

SERMON OUTLINE

SERMON TITLE: Let's Celebrate Passover

SERMON REFERENCE: 1 Corinthians 5:7-8

LWF SERMON NUMBER: #2290

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1) INTRODUCTION

- a) Salvation is not a funeral but a feast.
 - i) We are called to a celebration.
- b) The Lord Jesus was not, and is not, a religious recluse.
 - i) One of the reasons why the Pharisees crucified the Lord Jesus was because He enjoyed life, and the sanctimonious Pharisees could not stand that.
 - ii) Hebrews 1:9
- c) One of the best witnesses we can be for the Lord Jesus is to have joy and gladness.
 - i) Most of the people we meet are not interested in Heaven or Hell, but how to hack it on Monday.
- d) We are called to celebrate; and in today's message, we will celebrate Passover.
- e) Easter and Passover are inextricably interwoven.
- f) Christians are called upon to keep Passover.
 - i) 1 Corinthians 5:7-8
- g) Passover is about a lamb.
 - i) The Jews were in bondage in Egypt.
 - (1) Egypt in the Bible is symbolic of sin.
 - (a) It represents the world, the flesh and the devil.
 - (i) Pharaoh, the king of Egypt, represents the devil himself.
 - (ii) The bondage they were in represents the flesh that keeps us in bondage today.
 - (iii) The land of Egypt itself represents the world.
 - (2) They were in bondage to the world, the flesh and the devil.
 - ii) But they were God's chosen people, and He brought them out of Egypt and into Canaan.
 - (1) The night that God brought them out of Egypt and headed them toward Canaan was the night that we call Passover.
 - iii) God sent plagues upon the land of Egypt, and the final plague was the death of the firstborn.
 - (1) The death angel passed over the land, and the firstborn of every family was slain unless the blood of the lamb was put upon the doorposts of that house.
 - (2) Exodus 12:13
 - iv) A lamb is gentle and meek.
 - (1) Is there anything more defenseless than a lamb?
 - (2) A lamb seems to present itself for slaughter.
 - (a) Isaiah 53:7
 - v) The symbol of Egypt was a serpent.
 - vi) What is Passover all about?
 - (1) The lamb is going to decimate the serpent.

- h) Today's message will show us the story of Passover and why we have reason to celebrate.
- 2) OUR REDEMPTION PROPHESED (EXODUS 12:1-6)
 - a) The Old Testament is the book of prophecy.
 - i) It tells us that somebody is coming; it speaks of the Lord Jesus Christ.
 - b) Exodus 12:1-6, 11
 - c) The Passover lamb was a spotless lamb.
 - i) Exodus 12:5-6
 - (1) No scab, no scar, no wound, no extra part, no part diminished.
 - ii) The Passover lamb was a perfect lamb.
 - iii) He was a little male lamb without blemish.
 - (1) Any spot or blemish would have disqualified that lamb.
 - (2) The priest would examine the lamb in the temple sacrifices to make certain that it was without spot or blemish.
 - d) The Passover lamb was a sacrificial lamb.
 - i) Exodus 12:6
 - (1) On April 14, at about 3:00 PM, the father in the home would sacrifice the lamb.
 - ii) The lesson God was teaching His people was that without the shedding of blood, there is no remission of sin.
 - (1) Hebrews 9:22
 - (2) The life is in the blood, and the wages of sin is death; so, there must be an atonement for sin, which is the sacrifice of innocent life.
 - (a) Romans 6:23
 - (3) The lamb had to be slain.
 - iii) Salvation is not learning lessons from the life of Christ; salvation is receiving life from the death of Christ.
 - e) The Passover lamb was a saving lamb.
 - i) Exodus 12:7, 22
 - (1) After the father of the house had slain the lamb, he was to put the blood in a basin.
 - (2) He would then get some hyssop, which is a weed with little white flowers that would grow out of the wall.
 - (3) He would dip the hyssop in the blood and then put the blood on the sides of the door and on the lintel.
 - (4) Then, the people were to come into the house through the blood and stay in the house until the morning, while the death angel passed through the land.
 - (a) Everyone who came into that house had to walk in through the blood.
 - (i) There is no substitute for the blood.
 - f) The Passover lamb was a shared lamb.
 - i) Exodus 12:8-9

