

Remembering Salvation

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Exodus: Redeemer and Redeemed / Exodus 12:1–28; Exodus 12:43–51

Discussion Questions

1. How has the reminder of God's deliverance through the Passover and the Lord's Supper shaped your understanding of salvation? In what ways can this enhanced understanding influence your actions and interactions with others in our church?
 2. The sermon mentions that God redefined time for the Israelites to emphasize their new identity. How can you, in your personal, family, and church life, mark and celebrate God's acts of salvation in ways that continuously remind you of your identity as one of God's people?
 3. Considering the risks of forgetting the details of God's salvation as outlined in the sermon (leading to self-righteousness, neglecting to tell others, etc.), what habits can you develop to keep the gospel central in your life and the life of your church?
 4. Reflecting on the sermon's point that "God's salvation creates a new people," what can you do to live out this reality in your daily life? How can you demonstrate that you are part of this new people through discipling others; sacrificial giving of time, energy, and talent; or evangelism?
 5. The sermon explains that participation in the Passover was not only a personal but also a communal act. How can you apply this principle to your participation in the Lord's Supper? What does this mean for your role in the church community?
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Textual Idea

God gave the people the Passover to remind them of his deliverance of them out of Egypt.

Sermon Idea

God gave us the Lord's Supper to remind us of our salvation, reminding us of our salvation.

Interrogative

Why should you remember God's salvation?

- If we forget the details of our God's salvation, we'll begin to take the details of preference and make them boundary markers, which leads to partiality.
- Or, we may be deluded to think that it is our work that got us "in" and keeps us "in," which leads to self-righteousness.
- Or we'll take God's salvation for granted, so we might forget to tell the next generation.
- Or, we'll think God's salvation is ordinary, so we'll lose our zeal to tell others the good news of God's deliverance.

Remember God's salvation creates a new people.

Calendars Matter

Here in [Exodus 12:1-6](#) we have God redefining time for the Israelites.

Exodus 12:1–6 ESV

¹ The LORD said to Moses and Aaron in the land of Egypt, ² “This month shall be for you the beginning of months. It shall be the first month of the year for you. ³ Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers’ houses, a lamb for a household. ⁴ And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. ⁵ Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, ⁶ and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.

However, God wanted to organize Israel’s calendar around a singular event: his deliverance of the people out of Egypt. Why is this? He does this to reinforce the distinct identity of his people. He want to reinforce the idea that their identity is inextricably linked to Gods work in their life. This has to be the case, because God repeated himself again at the end of the Babylonian captivity.

Ezra 7:8–9 ESV

⁸ And Ezra came to Jerusalem in the fifth month, which was in the seventh year of the king. ⁹ For on the first day of the first month he began to go up from Babylonia, and on the first day of the fifth month he came to Jerusalem, for the good hand of his God was on him.

Both times the people are in captivity and their identities are marked by their experience of captivity. When God liberates them, he wants them to see themselves in light of their redeemed state—not their captivity.

Shared Company

Not only was this meal designed by God to reorient their self-conception, but the affair was far from private. It was entirely corporate. If you had a small household, you were join with someone to be sure you could fully participate.

Exodus 12:3–4 ESV

³ Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers’ houses, a lamb for a household. ⁴ And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb.

Faith is personal but it is not private, and the Passover taught that explicitly to the Israelites. God had individually redeemed each person, so each person was to eat the meal since they had themselves been taken out of Egypt. But it was not private. No one ate it alone because God brought a people out of Egypt.

Remember God’s salvation is through judgement

From the very first pages of the Bible we are taught to see that sin causes death somewhere.

The Passover continues the motif from the garden:

- Judgement falls in Egypt, and only those who hear the Word of God and obey will be saved.
- The way to avoid judgement in Egypt is to kill a lamb to cover your family. You also had to completely eat the lamb.

Exodus 12:5–13 ESV

⁵ Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, ⁶ and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. ⁷ “Then they shall take some of the blood and

put it on the two doorposts and the lintel of the houses in which they eat it. ⁸ They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. ⁹ Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. ¹⁰ And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. ¹¹ In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's Passover. ¹² For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. ¹³ 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, and no plague will befall you to destroy you, when I strike the land of Egypt.

John's gospel does not give us a detailed Last Supper—this could be because the Synoptic Gospels were certainly in circulation by the time John wrote his own gospel. But John does record the teaching of Jesus where he connects the Passover and his own work and what we will know as the Lord's Supper.

From from the beginning of his gospel, John has been showing us that Jesus is the Lamb of God who is put to death on the evening of the Passover dinner (Remember, [John 19:14](#) “14 Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!”)

