

ances, was reckoned the first month in the Jewish ecclesiastical year.

By these appointments, the season when our Lord was especially separated for sacrifice, and actually cut off, appears to have been pre-figured. He left his home, and was consecrated to his public work on the fourth prophetic day (according to Ezekiel's rule, iv. 6.) before his crucifixion. And some compute that he went up to Jerusalem, as if awaiting there for sacrifice, just four literal days before his death. Learned men have also shown (but their process is too extended to be introduced here) that, though the Jews slew and ate the Paschal Lamb on the day after our Lord's death, yet the exact day, according to the original appointment, was the very day of his passion. And it is obvious from the gospel narratives, that the hours on which he hung upon the cross precisely answered to the time set apart for the slaying of the type. He was fastened to that accursed tree at the sixth hour or noon; and at the ninth hour "he cried with a loud voice, and gave up the Ghost;" and it is sufficiently obvious that some time, probably not long before the twelfth hour, i. e. the beginning of "the second evening," he was taken thence and deposited in the tomb. From that day, time to the Israel of God has had a new commencement: that day has become the beginning of days to them.

Thus exact in the history of Jesus of Nazareth is the accomplishment of the most predictive symbols, instituted by divine prescience to point out the Messiah. How certain is it, then, that he is indeed the very Christ! and how consolatory is it that we have so sure a foundation to build our faith in him!

III. The *observances* by which the Passover was rendered availing to individuals.

These were as follows:—(1.) The Jews were to divide themselves into

families, each family to consist of a sufficient number of persons to consume an entire lamb. (2.) Every such family having chosen a victim, and set it apart, agreeably with the directions already specified, were to carry it on the appointed day to the temple, where it was to be slain by the effusion of its blood. (3.) Both the carcass and blood were to be borne to the house where the family were to eat it, and the blood was to be sprinkled on the two outside posts and the lintel, but not on the threshold of that dwelling. (4.) The flesh was then to be thoroughly roasted with fire. It was very particularly enjoined that it should not be boiled, nor eaten raw or sodden. No method of preparing it would do, but completely roasting it. (5.) All care was to be taken that not a bone of it should be broken. (6.) This whole lamb was to be eaten by the family. If possible, no part of the flesh was to be left till the following morning; but what *could* not be consumed was to be burnt. (7.) With it bitter herbs were to be eaten. (8.) Unleavened bread, also, was to be eaten with it. No leavened bread, nor indeed any leaven, was to be allowed to remain in the dwellings of Israel during the whole time of the feast. This enactment was inculcated with emphatic frequency; and those who neglected to obey it, were excommunicated from the congregation. (9.) The feast was to be partaken by the Israelites in the attitude and guise of travellers ready for their journey. They were to take it standing, with their long robe girded about their loins, instead of flowing loosely, as they usually did at meals; with their travelling shoes, instead of the sandals which they ordinarily wore, upon their feet; and with their staff in their hand. (10.) During the festivity, they were to rest entirely from all labour, save that which was indis-