

Christ our Passover is sacrificed for us (Quality: Average)

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Jesus' precious sense of word, what comfort does this truth afford? And those who win in vain believe, with joy this precious truth receive.

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[2 : 26]

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[3 : 46] CHOIR SINGS CHOIR SINGS CHOIR SINGS

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As the Lord may be pleased to help me, I shall hope to make a few remarks this afternoon.

And the subject you will find in the first epistle to the Corinthians, chapter 5. The subject consists of a few words at the end of verse 7.

Christ, our Passover, is sacrificed for us.

[6 : 59] First epistle to the Corinthians, chapter 5. A few words at the end of verse 7.

I have no other portion to come before you with this afternoon.

I believe it will prove sufficient if the Lord will break it up to his servant and then enable him to bring that before you which the servant receives.

I am hoping, as directed, that if I look for a while at what took place in that which is called the Passover, there may be some hints, some ray of light, some discernment of God's purposes in that in regard to this subject.

I note that that Passover is termed the Passover. But my dear friends, I want each of us to keep carefully in mind this afternoon the rendering of it here.

[8 : 33] Christ, our Passover. I hope it will be true. I pray it may be so.

An interest in this will mean heaven for us. If we've no interest, no heaven. Well then, to look, as we may be helped, at the Passover.

Remember, and remember, it was instituted by God himself for a purpose, a very special purpose. He had in mind the protection and safety of his people Israel.

Let that be a thought which may perhaps remain with us. This safety, the protection of his own people.

Next, there is the means which God's so fit to use. God is a God of means, though he often works without them. He's sovereign in any way that he works, and so often, so merciful.

[9 : 52] There's mercy in this, God's mercy for his people. There was a provision made by him which he, in return, would accept.

So I may say that his own choice in this way was acceptable to himself, and therefore would prove to be right in the sight of God.

Sure to prosper then. Sure to prove good. Sure to have the desired effect, the desired end. Then comes selection.

There must be a selecting of a lamb that was without blemish. No spot in it.

It must be perfect. As perfect as the lamb could be found. There must be no regrets about offering this lamb.

[10 : 56] And it isn't going to be of any use, if I may speak quite simply for a moment, yet reverently. It was of no use for the purpose that it had been selected while it was still alive.

We can't proceed fully with that particular illustration. I am having to keep to the Passover in this.

The point I wish to make is that before it can be useful, before it can accomplish its purpose for which it has been selected, it must be slain.

We have this in the marginal Bible as being the alternative interpretation to, is sacrificed for us, is slain for us.

Well, we go back then to the lamb which was slain. And then there must be something else done. It must, its blood must be shed.

[12 : 02] This involves piercing. We better hope to keep these things in mind as they are brought to mind now. The lamb must be pierced.

Then the blood flowed. Then it must be applied. It must be sprinkled. It's of no particular interest to us where it was sprinkled on that occasion.

Suffice it to say that if they obeyed, their lives were preserved. If they did not carry this out, they lost equally with the Egyptians upon whom the wrath of God fell.

So here is seen obedience to God's commands. Do this, you will be safe.

Failed to do it, you are in trouble, equally with those under God's chastening. But the outcome of all this is that life was preserved, and God's purposes brought to pass, because so soon there was deliverance.

[13 : 30] They came out of bondage and proceeded on their way to the promised land. Now, my friends, we have said before us here this afternoon, Christ.

I have felt more than once that Abraham used, I do not know whether he knew this or not, but he used words which have proved prophetic, and like all divinely inspired prophecy, it has been fulfilled.

He said in reply to a question from his son, God will provide himself a lamb. God has provided himself a lamb.

And in the first chapter of John, we read on in two places, Behold, the Lamb of God. He is said before us, in this letter of the apostles to this church of the Corinthians, Christ.

The Lord Jesus Christ has those names given in various order, sometimes Christ the Lord, sometimes Jesus Christ the Lord.

[15 : 06] And various alterations are made, but it stands in this case. As Christ, he is known as the Messiah, he that should come, the Lord, and also God's messenger.

Also, God's servant in prophecy. As Jesus, of course, he is the Savior. But here we have Christ.

He that should come, the Messiah, who should lay down his life, not for himself, Daniel was told in that vision he had, not for himself.

Absolutely then vicarious for the sins of others. Christ. But, as I concluded in the reading, even the centurion, how many of God's dear children have willingly joined in that tribute?

