

The Passover Seder and Savior who Redeems (Exodus 13:1-16)

The Jewish Passover Seder (order of service) begins when a woman lights candles.

- ‘rabbis have long taught that without the woman to bring the light, the story of redemption cannot begin.’¹
- At the table, the Exodus story is told, and it begins with key women
 - o (midwives, Moses’ mom, Miriam, Pharaoh’s daughter).
- At dinner the lady says ‘Baruch ata Adonai, Elohaynu melech ha-olam...’
- ‘Blessed are you O Lord our God, King of the universe, who sanctified us... gave us life and sustained us and enabled us to reach this season with joy.’ Passover is joyous.

There’s a joy in God’s Word that comes with focusing on redemption

Next in the Seder the Jewish family reads Ex 12, you can turn there as we’ll read it into Ex 13.

The leader pours the cup for all, they’ve done this since Bible times, and they recite Ex 6:6-7:

- *‘I am the LORD, and I will bring you out from under the burdens of the Egyptians... (all drink 1st cup)*
- *‘I will redeem you with an outstretched arm...’* (this is another cup, called ‘the Cup of Redemption’).
- But there’s another cup before supper and another after. Before the Cup of Praise the youngest kid asks ‘Why is this night different from all other nights? ... on this night, we eat only matzoh [unleavened]. ... Why on this night do we eat bitter herbs especially? On all other nights, we never think of dipping even once. Why on this night do we dip twice? On all other nights, everyone sits up straight at the table. Why on this night do we all recline?’

The man of the house tells the child

- ‘the bitter herbs are to remind us the bitter slavery that our forefathers suffered.
- We dip twice the bitter then the sweet to remind us how sweet freedom is.
- we recline at table as free men, not as slaves, to remember the night God made us free.’²

The kids are engaged, involved saying parts, searching for symbols dad hid for them to find.

The leader will thank God and break one big piece of unleavened bread to give to all to eat of it.

They sing hymns from Psalms in the service and at the end, like they’ve done since Bible times.

The kids would ask what it meant. Look at Ex 12:26: *And when your children say to you, ‘What do you mean by this service?’²⁷ 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... [Now look at ch 13, v. 8, explaining eating unleavened bread]⁸ You shall tell your son on that day, ‘It is because of what the LORD did for me when I came out of Egypt.’⁹ And it shall be to you as a **sign on your hand and as a memorial** between your eyes, that the law of the LORD may be in your mouth. For with a strong hand the LORD has brought you out of Egypt... [v. 14] And when in time to come your son asks you, ‘What does this mean?’ you shall say to him, ‘By a strong hand the LORD brought us out of Egypt, from the house of slavery... [v. 16 again] It shall be as a **mark on your hand** or frontlets between your eyes, for by a strong hand the LORD brought us out of Egypt.’”*

Strong hand 3x, we sang ‘I am weak, but Thou art mighty, hold me with Thy powerful hand’

I’ve been forgetful since I was a young child. I can forget things about my own child!

- At home, I’ll walk into another room and I often can’t remember why I went there
 - o (or where I put what I want to be doing something with!).
 - o I ask about things I should know, or wasn’t paying attention to
 - o having a smartphone in my hand seems to make me dumb.

My mom knew my deficit as a little boy before they came up with disorder labels

- and I remember her helping me by tying a string around my finger (anyone else)?
 - The idea was kids see the string on my hand and ask or I would see it
 - o and I would remember what I was supposed to do (but sometimes I'd still forget!).
- Israel was to see unleavened bread as a sign/mark on the hand to remember what God told them

13:3 *Then Moses said to the people, "Remember this day in which you came out from Egypt, out of the house of slavery, for by a strong hand the LORD brought you out from this place. No leavened bread shall be eaten...*

Some of us associate certain foods with past events

- it instantly takes us back, so we remember.

God knows His people's weakness and forgetfulness,

- and His strong hand delivers and puts symbols in their hand
 - o to see and eat regularly so they don't forget.

He gives memory aids with visual aids before the eyes

- to remember His mercy and mighty redemption, sparing His people.

