

The Holy Sacrifice Of The Mass Part II

How Christ Said The First Mass

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David's Gift To The Temple

Thus stood the Temple at the time of Christ, which He so often visited, — His " Father's house," where He so often worshiped when He came to the feasts of His people. Gold walled within and without as well as roofed, every object of purest massive gold, adorned with religious objects, it was a sacramental emblem of the foretold glories of the Catholic Church.

The Temple Herod had spent forty-six years building was famed in all the earth for its worship, its holiness, its glories and its wealth.

People of our day, when money-making has become a craze, when the whole object of this life is to get rich, find fault because they are asked to support religion, and grumble when they see our Churches adorned with costly altars, statuary and works of art. Let them go back in thought to that time of dying David, who inspired of God prepared the means for his son Solomon to build the Temple, and they will find that he gave \$19,849,260, besides other treasures of almost equal value to erect a building which was but an image of one of our churches (Par. xxii. 14, etc.).

The Sacrificial Altar

Directly east of the Holies, the three Courts of the Priests, of Israel, and of the Women — formed one great Court, divided as the names suggest. In the middle of the Priests' Court, now called the Es Sakhra "the Rock", where Abraham offered his son Isaac, rose the great sacrificial altar foretelling Calvary and its Victim the priests were to sacrifice that fatal Friday. To still more precisely typify Calvary, this altar was made of unhewn stones, built into four walls on the outside, the stones being held together by leaden bands, and the interior filled with earth.

The altar was fifteen feet high and forty-eight feet square, the exact dimensions of Calvary. It was in two terraces, the first forty-eight feet, the next thirty-six;

the latter having a pathway, along which the ministering priest walked. The top was thirty feet square, on which burned three fires. To the south was an inclined plain forty-eight feet long by twenty-four wide, leading up to the altar. Each corner of the altar had a hollow bronze "corner" rising about eighteen inches high, to typify the arms of the cross. The one at the southwest had two openings with silver funnels, into which they poured the wine and water on the feast of Tabernacles, foretelling the Mass (Edersheim, Temple, 32,33).

This ever-burning fire, which had come down from heaven, in these three places on the sacrificial altar imaged the Shekina as fire and cloud on the mercy-seat (Mach. i.22). One fire was to burn the flesh of the animals, the other was for the incense, the third to light the other fires if they went out. The roasted flesh was removed each day; but the bread and wine on Saturday were taken from the Holies and laid on a table for the priests to eat and drink. At the north of the altar stood the incoming priests chosen by "lot," and on the south stood the outgoing clergy, who had finished their duties for that week, the latter took their portions of bread and wine; in the center stood the high priest, and as the outgoing priests passed, they gave him half their portion of the proposition bread. The bread could be eaten and the sacred wine partaken of only on Saturday by priests in a state of Levitical purity, to foretell that only priests free from mortal sin must partake of Communion.

A red line ran round the middle of the altar; above, the blood of the victims to be eaten was thrown, and below, the blood of the holocausts "entirely consumed." (Edersheim, Temple 33; Talmud, etc.)

At the north of the altar rose six long rows of stone pillars, each about nine feet high, having near the top four rings to which they tied the bodies of the victims while removing the skins. Near-by were eight lower stone pillars, with hooks on which they hung the pieces of sacrificial flesh. Near-by were a marble table for laying out the pieces, a gold table for sacrificial vessels after the service, and another silver table on which they laid the victims before the services.

The Sacred And Profane Places

The Temple places we have described called the Chel “The Sacred Place,” was surrounded by the Chol “The Profane.” There the Gentiles could worship. But they were forbidden under pain of death to enter farther in. Greek, Latin and Hebrew bronze tablets on the surrounding marble balustrade, some of them found in the ruins in our day, told them the penalty of entering beyond. This Profane Place represented the Heathen nations not yet called to the Church till the Apostles went to preach to them. This is the reason every Catholic Church has a porch representing the heathens and infidels.

Now let us see the origin and history of these sacrifices of the Jewish Church. The grand liturgy of the Temple, the sacrifices of the Hebrew Courts have passed away, for the Sacrifice of the Cross they foretold has been accomplished, while the sacrifice and ceremonial of the Holies, foretelling the Mass, still continues in the Eucharistic sacrifice.

When God condemned our parents for their sin, He foretold that from the woman would be born a Personage who would crush the serpent's head (Gen. iii.15). Then was revealed a person more powerful than the demon; the Seed of a virgin, a father is not mentioned; suffering is in the prediction that His heel would be bruised; and victory in the words that He would crush the serpent's head (Edersheim, Temple, 97).

