

temple of the Lord and bear the glory, and sit and rule upon his throne, and shall be a priest upon his throne, and the counsel of peace shall be between them both."

We are now prepared to consider the third question. What is the relation of Isaiah liii. and the cognate literature to the Christian doctrine of the atonement?

From the days of the Apostles the Christian Church has seen in both the fifty-third of Isaiah and in the twenty-second Psalm an anticipation of the doctrine of the atonement, and a prophecy of the sufferings of Christ. It is almost certain that to one or both these passages Peter has reference in the well-known statement, 1 Peter i, 11. Nor do we think that this faith of the Church has made any mistake. This does not imply that we are prepared to relinquish the proper historical relation and interpretation of the passage, and return to the old mechanical idea of a blind prediction. Mechanical predictions of a far-off future would have been of very little spiritual service to the Church of the captivity. But what God did give them in these wonderful revelations was of the very highest service both to them and to the Church in all future ages. It was a true prophecy, *i.e.*, a preparatory unfolding of a higher and more perfect view of that which Christ was to accomplish for the world. It was the second great step in the preparation of the faith of the chosen people to apprehend in its true significance the priestly work of the coming Messiah. The first step was in the institution of the passover. The paschal lamb slain was the atonement for the lives of the people. This presented the simple idea of redemption by vicarious suffering. It is not necessary to affirm that that faith grasped the future, or saw in the lamb slain a prediction of the Christ. It was simply to their minds the objective basis of a faith that through vicarious suffering sought forgiveness. But now God was lifting the faith of the more spiritual of the people to a higher conception. The true lamb was no longer the brute beast, but the Lord's righteous servant; suffering not for his own sins, but for the sins of the people; not led unconsciously to death, but making his soul an offering for sin. It is the substitution of the voluntary self-sacrifice of high moral nature, with loving