You'll notice repetition in ch 13 from ch 12, because without repetition we'll lose recollection. That's also why today we celebrate the Lord's Table as often as we do in remembrance of Him.

Today's outline:

- 1. The Seder and the Savior**
- 2. Our Redemption and Remembrance**

Seder is from the Hebrew word for 'order,' it's the order of service for the Passover celebration

- Jews have followed much the same seder/order for thousands of years.
- it's connected to their Savior even though many don't know Him, more on that in a bit.

v. 4-7 we already studied about unleavened bread, but v. 8 has something more to say on the day they would eat it: ⁸ *You shall tell your son on that day, 'It is because of what the LORD did for me when I came out of Egypt.'* ⁹ *And it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the LORD may be **in your mouth** ...*

In v. 8 'tell' in Hebrew is *haggadah*, that's what Jews call the script read at Passover

This was a memorial of salvation in their mouth to say

- and also taste and see being saved from being slaves.
 - The little piece of bread in the hand was to remind them of big God's saving hand.
 - You take the bread '*in your mouth*' and '*the cup of salvation*' (Ps 116, Passover song).³
- You're to take the visual bread and cup with audible testimony of personal individual salvation.
- Notice the end of v. 8 '*what the LORD did for me when I came out of Egypt.*'
 - Remember this how Israel must remember,

v. 3 is a command to all the people '*remember this day, in which you [plural] came out...*

But those people would die. v. 5 moves to a singular *you* for entering the land 40 years later.

These instructions are for a future generation, children still to come in Canaan were to say v. 8.

v. 3-4 is plural *you all* (Israel who'll come out) but v. 5-10 is *you individual* – who'll come later

Were you there when they came out by the Lord?

- Later Israel entering the land couldn't literally physically say 'I was there,'
- but spiritually v. 8 says to say '*the LORD did for me when I came out...*'

What God did for our fathers or forefathers is what He's done for **me**, it's like **I** was there, too.

- This is part of remembering in v. 3. There's individual personal faith
 - o in what God did for me to deliver me out spiritually,
 - o it's not just a trust of what He did for others, believing parents, etc.

Moses writes later in Dt 6 these things need to be on your heart,

- teach diligently your kids, not just as you sit at a table,
- but as you walk with them, pray with them at bedtime, in the morning.
Our family used to be more consistent at the table, bedtimes, now I'm trying in the car as we ride

There's a word here for parents: regularly put salvation before your children.

- Not just morals or behaviorism, put before their eyes and ears the gospel:
 - o 'the Lord did this for me when I came out of my old life.
 - o Let me tell you about His strong hand that saved me from slavery to sin.
 - o Was I there when they crucified my Lord? Spiritually, I was there.
 - o It was my sin. I see Him by faith.'

He said to slaves of sin, if you know the truth, it will set you free, and the Son sets free indeed.⁴

Dads, there's a challenge here for family devotions, family discipleship, fatherly discussions.

This convicts me to be far more consistent, creative, and crying out to God for help for my kids

We need a Savior, that's what the Seder points to and faithful Jews looked for.

- Look at 12:42 *'It was a night of watching by the LORD, to bring them out of the land of Egypt; so this same night is a night of watching kept to the LORD...'*
- Later generations of Israel watched for the Savior-Messiah to come on Passover night.
- The last 2 verses of the OT say Elijah will come before Messiah,⁵ so to this day, Jewish tradition has an empty place at the table and a child looks outside to check if he's come.
- Then they sing 'May he come quickly in our days, with the Messiah, the son of David.'

'Many Orthodox Jews recite... "I believe with a perfect faith in the coming of the Messiah. And though he may tarry, Nevertheless I will wait for him, Every day until he comes."⁶

- They missed that He has come, but even the traditions of the Seder picture the Savior.
- A seder needs a woman to bring the light before the story of redemption can go forward
- The Savior was prophesied from the seed of a woman who brings the light of the world⁷
Scripture says He'd be born of a woman, born under the law, to redeem us from slavery⁸

The NT gives more light on these images.

