


SERMON VI.



ON THE INSTITUTION OF THE PASSOVER; SHEWING HOW THE PASCHAL LAMB, IN VARIOUS PARTICULARS, BORE A RESEMBLANCE, AND WAS A SOLEMN MEMORIAL, FIGURE, AND TYPE OF CHRIST, HIS SUFFERINGS, AND DEATH; WITH AN ACCOUNT OF THE DEPARTURE OF THE CHILDREN OF ISRAEL OUT OF EGYPT.



EXODUS xii. 42.

It is a night to be much observed unto the Lord, for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.

THOUGH the Angel Jehovah had appeared unto Moses, and given him a call to go into Egypt, and bring out the children of Israel from thence, yet Moses has a great deal of unbelief and mistrust in his mind; to remove which, the Lord is pleased to work a miracle, by turning his rod, or shepherd's staff, into a serpent, and

turning his clean hand into a leprous one, and then restoring both the staff and hand into the same condition they were in before. Which signs Moses was also to perform before the elders of Israel, to the intent they might believe that the Lord God of their fathers had appeared unto him. He was also to turn water into blood before them, for the same reason.

Moses still makes excuses, and the Lord manifests his displeasure at his want of faith, and joins Aaron in commission with him, who receives a call from the Lord to go into the wilderness to meet Moses, which he obeyed, and they met each other at Horeb, which is called the mount of God, because of the appearance of the Lord there to Moses in a flame of fire. Moses and Aaron being called and commissioned by the Angel Jehovah, and properly instructed to address Pharaoh, and bring the children of Israel out of Egypt, enter on their office, and work those miracles in the sight of the elders of Israel, and of Pharaoh, king of Egypt, which were testimonials of their call from God, to lead the Israelites out of the land of Egypt.

Moses was fourscore years old, and Aaron was fourscore and three, when they went in to speak unto the king of Egypt, who being an idolator, rejected their message with the utmost contempt. They, then, in the name of the Lord God of the Hebrews, intreat the dismissal of

Israel, but as yet in vain. So far was the tyrant from being disposed to comply, that he imposes fresh burdens on the people. This leads Moses to lay the case before the Lord, who is pleased to open more of his mind and will unto him: he gives a full account of the hardness of Pharaoh's heart; declares that he would work marvellous acts in Egypt, and bring out his people from thence; and that he would be known by his glorious and incommunicable name Jehovah, in the performance of his promise, which he had made to Abraham, Isaac, and Jacob; which ineffable name, as it expresseth God's being, life, and blessedness, to be of himself alone, by a necessity of nature; so also it expresseth his giving being to his promises, and his almighty power and all-sufficiency to perform the same. The patriarchs Abraham, Isaac, and Jacob, knew the essential and covenant Three by this incomprehensible name, expressive of their incomprehensible unity in the self-existing Godhead; but as their descendants were about to receive the accomplishment of the promises beyond what they had, hence it is the Lord is pleased thus to express himself, to suggest that his incomprehensible and incommunicable name would be most illustriously displayed. Thus being afresh strengthened and encouraged, they go in again unto Pharaoh, and the Lord God proves his eternal

power and Godhead in the land of Egypt; and they, as his ministers, in the space of about two months, bring ten plagues, which brought down the pride and power of the Egyptians, and made way for the deliverance of the Israelites.

The first is, turning the waters of the river Nile into blood, so that the fish die, the river stank, and the Egyptians loath to drink the water of it: this lasted seven days, or a whole week. The Israelites having joined with the Egyptians in their sins, partook, it is likely, with them in some of their plagues; for we do not read of their being exempted until the plague of the swarm of flies is sent. The Egyptians had caused the male children of Israel, *i. e.* the first-born of them to be cast into this river, and now the Lord turns it into blood.

The second plague is that of frogs, which came in such quantities, as to cover the land of Egypt; the rivers, streams, and ponds, were full of them, they came into the bed-chambers, were in the ovens and troughs in which they kneaded their dough; they came up upon the very beds, so that the sight of them must have been very distressing. Pharaoh called for Moses and Aaron, to intreat the Lord to remove them, which was done, yet the land stank with the dead ones; this proves the reality of the judgment.

Pharaoh's heart remaining hardened, the Lord sends a third sore judgment: the dust is turned into lice, throughout all the land of Egypt, man and beast are covered with them. The magicians not being able by their devilish art to juggle and deceive at this time, cry out, "This is the finger of God."

