

nothing leavened for seven days, leaven being regarded as an emblem of sin. The unleavened bread in the Passover feast was, therefore, an emblem of purity (see 1 Cor. 5:8). Hence the Feast afterwards came to be known either as the Passover or Unleavened Bread. *Vs. 14-20.*

I. A Feast Appointed, 21-24.

V. 21. *Elders*; the heads of the families or clans in Israel, who exercised authority over the rest. *Draw out*; from the fold or flock. *Take*; to your houses. *Lambs*; (Rev. Ver.). These must be perfect animals, one year old (v. 5) and therefore in full vigor. The Hebrew word translated "lambs" may also mean "kids." *According to your families*; a lamb for each family, or, if the families were small, two of them might unite. *Kill the passover*; that is, the lamb for the Passover. The Passover lamb pictures the following truths regarding the world's Saviour: (1) He was perfect, Heb. 9:14. (2) He was innocent, John 18:38. (3) He died for others, 1 Pet. 2:24.

V. 22. *A bunch of hyssop*; a small plant growing out of walls (1 Kgs. 4:33) or fissures in rocks. It is not certain what plant is meant. It cannot be our hyssop, which is not a native of Palestine. Some think that it was a species of marjoram, which grows in clefts of rocks, in chinks of old walls, and on terrace walls throughout Palestine, having straight, slender, leafy stalks, with small heads, several of the stalks growing from one root, so that a bunch or wisp for sprinkling a liquid could easily be broken off. Others regard it as the caper plant, a bright green creeper, which climbs out of fissures of rocks in the Sinaitic valleys and hangs in abundance from the walls of Jerusalem, having stalks bearing from three to five blossoms each, so that it would also be suitable for sprinkling purposes. *Blood*; of the newly slain lamb. *In the basin*; provided for catching the blood. *Lintel*; the top cross-piece of the doorway. When this and the two sideposts were sprinkled, the whole house and its inmates were under the blood. *None . . . go out . . . until the morning*. Only in the house sprinkled with blood was there safety.

Vs. 23, 24. *The Lord will . . . smite the*

Egyptians; for Pharaoh's repeated and stubborn refusals to set Israel free. *Seeth the blood*; the outward sign of the people's trust and obedience. *Will pass over*; hence the name Passover. The Hebrew *Pesach* and the Greek *Pascha*, from which comes the term "paschal lamb," have the same meaning. *The destroyer*; probably "the angel of the Lord," acting as destroyer. Here, as in Gen. 16:7, 13, the Lord and the angel of the Lord are so closely connected, that the names are used interchangeably. *Ordinance*; law. *For ever*. Jews the world over still observe the Passover, while the Lord's supper amongst Christians has grown out of it.

II. Instruction Commanded, 25-27.

Vs. 25-27. *Land . . . promised*. See Gen. 12:7. *Your children*; those too young, when the Passover was appointed, to understand its meaning and those who should afterwards be born. *What mean ye? . . . ye shall say*. This questioning by the children and answering by the parents is still a part of every Passover service and is called the "Haggadah" or "Telling." *Sacrifice*; pointing to Christ's greater sacrifice and setting forth the great truths of redemption, namely: (1) the death of an innocent victim; (2) deliverance from sin by divine power; (3) the need of faith in those who would be saved; (4) the doom of those not saved through the blood of Jesus.

II. Doom Inflicted, 28-31.

Vs. 28-31. *At midnight*; "when terror is most terrific," filled with the element of confused surprise. *All the firstborn*; of man and beast, rich and poor, high and low. *A great cry*; the loud, frantic funeral wail of the nation, spreading from the great cities to the most distant villages and hamlets. *Called for Moses*. Pharaoh at last gives the long refused permission, wrung from him by terror and grief.

Vs. 32-42 record the setting out of the Hebrews from Rameses and their journey to Succoth.

Light from the East

PASSOVER—This ordinance is still observed by the Samaritans on Mount Gerizim. Seven days before it the whole community