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The Sabbath School

INTERNATIONAL LESSON.

Fourth Quarter Lesson 11, Dec. 15, 1901

THE PASSOVER.—Exodus 12: 1-17.

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

HISTORICAL SETTING.

Time.—B. C. 1491, according to Ussher, or about 1300 B. C., according to others. (Professor Price makes it 1276). Easter time. The full moon of the first month of the Hebrew sacred year, Abib or Nisan.

Place.—The land of Goshen, in Egypt. The Wady Tumulat, beginning near Ismailia on the Suez Canal and extending westward about eighty miles. Narrow at the eastern end, it gradually widens towards the west. It was one of the most beautiful districts of Egypt.

Pharaoh was perhaps Menephtah son of Rameses II.

THE NATIONAL BIRTHDAY ANNIVERSARY.—Vs. 1, 2. Moses had announced to Pharaoh the last great plague, which would compel him to let the people go.

In the mean time, defended by the effects of the previous plagues, the Israelites were to make preparations for their sudden departure.

Now began a new era and epoch in the history of Israel. It was the birthday of the nation, and needed a special commemoration. It was first commemorated by making this date to be the beginning of their year.

It was their New Year's Day. *And the Lord spake unto Moses.* The source of all was God. *This month, Abib (13: 4), i. e., the month of ears, when the corn comes into the ear.* It corresponds nearly to the last half of April. The month begins with the new moon, and varied in different years.

The beginning of months, that is, the first month of the year. The religious year began at this time, and according to Professor Beecher "is the only year used in the Bible for chronological purposes."

Value of anniversary days. 1. They keep before the mind the great truths which the events commemorate. Through the observance of this ordinance, their literature, their religion, their character as a people, was largely molded.

2. It reminded them of the privilege and duty of beginning anew their lives. It was a special time for good resolutions. It is good for us to commemorate special days which mark eras in our lives.

THE PASSOVER AND ITS TEACHINGS. CHRIST, OUR PASSOVER.—Vs. 1-14.

THE NAME.—Pa's over or spare.—derived from the fact that the destroying angel would pass over all houses whereon was the blood of the Paschal lamb, and not destroy the firstborn there.

Christ is our Passover. The angel of death passes over all who trust in him. They are spared in the day of judgment and punishment.

THE LAMB FOR SACRIFICE. Vs. 3. *Speak . . . unto all the congregation of Israel, through their elders. Your lambs shall be without blemish.* That is, entire, whole, sound, having no defect. If it bore the mark of the slightest deformity, or even deficiency, it would have been unfit. *A male.* As taking the place of the male firstborn of Israel. *Of the first year.* A year old; because it was not till then that it reached the full, fresh vigor of its life.

Christ, the Lamb of God. (1) He was perfect, without spot or blemish, or fault of any kind. (2) He was innocent. His death was from no fault of his. (3) He died in the prime of life. (4) He was appointed of God. (5) He was slain, a sacrifice for others, a substitute. (6) He was offered at the season and the hour of the Paschal sacrifice, the beginning of a new year and a new era. (7) Not a bone was broken. This was true of his body, and of his spiritual work. We are saved by the "Lamb of God, which taketh away the sin of the world," "who knew no sin," yet was "made sin for us."

A FAMILY SERVICE. Vs. 3. *Every man a lamb. . . a lamb for a house,* so that only the members of one family or family circle should unite. *If the household be too little.* That is, if there are not enough persons in the family to eat a whole lamb. *Him and his neighbor.* Josephus assigned ten as the least number for a Paschal company, and twenty are not uncommon. According to his eating. Estimating, that is, how much each might be expected to eat. It is worthy of notice that the first ordinance of the Jewish religion was a domestic service. Never was a nation truly prosper-

ous or permanently strong which did not cherish the sanctities of home.