The Lord sends a fourth plague, which he foretels by the mouth of his servant Moses, with the discrimination he would make between his people and the Egyptians, and which was wonderful that a mixed swarm of flies, wasps, hornets, or as some think, wild beasts, serpents, mice, and the like, should be in every part of Egypt, except in Goshen, where the Israelites were stationed, especially as they had flocks and abundance of cattle. Though a partial effect had so far wrought on Pharaoh, that inclined him at that time to let the Israelites go, yet this being but on his own terms, his heart remaining still what it had been, the Lord brings the fifth plague, which was a murrain of cattle. At this time also a marvellous distinction is made between Israel and the Egyptians; it is said, that "All the cattle of the Egyptians died, but of the cattle of the children of Israel died not one."

Pharaoh remaining still unwilling to let Israel go, the Lord brings a sixth plague: boils and blains, an extraordinary and incurable boil which was upon man and beast; it is called

the botch of Egypt, Deut. xxviii. 27. and must have been exquisitely afflictive.

The seventh judgment was hail, and fire mingled with it, thunderings most awful, lightnings most tremendous, which, together with the hail, consumed their cattle, and men who were in the field, and destroyed all the fruits of their ground; from which Israel was wholly exempted, the Lord suffered nothing of this to fall on them or their's. As one flash of lightning took hold of another, and these flames of fire infolded themselves, so they increased and burnt most terribly: this storm of thunder, lightning and hail, was most extraordinary and terrible; the desolation brought upon men, cattle, and the fruits of the earth, was very great. Pharaoh seems to tremble at these voices of God, and is disposed to compromise the matter; but Moses tells him that he knew he would not as yet fear the Lord God; therefore, when, at the prayer of Moses, the storm is turned into a calm, Pharaoh hardens his heart; and the Lord sends the eighth plague: the locusts come up upon the land of Egypt, and consume every green thing, even all that was left after the storm of thunder, lightning, and hail was over. The locusts, at the all-commanding voice of God, came so numerous, and to such a degree, that they covered the face of the whole earth; the land was darkened with them, and the ground was corrupted, and such devastation of fruit,

trees, herbs, and corn was wrought by them, that there remained not any green thing in the trees or herbs of the field. Pharaoh sends for Moses and Aaron, confesses he had sinned against the Lord and against them, and intreats that this plague may be removed, which accordingly was granted at the intercession of Moses; a strong east wind removed them, so that they were cast or fell in quantities into the red sea, and there remained not one in all the coast of Egypt.

Yet another plague is brought, which is the ninth, and that is darkness throughout all the land of Egypt for three days, whilst all the children of Israel had light in their dwellings; and now it is conceived they made use of this as a very proper season to observe the ordinance of circumcision, which had been shamefully neglected by them during their abode in Egypt. The learned conclude this ordinance was now observed, from the following passage of scripture, "He sent darkness, and made it dark, and they rebelled not against his word." Psalm cv. 28. The Israelites are the persons spoken of, and a very fit opportunity it was to submit to be circumcised when the Egyptians could give them no kind of disturbance, they being wrapt up in darkness, and confined to their own houses by reason of the thick impenetrable darkness which the Lord sent as a judgment upon them; the

mists and vapours were such, that the air was quite thick, and the darkness was palpable, such as might be felt by the hand; the heaven was darkened, the sun, moon, and stars were not seen; neither did their common fire serve to give them light; they saw not one another, neither rose they from their place for three days.

Yet one plague is sent more, the tenth, which was the death of their first-born. A most righteous retaliation on them, for seeking to destroy all the male children of the Israelites. Before this, the orders respecting the paschal lamb, with direction to the people of Israel concerning what they should borrow of the Egyptians, were given; and a solemn message is sent to Pharaoh, concerning the death of all the first-born in Egypt: in which we have the Lord speaking in the name of his people, pointing out thereby his union to his people. Thus Jehovah Jesus having proved his power over all the idols of Egypt, and made way from the house of bondage for his people, by his stretched-out arm, and by great judgments, is pleased to set before them, in the institution of the passover, a lively figure of his sufferings, blood-shedding, and death, which preceded their Exodus; so that it may truly be said, that the passover was the means of their deliverance; hence the apostle says, "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them."

Heb. x. 28. The lamb being slain and roasted, its blood sprinkled, and every particular enjoined carefully attended to, at midnight, the Lord smote all the first-born in the land of Egypt, both of man and beast, and thus all impediments being removed, he brought forth his people with joy, and his chosen with gladness. And our text saith, "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations." The deliverance wrought, the means by which it was wrought, the particular night on which it was effected, required to be much and carefully observed by these people, that they might thereby testify their gratitude to the Lord for his wonderful interference on their behalf.

In the prosecution of my design on the subject before me, I shall aim to set before you the following particulars.

First, I will speak concerning the change of the year, and the institution of the passover, which was a most solemn type, figure, and memorial of the sufferings, blood-shedding, and death of Christ.

Secondly, I will set before you the paschal lamb, with the several circumstances belonging to it, and enjoined in eating it, and shew how it bore a resemblance unto, and was expressive of

Jesus, the very paschal Lamb of God, who was offered for us.

