

Christ Our Passover

Sunday, November 6th, 1988

1 Corinthians 5:7

“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.”

Our message today is going to be taken from the Book of First Corinthians 5:7. I would like very much for you to turn to this Scripture. I want you to see it; I want you to read it and I want you to mark it in your Bible.

I had a little trouble deciding what title to give to this message. I thought about calling it, The “Heart of the Gospel,” the very heart of the gospel, for that is exactly what it is. It is the very heart and essence of the Gospel. Let us call the message “CHRIST OUR PASSOVER.” That is what the text declares, “*Christ our Passover.*”

Let’s read it again, together in First Corinthians 5:7: Paul says, “*Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. For even Christ our Passover is sacrificed for us.*”

If you will pay close attention, you will learn something today. Now, nearly all of you are somewhat familiar with what is called, the Lord’s Table. We call it the “Lord’s Table,” then sometimes we call it the “Lord’s Supper” and some people call it “Communion.”

In other words, the Pastor and the people gather at a certain time to observe what they call, “Communion, the Lord’s Table or the Lord’s Supper.” The deacons and elders are there in their proper places. The people are in their proper places.

The table is prepared with bread and wine, which is served to the people. The preacher breaks the bread, prays over it, gives it to the people, and then distributes the wine after prayer. They take the bread and the wine. A hymn is sung and then they go home.

Now, the question arises, “What mean ye by this service?” What is the reason for this? Why are you doing this? Why the bread, why the wine and why the solemn assembly? Why the Lord’s Table, why Communion and why the Lord’s Supper? What do you mean by this? What is the reason for it?

Turn to the Book of Exodus Chapter 12: 26 and 27: Moses poses this very question, this very problem. After serving the Passover He commanded the people of Israel to eat the Passover Lamb once a year. He said, *“It shall come to pass, that when your children shall say unto you what do you mean by this service?”* Why are you doing this, why do you observe the Passover, why do you slay the Lamb, why do you eat the unleavened bread, why do you eat the Lamb?

Then you are to say; *“It is the sacrifice of the Lord’s Passover who passed over us in Egypt when He smote the Egyptians and delivered our houses.”* In other words, when you are observing the Passover and your children ask you, “What do you mean by this service, why are you doing this?

You are to be ready immediately to respond and tell them what it is all about. *“This is the Lord’s Passover, Who passed over us in the land of Egypt when He smote the first-born and delivered our houses.”*

Now, when we gather to observe the Lord’s Table and our children or others ask us, “What do you mean by this service?” Why are you doing this, why are you keeping the Lord’s Table or why are you keeping this Lord’s Supper or Communion, “What mean ye by this service?” What shall we reply? What shall we say?

I will tell the story in four parts and like I said a moment ago, if you will be still and read with me; you will learn something. The story is told in four parts:

First, it begins in Egypt: If you wish to follow, turn in your Bible to Exodus 12:3 and 4. Now, the people of God and of Israel had been in Egyptian slavery for 400 years. God sent Moses down to deliver them from bondage, and to take them to Canaan.

You know the story; Pharaoh refused to let the people go. There were several plagues (I know you can name some of these). The river was turned to blood; lice came from heaven, then there were the flies, the frogs, and several other plagues. After all the plagues were brought upon Egypt, Pharaoh still refused to let them go.

Finally, God spoke to Moses and said to him, *“The final plague would be visited upon Egypt. The final plague was to be the death of the first-born son.”* God said, *“I will pass through the land of Egypt at midnight and I will slay the firstborn in every home, even the cattle on the hillside.”*

Now, read this with me; this is where the story begins. This is where the Lord's Table or the Lord's Supper and Communion begins. Moses was to tell the Israelites to take a lamb and slay that lamb and roast it with fire and put its blood on the door.

God said, *"When I pass through the land of Egypt and I see the blood, I'll pass over you. When I pass through the land of Egypt and I see the blood, I will pass over you."* There will be death in every home where there is no blood. But, *"When I see the blood, I will pass over you."* This is the Passover.

They were to observe this Passover Feast every year at this particular time. Every year they kept the Passover. They slew the lamb, roasted it with fire, ate its body, and offered the blood. This was the Passover.

