

July 16th, 2023

Passover Pt. 5: Catechize Your Children

Exodus 12:21-28

The Lamb of God

If you are just joining us, 9 plagues thus far have decimated Egypt for not letting Israel go. The 10th plague is yet to come and by far it is the most significant because it tells the story of the gospel of Jesus Christ. All Egypt and Israel have sinned and fallen short of the glory of God. All are under the threat of this last plague because all have sinned. *But God*. That is the grammar of grace. *But God* provided a way of escape, a way of redemption for His people. A lamb without blemish would be slaughtered for each home and the LORD would see the blood of that lamb and He would *passover* that home. Paul says in 1 Corinthians 5:7 “...Christ, our Passover lamb, has been sacrificed.” The passover *wasn't* about the blood of animal—it was about the blood of Jesus Christ, God's only Son, the Lamb of God, who cleanses us from all sin. Passover is the gospel of the OT.

Mortification of Sin

Last week we saw that *in response* to Passover, the Hebrews were to celebrate the Feast of Unleavened Bread. They were not to eat any leaven or have any in their homes for 7 days. Leaven, in this instance, signified the wicked deeds of their former lives. They were to leave the old corrupt Egyptian leaven behind them. That is a picture of the entire Christian life

after the cross. Jesus Christ freed us from the penalty of sin through His death and resurrection, and thus we are not to be slaves to that sin anymore. We are to mortify our sin—put off the old man, and put on the new man.

Catechism was born at Passover

This morning, we hear the instructions that Moses gives to the elders of Israel. The previous dialog was God instructing Moses, and now Moses instructs the people.¹ And new information is given here. In particular Israel was to *catechize* their children. Though the word “catechism” is not specifically found in our text, this is the birth place of it. Catechism comes from the word κατηχέω *katēcheō* and is used in several places in the NT.² It means “instruction, teaching or doctrine.” All doctrinal teaching is *catechesis*, *but* there is a specific species of *catechesis* that takes the shape of question and answer, what we call catechism. Catechism was born at Passover. Moses says in v.26-27 ‘when your children ask you *what does this mean* you are to answer *such and such*.’

Catechism is the life of the Church

Passover was never to be a wordless event. It was to be accompanied with proclamation. That proclamation—*catechism*—was *the life* of the event.

¹ The previous dialog in v.1-20 occurred before the threat against Egyptian's firstborn Exodus 11. In that dialog (ch.11) God said that very night--at midnight--He was going to strike down the firstborn (While Moses was in Pharaoh's court, the Israelites were already preparing the lamb). So chronologically Exodus 11 happens after Exodus 12:1-28. God told Moses what the instructions were Exodus 12:1-20, and now Moses tells Israel (recording here in summary form--not every detail is present though he would have communicated all of it) in Exodus 12:21-28. What details are present: Two new ones: 1) The hyssop; 2) Stay in the house. One old: The blood, the blood, the blood.

² Luke 1:4; Acts 18:25; 21:21, 24; Romans 2:18; 1 Corinthians 14:19; Galatians 6:6

Catechism is what planted the truths of the gospel down into the hearts of their little ones, who were the seedlings of the future Church.³ And *catechism*—doctrinal instruction—is how God would have us pass down the gospel to the next generation. John Calvin said in a letter to the Lord Protector of England in 1548: “Believe me...the Church of God will never be preserved without catechesis.”⁴ Whenever Israel fell away from catechism, so fell Israel. Whenever catechism was revived, so Israel was revived. And so it is in our day. As the Church continues to recover catechism and be re-formed more and more to God’s Word, we can expect the kingdom to grow, missionaries to be sent, the lost to be converted and revivals to ensue.