- Look at the end of 12:46, *'you shall not break any of its bones.'*
- The lamb had to be unbroken and unblemished. **Turn to Jn 19.**
- Last week we read Ps 34 God protects His righteous one: *'He keeps all his bones, not one of them is broken'* (34:20).
- Jn 19 is the 3 men on the cross: ³² *the soldiers came and broke the legs of the first, and of the other who had been crucified with him.* ³³ *But when they came to Jesus and saw that he was already dead, they did not break his legs... ³⁶ For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken."*

That's from Exodus 12, the Passover Lamb. Jn 19:35 ends saying this is so that you'll believe.

John starts his gospel with ‘behold the Lamb of God’ – behold and believe Jesus is the Lamb!

- These things on the cross fulfill the scripture of Ex 12.
- Jn 19:28 says before this, ‘*Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.”*’²⁹ *A jar full of sour wine stood there, so they put a sponge full of the sour wine on a **hyssop branch** and held it to his mouth.*³⁰ *When Jesus had received the sour wine, he said, “It is finished,”...*
- A hyssop branch is also in Ex 12.
- It was how they held up and applied the blood of the lamb to the door
 - o and its crossbeams of wood to cover them (Ps 51:7).

Mk 15 adds here some of the Jews said ‘*wait, let us see if Elijah comes*’ (Passover tradition?).⁹
As the Jews drink wine in the Seder they fill an extra cup for Elijah to see if he’ll come

At the Passover, Jews eat bitter herbs then drink wine in a cup of salvation. On the cross, Jesus ‘drank the bitter cup reserved for me...the Father’s wrath completely satisfied,’ and His ‘blood has washed away my sin.’ On the cross of wood His blood is applied to forgive all who believe.

Jn 19 says these things happened to fulfill the scripture in Ex 12. Look at Jn 18:28

²⁸ *Then they led Jesus from the house of Caiaphas to the governor’s headquarters. It was early morning. They themselves did not enter the governor’s headquarters, so that they would not be defiled [by Gentile contact], but could eat the Passover.*

- Passover was Thursday sunset to Friday sunset (days to Jews not midnight to midnight).
- Some ate Passover Thursday night, others Friday afternoon.

In v. 39 the governor has a custom of releasing a man at the Passover, Jesus or Barabbas? The mob chooses Barabbas to be released instead of Jesus who Pilate found no fault or guilt in. This fulfills what Ex 12 says about a faultless unblemished lamb as substitute to redeem sinners.

Jesus literally dies in the place of the sinner Barabbas, His innocent blood instead of the guilty

19:14 *Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!”*¹⁵ *They cried out, “Away with him, away with him, crucify him!”*

- Matthew 27 says He was on the cross from the 6th hour till the 9th hour (3 PM) in darkness when He died.
- Josephus tells us at 3 PM on Passover is when the lambs would be slain in the temple.
- The preparations for Passover that day were halted by darkness
- and then at 3 PM a great earthquake rocked their temple to the core
- and tore the temple veil from top to bottom, exposing the holy place.

God turns out the lights on their preparations and turns upside down their rituals, tearing it apart
His hour had come, and He died the very hour the lambs died and He cried ‘It is finished!’

And the hour where priests normally killed Passover lambs, all of that is disrupted

- and Jesus is the slain Lamb of God who takes away the sin of the world!
- These worldly Jews are exposed as false religionists, and their priests are now obsolete.
- The temple veil tears from above, heaven to earth coming down,
 - o to show as Jesus dies there’s no barrier to access God now for believers.

Since the 1st century, there’s no lambs eaten in Passover meals,

- because in Jewish Law, lambs can only be sacrificed on the Jerusalem Temple Mt
 - o (temple was destroyed in 70 AD, area is now Muslim-owned).

Passovers now have no lamb and no place to offer sacrifices – what do they eat instead?

A Jewish tradition developed with 3 pieces of unleavened matzoh, the middle piece wrapped in a cloth and hidden, then brought forth. One Jewish writer notes ‘According to the rabbis, this piece of matzoh takes the place of the Passover lamb...always the middle piece of...[3].’¹⁰

- The breaking of bread is to share with all.
- 1 Cor 10:16: *bread that we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.*

The night before the cross Jesus broke 1 bread for all to picture the unity of His body

There’s more in 19:37 *And again another Scripture says, “They will look on him whom they have pierced.”*

- Unleavened Matzoh bread is pierced and striped as it’s baked.
- The Jewish prophet Isaiah spoke of Messiah as pierced for our transgressions,
 - o and by His stripes we’re healed (Isa 53 ESV/NKJV).

