

pensible to their preparing food. (11.) And both at the commencement and close of the sacred season, they were to hold a public assembly of all the males of Israel. The Jews, prone like the Gentiles to add human inventions to divine institutions, enjoined several other observances; but these include all that are material in God's appointments.

Each of the particulars specified appears to be typical, though it is not easy to determine with entire satisfaction the import of some of them.

(1.) The family union, as connected with the feast, may be intended to remind us of the bearings and claims of the Christian Passover on our domestic circles. We are to live on him not only as individuals and churches, but as families.

(2.) The killing of the animal reminds us that Jesus not only assumed our nature and suffered for us, but that he died on our behalf. "He died for our sins, according to the Scriptures." "He poured out his soul unto death."

(3.) The sprinkling of the blood cannot be easily mistaken. It admonishes us of the necessity of an actual application of "the blood of sprinkling, which speaketh better things than the blood of Abel," to our respective cases. As the one availed nothing, though shed and carried home, but as it marked the doorposts; so the other has flowed in vain, and is professedly received in vain, but as it is appropriated to ourselves by faith, and pleaded for ourselves by earnest prayer. We must have "our hearts sprinkled by it from an evil conscience:" agreeably with God's electing grace, which hath chosen believers "to obedience and the sprinkling of the blood of Jesus." As, however, the Jews were not permitted to mark the threshold with the paschal blood, as though it might be trodden under foot like a common thing; so neither

must we "account the blood of the covenant, wherewith we are sanctified, as an unholy thing," by presumptuously making it a ground of careless confidence, or of sanctioning any sin. Whilst we apply it to our own unworthy case, we must regard it with humble reverence and holy awe.

(4.) The roasting of the victim adumbrates the intense severity of our Saviour's agonies. He bore the full fierceness of the flames of God's avenging wrath. He proved as none other ever proved, that "our God is a consuming fire," by enduring sufferings like those of the "lake which burneth with brimstone and fire." Hence his sad complaint: "My heart is like wax; it melteth in the midst of my bowels."

(5.) John explains the precept which enjoined the preserving of the bones of the victim whole. He says it was prophetic of the fact, that though it was customary for the Romans to break the legs of crucified malefactors, yet the legs of Christ were left whole. His words are: "When they came to Jesus, and saw that he was dead already, they brake not his legs; for these things were done that the Scripture might be fulfilled—a bone of him shall not be broken."

(6.) Who can mistake the instruction conveyed in the eating of the lamb? It plainly teaches us to feed on Christ, by believing and devout reflection. So our Lord implies: "My flesh is meat indeed, and my blood is drink indeed. Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you. Whoso eateth the flesh and drinketh the blood of the Son of Man, hath everlasting life. For as the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." But why were the Jews required to eat the whole lamb? To shew the