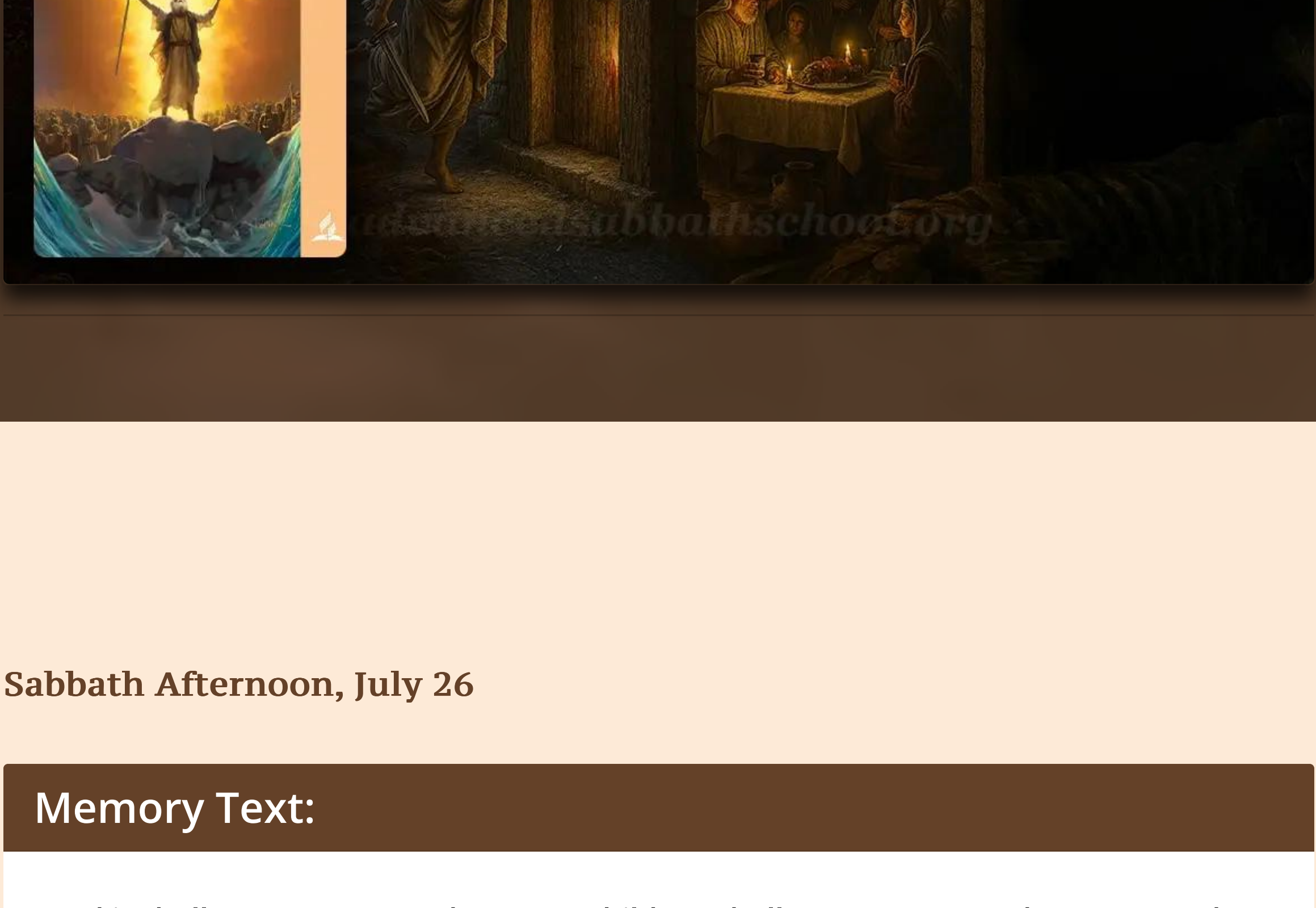


The Passover

Lesson 5, 3rd Quarter July 26 – August 1, 2025.



Sabbath Afternoon, July 26

Memory Text:

“And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the LORD’S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.” KJV — Exodus 12:26, 27

“When the demand for Israel’s release had been first presented to the king of Egypt, the warning of the most terrible of the plagues had been given. Moses was directed to say to Pharaoh, “Thus saith the Lord, Israel is My son, even My first-born: and I say unto thee, Let My son go, that he may serve Me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born.” Exodus 4:22, 23. Though despised by the Egyptians, the Israelites had been honored by God, in that they were singled out to be the depositaries of His law. In the special blessings and privileges accorded them, they had pre-eminence among the nations, as the first-born son had among brothers. PP 273.1

“The judgment of which Egypt had first been warned, was to be the last visited. God is long-suffering and plenteous in mercy. He has a tender care for the beings formed in His image. If the loss of their harvests and their flocks and herds had brought Egypt to repentance, the children would not have been smitten; but the nation had stubbornly resisted the divine command, and now the final blow was about to fall.” PP 273.2

Sunday, July 27

One More Plague

Read Exodus 11:1–10. What warning did God give before executing judgment upon Egypt?

