

RELATED SCRIPTURES

Exodus 11:1–10 | 1 Corinthians 5:6–8 | Matthew 26:26–29

STUDY FOR SERMON FROM 03.23.25

SUMMARY

In the chronicle of the exodus, there was a repeated pattern of plagues that befell Egypt. At the Lord's instruction, Moses told Pharaoh to let the Lord's people go and free them from their enslavement in Egypt (Exodus 5:1). Moses told Pharaoh that the Lord would judge Egypt for his refusal to comply. This judgment unfolded through a series of plagues, ten in total (Exodus 7–11). Moses announced the final and most devastating plague when he informed Pharaoh that the Lord would strike down every firstborn in the land of Egypt if he persisted in enslaving the Lord's people; Pharaoh would not listen (Exodus 11:1–10). However, the Lord made a provision for his people. He instructed them to sacrifice a young, unblemished lamb and put its blood on the doorposts and lintel of their homes and then to take the lamb and prepare it as a feast eaten in haste to ready themselves for an exodus. On this night, when the Lord passed through the land of Egypt, he would "pass over" the homes of his people whose doors were marked by the blood of the lamb, sparing them from the judgment that would sweep through Egypt. This feast became a memorial known as the Passover meal, marking the Lord's deliverance of his people from their enslavement. However, what the Lord's people did not yet see plainly at the moment was the forward-pointing nature of the Passover. The protection of the Lord afforded his people through the lamb's blood was foretelling the True Lamb of God, Jesus Christ, who would sacrifice his body and blood to spare the Lord's people from judgment. The Lord's people prepared the unleavened bread of the Passover meal in haste as they had to be ready to depart enslavement in haste—they would be delivered at once, leaving their sin behind. At the Lord's Supper, Jesus fulfills what the unleavened bread foretold. Leaven is frequently used as a metaphor for sin throughout the scriptures (1 Corinthians 5:6–8), so when Jesus says, "This is my body," he tells us he is the sinless one whose body is given for us to bring us new life. Jesus is our Passover.

GROUP QUESTIONS

Share something that surprises, encourages, or troubles you from the sermon or your direct reading of Romans 6:3–5.

What are all the benefits of being in union with Christ? What benefits does this newness of life afford believers that are not present in the non-believer?

The baptizing of covenant children is a sign *to* faith rather than a sign *of* faith. In your own words, what is the difference between the two, and why is this important?

If there's one thing Jesus would want you to walk away believing and receiving as a result of this portion of Scripture, what is that thing?

CLOSE IN PRAYER

As you pray, be sure to include today's themes in what you bring before God.