THE BLOOD OF THE COVENANT.—V. 6. *Ye shall keep it up (the lamb from the tenth day) until the fourteenth day. Keep it apart from the fields or the flock. Kill it in the evening.* Literally, between the evenings, i. e., from the time the sun begins to decline to that of its full setting, say between three and six o'clock. *And they shall take . . . the blood.* The blood is the life, and typifies the blood of Christ, who gave his life for us. *Strike it on the two sides posts.* By means of the hyssop branch. This was done as a mark of safety, a token of deliverance, that the destroying angel might see and pass over the houses of the Israelites, and spare their families. This was their part of the work. God did not need to see this, in order to know where his people lived, but it was a test of their obedience and faith. It showed that they believed in God's Word and his promises, and accepted God's provision for their safety. So our act of faith is believing Christ's word, and receiving him as our Saviour, and obeying him as our Master.

EATING THE PASSOVER.—V. 8. *And they shall eat the flesh.* (1) Undoubtedly this feast had a physical purpose. The Israelites were to start in the middle of the night on a long and wearisome journey; and it was important that they should not start fasting. (2) It was a test of their faith and obedience. (3) It was a symbol of the fact that they must receive and appropriate what God did for their salvation. It was an entering into a solemn covenant with God. (4) The eating together was also a covenant of unity among themselves. *In that night.* Which followed the evening on which the lamb was slain. *Roast with fire.* It was thus representative of the sufferings of the Israelites in Egypt, and typical of the sufferings of the Redeemer. *Eat not of it raw.* Not raw, that is unfit for use, and therefore unfit for representing spiritual enjoyment. *Nor sodden.* That is, not boiled. *His head with his legs, and with the purification thereof.* No bone was to be broken as a prophetic symbol of Christ. It was to be complete and unbroken sacrifice with those who together formed but one family and one body. *Let nothing . . . remain.* Thus preventing all possibility of profanity and of superstitious abuse.

Jesus, the Bread of life. The Israelite must not only slay the lamb and put the blood on the door-post, he must eat the Passover. Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. It is not only Christ slain for us, it is Christ dwelling in us, the life of our life, who saves us from sin.

WITH REPENTANCE.—V. 8. *Unleavened bread.* Leaven was naturally symbol of moral corruption, and was excluded from the sacrifice as defiling. It was intended to show the Israelites that they were to leave behind them in Egypt all the idolatrous and wicked practices with which they had been implicated, and to begin a new national life as God's people. *Bitter herbs.* They were to call to mind the bitterness of life experienced by Israel in Egypt. And to teach them the bitterness of sin, and lead to repentance.

Repentance is still the condition of entering the kingdom of God; putting away the evil leaven of sin, every wrong motive, every unworthy thought, every sinful deed. We need with every act of consecration to eat the bitter herbs of consciousness of sin.

READINESS FOR SERVICE.—V. 11. *With your loins girded.* Each of the directions marks preparation for a journey, the long flowing robes were girdled round the loins, shoes or sandals were fastened on the feet, and the traveller's staff was taken in hand. So are we to eat our Lord's Passover, as ready for his service, as pilgrims to his promised land. *It is the Lord's passover.* It is the type and symbol of the Lord's passing over the houses of the Israelites, and preserving them while destroying the Egyptians. The Christian type. He who would enter into Christian life must not only apply the blood of Christ that cleanseth from all sin, he must be ready and equipped for the service of Christ.

THE GREAT SALVATION.—Vs. 12. *That night.* The night when the Passover was eaten. *Smite all the firstborn.* From the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captives that was in the dungeon, and all the firstborn of cattle. Nothing less than this would accomplish the divine purpose for his people and break the stubborn heart of the Egyptian king. *Against all the gods of Egypt.* (1) God smote, in this stroke, objects of Egyptian worship in destroying the firstborn of the king and the animals which were worshipped. (2) This stroke was a

demonstration of the worthlessness of the Egyptian gods, who were unable to guard and save their people. (3) *I am the Lord, Jehovah,* who is able to do what he has promised and is the rightful ruler of men. *The blood . . . a token.* A sign; not to God, but to you, as showing your faith and obedience. *The plague shall not . . . destroy you.* Those who had faith to put this sign on their door-steps were not touched by the destroying angel. Their action was a sign that they believed God, and were willing to obey him.

