

drink this cup at the Lord's Supper, we remember and yet we look forward and backward: we look back at the Lord's death and we look forward **until he comes** (1 Corinthians 11:26), anticipating that great feast, the marriage supper of the Lamb...Christ our Passover lamb has been slain: let us therefore give thanks to God for our great salvation, and anticipate with joy its consummation.

—Dr. Iain Duguid (2006)

At The Lamb's High Feast We Sing

Latin hymn, 6th cent. Translated by Robert Campbell (1849)

At the Lamb's high feast we sing,
Praise to our victorious King,
Who has washed us in the tide
Flowing from his piercèd side;
Praise we Him, whose love divine
Gives His sacred blood for wine,
Gives His body for the feast,
Christ the victim, Christ the priest.

Where the paschal blood is poured,
Death's dark angel sheathes his sword;
Israel's hosts triumphant go
Through the wave that drowns the foe.
Praise we Christ, whose blood was shed,
Paschal victim, paschal bread;
With sincerity and love
Eat we manna from above.

Mighty victim from the sky,
Pow'rs of hell beneath thee lie;
Death is conquered in the fight,
Thou hast brought us life and light:
Hymns of glory and of praise,
Risen Lord, to Thee we raise,
Holy Father, praise to thee,
With the Spirit, ever be.

Cover art: *Illustration of the Jewish Passover by Fritz Eichenberg (1950).*

Old Orchard Church

August 5, 2012 — 10:15 a.m. to 11:50 a.m.



Christ our Passover Lamb
has been sacrificed for us!
Therefore,
let us keep the feast....
Alleluia!

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

Where the Paschal blood is poured,
Death's dark angel sheathes his sword;
Israel's hosts triumphant go
through the wave that drowns the foe;
Praise we Christ, whose blood was shed,
Paschal Victim, Paschal Bread;
With sincerity and love
Eat we manna from above.
— 6th Century Hymn



Today's Scripture

Old Testament Lesson: Exodus 12:1-14

Epistle Lesson: Hebrews 11:24-28

Christianity in Ephesus, Christianity in St. Louis Series

“Coming to God One By One, Living Together in the New Age”

Part 2

Ephesians 2

Ron Lutjens, pastor, preaching

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.**

Christ, Our Passover

The Passover was the first of the three great annual festivals of the Israelite calendar, followed immediately by the Feast of Unleavened Bread....On the 10th day of the month, each family was to select a one-year old male lamb or goat, without defect (Exodus 12:3). They were to take care of it until twilight on the 14th day, when they were to slaughter it, dabbing some of the blood on the doorpost and lintels of the doorway. That same night they were to consume the meat, along with unleavened bread and bitter herbs—all of it was to be eaten, with none left until morning....None of the sacrificial animal's bones were to be broken (Numbers. 9:12).

The meaning of the Passover and Feast of Unleavened Bread is explained in the Old Testament in terms of Israel's historical deliverance from Egypt. In response to natural questions, the Israelite parents were to instruct their children that **This is the Passover sacrifice to the Lord, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians** (Exodus 12:26)....The passage in Exodus also links the Passover to the 10th plague in Egypt, the death of the firstborn. In the case of animals, the firstborn were to be sacrificed, while in the case of sons, they were to be redeemed (Exodus 13:15). The Levites became their substitutes, taking their place in the service of God (Numbers 3:12)....The Passover was not simply a memorial sign of that event or a symbolic drama, but rather, it was a sacrament in the full sense of the word. It conveyed the blessing which it depicted....Participants joined together in a sacred meal before the Lord, which itself had the character of a fellowship or peace offering. Through the death of the sacrificial lamb, the participants experienced renewed fellowship with God. By contrast, those who failed to “keep the Passover” were excluded from the covenant community (Exodus 12:15)....

In all of this there is a rich blend of symbolism pointing forward to the Lord Jesus, whom Paul calls **our Passover lamb** (1 Corinthians 5:7)....Jesus Christ is **the Firstborn over all creation** through whose blood, shed on the cross, peace is made between us and God (Colossians 1:15, 20). Jesus is the pure and righteous one, who substitutes his own obedience for that required from God's people....On the cross, Christ's legs were not broken, as were those of the two criminals crucified alongside him (John 19:33), so that the symbolism of the Passover lamb could be fulfilled. As Passover lamb, he took the judgment curse of God in our place, while as substitute firstborn he fulfilled the law's righteous demands as the dedicated servant of God.... In the Passover meal, the participants feasted on the body of the lamb, whose death protected them from the wrath of God, and established communion with one another and with God. Now Jesus was asking his disciples to recognize him as the Passover Lamb of the new covenant, the one whose death atoned for the sins of the people of God and brought communion between them and with God....We eat unleavened bread, representing the purity that must be ours as Christians (1 Corinthians 5:8)....When Israel ate the Passover meal, they remembered the Exodus. Paul reminds us, too, whenever we eat this bread and