

destroyer to enter your houses to strike you.<sup>24</sup> You shall observe this rite as a statute for you and for your sons forever.<sup>25</sup> And when you come to the land that the Lord will give you, as he has promised, you shall keep this service.<sup>26</sup> And when your children say to you, 'What do you mean by this service?' <sup>27</sup> 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.'"<sup>28</sup> And the people bowed their heads and worshiped.

**EX:** This simple feast would serve as a double purpose: at that time, it would serve as a protection from the judgment against the sinful nation of Egypt—the Lord would “*pass over*” and not allow “*the destroyer*” to enter. But it would also serve as a reminder for their children and their children—and would highlight the ultimate fulfillment of this shadow.

“*Behold, the Lamb of God, who takes away the sin of the world!*” (JN 1.29) This festival, copied and repeated year by year was done so that, when Christ came, John and the rest of Christ’s disciples could say, simple: this is that. That He is **our offering made**: *And if you call on him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile,*<sup>18</sup> *knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold,*<sup>19</sup> *but with the precious blood of Christ, like that of a lamb without blemish or spot.*<sup>20</sup> *He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you*<sup>21</sup> *who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.* (1PT 1.17-21)

**AP:** Brethren, every Sunday, we gather. Every first day of the week we come and remember the death of Christ. And in that remembrance, we point back through time to the Passover. To our own slavery to sin and death. And we remember—where we’d be and how lost we’d be were it not for Christ—our Passover Lamb—our Lord and Sacrificial offering.

**1CR 5.6-8** ~ *Your boasting is not good. Do you not know that a little leaven leavens the whole lump?*<sup>7</sup> *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.*<sup>8</sup> *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.*

## **CONCLUSION**

Brethren, the Bible, itself, is powerful—its message timeless. It ties together thread by thread, showing the universal message of the God of the universe. In the **example of EX**, we see a reminder that we were, all of us, **a people enslaved** not merely to a nation, but to our sins and desires. But blessedly, we have a God who cares—a **God who moved**—to ensure a pathway to salvation and freedom for His people. It is in Him that we have **an offering made**—a mirror image of the Passover lamb—a painting made before the subject was born: a salvation offered to all mankind to no longer live as slaves, but as sons.

**GL 4.6** ~ *And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!”*<sup>7</sup> *So you are no longer a slave, but a son, and if a son, then an heir through God.*

## **INVITATION**

#695 [TOP-Passover]

01/25/2026

**Behold, the Lamb**

PC X Pchd **BL – 01/25/2026**

EX

**QUESTION:** How is Jesus the Passover Lamb?

## **TRN TO GN 47**

### **INTRODUCTION**

We’ve been continuing our congregational Bible study this month. Over the course of the month so far, we’ve covered **GN-LV**. At first, that may not seem like much—after all, that leaves 63 books to go! But those three books include 118 chapters, 2,727 verses, 20.5% of the Bible, and 95,500 words. The typical novel is 80,000 words—we’ve covered a novel’s worth of scripture so far!

**But what have we discussed already?** We’ve seen the world’s creation and destruction, the Jewish nation’s selection in the loins of Abraham, and enslavement in Egypt. We’ve seen their freedom and failings in the wilderness, and we’ve seen the creation of the Jewish laws and principles that would serve as a shadow of what is to come.

Days could be spent reviewing the laws of **LV**, the examples of **EX**, and the generations that pass in **GN**. Today, as we’re all scattered, physically, due to the storm and weather wracking Central TN (it’s my deepest hope that all of you are safe and warm and your homes are undamaged), I’d like for us to consider one of them. Turn with me to **GN 47**.

## **B1: A People Enslaved (GN 47.13-21; EX 1.8-14)**

**GN 47.13-21** ~ *Now there was no food in all the land, for the famine was very severe, so that the land of Egypt and the land of Canaan languished by reason of the famine.*<sup>14</sup> *And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, in exchange for the grain that they bought. And Joseph brought the money into Pharaoh's house.*<sup>15</sup> *And when the money was all spent in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, “Give us food. Why should we die before your eyes? For our money is gone.”*<sup>16</sup> *And Joseph answered, “Give your livestock, and I will give you food in exchange for your livestock, if your money is gone.”*<sup>17</sup> *So they brought their livestock to Joseph, and Joseph gave them food in exchange for the horses, the flocks, the herds, and the donkeys. He supplied them with food in exchange for all their livestock that year.*<sup>18</sup> *And when that year was ended, they came to him the following year and said to him, “We will not hide from my lord that our money is all spent. The herds of livestock are my lord's. There is nothing left in the sight of my lord but our bodies and our land.*<sup>19</sup> *Why should we die before your eyes, both we and our land? Buy us and our land for food, and we with our land will be servants to Pharaoh. And give us seed that we may live and not die, and that the land may not be desolate.”*<sup>20</sup> *So Joseph bought all the land of Egypt for Pharaoh, for all the Egyptians sold their fields, because the famine was severe on them. The land became Pharaoh's.*<sup>21</sup> *As for the people, he made servants of them from one end of Egypt to the other.*

**EX:** It started reasonably enough—it started simply enough. After all, there was a famine—there was no food to eat, and you kind of need food to survive no matter how blessed you may be of God! And so, the decision was made: Joseph was second only to Pharaoh; **why not just turn over everything to him?** **“Surely, we can trust Joseph and the Pharaoh who loves him to treat us fairly!”** And they could! For a while. By most counts, it was around three centuries—enough time for the

good and love and care of Joseph to be forgotten, and the new Pharaoh to rise into power.

