

the Jewish year.—Christ was put to death at the same time. (Luke xxii. 1, 2.)

They were to be specially careful not to break a bone of the lamb. (Exod. xii. 46.)—This was fulfilled when Jesus was spared the additional torture inflicted on the two malefactors. (John xix. 33, 36.)—It was to be eaten in *one* house; the flesh not divided or carried abroad. May we not see in this an allusion to the one, perfect, and all-sufficient sacrifice of Christ, in contradistinction to the daily and hourly sacrifices offered up in the ancient Jewish Church?

We have purposely left to the last the most important point of resemblance,—the effect of the blood in causing the destroying angel to pass over the houses where it was seen. The author of the Epistle to the Hebrews expatiates at great length on the symbolical meaning of blood in relation to the pardon of sin. (Heb. ix. 11, 22.) But not only at the great feast of the Passover were the believing Israelites reminded of the "Lamb of God," to whom all their prophets pointed. Daily upon the altar, morning and evening, were two lambs offered, and no greater punishment for national sin and disobedience could be held out, than the "taking away of the daily sacrifice." (Dan. xi. 31; xii. 11.) When, therefore, the Jews saw their temple and city destroyed by a heathen power, and their form of worship apparently abolished for ever, it ought to have been a sign to them that the Messiah so long foreshewn by types and shadows had indeed come, when the sceptre departed from Judah; and had they believed Moses and the Prophets, they would have recognized Him in the person of the despised Jesus of Nazareth.

Christ is called "the Lamb of God" because He is appointed by Him, (Rom. iii. 25.) He was devoted to Him (John xvii. 11), and He was accepted by Him: in Him the Father was well-pleased. The lot which fell on the goat that was to be offered for a sin-offering, was called the Lord's lot. (Lev. xvi. 8, 9.) So Christ, who was to make atonement for sin, is called the "Lamb of God."

The temple, used by our Lord as a sym-

bol of Himself, so offended the Jews, that they brought His own words as evidence against Him at His trial. St. John alone records the speech as Jesus made it, SS. Matthew and Mark incidentally, in their account of the trial, the latter, however, more fully. "We heard Him say, I will destroy this temple made with hands, and within three days I will build another made without hands." It shews the bitter animus of the Jews against Him, that such a speech should have been brought before the Sanhedrim as, an accusation. They had just seen His wonderful work at Cana in changing water into wine, symbolizing that the shadowy ceremonials of the Jewish Law were now to give way to the rich realities of the Gospel; they might therefore have believed in His power to fulfil His words literally. But when three years passed, and He made no attempt to interfere with their temple or worship, they might have supposed, if they remembered the speech at all, that it had a figurative meaning. The Apostles frequently speak of *our* bodies as temples, especially after the descent of the Holy Ghost upon the Church. (1 Cor. vi. 19, iii. 16.) Sometimes the word is applied to individuals, to remind them of the great privileges received in baptism; sometimes to the Church in general, as a magnificent building consecrated to the Lord. (Eph. ii. 20, 21.) But Christ's Body was a temple in a higher sense; it was built by immediate divine direction, "a body hast Thou prepared Me," (Heb. x. 5.) From the first moment of His human existence, God the Holy Ghost abode continually with Him, (Luke i. 35.) As the Temple was the place where the true Israelites presented their prayers and praises before God, so Christ is the medium of intercourse between His Father and His people. (1 Tim. ii. 5.)

His death was shortly followed by the literal destruction of the Jewish Temple and worship, and out of their ruins arose, figuratively, the Christian Church.

Our Lord's discourse on the Bread of Life (John vi.) is full of symbolism, of a rather obscure kind. It seems to have been His practice to speak to the Jews in "words hard to be understood," knowing