

1Corinthians 18-04-01b

Let's resume our study now, and this will be a little bit shorter session. I know people have food in the offing and so on, and we're almost finished, but we have just a few more points to cover as we look at Christ, our Passover in 1 Corinthians 5, verse 7. And we've already seen the designation, the frequent designation of the Lord Jesus, pretty much the first and the last in John, as the Lamb, the Lamb of God. Christ, our Passover has been sacrificed for us.

And we've seen the difference between, some of the differences, between the physical observance in the material world and the spiritual observance in our Christian life, that unlike the necessity for purging out actual containers of leaven, it isn't just keep it out of the bread, it's keep it out of the house. And if you think about that concept, when the Israelites were told to purge out the leaven, it wasn't make sure that you have no leaven in your bread. But it isn't to be anywhere in the vicinity, even the potential for it, and of course leaven being a universal symbol for sin, and the aspect of sin is its contaminating and metastasizing nature.

It spreads. It will infect. It will act like a contagion.

And so the removal of leaven from the household goes beyond just keeping it out of the bread. And it is a reminder to us, and Paul really alludes to that aspect of it in Corinthians when he says, purge out the leaven from the house of God, the household of faith, in this case the local church, even those whose personal bread dough has not been leavened by the presence of this individual, it is in the house. And he says, you've got to purge it out because a little leaven will leaven the whole lump.

And as long as it exists, the potential is there for sin to assert its nature of infecting and corrupting anything in the periphery. And it is also a matter of obedience. The Israelites were told to purge to find and take the leaven out of the household for this observance, which was once a year for them.

Well, for us in the spiritual realm, Christ is always our Passover. It's kind of like we used to say in the Marine Corps, every day is a holiday and every meal is a feast. Well, every day for the believer is Passover.

And every meal is the Passover meal, which is the roasted flesh of the Passover lamb and the unleavened bread. And it takes both of those to communicate the nature of Christ's work on our behalf. As you think about that, and before we return to the subject of leaven, we saw in John chapter six the rather shocking teaching from the Lord Jesus.

And this has been uncomfortable you don't find people very often saying, well, I take as my text today John chapter six, we're going to talk about eating Jesus and drinking His blood. The cannibalistic overtones of that are just a little much for us. The Lord Jesus did not bat an eyelash when He said this, and it drove away people.

You know, as they used to say, they stayed away in droves. Many turned back from following Him as a result of this teaching. And you think, well, Jesus, let me put my arm around your shoulder here and explain to you how it goes with keeping a crowd.

You don't want to alienate them. You don't want to offend them. You don't want to have this sort of politically incorrect notion of chewing on you.

That's just gross. And look what you've done. All of these people have left over this.

Why didn't you do more of that, turn the other cheek, and the golden rule, and heal a few more people? You could have kept these people indefinitely if you just hadn't shocked them in this way. You just said the wrong thing. Let me just give you a little advice on how to keep a crowd.

Don't talk about such things. Well, you're welcome to try that. I don't think any of us would seriously tell the Lord Jesus how to be the Lord Jesus and how to teach.

And this is His teaching. And we're supposed to address it head-on and ensure that it makes a difference in the way we think and in the way we live. And He said in John chapter 6, continuing here, verse 56, He who eats my flesh and drinks my blood abides in me and I in him.

What's another translation for abide in more modern English? How would you say? To stay, to remain, to continue, right? I'll never forget for some reason, you know these things that, what do they call those songs that get stuck in your head? They're like an earworm. Well, there are certain things you learn when you're little and they just never go away. And somewhere in the dark, distant grade school past, I learned the helping words in English.

And they are verbs of standing, of stasis, of a state rather than an action. So I don't know where it came from, but somebody taught me is, are, was, were, be, am, been, seem, become, stand, grow, grow, grow, grow, continue, turn, remain. Is, are, was, were, be, am, been, seem, become, stand, grow, continue, remain.

These are the words of being and remain is the ultimate one, remain. That's what this says. If you do this, the one who does whatever this means, abides, remains, abides and remains, continues, has a standing in the Lord Jesus and the Lord Jesus has a standing, continues, remains and abides in Him.

Now, back to Passover. Slay the Passover lamb, collect the blood, splash it on the doorpost, roast the meat, after sundown, sitting at the table with the family, staff in hand, sandals on, unleavened bread on the table and you eat the meat. You consume the lamb, right? None of it is to remain, everybody gets a portion, everybody eats.

