

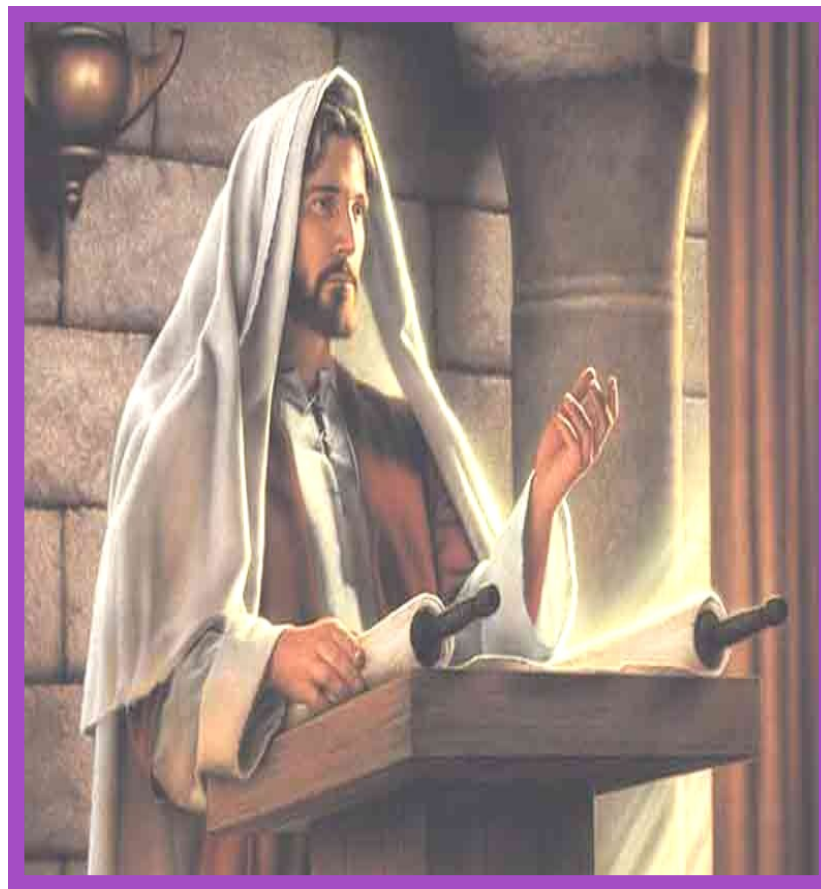
offered to my name a clean oblation: for my name is great among the gentiles, saith the Lord of hosts. But you have profaned it (i. 10-12).

So does He there foretell us of the Gentiles, who in every place offer

sacrifices to Him. The Sacrifice, namely, of the Eucharistic Bread, and of the Eucharistic Cup, foretelling also that His name is glorified among us, but that you profane it.



**SERMON ON
THE FIGURE OF THE LAMB
FROM THE FATHER'S OF THE CHURCH
159 - 1**



JESUS, OUR FIRST PREACHER!

FEAST OF CORPUS CHRISTI

Based on the Divine Office-Douay-Rheims Version

Volume 2 - Pages 1475 - 1476 (1962 edition)

Commentary on the Gospel of John 6: 56-59

by: Saint Justin, Martyr

The mystery of the lamb which God commanded should be sacrificed at the Passover was a Figure of Christ, with Whose Blood, in accord with their faith in His word, they who believe in Him anoint their houses, that is, themselves: for that creature whom God made, namely Adam, was created as a house of the Spirit that proceeds from God you can all understand. But that this command was given only for a time I shall prove to you.

God did not permit that the lamb of the Passover should be sacrificed in any other place than where His Name was named; knowing that the days would come, after the Passion of Christ, in which the City of Jerusalem would be delivered up to your enemies, and all your sacrifices would come to an end. This lamb which was commanded to be roasted whole was a symbol of the suffering on the Cross which Christ was to undergo. For the lamb which is eaten is dressed and roasted in the form of a cross: one spit is transfixing right through from the lower part to the head, and one across the back, to which the forelegs of the lamb are attached.

The two goats, which it was commanded should be offered during the fast, of which one was sent into the desert bearing as it were others' sins upon it (*scapegoat*), and the other sacrificed, were also Figures of the twofold appearances of Christ: The first, in which the Elders of your people, and the priests, having laid hands on Him, and put

Him to death, sent Him away bearing their sins upon Him. The other, when in the same place, in Jerusalem, you would look upon Him Whom you had dishonored, and Who was an Offering for all sinners who wish to repent of their sins, and who observe the fast of which Isaiah speaks, undoing the bonds of oppressive obligations, and observing all the other good counsels he mentions (Is. lviii. 5) and which, as I have said elsewhere, are observed by those who believe in Jesus.

The offering of the fine flower was a figure of the Eucharist. The offering of fine flour (Lev. xiv. 10, 21), which, as I said elsewhere, was prescribed to be offered by those who were purified from leprosy, was also a figure of the Eucharist Bread Which Our Lord Jesus Christ prescribed should be eaten in memory of His passion by those whose souls are purified from all iniquity, that we may at the same time thank God for having created the world, with all that is in it, for man's benefit, for delivering us from evil in which we were held fast, and for casting down to nothing the Principalities and Powers, through Him Who of His own will became subject to suffering.

For this same reason God, by the mouth of Malachi, one of the twelve Prophets, as I said before (par. 28) says of the sacrifices which were then offered by your people: *I have no pleasure in you, saith the Lord of hosts; and I will not receive a gift of your hand. For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is*