- ★ Catechism Is a Duty to God
- ★ Catechism Is an Inescapable Concept
- ★ Catechism Is a Generational Feast

I. Catechism Is a Duty to God

Catechism is about God

Catechism, the doctrinal instruction of our covenant children, isn’t *mainly* a duty we owe to them. Certainly we owe it to our children. If we love them we

³ Calvin rightly says here “without the aid of this teaching, it would have been an unmeaning and useless spectacle. For doctrine may justly be called *the life of sacraments*.” John Calvin, *Calvin’s Commentaries Vol. II*, (Grand Rapids, MI.; BakerBooks 2009), pg. 465

⁴ J.I. Packer & Gary A. Parrett, *Grounded in the Gospel: Building Believers the Old-Fashioned Way*, (Grand Rapids, MI.; BakerBooks, 2010), pg. 23

will train them up (catechize them) in the way they should go (Proverbs 22:6). However, catechism is only *secondarily* about them. It's *ultimately* about God—He commands it. Look at v. 25-27. After Moses recounts some of the requirements of Passover, he gives multiple imperatives. Notice the three “*you shalls*” here.

v.24 “*You shall observe this rite as a statute* for you and for your sons forever.”

v.25 “And when you come to the land that the Lord will give you, as he has promised, *you shall keep this service.*”

v.26-27 “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...’”

God commands not only the Passover to be observed through the food they were to prepare and eat, but He commands them to teach their children what these things *mean*.

When they are capable

Look at v.26 again “And *when* your children say to you, ‘What do you mean by this service?’” Moses was *not* saying: ‘have a silent Passover until curiosity finally drives your children to speak up.’ No. The point here is that when their children were old enough—capable enough—to be taught these things, *then* instruction was to be directed at them *in particular*. No parent was relieved from their duty to catechize because little Johnny didn’t ask them a question. In fact, in traditional Seder/Passover celebrations, it was the youngest son/child present who was responsible to ask what made this night different. As one author notes:

“The youngest son thus normally asks the question about the meaning of the service, and the purpose of the [father’s] words is to make the meaning of the Passover known to him. The youngest present asks “The Four Questions,”⁵ which inquire the meaning of the night’s ritual. The story of the deliverance from Egypt and its meaning is then declared by the head of the household and other participants.”⁶

The soul of Passover night was not the particular food they ate or the rituals they performed, but what those things *meant*. God commanded that His story be taught again and again and again.

Our 1st Principle: Catechism is a duty to God

That brings us to our **first principle**: *Catechism is a duty that we owe to God*. Consider just two other places in Scripture where God requires this of parents as part of the worship we give Him.⁷

Turn to Deuteronomy 6:20–21 “*When your son asks you in time to come, ‘What is the meaning of the testimonies and the statutes and the rules that the LORD our God has commanded you?’* ²¹ *then you shall say to your son, ‘We were*

⁵ "In traditional Jewish Seders, it is the youngest child present who asks the four questions whose answers together explain how this night is different from all other nights. The four questions are these: 'Why is it that on all other nights during the year we eat either bread or matzo, but on this night we eat only matzo? Why is it that on all other nights we eat all kinds of herbs, but on this night we eat bitter herbs? Why is it that on all other nights we do not dip our herbs even once, but on this night we dip them twice? Why is it that on all other nights we sit straight or leaning, but on this night we are all seated leaning?' *Children and the Lord's Supper*, Ed. Guy Waters and Ligon Duncan, (Scotland, UK.;: Christian Focus Publications), pg. 71-72

⁶ Rousas John Rushdoony, *The Institutes of Biblical Law Vol. 1*, (Vallecito, CA.;: Ross House Books, 2020 edition), pg. 766

⁷ Exodus 13:8. “You shall tell your son on that day, ‘It is because of what the LORD did for me when I came out of Egypt.’” 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.’”

Pharaoh's slaves in Egypt. And the LORD brought us out of Egypt with a mighty hand.”⁸

Turn to Joshua 4:21. This was after God parted the Jordan River for Israel to pass into the promised land, and He had them set up 12 memorial stones in commemoration of it. “And [Joshua] said to the people of Israel, “*When your children ask their fathers* in times to come, ‘What do these stones mean?’” ²² then *you shall let your children know*, ‘Israel passed over this Jordan on dry ground.’” ²³For the LORD your God dried up the waters of the Jordan for you until you passed over, as the LORD your God did to the Red Sea.”

Global Glory

In all of God’s works of redemption, God has commanded that a doctrinal dialog—a catechism—take place between parents and their children. *Why?* Look again here in Joshua 4.

v.21 “*When* your children ask...”

v.22 “*Then* you all let your children know...”

v.24 “*So that* all the peoples of the earth may know that the hand of the LORD is mighty, that you may fear the Lord your God forever.” Catechism is for the global glorification of God.

