

# The Lord, Our Passover Lamb

by John McGregor

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*John McGregor's sermon emphasizes the significance of the Passover as a foreshadowing of Christ's sacrifice and the importance of personal relationship with Him at the Lord's Table.*

**Duration:** 42:37

**Scripture:** Exodus 12:1

**Topics:** "Passover Lamb"

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## Description

In this sermon, the speaker emphasizes the significance of the Passover and its connection to Jesus as the Lamb of God. The progression from a simple lamb to 'your lamb' highlights the personal experience of knowing Jesus as one's Savior. The Passover ceremony symbolizes the power of God and includes both a feast and the covering of blood. The blood represents deliverance and substitution, as seen in Leviticus 4, where the sinner is instructed to place their hand on the sacrifice. Overall, the sermon encourages listeners to trust in the Word of God and experience freedom from sin through the personal touch of Jesus, the sinless Savior.

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## Transcript

Thank you, Michael. You know, this week there was a little change here at Glencairn Alliance Church. On Thursday, I became your full-time pastor.

So, now I don't have to work 30 hours a week anymore. And we're so glad. I've been writing little bits and pieces in that blog on the website, and so, if you look for information on those kind of things, you'll find it there.

Feel free to look there. And it's a joy and a great privilege to be in that role. And so, Roberta and I would just say thanks for putting up with us.

This morning, before we meet at the Lord's Table, let's take and look at Exodus chapter 12 and the first 13 verses. And then we'll flip over to 1 Corinthians 11 and verses 23 through 26. And just think about the Passover and setting the scene for the Lord's Table as we meet Him there.

Exodus chapter 12 and verse 1 says, Now the Lord spoke to Moses and Aaron in the land of Egypt, saying, This month shall be your beginning of months. It shall be the first month of the year to you. Speak to all the congregation of Israel, saying, On the tenth of this month, every man shall take for himself a lamb

according to the house of his father, a lamb for a household.

And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons according to each man's need. You shall make your kind for the lamb. Your lamb shall be without blemish, a male of the first year.

You may take it from the sheep or from the goats. Now you shall keep it until the fourteenth day of the same month. And then the whole assembly of the congregation of Israel shall kill it at twilight.

They shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. Then they shall eat the flesh that night, roasted in fire. With unleavened bread and with bitter herbs they shall eat it.

Do not eat it raw or boiled at all with water, but roast it in fire, its head with its legs and its entrails. You shall let none of it remain until morning. And what remains of it until morning you shall burn with fire.

And thus you shall eat it with a belt on your waist, your sandals on your feet, your staff in your hand. It is the Lord's Passover. You shall eat it in haste.

For I will pass through the land of Egypt on that night and will strike all the firstborn in the land of Egypt, both man and beast. And against all the gods of Egypt I will execute judgment. I am the Lord.

Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you. The plague shall not be on you to destroy you when I strike the land of Egypt.

And then just keep your finger in there and slip over with me. First Corinthians 11, 23 through 26. The word says, For I received from the Lord that which I also delivered to you, that the Lord Jesus, on the same night in which he was betrayed, took bread.

When he had given thanks, he broke it and said, Take eat. This is my body which is broken for you. Do this in remembrance of me.

In the same manner, he also took the cup after supper, saying, This cup is a new covenant in my blood. This do as often as you drink it in remembrance of me. For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

Father, we're so grateful for your word. We're so thankful that by your spirit you speak to us even today. We pray, Lord, that you would encourage our hearts as we come to your table this morning in remembrance and in obedience to Jesus.

Lord, might you take this word from Exodus and just lift our hearts through it to remind us of the love and the goodness and the grace of our God. And so, Father, bless this time. In Jesus' name we ask.

Amen. Well, it's good to delve into the word a little bit. And let me just introduce the subject this morning of the Passover and so on by pausing to think a little bit.

Notice that it says it is the Lord's Passover. And you know, when we come to this table, it is the Lord's table. There's no difference between the Old and the New Testament in that sense.

It was the Lord who instituted the Passover. He told his people to do it, but it was his Passover. It is the Lord's Passover.

And it is the Lord's table. It belongs to the Lord. And without it, without him, there is no meaning in that sense of the Lord's table.

It is so personal between us and him. And both in the Old Testament and in the New Testament, it's the Lord who spoke and who said, do this. Now, I want you just to stop for a moment and think with me about that.

Because we get sometimes the idea that the church does it. And that's true in the sense that it's set up here and so on. But it's the Lord who said, do it.

It's his. And if you've ever thought about a straight connection with God's people all over the world, here is this simple ceremony. The Lord's table.

