

fire (Ex. 29: 39, 41) and of lighting the lamps in the sanctuary (ch. 30: 8) (Green.) The ancient custom of the Jews is the best interpretation of this disputed expression. The passover was slain immediately after the evening sacrifice, (which on this day was a little earlier than usual,) that is soon after three o'clock in the afternoon, and the feast was partaken of at sundown, the time of the evening meal. Compare the time of the crucifixion. Matt. 27: 46, 50. 7. **The blood**—For the symbolical meaning of "the blood" see Gen. 4: 9; Lev. 17: 10-14; Deut. 12: 16, 23; 15: 23; Acts 16: 20, 29; 21: 25. It represents the life. We use the expression "life-blood." Strike it—R. V. "put it" Afterwards this was sprinkled by the priests upon the altar. It signified atonement for sin, as is seen from the fact that the hyssop bunch is used (verse 22.) Sprinkling with hyssop is proscribed in the law only where purification is treated of in the sense of expiation (Lev. 14: 49-53; Num. 19: 18.) (Keil.) Refer to Heb. 12: 24, 29. **The lintel**—The Hebrew word means "prominent or conspicuous part," the crossbeam over the doorway was often ornamented. The blood was not sprinkled on the threshold lest it should be trampled under foot (Heb. 16: 29.) The door through which one enters the house, stands for the house itself, as its most significant part. Similarly "thy gates" means "thy cities" (Gen. 22: 17; Ex. 20: 10; Deut. 5: 14; 12: 17) (Keil.) Sprinkling the doorway consecrated the house as a sanctuary of refuge to its inmates, who shewed their faith in God's promise of salvation. Compare Acts 16: 31, and apply it. The blood was put where it could be seen (Matt. 5: 16; 10: 32, 33.) 8. **In that night**—The night following the 14th. Nisan. "Eating of an animal offered in sacrifice is an act of communion with God and appropriation of the benefits of the sacrifice. As the animal has been devoted to God, and belongs to him, he provides the feast of which the offerers partake. They are his guests, fed at his table. They partake of a sacrifice by which expiation has been effected, and thus share the benefits of that expiation. It is also a communion with each other on the part of those who eat from the same table in this sacred service, and with the entire body of the people who are similarly engaged." (Green.) **Roast**—The flesh of sacrifices was commonly boiled (Ex. 29: 31; Lev. 8: 31; Num. 6: 19; 1 Sam. 2: 13) but boiling would have necessitated dismemberment, and some of the strength of the meat would have been lost in the water. It was essentially necessary that the body should be kept whole (verse 46; Num. 9: 12.) See John 19: 35, and compare 1 Cor. 10: 17. **Unleavened bread**—This was emblematic of three things, (1) their unhappy condition as slaves; it is called "bread of affliction," (Deut. 16: 3;) (2) their hasty flight, (vs. 34, 39;) (3) Compare 1 Cor. 5: 8; 1 Pet. 1: 15. **Bitter herbs**—lit. "bitters." Compare the Scottish "sour-ocks" (Macgregor.) These were a sort of salad and gave zest to the meal. Hebrew writers mention lettuce, endive, chicory and horehound amongst those which were used. Horseradish is used by Jews in England. They were emblematic of the bondage that made their lives bitter. **Raw**—underdone. There was to be no unseemly haste but the meat must be carefully and thoroughly roasted. Some find here a prohibition of heathen practices, but throughout the attention is so concentrated on the positive meaning of the rite, that it would not be diverted from it by a side glance at orgies which they were in no danger of imitating under the circumstances. The viscera of the chest and entrails were taken out and cleansed and then put back. The head and legs were not taken off. The entire body was roasted on a cruciform spit, one stick being inserted lengthwise and the other across the body. 10. **Let nothing remain**—This law afterwards extended to the fat of sacrifices and to peace offerings (Ex. 23: 18; Lev. 7: 15-17.) Parts of the lamb were, of course unfit for eating. Three reasons may be given for this provision: (1) Sanitary considerations—that so much animal food might not be left to putrefy. To this might be added that since our Saviour's body saw no corruption its emblem ought not to be left to decay. (2) That the remnants of so solemn a festival might not be treated with unbecoming disrespect in the haste of departure. (3) And, on the other hand, that a superstitious use might not be made of the "reserved" portion. Compare the regulations in regard to manna. 11. **Loins girded**—The loose robe tucked up over the belt or girdle, so as to leave the foot and knee free for locomotion, Compare 2 Kings 4: 29; 9: 1. They were usually worn loose when indoors. **Shoes on your feet**—Ready for the rough desert road. Orientals do not wear anything on the feet when in the house. It would be considered disrespectful to do so. We uncover the head for the same reason. **Staff in your hand**—"Like an alarmed bird with wings expanding for flight." (Macgregor.) **In haste**—This explains why such an unusual mode of eating must be adopted. In later times good sense dropped these unessential features and the meal was partaken of leisurely and in the usual reclining posture. The modern Samaritans still observe these rules—more Jewish than the Jews. It—the lamb (Deut. 16: 5, 6.) **Passover**—This is an exact translation of the Hebrew word. It means to pass over, like a cloud or a bird. To spare from penalty. Primarily it denoted God's "passing over" the houses of the Israelites (verse 13;) then the lamb whose blood is the occasion of the "passing over;" then the whole eight days' festival, including that of unleavened bread (Deut. 14: 1-6.) (Lange.) The use of this word to distinguish this feast is an indubitable proof of the historical truth of the narrative.

III. **THE BLOOD.** 12. This judgment was threatened long before (ch. 4: 22, 23.) The announcement to Pharaoh in ch. 11 was subsequent to the instructions given in this chapter. (Green.) **I will pass through**—The "I" is emphatic, God himself will act with the means of Moses' rod. **This night**—i. e. the night just referred to, that on which the passover was eaten. It does not mean the night following the moment when these