

Passover, The Feast of Unleavened Bread and Firstfruits

Kingdom families honor God's appointed times, as a way of stepping back into the rhythms God established to keep His people anchored in what is true, not as a return to religious systems or cultural forms. These special family times around the table are fundamentally about *remembrance*, because forgetting God's faithfulness can happen quietly and can reshape how we interpret our lives if we are not attentive.

We are remembering what God has done in real history, how He delivers, provides, leads, and forms His people, and we are remembering who He has revealed Himself to be through it all. In remembering like this, we also remember *who we are* in Him, not defined by our circumstances or the systems that surround us, but as a people brought out of the patterns of this world, sustained, and guided by His hand.

By pausing at the moments God marked as significant in the human story, we interrupt the drift of our ordinary life and return to what He has done, who He is, and who we are in Him, allowing these realities to settle back into the center of our life together. Passover is an entry point into an incredible sequence that reshapes God's people from the inside out, and understanding this pattern matters because it isn't confined to one moment in ancient history, but it continues to unfold in our own lives and stories in the same way!

It begins with *deliverance*, where something decisive happens that could not have been accomplished by human effort, where a line is drawn between what was and what will be, and where we find ourselves brought out not by our own strength, but by God's intervention. But that moment doesn't immediately resolve into full clarity yet! It actually first leads into *disorientation*, where the old structures are gone but the new ones are not yet established, and where the absence of what was familiar begins to expose how much it had shaped thought, expectation, and identity. From there, the path moves into a deeper *dependence*, where God's provision, direction, and stability are no longer drawn from external systems or predictable patterns, but must instead be received in an ongoing, daily way that requires alignment and real trust. Over time, this produces *formation*... a steady reordering of how God's people think, respond, and live together under God's authority. So, what begins as an act of rescue becomes a process of *becoming*, and it is in that *wilderness* space, where forgetting and remembering contend with each other, that the deeper work of the Spirit takes root in our life.

Day 1 — Passover (Pesach)

Passover is the moment where God interrupts a closed system and makes a way out that did not exist before. It is the night where a people, still physically in bondage, align themselves with a promise of deliverance through the covering of the lamb, and are marked as belonging to God, even before anything outward has changed. It is both a historical rescue and a pattern that finds its fulfillment in Jesus, where deliverance is no longer temporary or localized, but extended fully and finally through Him.

DAY 1 READING: BEFORE CHANGE BECOMES VISIBLE

There is a particular kind of moment that occurs before any visible change takes place, where everything appears the same on the outside, yet something decisive has already been set in motion.

This is where Passover begins.

The Israelites were still in Egypt under Pharaoh's authority, still surrounded by the same structures that had defined their lives for generations. Nothing in their environment suggested that they were free. And yet, they were instructed by Moses to act as though a transition was already underway. They were told to prepare a meal, to mark their homes, and to eat in readiness, for God had spoken that they would follow Him out of Egypt, though no sign of deliverance had yet appeared and all still seemed as it had been before.

This is important to understand, because it reveals how God initiates deliverance. He doesn't wait until circumstances change before calling His people to align themselves with what He is doing. He speaks first, and then invites participation in what has been spoken. The act of placing blood on the doorposts was a visible alignment with a word that had already gone out, and blood was used because it carries *the life* of a living being, making it a clear, physical sign that life itself had been given and set apart for a specific purpose: to mark that this household was under God's protection and was about to be brought out into a different way of living. It marked a household as belonging to a different authority. Inside those homes, families were not negotiating with Egypt, nor attempting to improve their conditions... they were positioning themselves to *leave*.

When Jesus later sits at a table during Passover and breaks bread, He reveals what had always been embedded in that first night. The lamb had always been pointing forward to

him. That covering had always been temporary, waiting for a greater fulfillment. What changes in Jesus is the scale, depth, and permanence of the covering, because what was once expressed through a temporary sign now moves into a complete and lasting override at the level of origin.

Jesus isn't simply extending the pattern; He is the source from which the pattern came, stepping into history to resolve the distortion fully. What once marked individual homes in a single place now becomes a covering available to all who align themselves with Christ, as a living reality that restores them to the true Kingdom they were born for. The distinction now rests between those who step back into their original design in Him and those who continue to be shaped by the systems they inherited, even when those systems no longer reflect what is true.

