

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

KINDERGARTEN

TEACHER'S PACKET

SUNDAY MORNING

Study 18

Passover



Passover

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective This lesson will show how God always makes a way to protect His people when they follow and trust in Him, which is ultimately fulfilled in Christ.

Key Verses

Exodus 11:1-12:30—Main Teaching Passage
(Focus on 11:1-10, 12:1-13, and 12:24-30)

Romans 6:23

Memory Verse - Exodus 14:31a (January memory Verse)

"Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD,"

Hook

Ask for some volunteers and tell them to complete random, silly tasks. For example, perhaps tell them to take the crayons from one tray and put them in a different tray, etc. Feel free to use props and be creative.

Explain that sometimes, we might not understand why someone asks us to do something. In today's story, God asks the Israelites to do something that might have seemed strange. They had to trust God and obey, even if it didn't make sense to them.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

To begin, remind the students of last week's lesson, the first nine plagues. Have them recall as many of these plagues as they can. In Exodus 11, God told Moses that He was about to send the greatest plague yet onto Pharaoh and the Egyptians. God was about to go throughout Egypt and wipe out the firstborn in every family and in all the livestock, but the Israelites would be spared in order to show that God was pleased with them (Exodus 11:7).

In order to avoid this judgment, the Israelites needed to obey God's specific instructions, which are found in Exodus 12. They were to find a perfect lamb, sacrifice it, and paint its blood around the doorpost. It could not be just any lamb that the family may have wanted to get rid of. The lamb had to be spotless. The blood around the doorpost would be a sign to God that this family trusted Him. When He saw the blood, He would pass over (thus the name "Passover") that house and spare the family. The Israelites obeyed, and God spared their families, just like He promised. After the Israelites left Egypt, 12:24-28 says that they were to celebrate the Passover every year as a reminder of what God had done.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK

The Passover showed that there was a difference between Israel and Egypt (11:7). When God destroyed the firstborn in Egypt but spared His people, He demonstrated that there was something special about them: they were His chosen people. The Israelites had faith in the one true God, while the Egyptians did not. How do we know that they had faith? Because they obeyed what God said.

Throughout the Bible, God often gave some strange instructions to His people. The Passover is one such example. Have the students imagine what it would be like to hear this message for the first time. Imagine if God told you that every family in your country would lose their firstborn and the only way to be saved was to sacrifice a lamb and paint its blood over their door frame? Ask the students how they might react. The Israelites may have been confused as to why they should do this or how it would help. Yet even though they did not understand why they had to do this, they obeyed anyway. Explain that we may not understand why God commands us to do something, but it does not matter if we like or understand why God commands us to do something. What is important is that we obey what He says.

LOOK (Continued)

It was Israel's obedience and faith in God that made them different from the Egyptians, and that is why they were saved. Yet what is even more important to this story is the fact that God was faithful to make a way for Israel to be saved. God sent the Passover as a way to finally free His people from slavery. He provided the lambs as a way for them to protect themselves from death. And the greatest example of God doing this is in Christ, the ultimate Passover Lamb. Just like the Israelites, we faced God's punishment of death because of our sins (Romans 6:23). Yet God sent His Son to be our Passover Lamb, so that through the blood of Christ, we can be forgiven for our sins. When we trust that Christ has forgiven our sins and obey Him by making Him our Lord and Savior, God not only passes over our sins, He gives us life together with Him forever! The Passover shows us that God always makes a way to save His people and gives us a preview of how He would save all of humanity through His Son.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

Review the lesson by asking the students how the Israelites were able to be saved during the Passover. Talk about why it is important to obey God even when we don't understand why He asks us to do something. Ask how the Passover is similar to what Jesus does for us.

Pray: Thank the Lord for always making a way to save His people. Ask Him for Help to obey Him no matter what.

Family Question: How were the Israelites saved during the Passover? Why was it important for them to obey God?

FURTHER STUDY

Commentary on Exodus 11-12 by David Guzik

God Announces the Death of the Firstborn

A. God's instructions to Moses concerning the final calamity.

1. (1-3) Israel plunders the Egyptians.

And the LORD said to Moses, "I will bring yet one *more* plague on Pharaoh and on Egypt. Afterward he will let you go from here. When he lets *you* go, he will surely drive you out of here altogether. Speak now in the hearing of the people, and let every man ask from his neighbor and every woman from her neighbor, articles of silver and articles of gold." And the LORD gave the people favor in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.

a. **He will surely drive you out of here altogether:** After the final plague - which Moses knew had to do with the death of the firstborn in Egypt ([Exodus 4:21-23](#)) - Pharaoh wouldn't merely allow Israel to leave, he would *compel* them to go.

b. **The LORD gave the people favor in the sight of the Egyptians:** Pharaoh was still not quite convinced, but the people of Egypt were willing to see Israel go right away - and were more than willing to give them gifts of silver and gold to persuade them to leave. This was how the slaves of Israel received their "back wages" from their time of slavery, and how they did not leave Egypt empty-handed.

c. **The man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people:** Though Pharaoh's heart was not yet persuaded, all of Egypt - including **Pharaoh's servants** - knew the LORD God was greater than the gods of Egypt and that Moses was a servant of this great God.

