVarsity Press.

⁵⁷ Dederen, Raoul (2001). *Handbook of Seventh-day Adventist Theology*. Review and Herald.

⁵⁸ Farrar, Frederic W. (1888). *The Life of Christ*. NY: Cassell Publishing Company.

⁵⁹ Bromiley, Geoffrey W. (1988).

⁶⁰ Knowles, Andrew (2001).

Jesus, though was betrayed the night, took bread; and having given thanks, he broke it, gave it to his disciples, and said, "Take and eat. This is my body, given for you; do this in remembrance of me" (Franzmann, 1998, electronic ed., p. 756)⁶¹.

However, John visualizes Jesus as the Passover through his vision. He said that the triumphant Christ was dressed in a "blood-tipped robe" (Rev. 19:13). Moreover, the great company of the blessed is clad in robes washed and colored "pure in the blood of the Lamb" (Rev 7:14) (Webber, 1993, 1st ed., p. 52)⁶².

Some parallels can be found in the experiences written by Peter and John. The lamb was to be without defect (Exo 12:5); the apostle Peter described Jesus as "a lamb without defect or blemish" (1 Pet 1:19). The Passover lamb was not to have a broken bone (Exo 12:46); John included that detail in his account of the death of Jesus, reminds that the Roman executioners had not broken his legs (John 19:36) (Underwood, Nickelson, & Underwood, 2006)⁶³.

Eating Lord's Supper bread is a sign of people's reliance on God (McGhee & Teague, 2006, Second Edition., p. 145)⁶⁴. The idea of depending on the Lord was stated in the book of 1 John: "He who has the Son has life; he who does not have the Son of God does not have life" (1 John 5:12). In other words, John is somehow convincing people that only the Son can grant the everlasting life, hence, it shows the significance of relying on God, the true bread of life.

Even as the lamb of the Passover was to be without blemish, so was Christ without stain, blemish, or sin. "For as much as ye know that ye were not redeemed with corruptible things ... But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet 1:18–19). Accordingly, as observed by Peter, Jesus showed that he is the Passover lamb by not committing any transgressions.

Jesus was revealed as the Passover Lamb and wine in the NT. Peter adds conclusive confirmation in his writing when he writes, "Knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ" (1 Pet 1:18–19). In summary, Peter revealed Jesus as the Lamb and the wine in Passover.

Besides being a memorial of the Exodus, the Passover feast, centering around the sacrificed lamb, pointed forward to Christ, "the Lamb of God, which taketh away the sin of the world" (John 1:29). Furthermore, instructions were given to Moses that no bone of the Passover lamb was to be broken (Exo 12:46; Num 9:12). Undoubtedly, this found an antitypical fulfillment in the fact that Jesus' bones were not broken (John 19:36; Ps 34:20).

⁶¹ Franzmann, Werner H. (1998). *Bible History Commentary: New Testament*. Milwaukee, WI: WELS Board for Parish Education.

⁶² Webber, Robert (1993). *The Biblical Foundations of Christian Worship*. Nashville, TN: Star Song Pub. Group.

⁶³ Underwood, Jonathan & Nickelson, Ronald L., (2006). *King James Version Standard Lesson Commentary: 2006-2007*. Cincinnati, OH: Standard Publishing.

⁶⁴ McGhee, Quentin, & Teague, William (2006). *Synoptic Gospels: The Life and Teachings of Christ: An Independent-study Textbook*. Springfield, MO: Global University.

SUMMARY AND CONCLUSION

Two explanations are referring to biblical typology in this research: its terminology, and, its meaning. The term typology comes from the Greek *typos*, meaning “copy, picture, pattern.” Typology generally contains two elements: type, the initial element, and antitype, the other element. Typology, in particular, can be placed in the form of a relationship between the OT and NT. Accordingly, a “type” is an event, person, or object, meaning prefigures or foreshadows any subsequent event, subject, or object, while “antitype” is the fulfillment or manifestation of those types.

The Passover was the first of the three annual festivals in which all the people of Israel will come before God and with it is the Feast of Unleavened Bread. The Unleavened Bread Festival was generally held in seven days, which is a sacred time that no work was to be done and that leaven, a form of sin, was to be excluded from the daily diet. The earliest evidence for the use of Passover wine comes from the Hellenistic period. The Passover feast was celebrated with four cups of wine to uphold the Jewish tradition, symbolizing the four redemption signs found in (Exo 6:6). On the tenth day of the first month, a lamb was picked for every household. The lamb was kept until the late afternoon of the 14th day when it was killed, and its blood was poured on the doorposts (Exo 12:1-10).

The bread referred to Jesus as “living bread” (John 6:35, 51), and he used broken bread as a sign of His broken body in the ordinance to mark His death (Matt 26:26). Paul's writing about bread and wine seems to be generally perceived as signifying Jesus' death. Jesus himself interpreted the symbols during the Passover “The bread,” he said, “represents my flesh, and the wine is the blood that I shall pour out to you.” It seems that most of the disciples recognize Jesus as the Passover when they are all gathered in the night before Jesus was captured. The words Jesus spoke regarding the wine in the book of Matthew are, “Drink of it all of you; for this is my blood of the covenant which is poured out for many for the forgiveness of sins” (Mt. 26:27–28). In his own words in John's book Christ revealed himself as the embodiment of Passover wine (John 6:53-56). The wine was a symbol of his blood, poured out to purify the sins of those that are to come to him for redemption, and accept him as their Saviour. So as the lamb of the Passover had to be sacrificed without breaking any of its bones, so Jesus died without breaking any of his bones described in the gospel (John 19:36). Paul specifically portrayed Jesus as the Passover lamb in his writing (1 Cor 5:7). Jesus is seen as “a sacrificed lamb” and “without blemish.” The idea of a perfect sacrifice is found in him alone because he was “without sin.”

Through the study of the biblical record, it is assumed that: (1) Jesus Christ is indeed the antitype of the types found in the Passover festival; (2) Jesus is the manifestation of the Passover through the bread, wine, and lamb; and (3) There is a couple of practical implications found in this research: (a) because the Passover bread symbolizes the body of Jesus, there is a clearer picture that Jesus is the true savior for he was sinless (unleavened) when he lived on earth; (b) just as the wine represents the blood of Jesus, and blood refers to life itself, it is evident that only through Jesus, mankind may have eternal life; and (c) the fact that Jesus is the antitype of the Passover lamb indicates that only through him that the victory over sin can be truly reached.

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