He is the Son of God. You find a special feeling within you when you give utterance to this description of Jesus Christ?

[16 : 28] I hope so. I find it moves me in a direction I would fain be moved in more frequently, the Son of God.

This brings to us, as has already been noted in some small measure this morning, the love of God, who sent his Son to be the propitiation for our sins.

But here, you see, he is set before us in a very special way, as the Paschal Lamb. That description, I am assured, derives from the Hebrew word for Passover.

The Paschal Lamb is the Passover Lamb. And here is Christ our Passover. He was chosen of God.

Why? Why did God choose his Son? I speak with great reverence and I hope without offense.

[17 : 46] He chose him because there was no other who could offer to him that which was without blemish, without spot.

The Apostle confirms this, offers himself without spot to God. So you see, there is confirmation here of the Scriptures in various ways.

Christ, our Passover, was perfect in every way. No blemish, no hint of anything to spoil.

No spot because no sin. Blemishes and spots in the scriptural sense are the result of sin.

Adam, I believe, was created sinless but he fell and we are fallen with him.

[18 : 59] And as to being without spot, why, it would be difficult to define a part of us that was not spotted and blemished. And so, God chose his Son and ordained in the covenant of grace that it should be he who would be the real Paschal Lamb and that his offering should be as pure as himself and that his offering should be fully effective to the salvation of a number above any possible computation.

No man can number the number for whom Christ laid down his sacred life to atone. But there must be this too, you see.

Now, I did hint that I could not follow the illustration concerning the Lamb while living not being able to fulfill its purpose, the reason for it.

I must make a difference here and now, and I'm very willing to do so. The Lord Jesus Christ began to work effectively as soon as he began to appear in public as one who was sent to proclaim and preach the gospel of the kingdom.

Now, his life, my friends, was as essential to our salvation in its measure as his death and resurrection, just as essential.

[20 : 54] He lived to fulfill the broken law of God on our behalf, and we do not sufficiently appreciate the life of this Lamb.

It was as perfect as he is, just as perfect as he is. He came to obey his Father, and in obeying his Father, saved his Father's people and his own, for his Father gave those people to him.

As my people have recently been reminded, the Father gave them to him. He gave eternal life to as many as his Father gave him.

And so we realize that he must fulfill the law which we had broken so that the Father's honor might be restored and his law made perfect once more through the obedience of this wonderful Lamb who lived a perfect life.

Did naught but good, and did much good, even to those whom we have no reason to believe, came to fear him entirely as we would hope.

[22 : 24] There were those who did, of course, and showed their gratitude by turning in behind and following him, cleaving to him day by day.

we regard them as being very privileged, but I believe we should proceed carefully in what we feel about that, because shortly after this, the time of persecution came upon them to try their faith and test it.

You will say we have our measure. We need to be thankful it is but a measure, but a measure. Christ, our Passover.

Well, I may not tarry any longer on the sacred life of his, except to assure you that this is essential, that he fulfill the law.

all. But there remains much to be done, my friends. I hinted this morning that salvation and its success depended on the satisfaction of the Father.

[23 : 38] When God was satisfied, then there would be salvation. salvation must be wrought out by his Son in fulfillment of the covenant of grace.

And this would then lead to the satisfaction of the Father who designed the covenant. So what must be done now, then, you will say? Well, to repair the law is one thing.

What about all the transgressions under the law? The apostle has this word in one place, to the Romans, I believe. You are not under the law, but under grace.

But how? We are under the law, unless there is one who has atoned. Yes, sin must be atoned for or punished.

Well, the punishment fell on the Savior who atoned in that way. The Lamb must be slain. It's very solemn.

[24 : 47] And I feel unfitted to talk of such a solemn thing. One needs a reverential spirit, a mind stayed on guard, preserved from wandering, to be enabled to keep very closely concentrated on the mystery and the solemnity of the fact that this Lamb must be sacrificed.

Therefore, it must be slain. Well, by his death, more things are accomplished than atonement.

if the Lord helps me before I sit down, I will try to come to what I regard, I hope rightly, as at least being one of the greatest things accomplished by his death.

But first of all, in offering his death, it is accepted by God as an atonement, dying in the place of.

Then there must needs be, following this, a way opened that sinners may be freely forgiven. This doesn't come as a matter of course.

