

But there is one point too important to be passed over, the consideration of which will close our present paper. When God took up His abode in the Jewish Temple so that it henceforth became "the House of God," His special Presence was concentrated and located (to speak humanly) in the Holy of Holies, behind the Vail, the Mercy-seat being His Throne. This fact explains passages in Holy Writ such as (Ps. lxxx. 1), "Thou that dwellest between the Cherubims, shine forth," and (Ps. xcix. 1), "The Lord reigneth; let the people tremble, *He sitteth between the Cherubims*; let the earth be moved." When then the Jews drew near to worship they even turned towards the Vail, behind which was God's Presence-Chamber; offering their worship in that direction. As the Holy of Holies was the most westerly part of the Temple, the Jews accordingly faced west when they worshipped. Of course God is everywhere; but God is often pleased to be specially present in a certain place of His own choosing, as in the Burning Bush, and in the Cloud of Fire, and, in the case we are considering, in the Holy of Holies, enthroned on the Mercy-seat. This was for man's benefit; for it would be easier for a Jew to worship God aright, believing Him to be immediately before Him in the Holy of Holies, than if he believed Him to be no more there than anywhere else; and so when he entered the Temple he could feel that he was now very near to God, and this belief in the nearness to God tended to train him in reverence and devotion.

We have now gone through rapidly the worship of the Old Dispensation; our following papers will deal with the worship of the New.

The Jewish Church.

PAPER NO. 2 READ BEFORE THE S. S. T. UNION., SEC. III.

(Concluded.)

Both the Old Testament and Jewish tradition teach that the object of the sacrifices were *substitution* for the offender. The penalty of sin was "Thou shalt surely die;" but a substitute was at once found. Every son of Israel knew that because of his transgressions the sentence of death was ever hanging over him, but he knew also, that, by GOD'S appointment, a *substitute* was ever at hand, and that the life of the sacrifice was for the life of the sacrificer. For proof of this compare the statement with Lev. xvii. 11, and with the following quotation given by Edersheim from an early

Jewish authority: "Properly speaking the blood of the sinner should have been shed and his body burned as those of the sacrifices. But the Holy One—blessed be He!—accepted our sacrifice from us as redemption and atonement. Behold the full grace which Jehovah—blessed be He!—has shown to man! In His compassion and in the fulness of His grace He accepted the soul of the animal instead of his soul that through it there might be an atonement." But the Church in the days of Israel knew that the "blood of bulls and of goats could never take away sin" except as the outward and visible signs of something to come. Not that these outward and visible signs were void of their sacramental grace, but yet unworthy in themselves as propitiatory sacrifices. A manifestation of the *Substitute*, who was really the inward and spiritual grace of the sacrifices by anticipation, was that for which all looked and longed, and in this we have the proposed development of the sacrificial system.

Now while the Church was ever keeping in mind this idea of *substitution* in and by Her sacrificial system, she was constantly receiving and proclaiming new revelations, in which as a whole we may clearly discern a unity of design, viz.: the development of what is called the Proto-Evangel or Primitive-Gospel. In "Moses" we have this "Gospel" stated; in "David" we have it expanded; while in the Prophets we find the Revelation completed. The statement of the "gospel" is given in Gen. iii. 15, "I will put enmity between thee and the woman and between thy seed and her Seed. It shall bruise thy head; and thou shalt bruise His heel." In this we have (1) "A Person;" (2) "His Suffering;" (3) "His Victory." When we come to the Psalms we have these general outlines wonderfully filled in. There we find this Person to be the "Son of David," and there too we find His sufferings and His victory sketched in vivid detail; His sufferings in such Psalms especially as the xxii., xxxv., lxix., cii.; and His victory in Ps. ii., lxii., lxxxix., cx., cxviii. Then further when we come to the Prophets, especially the Prophet Isaiah, and more especially the liii. chap. of Isaiah, around which all the details furnished by the other Prophets seem to group themselves, we find the Son of David, the Sufferer and Conqueror, to be the expected Messiah Who became Incarnate and Who also was to be and was the Substitute to Whose work of atonement the whole Sacrificial System of the Church pointed. This completes the "skia" stage of the Church's existence as far as the development of Theology goes, and she is at this stage ready to receive her LORD Incarnate "as a Bride adorned for her Husband."