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THE VICARIOUS ATONEMENT
IN THE
SACRIFICIAL RITUAL
OF THE
OLD TESTAMENT

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THE VICARIOUS ATONEMENT
IN THE
SACRIFICIAL RITUAL OF THE OLD TESTAMENT

A thesis submitted to the Faculty of Concordia
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fulfilment of the requirements for the degree of Mas-
ter of Sacred Theology.

by

Thomas Coates, B.D.

Chicago, Illinois,

May 13, 1942

"Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace,
Or wipe away the stain.

"But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they.

"Believing, we rejoice
To see the curse remove;
We bless the Lamb with cheerful voice
And sing His bleeding love."

- - Isaac Watts, 1709

Hebrews 10, 4

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INTRODUCTION

Nowhere does the ancient formula, derived from Augustine ("Quaestiones in Exodum", 53), Novum Testamentum in Vetere latet; Vetus Testamentum in Novo patet, apply with greater vividness and force than in the sacrificial ritual of the Old Testament, viewed in the light of its symbolical significance with reference to the vicarious atonement of our Lord. There is no better evidence, moreover, for the integral relationship of the Old and New Testaments and their perfect harmony and oneness, than the marvelous prefiguration of the vicarious atonement in the intricate and elaborate Old Testament ritual and its equally marvelous consummation and fulfilment in the person and work of our Savior, Jesus Christ. It was in view of His propitiatory sacrifice for the sins of the world that God ordained and prescribed, in almost infinite detail - each detail invested with symbolical significance! - the Old Testament ritual of worship and sacrifice. And it was in complete accordance with the typical and figurative significance of the olden sacrificial ritual that the vicarious atonement of Christ was carried out. A detailed study of this marvelous system of type and antitype, of shadow and substance, of prophecy and fulfilment, of symbolism and reality, cannot but impress the Christian with a deeper sense of wonder at the wisdom and providence of Almighty God, with a renewed appreciation of the treasures of the Holy Scriptures, and above all, with a more profound sense of love and thankfulness to our God and Savior for the marvels of His grace in providing for us such a complete, such an efficacious, such a transcendent means of atonement for our sin.

It is to this vicarious atonement, as it was prefigured and foreshadowed in the sacrificial ritual of the Old Testament, that we shall address ourselves in the following pages. The symbolism of the Old Testament is so profuse that this symbolism will only be considered in its relationship to the vicarious atonement. Moreover, we shall confine our studies to the actual Scriptural material, since a discussion of the later Talmudic and rabbinical additions to the sacrificial ritual would lead us too far afield, and would be, withal, of comparatively little profit. It should be borne in mind, too, that a subject of this kind admits of almost inexhaustible possibilities with reference to its treatment. We have, however, striven to present those aspects of the sacrificial ritual as appeared most important, most interesting, and most decisive in their bearing upon the vicarious atonement.

Inasmuch as the Levitical worship constituted one integrated body of ritual, the component parts of which were inextricably interwoven, it is difficult to study one section apart from the others. In full cognizance of this inherent but inescapable limitation, we shall devote our attention successively to the four chief elements in the Old Testament system of worship; The Festivals; the Sacrifices and Offerings; the Sanctuary; and the Priesthood.

THE FESTIVALS

By way of orientation to the Old Testament ritualistic system, it will be helpful to begin with a consideration of the festivals, which formed the foci for the worship and devotion of the faithful Israelites, and with which the entire sacrificial ritual is organically connected. Moreover, it is just against the Old Testament festivals that the higher critics, notably the exponents of the Graf-Wellhausen hypothesis, have directed their most insidious attacks. The disposition of these higher critical objections, and the recognition of the true import of the Hebrew festivals, will, accordingly, pave the way for a clearer and unhampered approach to the sacrifices themselves, which form the nub of the Old Testament worship.

The Jewish Calendar

The Jews divided their year into twelve months (#), each month beginning with the new moon (§). The first month, called Abib, or Nisan, comprised the period beginning with mid-March and extending to mid-April in our calendar (&). The year was divided into two main divisions: The ecclesiastical year, beginning with the first month, Abib, and extending through the sixth month, Adar; and the civil year, beginning with the seventh month, Tishri, and extending through the twelfth month, Elul (%). The Jewish festivals were all compressed into the first seven months of the year, from Abib through Tishri.

The consideration of the festival system as set forth in the Pentateuch, will become increasingly clear if we bear in mind the explanation of Bissell - which, incidentally, will help to dissipate the illusion on

- Esther 3, 7
 § - Psalm 81, 3; Num. 10, 10
 & - Ex. 12, 2; 13, 4
 % - Ex. 23, 16

4

which the higher critical vagaries are founded:

"In the third book of the Pentateuch, which is largely taken up with the details of that which is summarily stated in the legislation of Exodus, there is a list of all the festivals of the Hebrew year, with an account of the special ceremonies accompanying them; while in Numbers we are informed what sacrificial offerings were appointed for each. In Numbers, too, on the occasion of the first repetition of the observance of a feast, we meet with one of the most marked characteristics of the Mosaic laws, that is, their journalistic form. All the regulations relating to a subject were scarcely ever made at one time. The circumstances of the people were largely allowed to shape the action of the lawgiver in this respect. Hence a considerable number of the laws were given piecemeal, here a part and there its counterpart; here the body of the law and there other laws having a bearing on its practical operation. In Numbers 9, 5-14, for example, where the historical record of the first observance of the passover is found, a regulation appears defining the relation of persons to it who, at the time, are providentially absent or are ceremonially unclean.

"Finally, in Deuteronomy, which looks forward to the changed conditions of the people as settled in Palestine, no new point is made, but the old one is emphasized that there are three of the feasts requiring the presence of all male Israelites at the central sanctuary. That was the one circumstance most likely to be overlooked. Hitherto they had lived within sight of the tabernacle. Hereafter they might be separated from it by the length or breadth of the land. If so, it must not be urged as an excuse for not observing the old law of the Passover, of Pentecost and

of Tabernacles. Thus the harmony of these laws, as connected with the history of the exodus period and finding one and all their immediate occasion in it, is complete." (#)

The Sabbath

The keystone of the Jewish festival system, as well as of the calendar year as such, was, of course, the institution of the weekly Sabbath. As the word שבת implies, this signified a day of rest, of surcease from labor. It had its origin in God's resting from His work of creation on the seventh day. Moreover, it had the special significance for the Israelites of commemorating their deliverance from the bondage of Egypt (&). Finally, it provided them with a regularly recurring foretaste of the eternal rest promised them of God (%).

This patriarchal institution was, in the Mosaic law, expanded into the sabbatical system by applying the septenary division in succession to every denomination of time, viz., especially sacred significance was attached to the seventh month, the seventh year, etc. This system, of course, derives from the fact that the number seven was regarded as the symbol of perfection and completion.

The festival system of Israel, built as a pyramid upon the foundation of the Sabbath, had as its special purpose the offering of thanksgiving to Jehovah and the renewal of the covenant with Him. Moreover, this system brings out with particular prominence and clarity the distinctive character of Israel's religion in distinction from all other contemporary religions.

"The sacred seasons form thus a complete and symmetrical scheme, giving proper and balanced expression to the leading ideas of Israel's religion,

- Bissell, "Biblical Antiquities", pp. 257-8.
& - Deut. 5,18
% - Psalm 95,11

and specially adjusted to their relation to God as their Creator, Benefactor and Sanctifier....It is not the long accretion of ages, a body of laws and usages aggregated in the course of time under varying and contingent circumstances. It is just the consistent unfolding of one definite scheme of thought, and as such bears the stamp of one reflecting and constructive mind, by which it has been carefully elaborated and adjusted into correspondence with certain dominant ideas."(#) Strength is lent to this assertion from a source that certainly cannot be charged with prejudice in favor of the Mosaic origin of the sacred seasons and of their integration into a unique and well-rounded whole. Ewald, one of the foremost of the higher critics, who summarily rejects the Mosaic authorship of the Pentateuch, nevertheless is so impressed with the "antiquity" and "unusual character" of the sacred seasons that he acknowledges that they must have stemmed from "the exalted genius of Moses." He writes: "You behold a structure simple, lofty, perfect. All proceeds as it were from one spirit, and represents one idea, and is carried into effect by what resembles counters exactly matched strung upon one cord.... And while other ancient nations have a multitude of festivals with no obvious connection, these are few, but linked together, illumined with one light, and relating to one supreme and (every one a Sabbath of Jehovah). Whoever has a thorough knowledge of these festivals, will be persuaded that they have not arisen by slow degrees from the blind impulse of external nature, nor from the history of the people, but are the product of a lofty genius." (&)

- Green, "The Hebrew Feasts", p. 50.

& - "Zeitschrift für die Kunde des Morgenlandes", vol.III, p.411, 434

This concession on the part of Ewald is, however, unfortunately not shared by his confreres among the higher critics. The historicity of the Pentateuch has been impugned by a long array of critics, ranging from DeWette and Baur to Hitsig and Dillmann, on a wide variety of counts, and with an equally wide variety of conclusions. It would lead us too far afield to examine in detail the specific claims and hypotheses advanced by these critics, and to evaluate the merits of their individual indictments of the Mosaic record. Suffice it to say that their approach is uniform only in its utterly arbitrary procedure and in its rationalistic motivation. It is illuminating to note that while all these gentlemen predicate their assumptions on an evolution of religion, they are unable to come to any mutual agreement as to the exact course and nature of this evolution.

The Graf-Wellhausen Hypothesis

By far the most important contribution to the higher criticism of the Pentateuch is that represented by the Graf-Wellhausen hypothesis. Briefly stated, this hypothesis rejects the historicity of the Pentateuchal narratives and the authenticity of the related legislation, relegating the former to the category of folk-lore, and assigning the latter to a period long after that of Moses himself. The ceremonial legislation, accordingly, is viewed as an outgrowth of the progressive development of the Hebrew cultus from the mists of antiquity down through to the post-exilic period. The hypothesis is based upon the following assumptions:

1. The Pentateuchal records cannot stand up under the test of searching literary analysis.

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2. The various passages in connection with the ceremonial legislation lack consistency and uniformity; the legislation is a "patchwork."

3. The successive periods of the history of Israel bear a direct relationship to the development traceable in the ceremonial legislation.

The ready acceptance and wide-spread popularity of the Graf-Wellhausen hypothesis is due to a number of factors, among which the following are worthy of mention: 1. Its appearance of scientific precision and of adaptation to historical facts. 2. Its conformity with the theory of the evolution of religion, by virtue of which it has become acceptable alike to those who wish to discard entirely the idea of supernatural religion as well as to those who, to be sure, wish to retain the supernatural governance of God in the realm of religion, but who prefer to have Him work through "reasonable" and "logical" historical processes. 3. Its amenability to the state of critical opinion in which it first made its appearance.

The specific objections and counter-claims of the Graf-Wellhausen theory with respect to the various festivals will be considered in the sections dealing with those festivals. At this point, however, it may be stated that a searching, scholarly, analysis of this theory will bring to light the glaring defects of the hypothesis and the very insecure foundation upon which it is built. For one thing, it is rendered suspect by the company it keeps: it has found its most ready and enthusiastic acceptance on the part of those who discredit the supernatural and who act upon the premise that anything regarded as supernatural must ipso facto be mythical. Its claims with regard to the literary style of the Pentateuch - which it holds to be the composite product of different authors at different stages

of Israel's history, and interlarded with numerous interpolations and alterations - place the burden of proof entirely upon the shoulders of those who espouse this theory. The rejection of the Mosaic authorship is purely subjective and arbitrary, and the interpretation of each passage without reference to its context betrays the rationalistic bias in which the hypothesis is rooted. Moreover, the mass of alleged evidence in support of the theory is so abundant as to make it palpably suspicious.