Thirdly, That what took place in Egypt, whilst the Israelites were attending to the observance of this institution, deserves remembrance; and that because the Lord's arm was so illustriously displayed on the behalf of his people, and against their enemies.

And lastly, I will give an account of the departure of the children of Israel out of Egypt, with the exact fulfilment of God's promise, as soon as the time was up which he had before spoken of: this is mentioned very particularly in the context; "Now the sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years. And it came to pass, at the end of four hundred and thirty years, even the self-same day, it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt; this is that night of the Lord to be observed of all the children of Israel in their generations."

Having given you the general heads into which I shall set before you my present discourse, I begin it thus.

First, I will speak concerning the change of the year; and the institution of the passover, which was a most solemn type, figure, and memorial of the sufferings, blood-shedding, and

death of Christ. The month in which these great acts were wrought by the Lord on the behalf of Israel, was the month Abib, which signifies an ear of corn; it is the same with the month Nisan; it is with us answerable to March and April, it sometimes falling out partly in the one and partly in the other. Before, the year began in the month Tizry, or Ethanim, answering to part of our September and October; at which season, viz. autumn, some learned men date the creation of the world, as others place it at the vernal equinox. The people of the Lord going out of the house of bondage in the month of Nisan, or Abib, hence the year is changed, and by divine command is from henceforth to begin, for all ecclesiastical matters, with it, as the year for civil affairs was to begin as before, with Ethanim, or Tizry: thus the jews had two ways of beginning their year, the one for ecclesiastical, the other for civil affairs. As the redemption and Exodus of Israel from Egypt, was a figure of the redemption of God's elect by the Lord Jesus Christ, so he suffered death also in this month. It being the spring of the year, when there is a revival and renewal of all things in nature, it served to suggest the renewal of the church, and its revival by Christ. And by the Lord's making this from henceforth the head, beginning, and first month of the year, the church was taught to look for the acceptable year of the

Lord, when the Messiah being incarnate, all these shadows would be realized in him, and by his glorious work. As the beginning of the year was thus changed because the church was brought out of Egypt, hence it might well be called by the jews, the month of redemption; so at the death and resurrection of Christ, the beginning, or first day of the week, was sanctified as the christian sabbath, instead of the seventh day. In this month great wonders were wrought: the first-born throughout all the land of Egypt were slain; the Israelites were led out of it with an high hand; they were pursued by Pharaoh and his host, but Jehovah made bare his arm, dried up the channel of the red sea, led them safely through, and caused the waters to return and overwhelm the Egyptians. To prepare their minds for these great events, to point out to them their Redeemer, and his expiatory blood, and to convince them that he was their protector and security, the Lord commands Moses to observe the following ordinance, which he instituted to commemorate down to the end of the jewish church state, and commanded, as a memorial of their deliverance from Egypt.

The ordinance itself is called the Lord's passover: it was to be a lamb, which was to be separated for this purpose on the tenth day of this month, and killed on the fourteenth at even;

the whole congregation were to be concerned in killing it, or it was to be killed for the whole body of the people; its blood was to be sprinkled on the two side posts, and upper door posts of the houses wherein they ate it; they were to roast it with fire, to eat it with unleavened bread and bitter herbs, with their loins girded, and their staff in their hands, and to eat it with haste. The lamb was not to be raw, nor sodden with water, but roast with fire, its head, with its legs, and with the appurtenance thereof; to which ordinance the Lord subjoined the feast of unleavened bread, which began on the fifteenth day of the month Nisan, and ended on the twenty-first day of the same. It was distinct from the passover, yet it began with it.

Thus the death of Christ, the alone atonement for sin, was divinely set forth before the whole congregation of Israel, at this time, in this institution, as the alone means of their redemption out of Egypt, and the only ransom by which the elect were purchased and bought out of the hands of their spiritual enemies. The paschal lamb was a symbol of Christ, the lamb slain from the foundation of the world. Its appointment as a means of deliverance from the iron furnace, was a solemn intimation of the sufferings, blood-shedding, and death of the immaculate Lamb, who was the antitype of it; and in what way and

manner it peculiarly and positively expressed and pointed out the Lord Jesus Christ, will be shewed in our next head. In which I will,

Secondly, Set before you the paschal lamb, with the several circumstances belonging to it and enjoined in eating it; and shew how it bore a resemblance unto, and was expressive of Jesus, the very paschal lamb, who was offered for us.