This first night is really about identity more than protection... The Israelites begin to understand themselves as a people set apart, not because of anything they had achieved, but because of God's deliberate intervention on their behalf, rooted in His covenant and His love, which moved Him to act, to draw them out, and to claim them as His own. That identity is not yet fully formed, and it will be tested repeatedly in the days ahead, but this is where it begins. It begins in a quiet act of alignment, in a meal eaten under tension, in a decision to trust that what God has said is more real than what is currently visible.

Scripture:

Deuteronomy 16:1–3

Luke 22:14–20

Day 1 Visual: Passover Night (Distinction)

Set a small bowl in the center of the table with a bit of red juice. Give each child a small piece of paper shaped like a door. Have them write (or say out loud if younger) one thing they are trusting God to cover or protect. One by one, they dip a finger in the juice and place a mark on their "door," then set it around the bowl. End by taking communion together.

The Seder Plate for Passover Dinner (Day 1)

“Tonight we’re not just hearing a story—we’re going to taste it, feel it, and remember it together.”

Parsley (Karpas)

How to prepare:

- Wash a few sprigs of fresh parsley
- Place in a small bowl
- Set a separate bowl of **salt water** beside it

What to say to children:

“This green plant reminds us of life and growth. But we dip it in salty water to remember the tears of the people when they were treated badly. It helps us remember that even when life is growing, there can still be sadness—and God sees both.”

Bitter Herb (Maror – horseradish)

How to prepare:

- Use prepared horseradish OR grate fresh horseradish root
- Put a small amount on the plate

What to say:

“This tastes strong and a little painful in your nose and mouth. That’s on purpose. It reminds us how hard and bitter life felt when people were not free. We don’t just talk about the story—we taste a little of what it felt like.”

Charoset (sweet mixture)

How to prepare:

Mix together:

- finely chopped apples
- crushed walnuts
- a drizzle of honey

- a sprinkle of cinnamon

(It should look like a chunky paste.)

What to say:

“This looks like the mud the people used to make bricks. But it tastes sweet. It reminds us that even during very hard times, there was still love, family, and sweetness. Hard things and good things can exist at the same time.”

Roasted Egg (Beitzah)

How to prepare:

- Hard boil an egg
- Optional: lightly roast it in the oven until the shell browns a bit

What to say:

“This egg reminds us of life continuing. Even after something hard or sad, life goes on and can begin again. It also reminds us to be thoughtful and remember what has been lost.”

Roasted Beet (instead of lamb shank)

How to prepare:

- Cut a small beet
- Roast it until soft

What to say:

“This stands in place of the lamb that people used to eat at Passover long ago. The lamb was part of how God protected His people and brought them out to freedom. Today, we remember that without needing to eat it, because we understand more of the story now. We also remember that God’s heart from the very beginning, in Eden, was to give people simple, peaceful food from the garden. So this helps us remember both things at once: how God saved His people, and how He is gently leading us back to the kind of life and nourishment He first designed.”

Matzah (unleavened bread)

How to prepare:

- Place sheets of matzah on a plate or cloth

What to say:

“This bread has no time to rise. It reminds us that the people had to leave quickly. Sometimes when it’s time to go, you don’t get to prepare everything—you just go when it’s time.”

Salt Water**How to prepare:**

- Small bowl of water
- Add a pinch of salt

What to say:

“This is like tears. It helps us remember the sadness and crying that happened. We don’t forget the hard parts of the story—we remember them so we can understand freedom better.”

Days 2–8 — Feast of Unleavened Bread

The Feast of Unleavened Bread is what unfolds immediately after deliverance, when God's people begin to learn how to live without what once shaped them and quietly became something they depended on more than Him. It is a time of removal and reordering of what is out of alignment with the Kingdom, where what is subtle, internal, and formative is brought into view and gradually cleared out. The absence of leaven represents a life that is no longer being quietly influenced by old systems, and the wilderness becomes the setting where new patterns of trust, provision, and identity are established in their place.

DAY 2 READING: LEAVING WITHOUT FULL UNDERSTANDING

The Israelites departure from Egypt is a rapid and decisive movement that requires the people to act without having all the details. They leave quickly, carrying only what they can, with no time for their bread to rise, no time to organize what comes next, and no opportunity to tie up the loose ends of the life they are leaving behind. This lack of preparation is part of God's design. They are being separated not only from a location, but from a system that had shaped how they thought, worked, and understood provision.