But ages of education and revelation were wanted that mankind might understand the Cross and Mass. When the world was young, divinely directed patriarchs formed the ancient Passover, unfolding mystic rites, which Moses developed into the tabernacle ceremonial, which David and Solomon augmented into the Temple service, which the Jews introduced into the synagogue, and all these Christ fulfilled, finished and changed into the Eucharistic Sacrifice at the Last Supper.

Primeval Sacrifices

In these ceremonies and prophecies, most minute details of the Incarnation, the life of Christ, the history of His sufferings and death, were written by the finger of God, that the Apostles might know him, and that the nations might enter His Church.

In the infancy of our race God taught our fathers as you would teach a child. Words were few, writing was not known. But religious truths might be seen in surrounding objects.

Whether God revealed the nature of sacrifice to Adam or if he knew it in his state of innocence we know not. But in the infancy of our race, they offered animals and first-fruits to God, to whom all belong, in place of their own life. The father priest might tell his children the story of creation, of the fall, of the foretold Seed of the woman, who was to come and restore mankind to innocence lost in Eden, but the words would be soon forgotten.

The father chose a lamb as the chief sacrifice, representative of the Redeemer in his passion and death, (St. Thomas, Sum. 3, q. 23.) that the gentle innocence and purity of the animal might foretell the same in Christ. Whence down the pages of the Old Testament, and in the Temple sacrifices, the lamb immolated morning and evening was the chief sacrifice — all others were only accessory.

What more impressive scene and prophetic type could have been given, than the young lamb, sinless, mute, chosen from the flock and condemned to die? The father, head and priest of the family, leads the victim to the altar, while round gather in prayer, wife, children, servants. Its feet are tied, it is thrown on the ground, its throat is cut, its warm blood flows, its skin taken off, its body roasted on the fire, its flesh is eaten while flame and prayer ascend up before the Lord. There was a prophecy of Christ's arrest, flagellation, crucifixion (S. Augustine, Sermo. Xxxi. De Pasch. 1 11,111, xxxii. Etc.). It was a sacred poem, written not in cold words, but by the Holy Ghost in acts, signs, symbols, and mystic movements, teaching in striking ceremony truth to minds of men when the world was young.

Cain And Abel

But people say, Who were these children of Adam? For the Bible mentions only his two sons, Cain and Abel. Jewish writers tell us that thirty-two times Eve brought forth twins, a boy and girl at each birth, and the twins married. The names of only two are given, for these related to Christ. They say Cain "Acquisition," married his twin sister Ripha "The Wanderer," (Dutripon, Concordantia, S. Scripturae, word Cain who quotes S.Chrysostom.) and that Abel "Passing away," born without a sister never married. These statements of Jewish writers are to be taken with great care, but we give them and let the reader judge for himself.

How often Adam and his sons sacrificed we know not (S.Thomas Sum. Theo., 2. 2 q.. 85, 1 ad 2). But in the year 129 or 130 after the fall, Holy Writ says Abel, a shepherd, offered the firstlings of his flocks, the lambs, for he was liberal and generous with his Creator. Cain, a farmer, was close and stingy, and loving worldly things, he offered the poorest and the most worthless of his farm products. For these reasons God received Abel's sacrifices and rejected Cain's.

Jealousy, the fiercest passion, human or demoniac, rose in Cain's soul, and he killed his brother. Talmudic writers say, that filled with frenzy, he hacked his brother all over, covering him with wounds, in his ignorance trying to make a hole through which, his soul might pass out of his body.

Abel the innocent priest lying dead, covered with wounds after his sacrifice, was an image of Christ (S.Agustine, De civit. Dei., L. xv., c. vii., L. xviii., xvii.) dead after His sacrifice of the Cross, all wounded by the scourges. Condemned for the murder of his brother, Cain with Ripha, his wife, wandered over the world with a mark on him, lest his brothers might kill him (S.Agustine, contra Faustum, L. xii. N. ix. X. etc.).

The Punishment Of Cain

Because they killed their brother, Christ, the Hebrews have been an outcast people in cities in trade, never farming, for the earth yields not its harvests to them. Shunned by all people, they wander among the nations with a mark on them: "He is a Jew." Now they fulfill the prophesy God uttered in the case of their famous prototype Cain (S. Agustine, Enar. Ps. Xxxix, n. xiii. , Ps. lviii.; Ser. ii. N. xxi.; Ps. ixiii. N. xxii.; De civitate Dei, 1. xv. c. xiii.).

