Dear Reader,

I am new to producing reading sermons. So, if you have any suggestions as to how I might improve my format or what I include – please email me at [cdanielwilson@gmail.com](mailto:cdanielwilson@gmail.com). **I will warn you, that I do not use short sentences**. I will endeavor to work on this over time, but I don’t naturally write that way. However, you can easily break most of my longer sentences into 2 or 3 smaller ones where I have “…” or “–“ or commas. If you do the work on making it into smaller sentences – feel free to email it to me, and I am happy to share your work with others. I do have some of these available which people have sent me. I will eventually make them available as part of the normal manuscripts.

I have left my sermon manuscript formatted the way I normally write and read my sermons. They are colourful and written in conversational English. If you are a grammar nazi – then you will be frustrated with my punctuation and phrasing. However, once you read it out loud, you will normally be able to tell what I meant to say. SERIOUSLY, READ IT OUTLOUD. You will also see that I use a good bit of bold, italics, underlining and different colours to signal what are the most important things to say, and also to make it easier for my eye to pick up my place in the middle of paragraphs. I would recommend that you keep as many of those things as possible to help you keep your place. However, you will probably want to increase the spacing between lines. I highly encourage you to commit as much of the introduction or children’s illustrations to memory as you can, so that these can be delivered to the congregation with maximum eye contact.

**Where possible, I highly recommend that you listen to the sermon as I preached it at either the Nelson website or the website of North Shore.** I recommend that because that will also help hear the places where I added or skipped over material in the manuscript, and the places where I clarified my meaning. I have edited bits and pieces which I thought most important, but I have not sought to include all the additional material that comes to me while in the pulpit. I would practically have to use a transcription service for that. However, I hope and pray that this sermon will be a blessing to you and to your congregation. To God be the Glory!

Blessings in our Lord, Pastor Daniel Wilson

**My Suggestions for the Order of Service**

Song before the Service: *(#73C)*

Congregation of our Lord Jesus Christ: ***Our only Hope is found in the Lord our God, the Creator and Sustainer of all Things!***Grace be yours in abundance, with Mercy and Peace from God our Father and the Lord Jesus Christ. ***Amen.***

Let us respond to God’s call to worship Him **#144 “All Praise to the Lord”**

***We will profess our faith using Athanasian Creed*** *PAGE 8 I WILL READ IT … Please be seated*

**Heidelberg Catechism #75-76**

**Song of remembering the persecuted church (Continue to learn this song), sing #69 vs.1-6 “Save me O God, I sink in floods” Remember/pray for those being persecuted as we sing**

We come now to our time of Congregational prayer … ***Prayer*** **Read Luke 22 as well, vs 1-13**

**The Lord calls His people to return to Him at least a tenth of our income as a demonstration that we belong to Him, and as a testimony of our faith – that we know that God is the one who provided for us in the first place! Therefore, let us serve the Lord now with HIS tithes & our free will offerings.** *As the deacons come to lead us…*

*Let’s cont. to worship as we sing* **Our Song of Prep: Psalm #378 “O Let us Keep the Feast”**

Scripture Reading/Text: Exodus 12:1-30, 43-50 **Sermon Title: “The REAL Passover Lamb”**

***Let us now sing a* song of Response *–* Psalm #379 “Soul Adorn yourself with Gladness”**

***May God the Father*** *bless you & keep you,* ***May God the Son*** *turn His face toward you & be gracious to you,* ***May the Holy Spirit*** *lift up his countenance upon you & give you peace!* ***Amen***

***Doxology*: #527 + Amen**

# Evening Sermon: “The REAL Passover Lamb” HC #33 – Sacr. #7

Text: Exodus 12:1-30, 43-50 Reading: Luke 22:1-13, HC #75 & 76

**Introduction:** Children, have you ever seen your Mom/Dad do something around the house that made you ask “Why?” – Perhaps you saw your dad taking something apart from the car or one of the appliances, and as you watched him, you automatically asked, “Dad, what are you doing? Why are you taking that apart?” Or Perhaps you have watched your mom cooking dinner, and you saw her add strange looking ingredients together, and you asked her “Why are you putting that in the food?”

As most of us know all too well, children go through a stage where they want to know everything your doing. And sadly, most people view that “Why?” stage as just an annoying time when you just want your children to go away & play & just leave you alone for a moments peace… **And yet, according to the Bible** (specifically Ex. 12,13 & Deut.6), **God loves this tendency of children to ask WHY and WHAT FOR questions…** because in relation to the Passover and other religious ceremonies such questions become the prime opportunity to teach children about God! We see that because 1x in chapter 12 and 2x in chapter 13 God specifically tells his people not to waste such opportunities to teach their children about who God is and what He has done for His people…

**Tonight**, we begin the second half of our series on the sacraments as we begin to look at the sacrament of the Lord’s Supper. And you may be thinking, well ok, that is good, but then WHY are you talking about the Passover? And my reasoning is quite simple: We need to understand the roots/foundation from which the Lord’s Supper came…

