

The Book of Exodus, Teacher's Guide

Lesson 7: The Passover and the Final Plague

Exodus 11:1–12:30

Teaching Aim (Teacher Orientation)

This is the heaviest and most important lesson of the study so far, for here the long contest with Egypt reaches its climax in the death of the firstborn and the deliverance of Israel through the blood of the lamb. What is at stake doctrinally is the very pattern of salvation. God's judgment on sin is real, historical, and just; the death of Egypt's firstborn is not myth but the righteous reckoning of a holy God upon a nation that enslaved His people and murdered their infant sons. And God's mercy comes through substitution: a lamb without blemish dies, its blood is applied to the door, and the destroyer passes over every home sheltered under that blood. Help your class feel both the terror of the judgment and the wonder of the provision, because the gospel itself is built on this very shape.

Above all, this lesson must hold together the historical event and its fulfillment in Christ without anachronism or overreach. The Passover really happened, and it was always pointing past itself. The New Testament is emphatic: Christ our Passover has been sacrificed for us (1 Corinthians 5:7), Jesus is the Lamb of God who takes away the sin of the world (John 1:29), and we were ransomed by the precious blood of Christ, like that of a lamb without blemish (1 Peter 1:18–19). Give the ninth question the heaviest doctrinal weight, drawing out how the unblemished lamb, the applied blood, and the judgment passing over the blood-marked homes foreshadow salvation in Christ's blood. At the same time, be clear that we do not bind the Passover or the Feast of Unleavened Bread on Christians as law; they were shadows whose substance is Christ (Colossians 2:14–17). The Israelites' obedient faith is a timeless example of trusting God, but we must not read New Testament baptism anachronistically into their night in Egypt.

Finally, this lesson aims at the heart of every student. The deliverance turned not on the worthiness of the people inside but on the blood applied to the door, a stinging rebuke to every attempt to stand before God on our own goodness. The families ate ready to leave, sandals on and staff in hand, a picture of a faith that is prepared to follow God the moment He says go. And the right response to such grace is the one Israel gave: they bowed their heads and worshiped, then went and did just as the LORD commanded. The aim is not merely to admire an ancient deliverance but to lead each student to trust the blood of the true Lamb, to sweep out the old leaven of a former life, and to follow the Deliverer without delay.

Question 1

Student Question:

Read Exodus 11:1–10. God announces one final plague, the death of every firstborn in Egypt, while drawing a distinction so that not even a dog will growl against Israel. What does this final and most severe judgment reveal about the holiness and justice of God, and why does He make such a sharp distinction between Egypt and His people?

Commentary and Teaching Notes

Chapter eleven announces the climax. God tells Moses that one more plague will fall, after which Pharaoh will not merely let Israel go but will drive them out completely. Then comes the terrible declaration: about midnight the LORD will go out through Egypt, and every firstborn will die, from the firstborn of Pharaoh to the firstborn of the slave girl behind the mill, and even the firstborn of the cattle. There will be a great cry through all the land such as has never been and never will be again.

It is essential to present this as real and historical, and as just. This is not the petulance of a tribal deity but the holy judgment of the living God. Egypt had enslaved an entire people for generations and had ordered the drowning of their infant sons in the Nile. The God of Exodus is not indifferent to such evil. His justice is patient, having endured nine plagues of warning, but it is real, and on this night it falls.

Notice again the distinction God draws. In verse 7 He says that against the people of Israel, not even a dog shall growl, so that you may know that the LORD makes a distinction between Egypt and Israel. The same severity that crushes Egypt's pride leaves God's people untouched, not because they are better, as the next chapter will make plain, but because of the blood that will shelter them. The distinction is grace, not merit.

For the class, this passage restores a proper fear of God that our age has largely lost. We prefer a God who only comforts, but the God of the Bible is holy, and sin before Him is deadly serious. Yet even here, in the announcement of judgment, the door of mercy is already opening, for the very next chapter will reveal how a household may be spared. Judgment and mercy meet on this night, and they will meet again, finally, at the cross.

Doctrinal / Christian Living Issues

- The death of the firstborn is a real, historical, and just judgment of a holy God, not myth.
- God's justice is patient, having endured nine plagues of warning, but it is real and it falls.
- Egypt is judged for generations of enslaving God's people and drowning their infant sons.
- God makes a distinction between Egypt and Israel by grace, not by Israel's merit.
- The passage restores a proper, biblical fear of a holy God before whom sin is deadly serious.