Only the firstborn is at risk on the original Passover night, but everybody partakes because the firstborn, and we talked about this a little bit on the break, for practical reasons, God represents everybody with the firstborn. You remember in Israel that the firstborn had to be redeemed, whether it was human or animal, an animal of the flock. And so, it represents every other issue

from that animal.

This in Hebrew is called Pidyon Havayin, where silver coins, gold coins, silver coins, silver coins, silver coins are used even to this day. A part of the Jewish ritual culture down to this day, just like Bar Mitzvah and the rest of it, is Pidyon Havayin. And this is the redemption of the firstborn son.

It is a mitzvah in Judaism, it is an observance whereby the Jewish firstborn son is redeemed by the use of silver. And so, this goes back to God's original injunction or command in Exodus chapter 22 verse 28. If you want to keep your finger here and go to Exodus 22, again, very early in the law delivered to Israel, just like the firstborn son, just like the observance of Passover, Exodus chapter 22 verse 28.

Verse 29, you shall not delay to offer the first of your ripe produce and your juices, the firstborn of your sons you shall give to me. Likewise you shall do with your sheep and your oxen, it shall be with its mother seven days. On the eighth day you shall give it to me, and it shall be holy to me, you shall not eat meat torn by beasts, and so on.

And so, this is the beginning of dedicating the firstborn. You can also turn back a few pages to Exodus chapter 13, which is associated with the, just, yeah, kill that. Exodus chapter 13 verse 13, right after Exodus 12 with the exhortations for Passover.

Every firstborn of a donkey you shall redeem with a lamb, if you will not redeem it you shall break its neck. All the firstborn of man among your sons you shall redeem. So it shall be when your son asks you in time to come, saying, What is this? You will say to him, By strength of hand the Lord brought us out of Egypt, out of the house of bondage.

And the redemption of the firstborn, and the dedication of the firstborn to God that we saw a few chapters later, is a matter of consecration, and the firstborn stands in for and represents all of the remaining offspring, all of the remaining fruit from that branch or from that animal. And even at the beginning of that chapter, chapter 13 of Exodus verse 1, the Lord spoke to Moses saying, Consecrate to me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast, it is mine. Moses said to the people, Remember this day in which you went out of Egypt.

So the consecration of the firstborn in all three of these passages, and I kind of gave them to you in reverse order, sorry about that, but all of it ties it back to the leaving of Egypt. Now, here's my question. Where was the first Passover celebrated geographically? Egypt, right? Specifically the land of Goshen in Egypt, right? What does Egypt represent in Scripture? Out of Egypt I have called my son, you know, Egypt represents slavery, bondage, and the exodus and the deliverance under the blood represents salvation, right? So it is through this Passover lamb's blood and the observance of the Passover that the firstborn are redeemed.

They are redeemed. The judgment does not hit them because they have been blood-bought,

right? And it is the salvation from that particular judgment. It's a one-time observance in Egypt.

God doesn't say every year go down to the delta, every day go back to Goshen, every Passover observance day go back down to Goshen and relive the Passover. All future Passovers, I think they celebrate, there's one recorded in the wilderness, but after that God says, you will celebrate Passover in the place where I put my name. Passover will be celebrated in the place where I put my name.

So that, of course, ends up being Jerusalem. Turn to Deuteronomy chapter 16, verse 5. Deuteronomy 16. Just begin at the beginning of the chapter there, Deuteronomy 16.

1. Observe the month of Abib and keep the Passover to the Lord your God, for in the month of Abib the Lord your God brought you out of Egypt by night. Therefore you shall sacrifice the Passover to the Lord your God from the flock and the herd in the place where the Lord chooses to put His name. 2. You shall eat no leavened bread with it seven days, you shall eat unleavened bread with it, that is, the bread of affliction.

3. For you came out of the land of Egypt in haste, that you may remember the day in which you came out of the land of Egypt all the days of your life. 4. No leaven shall be seen among you in all your territory for seven days, nor shall any of the meat which you sacrificed the first day at twilight remain overnight until morning. 5. All of that lamb is to be consumed at the Passover meal, none left over.