Informatory Use

Dear congregation, this is why catechisms have been made in every age of the church. The Apostle’s and Nicene Creeds were catechetical instruction. John Calvin wrote the Catechism of the Church of Geneva, Martin Luther the

⁸ Also cf. the Shema in Deuteronomy 6:4-9; Joshua 4:6, 21

Small Catechism. There are the Shorter and Larger Catechisms, the Heidelberg Catechism; catechisms written by Puritans like John Owen,⁹ John Cotton,¹⁰ Richard Baxter,¹¹ catechisms written by Charles Spurgeon¹² and Jonathan Edwards.¹³ Why has the church focused so heavily on catechism? What were all these men aiming at? The glory of God. They wanted the knowledge of the glory of God to cover the earth as the waters cover the sea. That's why God created mankind, as the most famous catechism question states: *so that we can glorify God and enjoy Him forever*. Catechism—doctrinal instruction regarding God, Christ, the Bible and our salvation—is how we help our covenant children taste and see the Lord is good *all to the glory of God*.

Elencitic Use

But someone might say: “I don’t have any children, how is this relevant for me?” When God commanded this in Exodus 12, not everyone had children *either*. This is a duty for all the covenant people of God, not just parents. For some of you, all your children are grown up. Apply this to your grandchildren. Teach them, feed them, catechize them in the deep things of God. Timothy was saved largely because of his grandmother’s doctrinal instruction. 2 Timothy 1:5 “I am reminded of your sincere faith, *a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well*.” A small number

⁹ John Owen, *The Works of John Owen Vol. 1*, (Carlisle, PA.: The Banner of Truth Trust, 10th Printing 2017)

¹⁰ “A Short Catechism for Young Children”

¹¹ “A Catechism for Boys and Girls”

¹² “A Puritan Catechism”

¹³ Jonathan Edwards, *To the Rising Generation: Addresses Given to Children and Young Adults*, (Orlando, FL.: Soli Deo Gloria Publications, 2005), pg. 162ff

of you don't have children.¹⁴ How do you apply this? Don't you realize that you are a Christian (at least instrumentally) because others were catechized before you and they brought gave you that pure spiritual milk to drink? Hebrews 13:7 "Remember you leaders, *those who spoke to you the word of God*. Consider the outcome of their way of life, and *imitate their faith*." There are younger men and women (if not in age, then in their faith) that God would have you disciple, train, catechize. God deposited that instruction into you so that you could in turn deposit it into your spiritual family. Some of you feel completely ill-equipped to help anyone else. Then ask someone, a mature Christian to help disciple and catechize you.

Summa Theologica

That's our **first point**: *Catechism is a duty that we owe to God*. Psalm 78:4 "We will not hide them from their children, but tell to the coming generation the glorious deeds of the Lord, and his might, and the wonders that he has done."

II. Catechism Is an Inescapable Concept

When *not* if

Please turn back with me to Exodus 12. Look again at v.26 "And *when* your children say to you, 'What do you mean by this service?'" Notice it doesn't say "And *if* your children say to you..." No, it's "And *when* your children say to you..." When those Hebrew children became of capable age and they saw the lamb being slaughtered, the blood being smeared on the door, the lamb being roasted,

¹⁴ And perhaps God has appointed you to be a eunuch for the sake of the kingdom—Matthew 19:12

the bitter herbs being tasted—they knew it was a night like no other. They would inescapably ask “*Why are we doing this? What does this mean?*” Our children ask this about Baptism and Lord’s Supper also don’t they? God established the very uniqueness of these Sacraments to provoke our children to ask dad and mom “*Why are we doing this? What does this mean?*” Likewise these Hebrew parents couldn’t escape from these questions. The only question is: *who* would be answering these questions? Which answers would they be given?

Our 2nd Principle: catechism is an inescapable concept

That brings us to our **second principle**: *Catechism is an inescapable concept—its not **whether** our children are catechized, but **which** catechism will our children be taught.* We already seen the proof for this principle in the 8th plague. Turn to 10:10. Look at what Pharaoh tells Moses. “The LORD be with you, *if ever I let you and your little ones go!*” The Dragon wanted to make those little Hebrew boys and girls Egyptians. And this is what the Dragon is always up to, his chief goal is to catechize our children.

