

1. The Passover was the cornerstone of Jewish ritual. It has now been replaced by the Lord's Table. Just as the Lord's Table has replaced the Passover, so also did the Lord Jesus Christ replace all those who served as High Priest.

1.1 The Passover celebration was usually held in the middle of April to commemorate the passing over of the death angel in approximately 1450 B.C. It also commemorated Israel's independence from Egypt and their becoming a national entity. The symbolism of the blood on the door-post foretold of the coming Messiah and His death on the cross. How appropriate therefore is the Lord's Table where He announced He would become the real Passover lamb fulfilling the transition from legalism to grace.

2. The writer of the Book of Hebrews has described the transition as follows:

Heb 10:1 The law is only a shadow of the good things that are coming -- not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship.

Heb 10:2 If it could, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins.

Heb 10:3 But those sacrifices are an annual reminder of sins,

Heb 10:4 because it is impossible for the blood of bulls and goats to take away sins.

Heb 10:5 Therefore, when Christ came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me;

Heb 10:6 with burnt offerings and sin offerings you were not pleased.

3. The law was no longer necessary as a teaching aid. Christ fulfilled the Law and made possible our so great salvation thus becoming that to which the teaching aid pointed.

Mat 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

4. As a code of conduct, spiritually speaking, Church Age believers must never reject the reality of Christ by placing themselves under the bondage of the Mosaic law.

Gal 2:20 I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

Gal 2:21 I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!"

Gal 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

Gal 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Gal 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Gal 3:25 But after that faith is come, we are no longer under a schoolmaster.

5. Christ is the end of the law for righteousness to everyone that believes.

Rom 10:4 For Christ is the end of the law for righteousness to every one that believeth.

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 who 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.

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Acts 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

6. Christ with His death, burial, resurrection and ascension was the fulfillment of that portrayed by the Passover ritual.

7. We often think of the Last Supper as a meal at which the Lord briefly taught His disciples

concerning the meaning of the bread and the wine. Traditionally we use Mat 26:20-30; Mar 14:17-26 and Luk 22:14-20, or some combination thereof. And these verses do well describe the meaning of the bread and the wine, but as we will see, there was much more taught as our Lord ascended up the Mount Olivet toward his rendezvous with spiritual death. I want to read the traditional passages for your comparison.

Mat 26:20 Now when the evening came, Christ sat down with the twelve.

Mat 26:21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

Mat 26:22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

Mat 26:23 And he answered and said, He that dips his hand with me in the dish, the same shall betray me.

Mat 26:24 The Son of man will be crucified just it was written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

Mat 26:25 Then Judas, who betrayed him, answered, Master, is it I? He said unto him, you said it.

Mat 26:26 And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body.

Mat 26:27 And he took the cup, and gave thanks, and gave it to them, and said, Drink you all of it;

Mat 26:28 For this is my blood of the new testament, which is shed for many as a remission of sins.

Mat 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Mat 26:30 And when they had sung an hymn, they went out toward the mount of Olives.

Mar 14:17 And in the evening he sat down with the twelve.

Mar 14:18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you who sits here at the table with us shall betray me.

Mar 14:19 And they were sad, each one saying, Is it I?

Mar 14:20 And he answered and said unto them, It is one of the twelve, who regularly dips with me in the dish.

Mar 14:21 The Son of man indeed will be crucified, just as it has been prophesied: but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had never been born.

Mar 14:22 And as they did eat, Jesus took bread, and blessed, and broke it, and gave to them, and said, Take, eat: this is my body.

Mar 14:23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank.

Mar 14:24 And he said unto them, This is my blood of the new testament, which is shed for many.

Mar 14:25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in my millennial kingdom.

Mar 14:26 And after singing a hymn, they went out in the direction of the mount of Olives.

Luk 22:14 And when the hour was come, he sat down, and the twelve apostles with him.

Luk 22:15 And he said unto them, I want to eat this passover meal with you before I suffer:

Luk 22:16 For I say unto you, I will not eat with you again, until the Kingdom of God comes.

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

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

Luk 22:19 And he took the bread, and gave thanks, and broke it, and gave it to them, saying, This is my body which is given for you: this do in remembrance of me.

Luk 22:20 Likewise also Christ took the cup and said, this cup is the new testament in my blood, which is shed for you.

8. The Lord used the occasion of the Passover not only to eat a farewell meal, He also used the occasion to teach extensively his disciples, and by way of secondary application us of the church age. These teachings are recorded only by John in his gospel.

8.1 Jesus, after leaving the upper room, taught the disciples as he made his way toward the Garden of Gethsemene.

- He taught of eternal security.
- He taught of the need to rebound for fellowship.
- He taught of the need for humility and impersonal love toward one another.
- He taught of the loss the disciples would feel when He departed the planet.

- He taught of His ultimate return.
- He taught of our new privilege in prayer and the coming of God the Holy Spirit to indwell because He would be leaving to go to be with the Father.
- He taught of the teaching ministry of God the Holy Spirit.
- He taught of a new intimacy with His grafted branches.
- He taught of the world's attitude toward us because He would be leaving.
- He warned of our persecution in the devil's world.
- He taught of His ascension which would follow His death and resurrection.

8.2 In conclusion Christ said a prayer to the Father for all His saints who would be left behind to face the wrath of a defeated Satan.