[26 : 17] It comes because of what Christ suffered. Had he not borne the punishment due, how could forgiveness flow to us, or mercy.

We may unite the two, forgiveness and mercy. Indeed, grace is revealed through these two. Grace flows because we are forgiven sinners in the sight of God since Jesus said it is finished.

Not in our own sight, in the sight of God. God. But we long to feel evidence of the forgiveness and we know if we're spiritually told to whom we are indebted for forgiveness.

What a great blessing this is. Now because Christ died, and then because further they pierced him so that blood, sacred, pure, holy blood could be shed as an added atonement to God for our cleansing.

You see, sin must be purged. David, in approaching to God in a deeply aware sense of his sinnership, sought for mercy from God and found it.

[27 : 57] He wasn't satisfied. No sinner can be fully satisfied until assured of cleansing. Purge me with hisaphy rice, and I shall be clean.

Wash me, and I shall be whiter than snow. You see the point? Now I take up reverently for a moment the words of Jesus to Peter.

There's a deeper significance in them than first appears. If I wash thee not, thou hast no power with me. See?

Forgiveness must be followed by cleansing. Cleansing is followed by justification. And we must be justified before we can stand, hope to stand, hopeless before God.

God. You will say, I thought we were to be clothed with a robe of righteousness, to stand before God, true, it follows justification.

[29 : 14] Then there's imputed righteousness, which the Spirit applies, not we. to be wondrous it is to be led into some of the wondrous that were wrought by Christ our Passover being sacrificed.

Christ. But there's a way today by which poor sinners are cleansed of guilt.

It is a private, personal experience. You won't hear them say very much about it, though. It's so moving, so, so melting, so humiliating at the same time.

It's called the blood of sprinkling applied to a sinner's conscience. Ah, my friends, if you receive some evidence of this, you've been earnest of heaven.

Yes, you've been earnest of heaven. And this is due to the wonders of Christ's sacrifice. Oh, what a Passover was the Lord Jesus Christ.

[30 : 36] What a laugh. How he provided through his death a way of forgiveness and mercy, grace, which means the favor of God to flow to poor sinners.

And how there is provision for cleansing. mercy. And yet you see, it is this blood which finally brings remission of sins in the sight of God.

There is a scripture which came suddenly to mind, for without shedding of blood is no remission. God has remission in his hands.

But you see, he has received that shedding of blood which gives satisfaction, complete satisfaction to him.

He can remit. He can pardon. I will alter this. He will remit. He will pardon.

[31 : 47] Because Christ's blood has power with God. That is why it is so effective. That is why there is no doubt about what it will result in or what will be attained to through pleading it.

Oh, isn't it a mercy now that the way open to poor sinners for cleansing is by pleading the merits of that atonement and the cleansing power of that precious blood.

I said it was a solemn subject. I said it needed special help and I do need it to continue. This is something which affects their destiny.

Out of this we mean out of Christ. what does that mean? It's brought to my mind it wasn't there before.

Out of Christ eternal fire can do nothing but devour us. Let's devour us. Devour you and I.

[33 : 01] Yet in Christ there's salvation. There's deliverance from the wrath to come. Another sweet word though I'd rather have scripture than hymns.

I find that the hymns are the experience of those who know the scriptures. There is for them hope. Hope of acceptance.

Hope of heaven. Because Christ our Passover is sacrificed for us. As we journey on and the varying trials of life, the storms of life with its trials and disappointments, coupled with their sins and sinful shortcomings, cause us a great number of questionings whether we will yet be included in the us of the subject.

But my friends, I would put this to you kindly. Do you go on then now in a sort of a dazed, unconcerned kind of frame of mind, saying, well, what to be will be, and I don't see how I can alter matters if they're all ordained.

Can you settle down and stay there? I will not reproach you because I have no right. I would have to reproach myself, only too often as well.

[34 : 37] But the outcome, that's what I'm interested in, what does it do for us? When we realize how short we fall, how easily we are allured aside, how little observation we give to these wonderful truths and what small amount of time we spend in pondering over them and seeking to bless God and the Savior for them, I repeat what a small proportion of their time we devote to this, we feel sometimes ashamed and some of us have had to come to this, can ever God dwell here in such a heart as mine?

you give up then? Satan would have you do just that. He does tempt his people to get up when he can get them low enough to give up, yes, that's his aim, but my friends, if the life of God is within you and I, we should turn again to the throne of grace and God's mercy and seek as only poor sinners can seek, that pardon once more may flow freely through Christ ere Passover and find that the merit is undiminished, the mercy is still free though sovereign and it flows to those who go before God, humble themselves under his mighty hand and confess all before him.