This was King Ben-hadad’s goal in 1 Kings 20:3 when he required Israel’s children as a term of their surrender. “Your silver and your gold are mine; your best wives *and children also are mine.*” His aim was to re-catechize Israel’s children with a pagan faith, religion and morality.¹⁵

This was Nebuchaddnezzar’s goal when Judah was taken into Babylonian captivity. He took their best youths and catechized them with Babylonian literature, language and philosophy (Daniel 1:4); a Babylonian diet contrary

¹⁵ Joseph Boot, *The Mission of God: A Manifesto of Hope for Society*, (Toronto, Canada, : Ezra Press, 2016), pg. 439

to God's commands (Daniel 1:5); and new Babylonian names in order to erase their Jewish identity (Daniel 1:7).¹⁶

And this is the same goal the Dragon has today. Recently at a NYC Drag March, what was the gay choir singing? "We're hear, we're queer, we're coming for your children."¹⁷

The Dragon has the same play in every generation, to indoctrinate, to catechize, to steal the hearts of our children. It's not *whether* our children are catechized, but *which* catechism will our children be taught.

Informatory Use

What we must understand is that the dying culture always has a catechism that is anti-Christ. What effective Christian catechism does is it deconstructs anti-Christian ideologies. This is precisely how Jesus catechized. How many times did He say: "Your have heard that it was said...but I say to you."¹⁸ What is He doing? He's contrasting the culture's catechism with the catechism of the gospel. "You have heard that it was said"—*meaning* "this is what the culture tells you is true"—"but I say to you"—*meaning* "here is a God's truth."¹⁹ You have to get this. The work of catechism is largely polemical. When

¹⁶ This was Hitler's goal before WWII. Because of the Hitler Youth program, he had already catechized the next generation of German citizens. He told his opponents in 1933 "Your child belongs to us already." Gary DeMar, *Whoever Controls the Schools Rules the World*, (Powder Springs, GA: American Vision, 2007), pp. 1-2.

¹⁷ Source: <https://www.youtube.com/watch?v=xm08CkYoL2U> Accessed July 15, 2023

¹⁸ Matthew 5:21-22, 27-28, 31-32, 33-34, 38-39, 43-44

¹⁹ This is what He was doing in Matthew 16:13 when He first asked His disciples: "Who do people say that the Son of Man is?" How do the disciples answer? By giving him the counter-catechesis of the culture. v.14 "And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets."

Moses brought the words of Yahweh to Pharaoh, it contradicted and warred against everything Pharaoh and Egypt believed. Likewise the catechism of Passover was polemical against all the gods of Egypt. This is how all good catechisms work. Why do you think the catechism during the Reformation and the Puritan era dealt so much with things like justification and the sacraments but hardly anything on the Trinity? Because the catechisms were largely countering Rome's heretical view on salvation. The Trinity had largely been dealt with 1000 years earlier. What are the catechisms that the culture is confronting with us today?

- **There's the gender catechism.** "You can identify as whatever gender you want, and people must support that." But what does Jesus say? Matthew 19:4 "Have you not read that he who created them from the beginning made them male and female." God determines our sex, not man.
- **There's the marriage catechism.** "You can marry whoever and however many people you want to marry." But what does Jesus say? Matthew 19:5 "Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh?" God says marriage is between one man and one woman.
- **There's the political catechism.** "The civil sphere is neutral territory. Keep your god out of it." But what does Jesus say? Matthew 28:18 "All authority in heaven and on earth has been given to me." Jesus says that both the Church and the state must bow to Him.

I'm not saying we *only* focus on these. Certainly we must give our children the whole counsel of God—creation, fall, redemption, glory. But if we don't confront the culture *in catechism*, we are being careless and naive. The culture will confront our children, will we give them the instruction they need or not?