2. (4-8) The death of the firstborn is announced to Pharaoh.

Then Moses said, "Thus says the LORD: 'About midnight I will go out into the midst of Egypt; and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who *is* behind the handmill, and all the firstborn of the animals. Then there shall be a great cry throughout all the land of Egypt, such as was not like it *before*, nor shall be like it again. But against none of the children of Israel shall a dog move its tongue, against man or beast, that you may know that the LORD does make a difference between the Egyptians and Israel.' And all these your servants shall come down to me and bow down to me, saying, 'Get out, and all the people who follow you!' After that I will go out." Then he went out from Pharaoh in great anger.

a. **Then Moses said:** Moses is still in the presence of Pharaoh; and for the first time, God lead him to specifically say what will happen to the firstborn of Egypt - they **shall die**, all of them, because the Egyptians would not let God's firstborn (Israel) go.

b. **Against none of the children of Israel shall a dog move its tongue:** Despite the great calamity to come, God will grant the Egyptians the ability to see the situation as it really is - the fault of their own Pharaoh, not of Moses or the children of Israel.

i. This was even worse news to Pharaoh. A politician doesn't mind calamity if he can blame it on someone else. Here, God promised that Pharaoh himself will bear the blame.

c. **All these your servants shall come down to me and bow down to me, saying, 'Get out, and all the people who follow you!'** Moses' final words to Pharaoh let him know that he and the rest of the Egyptians will command the people of Israel to go.

3. (9-10) God tells Moses that Pharaoh will still not heed.

But the LORD said to Moses, "Pharaoh will not heed you, so that My wonders may be multiplied in the land of Egypt." So Moses and Aaron did all these wonders before Pharaoh; and the LORD hardened Pharaoh's heart, and he did not let the children of Israel go out of his land.

a. **Pharaoh will not heed you:** If nine plagues had come from the hand of God, one might expect that the warning about a tenth plague would be believed; but Pharaoh's heart remains hard, and God strengthens Pharaoh in his hardness of heart.

b. **He did not let the children of Israel go out of his land:** Again, Pharaoh is more typical than unusual; how many warnings from God have we ignored?

God Institutes Passover

A. Passover instructions.

1. (1-6) Each household should take a lamb.

Now the LORD spoke to Moses and Aaron in the land of Egypt, saying, "This month *shall be* your beginning of months; it *shall be* the first month of the year to you. Speak to all the congregation of Israel, saying: 'On the tenth *day* of this month every man shall take for himself a lamb, according to the house of *his* father, a lamb for a household. And if the household is too small for the lamb, let him and his neighbor next to his house take *it* according to the number of the persons; according to each man's need you shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year. You may take *it* from the sheep or from the goats. Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.'"

a. **This month shall be your beginning of months:** The coming deliverance from Egypt is such a significant act that God tells the children of Israel to remake their calendar - the new year will now start with the month of their redemption from Egypt.

b. **Every man shall take for himself a lamb:** On the tenth of this first month, each family - or household - is to take a lamb, and the lamb is to live with the family for the four days until Passover.

i. In this way, the lamb became part of the family. By the time it was sacrificed on the fourteenth it was cherished and mourned; God wanted the sacrifice of something precious.

ii. **If the household is too small for the lamb:** The rabbis later determined that there should be at least ten people for each Passover lamb, and not more than twenty.

c. **Your lamb shall be without blemish:** The lamb was also to be **without blemish**; this sacrifice unto the LORD had to be as perfect as a lamb could be.

d. **You may take it from the sheep or from the goats:** This may sound confusing, but the Hebrew word for **lamb** can refer to either a young sheep or a young goat.

i. "The Hebrew *seh* is quite a neutral word and should be translated 'head of (small) stock', applying equally to sheep and goats of any age. The Hebrews, like the Chinese, seem to have regarded any distinction between sheep and goats as a minor subdivision. Probably because of this, to 'separate the sheep from the goats' is proverbial of God's discernment in New Testament times (Matthew 25:32)." (Cole)

2. (7-11) Instructions for eating the Passover.

'And they shall take *some* of the blood and put *it* on the two doorposts and on the lintel of the houses where they eat it. Then they shall eat the flesh on that night; roasted in fire, with unleavened bread *and* with bitter *herbs* they shall eat it. Do not eat it raw, nor boiled at all with water, but roasted in fire; its head with its legs and its entrails. You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. And thus you shall eat it: *with* a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It *is* the Lord's Passover.'

a. **Take some of the blood and put it on the two doorposts and on the lintel of the houses:** Before the Passover lamb could be eaten, its blood had to be applied to the doorway of the home, to the top and upon each side the blood was applied. The only part of this sacrifice given to God was the blood; the rest was eaten by each family or discarded (**what remains of it until morning you shall burn with fire**).

i. As the blood was applied to the top and each side of the doorway, this blood dripped down, forming a figure of a cross in the doorway.

b. **And thus you shall eat it:** Then, the lamb could be eaten - but only if it had been **roasted in fire**, with the lamb itself coming into contact with the fire, and with **bitter herbs** accompanying the meal.

i. As our Passover sacrifice, Jesus had to come into direct contact with the "**fire**" of the Father's judgment on our behalf, and the bitterness of the cross is reflected in the **bitter herbs**.

c. **Let none of it remain until morning:** The Passover lamb had to be eaten completely; a family had to totally consume the sacrifice.

d. **With a belt on your waist, your sandals on your feet, and your staff in your hand:** The Passover lamb had to be eaten in faith, trusting that the deliverance promised to Israel was present, and that they would walk in that deliverance immediately.

i. Faith was essential to the keeping of Passover: *By faith he [Moses] kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.* (Hebrews 11:28)

3. (12-13) The protection of the blood.

