

words were spoken to Moses. (Jamieson.) **Firstborn**—The noun is masculine. Eldest sons only, were slain. (See verse 29.) **Beast**—Why these? (1) The inferior creation suffer the consequences of man's sin. It is a general law. (2) Many were objects of worship and this would prove their impotence and the folly of degrading idolatry. **The gods of Egypt**—Not the brute deities alone, but *all*. The contest was really a contest between Jehovah and the gods in whom he trusted. This plague, so discriminating and so universal, would shew that these deities had no power to avert his stroke. Some writers state that the idols were cast down, like Dagon (1 Sam. 5. 4.) Also that all the temples were demolished by an earthquake. But the dread solemnity of the judgment is not enhanced by these dramatic additions. Better is the view of Jethro (Ex. 18. 11.) **I am the Lord**—“Attaching his royal signature to this proclamation of judgment.” (Macgregor.) Acts 14: 15. **13. The blood shall be for you for a token**—“The expression is of psychological importance, even for the notion of an atonement. It does not read, it shall be to me for a sign. The Israelites were to have in the blood the sacramental sign that by offering of blood the guilt of Israel in connection with Egypt was expiated; in that Jehovah had seen the blood. This looking on the blood which warded off the pestilence reminds us of the looking up to the brazen serpent, and the believer's contemplation of the perfect atonement on the cross.” (Lange.) **When I see the blood** What he sees is not the feast, nor the worshippers, nor the slain lamb, but precisely, the blood. This alone is on the mercy seat, where God is enthroned in grace. (Macgregor.) “Through the sprinkling of the houses of the Israelites with the atoning blood of the victim, the reconciliation of Israel with their God through the forgiveness and expiation of their sins was set forth, and in the sacrificial meal which followed, their communion with the Lord, that is, their reception into filial relationship, is typically set forth. In the paschal meal the *survive* become a *sacrament*, the flesh of the victim a means of grace, through which the Lord takes up his preserved and ransomed people into the fellowship of his house and proffers to them the living food for the quickening of their souls.” (Keil.) **14. The passover is still observed in the Lord's Supper.** The Christian festival of Easter is a continuation of it.

SUMMARY AND REVIEW.

Blackboard Outline.

The Passover.

When?

A.
B.

How?

A.
H.
L.
B.
F.

Why?

T.
M.

[As the review proceeds the words on blackboard may be completed. They are here printed in italics.

The details of the instituting of the Passover are of themselves so impressive and significant, that little need be done beyond trying to have them clearly set before the scholars. The title, **THE PASSOVER**, explains itself, the Lord “passed over” his chosen people when he destroyed his enemies. **WHEN** was the Passover instituted? *After centuries of hard bondage; after the Lord's message and call of Moses, of his power to smite and save. Before the great deliverance, and on the very eve of it. When evening fell, the Israelites were still bond slaves, at midnight the first born of the Egyptians were slain and God's people set free. The Passover was to mark a New Year. HOW? The ritual of the Passover, strikingly picturesque and memorable in its every detail turns upon the following points: All the congregation were to observe the Passover (v. 3.) It was to be observed by *Households* (vs. 4, 5,) a *Lamb* being chosen for each house (v. 3,) the lamb to be of the very best of the flock, (v. 5,) and to be religiously separated and cared for in advance (v. 6.) The *Blood* was to be sprinkled upon the side and upper doorposts (v. 7,) and the *Flesh* to be roasted and eaten with an accompaniment of unleavened bread and bitter herbs, the people being already equipped for their journey (vs. 8, 9, 11.) What remained was to be wholly consumed with fire. **WHY?** The blood of the paschal lamb was for a *Token* that the Lord might “pass over” his own people when he smote the Egyptians, and it was to be kept as a perpetual *Memorial* of his great love and mercy. The *Golden Text* should be recited by the Class or School, and as the time may permit the analogies between the paschal lamb and Christ our passover brought out. It should be further shewn how the Lord's Supper answers to the Passover.*