The critics hold, a priori, that any changes, divergences or supplementations appearing in the festival legislation in the various passages wherein it is recorded, prove that this legislation arose at different stages in Israel's history, and is the product of different authors. The critics utterly fail to realize that, as Green points out, "the different degrees of fulness in the contents of the feast laws may be due to other causes than the ~~pace~~^{lapse} of time and the development of these ordinances in the interval. It may result from the purpose of the writer, the ordinance remaining unchanged. This....satisfactorily accounts for all the differences in the Pentateuchal laws on this subject without the need of assuming any protracted periods of growth between them." (#)

As a matter of fact, the feast laws are perfectly harmonious, and are all integral parts of a well-contrived scheme of ritual legislation. None of the feast laws is independent and capable of isolation from the others. Each has its own particular purpose, and also a carefully defined relationship to the entire system of which it is a component part. None overlaps, supersedes, or contravenes the others, but all are mutually complementary. The entire system therefore, is wonderfully and inextricably interwoven. The higher critical attempt to isolate them from each other and to view them as the products of different ages is arbitrary and false.

We now turn our attention to the festivals themselves - both major and minor - which form the fabric around which the entire Old Testament cultus is woven.

The Daily Morning and Evening Sacrifice

To indicate that each day should be consecrated to the service of God, and to afford a daily reminder to the Israelites of the two cardinal factors of sin and grace, the Lord had decreed (#) that every morning and evening an unblemished lamb should be offered on the altar as a whole burnt offering, together with a cereal offering and drink offering. The hours thus set apart for the performance of the daily sacrifices came to be accepted among the people as the customary times for prayer (%), which remained in vogue down to the beginning of the New Testament era (&). At the time of David, it became the rule to accompany the sacrifices with vocal and instrumental music. (§)

The Sabbath Sacrifices

On the Sabbath day, the regular morning and evening sacrifices were doubled. Moreover, the twelve cakes of showbread were changed, the new being placed on the Table of Showbread in the sanctuary and the old being eaten by the priests within the sanctuary. (*)

The Sabbath, accordingly, was consecrated by God as a holy day, a day of rest and of convocation, ^{שבת} ₇ ^{קדש} ₇ ^{זמן} ₇ ("). While there was to be a cessation of physical labor and surcease from the routine of daily existence, man's spiritual duties must proceed without interruption; indeed, on this holy day they are to be given a double measure of attention. This indeed, brings into clear relief the true meaning of the word ^{שבת} ₇ ^{קדש} ₇ showing that it denotes not a mere state of idleness and abstention from

- Ex. 29, 38-42; Num. 28, 3-8
% - Ps. 141, 2
& - Acts, 3, 1

§ - I Chron. 23, 20
* - Ex. 25, 30; Lev. 24, 5-9
" - Ps. 118, 24; Isa. 58, 13

11

work, but rather a state of spiritual rest and refreshment. Prefigured here is the rest of soul - spiritual and eternal - that we have in and through Christ, and that will find its consummation in the heavenly rest guaranteed by the blood of Christ and vouchsafed unto the people of God. (#)

The Sacrifices of the New Moon

The months of the Jewish year were reckoned according to the phases of the moon, every month beginning with the new moon. The months were thus twenty-nine or thirty days in length. The first day of each month was also marked by the performance of special sacrifices. (%)

The burnt offering on the festival of the new moon consisted of two young bullocks, one ram, and seven lambs of the first year, without spot. These were accompanied by meat and drink offerings. In addition, one kid of the goats was offered as a sin offering.

We see, therefore, how every recurring cycle in the Jewish year was consecrated by a special ritual, signifying the dedication of the people to Jehovah, and, above all, prefiguring the advent of the Messiah, the eternal Son of God, of whose coming in the flesh all the constituent parts of the Old Testament worship were but a shadow. (&)

We now come to the consideration of the three great festivals of Israel, the high-points of the Jewish church year, and rich in their symbolism of the coming Redeemer and of the great spiritual kingdom of which He is the Head. These three annual pilgrimage feasts, known as $\overline{\text{U}} \text{ } \overline{\text{h}} \text{ } \overline{\text{N}}$, are distinguished from the others, the so-called $\overline{\text{U}} \text{ } \overline{\text{7}} \text{ } \overline{\text{N}} \text{ } \overline{\text{I}} \text{ } \overline{\text{G}}$, by the fact that they could only be observed at the central place of worship, whither every male Israelite was obligated to appear, to celebrate them. The first and foremost of these is, of course, the Passover.

- Heb. 4, 9
% - Num. 28, 11-15
& - Col. 2, 16

The Passover

This greatest of all the Old Testament festivals, both commemorative and symbolical in its nature and purpose, had its origin at the time of the exodus of the children of Israel from the land of Egypt. (#) According to the Lord's own directions, on the tenth day of Nisan, the head of every household of the Jews should select a lamb, a male of the first year, without blemish, and keep it separate from the rest of the flock for four days. (In the case of small families, several were permitted to go together.) Then, on the fourteenth day of Nisan, "between evenings", the lamb was to be killed, its blood being caught up in a basin. The Israelites were then directed to dip into it with a brush of hyssop and spread it upon the upper doorpost (lintel) and two sideposts of the house. No member of the household was permitted to leave the house until the morning.

The family, moreover, was instructed to eat the lamb roasted whole over an open fire, none of its bones being broken. It should then be eaten, together with unleavened bread and bitter herbs - eaten wholly, so that no remnant be left on the morrow; any portion that could not be eaten should be burned. The meal should be eaten in haste, and all the participants should eat in a standing position, with their loins girded, their shoes on their feet, their staff in hand, their belongings packed - all in preparation for the precipitate flight from Egypt on the next day. On that night, accordingly, the Angel of the Lord passed over the houses of the Israelites, on the portals of which the blood had been daubed. The result was the complete immunity of the Israelites from the slaughter of the first-born among the Egyptians, culminating in the exodus on the fifteenth day of Nisan.

The typical significance of the Passover with respect to the vicarious atonement of Christ is of course apparent. Christ was the "Lamb of God" (&),

- Ex. 12, 1-8

& - John 1, 29

without blemish in His pure and sinless nature. He was the essence of meekness, humility and innocence - all of which traits are commonly associated with the lamb. He was set apart from the "herd", consecrated to His divine mission of redemption, and distinguished from the sinful race of mankind, although in all essential respects like them according to His human nature.

As the lamb of the Passover meal was wholly consumed, so also Christ's sacrifice was perfect and entire. The connotation of the hardship, suffering and bitterness associated with the passion and death of Christ is present in the unleavened bread and the bitter herbs which formed part of the Passa meal. As the slaughter of the lamb presaged the deliverance of the Israelites from the bondage of Egypt, so did the sacrifice of the Lamb of God make possible the deliverance of His people from the servitude of sin and Satan. Moreover, it is significant that no bone of the Paschal lamb was broken, symbolizing the fact that even in His hour of death, no bone in Christ's body should be broken. (#) And as the Angel of the Lord - a designation for the Son of God Himself - "passed over" the houses of the Israelites, thus preserving them from the visitation of death, so to this day, in a spiritual manner, He still "passes over" His people, steeped in transgression and sin though they be, and preserving them from the sentence of eternal death.

The most significant and vital part of the Passover ritual was, of course, the shedding of the blood of the lamb. "Without the shedding of blood there is no remission", says the holy writer (&), and the idea of salvation by blood is central in the entire system of Old Testament worship. "Here we have the first instance of a specific divine command to slaughter

- John 19, 36
 & - Heb. 9, 22.

as a sacrifice an animal whose blood was to be a token and sign for delivery from the angel of death. The lamb must shed its life-blood in order to save the life of man." (#) Vividly and forcefully St. Paul expresses the full import of the Passover ritual when he cries: "Christ our Passover is sacrificed for us!" (&)

The Feast of Unleavened Bread

Directly following the Passover, the days of unleavened bread were instituted, to extend for a period of a week. (%) This was designed to symbolize the days of Israel's flight from Egypt, when they had no time to bake leavened bread. Thus, it is sometimes called "bread of affliction" (*). During this period no leaven was even to be found in their quarters.

The Day of the Passover and the eighth day thereafter, ending the period of unleavened bread, were designated as "days of holy convocation" ("). It is significant that the period of unleavened bread comprised seven days, again reflecting the septenary system on which the entire Jewish ritual was built up.

On the first day of the feast of unleavened bread, denominated a "sabbath", as was customary with all the Jewish feasts, it was required to desist from all labor. On the following day, a sheaf of barley was waved in the sanctuary to indicate the formal opening of the harvest season. Before this ceremony it was unlawful to harvest any grain. (§)

The feast of unleavened bread was joyous in character, as was that of the Passover, since it signified the release of Israel from bondage. The ritual to be followed on each day of the feast is given in the Book

- Maenkenmoeller, "Festivals and Sacrifices of Israel", p. 11
& - I Cor. 5, 7
% - Ex. 12, 18-20; 13, 3-10; Lev. 23, 6; Num. 28, 17; Deut. 16, 8
* - Deut. 16, 3
" - Ex. 12, 16; Lev. 23, 21
§ - Lev. 23, 14

of Numbers (#). A burnt offering was made, consisting of two young bullocks, a ram and seven male lambs of the first year, all without blemish, together with a meat offering, fine flour mingled with oil. These sacrifices were made for the congregation as a whole; in addition, individuals were held to bring their own, in the nature of peace offerings. (&)

The Permanent Passover

By the very nature of the case, certain changes were made in the celebration of the Passover after the Israelites had entered the land of Canaan, and a central sanctuary had been established. These adjustments were decreed by God Himself (%). Henceforth the Passover was to be celebrated only in Jerusalem, the sacrifices were to be performed only by the priests, and only at the altar of burnt offering, where the blood was caught in a basin and poured out at the altar's base. Hence, the regulations concerning the Passover were made to accord with those of the other Jewish festivals.

Special sacrifices were added in connection with the festival (*). On each of the seven days of unleavened bread special burnt offerings were rendered. Moreover, since this was the time of the ripening of the first grain, it was required to bring a sheaf of barley, viz., the first-fruits, on the day after the Passover, the fifteenth of Nisan, for a wave-offering to the Lord. Together with this, the lamb, with the cereal and drink offerings, was sacrificed as a burnt offering. The people were not to eat of the fruit of the harvest until after this offering had been made ("). Other changes in the celebration of the Passover provided that the lamb need not be set apart for four days in advance of the sacrifice, as had originally

- Num. 28, 19-24
& - Ex. 23, 15; II Chron. 35, 13
% - Deut. 16, 1-6
* - Lev. 23, 8
" - Lev. 23, 10-14

been prescribed; nor was it any longer necessary for the people to eat the Passover in haste, or to simulate the preparations for an imminent departure.

After the Babylonian Captivity, it is apparent that the custom of drinking four or five cups of wine at stated intervals during the Passover meal was introduced. This is not commanded in Scripture; nevertheless, the custom has a very interesting and vital bearing in consideration of the institution of the Lord's Supper, which occurred at the time of the Lord's eating the Passover meal with His disciples. It was then that He said: "This cup is the new testament in my blood." (#) The blood of the Old Testament Passover and of the ritualistic system which it represented had now served its purpose, and was no longer valid; now the Savior instituted a new covenant, that of His own blood, shed on Calvary to effect an eternally effective atonement for the sins of the world. "Thus, as the institution of the Passover marked the beginning of the Old Covenant, so the institution of the Lord's Supper marks the beginning of the New Covenant, while at the same time it means the official end of that venerable covenant of old." (&)

It is to be expected that the higher critics have trained some of their heaviest guns on the festival of the Passover, the origin of which they consign to the realm of mythology, and the existence of which they interpret as the product of a long historical development. They disregard the fact that the Passover narrative bears all the marks of authentic history, and that the allegation of composite authorship is purely the result of subjective critical bias.

They argue, for example, that the Passover was originally nothing else than a nature-feast at the change of the seasons, that the Passover was not

- I Cor. 11, 25
& - Maenkenmoeller, op. cit., p. 16

at first connected with the Feast of Unleavened Bread, which at the outset was a "harvest festival." Moreover, they allege that discrepancies exist in the stipulations as to the place of the celebration, and that the ritual of the Passover underwent changes in the course of time.

