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# THE Teachers' Preparation Tablet

LESSON 10.

JUNE 3rd, 1894.

2nd QUARTER

## The Passover Instituted. Ex. 12; 1-14.

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

COMMIT TO MEMORY verses 13, 14. CHILDREN'S HYMNAL, 50, 57, 71, 104.

PROVE THAT—Heaven is opened by Christ's blood. Heb. 9: 12.

SHORTER CATECHISM—Quest. 105. What do we pray for in the fifth petition?

### DAILY PORTIONS.

*(The Selections of the International Bible Reading Association.)*

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH.
Ex. 12: 1-14	Ex. 12: 21-23	Ex. 12: 23-36	Ex. 13: 8-10	Ps. 105: 23-33	Luke 22: 7-16	1 Pet. 1: 17-25

## THE YEAR IN FOUR CALENDARS.

		D	
		1	JAN.
		2	FEB.
	B	3	MAR.
ABIB OR NISAN	1	4	APR.
ZIF OR {IJAR}	2	5	MAY
SIVAN	3	6	JUNE
{TAMMUZ}	4	7	JULY
{AB}	5	8	AUG.
ELUL A	6	9	SEPT.
ETHANIM OR {TISRI}	1	10	OCT.
BUL OR {March-eshvan}	2	11	NOV.
CHISLEU	3	12	DEC.
TEBETH	4		
SEBAT	5		
ADAR	6		

- A First half of Jewish Civil Year.  
 B Jewish Sacred Year.  
 C Christian Year, old style.  
 D Christian Year, new style.

The four names in the left column are found in the Bible as applied during the period of Israel's independence. The seven in the next column, not in brackets, are found in the Bible after the captivity. The five in brackets are found in the Talmud and elsewhere, but not in the Bible. About every third year a thirteenth month was added, called Ve'adar.

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## NOTES AND EXPLANATIONS.

The feast of the passover and the feast of unleavened bread are connected together (vs. 15-20). The one sets forth the deliverance from bondage and the other separation from defilement—salvation and sanctification—"a typical purification and a typical redemption." (Lange). No service of the Old Testament ritual more completely foreshadows Christ (1 Cor. 5: 7). 1. The victim was a lamb. (John 1: 29). 2. A male of the first year and therefore in its prime. Christ died in the prime of life. 3. Without blemish. (1 Pet. 1: 19). 4. Set apart for four days. Christ's triumphal entry into Jerusalem was on the very day that this lamb was chosen. 5. Slain and roasted with fire. Denoting the sufferings and death of Christ. 6. Killed between the two evenings. Christ expired at this hour. 7. Not a bone was to be broken. (vs. 46). (John 19: 33-36). (Condensed from Matthew Henry).

LESSON PLAN. I. The Victim. vs. 1-5. II. The Feast. vs. 6-11. III. The Blood. vs. 12-14.

I THE VICTIM. 1. The Lord spake - "had spoken" before Moses had his last interview with Pharaoh as recorded in ch. 11. (See the mysteri-

ous hint in 10: 29). In the land of Egypt—The rest of the law was given at Sinai (Lev. 26: 46), or in the plains of Moab (Num. 36: 13). The Passover is celebrated before the event which it commemorates just as the Lord's Supper before the death which it was to "show forth." (Lange). 2. This month—Abib (ch. 13: 4; Deut. 16: 1), or Nisan (Neh. 2: 1). (See table). Up to this time the Hebrew year began with Ethanim, or Tisri (Exod. 23: 16), the feast of ingathering is held "at the end of the year," the time we know to have been the 15th of Ethanim. (See 1 Kings 8: 2; Lev. 23: 34). This continued to be the beginning of the civil year, while the sacred calendar began with Abib. A similar arrangement prevails among ourselves. The civil year begins on January 1st, the anniversary of our Saviour's circumcision or coming under the law, while the ecclesiastical year dates from the fourth Sunday before Christmas, being the first Sunday in Advent. Although the Scottish reformers rejected the church calendar altogether, for good and sufficient reasons, yet it is followed by our sister churches of the Presbyterian Alliance on the continent of Europe, the church of England, and the Greek and Roman communions. The Hebrew months were determined by the changes of the moon, and were therefore 28 days long. Some of our modern critics assert that the year did not begin in Spring until after the captivity, but see 2 Sam. 11: 1; 1 Kings 20: 22, 26; Jer. 36: 22. This feast became a "monumental evidence," fixed in the calendar, of the historical truth of the narrative here given.

