

—{1}. **I Corinthians 5:6–8** ..... **The Bread**  
(The Grace of Christ)

A. Our text this morning is I Corinthians 5:6–8, “Your boasting is not good. Do you not know that a little leaven leavens the whole lump *of dough*? Clean out the old leaven, that you may be a new lump, just as you are *in fact* unleavened. For Christ our Passover also has been sacrificed. Let us therefore celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” (NAS)

1. now, there are many subjects and truths that we could pursue by the study and examination of these verses
  - a. we could get into the symbolism and significance of leaven (which a kind of yeast)
  - b. or what kind of bread should be used in the Communion service and the various arguments on this subject
  - c. or look at the proper spiritual preparation for worship
2. but, this Sunday as we ‘celebrate the feast’ which we call the Lord’s Supper, as we remember that ‘Christ our Passover also has been sacrificed’, which we are instructed to do ‘with the unleavened bread of sincerity and truth’
  - a. I would like to centre our thoughts upon the Bread,
  - b. and, upon the Lord Jesus Christ who is the Bread

B. Some Background

1. the Scripture we read this morning
  - a. the 55<sup>th</sup> chapter of the ‘gospel according to Isaiah’
  - b. is a great chapter
  - c. one of the great invitation chapters in the Bible
  - d. in which God gives a gracious call to the people
    - (A) a people who were busy pursuing and purchasing
      - (1) foods that did not feed nor fill
      - (2) pleasures and satisfactions which did not satisfy
      - (3) ‘spending money for what is not bread’ (verse 2)
    - (B) ignoring what were God’s generous provisions
      - (1) so they could ‘eat what is good’
      - (2) so they could delight themselves in abundance
      - (3) if they would but seek God and repent and come to Him while He was yet near
  - e. for God planned an everlasting covenant

- (A) one that involved a Leader and Commander for the peoples – all peoples – the Messiah, the Christ
- (B) God assures them that this will be so
  - (1) just as in accordance with God’s command
    - (a) the seasons progress, the rains come
    - (b) seed bears fruit
    - (c) and bread is provided for man to live
  - (2) so the command that goes forth from His mouth
  - (3) will be accomplished, will be obeyed, will happen
  - (4) the desire and will of God will take place
  - (5) the Messiah will come, and this One, the Christ, will be the Bread of Life so that man may live

2. But today we know that Christ, the Bread of Life, has come

- a. this morning we will be partaking of the Lord’s Supper
- b. we will pause and think about His body
- c. that body in which as the Son of God tabernacled – dwelt – among mankind
  - (A) bearing in that body on the cross our sin
  - (B) bearing our griefs, carrying our sorrows
  - (C) a body pierced for our transgressions
  - (D) crushed for our iniquities
  - (E) with whose scourging we are healed
- d. our sermon title is ‘The Bread’ but it could equally well have been ‘The Grace of Christ’
- e. for consider Jesus words as recorded in John 6 (NAS)
  - (A) verse 33: ‘For the bread of God is that which comes down out of heaven, and gives life to the world.’
  - (B) verse 35: ‘I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst.’
  - (C) verse 48: ‘I am the bread of life.’
  - (D) verse 51: ‘I am the living bread that came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread also which I shall give for the life of the world is My flesh.’
- f. these words reflect God’s gracious invitation in Isaiah 55
- g. which is further echoed by the Lord Jesus Christ’s own invitation of John 7:37 “Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, ‘If any man is thirsty, let him come to Me and drink.’” (NAS)
- h. these are the gracious words of Christ, of the Christ who freely went to the cross for you and for me, to bear the punishment for our sin, that through faith in His Name we might have eternal life: He is the Bread of Life

## C. Christ our Passover

### I. the text refers to Christ as our Passover

#### a. the Passover lamb did not have much choice about its role

(A) it was selected by the family

(B) then for four days it lived in the midst of the family, became part of the family, became one of the family, became a representative of that family

(C) then was slain, with its blood put around the doorway as an indication of that families' obedience, that the price of redemption had been paid for that family

#### b. but the Eternal Son of God who became our Passover

(A) had everything to do with His role – He came in full obedience to the Father's plan of salvation, 'Then I said, 'Behold, I come; In the scroll of the book it is written of me; I delight to do Thy will, O my God; Thy Law is within my heart.'" Psalm 40:7–8 (NAS, which the book of Hebrew confirms as referring to the Messiah)

(B) and in Gethsemane this is further shown by His prayer, '... yet not My will, but Thine be done.' Luke 22:42

(C) Jesus Christ submitted to His role as our Passover

#### c. and like that Passover lamb, He became part of the family of humankind so that He could rightfully be a substitute for us, could legitimately pay the redemption price that would deliver us from our land of Egypt, our bondage to sin

(A) in John 1:14 we are told "And the Word {a title for Jesus Christ} became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth." (NAS)

(B) when Jesus walked along the roads of Galilee and the streets of Jerusalem, He walked among us as man

(1) rejoicing in the same things in which we rejoice as when He spent time with people in feasting or at the wedding in Cana of Galilee

(2) sorrowing in the same things in which we sorrow as when He wept while approaching Lazarus' grave

(3) angry with the injustice of this world, rebuking its rulers for their hard-heartedness

(4) loving His disciples and His nation as He ministered to them in His teaching and miracles

(5) He dwelt among us ...

(C) Hebrews 10:5 'Therefore, when He comes into the world, He says, "sacrifice and offering Thou hast not desired, but a body thou hast prepared for me"' (NAS)

2. this is the body, broken as a sacrifice for us, the Bread of Life – let us give thanks for it; thanks for the Bread, thanks for Jesus' obedience to the Father through which we have eternal life, thanks for 'the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become rich.' (2 Corinthians 8:9 NAS)

3. let us give thanks in our hearts as we sing our Communion hymn, 'Break Thou the Bread of Life'

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Various English versions of the Holy Bible are used in this sermon. Some (for example, the AV, ASV, and NAS) seek to be strictly translations, while others (and especially PHIL) contain paraphrasing which involves a certain amount of subjective interpretation. Nevertheless, there is little material difference in meaning among these. Some prove slightly clearer on some verses than others. Looking at more than one version sometimes sheds additional light on any particular verse. Explanatory additions to the Bible text are shown in [square brackets]. The versions are identified as:

ASV	American Standard Version of 1901
AV	Authorized (King James) Version
NAS	New American Standard version © 1975 The Lockman Foundation
NIV	New International Version © 1984 by the International Bible Society
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
NLT	1996 New Living Translation © 1996 by Tyndale Charitable Trust
PHIL	New Testament Translation © 1972 by J. B. Phillips
RSV	Revised Standard Version © 1946, 1952 by the National Council of the Churches of Christ in the U. S. A.
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

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