Discussion Prompts

- Why is it important to read the death of the firstborn as God's just judgment rather than as cruelty?
- What had Egypt done to provoke such a judgment, and how does that frame God's justice?

- How does this final plague recover a proper reverence for the holiness of God?

Question 2

Student Question:

The plague God announces falls hardest on what each home most loves, the firstborn. When you consider the seriousness with which God treats sin and rebellion, how does it change the way you regard the sins you are tempted to excuse as small?

Commentary and Teaching Notes

This self-examining question takes the seriousness of the final plague and turns it toward our own view of sin. The death of the firstborn confronts a comfortable assumption, that God does not really mind sin all that much. The God who would not overlook Egypt's generations of cruelty is not a God who shrugs at the sins we are tempted to call small.

The aim is not to crush students under condemnation but to recalibrate their sense of sin's weight. We tend to grade our sins, treating some as serious and others as harmless, when Scripture teaches that all sin is rebellion against a holy God and that the wages of sin is death. The plague is a vivid reminder that sin is never as small as we wish it were.

Encourage honest reflection on the particular sins we excuse: the harbored resentment, the quiet dishonesty, the indulged habit, the prayerless drift. These are the sins we explain away precisely because no immediate consequence has fallen. Egypt, too, presumed upon God's patience until the night it ran out.

Lead toward grace, not despair. The point of taking sin seriously is not to live in fear but to drive us to the Lamb whose blood covers it. The very next chapter answers the terror of this one. A heart that has felt the weight of sin is a heart ready to treasure the provision of the blood.

Doctrinal / Christian Living Issues

- God's treatment of sin in this plague exposes our tendency to regard sin as small.
- Scripture treats all sin as serious rebellion against a holy God, not a matter of grades.
- We tend to excuse the sins that have brought no immediate consequence.
- Taking sin seriously should drive us to the Lamb whose blood covers it, not to despair.

Discussion Prompts

- Which sins are you most tempted to excuse as small, and why?
- How does the seriousness of this plague reshape your view of those sins?
- How can a heightened sense of sin's weight drive you to grace rather than to fear?

Question 3

Student Question:

Read Exodus 12:1–13. God commands each household to take a lamb without blemish, keep it four days, kill it, and put its blood on the doorposts so that He will pass over them. Why does God require a lamb without blemish, and why does He insist that the blood be applied to the door rather than merely shed?

Commentary and Teaching Notes

Chapter twelve gives the heart of the deliverance, and every detail matters. Each household is to take a lamb on the tenth day of the month, a lamb without blemish, a male a year old, and keep it until the fourteenth day. The lamb lives among the family for four days, long enough to be known, before it is killed at twilight. Then its blood is to be put on the two doorposts and the lintel of the house, and the family is to eat the roasted lamb that night with unleavened bread and bitter herbs.

The requirement of a lamb without blemish is deeply significant. The substitute must be perfect, without defect, for it stands in the place of the firstborn. A flawed lamb would not do, because the life given in exchange must be a whole and unblemished life. This anticipates the New Testament's insistence that Christ, our Passover, was a lamb without blemish or spot, the only sinless substitute who could truly stand in our place.

Just as crucial is the insistence that the blood be applied, not merely shed. The lamb's death alone did not shelter the household; the blood had to be brushed onto the doorposts so that when the LORD passed through, He would see the blood and pass over that house. A lamb slain in the yard but never applied to the door would have left the firstborn exposed. The blood must be personally appropriated, placed where the judgment would otherwise fall.

Help the class feel the weight of God's own words in verse 13: when I see the blood, I will pass over you. The deliverance does not rest on the family's worthiness, their fear, or even their understanding. It rests on the blood. This is grace in its purest Old Testament form, a sheltering provision that God Himself supplies and then honors. Without overreading every detail, point gently forward: the shape of this provision, a perfect substitute whose applied blood turns away judgment, is the very shape of the gospel.

Doctrinal / Christian Living Issues

- The substitute must be a lamb without blemish, a perfect life given in place of the firstborn.
- The blood had to be applied to the door, not merely shed; deliverance turned on its application.
- God Himself promises, when I see the blood, I will pass over you; the provision is His grace.
- Deliverance rested on the blood, not on the worthiness or understanding of the family inside.
- The shape of this provision foreshadows the gospel without our overreading every detail.

