TALKING POINTS

Exodus

Quarter 3, Lesson 5

"Passover"

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MEMORY VERSE: "'And it shall be, when your children say to you, "What do you mean by this service?" that you shall say, "It is the Passover sacrifice of the Lord, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households."'" Exodus 12:26, 27, NKJV

LESSON STUDY INTRO

This week's lesson focuses on the culmination of the plagues against Egypt and the Passover.

1. God executes justice carefully (Sun, Thu)

- "The Lord is slow to anger" (Ps. 103:6-8; Joel 2:12, 13; see also Jon. 4:2).
    - "God gave Egypt time—three days of darkness (Exod. 10:22, 23)—to think about recent events and what they meant. He also provided their last explicit warning, the last chance to do the right thing." Qtly, Sun, par 2
        - The plagues were a progressive, redemptive condemnation of Egyptian idolatry and pride; thus the final plague was avoidable.
- When God executes justice, the punishment fits the crime.
    - When we reject the mercy of the Lord, He gives to "each according to his works" (2 Tim. 1:9; Mt. 16:27).
        - "According to Exodus 1, the Egyptians had killed newborn sons of Israel on the command of Pharaoh to weaken the Israelites and to subdue and humiliate them. Now God's punishment strikes the firstborn sons of Egypt. What people sow, they reap." Qtly, Thu, par 5

2. Ancient Israel was birthed out of the Passover (Mon, Wed)

- Up to this point, Israel was merely a large, extended family.
- Israel was to base their national identity and entire calendar on the Passover and resulting deliverance from Egypt (Ex. 12:1, 2, 14).
    - That first Passover was an act of faith, celebrated before their deliverance (see Qtly, Wed, par 3).
    - By establishing Israel this way, God emphasized the spiritual nature of this unique nation (Ex. 19:3-6).

- The Passover feast was to be kept in perpetuity as a memorial to the Lord's deliverance (Ex. 12:24-27; 13:8-10).
    - "It was not to be told as a past historical event only but to be presented as their own experience, even though it happened a long time ago. By celebrating this festival, they were to identify with their forefathers, and the history was to be relived and actualized." Qtly, Wed, par 2
- There is a power in our testimony of the Lord's deliverance (Jn. 4:29, 30, 39; Mk. 5:18-20; Rev. 12:11).
    - (Michigan members, share such testimonies at thisisMIstory.com)

3. Passover points to Jesus (Tue)

- All the symbols in the Passover service represent the selfless sacrifice of our sinless Savior.
    - The Lamb without blemish, the blood on the doorpost, and the unleavened bread
        - "The whole gospel was associated with the celebration of the Passover because it pointed not only to freedom from slavery and going to the Promised Land but to Jesus Christ's sacrifice for our sins and His merits applied to all who are covered by His blood." Qtly, Tue, par 5
- The Passover emphasizes the substitutionary nature of Christ's sacrifice.
    - Death came to every house in Egypt: either the death of the firstborn or the death of the lamb in his place.
    - Even the word "Passover" meant that were it not for the blood of the Lamb, we'd be dead, too!
- Because Christ was "unleavened," we can be "unleavened," too (1 Cor. 5:7).

> removal to a strange land; and the habits of some had become so much like those of the Egyptians that they preferred to dwell in Egypt. PP 260.2

CONCLUSION

> 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… 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 (Qtly, Fri, par 1)