You see; this lamb in Egypt is a type or picture of the Lord Jesus Christ, the Lamb of God. In John 1:29, John the Baptist pointed to Christ. He was the forerunner of Christ. He pointed to Christ and said, *"Behold the Lamb of God which taketh away the sin of the world."*

In Revelation Chapter 5:6, even enthroned, John on the Isle of Patmos said; *"I saw a Lamb as it had been slain in the midst of a throne."* This Lamb, our Lord Jesus Christ is the Lamb of God. This lamb in Egypt is a type, shadow and a picture of our Lamb, Jesus Christ. He is the Lamb and He is the Substitute.

Watch this, if you have your Bible there. Look back at Exodus 12 and look between verses 5 and 10. Let's see something about this lamb and how it is a picture of Christ.

First; there is a lamb. That is a substitute. That is the innocent dying for the guilty. Secondly: Moses said very carefully; *"Get a lamb without spot or blemish. It is not to be sickly; it is not to have a spot or a blemish."* That means our Lord Jesus Christ, the Lamb of God is without sin, totally without sin. He had no spot or blemish. *"In Him there was no sin."*

Moses told the children of Israel to take a lamb, a male of the first year. It was to be in the prime of life. It wasn't to be an old lamb or a baby lamb. It was to be in the very prime of life. Our Lord Jesus Christ died on the cross, not from old age. He was slain in the prime of life.

Moses said to the people of Israel, *"Keep the lamb up for four days that is might be tested and tried and be sure that there was no spot or blemish."* Our Lord in the flesh lived on

this earth for 33 ½ years. He was tried by heaven; He was tried by men and Satan. He was tried in every way. *“He was tempted in all points as we are, yet without sin.”*

The lamb was to be slain. It had to be killed even as Christ is sacrificed for us. *“He died that we might live.”* By His death we live. Then, the lamb was to be eaten. It was to be roasted with fire.

They had exact orders. Each home was to have a lamb. If the home was too small to consume an entire lamb, two families were to go together. The lamb was to be eaten, even as Christ is received within. He said, John 6:54-55, *“Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.”* Do you see what a beautiful picture this is?

Even further; read on: *“The lamb was to be roasted with fire.”* There is the suffering of Christ. He was hanging on that cross bearing the sins of His people in His body on the tree. The very fire of God’s Judgment fell upon Him. That is the sufferings of Christ; the Lamb was roasted.

The lamb was to be eaten with bitter herbs. That is repentance, sorrow over sin. Moses specifically said, *“Don’t eat it raw; it must be roasted.”* Christ had to die, and He had to endure the fire of God’s holy wrath for our sin.

Moses said, *“Don’t mix it with anything.”* Don’t mix it with water, gravy or anything like that; *“Eat the lamb roasted,”* nothing but the lamb. I will tell you this; when we receive Christ as our Representative, as our Substitute, Savior and Sacrifice; there are no works mixed with Christ. There is no human effort, decisions, professions, religion, or deeds.

He said, *“Eat all of it; don’t leave any; eat it all.”* You see; you can’t have half a Christ. You have to receive the Lord Jesus Christ in all of His offices. He is Prophet, Priest, and King. You can’t have half a Saviour. You can’t say, “Well, I’ll take Him as Saviour, but I won’t bow to Him as King or Lord.” No, you take Him as Prophet, Priest, and King. *“Christ our Passover is sacrificed for us.”* Do you see where the story began? The Lamb began back in Egypt.

All right, part two: Now, The Jews observed this Feast every year. Are you with me? Every year the Passover was observed. Part two of this story takes place in Jerusalem. If you have your Bible, turn to Luke 22: 14 through 20. Our Lord Jesus Christ was born a

Jew. He was of the Tribe of Judah, and He was circumcised the eighth day just like every Jewish boy. He went to the Temple or the Synagogue, and He observed the Passover.