6. You may not sacrifice the Passover within any of your gates which the Lord your God gives you. Where was Jesus executed by the Romans? Right outside the fort? Somewhere within the city of Jerusalem? Where did they take Him? Outside the gates. Golgotha is outside the gates.

Where is the temple? The temple is sort of an exception, it's within the gates of Jerusalem, but it is the place where God put His name. If God's name is there, that supersedes and obviates the injunction to not do it within the gates. The one city where the Passover can be sacrificed inside the gates is Jerusalem.

All other cities, no Passover can be done within its gates. But the Lord Jesus, as the true Passover, is sacrificed outside the gate. There is significance in this.

Couldn't He have been, perhaps God could have arranged it to where He would be sacrificed somewhere in the temple environs, maybe just on the other side of the wall or something. Why is He outside the gates? What does that tell you about the city of Jerusalem? What happened four days earlier? Why do we call it the tragic entry? I'm probably the only one that does, but why do we call it the tragic entry? The only time you see violence from the Lord Jesus is when? Actually, it's two times, one at the beginning and one at the end of His ministry. What does He do? He goes to the place of God's name and cleans it out because it's corrupt and it's defiled.

It reminds you of Ezekiel being pulled up by the hair of the head and dropped in there to see weeping for Tammuz and idols in the temple precincts and so on. So why do we call it the tragic

entry? One of the significances of the Lord Jesus being crucified at Golgotha is it's outside the gates and it is as though Jerusalem does not any longer qualify as the place for Passover. It's no longer the place of God's name and only in the place of God's name can it be legitimately sacrificed inside the gate.

So Jesus is outside the gate and it is a final judgment on the Jerusalem that just a few days earlier Jesus stood on the brow of the Mount of Olives and wept over. Oh Jerusalem, Jerusalem, you who kill the prophets, how often would I have gathered you under my wings as a hen gathers her chicks but you would have none of me outside the gates. Deuteronomy 16 verse 5, you may not sacrifice the Passover within any of your gates which the Lord God gives you but at the place where the Lord your God chooses to make His name abide.

So by implication if the Lord Jesus is sacrificed at Golgotha outside the gates, where is God's name? God's name resides with the Lord Jesus. He is the embodiment of the name of God and as He is sacrificed wherever He is, that is the place of God's name. So now the place of God's name is the cross, not Jerusalem.

So it's an interesting corollary to what Paul says, Christ our Passover. Our capital city is not Jerusalem and won't be until it is the new Jerusalem with the Lamb on the throne and the Lamb as the light and the new Jerusalem is once again the legitimate place of God's name. But it has not been the legitimate place of God's name for a long time, even before the time of Christ.

So you have that in Deuteronomy 16 and the first Passover is in Egypt and it represents that deliverance out of bondage and subsequent Passover observances are a memorial that looks back to that. Once a year they are reminded by the blood, by the flesh, and by the unleavened house and the unleavened bread of their deliverance out of bondage. Every day for us is a Passover.

So as we wake up in the morning and contemplate what we are going to do that day, recognizing that today is Passover, for me, what should I observe? What three things can I focus on? Am I one with whom the Lord Jesus is going to abide, in whom the Lord Jesus is going to abide, and am I abiding in Him? That's the significance of consuming the flesh of the Passover Lamb. Jesus says, the one who eats my flesh remains in me and I in him. So it's a daily dedication for us to think about another figure that He gave of that is in John 14, I am the vine, you are the branches.

Abide in me, remain in me, and bear much fruit. And if you are bearing fruit, prepare to be pruned so that you can bear more. Don't take the pruning as a negative thing.

Whom the Lord loves He chastens. He scourges every son whom He receives. If we are a received son, we can count on improvement sessions.

We can count on pruning and the occasional scourging to correct our course. We're a little bit to starboard, we're a little bit to port, He corrects us. Do not despise the chastening of the Lord.

Do not despise it. Don't question it. Don't start getting squirrely about it.

Recognize that God focuses our attention where it needs to be. And especially if we are teachable, if we are obedient, if we are seeking and asking and knocking for direction and for guidance and for God's will, whatever it may be, then if we have challenges, if we have setbacks, if we have corrections that come into our life, we take them in stride and say, well, I can see where I need to be more focused on that intake of the Lord Jesus. What in the spiritual realm constitutes eating the Lord's flesh? It's not a communion service.

It's not the holy wafer from a guy in a fancy suit and a lot of holy smoke. That does no good. What does us good? How do we internalize the Lord Jesus Christ? Just what we're doing right now.