**When we began reading in Luke 22,** the setting should have jumped out at you right away: Now the Feast of Unleavened Bread, which is called the Passover, was approaching. Jesus sent Peter & John to prepare the Passover, & He gives them miraculous instructions to find a certain house. Then we are told in vs. 13, that *they prepared the Passover*. That is important because it tells us the setting & the context of the first celebration of the Lord’s Supper! *I propose to you that this new sacrament that Jesus inaugurated on that night is the New Cov. version of the Passover. We see that through the many striking similarities between the context & meaning of both meals!*

**THEME: The Lord’s Supper and Passover are both sacrificial memorials of redemption from slavery. (x2)** *In other words, both were meals where God’s people use specific food to help them remember specific aspects of their redemption from slavery.*

To help us understand the meaning of the Lord’s supper, I believe it will be most helpful for us to understand the similarities between it and the Passover. **So tonight, we will compare/contrast these two meals as we look at 5 characteristics of them both. (*and I am not going to preannounce those now*)**

*We begin by looking at:*

# The Context of Slavery (REPEAT)

* 1. **When we come to Exodus 12, the people of Israel are still slaves in Egypt**

It is important to note, that at the inauguration of the first Passover meal, the people were still slaves. God had been working through Moses and Aaron and the first 9 plagues – but up to this point, Pharaoh had refused to free Israel. And in that context, God tells them to celebrate this meal, in haste, fully clothed and packed and ready to leave the country. And God speaks of their freedom from slavery as a completed act, for He told them in ***verse 25…* and then God explains how to describe this event to their children in the future, as a completed act. *verse 26/27* Do you see how cool that was, before the Egyptians died, before they were free, God inaugurated a meal to commemorate those things!**

And that very fact connects us with the inauguration of the Lord’s Supper: ***because***

* 1. **When we come to Luke 22, Jesus’ disciples were still slaves to sin… not yet fully redeemed!**

Before Jesus died on the cross, He spoke of His body being bread which was broken, which was given for His disciples. He told them to eat it in remembrance of Him. In the same way, after the supper he took the cup, saying This cup is the new covenant in my blood which is poured out for you… ***Do you see the connection: Again God inaugurates a meal, celebrating freedom from slavery (this time slavery to sin) and He starts it the night before that freedom is accomplished.* That is How God works, (*like that verse out of Romans:* He calls things which are not, as if they were)** He can safely declare these things to be true, because He had already decreed how and when they would happen from the foundation of the world!

So, both meals occurred in **the context of Slavery**

*But let’s take a moment now to consider:*

# The Relationship to Sin (REPEAT)

* 1. **In Exodus 12, there is no mention of sin in particular,**

However, there is a rather strange command concerning the removal of yeast from the Israelites’ bread and houses. **Now, prior to this, and after this, there is no general evil view of yeast.** Yeast is not condemned in scripture, it is only a useful analogy because just a little bit can have huge effect (which means that it used occasionally in a positive sense in the NT!!). The Apostle Paul explains the concept here for us in I Corinthians 5. There he was rebuking the Corinthians for being proud about having a flagrant unrepentant sinner in the congregation. He replies: “*Your boasting is not good. Do you not know that a little Leaven/yeast leavens the whole lump of dough? Clean out the Old Leaven so that you may be a new lump, just as you are in fact unleavened. For Christ, our Passover, has been sacrificed. Therefore, let us celebrate the Feast, not with the old leaven, nor with the Leaven of malice and wickedness, but with the unleavened bread of sincerity and truth!*” Did you hear what Paul did there? **He connected yeast to sin and Christ to the Passover…** He was explaining that the removal of yeast from the houses was symbolic of the removal of sin from true believers in Christ! *I love it when the Apostles have already done my job for me – we have an inherent interpretation of the Passover!* **And we know that in the Lord’s Supper, the body and blood of Christ were given as an atonement for our sins!**

*And having read that verse from Corinthians 5, let’s turn to consider* ***THIRDLY****:*

# The Sacrificial Lamb (REPEAT)

* 1. **We know that Christ is our Passover lamb, but what does it mean to be the Passover lamb?**

This is probably the most exciting part of this sermon for me… because I have not heard this preached on much in the past. The Passover lamb is a pretty amazing picture of Christ’s saving Work!

Let me show you what I mean: we learn in verse 3, that on the 10th day of the month, the people were to choose a spotless one year old lamb from the sheep/goats. And we learn in verse 6 that they were to take care of the lamb until the 14th day when it would be slaughtered… They were to keep the sheep in or around the house for 3 ½ days until it was killed… God wanted these families to get accustomed/attached to this lamb over those 3 ½ days – the children probably would have named it, **the parents knew what was going to happen,** but really any animal that you bring into the family and care for closely will tug some heart strings as you take care of it for 3 ½ days… ***Which would made the slaughter on the evening of the 14th day all the more meaningful.*** Because this lamb which had lived among them was killed **so that they might live…** what a profound picture!