3. The congregation of Israel—The nation was divided into 12 tribes, these into families (Deut. 29: 17; Judg. 18: 19; 21: 24), and these again into ancestral houses (Num. 1: 2). By communicating with the elders or heads of families (verse 21) Moses could easily make these announcements to the whole people in a very short time. The tenth day—The lamb was not slain until the fourteenth. According to some, this regulation, like that requiring the people to be equipped as for a journey, pertained to the first passover only, and was necessitated by the difficulty of procuring lambs at a very short notice, and amid the confusion of preparing to set out. In any case, the solemn suspense was a fitting preparation of heart for the service and kept in the minds of the people that they should sanctify themselves. (2 Chr. 35: 6). The four days may have been typical of the four generations of bondage (Gen. 15: 16). A lamb—Marg. "or kid." Both were used as late as the time of Josiah (2 Chr. 35: 7), but in our Saviour's time lambs only were offered. The "herd" mentioned in Deut. 16: 2 refers to the oxen required for other sacrifices connected with the feast (2 Chr. 35: 7-9). Only "preverse ingenuity" could infer from this passage a contradiction of the law laid down in our lesson. There seems to be a reference to the passover in Rev. 15: 3. According to their fathers' houses (R. V.)—It was to be a family festival. Here, as everywhere, the religion of the Bible makes the family the centre of all tender, loving, and holy influences. Its most sacred services aim at making the home, with its parental and filial relations, the chief means of grace. "Family religion is the foundation of a nation's life." (Macgregor). 4. It was necessary that the whole lamb should be consumed (verse 10) and therefore two or more small families might unite in the celebration. The number who were to partake would be carefully considered. Later tradition fixed upon ten as the minimum, but twenty frequently assembled around one table. The portion to be eaten by each was also fixed by custom as the size of an olive, or small plum. No one might partake of the passover alone. 5. Without blemish—This was required of all victims offered in sacrifice (Ex. 12: 27, Lev. 22: 20-24). Only one who was absolutely free from sin could be a substitute for sinners, so only an animal whose physical perfection was unmarred could be a fitting type of the sinless One. (Heb. 9: 14; 1 Pet. 1: 19). "That the lamb, as free from blemish, was designed to represent the moral integrity of the offerer is a very doubtful proposition, since moral integrity needs no expiating blood." (Lange). If the true meaning as setting forth Christ was not fully perceived, at least all could understand that God was fittingly served only with the best. (Mal. 1: 8, 14). A male—"In harmony with the general notion of antiquity that the males are superior to the females." (Kalisch). Rather, in accordance with the universal view of the male as the representative sex. It would also be the larger and finer animal. Females were also offered in sacrifice (Lev. 3: 1, 6; 4: 28). Some regard the paschal lamb as representing the firstborn sons who were spared through its blood. (Keil). Of the first year—Marg. "a son of a year," i. e. a year old, having attained the full perfection of youthful vigor, in its prime. (The view that "a son of a year" means any age under a year is clearly refuted in the note on this verse by Dr. Mead in Lange's commentary). Lambs might be offered in sacrifice after the eighth day. (Ex. 22: 30; Lev. 22: 27), but they were not used for the passover until they had completed their first year" (Dr. Green). Sheep or goats—A lamb was more valuable and more appropriate than a kid and so came eventually to be exclusively used. Theodoret explains the clause, "He that hath a sheep let him slay it, and he who has no sheep let him take a goat."

II. THE FEAST. 6. Keep it up. Keep it with great care. It was customary to tie the lamb to the bed post. (Trapp.) Fourteenth Day—The middle of the lunar month and therefore full moon. Some suppose these were the days of the plague of darkness. The whole assembly of the Congregation—This does not mean that all came together to one place for the purpose, but that all lambs were to be slain at one hour. This was afterwards done only in the place which the Lord had chosen to place his name in (Deut. 16: 6.) In the evening—Marg. "between the two evenings," Deut. 16: 6, "at even, at the going down of the sun." The same phrase is used of the time of the daily evening sacrifice.

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

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 *sacrifice* 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.