The paschal lamb was to be a male, whole, sound, and without blemish; it was to be taken from the fold four days before it was killed, it was then to be killed on the evening of the fourteenth of Nisan, by the whole congregation. Christ is called by the apostle, "Our passover." 1 Cor. v. 7. He is frequently stiled a Lamb, and the Lamb in the old testament, and in the new, and that on account of his being the Priest and Sacrifice of his church. Lambs were offered in sacrifice to the Lord immediately on the fall, as types and memorials of him. This appears from Abel's offering, which was a lamb, Gen. iv. 4. and from what Isaac said to his father when they were going to mount Moriah to offer, "Behold the fire and the wood; but where is the lamb for a burnt-offering?" Gen. xxii, 7. The question put, shews that lambs were animals used in sacrifice, consequently they were divinely appointed by the Lord; and he appointed the paschal lamb to be a memorial of Christ, so that we need not hesitate, but may freely say that it, with all the

circumstances concerning it, was figurative of Christ, and his dolorous, bitter, and expiatory passion.

The separation of the lamb from the fold, was expressive of Christ's separation, and designation to his office and work; hence Peter, speaking of Christ as of a Lamb without blemish and without spot, says, "Who verily was fore-ordained before the foundation of the world." 1 Peter i. 20.

The paschal lamb being without blemish, was to express the perfect purity of Jesus Christ; its being a male, was to point out Messiah to be a man. The lamb was to be perfect in all its parts, which shadowed out the perfect strength and fitness of the Lord Jesus for his offering himself as an all-sufficient sacrifice for the sins of his people. Now all the amiable qualities of a lamb, its innocency, meekness, &c. were very fit to represent the innocency and meekness of the holy and immaculate Lamb of God, who did no sin, neither was guile found in his mouth; "He was led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth." The paschal lamb was to be slain at even, or about three o'clock in the afternoon; thus Christ died on the cross about the same time. The whole congregation of the children of Israel were to kill the passover, or it was to be killed for them; so Christ died for the whole

elect Israel of God, and his sacrifice is for the whole of them, and they are equally interested in it, and benefited by it.

As the paschal lamb, the separating it from the fold, the keeping it up, and slaying it at the time fixed by the Lord, was typical of Christ, and his violent death, by which eternal redemption was to be obtained; so the various and several circumstances belonging to the ordinance of the passover, bore a resemblance unto, and were very expressive of Jesus, the very paschal Lamb of God, who was offered for us.

The blood of the lamb was to be saved in a bason, and sprinkled on the lintel, and two side posts: this was expressive of the preserving virtue there is in the blood of Jesus, and how it protects those who are sprinkled with it. The bunch of hyssop, dipped in the bason, with which it was sprinkled, points out the use which faith makes of the blood of Christ; it is by it received into the heart, as the testimony of God, and it is fully credited, that "The blood of Jesus Christ his Son cleaueth us from all sin."

The roasting of the lamb with fire, its head with its legs, and the appurtenances thereof, very solemnly typified the most exquisite sufferings of our most dear and precious Lord Jesus. The lamb was roasted whole; a spit was run long-ways through it, then a stick was run through the fore feet, which were extended, and it was hung

up, suspended, and roasted with a slow fire, so that in form it resembled its antitype, with his arms stretched out upon the cross; and the fire penetrating its head, legs, heart, and inwards, was very expressive of Christ, whose head was crowned with thorns, whose arms were stretched out on the cross, and his hands nailed to it, and the wrath of God pierced him so thoroughly, that he says, "I am poured out like water, and all my bones are out of joint, my heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death." Psalm xxii. 14, 15.

This ordinance of the passover, which thus most divinely set forth and expressed in a figurative symbolical way, the Lord Jesus Christ, in his blood-shedding, sufferings, and death, was also very significant of him in the manner in which it was observed by the Israelites; they were to eat it with unleavened bread and bitter herbs, with their loins girt, their shoes on their feet, and their staff in their hand. The unleavened bread and bitter herbs, was expressive of their bitter affliction in Egypt; and also that there can be no true feeding on Christ, no looking to him, and spiritually contemplating his sufferings, but there will be a godly mourning for sin, which will be, even in the remembrance of it, to the regenerate soul, more bitter than death.

The loins girded, and the shoes on the feet, were a preparation to these persons, with their staff in their hand, for their journey and march out of Egypt; and may be to us a memento how our loins should be girded about with the truths of the everlasting gospel, our feet shod with the preparation of the gospel of peace, that we should be ready in heart and affection to take our journey through life, looking to, and having an eye to the heaven into which our forerunner is entered, even Jesus.

Again, it was symbolical of Christ thus: at the death of a lamb, Egypt is destroyed and Israel delivered; so by the death of the Lamb of God, hell is subdued and the elect saved. The passover being eaten, Egypt is struck with the death of all their first-born; Christ having finished the transgression, made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness, by offering himself an offering and sacrifice to God, for a sweet-smelling savour, by his all-powerful arm, struck a final blow, and conquered the whole power of hell, triumphing over principalities and powers on the cross.