Discussion Prompts

- Why must the Passover lamb be without blemish, and what does that requirement anticipate?
- Why is it so important that the blood be applied to the door and not merely shed?
- What does God's promise, when I see the blood I will pass over you, reveal about the basis of deliverance?

Question 4

Student Question:

The Israelites were told to eat the Passover with their loins girded, sandals on, and staff in hand, ready to leave at a moment's notice. What would it look like for you to live as someone ready to follow God the instant He says go, rather than settled and comfortable where you are?

Commentary and Teaching Notes

This self-examining question draws out the posture of the Passover meal. God commanded Israel to eat it dressed for the road, with loins girded, sandals on their feet, and staff in hand, eating in haste. They were not to settle in for a leisurely feast but to eat ready to move, because deliverance was at the door and they had to be prepared to follow the moment God said go.

This is a picture of a particular kind of faith, a faith that lives ready. Too often we treat our relationship with God as a settled comfort, putting down roots in our familiar Egypt and growing reluctant to move when He calls. The Passover posture rebukes that settledness. Redeemed people are pilgrim people, ready to leave behind what God says to leave and to go where He says to go.

Invite students to consider where God may be calling them to live in readiness rather than comfort: a willingness to change a plan, leave a situation, give up a security, or step into an unknown obedience the moment He makes it clear. Readiness is not anxiety; it is the settled disposition of a heart that has already decided to follow.

Lead toward trust. The reason Israel could eat with their sandals on was that they trusted the God who was about to deliver them. Our readiness, too, rests not on knowing the whole road ahead but on trusting the One who leads. The question is whether we are living packed and ready, or so settled in Egypt that we would be slow to follow.

Doctrinal / Christian Living Issues

- God commanded Israel to eat the Passover ready to leave, sandals on and staff in hand.
- Redeemed people are pilgrim people, called to live ready rather than settled in comfort.
- Readiness is the disposition of a heart that has already decided to follow God.
- Our readiness rests on trusting the God who leads, not on knowing the whole road ahead.

Discussion Prompts

- What does it mean to eat with your sandals on, ready to follow God at a moment's notice?
- Where have you grown too settled in a familiar Egypt to follow God quickly?
- What would it look like this week to live packed and ready for God's leading?

Question 5

Student Question:

Read Exodus 12:14–20. God institutes the Feast of Unleavened Bread as a lasting ordinance, commanding Israel to remove all leaven from their homes for seven days. What is God teaching His people about remembrance and about purity through this feast, and how should we, who are no longer under this law, hear it?

Commentary and Teaching Notes

Alongside the Passover, God institutes the Feast of Unleavened Bread, a seven-day observance in which all leaven must be removed from the home and only unleavened bread eaten. Both are made lasting ordinances, to be kept as a memorial throughout Israel's generations, so that the deliverance from Egypt would never be forgotten but retold and re-enacted year after year.

Two themes stand out. First, remembrance. God knows how quickly His people forget, so He builds memory into the calendar. The feast is a yearly sermon in food and ritual, teaching each new generation what the LORD did on the night He passed over Israel. God's people are to be a remembering people, anchored in His mighty acts of redemption.

Second, purity. Leaven, which spreads quietly through the whole lump, becomes a fitting picture of corruption, and its removal pictures a people purged of the old contamination of their slavery. The redeemed life is to be cleansed of the old corruption. Paul makes exactly this connection in 1 Corinthians 5, urging the church to cleanse out the old leaven of malice and evil and to keep the feast with the unleavened bread of sincerity and truth.

Here the teacher must be careful and clear. We do not bind the Passover or the Feast of Unleavened Bread on Christians as law. These were shadows belonging to the old covenant, and their substance is Christ; Colossians 2 teaches that such feasts were nailed to the cross and fulfilled in Him. We hear them now not as commands to keep the festival but as Spirit-given pictures, of a redemption to remember and a purity to pursue, whose reality we have in Christ our Passover.

Doctrinal / Christian Living Issues

- The Feast of Unleavened Bread builds remembrance of God's redemption into Israel's calendar.