What they carry with them is therefore *very limited*, and this is intentional! When a people leave a place of bondage, there is a tendency to bring the patterns of that place along internally, even if they are no longer physically present within it. So, the removal of leaven becomes a practical and symbolic way of interrupting that carryover. Yeast, which is what makes bread rise, works slowly and invisibly through the dough, spreading all the way through and changing its structure from the inside, even though you cannot see it happening. In the same way, the habits and assumptions formed under Egypt had worked their way deeply into God's people. So, God begins to address this immediately, removing what would quietly pull them back into what they had been, because He was preparing to form them into a people who could live within His Kingdom, and that required an entirely different way of thinking, trusting, and being.

This is where their experience begins to shift from a moment of deliverance into a process of transformation. The Israelites are no longer slaves, but they also don't yet know how to live as free people. That knowledge will be formed over time though, through repeated situations that expose what bondage is still operating within them. This is the beginning

of their *wilderness*, as a place where their old internalized structures are dismantled and new ones are gradually established.

This same pattern unfolds in the life of Jesus. He invites people into a new way of living, one that reshapes them from within and teaches them, step by step, how to walk in it. As they follow Him, they begin to grow into something they had not yet been, becoming people formed by a different order, a deeper trust, and a more radiant life. And in this unfolding, they find themselves gently drawn out of what once felt comfortable in order to leave it behind as something greater takes root within them. This becoming cannot be rushed, and it cannot be built on the same internal patterns that were formed under a different authority. Sometimes, it takes a very long time. The first step is therefore, simplification, a narrowing of what is carried forward so that something new can be built without the heavy burden of distortion.

Scripture:

Exodus 12:33–39

Deuteronomy 16:3

Day 2 Visual: Leaving Egypt (Letting Go)

Place a small basket on the table. Give each person a scrap piece of paper and ask them to write or draw one thing they want to leave behind from the “old way” (a habit, fear, attitude). Fold the papers and place them in the basket. At the end, take the basket and physically move it away from the table or room as a symbol that you are not carrying it forward.

DAY 3: THE IMPULSE TO RETURN

As the Israelites move away from Egypt, they quickly encounter a situation that exposes how incomplete their internal transition still is. Pharaoh and his men pursue them, and they find themselves trapped between the army behind them and the sea in front of them. This moment brings to the surface what had not yet been addressed within them... Although they had physically left Egypt, Egypt had not yet been fully removed from within them.

Their response is immediate and revealing. They question why they were brought out at all, suggesting that it would have been better to remain in bondage than to face uncertainty. This is the expression of a deeper pattern, where the known, even when oppressive, feels more stable than the unknown. They were, in that moment, moving in a way that is deeply familiar to every human heart...

When the pressure rises and the path ahead feels uncertain or frightening, there is a strong pull to turn back toward what is known, to steady oneself with what feels familiar and reassuring, even when that familiarity is bound up in a life that once held them captive. It is not always defiance that turns a person backward, but the subtle comfort of what has already been lived, drawing them again toward what feels certain, even as something so much greater lies ahead of them.

God does not respond by negotiating with their fear or by providing a detailed explanation. Instead, *He creates a path where none was visible before!* The sea didn't part because the Israelites had achieved a certain level of faith (they almost certainly hadn't), but because God is acting in alignment with what He has already declared.

So now, the people are required to move forward into that opening, even though it defies their prior understanding of what is possible.

This moment establishes a pattern that will repeat throughout their time in the wilderness. The people will continually encounter situations that *challenge their perception of reality*, and in each case, they will have to decide whether to interpret those situations through the lens of their past or through the word God has spoken.

In Jesus, this same tension comes close and personal, as He invites people to trust Him beyond what they can measure or predict. Again and again, He leads them to the edge of what they can see, where the next step is not laid out in advance, and asks them to move

with Him anyway. The crossing of the sea becomes a living picture of this way of living, showing that the path forward in the Kingdom is rarely visible ahead of time, yet as each step is taken in alignment with Him, what once seemed impossible begins to open, and the way reveals itself right beneath their feet!

Scripture:

Exodus 14:5–22

Romans 8:15

Day 3 Visual: The Sea (Trusting When There's No Path)

Lay a strip of blue cloth or paper across the table to represent the sea. Have each person think of one small, real situation in their life where they feel unsure, nervous, or don't know what will happen next. It could be something simple, like going somewhere new, trying something hard, or waiting for something to change.