It may be further observed, that the slaying the passover pointed out the blood shedding of the Lamb of God: his life was to be taken away, he was to make his soul an offering for sin. The lamb being roasted, was to be eaten, which

pointed out that Christ crucified is the food of faith, and that his people feed on him as the atonement for sin; he saith, " My flesh is meat indeed, and my blood is drink indeed: he that eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up at the last day." The passover was not to be eaten raw or sodden, but roast with fire, its head, with its legs, and with the purtenance thereof; which suggested not only the severity of our Lord's sufferings, but also the interest and communion in Christ, and with him, in all the blessings of salvation. Every Israelitish family had a paschal lamb; every society of real believers have all of Christ set before them in his everlasting gospel, and in his sacred institutions, baptism, and the Lord's supper.

None of the passover was to remain until the morning, what remained of it was to be burnt; to shew there is a present participation of Christ by faith, in the use of his ordinances; and that when Christ should be incarnate, and had realized this type, (and all others representative of him, and his work,) it should cease, and be wholly discontinued. They were to put all leaven out of their houses, to shew their unfeigned faith in Christ, their deliverer; and, as the apostle expresses it, to put away the leaven of malice and wickedness, and exercise and express sincere love to God and Christ, and to his people.

A bone of the paschal lamb was not to be broken; which pointed to Christ hanging on the cross, in whom this was fulfilled, as the apostle John says, who speaking concerning the soldiers breaking the legs of the malefactors who were crucified with Christ, tells us, "When they came to Jesus, and saw that he was dead already, they brake not his legs, but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the scriptures should be fulfilled, "A bone of him shall not be broken." Exod. xii. 46. And again another scripture saith, "They shall look on him whom they have pierced." Zech. xii. 10. See John xix. 34—37. No stranger or uncircumcised persons were to eat of it; none but such as are born again by the agency of the Holy Spirit, can spiritually partake of Christ, and feed on him in their hearts by faith.

Thus the passover was a type of Christ, the Lamb of God, slain from the foundation of the world: he was in it evidently set before them as crucified. The tremendous wrath which he would sustain when the curse of the broken law would fall on him, was expressed very lively to them in the roasted lamb, who bore the curse, and carried the sorrows of all his people. Thus

the death of Christ was shewn forth and commemorated by the Israelites in Egypt, the blood sprinkled, and all commanded closely attended unto by Moses and the people, who were safe and secure under the protection of the sprinkled blood; a very lively figure of our present and eternal salvation from all evil, through the death and blood of Jesus Christ sprinkled upon us, and imputed unto us.

It may not be displeasing to point out the form and manner in which this ordinance was celebrated; I will quote it from the learned Ainsworth, the substance of which follows: first, a cup of wine is filled for every one, and the master of the family blesseth for it, him that created the fruit of the vine, and drinketh it; after that he blesseth for the washing of hands, and washeth his hands; then is brought in a table furnished, and upon it bitter sauce (*charoseth*), also bitter herbs, unleavened bread, and the body of the paschal lamb, &c. then he beginneth to bless God which created the fruit of the earth, and taketh an herb, and dippeth it in the sauce, and eateth it, he and all that lie at the table with him, and none eat less than the quantity of an olive; then the master of the family maketh the declaration concerning the deliverance of their forefathers from Egypt, according to the command in Exodus xiii. 9. then a second cup of wine is filled, and the son asketh the father, or

master, the meaning of this service, according to Exodus xii. 26. to which, among other things, he replies, this passover which we eat is in commemoration of the Lord's passing over the houses of our fathers in Egypt; then he holdeth up the bitter herbs, and saith, these bitter herbs which we eat, are in respect and remembrance of our fathers in Egypt, whose lives were made bitter unto them by the cruel oppression and tyranny of the Egyptians over them; then he holdeth up the unleavened bread, and saith, this unleavened bread which we eat, is in commemoration that the dough of our fathers had not time to be leavened when the Lord appeared unto them, and brought them out of the land of Egypt; "And they baked unleavened dough, and made cakes of it;" Exodus xii. 39. to which he adds, therefore are we bound to confess, to praise, to laud, to celebrate, to glorify, to honor, to extol, to magnify; and to ascribe victory unto him, who did to our fathers and to us, all these things, and brought us forth from servitude to freedom, from sorrow to joy, from darkness to light, and we say before him, hallelujah; then they sing the 113th and 114th Psalms; then they bless the Lord, who redeemed them and their fathers out of Egypt; and bath brought them to that night to eat unleavened bread and bitter herbs; then the master of the family blesseth God, who createth the fruit of the vine, and drinketh the second cup;