Zech 12:10 says future Israel will look on Him they pierced and mourn as over a firstborn

- and a spirit of grace and mercy will be on Jerusalem.
- That takes us back to Ex 13, about the firstborn.

So go back to Ex 13 and let me go back to the seder script for the bread: “Behold this matzoh... To all who are in need [at Passover, Jews] say, ‘We know your suffering, and we are anxious to help you in your need.’ To all who are hungry we say, ‘Come and join us in our abundance...’¹¹

Sounds like the Jewish Savior inviting needy sinners to ‘*come...eat what is good, And delight yourself in abundance...come to Me...that you may live.*’¹² Jesus says to His church ‘*I know about your suffering*’¹³

Heb 4:15 says we can come boldly to His throne of grace and always find help in time of need.

Jn 6: ‘*the Passover, the feast of the Jews, was at hand...[at that time of unleavened bread Jesus said] “I am the bread of life. Whoever comes to me will never be hungry again. Whoever believes in me...Whoever feeds on this bread will live forever...[feed=believe, taste=trust]...not like the bread the fathers ate, and died [not physical bread]...The words that I have spoken to you are spirit and life. But there are some of you who do not believe.”*

If you don’t yet believe, come to Him, turn from your sin, take Him in by faith

Owen: ‘taste that the Lord is gracious; and if we find not a relish of it in our hearts, we shall not long retain the notions of it in our minds...Christ is the...bread, the food of our souls. Nothing is in him of a higher spiritual nourishment than his love, which we should always desire.’¹⁴

We sang earlier ‘bread of heaven, bread of heaven, feed me till I want no more’

There’s a last point for our application back in Ex 13: Our Redemption and Remembrance

13:1 *The LORD said to Moses, “Consecrate to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine.”*³ *Then Moses said to the people, “Remember...¹² you shall set apart to the LORD all that first opens the womb. All the firstborn of your animals that are males shall be the LORD’s.*¹³ *Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem.*¹⁴ *And when in time to come your son asks you, ‘What does this mean?’ you shall say to him, ‘By a strong hand the LORD brought us out of Egypt, from the house of slavery.*¹⁵ *For when Pharaoh stubbornly refused to let us go, the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the LORD all the males that first open the womb, but all the firstborn of my sons I redeem.’*¹⁶ *It shall be as a mark on your hand or frontlets between your eyes, for by a strong hand the LORD brought us out of Egypt.”*

So with animals the firstborn was sacrificed

- (and in Egypt God took the life of human firstborns the night before),
- but Israel's firstborn sons were to be redeemed, meaning bought back.
- For a donkey, its neck would be broken unless a lamb was given in its place to redeem.
- End of v. 13 says firstborn sons can be redeemed
 - o (just like at Passover, the blood of the lamb shed instead).

Remember God called for Abraham's son to die, but he trusted Jehovah-Jireh to provide a lamb.

- In v. 2 God calls His people to take their son's life and let it be consecrated Lord to Thee.
- In the end of v. 2 God says a firstborn is '*mine*.'
- A firstborn represented the family and their future
 - o so this was to remind parents from the start, God owns my child,
 - my child is His, not my own.

God has lordship and ownership of everyone, so first and foremost we dedicate children to Him. In the language of v. 12, they're to be holy, '*set apart to the Lord*,' all God's children are to be.

It's like giving a first portion of our income back to God, even though it's all His

He owns all but we give first and best. This 'offering of the first-born to God was the equivalent of the offering of any other "first-fruits" (Ex. 23:19)... which seems to have underlain the offering of the "tithes": the whole is consecrated to God by the offering of the part.'¹⁵

- God calls His people to give offerings recognizing He owns it all.
- The Law gave a redemption price a son could be bought back with,
- it was part of a purification for newborns in the temple to dedicate a child to God's glory.

