

a house. Jewish tradition fixed ten persons as the lowest number for a single lamb, and each was required to eat a piece as large as an olive.

4. **Let him and his neighbor.** Since all were regarded as brethren, and members of one family, they were to unite in the festival according to neighborhood, and not according to choice. (3) *See here a picture of the unity which should characterize the Church of God.*

5. **Without blemish.** Perfect in all its parts, and free from disease; as befitting its holy purpose, and representing a complete consecration. (4) *God's claim on our possessions is first and not last. Of the first year.* The expression indicates one less than a year, while its flesh is tender and agreeable. **From the sheep, or . . . goats.** Those who could afford a lamb were to obtain it; but a kid would be accepted.

6. **Keep it up.** Keep it carefully, as a precious trust. Some commentators have thought that this was during the days of the plague of darkness upon Egypt. **Until the fourteenth day.** The day of the feast, and, more than fifteen centuries afterward, the day when Jesus died upon the cross. **The whole assembly . . . shall kill it.** Not all assembled in one place, but each family at its own home. **Kill it.** Life must go for life; blood must be shed for blood; and each Israelite saw his own representative in the slain lamb. **In the evening.** Literally, "between the two evenings;" that is, between afternoon and sunset, so that the feast could take place in the evening. Notice that this was the very hour when Christ died upon the cross.

7. **Take of the blood.** The blood was too precious to be scattered upon the ground. It must be caught and used, for on it the lives of the people were depending. (5) *So the blood of Christ needs not only to be shed, but also to be appropriated. Strike it.* A bunch of the tufted, broom-like hyssop was dipped in the blood, and then struck upon the door of the house. After the establishment of the Israelites in Canaan, the blood was sprinkled upon the altar, and not upon the houses; but among the Samaritans on Mount Gerizim it is still observed in the prescribed form, and the entrance of every tent is dashed with blood. **Side posts.** The posts on each side were sprinkled, rather than the door itself, which in a warm country like Egypt might be wanting. **Upper door post.** The lintel or beam over the top of the entrance, where the blood would be most conspicuous. The blood was not to be sprinkled on the threshold, because it was too sacred to be trodden under foot. (6) *Our homes and our all need to be covered by the atoning blood.*

8. **They shall eat the flesh.** As a token of personal acceptance of the salvation so freely bestowed. (7) *We must make Christ a part of our life, and have him enter into our being. Unleavened bread.* Partly because on the night of the original passover the meal was too hasty to allow the bread to be leavened; partly as a token of the completeness of the consecration, leaven being an emblem of impurity. **Bitter herbs.** On, rather than *with*, the bitter herbs; which commemo-

rated the bitterness of their bondage, while the savory meat showed the gladness of their deliverance. (8) *Even in our Canaan we are not to forget our Egypt.*

9. **Eat not of it raw.** As some might do in the haste of departure. **Nor sodden.** Boiled; as thereby the juices of the meat would be lost, and its members might become separated. **Roast with fire.** The traveler on Mount Gerizim sees the Samaritans roasting the lamb upon wooden spits fixed precisely in the form of a cross. **His head with his legs.** It was important for the spiritual teaching that the lamb should be roasted whole, and not a bone broken. John 19:36. **The purtance thereof.** The heart, lungs, liver, and perhaps the intestines, which may have been taken out, cleansed, and replaced.

10. **Let nothing of it remain.** As it was a sacred feast, no part of it might be kept to be used as common food. **Burn with fire.** Since it might be impossible to eat the entire body, a provision was made for what might necessarily be left over.

11. **Thus shall ye eat it.** These were the regulations for the first passover only. In the time of Christ it was eaten reclining upon couches. **Loins girded.** With their loose, flowing garments tucked into the girdle, in readiness for travel. **Shoes on your feet.** In the East people rarely wear their sandals while at meals, or indeed at any time while in the house. **In haste.** That they might be in readiness to march at once after the feast. **The Lord's passover.** This is the English rendering of the Hebrew word *pesach*, "a passing by," as of a bird with outstretched wings. The "passing over" of the blood-sprinkled homes gave a name to the feast.

12. **I will pass through.** The word here is not the same with that translated *passover* in the preceding verse. **Will smite all the first-born.** The first-born was the heir and the bride of the household, and his loss would smite every Egyptian home. **Man and beast.** The lower creatures suffer with their sinning masters. (9) *How all creation groans because of man's sin!* Rom. 8:20. **Against all beasts.** Not only beasts the gods were powerless to protect their votaries; but also because the sacred bull Apis, the god Nefes, and other animals worshipped were themselves smitten.

13. **The blood . . . a token.** A sign, proclaiming the faith of the Israelites and their safety under the divine care. **When I see the blood.** God could have known his people without this sign, but he wished to call for their trust and test their obedience. The blood marked the line between life and death. (10) *Those who rest in the blood of Christ have life.*

14. **For a memorial.** From that time even until now it has been observed by the Israelites, though since the destruction of Jerusalem they have no longer slain and eaten the lamb at the feast. Thus they bear unobscured testimony to the fact that the Lamb of God has been slain once for all. **For ever.** It is kept in spirit, though not in form, with every observance of the Lord's Supper by Christians.

HOME READINGS.

- M.* The passover. Exod. 12:1-14.
Tu. The law of the passover. Exod. 12:15-28.
W. The Angel of Death. Exod. 12:29-33.
Th. Ezra's passover. Ezra 6:16-22.
F. Josiah's passover. 2 Chron. 35:1-19.
S. Our Lord's passover. Matt. 26:17-35.
S. Christ our passover. 1 Cor. 11:23-24.

GOLDEN TEXT.

Christ our passover is sacrificed for us. 1 Cor. 5:7.

LESSON HYMNS.

- No. 23, Dominion Hymnal.
I will sing of my Redeemer,
And his wondrous love to me.
- No. 39, Dominion Hymnal.
Arise, my soul, arise,
Shake off thy guilty fears.
- No. 79, Dominion Hymnal.
Just as I am, without one plea
But that thy blood was shed for me.

TIME.—1491 B. C. Later in same year as last lesson.

PLACES.—In Egypt. The land of Goshen.

RULER.—Thothmes II. (C.)

DOCTRINAL SUGGESTION.—Salvation.

QUESTIONS FOR SENIOR STUDENTS.

- The Passover.**
Of what two national observances does this lesson tell?
Do the Hebrews, who observe their national religion, still begin their ecclesiastical year with the month Abib?
Of what actual event was the passover a sign?
How long was it to be kept by the nation?
Was the law concerning it observed through their history?
How extensive was the destruction of the first-born in Egypt?
On what day was the preparation to begin?
How long did the feast last?
What was the food eaten at this passover supper?
In what manner was it to be eaten?
Why was this?
- Our Passover.**
Of what was this passover a type?
How does Paul in 1 Cor. 5:7, apply the memorial to Christ?