"The voice of thy brother's blood crieth to me from the earth. Therefore, cursed shall thou be upon the earth, which hath opened her mouth to receive the blood of thy brother at thy hand. When thou shall till it, it shall not yield to thee its fruit; a fugitive and a vagabond shalt thou be upon the earth. And the Lord set a mark upon Cain, that whosoever found him should not kill him. And Cain went forth from the face of the Lord and dwelled as a fugitive on the earth" (Gen. iv. 10-16.). The names and history of the other sixty-two children of Adam are not given, because they did not relate to Christ.

What Is A Sacrifice?

Sacrifice was revealed to acknowledge God, as Creator and Master of life and death, to recall blessings on their fathers, to excite their devotion, to keep the people from idolatry, and to foretell the future sacrifice of Christ. Its historic meaning was the creation, its literal meaning the worship of God, and its typical meaning the death of Christ (See Migne, S. Scripturae, ii. 1329 to 1346).

Every offering of the Hebrew religion foretold Calvary and the Eucharistic sacrifice, as St. Paul says: "Every priest standeth daily ministering the same sacrifice, which can never take away sin. But He, Christ, offering one sacrifice, forever sitteth on the right hand of God" (Heb. x. 11, 12). "Christ was offered in a lamb to show His innocence, in a calf because of the merits of His cross, in a ram to foretell His government, in a goat for He bore our sins, in a pigeon and dove because of His two natures, or in a pigeon because of purity, and in a dove because of His love of man."

The lamb with bread and wine were sacrificed from remotest history, all other offerings were secondary — one foretold the crucifixion, the other the Eucharist; they were always intermingled, mixed in mystic ceremony foretelling Christ's one sacrifice, of Calvary and the Mass which form not two, but one act of divine worship. Before He came they foretold His coming in the future. After He came the Eucharistic sacrifice points back to Him. One majestic sacrificial ceremonial went before Him in patriarchal, tabernacle, and Temple worship, telling that at a future age He would come to fulfill their meaning. Another still more magnificent ceremonial, the Liturgy of the Church, coming from the Last Supper, shows that He came. One pointed to the future, the other to the past, to the Tragedy of Calvary. Let us see what is a sacrifice.

The word comes from the Latin words *sacra faciens*: "doing a holy act." In a wide sense any religious act, as prayer, loss, suffering for God's sake, ourselves, or for others, is a sacrifice. But strictly speaking sacrifice is the destruction of a valued sensible thing, which a priest offers to God in worship, to show forth His almighty power. It is the highest act of adoration, and must be only offered to the Deity. Reason demands the worship of God, but tells not the time, place or ceremonial — only revelation could determine these (See Goldhagen, *De Religione, Hebreorum* Dissert. Prop. iii.; Migne *Cursus Comp. S. Scripturae*, ii. 1041-1348; vi. 609; xii. 177 to 181 etc.).

Abraham, Isaac and Jacob built altars, offered sacrifices with the bread and wine of the Passover worship. Jacob with his sons went down into Egypt, became slaves in the Nile land, dwelled there till God, in the form of the Shekina, called Moses from the burning bush to be their deliverer. For forty years He led them through the vast deserts of Arabia, "The Sandy." Amid the fearful thunder and lightning of Sinai, while the earth quaked and the Shekina covered the mount, God gave the Ten Commandments, foundations of all laws of civilized countries. The Lord then developed the patriarchal Passover into the elaborate ceremonial of the tabernacle and Hebrew religion.

The tabernacle and its ceremonial came from God himself. "And they shall make Me a sanctuary, and I shall dwell" — in the original it is "I shall shekina"

— "in the midst of them, according to all the likeness of the tabernacle, which I will show thee."(Exod. xxv. 8, 9)

A Magnificent Ceremony

Down to the days of Moses the father was the priest and offered sacrifices for the family. Thus, in patriarchal days, fathers, heads of tribes, princes, kings, revered, feared and loved of subjects, offered sacrifices that their personality might excite reverence, devotion and religion in their subjects. Thus monuments of Assyria, Persia and ancient nations show us the priest-king in sacerdotal vestments offering sacrifices for the nations they ruled.

But when the Hebrews became a nation, a more special priesthood of the family of Aaron "The Enlightened", and ministers descending from Levi "Joined", were chosen to offer the sacrifices of the Hebrew nation, for these were later to kill the foretold Christ (See Minge, iii. 845-847, etc. See St.Thomas sum. i. 2, q. 102-4; iii. 983 etc.).