9. The extensive dissertation is recorded only in John's Gospel. John chapter thirteen verse one through John chapter seventeen verse twenty-six.

9.1 Now we Pastors often neglect these precious teachings of our Lord, and so I challenge you this morning, to take it upon yourselves to read the entire account of what our Lord said to his beloved disciples as they made their way toward the Garden. Joh 13:1-17:26

9.2 For you see by way of secondary application we too are the recipients of those neglected Scriptures.

10. The Last Supper was eaten just after 6:00 PM on our Tuesday and Israel's Wednesday; the Jewish Passover Meal would be celebrated some eleven hours later at the end of the Passover just after Christ had been removed from the cross. The cross was Christ's ultimate and unequalled act of Love.

“He who knew no sin became sin for us in order that we might become the righteousness of God in Him.”

11. Like Mary, the sister of Lazarus, we figuratively bring our alabaster boxes and break them in His presence, pouring the perfume of our worship and adoration upon Him when we partake of the Lord's table.

11.1 It is fitting that the story of Mary's devotion to Christ should precede that of the Supper He instituted. I want to read of Mary's devotion from the account found in Matthew chapter 26.

Mat 26:6 While Jesus was in Bethany in the home of a man known as Simon the Leper,

Mat 26:7 a woman came to him with an alabaster jar of very expensive perfume, which she poured on his head as he was reclining at the table.

Mat 26:8 When the disciples saw this, they were indignant. "Why this waste?" they asked.

Mat 26:9 "This perfume could have been sold at a high price and the money given to the poor."

Mat 26:10 Aware of this, Jesus said to them, "Why are you bothering this woman? She has done a beautiful thing to me.

Mat 26:11 The poor you will always have with you, but you will not always have me.

Mat 26:12 When she poured this perfume on my body, she did it to prepare me for burial.

Mat 26:13 I tell you the truth, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her."

12. The Roman Catholic and Anglican doctrine of the mass and the real presence of Jesus in the Sacrament is the very opposite of the truth.

To teach that the bread and wine become the very body and blood of Jesus as a sacrifice for the sins of the living and the dead, is to deny Christ's personal absence and why we celebrate the Lord's table. Recall His command "this do in *remembrance* of Me."

13. The question I would like for us to think on: Do we delight to sit at His table, and think of His love? That brethren is the question we must answer this morning? Is my meditation pleasing to him, as I rejoice in the LORD?

14. Rightly observed, we approach the Lord's table as those redeemed by Him. As the Scripture teaches: "He, Christ, Who knew no sin became sin for us in order that we might become the righteousness of God in Him."

14.1 It is the purpose of the Lord's table to recall anew His glorious person and His all-prevailing love in giving Himself as a sacrifice for sin.

15. Now it is time for us to prepare for the only ordinance remaining for the church, a time of remembering and examining. Get your hymnals and turn to hymn number 99 as we stand and sing the first and last verses of "When I Survey The Wondrous Cross."

16. I would ask our three Deacons to come and assist in our celebration of The Lord's Table.

17. You may uncover the Sacraments.

18. In order to prepare for the real Passover meal, we need to pause for a moment of silent prayer during which you may confess your sins silently to God, as may or may not be necessary and at the end of that short moment, I will close by asking God's blessing on our celebration of the Lord's table.

19. Thank you Father for your forgiveness for both time and eternity. Now I ask that God the Holy Spirit will make this Lord's table uniquely meaningful. Help us to recall the wonderful work of Jesus and aid us as we examine how we are doing with reference to becoming more like our Lord and Savior. I pray this in the Name of Jesus the Christ. Amen

20. We do not in this Church recognize what some call closed communion. If you are a believer in the Lord Jesus you may certainly participate in our Lord's table.

21. I would stress however that it is a solemn ceremony. Paul warned the Corinthians that many of them were sick and some had even died because of their abuse of the Lord's table.

1Co 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

1Co 11:30 For this cause many are weak and sickly among you, and many sleep.

22. The Lord Jesus the same night in which He was betrayed took the bread and broke it before giving it to His Disciples. The bread we shall eat today represents His body which was broken for us.

23. The unleavened nature of the Bread represents His sinless condition He was peccable and yet impeccable. He was capable of sin but He chose not to sin. Again let us pray.

24. "Father thank you for your presence. Help us to remember You in all we do. We are indeed awed by the example of our Savior. Like a Lamb without spot He went to the Cross in absolute perfection making our so great salvation possible. Now bless this bread and give us understanding of its true meaning for I ask this in the name of the King of kings and Lord of lords even Jesus our Savior. Amen."

25. Please retain the bread until all have been served. You may serve the bread.

26. At the last Passover our Lord broke the bread and said, "Take, eat: this is My body which was broken for you: this do in remembrance of Me."

27. After the same manner He also took the cup, saying, "This cup is the New Testament in My blood."

28. Let us pray: "Thank You Father for the gift of Your only begotten Son and the shedding of His Blood so beautifully symbolic of His spiritual death and atonement for sin. Impress upon us the meaning and full implication of our Lord's work for I ask this in the name of the King of kings and Lord of lords even Jesus our Savior. Amen."

29. Again please retain the cup until all have been served. You may serve the juice.

30. At that last Passover and first Lord's table, Our Lord said: "As oft as you drink this cup you do it in remembrance of Me."

31. Now let's turn to page 188 in your hymnal as we sing together "Amazing Grace."