

Only one thing, the essence of the Passover, is missing—the lamb, ordained to be sacrificed and consumed by every Jewish family. Passover without the lamb is like a wedding without the bride. What the modern Jews celebrate today is not the passover but the Feast of the Unleavened Bread.

Nevertheless the people rejoice, remembering what God did for their ancestors, delivering them from the thralldom of enslavement and making them a new people under God, bringing them into the promised land.

It was [there in the] Upper Room that Passover at last obtained its real meaning and deepest significance.

Let us turn in our minds to that great event where the Lord and His twelve disciples gathered together in this room to eat the passover. How His heart yearned to sit down with His nearest family, the twelve.

“I have eagerly desired to eat this Passover with you before I suffer.”
—Luke 22:15.

Here they sat together observing the passover as ordered by God in Exodus 12. But what new life was now infused into this ancient observance by the One who was the final reality of the passover story.

Now the full significance of Israel’s deliverance from Egypt was at last unfolded. Here was “the Lamb of God” in the person of the Messiah Himself, about to shed His blood upon the cross, that all men who believe in Him may be set free from the Egypt of sin and darkness and enabled to begin a new life as children of God....

The red wine on the passover table brings to memory the blood of the lamb whereby the children of Israel were saved from death. Our Saviour too drank of that red wine after blessing it and dividing it among His disciples, saying,

“This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” —1 Corinthians 11:25.

He Himself was the final reality of what the passover lamb sought to convey originally. It is His blood that saves Jew and Gentile alike from the death of sin and eternal condemnation and makes the believer a child of God....

The story of the Passover and the Lord’s Supper would be incomplete without the resurrection of our Lord. The story of Jesus does not end with His death upon the cross and the burial in a borrowed grave. If this were the end the cross would signify a beautiful but tragic life. But Christ arose the victor over death, raised up by the power of God according to His Word, that He would not suffer His Holy One to see corruption—Psalm 16:10.

Christ arose, the first fruits of resurrection, bringing to all believers assurance that if we die in Him we shall also live through Him and with Him.

From *The Gospel in the Feasts of Israel* by Victor Buksbazen (1955).

We celebrate the Lord’s Supper weekly—and in a circle, at the end of worship. A word of direction is given, and with this everyone stands and moves to the walls. The cup is passed in two forms: in a chalice and then in small individual cups. You are free to choose.

And as this is the Supper of the Lord Christ, please listen to the instructions we give as to what qualifies a visitor to participate. **But whether you intend to take communion or not, please join us in the circle.**

Old Orchard Church

July 25, 2010—10:15 to 11:45 a.m.

Then Moses ...
said to [the
Israelites],
“...When the
LORD goes
through the
land to strike
down the
Egyptians, he
will see the
blood on the top and sides of the
doorframe and will pass over that
doorway, and he will not permit the
destroyer to enter your houses and
strike you down.”

(from Exodus 12:21–23)

**Celebrating Jesus,
Fulfiller of God's Covenant with Moses:
Christ Our Passover**



The great deliverance of Israel in the Exodus
was not automatic and inexorable:
it was laid hold of by choosing to believe.

Those who trusted, spread lamb's blood
on their doorposts;

Only this way did their firstborn survive
the Angel of Death passing over Egypt.

Israel celebrated their Great Deliverance
with a feast;

Even so, as we choose to take refuge

Under the blood of the Cross,

Christ becomes our Passover feast!

He the Lamb, slain for us,

He the Lamb we feed upon.

Thanks be to God!

Scripture Readings

Old Testament Lesson: Exodus 12:1-14

Epistle Lesson: Hebrews 11:24-28

Sermon

“Facing Our Anger”

Ephesians 4:26-27

Ed Killeen, PCA teaching elder & counselor, preaching

Passover and the Lord's Supper

Judaism and Christianity are as inseparable as seed and flower, or tree and fruit. Nowhere can the organic relationship between the two be observed more clearly than in the Passover of the Jews and the Last Supper as ordained by our Lord, when He and His twelve disciples sat around the pass-over table.

On the first day of the Feast of Unleavened Bread, the disciples came to Jesus and asked, “Where do you want us to make preparations for you to eat the Passover?”

He replied, “Go into the city to a certain man and tell him, ‘The Teacher says: My appointed time is near. I am going to celebrate the Passover with my disciples at your house.’ ” So the disciples did as Jesus had directed them and prepared the Passover. —Matthew 26:17-19

In the light of the New Testament we obtain a full understanding of the Passover, while the deepest meaning of the Lord's Supper cannot be fathomed without the historic background of the Jewish Passover.

Did the Jews in the times of our Lord celebrate the Passover the same way as they do today? Substantially yes, for the Jews preserve their traditions tenaciously and faithfully.

Passover and Easter generally coincide in time (usually March or early April). There is however a deeper spiritual interdependence and unity between them. Wherever there is a city with a major Jewish population we may observe the feverish preparations for the Passover—a joyful and solemn occasion, officially designated the “Season of Liberation” and also the “Season of Joy.”

The deliverance of Israel from Egypt is the central point in Jewish history and worship, even as Calvary is the central point in the Christian faith. For on Calvary the work of redemption was accomplished for every believer...*[There follows here a description of the various steps in the Jewish Passover ritual.]*

And now the father washes his hands and pronounces the benediction over the wine and all drink of it, even as our Lord and His disciples did.

Then begins the long recital in a sonorous chanting voice of the story of God's deliverance of His people from Egypt...

“We were slaves of Pharaoh in Egypt” . . .

For two hours he relates in detail the events preceding passover, enlarging on every point, for it is a good and meritorious deed to make much of God's mighty exploits. At one point all the symbols on the table are explained. The poor and the hungry are invited to come in and to partake.

When counting the ten plagues which God sent on Pharaoh and his people, the father dips his finger in the cup, causing one drop of wine to fall for each plague, and counts:

Daam, tsefardea, Kinim—blood, frogs, vermin.

(over for more)