

## Sabbath School Lesson #5 – The Passover – 26 July-1 August 2025

**C**hrist is our Passover. “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” (Exodus 12:26-27). In their last night in Egypt, the Israelites were delivered after the last plague, the death of all first-borns of Egypt, fell on Pharaoh and all Egypt.

**Sunday: One More Plague** – Read Exodus 11:1-10. The last plague, death of all first-borns, was preceded by the plague of darkness. In this darkness, God “would remove everything which would divert their attention, and give them time for meditation, thus giving new evidence of his compassion and unwillingness to destroy” {St March 18, 1880, par. 22}. The Lord issued a death decree to deliver His people from Egypt: “About midnight will I go out into the midst of Egypt: and all the first-born in the land of Egypt shall die” (Exodus 11:4-5). In parallel, after the plagues in Revelation are poured out upon the wicked, Satan will move on modern Pharaohs to issue the death decree, this time, upon God's people, the 144,000 literal number. Remember, only 144,000 are sealed and saved between when the third angel's message was first proclaimed and the Second Coming. As our pioneers rightly understood, “those who die under the third angel's message are a part of the 144,000; there are not 144,000 in addition to these, but these help make up that number” – James White {RH, Sept 23, 1880, par 216}; “Those who die after having become identified with the third angel's message, are evidently numbered as a part of the 144,000; They die in the Lord, and hence are counted as sealed; for they will be saved. But the message results in the sealing of only 144,000; therefore these must be included in that number. Being raised in the special resurrection (Daniel 12:2; Revelation 1:7) which occurs when the voice of God is uttered from the temple, at the beginning of the seventh and last plague (Revelation 16:17; Joel 3:16; Hebrews 12:26)” – Uriah Smith {DAR 634.1\*}. Of the future death decree, we are told: “These plagues enraged the wicked against the righteous, and they thought that we had brought them down upon them, and if they could rid the earth of us, then the plagues would be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. Then the 144,000 triumphed. Their faces were lighted up with the glory of God” {RH August 1, 1849, par. 14}. “It was at midnight that God chose to deliver His people” {EW 285.1}. In that midnight hour, after the specially resurrected saints are together with the living, making up the 144,000, God made known the day and hour of Christ's coming: “And as God spoke the day and the hour of Jesus' coming and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence the saints shouted, ‘Glory! Hallelujah!’ Their countenances were lighted up with the glory of God, and they shone with glory as did the face of Moses when he came down from Sinai. The wicked could not look upon them for the glory. And when the never-ending blessing was pronounced on those who had honoured God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image” {EW 285.2}.

**Monday: Passover** – Read Exodus 12:1-20. What did Passover mean? It was the last night that the children of Israel were to spend in Egypt. The Lord was about to bring His last great judgment upon the king and people, in the destruction of the first-born. The children of Israel were instructed to take a lamb “without blemish,” and to kill it in the evening, and to eat the flesh. “And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.” “It is the Lord's passover. For 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 will I execute judgment; I am the Lord. 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" (Exodus 12:5-13). The blood of that lamb did not save them, and they well knew that. The Lord told them that it was but a token. It was simply a sign of their faith in that which it represented, namely, "the precious blood of Christ, as of a lamb without blemish and without spot," for "Christ our Passover is sacrificed for us" (1 Corinthians 5:7). The blood of the lamb was therefore only a token of the Lamb of God; and they who "endured as seeing Him who is invisible" understood this. "The life of the flesh is in the blood" (Leviticus 17:11). In the blood of Christ, that is, in His life, we have redemption, even the forgiveness of sins; because God hath set him forth, "to be a propitiation through faith, by His blood, to show His righteousness, because of the passing over of the sins done aforetime, in the forbearance of God" (Romans 3:25). God passes over sins, not in that He compromises with them, but because "the blood of Jesus Christ His son cleanseth us from all sin" (1 John 1:7). The life of Christ is the righteousness of God, for out of the heart are the issues of life, and the law of God was in His heart as perfect righteousness. The application of the blood or the life of Christ, is therefore the application of the life of God in Christ; and that is the taking away of sin. The sprinkling of the blood upon the door posts signified what was said later: "The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; .... and thou shalt write them upon the posts of thy house, and on thy gates" (Deuteronomy 6:4-9). The righteousness of the law of God is found only in the life of Christ. It can be in the heart only as the life of God in Christ is in the heart, to cleanse it from all sin. Putting the blood on the posts of the door of the house was the same as writing the law of God on the posts of the house and on the gates; and it indicated nothing else but dwelling in Christ-being encompassed with His life. Christ is the Son of God, whose delight was found in doing His Father's will. As He was the Passover of the children of Israel in Egypt, so He is ours, because His life is everlasting and indestructible, and those who are dwelling in it by faith share its safety. No man nor devil could take His life from Him; and the Father loved Him, and had no desire to take His life from Him. He laid it down of His own free will, and received it from the Father again. He laid it down that we might take it, and He took it again, that He might take us with it. The dwelling in Christ, therefore, which was signified by the sprinkling of the blood upon the door posts, means being made free from sin, and so being saved from the wrath of God which cometh upon the children of disobedience.

**Tuesday: Pesach** – Read Exodus 12:17-23; are we required to celebrate Pesach today? Passover is also called Pesach. The Israelites were required to celebrate Passover. But after the death and resurrection of Christ, we are not required to keep Passover, instead, we partake of the Lord's supper. The Lord's Supper was instituted by our Lord Jesus at the last Passover that He kept with His disciples the night of His betrayal, just before He suffered on the cross, to take the place of the Passover. This is recorded in Matthew 26:20-29; Mark 14:17-25; Luke 22:14-23; and John 13:18-30. At the heart of the Lord's Supper is the truth that, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" (John 6:53). Until we recognise the Lord's body and blood in the daily provision He gives us – the food we eat and water we drink – we celebrate the Lord's Supper in vain. Christ desire that we celebrate this memorial of His death, but whoever practices open sin is excluded (1 Corinthians 5:11). Beyond open sin, we are not to judge, but let a man examine himself.

**Wednesday: Passing the Torch** – Read Exodus 12:24-28; how was the torch passed on? "The Lord had commanded that the Passover should be yearly kept. "It shall come to pass," He said, "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." Thus from generation to generation the story of this wonderful deliverance was to be repeated" – E White {DA 76.2}.

**Thursday: The Divine Judgment** – Read Exodus 12:29-30. What was the final divine judgment on Pharaoh and upon Egypt? It was the death of the first-borns in Egypt. What sustain Moses all through the contest with Pharaoh, and the departure from Egypt? Paul answers saying, "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them" (Hebrews 11:27-28).