Without entering into the minutiae of these higher critical propositions or into an exhaustive refutation of their sundry claims, the objections to the Passover will lose their plausibility and validity if, in the first place, we approach the question from the positive and Scriptural side - as would seem only fair and reasonable - rather than from the negative, rationalistic side; and, further, if we bear in mind the fact that Deuteronomy, to a considerable degree, merges together many features of the festival legislation which in Exodus and Leviticus are kept apart, and that Deuteronomy is largely a repetition, for purposes of instruction, of regulations already laid down - and that, in many instances, these matters are "telescoped." We can, therefore, do no other than agree with Green, when he avers, in summarizing his infinitely detailed refutation of the higher critical objections to the Passover: "In the absence then of any good reason for departing from the old and well-attested belief upon this subject, we have a right to conclude that the Passover was from the beginning precisely what is recorded in the history of its institution, and what it is defined to be in the several Mosaic statutes." (#)

The Feast of Weeks

The Feast of Weeks, or Pentecost, was the second of the three great national festivals of the Jews. (&) It is known by a number of designations: Feast of Weeks (%); Pentecost (*); Feast of Harvest ("); Day of

- Green, op. cit., p. 239

& - Ex. 23, 14-17; 34, 21-24

% - Ex. 34, 22; Deut. 16, 10-16; II Chron. 8, 13

o - Acts 2, 1; 20, 16; I Cor. 16, 8

" - Ex. 23, 16

First Fruits (#). These names have reference either to the purpose of the feast or to the time of its observance. It occurred on the sixth and/or seventh day of Sivan, exactly fifty days after that of unleavened bread (seven weeks of seven days each being the time that intervened). (&) "Pentecost" signifies "fifty" and "weeks" has reference to the intervening sabbatical cycle. The term "Feast of Harvest" indicates the fact that the wheat harvest, and, to be sure, the entire grain harvest, was ready to be gathered in. The title "Day of First Fruits" refers to the offering of bread from the new wheat prescribed in the regulations for this festival.

At the celebration of the Feast of Weeks, a new meat offering, made of the new crop, was offered to the Lord. (%) Two wave loaves of leavened bread were brought to the sanctuary; accompanying this offering were seven unblemished lambs of the first year, one young bullock and two rams for a burnt offering, together with the usual cereal and drink offerings. In addition, one kid of the goats was sacrificed for a sin offering (*), and two lambs of the first year were sacrificed as peace offerings (").

Each of these offerings had its special significance; the burnt offering as a symbol of complete dedication to Him who is the Ruler and Lord of all; the sin offering in token of the remission of all the sins and transgressions of the past season; and the peace offerings as representing the renewal of fellowship between Jehovah and His people.

It is evident that the offerings of the Feast of Weeks were considerably more numerous than those of the sixteenth of Nisan, when the sheaf of barley was waved to signify the beginning of the harvest season. Now

- Num. 28, 26

& - Lev. 23, 15-22; Num. 28, 26-31; Deut. 16, 9-12

% - Lev. 23, 17

* - Lev. 23, 15-21; Num. 28, 26-30

" - Lev. 23, 19

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the harvest, in all its richness and fulness, had been gathered in, and the occasion called for special thanksgiving to Jehovah. Pentecost, accordingly, was a day of joy, a sort of "harvest home festival" (#).

The feature of special significance at this festival was the wave loaves with the offering of two lambs. The wave loaves were leavened, not only because they were intended to represent the ordinary food of the people, but also because they, together with the accompanying two lambs, were the only public peace and thank offerings of Israel and as such were considered "most holy" - and even the most holy of the people's offerings were leavened with sin and imperfection.

This festival was regarded as a joint feast of the people with God. One of the loaves and one of the lambs was given to the high priest, as God's representative; the remainder went to the other officiating priests, and was eaten at a sacrificial meal within the precincts of the sanctuary.

The Feast of Pentecost is of course most familiar to the Christians of the New Testament era as the occasion on which three thousand souls were added to the Church (&). It is no mere accident, surely, that it was just on the "Day of First Fruits" that the first fruits of the great spiritual harvest of the New Testament were gathered in - through Him whom the entire Old Testament ritual prefigured and symbolized!

This festival has likewise been exposed to the deprivations of the higher critics. These aver that certain radical changes occurred in connection with the Feast of Weeks in the course of the alleged development of the Hebrew cultus. They maintain that its character was altered from that of an agricultural festival to a purely historical commemoration;

- Deut. 16, 11
& - Acts 2, 1

they allege that changes took place with reference to the time at which the feast was held; they declare that alterations took place in the ritual, which at the outset consisted purely of voluntary individual gifts, but in the course of time took the form of stated public sacrifices; and that the place of this celebration was changed from the local sanctuaries to the temple.

To these charges we reply: It is obvious that the Feast of Weeks is essentially agricultural in character, and the charge that it was transformed into a mere historical commemoration in the course of time is a chimera. "The admonition coupled with it, Deut. 16, 12, to remember that they were bondmen in the land of Egypt does not suggest an additional reason for the institution of the feast, but is meant to enforce the kindly and generous use of the opportunities which it affords, to befriend the impoverished and dependent classes by the remembrance of their own distressed condition." (#)

Equally untenable is the charge that Pentecost was at first a movable festival. While it is true that the time of the festival is at times alluded to simply in its relation to the ingathering of the harvest, nevertheless the designation, "Feast of Weeks", shows that it must have been celebrated a fixed number of weeks after some specific event from which it was calculated.

The ritual likewise cannot be shown to have undergone any changes. The voluntary private offerings and the stated public offerings do not, exclude, but rather supplement, each other. Both were included in the ritual from the very beginning, and only the preconceived notions of the higher critics can find here an evidence of "progression" in the nature of the ritual.

- Green, op. cit., p. 257

The critics do not succeed either, in their attempt to prove that the place of this celebration was changed from the local sanctuaries to the central place of worship. The very earliest reference to the Feast of Weeks indicates that it was to be observed at the central sanctuary, and it is specifically included in the mention of the three pilgrimages which all Hebrew males were to make annually to the national sanctuary.

The Feast of Tabernacles

This is the third and last of the great pilgrimage feasts of the Jewish calendar, and is sometimes referred to as the "Feast of Booths" (#). It was an outdoor celebration, joyous in character (&), that marked the end of the full harvest, and therefore served as a climax to the festival season of Israel. Thus it was sometimes called also the "feast of In-gathering." Its importance is attested to by the fact that the Old Testament writers often referred to it simply as "the feast" or "the feast of Jehovah."

The festival was held for seven days, beginning with the fifteenth of the month Tishri, the seventh month of the ecclesiastical year.(*). The first and eighth days were observed as Sabbaths. The festival had a number of unique characteristics. Chief among these was the fact that the people dwelt in booths, made of the boughs of trees, to remind them of the manner in which their fathers had lived during the flight from Egypt. These booths, or "tabernacles" were to be their only place of habitation during the entire period of the festival.

The festival was remarkable also for the number and variety of sacrifices offered during its celebration. No less than 182 special sacrifices

- Ex. 23, 14-17; Deut. 16, 13-17; Lev. 23, 34-44; Num. 29, 12-39
& - Deut. 16, 13-15
% - Lev. 23, 39; I Kings 8, 2; II Chron. 5, 3; 7, 8.9
* - Lev. 23, 35-39

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were presented during the course of this week. (70 bullocks, 14 rams and 98 lambs). Each day had its burnt offering and sin offering, but the number of bullocks - totaling thirteen on the first day - decreased by one each day, although the number of rams and lambs sacrificed each day remained the same (two of the former and fourteen of the latter). Thus, on the seventh day, seven bullocks were offered; the entire number of special sacrifices is divisible by seven, as is also the total number of each kind of sacrifice. Here again we see the number of perfection as the keystone of the ritualistic arch. - All these sacrifices were in addition to the regular morning and evening and Sabbath sacrifices, and were all accompanied by the customary meal and drink offerings.

The festival underwent certain changes in post-exilic times. For example, specific regulations were enforced as to the construction of the booths. Moreover, the daily custom was introduced of bringing water from the pool of Siloam, at the time of the morning sacrifice, to the accompaniment of trumpet-blasts. (#) Jesus Himself makes this ceremony the occasion for proclaiming that He is the living water. (&) Still another innovation was the illumination of the court of the women with golden candelabras on the evening of the first day. The obvious symbolism of Christ as the Light of the World is alluded to by the Savior Himself. (%) Finally, concessions were made to Israelites living at points remote from Jerusalem, whereby they were permitted to celebrate the festival in their local synagogues.

The critics hold that the Feast of Tabernacles was simply an adaptation of the sensuous vintage feast of the Canaanites, to which a religious

- Ezek. 47, 1; Joel 2, 23; Zech. 14, 8-17

& - John 7, 37-38

% - John 8, 12

element was added. "Subsequently with the removal of its observance to a central sanctuary, it lost its original character, the first-fruits of oil and wine became a perquisite of the priests, the joyful meals were abandoned and from a proper vintage feast it became one of general thanksgiving. Finally, it was changed still further by being dissociated from its agricultural meaning, and assuming a historical significance." (#)

Most of the arguments adduced in refutation of the higher critical theories regarding the Feast of Weeks can be advanced with equal cogency with reference to this festival. It is obvious from an unprejudiced survey of the Old Testament record that the holding of the feast at the central sanctuary did not rob it of its warm and spontaneous religious character by confining it to a purely formalistic ritual, for the worship at the temple of the Lord in Jerusalem was ever recognized as the highest expression of spiritual devotion, joy and thanksgiving. Moreover, it is plain that the individual voluntary sacrifices in connection with the feast were from the very beginning supplementary to the official public sacrifices, and the theory that the latter is an outgrowth of the former is a sample of the stuff that higher critical dreams are made of. The verdict of Green, with respect to the higher critical approach to this festival, seems worth quoting: "Everything rests on a primary assumption, which, to say the least, has not yet been proved. It is that the Pentateuchal laws are not at all what they profess to be, what they are uniformly by all the writers of both the Old and New Testaments represented to be, what they have always been believed to be, what the internal evidence upon any fair treatment shows that they must be, and what therefore they have

- Green, op. cit., p. 284

every reasonable claim to be regarded as being, the genuine product of Moses....(The critic's) procedure and his results depend for their justification on his original assumption. He puts into the critical crucible at the beginning precisely what he brings out at the end. These institutions thus dealt with are but the playthings of the critic's fancy. He makes them to be not what they are in the record, but what he pleases to regard them." (#)

The Feast of Trumpets

Special sacrifices were offered and the trumpets were blown on the occasion of every new moon, the beginning of each month. On the occasion of the new moon which marked the beginning of the seventh month, however, a much more elaborate ceremony was carried out. This is consonant with the conception of the seventh month, Tishri, as the high point of the Jewish year, the month which brought the festival cycle of the Jewish Church to a most impressive climax, and which also marked the beginning of the civil year. (&)

The festivities of this sacred month were inaugurated with the special ritual that took place on the first day of the month, which received the designation, "Feast of Trumpets." (%) This was set aside as a full holiday, and its coming was announced by an extraordinary blowing of trumpets, which may have lasted all day. In addition, special sacrifices were performed: one young bullock, one ram and seven lambs of the first year for a burnt offering, together with the customary cereal and drink offerings. Besides, a kid of the goats was slaughtered as a sin offering.

Although the Feast of Trumpets was not one of the great pilgrimage festivals of the Jewish year that required the presence of all males in

- Green, op. cit., p. 272

& - Ex. 23, 14-17; Num. 29, 1-40; Lev. 23, 24-44; 16, 1-34; Deut. 16, 13-17

% - Lev. 23, 24; Num. 29, 1

Jerusalem, it was of special significance, in that it ushered in the "Sabbatical month" - the greatest of all months, in which took place not only the joyous, climactic Feast of Tabernacles, but also the solemn observance of the Day of Atonement, to which we shall presently address ourselves. It is worth noting, incidentally, that it was on the first day of the seventh month that the returned exiles from the Babylon Captivity resumed the regular services of the sanctuary. (#)

The Day of Atonement

This is not properly called a festival, but rather a "fast", a day of humiliation and prayer for the people of Israel. (&) It was observed annually on the tenth day of the seventh month, when special sacrifices were offered for the sins of the people as a whole, and also for the purification of the temple. Important and essential as were the innumerable sacrifices offered up during the course of the year, particularly also at the three great festivals, it was still necessary to set one day aside to inculcate with the utmost clarity and force the all-important lesson of divine pardon and remission of sin.

