

from the exact and striking analogies existing between the type and anti-type, but from Paul's assurance: "Christ, our passover, is sacrificed for us," as well as from some other New Testament allusions to the Paschal Lamb hereafter to be quoted.

Its typical instruction may be all arranged under these six heads:

I. *The victim chosen.*

(1) It was a lamb, the emblem of meekness;—(2) without spot, as significant of purity;—(3) a male, the nobler sex; and in its first year, being then in its prime,—(4) and taken immediately from among the flock to indicate, most probably, its similarity of nature and fellowship of condition with its companions.

(1.) "Behold!" here "the Lamb of God that taketh away the sin of the world"—the great exemplar of gentleness and meekness. These attributes of character shone in him as they never were displayed by any other being. They softly but fully beamed in every part of his life below; but especially when he was passing through the circumstances of trial most calculated to elicit harsh and angry dispositions. "When he was reviled, he reviled not again; and when he suffered, he threatened not." "He was led as a lamb to the slaughter, and as a sheep dumb before its shearers, so opened he not his mouth," even when derided and spit upon, and scourged and sentenced to the most unjust and ignominious death. Well might he say, "Learn of me, for I am meek and lowly in heart."

(2.) He was, too, "a lamb without blemish and without spot."

"His life was pure, without a stain,  
And all his nature cleau."

He could fearlessly challenge his most bitter enemies: "Which of you convinceth me of sin?" His unjust judge confessed, "I find no fault in this man." The traitor Judas himself was constrained to acknowledge:

"I have betrayed innocent blood." And the Holy Ghost repeatedly attests: "In him was no sin." He was "holy, harmless, undefiled, and separate from sinners, and made higher than the heavens."

(3.) In other respects, also, he was a victim of perfect excellence. He was the noblest of his race—"the chief among ten thousand;" and was offered ere use or age had impaired him. "He was cut off in the midst of his days, in the flower of his strength, when his breasts were full of milk, and his bones full of marrow."

(4.) Yet in his nature, save that he knew no sin; and in condition, save in the exceeding depth of his abasement, and the exceeding measure of his temptations—he did not differ from the human race, from whom he was selected to be the paschal sacrifice. "For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren." "Forasmuch as the children were partakers of flesh and blood, he also himself likewise took part of the same." "Wherefore, in all things it behoved him to be made like unto his brethren." "He hath suffered being tempted." "He was in all points tempted, as we are, yet without sin."

Oh! what reason is there in all these views of Jesus to inspire in our bosom admiration of him, love towards him, and confidence in him!

II. *The time when the paschal victim was offered.*

On the tenth day of the month Abib, the Lamb was to be selected, and set apart by itself. On the 14th of that same month it was to be slaughtered, between the two evenings; that is, between the chronological evening, when the sun passed the meridian—our twelve o'clock;—and the natural evening, our six o'clock. And Abib, on account of its being distinguished by the observ-