- Leaven pictures corruption, and its removal pictures a people purged of the old life of slavery.
- Paul applies the picture in 1 Corinthians 5, calling the church to cleanse out the old leaven.
- We do not bind the Passover or the Feast of Unleavened Bread on Christians as law.
- These feasts were shadows whose substance is Christ; they were fulfilled and nailed to the cross (Colossians 2).

Discussion Prompts

- Why does God build remembrance of the deliverance into a yearly feast?
- What does the removal of all leaven picture about the life of a redeemed people?
- How do we rightly hear this feast as Christians who are no longer under its law?

Question 6

Student Question:

The removal of all leaven pictures a people purged of the old corruption of their slavery. What is one piece of old leaven, a habit or attitude from your former way of life, that God is calling you to sweep out so your life matches your redemption?

Commentary and Teaching Notes

This self-examining question presses the picture of leaven into daily life. The redeemed were to remove every trace of leaven from their homes, and the redeemed in Christ are likewise called to sweep out the old corruption of their former way of life. Paul names the leaven to be removed as malice and evil, the attitudes and habits that belong to the old self.

The aim is to move from a general acknowledgment that we should be holy to a specific act of cleansing. Just as the Israelites searched their homes for any hidden leaven, students are invited to search their lives for a particular habit or attitude carried over from their old life: a grudge, a coarse pattern of speech, a private indulgence, a way of treating people that does not match who they now are in Christ.

Emphasize that this cleansing flows from redemption, not toward it. Israel removed the leaven because they had been delivered, not in order to be delivered. So too our pursuit of purity is the grateful response of a people already redeemed by the Lamb, sweeping out the old leaven so that our lives match what God has made us.

Lead toward concrete action and grace. The point is not perfectionism but honest, specific repentance, naming one piece of old leaven and asking God to help remove it. And the encouragement is that the same Lamb whose blood shelters us also gives us His Spirit to cleanse what slavery left behind.

Doctrinal / Christian Living Issues

- The redeemed are called to sweep out the old corruption of their former way of life.
- Paul names the leaven as malice and evil, the attitudes and habits of the old self.
- Cleansing flows from redemption, not toward it; we pursue purity because we are already redeemed.
- Specific, honest repentance, naming one piece of old leaven, is the aim, not vague resolve.

Discussion Prompts

- What is one piece of old leaven, a habit or attitude from your former life, that God is calling you to remove?
- Why does our pursuit of purity flow from redemption rather than toward it?
- What concrete step will you take this week to sweep out that old leaven?

Question 7

Student Question:

Read Exodus 12:21–28. Moses instructs the elders to apply the blood with a bunch of hyssop, and the people bow their heads and worship, then go and do just as the LORD commanded. Why does the proper response to God’s gracious provision combine humble worship with prompt, complete obedience?

Commentary and Teaching Notes

In 12:21–28 Moses gathers the elders and gives them the practical instructions. They are to take a bunch of hyssop, dip it in the blood, and strike the lintel and the two doorposts, and none of them is to go out of his house until morning. When their children ask in years to come what this observance means, they are to answer that it is the sacrifice of the LORD’s Passover, who passed over the houses of Israel when He struck Egypt.

The people’s response is striking and instructive. In verse 27 we read that the people bowed their heads and worshiped, and in verse 28 that they went and did just as the LORD had commanded. Worship and obedience come together. They did not merely feel grateful; they bowed in worship, and then they rose and obeyed, applying the blood exactly as God had said.

This combination is the fitting response to grace. Because the deliverance was entirely God’s gracious provision, the only worthy response was humble worship; and because God had given a specific command, the proof of true worship was prompt, complete obedience. Worship without obedience would have been empty, and obedience without worship would have been mere ritual. Together they are the response of a heart rightly receiving God’s grace.

For the class, this models how the gospel is to be received. We do not earn God’s provision, so our posture is worship, bowing in gratitude before what He has freely given. But genuine reception of grace always issues in obedience, doing just as the Lord commanded. The Israelites

who worshiped but never applied the blood would have lost their firstborn. Grace received is grace obeyed.

Doctrinal / Christian Living Issues

- The people bowed their heads and worshiped, then went and did just as the LORD commanded.
- Humble worship and prompt, complete obedience belong together as the response to grace.
- Worship without obedience is empty; obedience without worship is mere ritual.
- Because deliverance was God's gracious gift, worship was fitting; because He commanded, obedience was required.
- Grace genuinely received always issues in obedience, applying the blood exactly as God said.