The Lord instructed us to do it in obedience to him. The innovation you see is always in him. The initiative is with him because of his love and care for us.

And so when we come to it, there's something in it that God wants to give to you and to me. And I like that because when I come to church, although I love to meet with you, I love to come to meet with him because that's actually in obedience to Scripture, isn't it? And so as we have lifted our voices in song and so on, so it is as we come to think upon the word of God and the table of the Lord. Now, I love the communion service because it is for the Lord.

Now, you know, I'm an evangelist. And when we do an evangelistic service, who's that for? That's for those who need the Lord, right? And when sometimes I've done revival services, who's that for? That's for God's people, and they need a fresh touch from the Lord. But when it comes to a service at the Lord's table, who's that for? That's for him.

And that's one of the reasons why I love the communion service. And over into the fall, we're planning a communion service like perhaps you've never seen. So just keep that in your back pocket, and we'll rejoice in it all together.

Think with me for a few moments before we meet him at the table this morning. First of all, about the people. This had never happened before.

Here as we come to Exodus 12, this is new. This had never happened before. What is the situation for the people of God? They are in slavery.

They are without power. They are without strength. They are not able in any way to help themselves.

It's a perfect picture of the one who needs the intervention of the Lord Jesus to be a savior. And here is the picture of the people that way. Also notice with me that in Exodus 12 and verse 1, it says something unique.

It says God spoke to Moses and Aaron. Now most of the time you read God spoke to Moses. God spoke to Moses.

But in this particular instance, God spoke to Moses and Aaron. And it made me think Moses is a prophet and Aaron is a priest. And God is setting something out for his people just as Jesus set something out for you and me in that new covenant that we observe at his table.

And there with the prophet and the priest, there's a representation to his people. And to us, the Lord's table is just that as well. Notice with me too, where does it happen? It happens in Egypt.

But it doesn't belong to Egypt. It's a wonderful picture once again that although they are in slavery when they take that Passover meal, that's not the end of the story. It spoke to them about deliverance and about the promised land.

And you know, sometimes I think that we can dwell so much on the things that are tough and hard here that we forget the other side of the coin. And sometimes we can hit so hard about all the sin and stuff that exists in our world that we forget the balance point of the gospel is that Jesus died and Jesus rose and Jesus lives forever so that you and I can as well. There is that wonderful truth that although they're celebrating it in slavery, it is also setting the scene that they are moving on into that promised land.

Now, in just a few days, I get to celebrate a 60th birthday. Yeah! Woo-hoo! And you know, those ones that have zeros in them are supposed to be special, aren't they? But one thing I will say about it, I'm glad to be moving on, to be another day closer to home. It spoke about that deliverance.

And the Lord's Table speaks to us a great testimony of the deliverance that He gave us and we're to do it until He comes. So, His people are undeserving. They're stuck.

They can do nothing for themselves. But He intervenes. You feel a little bit stuck this morning? Then there's good news because God can intervene and He wants to intervene today in your life and in mine.

Let's think about the proclamation that is happening here through the Passover. It's a simple ceremony that declares the power of God. There's two parts to it.

There's a feast. Too bad Brad's not here. He'd say, Woo-hoo! And there's the covering of the blood.

The feast is to be a lamb without spot and without blemish. And it makes me think about John 1.29 where John the baptizer looked and said, Behold, the Lamb of God who takes away the sin of the world. A lamb without spot or without blemish.

That is the sinless Savior that we have. And, you know, if you just think about verse 3, it shows us the beginning of a progression. It says take a lamb.

Just a lamb. And then when you go to verse 4, it says the lamb. And when you go to verse 5, it says your lamb.

So it's moved from any lamb until the one that belongs to you. And, you know, there are a lot of people who know that there is a Savior. And they know that Jesus is the Savior.

But there's a vast difference between knowing that and experiencing that He is my Savior. Your Savior. You see the progression that is set out for us there in Scripture? They are to eat it with bitter herbs and ready to move on out, to do it in haste because so often when God acts, He acts suddenly.

And I think of times where we've prayed for something for a long time and there sets in this idea that it'll never happen. And then all of a sudden, God just moves in the strength of His power and it's done. 400 years they had lived in Egypt.

But this, this night, is the end of that. Don't you love it? Oh, the hope that there is in the Word of God. The things that we wrestle with, the things that pull us down, the things that we wish would change.

Will they ever change? But in Christ, it is entirely possible not only that they will, but that they can, even today, even in these moments, even in this place. Sorry, I guess I'm getting a little Irish. A feast speaks about nourishment, doesn't it? Good to be nourished.

You can tell I'm not undernourished. Years ago when we got married, Roberta would make these huge plates and set it down. And when I'd eat half of it, she'd say, is it not good? So I learned, you better eat it all, boy.

