

or restitutionary works, but solely on account of the undeserved grace of God through the death of a victim guilty of no offence against the Divine law, whose shed blood represented the substitution of an innocent for a guilty life.\* It is obvious that the whole system was transitory and imperfect, as the eighth chapter of Hebrews shows. Not because it was revolting as the modern mind objects; for God intended them thereby to learn how revolting sin was and how deserving of death; but because in its essence it was typical, and prophetic, and intended to familiarize God's people with the great idea of atonement, and at the same time to prepare for the sublime revelation of Him who was to come: "The despised and rejected of men Who was to be smitten of God and afflicted, Who was to be wounded for our transgressions and bruised for our iniquities, Whose soul was to be made an offering for sin" (Isa. 53 : 5, 8, 10, 12).

### THE NEW TESTAMENT.

When we come to the New Testament we are struck with three things :

*First.*—The unique prominence given to the death of Christ in the four Gospels. This is unparalleled. It is without analogy, not only in Scripture, but in history, the most curious thing about it being that there was no precedent for it in the Old Testament (Dale, Atonement, p. 51). No particular value or benefit is attached to the death of anybody in the Old Testament ; nor is there the remotest trace of anybody's death having an expiatory or humanizing or regenerative effect. There were plenty of martyrs and national heroes in Hebrew history, and many of them were stoned and sawn asunder, were

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\*See Lux Mundi, p. 237. The idea, p. 232, that sacrifice is essentially the expression of unfallen love, is suggestive, but it would perhaps be better to use the word "also," instead of "essentially." See, also, the extremely suggestive treatment in Gibson's Mosaic Era, of the Ritual of the Altar, p. 146.