If there was one thing that the second pastor at Bounce Cross constantly emphasized, it was complete honesty in prayer.

The times I've heard him say, don't keep anything back, my friends, freely confess. God will bless, freely confessing, earnestly confessing sinners.

It's his way of granting forgiveness when we confess. So don't harbor anything he used to say. Clear yourself of it and you'll feel the relief you've told him all.

[37 : 06] It's just the way he used to talk to us and I believe I've found in walking in that path that he was very right. Very right.

God will not burn away a confessing sinner. What did Jesus say? He said, all that the Father giveth me shall come to me and him that cometh to me I will in no wise cast out.

do you read any conditions there? Any standards set? Anything you must attain to before you come?

Or does he say in effect come just as you are? He says come unto me all ye that labor and are heavy laden and I will give you rest.

This is the Passover who purchased peace. Purchased peace. We why we deserved God's wrath not his favor.

[38 : 22] We deserved conflict and torment throughout eternity if we had our due not peace. Yet Christ our Passover being sacrificed for us has procured peace.

Have you tasted just a little of it in this life? A feeling of peace settling on your conscience through some indication that all those terrible sins were laid on this precious Passover lamb.

They were, you know, if we were his. The Lord hath laid on him the iniquity of us all. Yes, but what all?

That's where men today start stumbling. All, they say, says all, then it includes me. Does it?

Oh, does it? That's the big question. But if there's no question, why then I think there's a bigger question.

[39 : 42] But if there is a question, I believe you will presently find that the Holy Spirit in his great mercy will put you out of question and give you to understand that concern about this will lead to prayer to be admitted, though the most unworthy among the children of God.

And you'll sing sometimes and mean it with thy children I would sit and not like an alien robe, but then what?

Clothe my soul and make it fit with humility and love. Well, some effort was made to speak of that which is almost unspeakable if not quite this morning.

A few hymns dropped, that's about all, about the love of God. For the first time I believe in my life I was directed first to the source of salvation.

It did include Christ the Passover, but the purpose of it all and the fountain of it all was the love of God.

[41 : 04] Yes, it was God's love to those whom he had ordained to obtain salvation through our Lord Jesus Christ, and through his love he made provision.

By his love he made gifts, and the unspeakable gift of course is Christ our Passover, sacrificed for us.

Now, we found that various gifts flowed from the death of Christ. Various blessings became receivable by us as dispensed by the Holy Spirit through the favor, grace of God, and among other things that which is perhaps, as I indicated earlier on, among the highest of God's precious gifts to sinners.

And yet, you see, although we're unaware of it, we receive indication of that blessed gift, first of all, from the Holy Spirit's application of it.

What is it? Why, it's quickening. Quicken. What is quickening? Why, it is living. You have he quickened who were dead in trespasses and sins.

[42 : 39] so we prove that through the death of this Paschal Lamb, life is given to his children.

That life is eternal life. I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand or my father's hand.

the next verse. Well, my friends, you see what great things occurred when Christ laid down his life.

I lay down my life for the sheep. Now we've got to who they are. Man may quibble, man may rebel.

some of us may have done so too on other occasions or for other reasons, but so much rebellion there is in the natural heart against God's sovereignty of choice.

[43 : 47] But here you have it. And if you need confirmation of it, the Savior confirms this again. I lay down my life for the sheep, he says.

Then in speaking in that wonderful chapter to his Holy Father, he says, concerning the worldman and concerning his own, I pray for them, mine, thine.

I pray not for those in the world. No. no part in the matter. God gave a certain number to his Son, and then he gave eternal life to.

You read it, you'll find it, it's there, that he should give eternal life to as many as thou hast given him their salvation for those God gave his Son.

But you see, gave and retained, for both are God. So the Savior says in the same chapter, and thine are mine, and mine are thine.

[45 : 01] Oh, but I must come back to look again at this wonderful Passover Lamb, and that which has been wrought for his people because of what he passed through.

God, and although it is not seasonable or applicable for me to go into it today, I must just hint that that which this past Golan was capable of is not yet complete.