Only beasts of the "clean" species, as the sheep, cow, and goat, with birds not younger than eight days, nor older than three years, without blemish, were sacrificed; the sick, castrated, lame, blind, etc., being rejected, for they foretold their great Antitype, the sinless Christ sacrificed in the fullness of His mild and gentle manhood.

Day by day at nine in the morning, and at three in the afternoon, the chief sacrifice was a lamb (St. Thomas Sum. iii. Q. 22. 3. 5, etc.) offered with holy Psalms, canticles and prayers, sung by a choir of 500 priests and another choir of Levites — a magnificent ceremonial, image of a Pontifical High Mass. The high priest pontificated, served by the Segan as assistant priest, with twelve priests, six each side of the pontiff, Aaron's heir, like the bishop or Pope in our days. They robed in the most costly and magnificent vestments the world could furnish. (Edersheim Temple, passim)

The Cross Prefigured In The Sacrifices

On great feasts after the sacrifice of the lamb countless animals were immolated, the blood of each splashed on the four "horns" of the great altar. The Temple was a vast shambles, a great slaughter-house of innocent victims, to shadow forth the awful, terrific sufferings of the Victim of Calvary. The blood was poured at the base of the altar, and flowed down through an underground passage into the Cedron "the Black Valley," thus named because of the blood.

While the bloody sacrifices foretold the crucifixion, the unbloody offerings, the Jews call "flour" and "drink offerings," pointed to the Mass, where in an unbloody manner from the rising to the setting of the sun He is offered now among the nations. Wheat, barley, flour, chalices of wine, cakes of unleaven bread, azymous "thin," were offered with every sacrifice.

To get the animals for the sacrifice, Temple guards, led by priests, went out the Sheep Gate, and down into the Cedron Valley, as they went out that fatal night, led by Judas, when they arrested Christ. With money from the Temple treasury, they bought the victims, as they gave money to Judas. The high priests had stretched a bridge across the Cedron stream near Gethsemane, and across that bridge they led each victim tied and driven, as they led Christ, tied, the night of His arrest. To the priests they brought the animals, as later they brought the Lord.

They led the animals into the Temple, to the north of the great sacrificial altar (Edersheim, Temple, 84,85). The Jew saw in the cold dark north a figure of Lucifer, who had deceived Adam, and plunged the nations into unbelief and paganism. They sacrificed the victims towards the north as against the demon and sin resting on the world. At Mass, when the altar is in the eastern end of the church, the Gospel is read towards the north as against the demon of infidelity.

They washed the animal to foretell the Passover bath taken by Christ and His Apostles. They poured perfume over it to typify the odour of good works, words and miracles of the God-man. With a rope they fastened the right

forefoot to the left hind-foot, and the left forefoot to the right hind-foot, the cord creating a cross, emblematic of Christ fastened to His cross.

The bread and wine of the Mass is first raised up, offered the Eternal Father, lowered, moved to form a cross, and then laid on the altar. This comes from the Temple, and from the Last Supper. To foretell the Crucified they raised up every Sacrifice in the Temple, offered it to God, holding it as high as their heads, the action being called the Teruma. Then they lowered it, and "waved" it to the north, south, east and west, this being the Tenupha, foretelling Christ raised up in the air on His cross, and His dead body taken down for burial. The Rabbis write that the actions meant that the sacrifices were offered for the nations living in the four quarters of the world.(See Edersheim, Temple, passim.)

The Menachot Table

Ten classes of sacrifices thus formed a cross before being killed in the Temple. The bread and wine at the Passover were offered with the identical ceremony as the bread and wine of the Mass in our day. The animals to be sacrificed were offered with a cross, the bread and wine were not offered in the Temple with the same ceremonial, for the animals foretold His sufferings, and the bread and wine then typified the Mass, where He is not immolated in a cruel bloody manner but in mystic meaning in memory of the crucifixion. Sin sacrifices were sacrificed with a cross, but were not offered to God in the Temple, for God did not receive sin with the sacrificed victims. The table the Jews called the Menachot explains our meaning.