“Moses had been forbidden, on pain of death, to appear again in Pharaoh’s presence; but a last message from God was to be delivered to the rebellious monarch, and again Moses came before him, with the terrible announcement: ‘Thus saith the Lord, About midnight will I go out into the midst of Egypt: and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out.’” PP 273.3

“As Moses told the king of the plague which would come upon them, more dreadful than any that had yet visited Egypt, which would cause all his great counselors to bow down before him, and entreat the Israelites to leave Egypt, the king was exceedingly angry. He was enraged because he could not intimidate Moses, and make him tremble before his kingly authority. But Moses leaned for support upon a mightier arm than that of any earthly monarch.” 3SG 222.1

“As Moses rehearsed to Israel the provisions of God for their deliverance, “the people bowed the head and worshipped.” The glad hope of freedom, the awful knowledge of the impending judgment upon their oppressors, the cares and labors incident to their speedy departure—all were for the time swallowed up in gratitude to their gracious Deliverer. Many of the Egyptians had been led to acknowledge the God of the Hebrews as the only true God, and these now begged to be permitted to find shelter in the homes of Israel when the destroying angel should pass through the land. They were gladly welcomed, and they pledged themselves henceforth to serve the God of Jacob and to go forth from Egypt with His people.” PP 279.2

Monday, July 28

Passover

Read Exodus 12:1–20. What specific instructions does God give to Moses and Aaron before Israel leaves Egypt?

“Before the execution of this sentence the Lord through Moses gave direction to the children of Israel concerning their departure from Egypt, and especially for their preservation from the coming judgment. Each family, alone or in connection with others, was to slay a lamb or a kid “without blemish,” and with a bunch of hyssop sprinkle its blood on “the two side posts and on the upper doorpost” of the house, that the destroying angel, coming at midnight, might not enter that dwelling. They were to eat the flesh roasted, with unleavened bread and bitter herbs, at night, as Moses said, “with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord’s Passover.” PP 274.1

“The Lord declared: ‘I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment.... And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.’” PP 274.2

Read Exodus 12:13, 14. What was the Lord going to do for them when the final plague came? What does all this symbolize?

“Furthermore, the first-born of both man and beast were to be the Lord’s, to be bought back only by a ransom, in acknowledgment that when the first-born in Egypt perished, that of Israel, though graciously preserved, had been justly exposed to the same doom but for the atoning sacrifice. “All the first-born are Mine,” the Lord declared; “for on the day that I smote all the first-born in the land of Egypt, I hallowed unto Me all the first-born in Israel, both man and beast: Mine they shall be,” Numbers 3:13. After the institution of the tabernacle service the Lord chose unto Himself the tribe of Levi for the work of the sanctuary, instead of the first-born of the people. “They are wholly given unto Me from among the children of Israel,” He said. “Instead of the first-born of all the children of Israel, have I taken them unto Me.” Numbers 8:16. All the people were, however, still required, in acknowledgment of God’s mercy, to pay a redemption price for the first-born son. Numbers 18:15, 16. PP 274.4

Tuesday, July 29

Pesach

Read Exodus 12:17–23. What role does blood play in the celebration of this new festival?

“The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin. The sacrificial lamb represents “the Lamb of God,” in whom is our only hope of salvation. Says the apostle, “Christ our Passover is sacrificed for us.” 1 Corinthians 5:7. It was not enough that the paschal lamb be slain; its blood must be sprinkled upon the doorposts; so the merits of Christ’s blood must be applied to the soul. We must believe, not only that He died for the world, but that He died for us individually. We must appropriate to ourselves the virtue of the atoning sacrifice. PP 277.1

“The hyssop used in sprinkling the blood was the symbol of purification, being thus employed in the cleansing of the leper and of those defiled by contact with the dead. In the psalmist’s prayer also its significance is seen: “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.” Psalm 51:7. PP 277.2

“The lamb was to be prepared whole, not a bone of it being broken: so not a bone was to be broken of the Lamb of God, who was to die for us. John 19:36. Thus was also represented the completeness of Christ’s sacrifice. PP 277.3

“The flesh was to be eaten. It is not enough even that we believe on Christ for the forgiveness of sin; we must by faith be constantly receiving spiritual strength and nourishment from Him through His word. Said Christ, “Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life.” John 6:53, 54. And to explain His meaning He said, “The words that I speak unto you, they are spirit, and they are life.” Verse 63. Jesus accepted His Father’s law, wrought out its principles in His life, manifested its spirit, and showed its beneficent power in the heart. Says John, “The Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.” John 1:14. The followers of Christ must be partakers of His experience. They must receive and assimilate the word of God so that it shall become the motive power of life and action. By the power of Christ they must be changed into His likeness, and reflect the divine attributes. They must eat the flesh and drink the blood of the Son of God, or there is no life in them. The spirit and work of Christ must become the spirit and work of His disciples. PP 277.4

“The lamb was to be eaten with bitter herbs, as pointing back to the bitterness of the bondage in Egypt. So when we feed upon Christ, it should be with contrition of heart, because of our sins. The use of unleavened bread also was significant. It was expressly enjoined in the law of the Passover, and as strictly observed by the Jews in their practice, that no leaven should be found in their houses during the feast. In like manner the leaven of sin must be put away from all who would receive life and nourishment from Christ. So Paul writes to the Corinthian church, “Purge out therefore the old leaven, that ye may be a new lump.... For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” 1 Corinthians 5:7, 8.” PP 278.1

Wednesday, July 30

Passing the Torch

Read Exodus 12:24–28. What important point was being made here?

