

God Ordains the Memorial to His Deliverance

Exodus 12

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- I. **God's institution of the Passover was so significant, it marked a change in Israel's calendar. (v. 12:1)**
- II. **The celebration remembering God's deliverance was to be communal and required a substitutional sacrifice. (v. 3-4)**
- III. **The required sacrifice had to be without blemish and the blood applied in faith would cause the angel of death to pass over. (v. 5-7, 12-13, 21-23)**

Do not bring anything with a defect, because it will not be accepted on your behalf. (Leviticus 22:20)

By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. He chose to be mistreated along with the people of God rather than to enjoy the fleeting pleasures of sin. He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward. By faith he left Egypt, not fearing the king's anger; he persevered because he saw him who is invisible. By faith he kept the Passover and the application of blood, so that the destroyer of the firstborn would not touch the firstborn of Israel. (Hebrews 11:24-28)

- IV. **God ordained a memorial meal to remind of His deliverance. (v. 8-11, 14)**
- V. **God also ordained a second memorial designed to remind Israel to remove sin from their lives. (v. 15-20)**
- VI. **These memorials were to be perpetual, continuing reminders of God's mighty act of deliverance. (v. 24-27)**

VII. In these great events God fully delivered on all His promises:

- A. **To kill the firstborn of Egypt. (v. 29-30)**

The Lord said to Moses, "When you return to Egypt, see that you perform before Pharaoh all the wonders I have given you the power to do. But I will harden his heart so that he will not let the people go. Then say to Pharaoh, 'This is what the Lord says: Israel is my firstborn son, and I

told you, “Let my son go, so he may worship me.” But you refused to let him go; so I will kill your firstborn son.” (Exodus 4:21-23)

B. That all the Israelites would be delivered from their slavery. (v. 31-34)

Then the Lord said to Moses, “Now you will see what I will do to Pharaoh: Because of my mighty hand he will let them go; because of my mighty hand he will drive them out of his country.” (Exodus 6:1)

C. To provide plentifully for His people. (v. 35-36)

Then the LORD said to him, “Know for certain that for four hundred years your descendants will be strangers in a country not their own and that they will be enslaved and mistreated there. But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. (Genesis 15:13-14)

D. To make of Abraham a great nation. (v. 37-42)

“I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing.” (Genesis 12:2)

VIII. Under the Old Covenant one must be or become a Jew to participate in the Passover. (v. 43-51)

The Passover pictures Christ’s death and out of this OT remembrance He instituted the memorial for the New Covenant: the Lord’s Supper.

For Christ, our Passover lamb, has been sacrificed. (1 Corinthians 5:7b)

Ib. God’s provision of Jesus was so significant, it marked a change in the world’s calendar.

As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our flesh and following its desires and thoughts. Like the rest, we were by nature deserving of wrath. (Ephesians 2:1–3).

But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved. (Ephesians 2:4–5)

“The new creation has come: The old has gone, the new is here!” (2 Corinthians 5:17).

IIb. God's deliverance from sin required a substitutional sacrifice.

The next day John saw Jesus coming toward him and said, "Behold, the Lamb of God, who takes away the sin of the world! (John 1:29)

"He himself bore our sins" in his body on the cross, so that we might die to sins and live for righteousness; "by his wounds you have been healed. (1 Peter 2:24)

Surely he took up our pain
and bore our suffering,
yet we considered him punished by God,
stricken by him, and afflicted.
But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was on him,
and by his wounds we are healed.
We all, like sheep, have gone astray,
each of us has turned to our own way;
and the LORD has laid on him
the iniquity of us all. (Isaiah 53:4-6)

IIIb. The required sacrifice had to be without blemish and the blood applied in faith would cause the angel of death to pass over.

For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, but with the precious blood of Christ, a lamb without blemish or defect. (1 Peter 1:18-19)

But when Christ came as high priest of the good things that are now already here, He went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by His own blood, thus obtaining eternal redemption. The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God! For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant. (Hebrews 9:11-15)

IVb. Jesus ordained a new memorial meal out of the old to remind of His deliverance.

Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed...

When the hour came, Jesus and his apostles reclined at the table. And he said to them, “I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God.”