Passover Barley Sheaf	Raised lowered and formed a cross
Living animals	Raised lowered and formed a cross
Barley flour of jealousy	Raised lowered but did not form a cross
Libations of wine	Raised lowered but did not form a cross
Proposition bread	Raised lowered but did not form a cross
Leper's log of oil	Raised lowered but did not form a cross
Pentecostal bread	Raised lowered but did not form a cross
Sin offering	Offered but did not form a cross
Unleaven cake	Offered but did not form a cross
The five voluntary offerings	Offered but did not form a cross
Initiation sacrifice	Offered but did not form a cross

A Striking Emblem Of The High Altar

The high priest with his assistant, the Segan, at his right, and the twelve priests, all vested in magnificent priestly robes of cloth of gold, embroidered in the four colors of the sanctuary, spread out their hands between the animal's horns, (Edersheim, Temple pg.87) thumbs crossed, palms down and placed their sins and the sins of all the people on the animal, as the sins of the whole world were placed on Christ, and said a prayer we will give when we describe the ceremony when Christ and His Apostles offered the Passover lamb the day before His death (Numb. xxviii. 18-28; Levit.iv. 15, 16-21; IIPar. xxix. 23. etc.)

Two long lines of vested priests stand between the victim, one line having gold, the other silver chalices in their hands ready to receive the blood. The victim's throat is cut, the blood caught in the chalices, and passed along each line with arms crossed in form of a cross and splashed on the four horns of the altar, marking each with a bloody cross (Edersheim, Temple p.90). A choir of 500 priests and another of the same number of Levites, one surrounding the great altar, the other standing on the steps of the Nicanor Gate, sing the psalms. The Temple worship offered at nine in the morning and three in the afternoon was a striking image of a Pontifical High Mass. We will describe it more in detail later when we come to the ceremony of offering the Passover lamb Christ brought to the Temple.

Down the ages from Solomon's day millions of people worshiped the God of their fathers in their Temple Courts, their backs turned to the east, for the pagans worshiped the rising sun, moon and stars facing the east. As a protest against idolatry, the Israelites faced the west towards the altar and the Holy of Holies (Edersheim, Temple,127). They put their sins on the victims with outspread hands, sacrificing them as images of the future Victim they prayed for to come and fulfill these types. A line drawn through the center of the Temple, passing through the center of the altar and the Holy of Holies, towards which they faced, looking for the future Victim, and continued about 1,000 feet, passed through the center of Calvary. Thus every ceremony and victim faced the cross with its agonizing dying Sufferer.

They did not understand the reason God chose this place for the sanctuary. Rabbi Moses says it was lest Gentiles might there build a pagan shrine, destroy the sanctuary, or lest each Hebrew tribe might have its own place of worship. Therefore they had no Temple till a king was chosen, who could settle disputes about the place of divine worship.

Jewish writers say there was no forgiveness without blood, that the offerer, putting his hands on the victim's head, showed that he put his sins on the animal; that the beast bore the sins of the offerer and the people; that those who touched it, touched sin; this, Maimonides says, was why they were unclean. The sins were not forgiven, but "covered up" till the Messiah came. Let us give some of the words of Hebrew writers (Edersheim, Temple 92).

Statements By Jewish Writers

"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 sacrifices, for us as a redemption and an atonement. Behold the full grace which Jehovah, blessed be He, has shown to man. In his compassion and in the fullness of His grace, He accepted the life of the animal instead of man's soul."

"While the altar and the sanctuary were still in their place, we were atoned for by the goats designated by lot. But now for our guilt, if Jehovah be pleased to destroy us, He takes from our hand neither burnt offerings nor sacrifices."
"Bring us back in jubilee to Sion, Thy city, in joy, as of old, to Jerusalem, the house of Thy holiness. Then shall we bring before Thy face the sacrifices that are due."

Alas for the children of Israel! The spiritual deep blindness which fell on them the night they sentenced their Messiah to death has not yet lifted. All their sacrifices are now centered in the Mass.

The prophets and Old Testament say, that these sacrifices were in themselves worthless, if separated from Christ the Antitype to whom they pointed, who at a future time was to die to fulfill their shadowy meanings. The Passover lamb, the bread and wine, filled up, combined in one the vast details of the Temple.

The burning words of Hebrew prophets all down Old Testament history, find expression in these words of Messianic Passover prayer.

Haste, my Beloved, come, ere

ends the vision's day.

Make haste Thyself, and chase

the shadows all away

"Despised" is He, but yet "extolled"

and "high" shall be.

"Deal prudently," sprinkle nations,"

and "Judge" shall He."

The Names Elohim And Jehovah

While establishing the ceremonial of sacrifices foretelling the crucifixion, Moses wrote the Five First Books of the Old Testament. He gathered up the traditions of the patriarchs, which had been handed down from father to son, from Noe to Sem and to Abraham, relating to creation, the fall of man, the flood, the separation of the seventy-two families, which developed into the tribes, and which became the great nations of antiquity. We will give a rapid glance over the Hebrew Scriptures, and give some of the names in which God revealed the future. These are lost in translations of the Bible.