Not only this, but tomorrow when we wake up and we reflect and we say, now, I've just had a trip to the oasis. I have just come to the well of living water. What did I put in my canteen here? What do I bring away and what am I going to drink and what am I going to eat for the next few days and hopefully beyond out of my time of focus and concentration on the Word of God? We take some for the journey.

And this is the difference between our Passover, the Israelites' Passover, it was to all be eaten at once and none left over. The Lord Jesus' Passover, because it is a daily Passover, it is a sustaining grace. It is an ongoing meal.

It is an ever-present recognition. It's not an episode to be memorialized once a year. It is a status.

It is an ongoing meal. It is a state of being. It is remaining and abiding.

And in that sense, there is a reversal where the morning and evening lamb sacrifice was a daily, constant, almost invisible form of grace support for Israel. God quietly had the priests ensuring that the daily sins of the nation were covered. It's a daily sacrifice because it covers daily sin.

They've got a once-a-year Day of Atonement sacrifice to do what the Passover did and remind them that the daily sacrifice is going on. There's a big one once a year that everybody assembles for, right? And that's the reminder, but it's an ongoing grace. Well, we have the reverse.

Our Passover is the daily sacrifice. Our Passover is the living memorial. We abide in Christ and He abides in us when we make this observance.

Now, contra some of the sovereignty overreaching that you can hear in some quarters of theology, i.e., contra-Reform theology, if sovereignty accomplished salvation, what Moses would have heard in Exodus chapter 12, and the Lord spoke to Moses saying, you are soon going to see spots of blood appearing on the lintel and the doorposts of various houses in Israel. Do not be alarmed. This is My pervenient sovereign grace marking these people for

salvation so that when I pass through, I do not judge them.

Didn't happen that way, did it? And it's important. Every man takes for himself and his household, takes for himself. You had to exercise faith, believing that this would be effective, that there was a coming destroyer, that there would be a night of death in Egypt.

You had to believe that, and you had to believe that these steps would exempt you from that judgment, and by your firstborn representing your entire household and your entire future, your claim to the name and the land, all the things we saw in Ruth in our Thursday night study, Obed being the firstborn from Ruth and Boaz, that redemption, you had to believe it, but to appropriate that redemption, you had to believe it, and you had to go get a lamb. In Egypt, they were slaves. Matt pointed out on the break, where would you get a lamb when you're a slave in Egypt? Well, if you remember in the story, a plague or two earlier, all the Egyptians got spooked and quietly started bribing the Israelites to leave and saying, look, take my stuff.

I don't want anything else falling on me, so here, and they gave them their treasure. So all of the Israelites suddenly find themselves with the wherewithal to buy the lamb, but they still have to go buy it. They still have to slaughter it.

They still have to splash the blood, and they still have to roast it. Then they have to sit down and eat it. There is a series of steps of faith and obedience involved in being preserved from the judgment that they themselves are given the wherewithal to do for themselves.

God could have miraculously arraigned lambs from heaven for them to sacrifice. God could have miraculously marked the door posts of all of the elect, but He didn't. They made themselves elect by believing the word of Moses and finding themselves suddenly possessed of the wherewithal to buy a lamb for their household.

Everybody in the land of Goshen had wherewithal. The Egyptians had given it to them. God made sure they had the ability to appropriate a lamb, and they did it for themselves.

Anybody who didn't believe what Moses said, anybody who didn't follow the steps of faith and obedience, and didn't bother to mark their door post, perished. Firstborn perished, and by extension, their posterity perished. There is a wonderful principle in Christ our Passover of appropriation for yourself.

In Egypt, they bought the lamb from the Egyptians with Egyptian money. What do you have that you did not receive? By grace you are saved through faith, and that not of yourselves. It is the gift of God.

God gifted them with the wherewithal. But the Egyptians did not give them lambs. The Egyptians gave them treasure, and they bought lambs.

They could have bought anything else. They could have just kept the treasure and enjoyed it. But those who were delivered on Passover night bought a lamb.

What about our daily Passover? We have the wherewithal. We have accessibility and availability as never before in the history of the human race to the Word of God. The Word made flesh kind of resonates with a fresh meaning, doesn't it? The Word was made flesh and dwelt among us, and we beheld His glory.