The Day of Atonement was characterized by certain distinctive features, which rendered it altogether unique:

1. On this day alone entrance was made into the Holy of Holies, and this privilege was reserved alone for the High Priest.

2. On this day the High Priest alone could officiate, the other priests merely serving as his assistants.

3. On this day he was required, in connection with certain parts of the ritual, to put off his regular golden vestments and to clothe himself completely in garments of white linen. (%)

- Ezra 3, 6; Neh. 8, 2

& - Acts 27, 9

% - Lev. 23, 26-32; 16, 1-34

4. The ceremonial and ritual prescribed for this day were different from those of any of the regular festivals.

5. On this day alone the ceremony connected with the scapegoat, Azazel, was carried out.

Of special interest is the sacrificial ritual for this day: For the high priest and for the sanctuary a young bullock was offered for a sin offering and a ram for a burnt offering. Then, for the whole nation, two kids of goats were offered as a sin offering and one ram for a burnt offering. The two kids were presented to the Lord at the entrance to the sanctuary, where lots were cast upon them, the one lot for Jehovah and the other for Azazel, or the scapegoat.

To begin the day's ceremonial, the high priest put on his official garments, washed his hands and feet in a golden vessel, and offered the morning sacrifice. (He was required to bathe five times and wash his hands and feet ten times during the course of the day.) Then, prior to the commencement of the peculiar ritual of the day, the priest changed into his special attire for the day: a linen coat and linen breeches, linen girdle and linen mitre, all pure white. Then, with his hands on the head of the bullock he made confession for himself and for the house of Aaron. The bullock was then slaughtered and its blood caught up in a basin. After this, the high priest, carrying a censer of live coals and incense, went into the Holy of Holies. There he strewed the incense on the fire before the Lord, so that the smoke covered the mercy-seat, the ark being seen only through the enveloping smoke, under the glory of Jehovah. Having offered a brief prayer of supplication, the high priest went out to get the vessel containing the blood of the slaughtered bullock,

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which he then took back into the Holy of Holies. There he sprinkled the blood on the mercy-seat seven times. Thus he first made atonement for himself.

Thereupon he again went out into the Holy Place, where he slaughtered the goat upon which the lot had fallen to be the sin offering for the people. With the blood of this goat he entered again the Holy of Holies and sprinkled it seven times toward the mercy-seat. Coming out again in view of the people, he sprinkled both the blood of the bullock and that of the goat in the direction of the veil that separated the Holy Place from the Most Holy Place. Thereupon he mixed together the remaining blood of both animals and sprinkled therewith the horns and top of the altar. He made this sign of cleansing forty-three times, being very careful that none of the blood spattered on his garments. The blood that remained at the conclusion of this elaborate ceremony he poured out at the base of the altar. Thus, atonement was made for the sanctuary, for the tabernacle of the congregation, for the altar, for the high priests and his fellow priests, and for the whole people. (#)

There was still another phase, however, to this ceremony of expiation. This was the ritual concerning the scapegoat, which was sent off into the wilderness, the sins of the people having first been placed symbolically upon its head. The word "azazel" appears only in this passage, and signifies "removal" or "dismissal." This indicates that all sin was now removed, put out of sight, for the goat was sent into a section without any habitation. The goat was set free to symbolize the fact that all sinners are now free from the guilt and punishment of sin. All sin was borne by

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the substitutionary animal, so that it is no longer chargeable to the sinner, and God has forever removed it from His divine view. What a marvelous prefigurement and type, the great and all-sufficient Substitute, who willingly bore in His own person the guilt and punishment of the sins of all mankind, who was "made a curse for us", the transgressions of the guilty being imputed to the innocent one, who bore them "without the camp", suffering a loneliness in which He was bereft even of the presence of God!

Thus, in the two sacrificial goats, the double aspect of the vicarious atonement was made manifest. The first goat was slaughtered, to show that "without shedding of blood there is no remission", and to prefigure thereby the shedding of the blood of Christ, the divine Sacrifice. The second goat, like the atoning Savior of which it was the prototype, was laden with the sins of all the people, and removed from sight, so that the people were henceforth free.

After the ceremony of the scapegoat, the high priest went back into the sanctuary, took off his white linen garments, bathed, and then proceeded to offer the burnt offering of a ram for himself and another for the people, to symbolize dedication to Jehovah. The person who had taken the goat into the wilderness also washed himself and his clothes, for only then, when his contact with sin's defilement had been removed, could he resume his place with the people. The fat of the goat and the bullock were burned on the altar as a token of complete consecration, but their carcasses were burned outside the precincts of the sanctuary.

Wonderful indeed is the symbolical significance of the activity of the high priest and the ritual which he conducted, with relation to the

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vicarious and atoning sacrifice of Christ. The high priest in many respects was himself the prototype of Jesus, who was Priest as well as Victim. As the priest was clad in garments of spotless white, although without adornment, so Jesus appeared in the beauty of holiness and purity, albeit without adornment or ostentation, as the meekest and most unassuming of men. As the high priest bore the blood and the incense before the presence of God in the most Holy Place, so Jesus offered to His Heavenly Father blood and incense - the blood of His bitter, cruel death on Calvary, and the incense of His perfect obedience and His life of service and prayer - not for Himself, but for the people. Moreover, when the high priest reappeared to the people after the conclusion of the ritual in the Most Holy Place, again bedecked in His ornate high priestly vesture of gold, he thereby, in a measure, represented the glorious resurrection of Christ after the work of His blood-wrought atonement had been successfully completed. And when he lifted up his hands to bless the people - the same hands that had been wet with the blood of the atonement - he gloriously portrayed Jesus blessing His people; for on the mount of ascension He lifted up the nail-pierced hands that so recently had dripped with the divine atoning blood and then departed from the place of sacrifice and went into the heavenly Holy of Holies, there to continue forever His blessing upon all His children. And thence, even as the people waited for the reappearance of Aaron from the sanctuary, so also do we wait for the second coming of our Lord, when He shall emerge from the heavenly sanctuary to appear "without sin unto salvation."

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But there is still more to be said concerning the symbolism of the Day of Atonement. It was by virtue of the sprinkling of blood in the Holy of Holies that Israel's sin was confessed to the Lord by the high priest and that the remission of sin was implored. Is it not by virtue of the blood of Jesus, shed before the Lord in the ineffable sacrifice of His own divine life that we are enabled to confess our sin before God, with the positive assurance that that sin will be forgiven, blotted out of God's memory - by no other power than that which resides in the precious blood of the Lamb of God, whose life was taken in the stead of our life, and whose blood was sprinkled in the celestial Holy of Holies?

It is evident, then, that the two great factors that appear pre-eminent in the remarkable, glorious ritual of the Day of Atonement are the reality of sin and the fact of redemption through the blood. And upon these two factors the thoughts of men must focus to this day, and to the end of time, if they are to find remission of their guilt, peace with God, and access to the eternal sanctuary.

The Feast of Dedication

Several minor festivals were introduced into the Jewish church year in post-Mosaic times. One such was the Feast of Dedication, which had its origin in the reconsecration of the altar and temple after its defilement by Antiochus Epiphanes. (#) This festival began on the twenty-fifth of Chislev, the tenth month, and lasted for eight days. This festival was joyous in character, and in many of its features it resembled the Feast of Tabernacles. Because of the special illumination, both of the temple and of the houses of the people, it was also called the "Feast of Lights." (&)

- I Macc. 4, 52-59; John 10, 22

& - Josephus, "Antiquities", 12, 7:7

Purim

This fell on the fourteenth and fifteenth of Adar, the twelfth month of the Jewish year. It was celebrated for two days, and commemorated the deliverance of the Jews from the evil plot of Haman. (%) The name "Purim" probably means "lots" - the means by which Haman had resolved to destroy the Jews on the thirteenth of Adar.

% - Esther 9, 17

THE SACRIFICES AND OFFERINGS

Introduction

Sacrifice was the essence of the Old Testament ritual and worship. And the essence of sacrifice is the blood, without which there is no remission. (#) That life which was forfeit because of its violation of God's holy law and its inherent imperfection could only be redeemed and made acceptable to God by the substitution of the life of another - not of another sinner, but of the Holy One of God, in whose offering rested an atoning power of universal and eternal validity. This life is represented preeminently in the blood, and the perfect offering of the Son of God, which should be consummated in the fulness of the time, was marvelously portrayed and prefigured by the great array of Old Testament sacrifices.

The writer of the Epistle to the Hebrews, in discussing the sacrificial ritual as fulfilled in Christ's sacrifice on Calvary, states: "Without the shedding of blood there is no remission." The necessity of purging everything connected with the service of God was because of its contamination by contact with sinful, guilty men. This stain of guilt is removed by the remission of sin. And remission of sin is accomplished by the shedding of blood. This rule applied to material things; it applied in a far higher sense to the shedding of the blood of Christ, which has purged us sinners from all our guilty stains, and made us acceptable to God, vessels of honor, purified by the blood of the Lamb.

The writer extends this thought in the next verse: "It was therefore necessary that the patterns of things in the heavens should be purified

- Lev. 3, 17; 17, 10, f., Ezek. 44, 7

with these; but the heavenly things themselves with better sacrifices than these." The blood of sacrificial beasts sufficed to purge the ap-purtenances of the Levitical worship, which were mere shadows, copies and types of the heavenly things; but the "heavenly things" themselves, which were signified by the new covenant, had to be purified with a better sacrifice - the blood of the Son of God.

"His blood, when it touches and stains the defiled earth of the planet, what so sacred blood on the horns of the altar and the lid of the mercy seat did any devout worshiper at the altar ever see sprinkled for his cleansing!" (&)

The sacrificial legislation was first promulgated at Mount Sinai, when God, through Moses, gave His laws to the people of Israel. The laws of the sacrifices were designed to teach the people their need for grace and forgiveness, by virtue of their transgressions of the Law of God. Moreover, they served to impress upon the people the absolute need of repentance on their part for the sins which they had committed, for only a repentant spirit and a contrite heart would render the sacrifice acceptable to God. Sacrifice and repentance are always related, for "sacrifice without repentance degrades religion into magic." There is, indeed, nothing in the Levitical sacrifices that would make them efficacious merely "ex opere operato."

"The importance of all this is that it is something more than a matter of mere antiquarian interest. These old Levitical laws are not just survivals from a remote religious past. They do not really belong to the category of religious ideas which man has outgrown in his evolution.

& - Jukes "The Law of the Offerings"

They are permanent and abiding facts. They have a meaning for today as much as they had thirty-five hundred years ago. For Christians may sin as well as Israelites, and that not in little things only, but also in great things." (#)

The higher critics, of course, have not been remiss in tracing the so-called "evolution" of the Old Testament sacrificial system and of relating it to the sacrifices and rituals of primitive times and of the heathen tribes. Typical of the higher critical approach is that of Oesterley, who writes, concerning the Jewish sacrifices: "There are three (theories of sacrifice) that stand out most prominently: the Gift-theory, the Communion-theory, and the Life-theory. These together we believe to be the really fundamental ideas about sacrifice; and it is on these three that we wish to concentrate in the pages that follow. In the conviction that the three purposes of sacrifice mentioned were basic, whether in the primitive stages or in the most developed and spiritual, we shall seek to follow them out through the periods of uncultured humanity, of general Semitic belief, and more especially Hebrew belief, and into Christian times." Again: "Our main purpose is to try to follow out the three purposes of sacrifice as these occur in the Old Testament; it is there that the process of the development of the ideas of sacrifice can be most clearly discerned; and it is from the most developed forms of sacrifice observable in the Old Testament that we are led on to their final consummation." (&) Robertson Smith and Wellhausen hold that the essential idea of sacrifice is to be observed in the sacrificial meal - a token of the resumption of fellowship between man and the Deity, - and that this idea was carried over into the Hebrew ritual.