God's first name given in the beginning of Genesis as the Creator is Elohim, who made heaven, earth, and formed Adam, "man," "the reasoning being." Elohim is God in justice, author of nature, unbending as the physical forces, rigorous in righteousness, punishing Adam for his sin, destroying the wicked down the pages of the Old Testament. The word was spoken for the last time by the dying Son of God on the cross atoning the justice of His Father for the sins of all men, when He quoted the Psalm using the word Eloi Eloi, etc., "My God, My God, why hast Thou forsaken Me?"(Mark xv. 34, Psalm xxi. 1)

When man because of sin was doomed to hell like the demons, Elohim — Jehovah appears to Adam, curses the serpent, and promises that the Seed of

the woman would conquer. Here was first revealed a new name of the Deity, Jehovah, "The Existing One." But the name has another meaning: "The God of Mercy." Jehovah the Divine Son, had mercy, took pity on fallen man, and promised to redeem the race. While Elohim treated man with the rigours of his justice, destroying the world with the flood, burning Sodom and Gomorrah, killing the wicked, in dealing with the Hebrews, the justice of Eloi, the eternal Father, is tempered with the mercy of Jehovah, "God of mercy," the Son, foretold as the Redeemer. "I appeared to Abraham, to Isaac and to Jacob by the name of God Almighty, but by My name Jehovah, I was not known to them."(Exod. vi. 3)

Down Hebrew history Elohim the Father is justice, Jehovah the Son is mercy. Acting with the Holy Spirit, called the Shekina — these three Persons of the Trinity carry on the preparation for the Incarnation, the Church, the Mass. They are often called in the original Hebrew Adon or Adonai, "Lord " or "Lords."

The Aurora Of Coming Christianity

Filled with religion, animated with devotion, feeling the aurora of coming Christianity, the Hebrews called objects, places, and their children by names bearing the roots of these names of God to show forth His power and attributes. Elohim was shortened to El, Jehovah to Ja, Jo, or Je, while Adonai is often found unchanged. If the reader will examine the Bible words with these roots, he will find almost enough names with them to fill this book. Each is a revelation of God, of His attributes, or a prophecy of the coming Christ.

Let us take the words Jesus Christ as an example. Jesus is the Greek form of the Hebrew Josue, or Joshua, meaning "Jah Saves," "Jehovah Saves," or "The God of Mercy Saves." The name was first borne by Josue, that leader who succeeded Moses, and led the Hebrews into the Promised Palestine. Moses only saw it from afar, led them in sight of it, did not enter, and died on Nebo, for the law of Moses brought the Hebrews only in sight of the Church. Jesus or Josue led them into Palestine, as the one he foretold, Jesus Christ led mankind into the Church. Christ is the Greek for Messiah "The Anointed."

Therefore Jesus Christ means, "The Anointed God of Mercy Will Save." How appropriate then the angel's words to the Virgin:

"And thou shalt bring forth a Son, and thou shalt call His name Jesus. For He shall save His people from their sins" (Luke I. 31, Matt. I, 21).

The Shekina The Holy Ghost

But a visible sign of the Almighty God was necessary during the existence of the Hebrew religion, to win them from the striking pagan rites of Egypt, to keep them from the paganism of surrounding nations, to foretell the Holy Spirit guiding the future Church. For that reason God appeared to them in visible form, spoke first to Adam, to patriarchs, to Moses on Sinai, in the tabernacle, taught their leaders, gave the revelations to their prophets, and appeared to holy men in the days of Christ. This visible appearance of God the Jewish writers call the Shekina. Let us see what they say, that we may better understand the meanings of the Temple.

In the original language of the Old Testament and later Hebrew writings, in hundreds of texts and passages, we find the word Shekina, from the Hebrew word: "to appear," "to dwell," meaning the "Majesty of God," "The Divine Presence." It was a cloud by day and a fire by night. Hebrew writers represent it as a visible appearance of the Deity, God the Holy Ghost accommodating Himself to man's eyes, so that he might see the invisible, Eternal Spirit (See Geikie, Life Of Christ, ii., 612, etc. Edersheim, Life Of Christ, i. 166,168).