Discussion Prompts

- Why do worship and obedience belong together in Israel's response to the Passover?
- What would have happened to those who worshiped but never applied the blood?
- How does this pattern of worship and obedience shape the way we receive God's grace today?

Question 8

Student Question:

The Israelites went and did just as the LORD commanded, even though the deliverance depended entirely on God and not on them. When you receive God's grace freely, why is wholehearted obedience the fitting response rather than an attempt to earn what is already given?

Commentary and Teaching Notes

This self-examining question confronts a deep confusion about grace and obedience. The Passover deliverance depended entirely on God, the lamb He provided, the blood He honored, the judgment He turned aside, and yet the people went and did just as the LORD commanded. Their obedience did not earn the deliverance; it was the fitting response to a deliverance already given.

Many believers oscillate between two errors: either they imagine they must earn God's favor by their obedience, or they conclude that since grace is free, obedience hardly matters. The Passover corrects both. The blood was pure grace, and the obedience of applying it was the necessary, fitting response of those who truly trusted that grace.

Help students see that wholehearted obedience is not the opposite of grace but the evidence of it. The one who has truly received a free gift does not then bargain; he gratefully does what the

giver asks. Obedience flowing from gratitude is utterly different from obedience that tries to buy what God has already given.

Lead toward joyful response. The right question is not, how little must I do to keep God's favor, but, how can I gladly do all He asks in response to such grace? When the freeness of God's gift is truly grasped, obedience stops feeling like a price and starts feeling like worship.

Doctrinal / Christian Living Issues

- The Passover deliverance depended entirely on God, yet the people obeyed fully.
- Obedience did not earn the deliverance; it was the fitting response to grace already given.
- Grace corrects both the error of earning favor and the error of treating obedience as optional.
- Wholehearted obedience is not the opposite of grace but the evidence that grace has been received.
- When grace is truly grasped, obedience becomes joyful worship rather than a price to pay.

Discussion Prompts

- Why is wholehearted obedience the fitting response to grace rather than an attempt to earn it?
- Which error are you more prone to: trying to earn God's favor, or treating obedience as optional?
- How does grasping the freeness of God's gift change the way obedience feels to you?

Question 9

Student Question:

Read Exodus 12:1–13 and 12:21–30 together as the heart of the Passover, then read 1 Corinthians 5:7, John 1:29, and 1 Peter 1:18–19. In what specific ways does the Passover lamb foreshadow Christ our Passover, and why must we say it points forward to His blood without binding the feast itself on Christians as law?

Commentary and Teaching Notes

This is the heaviest and most important question of the lesson, and it should receive the fullest treatment. Set the two halves of the Passover account before the class, the institution in 12:1–13 and the night of deliverance in 12:21–30, and then read the three New Testament texts that interpret them. The aim is to show, carefully and specifically, how the Passover lamb foreshadows Christ our Passover, while being clear about how we are to relate to the feast itself.

Trace the correspondences one by one. The lamb was without blemish; Peter says we were ransomed by the precious blood of Christ, like that of a lamb without blemish or spot (1 Peter

1:18–19), and the New Testament everywhere insists on Jesus' sinlessness. The lamb was slain and its blood shed; John the Baptist points to Jesus and says, Behold, the Lamb of God who takes away the sin of the world (John 1:29). The blood had to be applied to the door, not merely shed, and judgment passed over every blood-marked home; so salvation comes not merely because Christ died but because His blood is applied to us, and the wrath we deserved passes over those sheltered in Him. Paul gathers it all into one sentence: Christ our Passover has been sacrificed for us (1 Corinthians 5:7). The shape of the gospel was sketched on the doorposts of Egypt long before it was finished at the cross.

Now mark the boundary carefully, for this is where teaching often goes wrong. We say with full confidence that the Passover points forward to Christ, because the New Testament itself says so. But we do not bind the Passover or the Feast of Unleavened Bread on Christians as law. These were shadows belonging to the old covenant, and Colossians 2:14–17 teaches that the record of debt, with its festivals, was nailed to the cross, and that such things were a shadow of what was to come, while the substance belongs to Christ. We keep the reality, not the ritual. We do not gather to slay a lamb and brush blood on our doors; we trust the Lamb who has already been slain and whose blood has been applied to us.