Admonitory Use

The Scripture gives us a fearful warning for failing to catechize our children. Please turn with me to Judges 2. This takes place after Israel comes into the promised land. Look with me starting in v.6

“When Joshua dismissed the people, the people of Israel went each to his inheritance to take possession of the land. ⁷ And the people served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great work that the LORD had done for Israel. ⁸ And Joshua the son of Nun, the servant of the LORD, died at the age of 110 years. ⁹ And they buried him within the boundaries of his inheritance in Timnath-heres, in the hill country of Ephraim, north of the mountain of Gaash. ¹⁰ And all that generation also were gathered to their fathers. *And there arose another generation after them who did not know the LORD or the work that he had done for Israel.*” ²⁰

²⁰ I used to get offended when I heard teachers blame the previous generation for this because it has come across like “if the previous generation just did their job, these would be saved.” Scripture teaches us that “[salvation] does not depend on human will or exertion, but on God, who has mercy (Romans 9:16). That’s 100% true. However looking at this passage more carefully, we can see that the previous generation *did not catechize their children*.

How could they *not know the work the LORD did for Israel?*²¹ Passover was especially designed for parents to teach their children the great work God had done year after year. Apparently the previous generation didn't teach them—they failed to catechize.²² Though it's true no parent can catechize their children into the kingdom, for we are saved by grace through faith (Ephesians 2:8); it is also true that faith comes by hearing and hearing by the word of Christ (Romans 10:17). Catechism—doctrinal instruction—exposes children to the truths of God's Word. That previous generation failed to do that. Look what happened as a result, v.11

“And the people of Israel did what was evil in the sight of the LORD and served the Baals. ¹² And they abandoned the LORD, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods, from among the gods of the peoples who were around them, and bowed down to them. [*i.e. they were catechized by pagan gods*] And they provoked the LORD to anger... v.15 Whenever they marched out, the hand of the LORD was against them for harm, as the LORD had warned, and as the LORD had sworn to them. *And they were in terrible distress.*”

Failure to instruct the next generation leads to their slavery, distress and judgment. Hosea 4:6 “My people are destroyed for lack of knowledge.” Dear congregation, let us not be those who fail to catechize our children. That's our

²¹ I'm assuming that the “know” here includes both the experiential knowing and the knowing the bare facts. It seems that if Israel knew the bare facts but ignored them, there would be some qualifier like in 1 Samuel 2:25 where Eli's sons “would not listen to the voice of their father.” Israel had a history of losing the bare facts of the the Scripture, cf. 2 Kings 22:8

²² They were not raised in the discipline and instruction of the Lord (Ephesians 6:4).

second point: *Catechism is an inescapable concept—its not **whether** our children are catechized, but **which** catechism will our children be taught.*

III. Catechism Is a Generational Feast

The father

In preparing for this message this week, I felt guilt and shame for some of the ways that I have failed my own children here. There's no doubt that this task falls ultimately to fathers. v.21 says that "Moses called *the elders of Israel*." These were the men, probably the heads of each clan or tribe.²³ They were the patriarchs. This task falls on the shoulders of fathers. It's not that mothers can't or shouldn't catechize, they can and should. But fathers are the ones that are responsible to make sure it happens in their home. Puritan William Perkins says here the father is "...the principal agent, director, and furtherer of the worship of God within his family."²⁴ It was Joshua, the father of his home, who stood up and said "Choose this day whom you will serve...But as for me and my house, we will serve the LORD" (Joshua 24:15).

Elencitic Use

Perhaps you haven't led your family in this. Perhaps the desires for other things have choked out the word in your home. What should you do? Brothers, there's only one thing you can do. Just repent, ask the LORD for forgiveness and change course. Go to your kids and wife and ask them for forgiveness and then

²³ There's a list of clan leaders in Numbers 1:1-16

²⁴ William Perkins, *The Works of William Perkins Vol. 10*, (Grand Rapids, MI.: Reformation Heritage Books, 2020), pg. 189

begin the task of catechizing your family. And do you know what you will find? The forgiveness of Jesus Christ, the Passover Lamb. Catchizing your children will actually strengthen your heart. Why? Because at the heart of this practice you will find the gospel of the Lord Jesus Christ.