Place a small object (a coin, button, or stone) on one side of the "sea" to represent where they are now. Before moving it, have each person say one simple sentence out loud, such as, "I don't know how this will work, but I will trust and take the next step."

Then, slowly move the object across the "sea" to the other side. Keep the focus gentle and brief. The goal is not to solve the situation, but to help them feel what it means to move forward before everything is clear.

DAY 4 READING: THE FIRST CLEAR MEMORY

After passing through the sea, the Israelites arrive on the far shore carrying a new kind of clarity that leaves little room for doubt or reinterpretation. What a rescue! What had threatened them *so completely* only moments before has been decisively removed, and for the first time, they are able to stand and see, in a way that is concrete and undeniable, that the power which once governed their lives no longer holds them.

What rises from them in response is... a song!

They begin to sing, because what has just taken place calls for a true expression of the Kingdom. This is an act of recognition, a way of taking what they have witnessed and giving it form in a musical frequency so that it can be remembered clearly within their hearts. In shaping their dramatic rescue into a song, they are anchoring this moment deep within themselves, ensuring that their deliverance remains present with them in the days ahead.

But this moment also starts to show something that will matter more and more as the story unfolds. Even powerful experiences don't automatically stay with us in a way that changes how we live going forward. They need to be remembered, returned to, and held onto. Otherwise, even something this significant can slowly lose its clarity over time.

The song God's people sing shows that they truly understand what has just happened. They see it clearly in that moment. But, unfortunately, that doesn't mean they will keep seeing everything through that same lens as new challenges arise.

This is where the real tension of the wilderness begins to show up. It's not about whether God is faithful, because that has already been made clear. The question is whether the people will keep remembering what they've seen, and continue to understand their unfolding situation in light of it.

Forgetting, for most of us, rarely happens all at once.

It happens slowly, as the needs right in front of us start to feel more urgent than what we've already experienced. Over time, pressure has a way of pulling our focus away from what was once so clear.

Jesus speaks into this same pattern when He keeps bringing His followers back to what they have already seen. He doesn't assume one powerful moment will carry them through

everything that comes next. Instead, He gently reminds them, revisits what has happened, and helps them see it again clearly, knowing how easily we drift back to what feels immediate instead of what is true.

So that first song after the sea is the beginning of something God's people will need to return to again and again, as a way of holding onto what God has done so that it continues to shape how they see what comes next.

Scripture:

Exodus 15:1–13

Psalm 103:1–5

Day 4 Visual: The Song (Remembering Clearly)

Give each person a turn to say something wonderful or good that God has done for your family, big or small. This becomes your family's "song," not necessarily sung (though you could try this too!), but spoken aloud so that it doesn't fade.

Day 5 —Firstfruits

Firstfruits is the feast that comes at the turning point of the whole sequence that begins with Passover. After deliverance and the days of leaving behind what once shaped them, it marks the moment when something new actually begins to grow. It's the shift from being brought out of something, into the beginning of what comes next.

It marks the very beginning of the harvest, when the first portion is gathered and brought before God, as a sign that the rest of the fuller provision is on its way. What is notable about this feast is its simplicity; it's simply a moment of recognition and offering, a way of pausing to acknowledge that something new has begun before it is fully visible.

In its original setting, the first sheaf of the harvest was brought and presented to God, setting apart the beginning as holy and trusting that what followed would be provided. In its fulfillment, this same pattern is seen in the resurrection of Jesus, where what had only been promised and anticipated steps into reality, and the future begins to break into the present. For a family today, this can be honored in a very simple way, by noticing the first signs of growth in spring, and intentionally pausing to give thanks for what has begun, even before it is complete.

DAY 5 READING: WHEN NEED DISRUPTS OUR MEMORY

Not long after the powerful moment of crossing the Red Sea, God's people find themselves facing something much more ordinary, yet just as revealing. They are thirsty, and the water they have found is bitter. So, this time there is no visible threat pressing in on them, just a simple, immediate need that is not being met in the way they hoped.

And it is here, in something as everyday as water, that their earlier clarity begins to shift already!