No, we hope, ere long, Passover, to turn from this more sad and solemn subject to that which is more encouraging and congenial to us as we speak of a risen Savior.

And so you see here, it allows me to say that Christ, ere Passover, far excels, so much exceeds in worth and value and the effect of his sufferings anything that could be attained to the Passover Lamb.

This Lamb has, as I desire to emphasize and will try to again, gave satisfaction to God the Father.

[46 : 34] I went so far as to say this morning that this must be achieved before salvation could be applicable.

In other words, the offering of his Lamb must prove acceptable to himself, meet all his laws' demands, be sufficient for the atonement of all the sins of all his people.

I must be careful and reverent now. The shedding of the sacred blood of this Paschal Lamb must be sufficient to atone for all their sins and cleanse them from all the guilt of it.

I must emphasize the wonder of this. I must bring this to your notice because one day, my friends, when eternal life reaches its fullness, the fruition of it, and we are favored to leave this world of sin and woe and trial and trouble, we hope to enter into heaven.

Our duty there, our precious, willing, loving duty will be to praise him who was so much our Passover and was sacrificed for us.

[48 : 13] My dear friends, the only regret I have this afternoon is my inability to speak as I would of this precious Passover Passover and his wondrous sacrifice.

I feel relief in this, and that is that we are not sorrowing for him now. We are really just commemorating what he passed through.

But it should give us to understand more clearly how great is our debt to him. who will ever succeed pray, praise as you may, who will ever succeed in fully rendering praise and thanksgiving to the Father for sending his Son?

Who could ever hope to fully praise Father, Son, and Holy Spirit for revealing to poor sinners, that all this was for them.

I know you want it put different to that if you're a living soul, was for you, was for me. Yet how we pray, those of us who hope we are quickened, how we pray for assurance, for confirmation of this, that with us in fact it is, well, well, well, it does say as you know, yet surely I know that it shall be well with them that fear God, but it shall not be well with the wicked.

[50 : 05] So you see, there are the two, and there's no getting by it. It isn't this minister's opinion about things, it's the word of God, and it's solemn, and yet it's blessed.

And oh, may you and I have a part and lot in that which is blessed, and receive if the Lord's good will, gracious assurance, that with us it is well, because our sins were laid upon this suffering surety, and Christ was, and therefore still is, our Passover, because he was sacrificed for us.

Well, it is becoming, if we reach heaven, our duty to seek, to render eternal worship and praise for the wonders of the truths that I have so feebly tried to bring before you this afternoon.

And now I believe that we do well in the intervening period of our lives, that is, from now and on to the end, to seek by God's help to keep closer to one or two things.

First, the throne of grace. The Lord help us to be found very constantly there. We want to see, to receive the two things mentioned in the verse.

[51 : 38] grace. I'll state them briefly as I can. That is, to obtain mercy and find grace to help in time of need.

There's going to be need right to the end. Then may we be kept close to the throne of grace. Then may we be kept close to his holy word.

ponder over it, pray over it, seek for further light upon it, and find the Spirit occasionally confirming certain words in it as belonging to you and I.

And then for the third consideration, may we be kept close while we're able to the gathering of ourselves together. not be left to Satan's temptations that we can worship God equally well at home.

Ah, with reservations I would say that is true. But it only is true when we're not able to be there. That's different, isn't it?

[52 : 53] We're not able to be there. If God is appointed that you should spend a while in hospital, by His grace and with His Spirit's help, you can worship God there.

But as soon as you're able to get about again through His restoring mercy, your place is in the sanctuary to bless Him for it. I hope you'll excuse this way of ending my duties this afternoon, but I do feel it impressed upon me that they are free, very vital things that we should be enabled to keep close to the remainder of their lives.

And I leave them as we're there. Amen. Amen. Amen. weekend.ing Hymn number 780, June Loicum, 882.

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Hymn number 780, June Loicum, 882.

[55 : 15] In the way himself is told, there is cleveny such we can never trust you most. He is better nervous than we.

Bids us now to Jesus to pray. Humbly take him as his word, and your souls shall bless the Lord. Hymn number 789, commence singing verse 3.

This of old himself declared. This thou tremble when I heard. But the proof of fruition is, he sent his son to me.

700, June Loicum, 882. This thou tremble when I heard.

He is the servant of the Lord. As the proof of un■ B own extending, He is the■ce
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