Paul says in the NT '*You are not your own, for you were bought with a price. So glorify God in your body.*'

- God owns us so '*offer your bodies as living sacrifices, holy and pleasing to God*'¹⁶

Take my life and let it be, take my hands, feet, voice, lips, ever only all for Thee

Turn to Lk 2 for a great picture of this in the temple.

- As Christians, our body is a temple of the Holy Spirit.
- We don't sacrifice animals, but we need to sacrifice ourselves in serving Christ.
- We need to dedicate or rededicate our lives, all we are and have.
 - o Not just our kids, but what we give back to the Lord in the church
 - and give of ourselves to others.
- We need to hold what God gives loosely and not hold anything back,
 - o family or financially or faithfully involving in body life.

We need to end looking to Jesus, and how His family applied Ex 13

Lk 2:7 says Mary '*gave birth to her firstborn son and wrapped him in swaddling cloths...* [skip down to v. 22]

²² *And when the time came for their purification according to the Law of Moses, they brought him up to Jerusalem to present him to the Lord [then it quotes our passage in Ex 13]²³ (as it is written in the Law of the Lord, "Every male who first opens the womb shall be called holy to the Lord")²⁴ and to offer a sacrifice ... [then look at v. 30 where Simeon takes the consecrated child and says] for my eyes have seen your salvation³¹ that you have prepared in the presence of all peoples,³² a light for revelation to the Gentiles, and for glory...*

Not just for Israel like the light of candles at Passover, He's light of the world, salvation for all

Including elderly widows like Anna in v. 38: *And coming up at that very hour she began to give thanks to God and to speak of him to all who were **waiting for the redemption** of Jerusalem [the key word in Ex 13]...*

- Mary did you know, your firstborn you redeemed, would die to redeem you?
- You just offered a sacrifice for the Lamb who would be sacrificed
 - o for our salvation, purification, and redemption!

All the Law was kept in Christ to fulfill all righteousness (active/passive) to present us to God. *who gave himself for us to redeem us...to purify for himself a people that are his very own (Titus 2:14)¹⁷*

Lk 2:41 *Now his parents went to Jerusalem every year at the Feast of the **Passover**.⁴² And when he was twelve years old, they went up...*

- And in v. 46 this firstborn son of Mary spent 3 days in the Father's house 'sitting among the teachers...asking them questions.'
 - He takes on the role of Ex 13 (asking questions) and He's answering their questions
 - v. 47 says 'And all who heard him were amazed at his understanding and **his answers**.'
- He knew more about Passover than the Rabbis. He inspired Exodus and amazingly fulfilled it.**

Go to ch 22. This week Passover was Thursday PM to all day Friday, in that 24 hours He'll die. 22:7 *Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed ...¹⁴ And when the hour came, he **reclined at table**, and the apostles with him.¹⁵ And he said to them, "I have **earnestly desired to eat this Passover** with you before I suffer.¹⁶ For I tell you I will not eat it **until it is fulfilled in the kingdom of God**." [He'll eat this Passover with them again in the kingdom, the Lord's Supper till He comes again for the Wedding Supper of the Lamb].¹⁷ And he took **a cup**, and when he had given thanks he said, "Take this, and divide it among yourselves.¹⁸ For I tell you that from now on I will not drink of the fruit of the vine **until the kingdom of God comes**."¹⁹ And he took **bread**, and when he had given thanks, he **broke it and gave it to them**, saying, "This is **my body**, which is given for you. **Do this in remembrance of me**."²⁰ And likewise **the cup after they had eaten**, saying, "This cup that is poured out for you is the new covenant **in my blood**..."*

Let's go to prayer and prepare our hearts for communion. We pray and say Father, Blessed are you O Lord our God, King of the universe. Thank you that you so loved the world that you gave your only Son, to redeem us and to rise again as the firstborn from the dead, that in everything Christ may have supremacy. We praise Him as the firstborn among many brethren of believers, all part of the church of the firstborn. Help our lives to be more consecrated and holy, set apart, as parents or as people of God. In the name of Christ our Passover Lamb sacrificed for us, amen

Let me share a little more from Lk 22 as we prepare.