* 1. **The Connection to Christ the Passover lamb goes further than I first thought…**

If you are anything like me, the first thing you think about when you hear spotless lamb is the Spotless lamb of God. **The high standard for the lamb was a type/shadow of the Completely perfect Divine Lamb: Christ.** And at the end of our reading we saw another aspect to the lamb, that no bones were to be broken – which was also a prophecy regarding the way Christ would die. ***And those parts we should all know…***

The part that I find most exciting is the fact that the lamb was kept by the family for 3 ½ or so days and the intimacy between the lamb and the family was a picture of the 3 or so years Christ would spend in ministry with His disciples… It pictured the intimacy He had with them when He was killed as the Great Passover lamb to save sinners once and for all! *He wasn’t some obscure person, He was their friend and teacher,* ***it would have hurt for Him to die…***

*And the idea of intimacy also serves as a good transition to the idea of:*

# The Restricted Participants *of the meal* (REPEAT)

* 1. **Because this meal spoke of intimacy with the lamb and faith in God’s provision of salvation**

Only those in covenant with God were able to partake. This was not like the typical harvest feasts where anyone can share in the feasting – Very clearly throughout the chapter God makes the point that you had to be a member of the covenant community in order to partake*… In a similar way, Jesus did not inaugurate the Lord’s Supper with the crowds who welcomed Him to Jerusalem, He waited and did so only with His disciples…* Now there is a significant difference between the extent of the two meals which we will deal with in depth later – specifically children ate the Passover, however, Jesus did not invite the children and families of the disciples to the Passover celebration. ***Instead, they ate it together as men only!*** Later in 1 Corinthians, the Apostle Paul gives instructions that clearly removes any permission for our children to eat the Lord’s Supper until they profess their faith. ***But I will explain all that later in another sermon.***

*The Final characteristic of these meals that we will examine tonight is the:*

# The Method of Redemption (REPEAT)

* 1. **Contemplate the Way the Israelites were Redeemed…**

God gave the Israelites a specific way of salvation, and if they followed His instructions in faith – then they would be saved. God’s way of salvation was more than just a way out of slavery. It was more than just a plague on the Egyptians. In many of the other plagues, God made a point of humiliating the Egyptian Idols & only hurting the Egyptians. He drew a distinction between His people and Pharoah’s people on purpose. **However, in this 10th plague, God doesn’t do that**. Instead, He says the destroyer is going to come across the land, **and if you follow my instructions no one will die…** Any Israelite who didn’t sacrifice a lamb would have suffered the death of their firstborn, and the firstborn of their animals!

So, the Redemption of Israel through the Passover, was God saying “you all deserve death” **but all those who in faith obey my way of salvation,** they will live and remain unharmed because I will prevent the destroyer from entering your homes! **This first Passover was extraordinary, because in every home on that night something died** – either a firstborn child/animal, or a sacrificial lamb. **In** that God was saying, no one gets off the hook because of their family. Blood has to be shed for every person! And that blood was ceremonially painted/sprinkled with hyssop on the doorframe of the house – the family was safe because they were “under the sprinkled blood of the lamb” …

As we read recently in Hebrews 10:22, the New Covenant believers have had the blood of Christ sprinkled on our hearts… **We are “under the blood” not of a 1 year old lamb, but of the spotless lamb of God Himself,** the blood of the eternal covenant – Jesus Christ. ***In the Lord’s Supper, we now celebrate with bread and wine because our lamb only had to die once – we don’t need to shed blood anymore – it is finished!***

**Conclusion:** There is so much rich symbolism which flows from the Passover lamb into the Lord’s supper, and we can’t cover it all tonight… but I have given you 5 major characteristics to lay the foundation for our upcoming series.

I want to conclude by tying this back to how I began… One of the best things about the Passover was that it was an annual opportunity to explain God’s way of Salvation/Redemption to the children of the family. And that is no less true of the Lord’s Supper.

Even though (*for many reasons which we will cover later*) **our** children are not allowed to partake of the meal, they can still ask “Why did you go up and sit around the table… why can’t I come? What are you doing up there? Even Why don’t I get a snack during the service!?”

**Please DON’T discourage such questions… just answer them as simply and clearly as you can. Explain that everyone deserves to die because of their sin, but that Jesus died in our place. We remember His death and get assurance in our faith by eating the bread and drinking the wine. Because as surely as we touch, taste and eat that food in faith, So surely Christ was real and He died on the cross for our sins!**

We know from the OT that the passing on of the faith to the next generation was a major reason for the Passover meal – **to keep reminding the adults, and to give opportunity to train the children in God’s way of salvation…** and the connections between the Passover and the Lord’s Supper lead us to the same conclusion… So, Don’t pass those opportunities up… Instead, every time we celebrate the Lord’s Supper – explain it with joy/zeal to your children, that God might use your celebration of the sacrament to bless your children as well!

**Amen.**