after this, he blesseth for the washing of hands, and washeth his hands the second time, and taketh two cakes, parteth one of them, and blesseth God that bringeth bread out of the earth, because it is said to be the bread of affliction, or of poverty, Deut. xvi. 3. as is the manner of the poor to have broken meat, so here is a broken part; afterwards, he wrappeth up of the unleavened bread and of the bitter herbs together, and dippeth them in the sauce, and blesseth God which commanded to eat unleavened bread and bitter herbs, and they eat; then he blesseth God, which commanded the eating the sacrifice, and he eateth the flesh of the feast offering, and again blesseth God, which commanded the eating of the passover, and then he eateth of the body of the passover; after this, they sit long at supper, and eat every one so much as he will, and drink every one so much as he will drink; afterwards he eateth of the flesh of the passover, though it be but so much as an olive, and tasteth nothing at all after it, that it may be the end of his supper, and that the taste of the flesh of the passover may remain in his mouth; after this, he lifteth up his hands, and blesseth the third cup of wine, and drinketh it; then he filleth the fourth cup of wine, and the 115th, 116th, 117th, and 118th Psalms were sung, and they also said over it what they call the blessing of the song. "All thy works praise thee, O Lord."

Psalm cxlv. 10. And he blessed God that created the fruit of the vine, and tasted nothing after it all night, except water. He might fill the fifth cup, and say over it the great hallel, or hymn, which was the 136th Psalm; but the jews say he was not bound to this as to the former." I need not say this belongs not to the passover in Egypt, but to the observance of it afterwards. So that as some circumstances were peculiar to the passover in Egypt, so there were in its observance in succeeding times, some additions to it, which were not contrary to the nature, end, and design of its institution, though we do not read expressly of their being commanded.

This quotation concerning the form and manner of the administration of the passover among the jews, and which was in use in our Lord's time, may give some light into the reason why our blessed Jesus, at the close of the paschal supper, instituted his own supper, and blessed or gave thanks for the bread apart, and for the cup apart; also why it is said, he took the cup after supper, and what hymn he sung at the close of it, and why he did so. We may also see the reason why Paul calleth the Lord's supper, "A shewing forth the Lord's death," as the jews call their passover, a shewing, or declaration. It appears that the bread of old, sanctified by God's command in the use of the passover, and during

the feast of unleavened bread, as a remembrance of the deliverance of his church from Egypt, was sanctified by the Son of God in the use of the ordinance of his supper, to be a remembrance and a memorial of his death, and of our eternal redemption thereby, out of the hands and bondage of sin, the world, satan, death, and hell. For which we have far greater cause to extol Jesus, and make his praise glorious, than the Israelites had for their temporal deliverance, though that was indeed typical of the glorious redemption of the whole church by the most precious blood of Christ, as of a lamb without blemish and without spot.

The learned man from whom I quoted an account of the manner of the administration of the jewish passover, observes, " That there are seven famous passovers recorded in scripture: the first, is this before us, instituted and commanded by the Lord, and kept by the Israelites in Egypt, immediately before their going out from it. The, second was kept the following year by them, in the wilderness of Sinai. See Numb. ix. The third, was kept by Joshua and the people of Israel on their entrance into the land of Canaan. The fourth, was in the reign of Hezekiah, king of Judah. The fifth, in the reign of Josiah. The sixth, on the return of the jews from Babylon. Ezra vi. The seventh, that which

our Lord so earnestly desired, and which he ate with his disciples, just before his sufferings and death.”

To all said respecting the paschal lamb's being typical of Christ, I would add, that Joshua, and the Israelites under his command, passed through Jordan on the fourteenth day of Nisan, or Abib, the very day the paschal lamb was to be separated from the fold, and set apart for sacred use; and our Lord Jesus Christ entered most triumphantly into the city of Jerusalem on the fourteenth day of Nisan, four days before his passion; and having, at the ensuing solemnity, observed this institution, and kept the feast of the passover with his disciples, he suffered at that festival, as the very paschal Lamb of God. The time, manner, and all the circumstances related by the evangelists, concerning his passion, fully prove him to be the true antitypical paschal lamb: and Paul affirms it, when he says, “Christ, our passover, is sacrificed for us.” 1 Cor. v. 7. I am,

Thirdly, To shew what took place in Egypt, whilst the Israelites were attending to the observance of this institution, that it deserves remembrance; because the Lord's arm was so illustriously displayed on the behalf of his people, and against their enemies.