First before the fall, under this form of the Shekina, God walked with Adam in Paradise, blessed marriage (Gen. i. 28), gave them the world with its plants and animals for food, and the law regarding the tree of good and evil, for society cannot exist without laws (Gen ii. 17). Under this form of a cloud, or fire, God spoke to Adam after the fall, condemned him and his race for eating the forbidden fruit and promised the Redeemer (Gen. iii. 15).

To the patriarchs, the Shekina appeared, revealed the future and blessed them and their race. He told Noe how to build the ark, called Abraham out of Ur of the Chaldeans into Palestine, blessed him and his race — in hundreds of these

passages of Scripture where the word God or Lord in the translation is given, in the Hebrew it is the Shekina.

For nearly four hundred years it spoke not till it appeared to Moses in the burning bush. "And the Lord appeared to Moses in a flame of fire out of the midst of the bush." That "bush" was the Rhamnus, from which was made Christ's crown of thorns (Exod. iii. 2).

The Shekina directed Moses how to deliver the Hebrews from Egypt, went before them as their guide, opened the Red Sea, and led them for forty years through the Arabian deserts. It was a pillar of cloud by day, and a pillar of fire at night.

When it moved, the hosts of Israel followed; when it rested, they camped; and when the fierce desert sun burned them, it spread over the whole camp, tempering the heat. It covered Sinai as a great cloud which Moses alone penetrated amid thunders and lightnings: it gave the law and commandments, told Moses to form the priesthood, the ceremonial, and build the tabernacle. "And they shall make Me a sanctuary, and (I will shekina) I will dwell in the midst of them." (Exod. xxv. 8)

The Shekina Was The King Of The Hebrews

In this visible form of fiery cloud, the Holy Spirit rested in the tabernacle, on the mercy-seat, over the ark of the covenant, between the gold wings of the cherubim. He spoke face to face with Moses, Josue, the Judges, Samuel, Nathan, David, Solomon and all the prophets. Through them He revealed to mankind all the prophecies of the Old Testament. God the Shekina was the King of the Hebrews; their government was a Theocracy: "God ruled." The synagogue prayers coming down from this time have everywhere the words: "O Lord our King." "We have no King but Thee," etc.

They tired of God's government, asked for a king similar to the rulers of the nations round them. Samuel, filled with sorrow, consulted the Shekina. "And the Lord said to Samuel. . . They have not rejected thee, but Me, that I should not reign over them" (I Kings viii. 7). God warned them of the troubles a king would bring on them.

The people persisted, and the Shekina told Samuel to anoint Saul, who, rejected for his sins, David was chosen in his place.

His son Solomon built his famous Temple. The day of its dedication the Shekina filled its sanctuary so the priests could not minister (III Kings viii. 11). On the Mount of Offence Solomon built temples for his wives' gods (III Kings 11); as a punishment (III Kings xii) ten tribes rebelled and only the Jews and Benjamites remained faithful to David's family. Wicked kings led the Jews into idolatry, in the very Temple of Jehovah idols were adored (Ezech. Viii), and as a punishment the Babylonians destroyed the city, burned the Temple and carried the people away into captivity.

God told Jeremias to hide the ark of the covenant in a cave on Nebo where Moses died (II Mach ii). The covenant or contract with God was broken, the Shekina spoke no more, prophets ceased to teach; Rabbis, Scribes, Pharisees and Sadducees misled the people. For many centuries the Jews were left without a Divine oracle, and the narrow peculiar teachings and practices of Judaism, of Scribes and Pharisees, rose, which ended in the crucifixion of their Messiah.

The Shekina At The Birth Of Christ

But it was revealed that when the Messiah would come, the Shekina would appear and speak to them again. In far-off Persia, three high priests of Zoroaster's religion, coming down from Elam "The Youth", Sem's eldest son, saw the Shekina under the form of a star which led them to the manger of the infant Saviour (Matt ii. 1). The night Christ was born He appeared as a bright cloud to the shepherds on Bethlehem's hills, while angels sang the hymn of "Glory be to God in the highest, and on earth peace to men of good will" (Luke ii. 14).

When John the Baptist baptized the Lord at Gilgal, the Shekina, in the form of a dove, overshadowed Christ. At the Transfiguration, in the form of a cloud, He covered Thabor's height. When preaching in the Temple He spoke in testimony of the Saviour. When He died He left the Holy of Holies as a mighty wind, saying, "Let us go hence." He rested on the western walls of the Temple, according to Jewish writers. The day of the Ascension He surrounded the

ascending Christ. "And a cloud received him out of their sight." The day of Pentecost the fiery cloud, the Holy Ghost (S. Augustine Sermo. lxxi. de Verb; Mach. xii. n. xix), filled the Cenacle and rained down tongues of fire on the Apostles, giving each the language of the nations he was to convert.

