

The Sabbath School.

LESSONS FOR MARCH.

FIRST SABBATH.

SUBJECT:—*Passover instituted.* Exodus xii. 1-30,

Every part of the Old Testament speaks to us of Christ; but it contains no more striking representation of the great work of redemption than is exhibited in the institution of the Passover,

V. 1.—*The Lord spake* would be better rendered had spoken, as the order had been given before Moses' last interview with Pharaoh, and probably before the three days darkness.

V. 2.—*The beginning of months.* From this time the ecclesiastical year commenced with this month, Nisan answering to our March, the civil year commencing, as previously, with the month of September. This change of style was recommended by God, whose prerogative Antichrist usurps when he "thinks to change times and laws."

V. 3-5.—The rule followed by the Jews was that not less than ten, nor more than twenty persons, should partake of one lamb.

V. 9.—*Sodden*, the past participle of the obsolete verb, to seethe, meaning to boil.

V. 11.—These directions indicate preparations for travel. The dresses of Orientals ordinarily long and loose, were drawn up and fastened by a girdle when they were about to travel. Shoes or sandals in eastern countries are usually worn by those who are abroad or preparing to go out.

V. 12.—From this verse, and Numbers xxxiii. 4, it appears that some signal judgment was executed on the idols of Egypt. They were probably destroyed and their temples shattered. It is remarkable that some of the ancient temples of Egypt exhibit marks of having been subjected to some tremendous convulsion.

The Paschal lamb, without blemish or spot, in the prime of its strength, is a striking type of the Lamb of God that taketh away the sin of the world. As it was set apart from the flock, and killed the fourth day afterwards, so the Lord Jesus was solemnly set apart when the Holy Ghost descended on him at Jordan, and put to death in the fourth year of his ministry. He was crucified at the passover, and made his public entry into Jerusalem four days before, on the very day that the Paschal lamb was set apart. The lamb was slain and roasted with fire, to denote the death and great sufferings of the Messiah, which were inflicted by the Jewish nation, even as the lamb was slain by the whole congregation. Of the Saviour it was true, as of the lamb, that not a bone was broken.

The sprinkling of the blood denoted the application of the merits of Christ's death to our souls, and constitutes an argument for baptism by sprinkling rather than by immersion. The blood was not sprinkled on the threshold, perhaps to caution us from trampling under foot the blood of the Covenant. Heb. x. 20. The eating of the lamb denoted that we are to derive spiritual strength and nourishment from Christ. The bitter herbs pointed out the bitterness of sin, as felt by every true penitent. The lamb was to be all eaten to point out that Faith receives a whole Christ as He is offered in the Gospel. The preparation for a journey typified the separation of the Christian from the world and all sinful habits and practices.

The feast of unleavened bread, v. 17-30, lasting for seven days, typifies the Christian life. The absence of leaven denoted freedom from all impurity of heart and life. Fermentation, or leavening, being a process of decomposition, is a species of corruption. Hence we read of the leaven of malice and wickedness, and the leaven of hypocrisy.

In verses 21-30, we have the commands of God concerning the Passover conveyed by Moses to the Israelites; their observance of the Ordinance, and the destruction of all the first-born of Egypt. As judgment was executed on every family in Egypt, so the wrath of God will be poured out on all impenitent sinners. As even an Israelite would not have been safe anywhere but under the shelter of the sprinkled blood, so nothing but the blood of Jesus will save his professing people.

LESSONS:

1. Children should take an interest in all matters connected with religion, and diligently seek after religious knowledge. V. 26.
2. It is the duty of parents and others to impart such knowledge to children.—V. 27.
3. God's commands are to be received with the utmost reverence. V. 27.
4. There is no salvation but through the blood of Jesus.

DOCTRINE:

Salvation through Christ. Acts xvi. 31; John xi. 25, 26; 1 Tim. i. 15.

SECOND SABBATH.

SUBJECT:—*First born sanctified.* Ex. xvi.

V. 2.—Sanctified here means set apart, hallowed, consecrated to the service of God. The first born of Israel were sinners as were the Egyptians, and might justly have been cut off; and God, to remind the nation of His mercy, claims the first-born as stand-