The Lessons for to-day. 1. Persistence in sin leads to certain destruction. "The soul that sinneth, it shall die." 2. But God has provided a way of escape through the blood of the Lamb. 3. God has made the way of salvation as easy as possible. Anything easier than his plan would leave men still in sin, and that is not salvation. It was not difficult to place the blood on the door-posts. Any child could do it. 4. This was a proof of faith and obedience and of the choice of God. So is believing in Christ and his forgiveness. It is the beginning of new life, and new character, and new heaven. 5. The wise person will not neglect the salvation.

No Sense in it.

In one family where Phillips Brooks sometimes visited the four children loved to gather round him the younger two on his knees, and the older two leaning one on each shoulder. He would enter into all the childish affairs apparently with no less interest than was shown by the children. On one occasion a little girl, perhaps twelve years old, was telling him of some childish grievance, and concluded her story with the words, "It made me real cross."

"Cross! exclaimed the bishop; why, Carrie! I didn't suppose you were ever cross."

"Wouldn't you be cross, replied the child, if any body had treated you so?"

"I don't know whether I would or not," said the bishop; perhaps I should if it would do any good. Did it make you feel any better?"

"No," said the girl. "Did it make anybody feel any better?"

"No," came the answer again, hesitatingly.

Then, answered the bishop, "I don't see any sense in being cross and wouldn't be again, if I were you."

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Don't Give Him Up.

Don't give up a boy or turn against him because he is bad. If your parentage and surroundings had been the same as his perhaps you would have been bad, too. He may not be altogether bad. Give him another trial at least. Put yourself to the trouble to do a favor for him and do it with an earnest, loving spirit. In many cases this will win him, and when once you have won him he is true until death. If your first effort to win him does not succeed, try again and again. You will get nearer to him each time, and as his associates come over to you he will be drawn nearer and nearer.—Southwestern School Journal.

If a child eats ravenously, grinds the teeth at night and picks its nose, you may almost be certain it has worms and should administer without delay Dr. Low's Pleasant Worm Syrup. This remedy contains its own cathartic.

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"I have used Ripans Tablets for a number of years and would not be without them. I was troubled with indigestion and constipation, and have noticed since I have been using them that I am getting rid of those terrible bilious spots which used to bedevil me on account of the biliousness. Of late I have not had any. I had just got over a bad spell of bilious fever and was sitting on the step, when a neighbor came to me and remarked how bad I looked. I told him I had just got over the fever and that I was afraid to eat anything on account of indigestion, from which I had suffered since I was quite young. He advised me to take Ripans Tablets. I said I would try them, and from then I haven't been without them. I can eat anything, providing I finish with a Tablet instead of dessert. I feel very thankful that I have found something that will prolong my life."

GASTRIC TROUBLES.

"I had suffered three years at least from gastric troubles. I could not sleep at night. My head ached and my feet would be cold as ice. My bowels were not regular and I would have such cramps from gas forming on my stomach that I would faint away. I was in such distress that I would have sooner died than live. About three months ago I was suffering and felt as if my body was tied up inwardly. My brother recommended Ripans Tablets to me. My husband obtained some for me from the nearest drug store and I would not now be without them. They relieved me of all the gas that formed in my stomach and they move my bowels regularly for which I had been taking physics all the time. I have no more gas, my bowels move regularly. I have no more headaches and can sleep well; in fact, I feel as light as the air which I breathe, and that is saying a good deal for a woman who weighs 150 pounds. I am sorry that I did not commence using the Tablets a year ago, for they would have saved me a great deal of pain and suffering."

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Ripans Tablets, now and then, will benefit the wisest man, and if dyspepsia is their worst enemy, Ripans Tablets make it worse.

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