Be equally careful not to read New Testament specifics anachronistically into the night in Egypt. Israel's deliverance was a real act of God under the old covenant, and their trusting, obedient faith is a timeless example, but we must not import Christian baptism or New Testament categories into their experience as though they understood what we now know in Christ. The typology is rich and divinely intended, and it runs in one direction: the shadow points forward to the reality. We read the Passover rightly when we let it lead us to Christ without collapsing the two together or binding the shadow on the church.

Land the lesson on the personal weight of it all. Hebrews 9:22 reminds us that without the shedding of blood there is no forgiveness. The blood of the Passover lamb sheltered Israel from death for one night; the blood of Christ shelters His people from sin and death forever. And as the Passover blood had to be applied to each door, so the blood of Christ must be personally received and trusted. The lamb has been given. The decisive question for every soul is whether that blood has been applied to the doorpost of his own life.

Doctrinal / Christian Living Issues

- The Passover lamb foreshadows Christ our Passover, as 1 Corinthians 5:7 plainly states.
- The unblemished lamb points to the sinless Christ, ransoming us by His precious blood (1 Peter 1:18–19).
- John the Baptist names Jesus the Lamb of God who takes away the sin of the world (John 1:29).
- As the blood had to be applied to the door, so Christ's blood must be personally received and trusted.

- We do not bind the Passover or the Feast of Unleavened Bread on Christians as law; they were shadows whose substance is Christ (Colossians 2:14–17).
- The typology runs one direction: the shadow points forward to the reality, and we must not read New Testament specifics anachronistically into Israel's night in Egypt.
- Without the shedding of blood there is no forgiveness (Hebrews 9:22); Christ's blood shelters His people from sin and death forever.

Discussion Prompts

- In what specific ways does the Passover lamb foreshadow Christ, drawing on 1 Corinthians 5:7, John 1:29, and 1 Peter 1:18–19?
- Why must we say the Passover points forward to Christ without binding the feast itself on Christians as law?
- The blood had to be applied, not merely shed; what does that teach about how Christ's blood must be received?

Question 10

Student Question:

Looking back across this night of the lamb, the blood, and the deliverance from death, where is Jesus, the Lamb of God, asking you to trust not in your own goodness but in His blood applied to your life, and what is one specific way He is forming that trust in you?

Commentary and Teaching Notes

The capstone question gathers the whole night, the lamb, the blood, the deliverance from death, and presses it toward formation in Christ. The single most important truth of the Passover is that deliverance rested on the blood, not on the worthiness of the people inside. The personal version of that truth is searching: am I trusting in my own goodness, or in the blood of the Lamb applied to my life?

Invite students to examine where they are still quietly leaning on themselves, their religious performance, their moral record, their good intentions, as the basis of their standing with God. The Passover dismantles all of that. The Israelite who counted on his character rather than the blood would have lost his firstborn. Our security is the same: not our record but the Lamb.

Then point them fully to Jesus, the Lamb of God who has already been given. The shadow has become substance. The blood that turns away judgment has been shed once for all, and it shelters everyone who trusts in Him. This is the gospel the whole lesson has been building toward, that Christ our Passover has been sacrificed for us, and that all who are sheltered in His blood will not face the judgment their sin deserves.

Close by asking each person to name one concrete way that trust is being formed in them. Perhaps it is laying down a particular self-righteousness, or resting in Christ's finished work

instead of striving to earn what is freely given, or sweeping out one piece of old leaven in glad response to grace. The student who can finish the sentence, this week I will trust the blood of the Lamb instead of my own goodness by _____, has let this great chapter do its forming work.

Doctrinal / Christian Living Issues

- Deliverance rested on the blood of the lamb, not on the worthiness of the people inside.
- The Passover exposes and dismantles every attempt to stand before God on our own goodness.
- Jesus is the Lamb of God already given; the shadow has become substance.
- All who are sheltered in Christ's blood will not face the judgment their sin deserves.
- Formation requires naming one concrete way we will trust the Lamb's blood rather than ourselves.

Discussion Prompts

- Where are you still tempted to trust your own goodness rather than the blood of the Lamb?
- How does it change everything to know that Christ our Passover has already been sacrificed for us?
- What is one specific way this week you will rest in Christ's blood applied to your life rather than in your own record?