Here, in Luke 22, just before He went to the cross, just before our Lord died on the cross, He gathered His disciples together to observe the Passover as their fathers had done for many, many years. He kept the Passover. He said, *“You go and prepare the Upper Room that I may eat the Passover with My disciples.”*

People have a picture called, “The Last Supper.” This is the last Passover; it certainly wasn’t His last supper. When they were sat down, He took bread, and He gave thanks. He didn’t take a leg of lamb; He took bread. When He had broken it, He blessed it, and gave it to His disciples. He said, *“This is My body broken for you; take and eat it; this do in remembrance of Me.”*

After supper, He took the cup of wine and He held it up. When He had prayed He said, *“This is the New Covenant, the New Testament in My blood, which is shed for you; drink it; drink ye all of it, and this do in remembrance of Me.”*

Now, this is the Last Passover. There are no more types, no more pictures, patterns, Passovers, or no more lambs slain. For here, sits the Lamb of God. Here sits the Ultimate, the Supreme, and the Great Sacrifice. Here sits the Sacrifice of which all the others were but pictures. *“Christ our Passover is sacrificed for us.”*

No longer do we slay an animal or slay a lamb. This is the reason; the Lamb has been slain. He takes the bread and He says, “This bread represents My body, My broken body. *“Now, you eat it in remembrance of Me”* This wine represents His pure blood that was shed for our sins. This is what He said, *“You eat the bread, and drink the wine, and do it in remembrance of Me.”*

Watch this statement! Our Lord said this twice, *“This do in remembrance of Me.”* Why do we change it? It is so simple; *“This do.”* We are not to do something else. It is simply bread and wine; that’s all. Believers gather together with no processional, no uniforms, no candles, and no fancy dress and with none of the ritualism. It is simply His bread and He break it. He said, *“This is My body.”* Here is wine; *“Drink it; this is my blood.”* This represents it.

Now, *“do this”* not something else. It is very simple. *“Do this, He said, in remembrance of Me.”* He didn’t say to do it as a sacrament in order to be saved. He didn’t say that the bread and the wine would forgive your sins, cleanse you, and make you whole. He didn’t say that at all.

He didn't say, "This do and be forgiven, do this in order to be saved." He didn't say, "This do as a church fellowship-supper, as an evidence of your unity." He didn't say, "Wait until everyone is walking the straight and narrow, and then observe this Supper." He didn't say, "This do to show your worthiness." He said, "*This do in remembrance of Me.*"

That is what we do. Jesus Christ is our appointed Lamb. In Egypt there was an appointed Lamb described definitely by God. We have a Lamb, an appointed Lamb, the Surety of the Covenant, the Lamb of God.

He is our Incarnate Redeemer. "*The Lord Jesus Christ took upon Himself a body.*" He couldn't have died had He not been made flesh. He said, "*A body hath Thou hast prepared Me.*"

"*He is our Righteousness.*" We remember Him as our Appointed Lamb, our Surety, and our Incarnate Redeemer. We remember Him as our Sin Offering. We have an Atonement for sin. That Atonement is Christ. He is our risen Justifier. He is our ascended Lord and Mediator.

Now do you see why I say this is the very heart of the gospel? The Scripture says, "*Behold the Lamb of God that taketh away the sin of the world.*" The Scripture says, "*He's led as a Lamb to the slaughter. He was wounded for our transgressions and bruised for our iniquities. The chastisement of our peace was upon Him. By His stripes we are healed.*"

The Scripture says, "*I've given you the blood upon the altar to make an atonement for your sin. It is the blood that maketh atonement for the soul. Without the shedding of blood there is no remission. When I see the blood I will pass over you.*"

I wish that I could get across to you this one point. There are two words to be learned, if we would learn the gospel. One word is substitution; "*He who knew no sin was made sin for us, that we might be made the righteousness of God in Him.*"

The other word is satisfaction. Jesus Christ, because of who He is, the Son of God, is God Incarnate. He is God in human flesh. He was able to bear all the sins of all believers, of all generations and He satisfied a Holy God.

He died in order that God might be Just, Holy and Righteous and yet the Justifier of all who believe. He fully satisfied the Law. The Law is satisfied. The Law has no charge

against us. That is what Paul says in Romans 8, *“Who can lay anything to the charge of God’s elect?”* Christ has justified us. Who can condemn us? *“There is no condemnation to them who are in Christ.”*

The Law is fully satisfied. Justice demands are fully met. The debt is fully paid. That is the Gospel! That is what Christ said, *“This is My body broken for you; this is My blood shed for you, now this do in remembrance of Me.”*

Part three: This last Passover was observed between Christ and His apostles. He then instituted the Lord’s Table. Now then, the apostle Paul who was the apostle to the Gentiles delivered the Supper to the early church. If you will take your Bible and open to First Corinthians 11: 23 through 29, you will see this, Paul said to the church at Corinth; *“I received of the Lord: I received from the Lord that which I also delivered unto you.”* Paul is saying, “What I am delivering unto you, I got from the Lord, straight from God.”