- Biblical Review, vol. 17, no. 2, p. 192
& - Oesterley, "Sacrifices in Ancient Israel", p. 23, 24

The forced, artificial, arbitrary character of these typical higher critical theories is obvious, and becomes still more obvious when we see the difficulties into which these theories plunge the criticsⁱⁿ trying to explain the many unique and wholly distinctive features of the Hebrew sacrificial ritual, which cannot possibly have been borrowed from any heathen source. The Old Testament sacrificial system is as different from those of the heathen tribes as day is different from night. What shall we say, for example, of the fact that the custom of human sacrifice, universally characteristic of the primitive heathen religions, finds not the slightest trace in the sacrificial ritual of Israel? Unlike all the heathen sacrifices, moreover, the Hebrew sacrifice was not a mere "bargaining process" with the Deity, but a pure and exalted ceremony, based on the fundamental factors of the acknowledgement of sin and the need for divine pardon - atonement for guilt, purification of the impure, and the reconciliation of the affronted God with His erring but repentant children. In short, the Old Testament sacrifices represent and prefigure the work of Christ on behalf of the believer.

The Levitical offerings were five-fold in nature: The burnt offerings, the meal offerings, and the peace offerings, all of which were designated as offerings of "sweet savor"; and then the sin offerings and the trespass offerings, which were not of sweet savor. In their totality they symbolize the doings and the dying of our Lord Jesus Christ, His perfect obedience and His vicarious sacrifice for the life of the world. The five Levitical offerings might be viewed as setting forth the work of Christ in its historical order; the burnt offering, His consecration in becoming incarnate; the meal offering, His intercourse with men; the peace offering,

His communion with the Father; and the sin and trespass offerings, the consummation of His work through the atoning death on the cross,

The sacrifices might be regarded as serving a threefold purpose: They were educative, in that they taught the reality of sin; they were expository, in that they showed the way of a God-pleasing life and course of duty; and they were effective, through Him whose vicarious atonement they foreshadowed. And, if the question be asked as to why this type of ritual should have been selected by God to symbolize the atonement through Christ, the answer of Bushnell will be in order: "There were no types in nature out of which, as roots, the words could grow, that would signify a matter so entirely supernatural, as the gracious work and the incarnate mystery of Christ. The only way, therefore, to get a language for Him at all, was to prepare it artificially; and the ancient ritual of sacrifice appears to have been appointed partly for this purpose." (#)

The Burnt Offerings

The burnt offerings (&) were rendered at the daily morning and evening sacrifice, and at the double sacrifice of the Sabbath Day. They also formed a part of the special offerings of the New Moon festivals, Passover, Pentecost and the Feast of Tabernacles, as well as of the Feast of Trumpets and the Day of Atonement.

The animals designated for the burnt offerings were either a young bullock or a male lamb of the first year (%), without blemish or spot. As an alternative, in the case of the poor, turtle doves or young pigeons might be substituted. Thus we see that Christ's sacrifice, prefigured by

- Bushnell, "The Vicarious Sacrifice", p. 459
& - Lev. 1; 6, 8-13
% - Ex. 29, 38; Num. 28, 3

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the creatures of the burnt offering, availed both for rich and poor, and access to the Father was granted to all.

The most common designation for burnt offering is נָחַלַּךְ , burnt on the altar in its entirety. The word comes from the root נָחַלַּךְ , meaning "go up", in reference either to that which goes up on the altar, or to the smoke of sacrifice which ascends.

הֲחֵלַּךְ ("whole burnt offering," or "holocaust") is sometimes used in apposition to, or as descriptive of נָחַלַּךְ . Perhaps the original distinction was that נָחַלַּךְ meant all that part of the sacrifice that was burnt on the altar, while הֲחֵלַּךְ meant that the whole of the victim was burnt.

The burnt offerings were made either for public or for private sacrifice. Before the animal was slaughtered, the officiant laid his hand on the head of the sacrifice, signifying thereby the atonement that was here to be made for the offerer, for the expiation of whose sins the sacrificial blood was to be shed. The actual killing of the animal was performed either by the offerer or by the priest.

When the animal was killed, the blood was caught up in a basin and sprinkled on the altar of burnt offering, located in the open court at the east of the temple. The animal was then flayed and cut up, its head and fat being laid on the fire, on which fresh wood had been placed. The inwards and legs were then washed, and these also were put on the fire on the altar. Thus, the whole animal was consumed by fire - a complete and perfect sacrifice, to symbolize Him whose sacrifice was eternally perfect and complete, so as to obviate the necessity of any further sacrifice for sin.

In the case of the fowls, these were killed by wringing or pinching off the head. The blood was wrung out at the side of the altar; the crop and feathers were put on the ashes at the east side of the altar, while the body, having been split open along the back, was put on the fire and burned whole.

The burnt offering was a gift dedicated to God in gratitude for His innumerable blessings. The blood of the offering symbolized the atonement for sin. Life is given for a human life. The sacrificial animal substituted for man, represented man - thus enabling man to consecrate himself to God. It need hardly be repeated that the animal sacrifices did not have this propitiatory power in themselves, but that they were types of Him through Him the eternal propitiation should be made.

Many private burnt offerings were prescribed by law, e.g., for the consecration of priests (#), the purification of women (%), the removal of ceremonial uncleanness, such as leprosy (&), and at the performance of a vow, or the breach thereof, by a Nazarite (*). In addition, the people brought burnt offerings to God as a token of special gratitude for the bestowal of divine favors. (")

In certain respects the burnt offering was unique, different from the other Levitical offerings. For one thing, it was an offering of sweet-savor. In this it was like the meat offering and peace offering, but unlike the sin and trespass offerings. The offerings of sweet savor were offered on the brazen altar in the court of the tabernacle or temple, whilst the sin and trespass offerings were offered without, and not on the altar. In the offerings of sweet savor, moreover, the offerer came

- Ex. 29, 15

% - Lev. 12, 6, 8

& - Lev. 14, 19; 15, 15.30

* - Num. 6, 14; Acts 21, 26

" - Num. 15, 1-3; Ps. 51, 19; Num. 7; I Kings 8, 64

as a worshipper to be accepted. The offerings of sweet savor portray, in a special way, ^{now} the holiness of Christ was brought out, for He gave Himself "for us an offering and a sacrifice to God for a sweet smelling savor." (#) The atoning sacrifice of Christ rises like perfume to the nostrils of God.

Moreover, the burnt offering was different, for example, from the meat offering, in that a life was here given to God - the life representing what is God's rightful due. Further, the burnt offering was wholly burnt on the altar, whereas the meat and peace offerings were only partly burnt, and the sin offering was not burnt on the altar. This then shows the complete surrender to God, as encompassed in the First Table of the Law - and this was fulfilled alone in Christ, of whom the burnt offering was a glorious and consolatory figure.

Attention should be paid also to the varieties in the burnt offering. In all of the animals appointed for this particular sacrifice, albeit in different aspects, Christ is typified. The bullock is the symbol of service, of toil, of patience. The lamb signifies submission and meekness. The turtle dove, both innocence (&) and sorrow (%). All of these essential attributes find their glorious consummation in the person and work of Christ. In the burnt offering, then, Jesus was both our Substitute and our Example.

The Meat Offerings

These, together with the drink offerings, comprised the unbloody sacrifices in the Levitical system of offerings. (*) "Meat" in this sense is to be understood as representing "food" (Speisopfer - "cereal offering").

- Eph. 5, 2

& - Matt. 10, 16

% - Isa. 59, 11

* - Lev. 2; Ex. 29, 40; Lev. 23, 18

This could be either fine flour, with oil and frankincense poured upon it, or else, unleavened wafers, baked in an oven. The meat offering customarily accompanied the burnt offerings, although in a few instances it was offered independently. (#)

The priest brought this oblation to the altar, where he took a handful of the flour or a piece of the wafer, and burned it together with the animal on the altar. No leaven or honey or any element producing fermentation could be included in the offering. However, salt, which preserves against corruption, was added to all the offerings. (&)

In case of individual offerings, that which remained belonged to the priests.(%) In the case of the public offerings, however, they were burned in their entirety. (*) We are told, moreover, that the meat offering might also consist of green ears of corn, the first fruits of the field, dried by fire and threshed out of the sheaf. Oil and frankincense were then added to the corn, or grain, which was then burned - or, more accurately, part of the corn, part of the oil, and all of the frankincense, were burned. (")

Combined with the meat offerings appear the drink offerings, or libations,  For this purpose wine was used (§), and this was poured unto the Lord in the Holy Place (@), probably at the base of the altar of burnt offerings. These drink offerings, together with the meat offerings, usually accompanied the burnt offerings. Thus, the daily sacrifice consisted of these three parts: burnt offering, meat offering and drink offering.

- Lev. 5, 11; 7, 13; Num. 5, 15
& Num. 18, 29; II Chron. 3, 15
% - Lev. 6, 16
* - Lev. 6, 23

" - Lev. 2, 14-16
§ - Ex. 29, 40
@ - Num. 28, 7

Certain contrasts appear in the consideration of the meat offering over against the other offerings. Unlike the sin and trespass offerings (but like the burnt and peace offerings), it was an offering of sweet savor. Still more striking, however, is the contrast offered by the materials of which the meat offering was composed. No animal was here involved, but only flour, oil and frankincense. Some commentators hold that the meat offering portrays man's duty to his neighbor, as inculcated in the Second Table of the Law, which was perfectly fulfilled by Christ. Although not unscriptural, this interpretation is open to some question.

The presence of flour in the meat offering is significant, inasmuch as bread is the "staff of life". Moreover, this flour was ground to powder - indicative of the deep suffering endured by Christ, who was "bruised for our iniquities" (cf. Isa. 28, 28). The flour was not coarse, but fine - just as there is no imperfection, no unevenness in Christ, but only equity and perfectness.

The oil of the meat offering has nourishing and healing qualities. Moreover, oil frequently is alluded to in the Scriptures with reference to the redemptive work of Christ, who was anointed by the Holy Spirit. (#) "Jesus, as the obedient man, was filled with the Holy Ghost, and His oblation of Himself as the meat offering was in the unction and power of the Spirit....Accordingly, we read - when His public ministry commenced, when, to speak typically, He began to bring His meat offering - 'the Holy Ghost descended on Him visibly', the oil was poured upon the flour. Immediately after, we read again, 'Jesus, full of the Holy Ghost, returned from Jordan.''God anointed Jesus of Nazareth with the Holy Ghost and power; and He

- Isa. 61, 1; Ps. 45, 7; Luke 4, 18; John 3, 34

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went about doing good;¹ this is exactly the meat offering. And the Gospels from one end to the other in every page are full of it. To take one example from the chapter referred to; no sooner had our Lord commenced His ministry, than they rose up and thrust Him out of the city. Go where He would, He was still the meat offering; the bruised corn and the oil are always together." (#)

The meat offering included also frankincense, the most precious and most fragrant of all perfume. Here indeed we have a beautiful symbol of the purity, the holiness of Christ, (&) by and through whom our prayers may now "be set forth before God as incense, and the lifting up of our hands as the evening sacrifice." But it should not be overlooked that the fragrance comes only when the incense is set upon the fire. So also the propitiatory work of Christ could find acceptance of God and achieve eternal validity only by being tried in the fire of affliction and suffering. Thus was His righteousness, made efficacious through His suffering, wafted as incense to God's throne. And thus also our prayers and supplications can arise to God as incense only by virtue of the fact that they have been purified by Christ and are offered only through the atoning merits of Him who was symbolized also in the frankincense of the meat offering.

A further ingredient of the meat offering was salt, the symbol of incorruption and perpetuity (%) - which, of course, found their highest and ultimate expression in Christ. Moreover, the meat offering was to contain nothing of leaven, the mark of corruption.

- Jukes, "The Law of the Offerings", pp. 77-8
(Italics are mine)

& - Ps. 45, 7, 8; Song of Sol. 1, 13, 14

% - Num 18, 19; II Chr. 13, 15

The meat offering was different from the burnt offering, in that it was not wholly burnt. Part of it was kept back and given as food for the priests (#). At the same time, it was "an offering to the Lord". Hence, unlike the peace offering, nothing of this offering reverted to the offerer. The remainder was given to the priests, as the Lord's representatives.