**EX 1.8-14** ~ Now there arose a new king over Egypt, who did not know Joseph. <sup>9</sup> And he said to his people, “Behold, the people of Israel are too many and too mighty for us. <sup>10</sup> Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.” <sup>11</sup> Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses. <sup>12</sup> But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. <sup>13</sup> So they ruthlessly made the people of Israel work as slaves <sup>14</sup> and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.

**EX:** The people of Egypt feared the Jews, and they decided they'd take the opportunity, while they could to bring them in line. What began as serving as servants to a faithful Pharaoh became slaving under the lash of a ruthless ruler. God's people had become **a people enslaved**.

As Jesus preached to the Jewish people of his time, they'd, similarly, integrated into the Roman culture. They were proud of the special dispensations they'd been given by the Roman government: freedom to have their own religions, pseudo-civil authorities, and even have their own temple guard! So, when Christ said to them, “*If you abide in my word, you are truly my disciples, <sup>32</sup> and you will know the truth, and the truth will set you free.*” (JN 8.31b-32), they became defensive: “*We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, ‘You will become free?’*” (JN 8.33b) They hadn't realized that they'd followed the same path as the Jewish people had in Egypt: they'd taken comfort in their state with the Roman government just as their forefathers had in Egypt. And just like them, they'd become tangled up. And now, they were enslaved: not politically or physically (though even that relationship would sour in the coming years), but spiritually.

**JN 8.34** ~ Jesus answered them, “Truly, truly, I say to you, everyone who practices sin is a slave to sin. The Jewish leadership to which Jesus spoke had become enslaved to sin—borne out in their hypocrisy and hatred. And their false teaching had served as poison for the Jews of His age. Like the false teachers whom **PT** would write about, *For, speaking loud boasts of folly, they entice by sensual passions of the flesh those who are barely escaping from those who live in error. <sup>19</sup> They promise them freedom, but they themselves are slaves of corruption. For whatever overcomes a person, to that he is enslaved.* (2PT 2.18-19)

**AP:** And we are, today, no better: enslaved to our elementary desires. Free to speak, free to bear arms, free to assemble, free to worship: and yet, still, **a people enslaved**. Like the ancient Jews, we walked into it willingly and blindly; like the leadership in Jesus' day, we dismiss it stupidly and boldly. For before Christ, we are all of us as enslaved at the leadership was, and enslaved as the Jewish people were.

**GL 4.3** ~ In the same way we also, when we were children, were enslaved to the elementary principles of the world.

### **BD2: A God Moving (EX 3.7-10; JN 1.29-34)**

**B.III—EX 1-2**—Moses Led Out of Egypt (a man arises, delivered on the waters of the river; in the nation, but free of its slavery; speaks to God in the burning bush) *Then the Lord said, “I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, <sup>8</sup> and I have come down*

*to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. <sup>9</sup> And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. <sup>10</sup> Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt.”* (EX 3.7-10)

**EX:** God reveals that He is **a God moving**—that He has a plan and an intention for His people to no longer remain enslaved. And He sends Moses, His servant, back to Egypt—this place of slavery—to deliver His people.

**JN 1.29-34** ~ The next day he saw Jesus coming toward him, and said, “Behold, the Lamb of God, who takes away the sin of the world! <sup>30</sup> This is he of whom I said, ‘After me comes a man who ranks before me, because he was before me.’ <sup>31</sup> I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel.” <sup>32</sup> And John bore witness: “I saw the Spirit descend from heaven like a dove, and it remained on him. <sup>33</sup> I myself did not know him, but he who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.’ <sup>34</sup> And I have seen and have borne witness that this is the Son of God.”

**EX:** We see, centuries later, a man who arises—who arises from the waters of the river. He has come into the world—the nation of sin and death—but he's untouched by and free from its slavery. And much as God spoke to Moses before Him, the Father speaks and declares Him—anointing and appointing Him for the journey ahead.

**AP:** Brethren, we stand on the other side of our Lord's initial coming—but the promise and purpose of His coming is the same: showing us that we have **a God moving**—that *The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.* (2PT 3.9) We have our God calling—our God acting for our freedom just as strongly as shown in **EX** and in **JN**—He desires our freedom: **why else would He have sent His Son?**

**GL 4.4-5** ~ But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, <sup>5</sup> to redeem those who were under the law, so that we might receive adoption as sons.

### **BD3: An Offering Made (EX 11.4-7)**

**B.III—EX 4-10—The First 9 Plagues** (Moses comes before Pharaoh, plagues begin; water turns to blood; frogs; gnats; flies; death of cattle; boils; hail; locusts; and darkness) *So Moses said, “Thus says the Lord: ‘About midnight I will go out in the midst of Egypt, <sup>5</sup> and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the handmill, and all the firstborn of the cattle. <sup>6</sup> There shall be a great cry throughout all the land of Egypt, such as there has never been, nor ever will be again. <sup>7</sup> But not a dog shall growl against any of the people of Israel, either man or beast, that you may know that the Lord makes a distinction between Egypt and Israel.’* (EX 11.4-7) At last, the time was coming for the people to be freed from their slavery. But there was **an offering** that needed to be **made**.

**EX 12.21-27** ~ Then Moses called all the elders of Israel and said to them, “Go and select lambs for yourselves according to your clans, and kill the Passover lamb. <sup>22</sup> Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. <sup>23</sup> For the Lord will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and will not allow the