



Sermon Questions

Feb 16, 2025 | Scripture: *Exodus 12* (The Passover)

Pre-study: 3 things from the sermon. *Note down 3 ideas, illustrations, quotes, or points that made an impression in the sermon.*

- 1.
- 2.
- 3.

1. The Meaning of the Passover Lamb:

How does the Passover story in Exodus point us to the ultimate sacrifice of Jesus Christ? How does understanding Christ as our Passover lamb deepen our appreciation of grace in our lives?

2. Freedom from Bondage:

In what ways does the Exodus story illustrate God's desire to free His people not only from physical slavery but also from spiritual bondage? How does this connect to the freedom we experience in Christ today?

3. Remembering and Reorienting:

God commanded Israel to keep the Passover as a lasting memorial. What practices help you remember God's faithfulness in your life? How might consistent remembrance lead to deeper spiritual transformation?

4. The Tension of Judgment and Mercy:

The Passover highlights both God's judgment on Egypt and His mercy toward Israel. How do you reconcile these aspects of God's character? How does this tension help us understand the gravity of sin and the depth of grace?

5. Trusting the Deliverer:

The night of the Passover required faith—trusting that God would be true to His promise. Where are you struggling to trust God's deliverance in your own life right now? How does the image of Christ as our Passover Lamb encourage deeper trust?

For more food for thought and discussion, turn over.

Consider the following passage from Justin Martyr, written in 155 AD. Reflect on the purposefulness of God in ordering things throughout history to show us Christ:

“The mystery, then, of the lamb which God enjoined to be sacrificed as the passover, was a type of Christ; with whose blood, in proportion to their faith in Him, they anoint their houses, i.e., themselves, who believe on Him. For that the creation which God created—to wit, Adam—was a house for the spirit which proceeded from God, you all can understand. And that this injunction was temporary, I prove thus. God does not permit the lamb of the passover to be sacrificed in any other place than where His name was named; knowing that the days will come, after the suffering of Christ, when even the place in Jerusalem shall be given over to your enemies, and all the offerings, in short, shall cease; and that lamb which was commanded to be wholly roasted was a symbol of the suffering of the cross which Christ would undergo. For the lamb, which is roasted, is roasted and dressed up in the form of the cross. For one spit is transfixed right through from the lower parts up to the head, and one across the back, to which are attached the legs of the lamb. And the two goats which were ordered to be offered during the fast, of which one was sent away as the scape [goat], and the other sacrificed, were similarly declarative of the two appearances of Christ: the first, in which the elders of your people, and the priests, having laid hands on Him and put Him to death, sent Him away as the scape [goat]; and His second appearance, because in the same place in Jerusalem you shall recognise Him whom you have dishonoured, and who was an offering for all sinners willing to repent, and keeping the fast which Isaiah speaks of, loosening the terms of the violent contracts, and keeping the other precepts, likewise enumerated by him, and which I have quoted, which those believing in Jesus do. And further, you are aware that the offering of the two goats, which were enjoined to be sacrificed at the fast, was not permitted to take place similarly anywhere else, but only in Jerusalem.¹

¹ Justin Martyr, [“Dialogue of Justin with Trypho, a Jew,”](#) in *The Apostolic Fathers with Justin Martyr and Irenaeus*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, vol. 1, *The Ante-Nicene Fathers* (Buffalo, NY: Christian Literature Company, 1885), 214–215.