Jewish writers tell us, the Shekina took up its abode on the summit of Olivet, for three and a half years, day and night they heard His voice in pleading words:

“Come back to me, O my people, O come back to me!”

The Presence never spoke again (Shemoth, R. 2. Ed. Warsh. 7 b. 12, etc.).

In numerous places the Talmud has the words "Holy Spirit" having the same meaning as in Christian writings. The Old Testament, the Talmuds, Targums, Philo and Rabbinical writers use words which in translations of the Bible are rendered as Lord, God, etc., which show they had a dim idea or knowledge of the Trinity. As all translations are weak, our English Bible loses these peculiar terms.

The Hebrew Word Yaqara "The excellent Glory," found especially in Exodus, Leviticus, Numbers and Deuteronomy, means God the Father in the act of revealing, while the term Memra "the Logos," "The Word," is the Divine Son revealed. Hundreds of times Memra will be found in Moses' five books. The Targum Onkelos gives it 179, the Jerusalem Targum 99, and that of Pseudo Jonathan 321 times. Yaqara is God in His divine majesty; Memra is God in His wisdom; the Shekina is God revealing Himself to man.

We give an example of the Targum Onkelos. "God, Yaqara, spoke to Abraham." (Gen. xvii. 22) "God, Yaqara, rested at the top of Jacob's ladder," (Gen. xxviii. 13) and later spoke to the patriarch.' Moses uses the word when he says God called to him from the bush, (Exod. iii. 1-6) promised the manna (Exod. xvi 7-10), when the Hebrews defeated Amalec (Exod. xvii 15), when Jethro visited Moses, and when the Lord, Yaqara, gave the Ten Commandments (Exod. xx). There are hundreds of terms in the Hebrew Bible which are dim revelations of the Persons of the Trinity.

First Foundations Of The Hebrew Religion

The first foundations of the Hebrew religion was laid by the Eternal Father Yaqara. The forms of nature, the knowledge of divine things, were given by Memra, the Word of God, the Wisdom of the Father, the Son of God. The ceremonial, law, tabernacle, Temple and Hebrew Church were founded by the Shekina the Holy Spirit. The Apostles and converts were then, by reading the Old Testament, ready to receive the belief in the Trinity, first clearly revealed when Christ said, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19)

These words were applied to the Persons of the Trinity in the times of the patriarchs, and continued down through Moses' writings. When God called Moses from the fiery bush to develop the patriarchal religion into the tabernacle and Temple ceremonial and found the Hebrew nationality, He revealed himself by a new name, "I am who am," (Exod. xiii 14) I which was rendered by the Hebrew Jehovah "The Existing One" or Adonai, "Lords," from adon, "Lord," "Sir." While Elohim, from Eloi, "My God," represents the Eternal as creating and governing the universe, Jehovah shows Him in His relation to man as the "God of mercy" revealing himself to the world, forming the covenant, giving the Law, forgiving sin, and promised as the Redeemer. Elohim is the God of justice punishing the wicked — the Eternal Father to whom sacrifices are offered by directions of Jehovah the Divine Son, with whom the Shekina acts, enlightening patriarchs and prophets.

After writing the Law and sprinkling the people with blood, "Moses, and Aaron, and Nadab, and Abiu, and the seventy ancients of Israel went up, and they saw the God of Israel" (Exod. xxiv. 10). Here the original Hebrew has the word Yaqara, as also in verses 11 and 17.

When God established the daily sacrifice of tabernacle and Temple for perpetual oblation (Exod. xxix 43) the word is Yaqara, as it is when Moses asked to see His glory (Exod. xxxiii 18, 22, 33). The same word is used when God filled the tabernacle with His glory (Exod. xi 32-36).

The bullock and ram for peace offerings are sacrificed before Yaqara (Levit. ix 4), the Lord, Yaqara, commanded (Levit. ix 4) them when He appeared to

the multitude (Levit ix. 23). When the ark was set down, Moses said, "Return, O Lord, to the multitude of the house of Israel" (Yaqara Numb. x. 36). God as Yaqara spoke to Aaron and Mary, promised to appear to the prophets in vision and dream, and He spoke to Moses, who saw the Lord Yaqara (Numb. xii 8). Moses prayed to the Yaqara not to destroy the Hebrews, and the Yaqara was not with them when they wanted, against His wish, to go to the Promised Land (Numb. xiv 14-42).

To Be Cont'd.