- v. 24 says at the table a dispute arose about who was greatest among the disciples.
- Jesus rebuked and corrected them.
- It's inconsistent with communion and Christianity to think we're better than others
 - o or to have disputes with believers in this time.
- If that's you, you need repentance before you do this in remembrance of the Savior.

Remember you need a Savior as much as anyone and He redefined greatness as humble service.

²⁷ *For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves.*

- Jews at Passover proudly reclined to celebrate they were free,
 - o not slaves standing to serve or stooping to wash feet.

But Jesus came not to be served but to serve as a slave and give His life to redeem many.

Remember Jews counted days sundown to sundown,

- so on the same day Jesus ate the Passover, hours later He became the Passover Lamb
- He went as a lamb to the slaughter, giving His body for us,
 - o pouring out His blood for the sins of those all would repent.

In remembrance of His redemption, at the Passover table Jesus instituted the Lord's Table.

- The Passover last supper became the first Lord's Supper
- and we proclaim His death till He comes.
- He's risen and returning to eat and drink with us again.

This table is only for disciples of Jesus, in right relationship with God and His church.

- If that's not you, or you're not sure, better to not take the elements at this time,
- but take this time to pray and repent to God
 - o and resolve to make things right with fellow believers you've sinned against.

If you're not sure you're a disciple of Jesus, or any spiritual question or struggle, there will be a brother and sister upfront afterward to talk or pray with you.

- If you're a disciple, be sure to give thanks for His body given for you,
 - o His righteous life we need and His body the church we need.

And in the cup we taste the sweet fruit of the vine,

- but on the cross Jesus tastes and takes what isn't good,
- He drinks the cup of wrath for His people so we can taste and see the Lord is good!

The other gospels say at the table, they sang a hymn at the end of the service and then went out. So we're going to sing a hymn of re-dedication to God: Take my life and let it be consecrated...

¹ Sections in quotes are from [PASSOVER HAGGADAH.pdf \(foi.org\)](#). For a non-Christian Jewish perspective, see Lewis Dembitz, "Seder," in *The Jewish Encyclopedia: A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day, 12 Volumes* (New York; London: Funk & Wagnalls, 1901–1906), 11:142-47.

² Paraphrased, see above for full traditional wording with Jewish Christian commentary.

³ Psalm 116:13 is part of the Egyptian Hallel, sung during the meal since ancient times.

⁴ John 8:31-36.

⁵ Malachi 4:5-6, see also Luke 1:16-17, 9:7-8, Matthew 11:13-14, 17:10-12, 27:49, etc. In extrabiblical Jewish writings, Elijah as the "messenger of salvation" is a frequent figure in the apocalyptic midrashim...Elijah will appear with the Messiah, whom he will present to the Jews" – Louis Ginzberg, "Elijah," in *The Jewish Encyclopedia*, vol. 5, p. 127.

⁶ The song and tradition are cited in the Passover Haggadah above.

⁷ Genesis 3:15, Isaiah 7:14, 9:2, 6-7, etc.

⁸ Galatians 4:4-8.

⁹ Mark 15:33.

¹⁰ See note 1 above.

¹¹ Ibid.

¹² Isaiah 55:2-3 NASB95.

¹³ Revelation 2:9 NLT.

¹⁴ Full quote: 'Moreover, be not contented to have right *notions* of the love of Christ in your minds, unless you can attain a gracious *taste* of it in your hearts; no more than you would be to see a feast or banquet richly prepared, and partake of nothing of it unto your refreshment...We may taste that the Lord is gracious; and if we find not a relish of it in our hearts, we shall not long retain the notion of it in our minds. Christ is the meat, the bread, the food of our souls. Nothing is in him of a higher spiritual nourishment than his love, which we should always desire.' – "The Glory of Christ," in *The Works of John Owen* (Edinburgh: T&T Clark, n.d.), Vol. 1, p. 338.

¹⁵ Alan Cole, *Exodus*, 116.

¹⁶ 1 Corinthians 6:18-19, Romans 12:1 NIV.

¹⁷ NIV.