Jesus says, you've got to partake of my flesh. You've got to stay in the Word. When the Word abides in us, the Word made flesh abides in us.

When we abide in the Word, we abide in the Word made flesh. That's our Passover, our daily Passover, and we have been given the wherewithal by God to do so. It is trivially easy to have access to good explorations of the Word of God, to wonderful explanation and exegesis and invigoration of the Word, bringing it alive and making it real and helping us to understand it.

We've never had as much light and insight into the Word as today, and I would submit that there's widespread neglect. It is as though in prosperity we relax and our spiritual strength, certainly as a nation, is very flaccid and very anemic, except in pockets. But overt Christianity and popular Christianity today is more focused on a lot of other things than on abiding in Christ and having Christ abide in us in the sense of the Word.

People pursue it at an emotional level. They think Christ abides in them when they're hearing their favorite Christian song. It is the Word.

It is conceptual truth. It is propositional truth that we make the object of our faith. I believe it and I act upon it.

I am different. I think differently. I establish goals.

I maintain values. I pursue the mark of the high calling of God in Christ Jesus in the Word and the Word in me. Finally, the threefold reflection of the Lord Jesus in the Passover, the three signature marks of the Passover lamb were, first of all, that its blood was shed.

The unclean animal donkey, which is representing all of the unclean animals, to be redeemed, it had its neck broken and it was redeemed with a lamb. If it didn't get redeemed with a lamb, its neck was broken. To redeem with a lamb is to sacrifice the lamb and the lamb sacrifice is always a blood sacrifice.

But we have this idea rampant in Christianity and has been for decades, if not centuries, that if you don't appropriate the blood of Christ on your behalf, then you are going to pay with your own. It's either him or me. If I don't appropriate his payment for my sin, then I'm going to have to pay for my sin.

Well, we are the donkey and the donkey doesn't become a donkey blood sacrifice. The donkey perishes. It has its neck broken.

Breaking the neck is instant death, basically. That's the picture. I'm sure now with medical

technology you can survive a broken neck.

I know people that have done it. But in principle, and certainly in the ancient world, when you break something's neck, it's like wringing a chicken. It has perished.

It is dead. And so the donkey dies unless it is redeemed with the blood of the lamb. But it's not an either or.

The donkey cannot live if it's not redeemed. But it doesn't get sacrificed and you say, okay, well, now too bad it's not alive because its donkeyness has been paid for, its uncleanness has been paid for. It's a dead, unclean animal.

Its death does not pay for its uncleanness. God could have set up a different picture. You could have a clean animal.

If it wasn't redeemed, then you would sacrifice it and eat it or do something else. Well, now it is clean because it has sacrificed its life. Do you see what I'm saying here? There's not an equivalence.

I can't pay for my own sin the way Christ paid for my sin and everyone else's. My death would still not atone for my sin. Even death doesn't fix sin.

You're just a dead, unclean animal unless you are redeemed. If you're redeemed, you're an unclean animal that is alive. There is life given in the sacrifice of the Lamb, but it doesn't change the status of the unclean animal.

He's still unclean. He's just redeemed. He's not dead.

This helps to reinforce the understanding that all sin has been paid for. God gave His only begotten Son because He loved the world. 1 John 2.2, He's the propitiation for our sins, not for ours only, but also for the sins of the whole world.

The Lamb, capital L, has eliminated sin for everyone. Now, the only effect is, are you going to be dead or alive by appropriating that? We are all as an unclean thing. All our righteousnesses are as filthy rags.

We fade as a leaf. Our iniquities like the wind have taken us away. But this aspect, and you can't fulfill everything in one picture, but the aspect of the redemption of the firstborn donkey is that the Lamb can give life to the unclean.

But it's a partial picture. It's one facet. It's one aspect.

But it helps us understand 1 John 2.2, and it helps us understand that people do not go to the lake of fire for their sins. They go to the lake of fire because they have not appropriated the blood of the Lamb. The Lamb is the issue.

If the Lamb is slain, you are redeemed. If you do not appropriate that redemption, you are dead. There's no issue of forensic accountability, responsibility, payment.

Sin is not the issue. Life is the issue. He that hath the Son, what? He that hath the Son, hath life.

This is John 3.36, 1 John 3.16. You either have the Son and have life, or he that hath not the Son hath not life. The wrath of God abideth on him. It's an issue of life, not an issue of sin.