The Peace Offerings

These were sacrifices made in grateful acknowledgment of the divine blessings of peace, fellowship and reconciliation and all the graces resulting therefrom. Various designations are attached to the peace offerings: זָבַח שְׁלָמִים , זָבַח שְׁלָמִים , זָבַח שְׁלָמִים , זָבַח שְׁלָמִים , זָבַח שְׁלָמִים

For this offering, either a male or female animal could be used. The insides of the animal, plus the rump and tail of the lamb, were separated, and the different parts were burned on the altar, for a sweet savor. Special reference is made to the fat, the eating of which was strictly forbidden the Israelites. (&) The fat was called the food offered to God on the altar (%), also the bread of God (*). If the worshipper offered a peace offering in gratitude for some special blessing, the sacrifice was accompanied by unleavened wafers, anointed with oil, and cakes, mingled with oil, baked of fine flour. In addition, he was to present leavened bread.

Part of this oblation of the peace offering was to be a heave offering to the Lord. A heave offering was one that was swung up and down before

- Lev. 7, 2, ff.
 & - Lev. 3; 7, 11-15. 29. 34
 % - Lev. 3, 17
 * - Lev. 3, 11; 21, 6

the altar, to signify the fact that it was presented to the Lord and received back from the Lord. The part that was heaved was the perquisite of the priest who performed the sacrifice.

The peace offerings were not regular, stipulated offerings, but offerings of a special nature, performed at times that called for a special expression of thanksgiving, either individual or national. There were, however, a few occasions for which the peace offerings were prescribed, e.g., the consecration of Aaron; (#) the dedication of the tabernacle (&); and the dedication of the temple (%).

Like the burnt offering and the meat offering, the peace offering was of sweet savor. Uniquely, however, the peace offering fed the offerer, God, and the priest. All partook of the substance of this offering, and all found satisfaction therein.

The offerer himself ate a part of the offering - the same offering which had already satisfied God, insofar as the fat, blood and inwards had been consumed on the altar. This constituted a departure from both the offerings which we have already considered; in the burnt offering, the entire sacrifice was consumed by fire; in the meat offering, the priests had a share for themselves, but not the offerer. Only in the peace offering does the offerer partake of part of the offering. Man himself is fed by the sacrifice he offers to God. The sacrifice is Christ, and of His perfect righteousness and fulfilment we partake through faith. That which avails before God and redounds to our benefit is nothing in or of ourselves, but pertains entirely to Christ. "Of His fulness have we all received, and

- Lev. 9, 4. 18; Ex. 29, 28
& - Num. 7
% - I Kings 8, 63

grace for grace." (#) Through Him we have fellowship with God; we are in communion with Him. And so through Him we have peace.

But more; in the peace offering, the offerer shares the substance of the sacrifice with the priest. The priest represents Christ in His mediatorial office; and Christ is satisfied, in that God and man feast together. Moreover, the sacred record indicates also that the priest's children partake of the flesh of the peace offering (&) - symbolizing thereby all the children of God, the Holy Christian Church, renewed and purified by partaking of Him who is our Peace Offering.

For God's portion of the peace offering, either a bullock, lamb or goat could be offered. There is not nearly as much variety in the mode of oblation here as in the meat offering or burnt offering. It shows indeed that in the reconciliation which has been effected between God and His children there is no difference, for He is "rich unto all that call upon Him." The peace offering could be offered either as a sacrifice of thanksgiving and praise (%), or for the performance of a vow (*).

With regard to the portion reserved to the priests and offered, the following is to be noted: Both partake of the meat offering which is offered in conjunction with the peace offerings when this is offered for praise. In the regular meat offering, the offerer never took a share for himself. This indicates, then, that the blessings of Christ's perfect obedience redound to the benefit of the offerer. In addition, leavened cakes are also offered with the sacrifice. These represent the offering of the Church, impure and defective, to be sure, but nevertheless acceptable to God, inasmuch as they are united with the perfect offering of His

- John 1, 16
& - Num. 18, 9-11
% - Lev. 7, 12-18
* - Lev. 7, 16-18

Son, which arises to God as a sweet savor. As such, then, they are fed upon both by priest and by offerer.

One cake of each sort - leavened and unleavened - is given to the priest who brings the offering. Christ, as Priest, is satisfied not only with His own offering; He also feeds on the "leavened cake", the offering of His Church, which, for all its failings, He is pleased to accept. This cannot, of course, find acceptance by itself, but only by virtue of the perfect offering of Christ Himself.

The Sin Offerings

Unlike the first three offerings, the sin offering - as also the trespass offering - was solely for the purpose of expiation; the sacrifice made especially to atone for sin. (#) In general, it might be said that "sin" had reference chiefly to wrongs done unwittingly or ignorantly; whereas "trespass" denoted a grievous, wilful sin, committed by one who should have known better.

The sin offering $\aleph \nu \psi \eta$ occupies a preeminent position in the legally appointed sacrifices of Israel. To a consummate degree it emphasizes the fact of the atonement. It is here that Christ in His vicarious atonement is most clearly apprehended. "He offered it for sin" might be rendered 'he sinned it', or 'he made it sin' ($\nu \eta \nu \psi \eta$). The sense of 'offering for sin' is evidently taken from the fact, that every such sacrifice had the sin laid on it, or imputed to it. This may have suggested the expression used in 2 Cor. 5, 21, 'He made him sin for us'. It is not 'made him to be a sin-offering', but much more; the sin offering itself was 'made sin'; and not on this occasion only, but on all occasions, as we may infer from the clause, 'as at the first', v. 6. The

- Lev. 4; 5; 6, 1-7; 6, 24-30; 7, 1-10; 9, 15-17

true idea appears in Gen. 31, 39, $\eta \int \lambda \cup \eta \lambda' I$ bare the loss of it', -
 I was made sin for it. The idea seems to be, 'he put the sin of the people of this victim till it became one mass of sin'. The priest's using it as the atonement for those who presented it, made the victim become, in a manner, the receiver of their sin, and of the penalty it deserved. And so our Great Sin-offering, Jesus, when slain for us, was treated as if he were the reservoir of the sin and curse that flowed, in so many streams, over man. In this sense, 'The Father made Him to be sin for us!' (#)

The sin offering for a priest was a young bullock without blemish. The blood was sprinkled seven times before the veil of the temple, and also on the altar of incense. The rest of the blood was poured out at the base of the altar of burnt offering. The fat was burned on the altar of burnt offering, and the rest of the animal was carried outside the camp and there burnt. The same ritual was followed in connection with the sin offering for the whole nation, which could be either a bullock or a male goat, except that here the elders of the people, as the representatives of the nation, laid their hands on the victim.

With regard to the sin offering for individuals, the sacrifice in the case of a ruler or official was a kid of the goats, a male without blemish; in the case of ordinary individuals, it was a female goat or lamb, also without blemish. In these cases, the flesh of the animal was eaten by the priest in the Holy Place, since here he was merely officiating in the Lord's stead and was not personally implicated. In the case of the sin offering for the nation, however, he was not permitted to eat any of the flesh of the sacrificial victim.

- Bonar "Commentary on Leviticus", p. 490

The sin offering was an integral part of the ritual for all special festivals, most notably, of course, in the great Day of Atonement. It was also a central feature in the purification of lepers and of women after childbirth. Sin offerings for individuals could be brought at any time.

The comparison of the sin offering with the offerings is most instructive. First, unlike the burnt, meat and peace offerings, it is not an offering of sweet savor. The former were offerings of consecration and thanksgiving; this is for expiation. The offering is charged with the sin of the offerer, who comes before God, as a convicted sinner to receive in his offering, representing himself, the judgment of God upon His sin. Here, however, Christ appears as the Sin-bearer, the Substitute, to whom was imputed the full onus of our sin. (#) In the unblemished sacrifice of the sin offering we see the truly marvelous picture of Christ, the sin-bearing Lamb of God, who on Calvary rendered the complete and consummate sin offering.

It is notable, too, that whilst the previous offerings were burnt on the altar, the sin offering was burnt without the camp. (&) The sin offering was in itself identified with sin - indeed, the same word is used for both - and as such it was unworthy to be brought into the Holy Place, - except for the fat, which was burnt on the altar, to show that the offering was perfect.

There was a wide variety in the types of sacrifice available for the sin offering (*), much more so than in the case of the burnt offering, - showing thereby the wide range in which the offering of Christ may be

- Psalm 59, 5; Psalm 40, 12; II Cor. 5, 21
& - Heb. 13, 2
* - Lev. 4, 23; 5, 11

apprehended. Two turtle doves or young pigeons could be offered - or even one-tenth ephah of fine flour, without any oil or frankincense.

The fundamental concept, of course, is the same in all.

There was a difference also in the nature of the offerers in connection with this sacrifice, for the sin offering was to be offered by and for the priests, the whole congregation, the rulers, and the common people, the individuals.

The Trespass Offerings

Although the two are very similar, certain differences from the sin offering are to be noted in the case of the trespass offering $\text{U} \text{U} \text{Y} (\#)$
 $\text{T} \text{T}$
 The sin offering places the emphasis on the individual qua sinner. The trespass offering stresses the offense, the wrongful act which has been committed. The sin offering might be for the whole people; the trespass offering was of a private and individual character. The sin offering was brought on festival occasions; not so the trespass offering. The sin offering was made in connection with other sacrifices; the trespass offering was always unaccompanied (except in the case of the cleansing of a leper).

Although much latitude was granted with regard to the nature of the sin offering, the trespass offering was considerably restricted. A ram or a male lamb alone would suffice, for rich and poor alike. The part that was not burnt was eaten by the priests in the fore-court of the sanctuary.

Unlike the sin offering, the trespass offering was associated with the idea of restitution. The value of the trespass had to be restored to

the injured party who had been deprived of his substance either by fraud or by injury. Indeed, one-fifth more had to be restored to the injured person beyond the actual value of the trespass. The idea behind this is that mere death would not repair the loss resulting from the trespass; proper restitution must therefore be made. The payment of the additional fifth shows that the guilty person had forfeited that whereof the fifth was offered. Thus, in effect, the injured person became the gainer, in spite of his original loss.

Here, indeed, we have a marvelous figure of Christ. Through Him, the debt that we owed to God has been repaid, and restitution has been made for that of which we in our guilt and wickedness had deprived Him. The deficiency of our mortal nature has now been fully compensated for in Christ. God, whose holy laws were trespassed by us in our sinfulness, has now received full restitution through the all-sufficient atonement of His Son. And that restitution has now been fully reckoned to our credit. Verily, "where sin abounded, there grace did much more abound!"

The Terminology of Sacrifice

The sacrificial ritual will best be understood if an accurate interpretation of the sacrificial terminology is arrived at. We shall therefore scrutinize the most important terms that come into consideration in the Old Testament ritual, in the light of their original significance, as closely as this can be ascertained.

The Specific Terms

נִחֹֿלֶֿבֶֿט , the common term for "burnt offering" comes from the root נִחֹֿלֶֿבֶֿט "to go up." Some interpret נִחֹֿלֶֿבֶֿט as meaning the "going up" of the smoke from the altar, viz., "the offering that rises to God in smoke."

Others maintain that $\overset{\cdot}{\text{נ}} \overset{\cdot}{\text{ח}} \overset{\cdot}{\text{ז}}$ signifies the raising of the sacrificial victim from the ground, on which it was slain, to the altar, where it was burnt, hence, "the offering that is lifted upon the altar." I hold that the former interpretation is to be preferred, since the latter would apply equally to many other types of sacrifice. $\overset{\cdot}{\text{נ}} \overset{\cdot}{\text{ח}} \overset{\cdot}{\text{ז}}$ is used exclusively for the whole burnt offering, "holocaust", in which the entire sacrifice was consumed by fire upon the altar. The synonym sometimes used ^{is} ~~for~~ $\overset{\cdot}{\text{ח}} \overset{\cdot}{\text{ז}} \overset{\cdot}{\text{ז}}$, "whole offering."