After taking the cup, he gave thanks and said, “Take this and divide it among you. For I tell you I will not drink again from the fruit of the vine until the kingdom of God comes.”

And he took bread, gave thanks and broke it, and gave it to them, saying, “This is my body given for you; do this in remembrance of me.”

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. (Luke 22:7, 14-20)

Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself. (Hebrews 7:27)

He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption. (Hebrews 9:12)

But he has appeared once for all at the culmination of the ages to do away with sin by the sacrifice of himself. (Hebrews 9:26b)

He sets aside the first to establish the second. And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all. (Hebrews 10:9b-10)

Vb. This memorial is also designed to remind us to remove sin from our lives.

Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore let us keep the Festival, not with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth. (1 Corinthians 5:7-8)

In the same way, count yourselves dead to sin but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer any part of yourself to sin as an instrument of wickedness, but rather offer yourselves to God as those who have been brought from death to life; and offer every part of yourself to him as an instrument of righteousness. For sin shall no longer be your master, because you are not under the law, but under grace. (Romans 6:11-14)

Therefore, since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God. (2 Corinthians 7:1)

Vib. This memorial is to be a perpetual, continuing reminder of Christ’s mighty act of deliverance.

I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world.” (John 6:51)

They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer. (Acts 2:42)

For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes. (1 Corinthians 11:26)

VIIb. In this great event God fully delivered on all His promises:

A. To provide a lamb so that we can worship acceptably.

Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. As the two of them went on together, ⁷ Isaac spoke up and said to his father Abraham, “Father?”

“Yes, my son?” Abraham replied.

“The fire and wood are here,” Isaac said, “but where is the lamb for the burnt offering?”

Abraham answered, “God himself will provide the lamb for the burnt offering, my son.” And the two of them went on together. (Genesis 22:6-8)

By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had embraced the promises was about to sacrifice his one and only son, even though God had said to him, “It is through Isaac that your offspring will be reckoned.” Abraham reasoned that God could even raise the dead, and so in a manner of speaking he did receive Isaac back from death. (Hebrews 11:17-19)

B. That all who trust in Him would be delivered from their slavery to sin.

But thanks be to God that, though you used to be slaves to sin, you have come to obey from your heart the pattern of teaching that has now claimed your allegiance. You have been set free from sin and have become slaves to righteousness.

I am using an example from everyday life because of your human limitations. Just as you used to offer yourselves as slaves to impurity and to ever-increasing wickedness, so now offer yourselves as slaves to righteousness leading to holiness. When you were slaves to sin, you were free from the control of righteousness. What benefit did you reap at that time from the things you are now ashamed of? Those things result in death! But now that you have been set free from sin and have become slaves of God, the benefit you reap leads to holiness, and the result is eternal life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. (Romans 6:17-23)

C. To provide plentifully for His people.

He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things? (Romans 8:32)

I have come so that they may have life, and may have it abundantly. (John 10:10b)

And my God will meet all your needs according to the riches of his glory in Christ Jesus. (Philippians 4:19)

I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being. (Ephesians 3:16)

D. To bless the nations through Abraham and his offspring.

“... through your offspring all nations on earth will be blessed, because you have obeyed me.” (Genesis 22:18)

VIIb. Under the New Covenant one must only believe in our Passover Lamb.

Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham’s offspring—not only to those who are of the law but also to those who have the faith of Abraham. He is the father of us all. As it is written: “I have made you a father of many nations.” He is our father in the sight of God, in whom he believed—the God who gives life to the dead and calls into being things that were not. (Romans 4:16-17)

Then some of the believers who belonged to the party of the Pharisees stood up and said, “The Gentiles must be circumcised and required to keep the law of Moses.”

The apostles and elders met to consider this question. After much discussion, Peter got up and addressed them: “Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe. God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He did not discriminate between us and them, for he purified their hearts by faith. Now then, why do you try to test God by putting on the necks of Gentiles a yoke that neither we nor our ancestors have been able to bear? No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are.” (Acts 15:5-11)

Neither circumcision nor uncircumcision means anything; what counts is the new creation. (Galatians 6:15)

For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit.

Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit. (Ephesians 2:14-22)