All sin has been paid for. This is God's earnest. God approaches the world and says, I have already solved the sin problem for you without you even asking.

All you have to do is accept it and appropriate it. That's the message of salvation. That's the message of hope.

That is Christ our Passover. And in our daily Passover, how does that translate? The Old Testament Passover, the Old Testament redemption of the firstborn that is tied to it so closely in Exodus chapter 13 and forward? What is it for us? We have a daily deliverance from sin. We have a daily redemption.

1 John 1.7. If we walk in the light as He is in the light, we have fellowship, one with the other, us with the Lord and the Lord with us, abiding, remaining, and the blood of Jesus Christ His Son cleanses us from all sin. It's not just a one-time redemption. It's a daily redemption.

We have a daily Passover. We have a daily redemption. We have a daily deliverance.

We're saved every day. We wake up every morning and it's a resurrection from the death of the previous night. And we are cleansed if we acknowledge our sins.

And notice, we have to appropriate that cleansing for ourselves. If we acknowledge our sins, if we homologeo, confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. So this comes to our final point now when Paul says, purge out the leaven.

In the first blush, he's talking about the church and he says, you've got to purge out corporately this presence that you are proud of yourself for being tolerant and flexible and forgiving. We have this wonderful aphorism that came from a pastor I listened to in my youth. As believers, we should be flexible about non-essentials and inflexible about essentials.

There are certain essential things. If somebody comes to your door touting a particular denomination or religion or cult, there are certain essentials. If somebody comes to your door and they're a Jehovah's Witness or they're an LDS or something, and they don't believe that Jesus is the one and only begotten Son of the Father, that's an essential.

If you don't know who Jesus Christ is, you cannot be saved by Him. If you do not recognize Him, what does Paul say? I deliver to you as of first importance, Christ died for our sins according to the Scriptures and that He was buried and that He rose again the third day according to the

Scriptures. He is the one and only, unique, uniquely begotten Son of God.

There is no other. Anybody that doesn't hold to that, that's a deal breaker. That's an essential.

If somebody says alcohol is sinful, somebody else says, no it's not, Jesus turned water into wine at Cana. It wasn't real wine, it was grape juice, but it was just such good grape juice they thought it was wine. That's a non-essential.

You can agree to disagree. Nobody's faith is on the line. It isn't a matter of whether or not you can accrue righteousness by faith or not, whether or not you believe that Jesus was crucified on Thursday or on Friday.

As long as you believe that He was crucified, then that every word that He said was true, and that if He said He was in the heart of the earth three days and three nights, some kind of way the math works out in your mind for Friday, you're okay. It's a non-essential. I think it's important, but it's not essential.

There are essentials and there are non-essentials. There are things that are at the core of Christian faith, and there are things that are not. Paul talks about this later on in Corinthians, meat offered to idols.

Some people say it's okay to eat it, others don't. Don't cause your brother to stumble over a non-essential. Strive for the unity of the faith and the bond of peace.

The importance of non-essential is recognizing the Lord Jesus as Redeemer. I am inadequate in and of myself. Those who are in the flesh cannot please God.

Without faith it is impossible to please Him. Hebrews 11.6. He that comes to God must believe that He is and that He is a rewarder, that He will fix the problem and benefit the one who seeks Him. So that is the essential.

As we think about the daily deliverance, it is essential for us to acknowledge how do we accomplish the purging out of the leaven? This is the question we're answering. God doesn't just automatically do it. There is a condition.

There is a step we take. It is a matter of faith and obedience, and it is 1 John 1.9. To purge the leaven out of the house, what did the Israelites have to do? And they still do this today in their ritual that's been modified some, but what do they do? They send the kids through the house. They say, look around, and they'll even hide leaven in different places.

It's the Jewish version of an Easter egg hunt. They hide leaven, and they send the little kids to go around and try to find it, and they make sure they get it all out of the house before sundown on the 14th. Well, in a real sense and in a more serious sense, it is incumbent on us to search the house for leaven and remove it.

This is 1 John 1.9. We've got to find those sins and acknowledge them. Here it is. There's been

this passive thing, and it was in some parts of conservative Christianity in days gone by where, well, some people called it rebound and keep moving.

I just confess my sin, and I move right on. It doesn't say find it and say, aha, here it is. Here's the leaven.