What begins to unfold here is something deeply human. The same pattern that showed itself at the edge of the sea starts to rise again, this time as complaint, a reflexive turning toward frustration and questioning when their need is not immediately met. The discomfort of the present moment begins to take center stage, and their focus narrows to what is right in front of them. The memory of what they have just lived through is still

there, of course, but their attention has shifted away from the One who brought them through it.

This is how forgetting often works.

It simply moves the good thing, the rescue, out of the center, and lets the immediate need take its place. What is right in front of them begins to feel louder and more urgent, and so what had once been so clear starts to feel a little farther away, because their attention has shifted.

God meets them there though, in that very ordinary moment, in a way that is both practical and intentionally shaping something deeper. He shows Moses what to do, and Moses takes a piece of wood and throws it into the water, and just like that, what had been bitter becomes drinkable. Their need is met, but more than that, a new understanding is beginning to take root.

They are being introduced to a completely different way of receiving provision, and it is so surprising, so unlike anything they have known before. In Egypt, everything had come through a system, all structured and predictable, something you could understand even if it came at a cost. But here, in the wilderness, God begins to provide in ways that feel almost unexpected in their simplicity, and yet completely beyond what they could have imagined!

God meets his people right where they are, using what is already in front of them, turning something unusable into something life-giving with a single act of obedience. It is both practical and deeply creative, as if He is showing them that provision is not limited to what they can anticipate or control. It begins to unfold in ways they could not have planned, in forms they would not have looked for, inviting them into something new and encouraging them to stay attentive, to trust what is being given in the moment, and to receive it as it comes, rather than reaching for what they think provision should look like.

And in this moment, something amazing begins to come into focus... The wilderness is no longer simply a place to get through, it becomes a place where their way of seeing is slowly being changed. They are being invited to look at their needs differently, not as signs that they have been left on their own, but as opportunities to discover how God will meet them in ways they have not yet learned to recognize.

There is something so astonishing in this... The very places that feel uncertain or lacking become the exact places where His provision shows up in the most personal and unexpected ways. It's as if He is teaching his children, gently but persistently, that they are not to be dependent on systems or predictability, but on Him alone, and that He is more creative, more present, and more attentive than they have yet understood.

This same pattern continues into the life of Jesus. Again and again, He meets real, physical needs, but He is always doing more than that. He is reshaping how people understand those needs, drawing their attention beyond the immediate situation to something deeper that is already true. The question is never only about the water, or the bread, or the circumstance in front of them, it's whether the heart can stay anchored in what has already been revealed, and learn to recognize Him in what is unfolding now.

Scripture:

Exodus 15:22–26

John 4:13–14

Day 5 Visual: Bitter Water (When Things Don't Feel Good)

Put a small cup of water on the table and add a tiny pinch of something bitter (like lemon or unsweetened cocoa). Let each person taste just a drop. Then place a second cup of clean water beside it. Talk about how quickly we shift when things feel hard, and how God meets us even there.

DAY 6 READING: DAILY PROVISION AND THE RESISTANCE TO TRUST

As the journey of God's people continues, thirst now gives way to hunger, and once again the pressure rises in a very real and physical way. And once again, the people respond with complaining! Their words begin to reshape the story of where they have come from, speaking of Egypt as though it had been a place of fullness and ease, subtly rewriting their memory to make sense of the discomfort they now feel. It's a curious thing we humans do... this instinct to reshape the past when the present feels uncertain, reaching for a version of what was that feels more stable than what is unfolding now.

And it is right here that God does something entirely unexpected.

Instead of giving them a large supply of food that they can gather, store, and depend on all at once, He gives them manna, something that appears each morning, with just enough for that day. It is so simple, and yet so unlike anything they would have imagined. There was no precedent for this in their experience! They wake up, step outside, and there is food, waiting to be gathered, daily, freshly, as it comes.

And yet, this is about so much more than food. It is as if God is gently re-teaching them how to live. They are no longer being sustained by a system they can measure or control. They are being invited into a rhythm, where each day begins with attention, trust, and the quiet act of gathering what has been provided. There is something humbling in it, and also something deeply freeing.

Of course, some try to hold onto more, to keep extra for the next day, in order to create a sense of security that feels more familiar. But the manna doesn't last, it rots! What they try to store spoils. It's as though God is showing them that this new way of living in the Kingdom cannot be managed in the old way. The old forms don't work anymore. The provision isn't meant to be controlled or accumulated. It is meant to be received, again and again, in step with Him.