“In commemoration of this great deliverance a feast was to be observed yearly by the people of Israel in all future generations. “This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance forever.” As they should keep the feast in future years, they were to repeat to their children the story of this great deliverance, as Moses bade them: ‘Ye shall say, It is the sacrifice of the Lord’s Passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses.’ PP 274.3

“The directions that Moses gave concerning the Passover feast are full of significance, and have an application to parents and children in this age of the world.... AH 324.2

“The father was to act as the priest of the household, and if the father was dead, the eldest son living was to perform this solemn act of sprinkling the doorpost with blood. This is a symbol of the work to be done in every family. Parents are to gather their children into the home and to present Christ before them as their Passover. The father is to dedicate every inmate of his home to God and to do a work that is represented by the feast of the Passover. It is perilous to leave this solemn duty in the hands of others.33 AH 324.3

“Let Christian parents resolve that they will be loyal to God, and let them gather their children into their homes with them and strike the doorpost with blood, representing Christ as the only One who can shield and save, that the destroying angel may pass over the cherished circle of the household. Let the world see that a more than human influence is at work in the home. Let parents maintain a vital connection with God, set themselves on Christ’s side, and show by His grace what great good may be accomplished through parental agency.34” AH 324.4

Thursday, July 31

The Divine Judgment

Read Exodus 12:29, 30 on how God struck down the firstborn in Egypt. Why did God focus on the firstborn? (See also Heb. 11:28.)

“The Israelites obeyed the directions that God had given. Swiftly and secretly they made their preparations for departure. Their families were gathered, the paschal lamb slain, the flesh roasted with fire, the unleavened bread and bitter herbs prepared. The father and priest of the household sprinkled the blood upon the doorpost, and joined his family within the dwelling. In haste and silence the paschal lamb was eaten. In awe the people prayed and watched, the heart of the eldest born, from the strong man down to the little child, throbbing with indefinite dread. Fathers and mothers clasped in their arms their loved first-born as they thought of the fearful stroke that was to fall that night. But no dwelling of Israel was visited by the death-dealing angel. The sign of blood—the sign of a Saviour’s protection—was on their doors, and the destroyer entered not. PP 279.3

“At midnight “there was a great cry in Egypt: for there was not a house where there was not one dead.” All the first-born in the land, “from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle” had been smitten by the destroyer. Throughout the vast realm of Egypt the pride of every household had been laid low. The shrieks and wails of the mourners filled the air. King and courtiers, with blanched faces and trembling limbs, stood aghast at the overmastering horror. Pharaoh remembered how he had once exclaimed, “Who is Jehovah, that I should obey His voice to let Israel go? I know not Jehovah, neither will I let Israel go.” Now, his heaven-daring pride humbled in the dust, he “called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said.... And be gone; and bless me also.” The royal counselors also and the people entreated the Israelites to depart ‘out of the land in haste; for they said, We be all dead men.’” PP 279.4

“When the demand for Israel’s release had been first presented to the king of Egypt, the warning of the most terrible of the plagues had been given. Moses was directed to say to Pharaoh, “Thus saith the Lord, Israel is My son, even My first-born: and I say unto thee, Let My son go, that he may serve Me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born.” Exodus 4:22, 23. Though despised by the Egyptians, the Israelites had been honored by God, in that they were singled out to be the depositaries of His law. In the special blessings and privileges accorded them, they had pre-eminence among the nations, as the first-born son had among brothers. PP 273.1

Friday, August 1

Further Thought

“The judgment of which Egypt had first been warned, was to be the last visited. God is long-suffering and plenteous in mercy. He has a tender care for the beings formed in His image. If the loss of their harvests and their flocks and herds had brought Egypt to repentance, the children would not have been smitten; but the nation had stubbornly resisted the divine command, and now the final blow was about to fall.” PP 273.2

“When God was about to smite the first-born of Egypt, He commanded the Israelites to gather their children from among the Egyptians into their own dwellings and strike their door posts with blood, that the destroying angel might see it and pass over their homes. It was the work of parents to gather in their children. This is your work, this is my work, and the work of every mother who believes the truth. The angel is to place a mark upon the forehead of all who are separated from sin and sinners, and the destroying angel will follow, to slay utterly both old and young.” 5T 505.2

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