What did they do with it? What does Paul say? Purge it. In other words, if you understand 1 John 1.9 in the way that it has been taught in times past, it is not enough to name your sins. It's not enough to just say, oh yeah, I did that bad thing, and I'm going to do that bad thing again tomorrow.

I have a habit of doing that bad thing, but as long as I name it, I'm covered. What does it say? Purge. Purge out.

You find it, you identify it as leaven, and it's out the door. The next day, it's not in the house. And if we have a daily Passover, how much leaven should be in our house that we have to constantly be identifying? It shouldn't be there.

You find it once, you kick it out, it's gone, and it stays gone. And the abuse of 1 John 1.9 in some quarters fails to recognize the truth in this passage. Christ is our Passover, and we have a daily Passover.

That means you just can't keep throwing the leaven out, and then, like in a cartoon, your hand reaches out and grabs it and pulls it back in. And then you say, oh, here's some more leaven, and you stick it out, and then you grab it and pull it back in. Oh, here's some more leaven.

There is no concept of repetitive process of the same leaven. When you find leaven, you purge it. Purging means it's gone.

It's out. It's like refining gold. If you heat gold and you get the dross to the surface and you scoop it off, you don't then reheat the gold and grab the dross and put it back in there and scoop it back out again.

Well, look how I'm purifying my gold. And then, when nobody's looking, you scoop a bunch of impurities in there, heat it up. Oh, look how I'm purifying this gold.

I mean, it's just a foreign concept to Scripture that you can casually name sin, and God's just going to cover it because you went through this ritual. You might as well be a Catholic and go down and eat the wafer. A ritual of naming a sin and being casual and unconcerned about the purging aspect of it is unbiblical.

And the Lord Jesus is not going to remain in us, and we are not going to remain in Him, so long as there is sin in the camp. There will be no further victory. There will be no further fruitfulness.

There will be no further advance into the land of promise, so long as you've still got the Babylonian garment and the ingot of gold and the coins of silver hidden in your tent. You don't

take them out and say, oh, look, I found some plunder. Let me remove it over here.

And then, at night, you go grab it and put it back into your tent. It's a completely foreign concept to Scripture. But I have known believers, and some of you have as well, that take 1 John 1.9 as pretty much a license to do what you want and name it and don't worry about it.

It is just foreign. So as we conclude our excursion of the Word of God this morning, looking at Christ, our Passover, the purging out of the leaven, as you follow it past the point of mentioning Christ, our Passover, in 1 Corinthians 5, how does Paul conclude? Therefore let us keep the feast, in verse 8 of chapter 5. 1 Corinthians 5.8. Therefore let us keep the feast. Keep on keeping the feast.

Let us be perpetually keeping the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. And bread is in italics there, but what else is unleavened? It's an unleavened household, as well as unleavened bread, right? The leaven was not just purged out of the bread, and for us it's supernaturally purged, but it is purged out of the household. So this is unleavenedness, and you can scratch out bread.

This is unleavenedness of sincerity. Another way to put this is commitment. Commitment and truth.

No hiddenness, no subterfuge, no sleight of hand. Sincerity means it's the real deal. It's the genuine article, and you keep on being genuine.

You keep on being open. So then he's going to continue that theme in verse 9 and following. I wrote to you in my epistle not to keep company with sexually immoral people, and he's going to explain how to maintain this unleavened lifestyle.

But in conclusion, thank the Lord. Every day is a holiday. Every meal is a feast.

Every day is Passover. Every meal is the Word. That's our privilege as believers in this age with Christ as our Passover.

Let's close here in a word of prayer. Father, thank you for your grace, the expression of your love embodied fully in the Lord Jesus, His character, His faithfulness, His obedience, His consistency and dedication to accomplishing your will on this earth as it is in heaven. And we pray that we can do the same and that as He lives in us and we live in Him, we will be true reflections and sincere reflections of the Lord Jesus.

He has left and now sits at your right hand. We are here on the earth as His body, representing Him, reflecting Him, communicating Him as lights that shine in a dark place in the midst of a generation that is increasingly apt to reject Him and through Him to reject you. So we pray that our presence will be salt and light, that we will be sanctified, that we can take these things to heart, and that your Holy Spirit will enable us and remind us to avail ourselves of this wonderful privilege we have in Christ.

We pray these things in Jesus' name. Amen.