And in this, the purpose of the wilderness begins to come into clearer focus. It is not only a place where needs are met in different ways, but it's also a place where the deep instinct to control, secure, and predict is slowly brought into the light and loosened. Jesus later draws from this same pattern when He speaks of daily bread, as an invitation into a life where trust is renewed each day, where what is needed is given in the moment, and where our hearts can learn to rest in the One who provides.

Scripture:

Exodus 16:1–21

Matthew 6:9–11

Day 6 Visual: Manna (Daily Provision)

Scatter small pieces of crackers around the table and invite each person to gather some, just as the people did each morning. Once everyone is seated, ask: “What is something God provided today that you might have overlooked?” Let each person share, then eat your crackers together. Even though manna itself was a miraculous provision, it came in such a consistent, daily way that it could begin to feel ordinary to those receiving it; this moment helps us see how something truly extraordinary can become familiar over time, and how the heart can stop recognizing what God is doing simply because it is steady, reliable, and always there, inviting us to stay awake to His provision even when it comes in rhythms we grow used to.

DAY 7 READING: TESTING FOR FORMATION

As the Israelites exodus unfolds, it becomes clear that what they are walking through is a carefully shaped process. They aren't simply being moved out of one place and into another. They are being formed for the Kingdom as they go. Each situation they encounter draws something new into the light; attitudes, fears, or habits of thought that had been quietly forming beneath the surface during all of their years in Egypt.

This is part of the mercy of the process. God is not exposing them to shame them, but to make them aware, because what can be seen can be tended and eventually transformed. So, their understanding begins to grow as they recognize what is within them, and this awareness creates the possibility for change. In this way, the journey itself becomes the place where transformation happens, steadily, as each moment brings another layer of distortion into view and gently invites it into alignment with the Kingdom.

What is being shaped isn't only their behavior, but also their inner orientation: how they think, trust, and respond when there is uncertainty. They are being formed into a people who can live under a different kind of order, one that requires trust, restraint, and attention to God's leading rather than emotional reaction to circumstances.

A simple example of this is when they face a lack of food in the wilderness. Their immediate response is fear and complaint, even longing to return to Egypt where food felt predictable. What surfaces here is a deeper pattern of dependence on what is familiar and visible. But, in providing manna, God gently reshapes this pattern. They are invited to learn trust one day at a time, rather than grasping for security. The situation reveals what was already within them, and then begins to form something new in its place.

In the simplicity of the wilderness, life is stripped back. There are fewer layers to hide behind, fewer distractions to soften or blur what is happening internally. So, as they respond to the daily rhythms set before them (gathering manna in the morning, receiving just enough for the day, learning the pattern of rest on the seventh day) their responses begin to show them what they have been carrying that is no longer serving them. These are steady invitations to live differently. In learning how to receive what is given, rather than reaching beyond it for long term security, they are being guided into a new kind of trust that is lived out in very ordinary decisions.

What begins to take shape under all of this is the understanding that freedom is something that grows through daily alignment... something that settles into the way they

think, the way they respond, and the way they move through each day. Freedom is not just running away from Egypt, it's becoming something new! As their hearts and habits come into step with this new reality, a different kind of life begins to emerge, one that is no longer patterned by what came before, but is shaped by a present, living relationship with God.

This same pattern can be seen in the life of Jesus.

He leads His followers into moments that gently stretch their understanding, inviting them to see more clearly and to grow in trust. Through His questions, stories, instructions, and the situations He allows them to walk through, He creates space for deeper alignment to take place. There is a steady intention in the way He forms them, guiding them into a life that is grounded, responsive, and fully alive in what is true. In this way, these moments of testing are not interruptions to the journey, but part of the very process that brings it into fullness.

Scripture:

Exodus 16:22–30

Deuteronomy 8:2–3

Day 7 Visual: Rest and Trust (Not Holding Extra)

Give each person two small items, like beans or coins, and ask them to hold both tightly in their hands for a moment. Then invite them to open one hand and set one item down. As they do, explain that we often try to hold onto more than we need because it makes us feel secure, but it can also make things harder. When we release what we're not meant to carry, even in small ways, our hands are freer, and we begin to feel a sense of rest.