Moses, who was faithful in God's house, the church, gave an exact account of the command

he received from the Lord concerning this ordinance of the passover, to the people. They most readily complied with the Lord's will, and observed it. Their lintels and doors were sprinkled with the blood, which was the token of safety, on the sight of which the Lord would pass over their houses, and not suffer any death or destruction to come near them. Each family had their paschal lamb. They saw in it Jesus, the Lamb of God, whose blood was their propitiation, peace, and protection. In the roasted lamb Messiah's sorrows and sufferings, pains and griefs, were represented. Here was the means of their deliverance before their eyes; they could, therefore, sing the Lord's song, were in no danger or fear, quite ready to march out of the land, waiting in faith for their deliverance, which accordingly was most gloriously and tremendously effected by Jehovah; whilst they were thus employed, "It came to pass at midnight, the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh, that sat on his throne, unto the first-born of the captive that was in the dungeon, and all the first-born of cattle. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead." A most righteous retaliation of the edict which had been issued concerning the death of all the male children of Israel at their

birth; so that it might at this time be truly said, "The Lord is known by the judgments which he executeth." No words can express, or thoughts conceive, the terrors which must invade the minds, and the sorrows which were experienced in Egypt at this most awful event, which was more severe than all the former plagues. They had been great, but there was a gradation in them, which we may well here remark, as they were expressive of the mercy and justice of God. The four first of which were more loathsome than fatal; the waters turned into blood, the frogs, the lice, the mixed swarm, these judgments were more offensive than fatal; next after them came the murrain upon the cattle; then the boils and blains, which reached man and beast, yet still life was preserved; then followed the hail and locusts, which extended, in a measure, even to life itself, by destroying the fruits of the ground; upon this followed the darkness, which must add consternation to their minds, and it seems by a passage in the 78th Psalm, 49th verse, as though they were also visited with frightful words; the words are, "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them." Yet the death of the first-born, which reached every family, must be the most severe, and it touched them to the very quick. This made way for them to let the Israelites go forth out of

the land; and on the twenty-first day of this month, the incorrigible tyrant, Pharaoh, and all his host, were overwhelmed in the sea; when as also at this time, the Israelites might well sing, "Great and marvellous are thy works, Lord God Almighty! just and true are thy ways, thou King of saints!" It is not improbable when this stroke was given by the destroying angel, a noise might be heard, as an evidence to the Israelites, that the Lord had executed his judgment on the Egyptians. The Lord's arm was made bare and most gloriously displayed on the behalf of his church, and against the enemies of it, so that it well deserved to be had by them in everlasting remembrance; and that it might, the Lord commanded the yearly observance of the passover, which, as it was to be observed on the very night the Lord thus wrought for them, Moses might well say, as he does in the words of our text, "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt; this is that night of the Lord to be observed of all the children of Israel in their generations." It was to be much and carefully observed as the night of their redemption; a spiritual review of which would fit them to keep the ordinance of the Lord's passover with gratitude and joy: and the sorrows, agony, bloody sweat, strong crying, and tears of Jesus, and with which he poured out his soul in the garden, and on the cross in the day

of the Lord's fierce wrath, by which everlasting salvation hath been obtained, the season of it is a night to be much observed unto the Lord by all believers, in their bringing his death to a particular remembrance, by their celebrating his holy supper, and praising him at his holy table, for redeeming them with his own most precious blood, and delivering them by the power of his arm out of the hands of all their spiritual enemies. Surely Moses and the Israelites in their keeping this passover, through faith, lest he which destroyed the first-born should touch them, had most spiritual and divine views of Christ, and his hand, in this affair. Certain it is, the deliverance from Egypt is celebrated as one of the greatest acts of God wrought for them. How the saints in the jewish church felt and esteemed this peculiar mercy, may be seen by reading the psalms, many of which were composed to celebrate the high praises of God for it. It is very judiciously said by the late Dr. Horne, in his commentary on the book of Psalms, that they are an epitome of the bible; "They treat occasionally of the creation and formation of the world; the dispensations of providence, and the economy of grace: the transactions of the patriarchs; the Exodus of the children of Israel; their journey through the wilderness, and settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men, wrought through

faith; their sins and captivities; their repentance and restoration; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit; the conversion of the nations; the rejection of the jews; the establishment, increase, and perpetuity of the christian church; the end of the world; the general judgment; the condemnation of the wicked, and the final triumph of the righteous with their Lord and King." So says the good bishop; to which I add, that Jehovah, whose praise is so divinely celebrated in them for bringing his chosen people out of the land of Egypt, is our Lord Jesus Christ, who is over all God blessed for ever. Amen. Reader, remember this; if thou seest this to be an immutable truth, it will make all recorded in and throughout the whole bible, shine with increasing glory and majesty on thy mind.

Jehovah having thus displayed his almighty power and wrath upon his enemies, and most divinely protected his church, and fulfilled his awful threatenings, I come to my fourth head of discourse proposed, and therefore I will, in it,

Lastly, give an account of the departure of the children of Israel out of Egypt, with the exact fulfilment of God's promise, as soon as the

time was up which he had before spoken of: this is mentioned very particularly in the context, "Now the sojourning of the children of Israel who dwelt in the land of Egypt, was four hundred and thirty years. And it came to pass, at the end of the four hundred and thirty years, even the self-same day, it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt; this is that night of the Lord to be observed of all the children of Israel in their generations."