Leveling the playing field

Consider once again the origin of this 10th plague. The death of the firstborn was coming against all the land of Egypt—the Hebrews included. They were under the same death sentence. They were guilty of the same sins, the same idolatry, the same sexual immorality as the Egyptians. In other words, Israel was confronted with the fact that they deserved the same dreadful judgment as Egypt. Death was coming to them unless a substitute could be found. Don't you see? The Passover rite was a proclamation from God that He did something about their sin. They were to see it with their eyes, taste it in their mouths and hear it with their ears. That's the feast: the proclamation of the Lamb of God in their homes.

Our 3rd principle: a generational feast

That brings us to our **third principle**: *Catechism is a feast that nourishes our own souls, our children and generations to come with the gospel*

Consolatory Use

So consider the feast of the gospel. Find mercy for you and your children in the catechism of the Lord Jesus Christ. Consider these catechism questions as we conclude our time together.

First Question: Why will I be spared from the judgment to come?

Answer: Because Jesus Christ the Passover Lamb took my place.

In v.21, Moses commanded them to *kill* the Passover Lamb. The lamb became the substitute in their place. The lamb's death meant that God's wrath was propitiated, it was satisfied. Dear congregation, don't you see that the Passover deals with the greatest fear you and your children have: *death*. Jesus Christ was sacrificed in our place. No other sacrifice could atone. Only He who is truly God and truly man. *As man*, Jesus obeyed God's law for you so that when God looks at you He sees Christ's obedience. *As man*, Jesus suffered the penalty of sin (which is death) for you so that when God looks at you He sees no more debt to pay. *As God*, Jesus was able to bear up the infinite burden of God's wrath so that His death was sufficient for you. *As God*, Jesus can be relied on to rule us to intercede for us, to bring us all the way home to glory. Fathers catechize your home with that Christ, the Lamb of God who takes away all sin.

Second Question: How can I be cleansed from all my sin?

Answer: By receiving Christ through faith alone.

The lamb had to die *but* the blood also had to be applied. v.22 says "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." Hyssop was used in the law to bring ceremonial cleansing. David cried out out his great sin with Bathsheba and Uriah in Psalm 51:7 "Purge me with *hyssop*, and I shall be clean; wash me, and I shall be whiter than snow." The Hebrews applied the blood with hyssop to the doorposts and lintel. And this signified two things. Faith and cleansing. The blood being smeared on the door was an act of faith, and the hyssop branch covered in blood was the agent of cleansing. Dear congregation,

this is how you are cleansed from sin. By applying the blood. Acts 15:9 says that “God...[has] cleansed our hearts by faith.” Not by our works, not by how good we have been, but by faith alone. “But to all who did receive him, who believed in his name, he gave the right to become children of God” (John 1:12) Fathers, feed your children that Word, for faith comes by hearing and hearing by the word of Christ.

Third Question: Where is my comfort and assurance found?

Answer: In knowing that the LORD sees the blood.

v.23 says “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 destroyer to enter your houses to strike you.” *When He sees the blood.* Certainly it is a great comfort when we see the blood of Christ in the gospel. When our souls feast on that sacrificed lamb, there is great abounding joy. But what about when despair sets in so we are blind to the blood? What happens then? Children, boys and girls, imagine you were a firstborn child when the Destroyer was going through Egypt. Your father put the blood on the door. But now you are in your bed. It’s dark. It’s terrifying because you hear the shrieks of death outside. You can’t see the blood on the door. Are you still safe? Yes. Salvation doesn’t depend on you seeing the blood at all times. God still sees the blood. Dear congregation, our salvation doesn’t rest on our feelings, or our own confidence, or our being in our right minds. No our salvation rests on God seeing the blood applied to our account. As Spurgeon says here “It is not our sight of the sprinkled blood which is the basis of salvation, but God’s sight of it. God’s acceptance of Christ is the [our] guarantee...In the thick darkness, when you cannot see at all, the Lord God

never fails to see in Jesus that with which He is well pleased.”²⁵ Fathers, teach your children that God who always sees the blood, the God who is always faithful and never failing. Catechize your children, for the Christ in the catechism is for you and your sons forever.

²⁵ Charles Spurgeon from <http://www.spurgeongems.org/sermon/chs1988.pdf> Accessed July 16, 2023