DAY 8 READING: WHEN MEMORY FAILS AGAIN AND MUST BE REBUILT

Despite everything the Israelites have already seen, manna in the morning, guidance in the wilderness, provision arriving just when it was needed, the people once again find themselves without water, and once again, they respond with complaining. It would be easy to dismiss this as simple stubbornness, but something deeper is being revealed. These are not just surface reactions. This spirit of complaint reflects a pattern formed over many years, shaped in a place where survival depended on fear, control, and what could be seen. Leaving Egypt did not immediately erase those inner structures. So the repetition is not so much failure as it is exposure. It reveals how deeply these patterns are rooted, and how patient the process of change must be.

What becomes clear in these moments is that *remembering* rarely happens automatically. The people have already experienced provision. They have already seen that their needs can be met in ways they could not have imagined. And yet, when pressure comes, those memories do not immediately guide their response.

There is a gap between what they have lived through and how they react in the present moment. This gap is where the real work of the wilderness unfolds. It is where the Kingdom begins to press in as a new way of perceiving and responding to the very real issues of life. They are being formed into people who do not live by immediate conditions, but by trust in what they have come to know is true about God.

So, again, God provides water, but this time drawing it from a rock. The method is different, but the source is the same. This is not incidental, because if provision always came the same way, it would be easy to turn it into a formula, something predictable that could be managed. But by changing the method, God gently prevents them from anchoring their trust in a process. Instead, He draws their attention back to Himself. The Kingdom of God is not built on repeatable techniques, but on a *relationship* with a living source who provides in ways that cannot be controlled or reduced.

This moment also quietly points forward to Jesus. The rock begins to carry meaning that will only be fully understood later... Jesus is described as the rock, the source from which living water flows. What they are experiencing in the wilderness is laying the pattern for something much larger that is coming. Step by step, they are being taught that their life does not come from stable conditions or predictable systems, but from a consistent relationship with the One who provides everything they need. This is the heart of the

Kingdom. It is not dependent on circumstances remaining steady or logical, but on learning to recognize and trust the unchanging source, even as everything around them shifts.

Scripture:

Exodus 17:1–7

1 Corinthians 10:1–4

Day 8 Visual: Water from the Rock (God Provides Differently)

Place a small stone in the center of the table and a cup of water beside it. Ask each person to name a time when God provided in a way they didn't expect. The stone stays still, but the water comes from it, showing that the source is not always obvious, but it is still real and present.

DAY 9 READING: LEARNING TO LIVE AS A PEOPLE

As the Israelites continue through the wilderness, another layer begins to come into view. They are not only being formed as individuals learning to trust, but as a people learning how to live and move *together* under God's direction. This brings a different kind of challenge. It is one thing to respond personally in a moment of need. It is another to live in a way that considers the whole group, where each person's response affects the community around them.

Up to this point, much of their experience has centered on immediate needs and personal reactions. Now, there is a quiet shift in the story... The need for shared rhythm, responsibility, and structure begins to emerge.

Leadership starts to take shape, as a kind of ordering that helps them move forward productively together. The Kingdom is beginning to show itself even more here. It is a living alignment where each part (individual and family) has a place and a role, and yet, the whole group can still function with clarity and peace.

The wilderness, then, isn't only about learning to depend on God for provision. It's also about learning how to live in right relationship with *one another* under His care. This requires patience and a lot of humility. It asks them to see that freedom is not the absence of structure, but the presence of a different kind of order. Not something forced from the outside, but something that grows as hearts come into alignment with God and with each other.

In Jesus, this pattern comes into fuller view. He gathers people as a connected body that carries His life together. The Kingdom is fully relational, after all! Trust must begin to shape how people live with one another... it must put on skin, so to speak! The way one person remembers or forgets, trusts or resists, has a real effect on the whole community.

By this point in the journey, what began on Passover night has grown into something much larger. What started as a single act of obedience within individual homes is unfolding into a deep reshaping of identity, provision, memory, and community life.

God's children have left Egypt, but they are not yet fully formed as a people of the Kingdom. They are in the middle, and it is here, in this in-between place, that God is doing some of His most beautiful and necessary work.

Scripture:

Exodus 18:13–24

Ephesians 4:1–6

Day 9 Visual: Becoming a People (Walking Together)

Take a piece of string or yarn and pass it around the table, each person holding onto one section so you are all connected. Sit like that for a moment while someone reads the Scripture. Then talk about how each person's trust, attitude, and memory affects the whole family, not just themselves. You are not just individuals leaving Egypt, you are becoming a set-apart people together.