- ii) The lamb was roasted.
 - (1) The Lord Jesus felt the fire of God's wrath.
 - iii) They were to eat all of the lamb.
 - (1) They were not to leave anything.
 - (2) When we receive Jesus, we don't receive Him partially.
 - (a) We receive Him as both Savior and Lord.
 - (i) "Lord" means "master."
 - (ii) "Jesus" means "mediator."
 - (iii) "Christ" means "Messiah."
 - 1. He is master, mediator and Messiah.
 - (b) If you've not trusted Him as Lord, then He is not your Savior.
 - (c) Acts 16:31
 - iv) They were to eat the lamb with unleavened bread and bitter herbs.
 - (1) The bitter herbs spoke of repentance and remorse.
 - (a) They were broken over their sins.
 - (2) The unleavened bread symbolized sin.
 - (a) Not only were they broken over their sin, but they were also broken from their sin.
 - (3) This speaks of genuine repentance.
 - (a) Luke 13:3, 5
 - v) This lamb that they were to consume was now inside of them, giving them strength, power and nourishment; and when they walked out of Egypt, a lamb walked out inside of them.
 - (1) Christ in you, the Hope of Glory.
 - g) When the people observed the feast of Passover, they were to rest and do no work on that day.
 - i) It is the finished work of the Lord.
 - ii) We cannot work our souls to save.
 - (1) That work, our Lord has done.
 - h) Exodus 12:11
 - i) We're not saved by works; we're saved to do good works.
 - i) Salvation is not the end; it is the beginning.
 - i) When we come to the Lord Jesus and trust Him as our personal Savior and Lord, then with staff in hand, shoes on our feet, and loins girded, we're ready to serve the Lord.
- 3) OUR REDEMPTION PROVIDED
- a) The Old Testament feast of Passover was a picture, a prophecy and a portrayal of Jesus, who was going to come.
 - b) Jeremiah 31:31-34
 - i) Jeremiah the Prophet looks back toward Passover and also looks forward toward Calvary.
 - ii) "New covenant" means "new testament."

- iii) God is prophesying about that new testament (covenant) where His law will be in their hearts, they'll have an intimate knowledge of God, and their sin is remembered no more.
 - (1) God has a lamb, a different Passover lamb.
- c) John 1:29
 - i) When reading this passage, we must read it in light of Exodus 12 and the Passover lamb.
 - ii) John was speaking about us (we are in this world), and our redemption is prophesied.
- d) Jesus is a spotless lamb.
 - i) 1 Peter 1:18-19
 - ii) By the time of Christ's birth, the priests had begun to raise Passover lambs in Bethlehem.
 - (1) Jesus was born in Bethlehem.
 - (2) These lambs were born to die.
 - (a) These were very special lambs.
 - iii) As the Lord Jesus (God's lamb) came into Jerusalem up to the Temple Mount riding on a donkey on Palm Sunday, the priests were, at the same time, bringing those lambs from the field of Bethlehem through the sheep gate and up to the Temple Mount.
 - iv) As the priests examined those Passover lambs to make certain there was no flaw or failure, God's lamb was also being examined at the same time.
 - (1) More than one-third of the Gospels is given to the last week of Jesus' life because He was being examined.
 - (a) The Sadducees examined Him.
 - (b) The Pharisees examined Him.
 - (c) The Herodians examined Him.
 - (d) The priests examined Him.
 - (e) Pilate examined Him.
 - (2) John 19:4
 - (3) John 8:46
 - v) They nit-picked Jesus, they questioned Him and they queried Him, but Jesus is God's spotless lamb, without spot or blemish.
 - vi) Jesus is perfectly balanced.
 - (1) He had no weak points; every point was a strong point.
- e) Jesus is a sacrificial lamb.
 - i) 1 Corinthians 5:7
 - (1) Jesus is our Passover; He is sacrificed for us.
 - ii) Matthew 26:17-19
 - (1) That Passover that Jesus ate with His disciples was to be the last of the old ones and the first of the new ones.
 - iii) A certain tradition had evolved at Passover.
 - (1) The Jewish people had a bag that they called a matzo tash.
 - (a) Matzo is unleavened bread.