Now we're into plates of salad. Amen. In John chapter 6, Jesus said, my flesh is food indeed, nourishment indeed.

You know, if you're looking for an answer outside of Jesus Christ, you'll never find it. There is no other place that can meet the deep needs of your heart. There is no other one.

He alone is the Savior. He's the one who feeds the soul, and in His love, He nourishes us. I'm so glad that I have a Savior that when I'm tired and lonely and on a flight going somewhere, I can say, Lord, I need a hug, and I'll know the presence of God just to lift me up.

Wonderful. You know, that nourishment brings life change. That nourishment brought life change.

And the nourishment of Christ as a Savior makes life change. Cyrus the Mede, the king who's mentioned in biblical books like Daniel, had a general whose wife was accused of treason, and she was found guilty, and Cyrus was sentencing her to death, and his general stepped in and said, Your Majesty, take me instead. And the king looked and said, Paroled.

Forgiven. And as the two of them walked out of his presence, the general said, Did you see the gracious glint in King Cyrus' eye as he gave forgiveness? And the wife said, Actually, I only had eyes to look at the one who was willing to die for me. That's what we do at this table is to look at the one who willingly died for you and for me.

There is nourishment here. There is contrition here. That's an old word.

It just brings us to the place of humbling ourselves and remembering what he has delivered us from. Where would you be today if Jesus had not saved you? That brings me to a place of contrition so often to say, Oh, God, I see it, what my life would be like without you. And, Oh, Lord, I don't want to go there.

And, you know, one day with Billy Graham, as we did devotions and had communion, he spoke from Jeremiah and said, There are so many stains on the altar, so many times when I've failed the Lord. And I'm sitting thinking, You? But there needs to be that kind of contrition as we come to the table. And there is strength imparted to us by the Holy Spirit as we obey the Lord.

Well, my friends, the second part, beyond the feasting is the covering of the blood. What does it proclaim? It is the blood of separation. Why would you say that, Pastor? You see, both the Israelites and the

Egyptians deserved to die that night.

But God says, I'll make a difference. Will you put the blood? I will make a difference there. He says, When I see the blood, I'll pass over.

It's the blood of protection. It's a shield for you and me under the blood of the Lamb of God. Powerful, isn't it? This is our security in Jesus.

He is our protection. Have you not experienced that from time to time when it seems as if everything is boiling against you and suddenly you know that the Lord is in this thing and He just opens it wide and turns it around. It's the blood of deliverance.

Not just protected in Egypt, but delivered right out of it. Not only protected from something, but delivered beyond something. I love this thought and I trust that it also blesses your heart.

No more in bondage. You think about this table and you think about Christ as Savior, Sanctifier, Healer and coming King. There are many things to which our lives can be in bondage.

Fears and struggles, personalities and pleasures, all of those kind of things. And yet when we come, it is the blood of deliverance. I was reading this week in a biography about James Calvert who was the first missionary to the Fijian Islands.

And as the ship approached Fiji in those old days, the captain said, I cannot land you and your people there. And he said, why not? He said, because the island is inhabited with cannibals. You are going to die.

You know what James Calvert said to him? My dear captain, we all died a long time before we got on the ship. Isn't that really the issue? When we become dead to self, then there would be none of those goads that could lift us and get under the skin and cause us to boil a little bit. Because I think, you know, everybody has a little bit of Irish.

How about you see, that blood was the blood of deliverance. You can stay in Egypt. You can stay under bondage.

Or in the application of the blood, you can trust the word of God and repent and be free. Let me hasten along. It is the blood of substitution.

Either the person must die or the lamb must be slain and the blood applied. There is a substitution and that is so clear to us here in Scripture. Again in Leviticus chapter 4, and I won't take time to read it, verses 27 to 35.

The sinner is told, place your hand on the sacrifice. There's a personal touch there. God teaches us and shows us how to deal with sin.

If we are going to be rid of our sin, there must come a time when we put our hand on the sacrifice of God. There must be a time when it becomes so personal. It is the blood of substitution.

There has to be someone to carry the sin and that's what Jesus did on Calvary's cross. It's the blood of healing. All the scars and all the brokenness and all the misery and all the things of slavery that night are broken.

Healing comes. I think about the one who maybe wore the chains and the whiplash for years but went in haste having eaten that Passover they move out. There's healing with the blood of salvation.

Notice with me there's only one means, the Lamb. A lot of people say there's many ways to heaven but my old Bible says there's only one and his name is Jesus. Notice with me too there's only one place of security.