John 6:52–59 ESV

⁵² The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” ⁵³ So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. ⁵⁴ Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. ⁵⁵ For my flesh is true food, and my blood is true drink. ⁵⁶ Whoever feeds on my flesh and drinks my blood abides in me, and I in him. ⁵⁷ As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. ⁵⁸ This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever.” ⁵⁹ Jesus said these things in the synagogue, as he taught at Capernaum.

The purpose of the repetition in ancient Israel was so that they would remember that a sacrifice was necessary to propitiate—absorb the wrath in atonement—for their own sins. The price of redemption was always going to be death, but it was always looking forward as well to when a lamb would die for the people of God once and for all.

This is why, for Paul, when he grounds the ethical demands of the gospel and the purity of the new people created by God's salvation in his letter to the Corinthians—while he could have chosen any other motif—under the inspiration of the Holy Spirit, he wrote:

1 Corinthians 5:7–8 ESV

⁷ Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. ⁸ Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

Jesus also revealed to Paul through the Holy Spirit that Jesus explicitly connects his body with the lamb and his blood as a what? A sign.

Remember to tell God's salvation throughout the generations.

That is why God commands the Israelites to keep the Passover without fail, and God anticipates the children asking “Why?”

Exodus 12:26–27 ESV

²⁶ And when your children say to you, ‘What do you mean by this service?’ ²⁷ you shall say, ‘It is the sacrifice of the LORD's Passover, for he passed over the houses of the people of Israel in Egypt,

when he struck the Egyptians but spared our houses.’ ” And the people bowed their heads and worshiped.

We have a corporate and moral responsibility to think about answering the whys of our young people within this very congregation.

Who is the young person in your life who would say “I really feel valued by you”?

We’re a young church. Let’s get off on the right foot here!

Remember the covenant sign shows God’s salvation is exclusive.

So, the emphasis here is not one how to eat the feast, but *who may eat*.

Exodus 12:43–49 ESV

⁴³ And the LORD said to Moses and Aaron, “This is the statute of the Passover: no foreigner shall eat of it, ⁴⁴ but every slave that is bought for money may eat of it after you have circumcised him. ⁴⁵ No foreigner or hired worker may eat of it. ⁴⁶ It shall be eaten in one house; you shall not take any of the flesh outside the house, and you shall not break any of its bones. ⁴⁷ All the congregation of Israel shall keep it. ⁴⁸ If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. ⁴⁹ There shall be one law for the native and for the stranger who sojourns among you.”

But right here, we’re seeing that the salvation God grants is completely exclusive. There simply is not a way to make oneself right with God apart from what he says.

Covenant Signs

But, let’s talk about the covenant sign: circumcision. Why?

The sign of circumcision did two things. First, it was a sign of faith in Yahweh. There, however, were more public signs such as unmixed woven fabrics or uncut sidelocks—you’ve seen the *payot* of Orthodox Jews. The true purpose of circumcision was to foreshadow a day when God himself would cut away the flesh of our dead hearts and make us alive. *Torah* closes with this very promise.

Deuteronomy 30:6 ESV

⁶ And the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live.

Paul highlights this explicitly in his letter to the Romans. [Romans 2:28-29](#)

Romans 2:28–29 ESV

²⁸ For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. ²⁹ But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

Do you see then, the connection between salvation, membership, the covenant sign, and the meal?

The Lord’s Supper

- Bible opens and closes with a meal.
- The climax moments of covenant ratification and fulfillment are complimented by....a meal.
- The highpoint of redemptive history is the Lamb of God, having given the clear interpretation of the meaning of the most important meal in Jewish life, is shedding his blood on a wooden post while having hyssop raised to him.

- And this same Lamb renames that meal for his new covenant people. Because its about him, it's his Supper. It's the Lord's Supper.
- And who is it for? Its for all of the people who have by faith, had God remove their hard-heartedness— Paul calls it a “circumcision of the heart”—just like it was in the Old Testament. Its this spiritual reality which corresponds to to the Old Testament sign.
- It's for people who have made that inward reality public in credo-baptism—“I-am-believing baptism”— just like the company of people who crossed through the waters of judgement in the Exodus.

There was not a penalty in the Old Testament for *not* taking the Passover. However, there was a penalty for not doing it properly—that is taking God at his word.

Conclusion

What changes for you if you keep these remembrances front of mind?

- If we forget the details of our God's salvation, we'll begin to take the details of preference and make them boundary markers, which leads to partiality.
- Or, we may be deluded to think that it is our work that got us “in” and keeps us “in,” which leads to self-righteousness.
- Or we'll take God's salvation for granted, so we might forget to tell the next generation.
- Or, we'll think God's salvation is ordinary, so we'll lose our zeal to tell others the good news of God's deliverance.

One of the key ways we do remember this is to weekly see the broken bread and crushed fruit of the vine and remember our Lord who was broken and bled to make a new people through judgement to tell the next generation.