- (b) They put the bread in this bag for the Seder (the Passover meal), and they made the bag with three divisions.
 - (i) They put this piece of bread in the middle part of the bag.
 - (ii) At a certain point in the meal, the father is to take that middle piece of bread, break it, pass it around, and everyone is to eat a piece of it.
 - 1. After the bread is broken in half, one-half is broken into smaller pieces for everyone to eat, and the other half is wrapped in a linen napkin and hidden away.
 - 2. The children will go look for that half that is hidden away, wrapped in linen and buried somewhere.
- (2) Luke 22:19-20
 - (a) According to the tradition, Jesus would have reached into that middle section of the matzo tash for the piece of bread.
 - (b) The blood is the new testament.
 - (c) Matzo is striped, which speaks of the lashes that were laid upon the body of the Lord Jesus.
 - (d) The matzo is also pierced, which speaks of the nails and the spear that went into the Lord Jesus.
 - (e) The matzo is taken from the middle part of that compartment.
 - (i) For centuries, the Jews had held an emblem of the Trinity in their hands: Father, Son and Holy Ghost.
 - (ii) Even at this time when they took out that middle section, Jesus is not only prophesying His crucifixion, but he's also prophesying His resurrection.
- iv) Matthew 26:26
 - (1) The blessing that Jesus gave was likely the same blessing that the Jewish people still give today at this moment in the Seder: "Blessed art Thou, O Lord our God, King of the universe, who bringeth forth bread out of the earth."
 - (a) Jesus is now talking about His resurrection.
- v) By 9:00 AM, after dark Gethsemane, Jesus is on His way to Calvary.
 - (1) Calvary is Mount Moriah.
 - (a) It is where the temple was built.
 - (b) It is the place where God told Abraham to take his son, Isaac, and sacrifice him.
 - (i) Genesis 22:2-13
 - 1. This is a picture of the substitutionary death of the Lord Jesus Christ.
 - (2) The Lord Jesus went up to Mount Moriah and fulfilled prophecy.
- f) The Lord Jesus is a saving lamb.
 - i) There is no other way to be saved apart from the shed blood of the Lord Jesus Christ.
 - ii) In the Old Testament, they used hyssop to put blood upon the doorpost.

- (1) Our hyssop is faith.
 - (a) Romans 10:9
- (2) We don't put blood upon the doorpost today; God puts His law upon our hearts.
 - (a) Jeremiah 31:33
- iii) At 3:00 that afternoon, the Passover lambs are being sacrificed at the same time that the Lord Jesus is upon the cross.
 - (1) John 19:30
 - (a) The little lambs can now be set free; God's lamb has done it all.
- g) Jesus is a shared lamb.
 - i) 1 Corinthians 5:7-8
 - (1) Leaven stands for "sin"; purge out the sin.
 - ii) When the Lord Jesus had that last Passover feast with His disciples, it was not a mournful experience but a celebration.
 - iii) When we come to the Lord's table, we don't come to mourn a corpse but to hail a conqueror.

4) CONCLUSION

- a) As a child of God, we are to keep the feast today with unleavened bread.
 - i) We are to purge out the leaven (the sin) from our lives.
 - ii) Psalm 139:23-24
 - iii) 1 Corinthians 5:8
 - iv) Jesus so loves us that we ought to want to live for Him and to love Him.
 - v) We shouldn't want to keep any leaven in our hearts that nailed Him to the tree.
- b) Hebrews 9:22
- c) It is the blood of Jesus that makes us safe, and it is the Word that makes us sure.
 - i) If you have put your faith in Jesus, then rest in Jesus.
- d) Have you put your faith in Jesus?
- e) Do you know Jesus personally? If not, you can pray to Him today by asking Him to come into your life.
- f) Call upon Jesus today. Repent (turn) from your sins, and turn to Jesus. Ask Him to forgive you of your sins, and acknowledge Him as Lord of your life.
 - i) Romans 3:23
 - ii) Romans 10:9-10
 - iii) Romans 10:13
 - iv) Acts 16:31
 - v) John 3:16