$\overset{\cdot}{\text{ז}} \overset{\cdot}{\text{ח}} \overset{\cdot}{\text{ז}}$ is the singular form of the variety of sacrifices known as $\overset{\cdot}{\text{ז}} \overset{\cdot}{\text{ח}} \overset{\cdot}{\text{ז}}$, commonly translated in the A.V. as "peace offerings", although Luther, following Josephus, renders it "Dankopfer". The LXX translates this in the Pentateuch as βωτηρίων , but in the historical books as εἰρηνοποιήματα . Others again interpret this as a "restitution offering". It is evident that "peace offering" is the best and most accurate translation, for the following reasons: 1. These sacrifices were offered not only upon receipt of a blessing, but often before asking for a blessing, which would appear to exclude the idea of restitution; 2. Whenever a series of sacrifices were offered, the sin offerings came first, the burnt offerings second, and the peace offerings third - hence, if they had been intended to heal a breach or to make recompense, they should rightfully have come first; 3. The special feature of the ritual is the meal, shared between God and the worshipper.

There are several varieties of peace offerings: $\overset{\cdot}{\text{ז}} \overset{\cdot}{\text{ח}} \overset{\cdot}{\text{ז}}$, "voluntary peace offering"; $\overset{\cdot}{\text{ז}} \overset{\cdot}{\text{ח}} \overset{\cdot}{\text{ז}}$ "votive peace offering"; and $\overset{\cdot}{\text{ז}} \overset{\cdot}{\text{ח}} \overset{\cdot}{\text{ז}}$ "peace offering of thanks", $\overset{\cdot}{\text{ז}} \overset{\cdot}{\text{ח}} \overset{\cdot}{\text{ז}}$ being from the hiphil of the root $\overset{\cdot}{\text{ז}} \overset{\cdot}{\text{ח}} \overset{\cdot}{\text{ז}}$, "to cause to throw", "to raise", hence, "to raise the hand" - "give thanks".

חַטָּאת is the word for "sin", or occasionally, for "sinfulness". From this it derives the rendition of the A. V., "sin offering". The word is used to designate a wide variety of sin offerings, offered on a wide variety of occasions, but the essential meaning is always the same; atonement for sin through the shedding of blood. The word comes from the root, meaning "to miss the mark"; cf. the Greek ἁμαρτία, by which חַטָּאת is commonly translated.

זָבַח, "trespass offering", comes from a root signifying "negligence" or "failure", hence "guilt". From this it derives the significance of "sacrifice for guilt". The fine distinction between "sin offering" and "trespass offering" has long been a subject for theological controversy. It is to be noted, however, that the "trespass offering" was usually enjoined for a sin which admitted of restitution.

שֵׁכַר is the common word for "drink offering", "libation". It comes from a root meaning "to pour out". The Greek equivalent is βιβωδή.

The Generic Terms

קָרְבַּן, from the root קָרַן, "to give", is used in various ways, but its underlying idea is always the same, viz. "gift", or "presentation". It is the term commonly used for "meat" or "meal-offering". Generally speaking, it most often denotes a bloodless offering, although not invariably so (I Kings 18, 29; II Kings 3, 20; Ps. 112, 2). קָרְבַּן was that type of Levitical sacrifice that denoted not propitiation or atonement, but presentation. It was most commonly offered in connection with the burnt offering. It has a variety of renditions in the Greek; most commonly it is translated θυσία or σπονδή. In its use as "meat offering" it is rendered usually as θυσία βεβαδδews.

$\pi \underline{\text{ז}}$, "sacrifice", is from the root $\pi \underline{\text{ז}}$, "to slaughter", especially, "to slaughter for food". A very wide variety of applications are attached to this term. Among these are:

1. The use of $\pi \underline{\text{ז}}$ in distinction from "peace offerings", e.g., Josh. 22,27; II Chron. 29,31, indicating that it was for expiation.

2. The use of $\pi \underline{\text{ז}}$ in contrast to whole burnt offerings, $\pi \underline{\text{ז}}$, indicating that it was a "part burnt-offering".

3. The use of $\pi \underline{\text{ז}}$ as indicative of a sacrifice which culminates in a sacrificial meal, cf. Num. 25,2; Deut. 12,27; Hos. 9,4.

4. The use of $\pi \underline{\text{ז}}$ for any type of animal sacrifice, e.g., II Chron. 7,12; Ps. 51, 17.19; Isa 1,11; Hosea 3,4. This would give the interpretation, "festal offering".

5. The use of $\pi \underline{\text{ז}}$ in connection with $\pi \underline{\text{ז}}$, in which case it would denote a "blood sacrifice".

In summary, it can be stated the fundamental concept of $\pi \underline{\text{ז}}$ is an "animal sacrifice, part of which is eaten by the offerer. This accounts for the various ways in which $\pi \underline{\text{ז}}$ is set in contrast with other sacrifices.

$\pi \underline{\text{ז}}$ means "sacrifice" in a wider sense than $\pi \underline{\text{ז}}$. It is a legal designation for any altar sacrifice, whether bloody or unbloody. It is used in connection with;

1. The burnt offerings; Ex. 29,18; Lev. 8,28
2. The meat offerings; Lev. 23,13
3. The peace offerings; Lev. 3,3; 22,22
4. The sin offerings; Lev. 4,35; 5,12

- 5. The trespass offerings; Lev. 7,5
- 6. The drink offerings; Lev. 23,13; Num. 15,10
- 7. The animal sacrifices in general; Lev. 22,27

The word is derived from עָרַב , "fire", hence, an offering made by fire. This meaning is invariably applicable to it. To call a sacrifice קָרְבָּן , an offering presented upon the fire, laid stress on the fact that it was offered to God.

קָדָשׁ is the general term for "a gift to God". It is applied to:

- 1. The burnt offerings; Lev. 1, 10,14
- 2. The peace offerings; Lev. 3,1, ff.
- 3. The thank - and votive offerings; Lev. 7,13; 27, 9,11
- 4. The sin offerings; Lev. 4,23,28
- 5. The trespass offerings; Lev. 7,38
- 6. The meat offerings; Lev. 7,14
- 7. The passover; Num. 9,7-13
- 8. The sacrifice of the Nazarite; Num. 6,14
- 9. All public sacrifices; Num. 28,2

קָרַב is derived from the root meaning "to approach", hence, "to approach God", cf. Ex. 40,32; Lev. 9,7; 16,1; 21,17; 22,3; and then also the approach of the people to the sanctuary through sacrifice, Lev. 17,5. Hence, it derives the connotation, "gift to God", whereby He is approached. In Mark 7,11, specific reference is made to "Korban", as meaning "gift", and there it is directly translated as *δῶρον*.

קָרְבָּן , "memorial", signifies that part of the meat offering that was burnt. Cf. Lev. 2,2.9.16; 5, 11,12; 6,8.24; Num. 5,26. It is

from the root זכר , "to remember". Keil writes: "It was called זכרון inasmuch as that part of the זכרון which was placed on the altar ascended in the smoke of the fire on behalf of the giver as a practical memento ('remember me') to Jehovah."

The Atonement

The word כפר is central in the understanding of the vicarious atonement in the ritual of the Old Testament. In the A.V. it is variously translated as "make atonement", "purge", "reconcile", "pardon", "pacify", "be merciful", and "put off."

The word is found only once in the Kal, once in the Hithpael and once in the Nithpael. The usual verbal forms of the word are present in the Piel and Pual. The testimony of the cognate languages leave no doubt that the basic meaning of כפר is "to cover". This meaning is intensified in the Piel. As a general rule, כפר is followed by ל , "over" or "upon" as in Lev. 14, 20; 4, 35; Ps. 79, 9; Jer. 18, 2. Sometimes it is followed by the preposition סביב "around". That by which the "covering" was accomplished was commonly conveyed by the preposition ב , and sometimes by בא . Hence, to cover "by blood" (Ex. 30, 10), "by a sin-offering" (Lev. 4, 26). The place where the covering was effected is also expressed by the preposition לפני . The person from whom the covering was made was indicated by the preposition מ , e.g., "from the face of the Lord" (Lev. 6, 7), "from Thy people" (Deut. 21, 8).

The common usage of the word shows that the covering of a person means the covering of his sin; e.g., "The priest shall throw a covering over him, over the sin which he hath sinned", Lev. 4, 35. Hence, the full meaning of

כִּפֶּה is "to throw a covering over a man, that is, over his sin, from the face of God by means of a sacrifice presented in a holy place."

כִּפֶּה has been interpreted as meaning "to render invisible"; "to protect from danger"; or "to remove the power of the divine anger". The first two cannot be accepted as representing the real and accurate meaning of כִּפֶּה.

A study of the numerous passages in which כִּפֶּה occurs establishes the fact that the word means "cover" in the sense of interposing something between the anger of God and the sin against which it was directed. Witness the usage of this term in Psalm 78,38; Deut. 21,8; Job 36,18; Prov. 16,14; Gen. 32,21; Num. 16,46.

Hence, כִּפֶּה signifies "to render the divine anger inoperative", so as to remove or abolish it. This is accomplished, namely, through the forgiveness of sins (Lev. 4,28.31.35; 5,10.13.16.18.26; Num. 15,28, etc.) and through the removal of uncleanness (Lev. 12,7.8.)

Here, then, in the terminology of the atonement in the Old Testament we have a beautiful and striking image of the vicarious sacrifice of Christ, who Himself covers all our sins, by interposing His sacrifice between our sinful selves and the holy and righteous countenance of God. Because Christ shed His blood for us on the altar of Calvary, God no longer looks upon us in anger; our sins are covered, atoned for, by Him who by His one offering hath perfected forever them that are sanctified.

THE SANCTUARY

The tabernacle was the first central sanctuary of the children of Israel, erected in accordance with God's specific plan and direction, and designed by Him to be the dwelling place of His presence and the medium of His communication with His people. (#) The various names applied to the tabernacle show its various purposes: It is, for example, called a "tent", to show its transient nature. It is called a "tent of meeting", to indicate that it should serve as the place where God would graciously meet with His people through the medium of the worship which they offered to Him. It is called a "tent of witness", to indicate that here was the manifestation of God's grace and of His glory. The details of the building of the tabernacle are given in the Book of Exodus. (&) The tabernacle was superseded by the permanent temple, constructed during the reign of Solomon, after the children of Israel had become permanently established in the Holy Land. Because the tabernacle was the antitype of the temple, and because it appears more prominently in the sacred record, both for itself and for its symbolical significance, we shall focus our attention upon it. In describing the sanctuary, we shall not go into exhaustive detail, which would carry us far beyond the scope of this paper, but shall pay particular note to its bearing on the vicarious atonement.

The Construction

The foundation of the tabernacle consisted of one hundred blocks of silver, called sockets, and arranged thus: forty along the south side, forty along the north side, sixteen along the west side, and four across

- Ex. 25, 9, 40; 26, 30; 27, 8; 31, 1-6; Heb. 8, 5

& - Ex. 36; 37; 38

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the house. (#) These sockets were cast of the hundred talents of silver which had been paid by the 603,350 males of the children of Israel, in the amount of a half-shekel per man. This represented a ransom to the Lord for their deliverance. The total sum thus raised consisted of a hundred talents and seven-twelfths. The hundred silver talents were cast into the one hundred sockets, forming the foundation of the tabernacle, (&) while the seven-twelfths talent was used to gird up the court wall, so that both sanctuary and court were founded upon the atonement money. This in itself was a significant symbol of the atonement through the vicarious suffering and death of the Son of God, the foundation upon which all the Old Testament worship was built, and on the basis of which alone their sacrifices could find acceptance with God. Only because the tabernacle was founded on the atonement of Christ did God deign to make it His dwelling and establish therein His mercy seat. He is the only foundation upon which we can safely build, for "other foundation can no man lay than that is laid, which is Christ Jesus our Lord."

While the foundations of the tabernacle were of silver, the walls thereof were overlaid with gold. Unlike the silver used for the foundations, the gold was contributed not only by the men, but by women and children as well. Neither was there a prescribed amount to be given by all, as in the case of the silver, but everyone brought according to his ability and love for the Lord. Thus, all were to share in the building of the tabernacle upon the silver foundations - just as all members of the Holy Christian Church are "lively stones" in the great spiritual edifice which is constructed on the foundation of Christ and His Word. (%)

- Ex. 26, 19-25; 28, 27

& - Ex. 38, 27

% - Eph. 2, 19-22

And the gold, the symbol of beauty and holiness, is emblematic of the spiritual beauty and righteousness of all those who are built on Him.