It's behind the blood. How would you like to be a firstborn that night? How would you feel? Don't you think you might be inclined to go and say, Dad, I'm the firstborn. Did you do anything on our doorposts? What if the dad said, Don't worry, don't worry.

It's taken care of. But that father never put the blood there. Death would come to that house.

You see there's only one safe place and that's to be in Jesus Christ for sure. There's only one grind of assurance and that's the word of God because you know if I was a firstborn that night I could have gone out and looked at that blood and said, How could that possibly make any difference when the power of God sweeps through the land and wipes out the firstborn? All that they had was the word of the living God that said, When I see the blood I will pass over you. That's the only grind of our assurance.

Jesus said, The one that comes to me I will never, never, never cast him out. I'll tell you what. Everybody outside of that mark that night came under judgment.

You know some time ago I sat with a young pastor in South Africa and as we sat there talking a puff adder, one of the three most deadly snakes in South Africa came slithering by. I want to tell you I didn't feel very secure. I could hear him go a couple of feet away and as I looked and I looked at the young man that I was visiting with he said, It's okay.

Just leave him alone. I had no intention of not leaving him alone. But I was looking for a word of security.

I was looking for a secure place. That secure place is in Jesus. So let me quickly wrap things up.

What was the purpose? The purpose was that God was delivering his people to a place of safety and victory and freedom. So can I finish this morning and just ask you where are you? Are you in that place of safety under the blood? Has there been a time when you have asked Christ to be your Savior? Not just a lamb, not just the lamb, but your lamb. Are you still living in Egypt and looking for deliverance? Is there something that you need the power of God to touch this morning? He will do it.

Are you in that safe place? And so as we come now to visit around the Lord's table let me ask our elders just to come and join me here at the table. And as our men are coming let me just lead us in prayer. Father, thank you for your word that you make salvation, oh, so clear.

And Lord, if there is one in this place today not sure whether the blood has been applied, not sure that they are safe for eternity, might this be a moment just to cry out to God and to say, oh God, I know that I'm a sinner. I know that I need a Savior and I cannot save myself. So Lord Jesus, forgive me for my sin.

Come and live in my heart by your Holy Spirit's power and bring forgiveness and deliverance and all that the blood provided. In Jesus' name we pray. Let's just remain in the attitude of prayer for a moment or two because the Scriptures tell us that we should examine ourselves before we eat this bread or drink this cup.

And just quietly in your heart as you are seated here this morning is there something that you need to ask the Lord for deliverance from? Something that you need to ask for victory in? Something that you have not died to but you know you need to release it and surrender it to God? And so just in the quietness seek Him and His grace and power are here. We'll ask Brother Mark to lead us in prayer for the bread symbolic of the Lord's body. Elders will distribute the bread to you.

Please just hold it and we'll take it together. Jesus said, this is my body which is given for you. Do this in remembrance of me.

Let us remember Him together. I've asked Brother Alwise Broad to lead us in prayer for the Jews symbolic of His shed blood. Once again the elders will distribute it and we'll partake together.

Scripture tells us afterward He took the cup and again He said this cup is the New Testament given in my blood. Do this in remembrance of me. Let us then remember Jesus together.

In a few moments I'll ask Matthew if he would just lead us in that song again. I want to just remind you of a couple of things as we come to the benediction this morning. First as always on communion Sundays there is a retiring offering for those who have needs and so feel free to participate in that and the ushers will also collect your glasses as you leave the sanctuary this morning.

Second is as always in a communion service we have opportunity to come for prayer to the elders for healing physically, emotionally, spiritually and whatever your need may be this morning feel free to come and to pray with the men. We want to just encourage you to do that because as that song says come find peace beyond compare and that's the place to find it just at the cross. Let's stand together.

We're going to pray and sing that song. I'm going to ask you if you're not coming forward for prayer at the conclusion of the song just slip out into the foyer and Roberta and I will be out there to visit as well and that allows this to be a place of prayer a place for the touch of God. He's a wonderful savior and a glorious friend and I encourage you to come to him.

May we pray together and then Matthew will lead us in the song. Father we thank you that both in the Old Testament and in the New you provide the Lamb and the Lamb is Jesus spotless Lamb of God to take away our sin. Lord would you remind us through the days of this coming week that it is not just a simple exercise but a glorious statement of the deliverance from sin and to the kingdom of God out of our brokenness and bondage and into your healing and grace and Lord we thank you and worship you and praise you and ask that you would Holy Spirit be the after speaker and bring these things constantly to our mind through the days of this coming week and we might rejoice in all that is ours because of Jesus.

And now Father add your blessing that of God the Father God the Son and God the Holy Spirit in Jesus name we pray. Matthew will lead us in a song and we'll fellowship outside and pray inside.

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