



Revealing Words Bible Study

“The Passover Lamb”

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The Passover Lamb

God tested Abraham in the Book of Genesis Chapter 22 by saying, “Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you” (Genesis 22:2 NASB). This command struck at the very heart of God’s covenant promise, for Isaac was the child through whom God had said Abraham’s descendants would come. Yet Abraham obeyed without hesitation, demonstrating a faith that trusted God even when the command seemed to contradict the promise. As they ascended the mountain, Isaac noticed something missing and asked, “Look, the fire and the wood, but where is the lamb for the burnt offering?” (Genesis 22:7 NASB). Abraham responded with one of the most prophetic statements in the Bible, “God will provide for Himself the lamb for the burnt offering, my son” (Genesis 22:8 NASB). This moment revealed Abraham’s deep trust that God would remain faithful. When Abraham raised the knife, the angel of the Lord stopped him, and God provided a ram caught in a thicket (Genesis 22:13 NASB). Abraham named the place *The Lord Will Provide*, affirming that God’s provision would echo far beyond that mountain.

In the Book of Exodus Chapter 12, God instructed Israel to prepare for the final plague that would strike Egypt. God said each household will select: “*lamb shall be an unblemished male a year old*” (Exodus 12:5 NASB). They were to slaughter it at twilight and apply some of its blood to the sides and tops of the doorframes of their homes (Exodus 12:6-7). The lamb was to be roasted over fire and eaten with bitter herbs and unleavened bread, and none of it was to remain until morning (Exodus 12:8-10). God declared, “The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will come upon you to destroy you when I strike the land of Egypt.” (Exodus 12:13 NASB). This act of faith (trusting that the blood of an innocent lamb would shield them from judgment) was central to their deliverance. The Passover required obedience, purity, and faith in God’s promise that death would pass over any home marked by the lamb’s blood. It became a perpetual reminder of God’s salvation, a defining moment in Israel’s identity, and a foreshadowing of a greater deliverance yet to come.

The New Testament reveals that Jesus fulfilled the meaning of every sacrifice, especially the Passover. Paul writes plainly, “Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.” (1 Corinthians 5:7 NASB). John the Baptist recognized this when he declared, “Behold, the Lamb of God who takes away the sin of the world!” (John 1:29 NASB). Jesus’ death on the cross was the ultimate and final sacrifice. Perfect, sinless, and sufficient. The Book of Hebrews explains that unlike the

repeated sacrifices of the old covenant, Jesus “having offered one sacrifice for sins for all time” (Hebrews 10:12 NASB). At the moment of His death, “the curtain of the Jewish Temple was torn in two from top to bottom” (Matthew 27:51), symbolizing that the barrier between God and humanity had been removed. No longer was a human priest needed to mediate access to God, for Jesus Himself became the mediator of a new covenant (Hebrews 9:15). Through His blood, Christians are cleansed once and for all, and the sacrificial system found its completion in Jesus.

These three narratives: Abraham and Isaac, the Passover Lamb, and Jesus’ crucifixion, form a unified prophetic picture of God’s redemptive plan centered on Jesus Christ. Abraham’s willingness to offer his “only son” foreshadows the Father offering His only Son for the salvation of the world (John 3:16). Isaac carrying the wood up the mountain mirrors Jesus carrying His cross, and Abraham’s declaration that “God himself will provide the lamb” finds its ultimate fulfillment in Jesus Christ, the *Lamb* God provided for humanity’s sin. The Passover lamb, spotless and sacrificed so that death would pass over God’s people, points directly to Jesus, whose blood saves Christians from eternal judgment and overcoming death. Just as the Israelites had to apply the lamb’s blood in faith, so must Christians trust in the saving power of Christ’s blood. And when Jesus died, the torn Temple curtain signified that the shadows and symbols of the old covenant had reached their fulfillment. All three stories reveal a God who provides salvation through a substitute, a sacrifice, and ultimately through His Son. Together they testify that Jesus is the promised Lamb, the fulfillment of Scripture, and the center of God’s plan for salvation from the beginning.

Bible Study Questions:

Abraham & Isaac

1. How does Abraham’s willingness to sacrifice Isaac (Genesis 22:1-2) challenge your understanding of obedience and trust in God when His commands seem to contradict His promises?

2. When Isaac asked, “Where is the lamb for the burnt offering?” and Abraham replied, “God Himself will provide the lamb” (Genesis 22:7-8), what does this reveal about Abraham’s faith, and how does it foreshadow God’s future provision in Jesus?

3. What does God’s last-minute intervention in Genesis 22:11-12 teach us about His character and the relationship between faith, testing, and divine provision?

The Passover

4. Why do you think God required a lamb “without defect” (Exodus 12:5) for the Passover, and what does this teach us about the nature of acceptable sacrifice?

5. How does the act of applying the lamb’s blood to the doorposts (Exodus 12:7,13) illustrate the connection between faith and obedience in experiencing God’s salvation?

6. In what ways does the Passover meal (Exodus 12:8-11) symbolize readiness, dependence, and trust in God’s deliverance, and how might these themes apply to Christians today?

Jesus the Passover Lamb

7. Paul declares, “Christ, our Passover Lamb, has been sacrificed” (1 Corinthians 5:7). How does this statement connect Jesus’ death to the events of Exodus 12, and what does it reveal about the continuity of God’s salvation plan?

8. How does John the Baptist’s proclamation, “Look, the Lamb of God, who takes away the sin of the world!” (John 1:29) deepen your understanding of Jesus’ mission and identity?

9. What is the significance of the temple curtain tearing from top to bottom at Jesus' death (Matthew 27:51), and how does this relate to Hebrews 10:12, which says Jesus offered "one sacrifice for sins" for all time?

Now One Comes to the Father But Through Jesus

10. How does the image of Isaac carrying the wood for his own sacrifice (Genesis 22:6) parallel Jesus carrying His cross (John 19:17), and what does this teach us about the nature of substitutionary sacrifice?

11. In what ways does the Passover requirement that the lamb's blood be applied in faith (Exodus 12:13) mirror the New Testament call to place faith in the blood of Christ for salvation (Romans 3:25)?

12. Considering that God provided a ram for Abraham (Genesis 22:13), a lamb for Israel (Exodus 12:5-7), and ultimately His Son for the world (John 3:16), how do these three events together reveal God's consistent pattern of providing a substitute for His people?