

obligation we are under to live on an entire Saviour. We must not receive his humanity and reject his divinity; take his doctrine and promises, and leave his work and precepts; we must not embrace him as our Prophet and Priest, and spurn him as our Sovereign and Sanctifier. We must welcome him in all his completeness—in all his achievements, instructions, characters, and relations, as presented to us in the Word.

(7.) The bitter herbs which were eaten with the Passover tell of the bitter remorse with which, whilst feasting on the Saviour, we ought ever to review our past voluntary slavery to sin, and our present great unworthiness.

(8.) When Paul, after telling us of the sacrifice of the Gospel Passover, invites us “to keep the feast, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth,” he intimates that the part of the type to which he alludes, was designed to remind us that we must be sincere and spiritual in our professed participation of gospel blessings; and that if we celebrate its rites in malevolence and hypocrisy, we shall find ourselves separated from God’s people when he comes to gather them around his throne.

(9.) The travelling posture and array of God’s ancient church in eating the feast, tell us how we must live upon the Gospel sacrifice; not wearing the loose garments of self-indulgence and worldly care to hinder our movements; but with our “loins girded about with truth;”—the truth of gospel doctrine and gospel duty must nerve our energies and keep them ready for the laborious journey of Christian devotedness. Not with the sandals of present ease and carnal pleasure, fitted only to some smooth and easy path; but with our “feet shod with the preparation of the gospel of peace:”—

the great motives and excitements which the Gospel of reconciliation furnishes, must quicken our active powers, and prepare them to advance in the thorny and rugged way of trouble and service. Not with our hands empty of weapons, as if our own strength were adequate to our toils and dangers, or as if we had to encounter none; but with our hands bearing the staff of promise:—the promises of the word must support and comfort our minds, and assist us to endure the fatigues and resist the enemies we shall encounter in our way. We must live as strangers and sojourners who hear the voice of heaven saying to them: “Arise ye and depart, for this is not your rest, because it is polluted.”

(10.) The rest of the Jewish festival points towards the repose of heart and conscience from the turmoil of raging guilt, self-righteous drudgery, and carnal passions, which we are taught to seek in Christ. “Come unto me, all ye that are weary and heavy laden, and I will give you rest. Ye shall find rest to your souls. We that believe do enter into rest.”

(11.) And the public convocations of the paschal season present to us the demands of the religion of Christ on our public attention and observance.

These are the interpretations most commonly given to these observances; and they furnish us with sufficient ground for numerous and varied practical and cheering reflections, which want of space requires the reader to pursue himself.

IV. The *benefits* accruing from the Passover.

The first was preservation from an appalling judgment. Pharaoh had refused to suffer Israel to leave his territories; and God had sent nine plagues to overcome his obstinacy without subduing him. At length the Most High determines to exert his resistless indignation, and