'For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD. Now the blood shall be a sign for you on the houses where you *are*. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy *you* when I strike the land of Egypt.'

a. **When I see the blood, I will pass over you:** For Israel to be spared the judgment on the firstborn, they had to apply to blood just as God said they should. The blood of the lamb was essential to what God required.

i. If an Israelite home *didn't* believe in the power of **the blood** of the lamb, they could sacrifice the lamb and eat it, but they would still be visited by judgment.

ii. If an Egyptian home *did* believe in the power of **the blood** of the lamb, and made a proper Passover sacri-

fice, they would be spared the judgment.

iii. Additionally, an intellectual agreement with what God said about **the blood** was not enough; they actually had to *do* what God said must be done with the blood.

b. I will strike all the firstborn in the land of Egypt: The judgment on the firstborn was a powerful act of God, because the firstborn was always considered favored and privileged before God. If God judges the firstborn, then what of the rest of us?

2. (24-27a) Passover as an enduring ordinance.

"And you shall observe this thing as an ordinance for you and your sons forever. It will come to pass when you come to the land which the LORD will give you, just as He promised, that you shall keep this service. 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.'"

a. **An ordinance for you and your sons forever:** The deliverance of Passover was not only for them, but for their children, and all generations to follow. Passover was the greatest work of redemption performed on the Old Testament side of the cross.

i. In the same way Jesus gave the "new" Passover, saying that His work on the cross was not only for that generation, but should be remembered and applied to all generations (Luke 22:14-20).

b. **When He struck the Egyptians and delivered our households:** In Passover, there was a two-fold work. First, an enemy was defeated (**He struck the Egyptians**). Second, God's people were set free and given a new identity, with new promises, a new walk, a new life all together (**delivered our households**).

3. (27b-28) The obedience of the people.

So the people bowed their heads and worshiped. Then the children of Israel went away and did *so*; just as the LORD had commanded Moses and Aaron, so they did.

a. **Then the children of Israel went away and did so:** In many ways these are the most important words of the whole account. As great as God's deliverance was, the people would never receive it if they failed to do what God told them to do. How many Israelites suffered under the judgment of the firstborn because they *did not* believe and obey? How many Egyptians were spared judgment because they *did* believe and obey?

b. Their obedience was connected with worship: **So the people bowed their heads and worshipped. Then the children of Israel went away and did so.**

i. Worship can help with our obedience because it gets things in the right place between God and us. He is the Creator, we are creatures, and we humbly worship Him.

C. The final plague: the death of Egypt's firstborn.

1. (29-30) God slays the firstborn of Egypt.

And it came to pass at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who *was* in the dungeon, and all the firstborn

of livestock. So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for *there was* not a house where *there was* not one dead.

a. **The LORD struck all the firstborn in the land of Egypt:** God told Moses that Pharaoh would not let them go until he was forced to by God's mighty works (Exodus 3:19-20), and that this work would somehow touch the firstborn of Egypt (Exodus 4:21-23). Now the situation unfolds just as God said it would.

b. **All the firstborn in the land of Egypt:** This plague was directed against two significant Egyptian gods. First, *Osiris* was the Egyptian god thought to be the giver of life. Second, against the supposed deity of Pharaoh himself, because his own household was touched (**the firstborn of Pharaoh who sat on his throne**).

i. An inscription was found in a shrine connected with the great Sphinx that records a solemn promise from the Egyptian gods vowing that Thutmose IV would succeed his father Amenhotep II - whom many believe to be the pharaoh of the Exodus. Why did they make such a unique, emphatic promise from the gods that something so natural would happen - the eldest son take his father's place as Pharaoh? Undoubtedly, because Thutmose IV was not his father's firstborn son, and the firstborn was struck dead at the first Passover. Therefore, they believed that the second born son needed special protection from the gods and the inscription seeks to provide that.

c. **So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt:** In dealing with Pharaoh, God first had to inform his mind, and then break his will. Pharaoh's problem wasn't that there was insufficient intellectual evidence; his heart had to be broken and made soft towards God.

i. Egypt and Pharaoh would not give God *His* firstborn - Israel (Exodus 4:22-23); so God took the firstborn of Egypt.

ii. Pharaoh once asked, "*Who is the LORD, that I should obey His voice to let Israel go? I do not know the LORD.*" (Exodus 5:2) Now he knows that the LORD God is greater than all the Egyptian gods, and greater than Pharaoh himself - who was thought to be a god.