“The Lord gave Me this to give to you, that the Lord Jesus the same night in which He was betrayed, took bread and when He had given thanks He break it and said, ‘Take, eat; this is My body broken for you. This do in remembrance of Me.’”

What I’m doing today is the same thing that Paul did. He emphasized the bread, the wine, and the reason. *“This do in remembrance of Me.”* Afterward, He took the cup saying; *“This cup is the New Covenant in My blood; this do ye as oft as you drink it, in remembrance of Me. For, as often as you eat this bread and drink this cup you show the Lord’s death.”* He didn’t say once a month, or every quarter or every Lord’s Day. That’s important to show His death, until He comes.

I can’t think of but two ordinances; I can’t find but two ordinances given to the church in the New Testament. Both are pictures of His death. There is baptism and the Lord’s Table. Both are pictures of His death.

There are several key words in this First Corinthians 11: 23 through 29. Let me give you two or three of them:

First of all: There is the bread. Bread is very common. Why did the Lord use bread to represent His body? He took the bread and He broke it and He said, *“This is My body.”* Bread is very common and bread is very important. Jesus Christ was made flesh, common, ordinary, every day flesh. He was *“Bone of our bones, flesh of our flesh.”*

He became a man. Yes, *“He is God, very God of very God.”* He became a man. He was clothed in human flesh. The bread is very common in revealing the very common and ordinary flesh in which Christ was clothed.

Secondly: The bread is unleavened bread. Leaven is a type of evil. There was no evil in Christ. He was perfect. That is why we use unleavened bread; it properly typifies our Lord Jesus Christ. It properly shows forth His perfection and His Holiness. The bread is broken. It is not served whole; it is broken. That means that His body was literally broken and bruised for us. Then, the bread is eaten or taken within.

You see; salvation is not giving a mental assent to some facts; it is literally to receive by faith Jesus Christ in your heart.

Unleavened bread, which is common flesh, is broken. Christ’s body was broken. It is unleavened; it does not spoil. It will last for weeks and months and months. Christ is pure; He has no sin and it is eaten.

Wine is also used. What about wine? You see; wine represents His blood. First of all it is separated from the grapes. Grapes are crushed, and the wine comes from the grape. The juice comes from the crushed grapes. Our Lord was battered and bruised; He suffered. His blood was shed, coming from His body like the juice from the grape.

Wine is pure. It needs to be pure to represent the blood of Jesus Christ. His blood is Holy; His blood is pure. He is without sin. The wine is received within as Christ is received within by faith. *“He that eateth My flesh and drinketh My blood, hath life.”* It is to receive Christ, (by faith) literally within you.

The answer is not just in walking an aisle, shaking a preacher’s hand, or saying a few words or going to a pool. It is by faith in sincerity with the heart to believe the gospel and to receive Christ.

He said *“Do this in remembrance of Me.”* This tells us who is supposed to take the Table. Who is to come to this Table? Who is to come to this Supper? You can’t remember what you haven’t learned. He kept saying, *“Do this in remembrance of Me.”* You can only remember what you know. Do you see that? You only remember what you know.

The person who comes to the table of the Lord, is the person who knows the Lord. He knows Christ died for him. He knows Christ offered His body and His blood to forgive

our sins. He discerns, He judges, He understands the sacrifice of Calvary. He has believed it; it is in his heart.

Every time he comes to the Table of the Lord, he remembers it. He likes to remember it. He rejoices to remember it, because he lives by that death.

We follow our Lord's command. I try to at the church where I am Pastor, "*This do.*" I'm talking about the bread, the unleavened bread. Don't add anything to it; don't do anything fancy; just do this and "*Do it in remembrance of Me.*"

We come to the Table of the Lord with solemnity. It is a sacred, precious, wonderful time. We come with joy. This is not a funeral; it is a Feast. "*We have a High Priest that we can come boldly into the presence of God.*" We have an Atonement. We have a Mediator. We come to the Table conscience of our sins. We say:

Bread of heaven on Thee I feed
For thy flesh is need indeed.
Ever may my soul be fed
With that true and living bread.