

ous that in this were typified, "Christ our Passover sacrificed for us," "once for all," and all the Christian Passovers ever since, memorials of it. Again, all the Passovers subsequent to the Egyptian one, were not, as I said, sin offerings, but peace offerings, implying, *firstly, Completion or perfect peace with God. Secondly, Joyous Thanksgiving. Thirdly, Communion with a Covenant God*, by feasting on the sacrifice, while God (as was implied) became His people's guest; consequently the name "Sevach," by which the peace offering was denoted in the Pentateuch, means to kill for the purpose of feasting, the feast upon the sacrifice being the principal idea throughout. Fourthly, the Passover as a peace offering expressed, *Communion with God's chosen people as one body*. It is equally plain that all this typified, and was fulfilled in the Christian Passover which it foretold, because, *firstly*, our Passover is a Memorial Sacrifice of *Completion*, a feasting by faith on the Lamb who made on the Cross "by His one oblation of Himself, once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," "peace with God having been made by the blood of His cross." *Secondly*, The Christian Passover is a *joyous Thanksgiving*, and hence is called the Eucharist. *Thirdly*, it is a *Communion with a Covenant God*, for "the bread which we break, is it not the Communion of the body of Christ, and the cup of blessing which we bless, is it not the Communion of the blood of Christ?"—the "blood of the Covenant," or the "new Covenant in my blood." And as we are guests at God's table, "not presuming to come to that Table, trusting in our own righteousness," so is Christ our guest, for "then we dwell in Christ, and Christ in us, we are one with Christ and Christ with us;" God, as Israel's guest in the peace offerings, typified the spiritual blessing expressed by our Lord, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him," (St. John xiv. 23,) and again, "If any man hear my voice, and open the door, I will