Immediately on the death of the first-born, Israel is let go out of the house of bondage. A vast host, six hundred thousand men, besides women and children; it is probable the whole number of young and old was not less than a million; and what was truly marvellous, there was not one feeble person among them. They came out on the fifteenth day of Abib, a noble army, marching in rank and file, with all that belonged unto them. There was an exact fulfilment of God's promise concerning their deliverance as soon as the time was up which had been before declared unto Abraham; for these four hundred and thirty years was not the term they were in Egypt; Kohath, the son of Levi, was one that came first into Egypt, see Gen. xlv. 8,

11. and he lived but one hundred and thirty-three years, see Exodus vi. 18. Amram, his son, and the father of Moses, lived one hundred and thirty-seven years, Exodus vi. 20. Moses was but eighty when he spake to Pharaoh to release Israel; and after being in the wilderness forty years, he died, one hundred and twenty years old. So that the sojourning of the children of Israel in Egypt fell far short of the term mentioned in our text; but it takes in and comprehends the whole term of time in which Abraham, Isaac, and Jacob, dwelt in Canaan, and afterwards in their posterity in Egypt. A jewish chronologist says, "From the time that the decree of the captivity in Egypt was fixed between the pieces (see Gen. xv.) to the birth of Isaac, was thirty years; and from the birth of Isaac to the going down into Egypt, four hundred years; take out of them the sixty years Isaac, and the hundred and thirty years Jacob had lived when he went into Egypt, and there remains two hundred and ten;" which was about the time the Israelites were in Egypt. You may see this perhaps more clearly expressed by a christian interpreter, who says, "From the appearance of the Lord to Abraham, recorded in Genesis, to the birth of Isaac, fifteen years. From the birth of Isaac to the birth of Jacob, sixty years. From the birth of Jacob to the going down into Egypt, an hundred and thirty years; from his going

down into Egypt to his death, seventeen years. From the death of Jacob to the death of Joseph, in Egypt, fifty-three years. From the death of Joseph to the birth of Moses, seventy-five years. From the birth of Moses to the going out of the children of Israel, eighty years: in all, four hundred and thirty years."

The exact accomplishment of the promise, at the very moment when the time expired, shews the faithfulness of God; he suits his promises to his people, to their every case and circumstance: He fixes his own time for the accomplishment of them, and that is always when it will be most for his own glory and their good. Are any of you looking only to the Lord for support under trials, and trusting his word, in which he assures thee of deliverance? Be patient, brethren, and tarry the Lord's leisure; his word cannot fail: heaven and earth shall pass away, but his word will never pass away; it will be fulfilled in its largest meaning and fullest sense. Go on, trusting and waiting on the Lord; for he never said to the seed of Jacob, seek ye me in vain. There is a time for every purpose of the Lord's to take place, and a season for every promise to be fulfilled; and waiting faith is great faith. It is good for a man to hope, and quietly wait for the salvation of the Lord. The very moment God's time is up for the deliverance of his saints out of any trouble, and from any state of trial they may be

in, he will work deliverance, and save, by his right hand, such as trust in him.

The Lord God slew the first-born at midnight, and brought forth his people at mid-day, with an high hand and stretched-out arm, in the sight of the Egyptians. The first-born of the Israelites saved alive by the Lord at this time, were figurative of the elect, the church of the first-born, whose names are written in heaven: as the first-born of Egypt, whom the Lord destroyed, figured the reprobate, whom satan and the second death shall have power over. Thus as soon as the four hundred and thirty years were up, that self-same day it came to pass, that all the host of the Lord went out from the land of Egypt. A blessed evidence of the truth of God's promise, and of his faithfulness to fulfil it to his beloved people. The particular notice taken of it is to encourage our faith and expectation in the Lord; for he is faithful that promised.

This great act of Jehovah's in bringing his people out from Egypt, the means by which he effected it, the death of the first-born, the security of Israel that very night, which was so tremendously fatal to the Egyptians, the wonders he then wrought for Israel, might well cause Moses to say, "It is a night to be much observed unto the Lord, for bringing the children of Israel out of Egypt: this is that night of the Lord (viz. the fourteenth of Nisan) to be ob-

served of all the children of Israel, by keeping the passover unto the Lord, in all their generations," until the sacrifice of Christ, the antitype of it, being offered, in remembrance of which the ordinance of our Lord's supper succeeds; which is appointed for our commemorating the deliverance wrought out for us by the same Jehovah-Jesus, from a far worse bondage and slavery, and that we may have fellowship with Christ, our passover, who was sacrificed for us; therefore Paul exhorts us to keep the feast, viz. the ordinance of breaking bread, in remembrance of him.

What has been delivered, agreeable to the Lord's truth, may it please the Holy Ghost to bless the same unto you. Amen.