The Curtains

The tabernacle included a variety of curtains, the most beautiful of which were the ten curtains "of fine twined linen, and blue, and purple, and scarlet", made with "cherubims and cunning work." (#) These ornamental cherubim curtains were visible on the roof and walls of the interior of the tabernacle. The warp of these curtains was made of the finest pure white linen yarn U Ψ , and, as indicated above, dyed blue, purple and scarlet. Each curtain was 28 x 4 cubits in size. These curtains were coupled together in groups of five, forming two great curtains.

In addition, there were eleven curtains made of goats' hair, 30 x 4 cubits apiece in size. These constituted the tent, and were hung over the cherubim curtains. This hair was beautifully white and silky, and the portion visible beyond the cherubim curtains served as a sort of panelling for the highly ornate curtains.

The roof was formed by two sets of skin coverings, the lower layer being of rams' skins, and the upper layer, of "badgers'" skins. This was likely of a sky-blue color, attractive to the eye and a beautiful adornment of the sacred edifice, although some commentators, notably Soltau and Rodgers, hold the contrary view, maintaining that the covering of the tabernacle was drab and ugly. There seems to be no convincing reason, however, for adopting this interpretation.

- Ex. 26, 1-16

There were two doors, the outer and the inner, in the tabernacle. (#)
The outer door, or first veil (&), was made of blue, purple and scarlet,
and fine twined linen yarn. The beautiful door hanging was suspended from
the five golden pillars that stood before the entrance of the tabernacle.

The inner door, or "second veil" (‰), termed "the veil", was also of
blue, purple and scarlet and fine white linen, but was adorned throughout
with cherubim figures. It was suspended from the four golden pillars that
stood before the entrance into the Holy of Holies. Its predominant color
was the celestial color, blue, symbolical of the heavens through which the
great High Priest, our Lord Himself, passed into the eternal Holy of Holies.

The Court

The tabernacle was surrounded by a large court, 100 x 50 cubits in
dimension. This was enclosed by a wall consisting of fine twined linen
hangings, suspended from sixty pillars, five cubits apart; twenty of these
stood on the north, twenty on the south, ten on the west and ten on the
east. On the east side was the entrance to the court, and the gate hang-
ings on this side were richly ornamented. (*) The pillars were probably
of wood, overlaid with brass; the base of the pillars were brass, and
the tops, or capitals, were of silver, as were also the rods which con-
nected the pillars around the entire court. The silver used in the court
wall was made up of the seven-twelfths talent of silver which remained
after the hundred talents of silver had been used for the foundation of
the tabernacle. Inasmuch as this silver was also taken from the ransom
money of the men of Israel, the symbolical application to the atonement

- Ex. 26, 31-37
& - Heb. 9, 2
‰ - Heb. 9, 2
* - Ex. 27, 9-19

of Jesus Christ is obvious. Thus, the ransom money was entirely used up in the construction of the tabernacle and its court. From top to bottom, from beginning to end, the tabernacle received its significance and its validity by virtue of the atoning sacrifice of Christ which it prefigured and to which it pointed forward.

The tabernacle court was the scene of worship, where the people repaired to bring their offerings, where the sacrificial animals were slaughtered, and where the offerings were consumed by fire. The Old Testament is replete with references to the courts of the Lord's house, where the people assembled to pay their tribute to Jehovah. (#)

The Brazen Altar

We now come to the consideration of the various articles of furniture, or holy vessels, that constituted the appurtenances of the tabernacle. The first of these is the brazen altar, which stood in the court, midway between the gate of the court and the door of the tabernacle. It was square in form, 5 cubits long, 5 broad, and 3 high. It was made of acacia wood and overlaid with brass, as were also the "horns", or projections, one of which arose at each corner of the altar. (&) The sacrificial animals were sometimes bound to these horns. (%)

The compass was a border encircling the upper part of the altar. The grate of network was probably a ledge extending outward from the middle of the altar, serving as a sort of platform on which the priests stood as they offered the sacrifices. The ashes that fell off the altar dropped through this grating, which also served to catch pieces of the

- Ps. 27, 4-6; 36, 8; 100, 4; 116; 132

& - Ex. 27, 1, ff.

% - Ps. 158, 27

offering and also coals that accidentally fell from the altar. The grate had four rings, one on each corner, through which the staves were passed when the altar was to be carried from place to place. These staves were also of acacia wood, overlaid with brass. (#)

The utensils of the altar were all of brass: the pan, for removing the ashes to a clean place (&); the shovel, for scraping the ashes together; the basins, for holding the blood of the sacrificial animals; the flesh-hooks, for keeping the burning animals in place on the altar; the fire-pans, for containing the fire when the top of the altar was being cleared, and also for carrying the fire while Israel was on the march. The fire was "from the Lord" (%), and was to burn perpetually, never to go out. (*)

The brazen altar was the constant symbol of the atonement through the blood of Christ, for upon it, day after day, the sacrificial victims were slaughtered, their flesh to be consumed and their blood to be shed, thus to make reconciliation between God and His people. (") It was thus a type of the great altar of the Cross, upon which was slain the Lamb of God who has taken away the sin of the world, and who was slain "from the foundation of the world." And - wonderful to contemplate - He who was the bleeding sacrifice was Himself also the officiating priest, the perfect consummation of all that the priests typified who ministered at the brazen altar in the court of the sanctuary.

Moreover, the brazen altar was also a place of refuge, where those who had sinned in ignorance could take recourse in order to escape the punishment, viz., by clinging to the horns of the altar. Here, too, the

- Ex. 38, 1-7
& - Lev. 4, 12
% - Lev. 9, 24
* - Lev. 6, 13
" - Lev. 8, 15

symbolism of the altar is most evident and most glorious. Jesus is our haven of refuge; grasping Him with the arms of faith, and trusting only in His blood, we find eternal safety from the punishment that our sins have deserved.

The Laver

Midway between the brazen altar and the door of the tabernacle stood the shining laver of brass. (#) Reference is made to "the laver and his foot". The foot was probably saucer-shaped, and, by means of a shaft arising from its center, supported the laver, a cistern-like receptacle containing a day's supply of water. The laver was constructed of "brazen mirrors", these mirrors having been donated by the women. The laver was used to contain the water for the washing of certain parts of the sacrificial animals, and also of the hands and feet of the priests, upon whom spotless cleanliness was enjoined.

As the brazen altar symbolizes the atoning sacrifice of Christ, the laver of water symbolizes the sanctifying work of the Holy Ghost, through whose instrumentality we receive the blessings of the "washing of water by the Word." (&) It is significant that the altar and the laver were the only furnishings of the tabernacle court - thereby signifying most remarkably the twofold aspect of the Christian life; justification and sanctification. To enter the Holy Place we need to be reconciled by the atoning blood of Jesus, but we also need to be purified by the cleansing of the Holy Spirit.

The Holy Place

Having passed through the court of the tabernacle and examined the altar and laver, we pass through the ornate and multicolored door into

- Ex. 38, 8, f.

& - Eph. 5, 26; John 3, 3-5; Heb. 10, 22

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the first precinct of the sanctuary, the Holy Place. This room was 20 x 10 cubits in size. Its ceiling and walls are all covered with the gorgeous cherubim curtains. We shall proceed to investigate the various furnishings which were to be found in the Holy Place and to learn their symbolical significance. These, as we shall see, were: The Table of Showbread, The Altar of Incense, and the Seven Branched Candlestick.

The Table of Showbread

The table of showbread stood on the north side of the Holy Place, and was made of acacia wood, overlaid with gold. It measured 2 cubits long, 1 broad, and $1\frac{1}{2}$ high. Its top was encircled by an upright ornamental rim of gold. Each leg had a ring, through which the gold-covered staves were passed, whereby the table could be transported. (#)

The sacred record also mentions certain utensils, all made of gold, used in connection with the table of showbread. (&) The dishes were the plates on which the showbread was placed; the bowls held the wine poured out as a libation in the Holy Place; the spoons contained the frankincense which was placed upon the showbread.

The showbread itself was made of fine unleavened flour. (%) Twelve cakes of the bread, representing the twelve tribes of Israel, were placed in two piles of six each on the table, and were kept there at all times. It was called "showbread" $\text{לֶחֶם פְּנֵי הַפָּנִים}$, literally, "bread of faces", because it was set before the symbol of His presence, the Holy of Holies, with only the veil intervening. The bread was changed every Sabbath day, the old cakes being eaten by the priests, and that only in the Holy Place. It was probably at this time that the frankincense was burned upon the bread.

- Ex. 25, 23, f.; 40, 22

& - Ex. 25, 29

% - Lev. 24, 5-9

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The showbread, lying at all times on the table in the Holy Place, was a constant remembrance of the mercy and providence of God in providing for His people. Does not the showbread remind us also of Him who said of Himself: "I am the Bread of Life", and who forever nourishes the souls of His people with His own divine sustenance?

The Altar of Incense

At the west side of the Holy Place, directly in front of the door-hanging of the Holy of Holies, stood the golden altar of incense. (#) It, too, was made of acacia wood, overlaid with gold. It was one cubit long, one broad, and two high. It was surmounted by a rim of gold, beneath which, on two opposite sides, were placed rings of gold, through which the staves for carrying the altar were passed. Each corner of the altar's top was surmounted by a projecting horn.

Incense was burnt upon this golden altar by the high priest on great occasions, and by the ordinary priests every day of the year, morning and evening. The incense was made, by divine direction, of a compound of sweet spices: stacte, onycha, galbanum, with frankincense, each of like weight, and beaten very small. (%) When the incense was offered, a fire pan, or censer, with live coals from the brazen altar, was put upon the golden altar, for the burning of the incense. The clouds of smoke that arose were wonderfully fragrant, penetrating even into the Holy of Holies.

The incense symbolized the prayers and intercessions of the people, offered through the priest. (*) Significantly, it arose from the altar that had been sprinkled with blood ("), betokening the fact that only through the atoning merits of Christ do our prayers find acceptance with God and penetrate into His presence.

- Ex. 30, 6

% - Ex. 30, 34-36

* - Ps. 141, 2; Rev. 8, 8

" - Ex. 30, 10; Lev. 16, 18

As the brazen altar typified the atonement of Christ, so the golden altar typified specifically His intercession for His people. The golden altar was placed directly before the entrance to the Holy of Holies. In the Old Testament the veil intervened between the altar and the throne. Now the veil has been removed, and Christ pleads our cause directly before the presence of His Father.

The Seven-Branded Candlestick

This stood on the south side of the Holy Place, and was made of pure gold, beaten by hand. (#) It was about 2-1/3 cubits high. From the base and upright the stem extended, out of which came six branches, three on either side, parallel to each other and curving upward to an equal height. It was richly ornamented with "bowls, knobs and flowers", and shone with resplendent luster.

The candlestick burned with specially prepared olive oil, placed in the bowls at the top of each branch. It was kept burning both night and day, to give illumination to the Holy Place.

The symbolism of the candlestick is unmistakable. In the seven branches we again have the number of perfection and completeness, signifying the redemption that we have through Him who is the true Light, "that lighteth every man that cometh into the world." (&) The oil is of course symbolical of the Holy Spirit, through whose instrumentality the light of the knowledge of Christ is caused to shine in the hearts of men.

The Holy of Holies

Having now surveyed in some detail the various appurtenances of the Holy Place, we pass now through the veil into the most awful, the most sacred place of all, the dwelling place of God's presence, the Holy of Holies.

- Ex. 25, 31, f.

& - John 1, 9

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The Holy of Holies was completely square, 10 x 10 cubits. This factor in itself was a symbol of the divine perfection. Its walls and ceiling were covered with the blue, purple and scarlet curtains, gorgeously wrought with the figures of the cherubim. In all, it was a figure of the heavenly sanctuary, the new Jerusalem, into which the great High Priest of the New Covenant has passed, to make eternal intercession for us.

The Veil

The Holy of Holies was separated from the Holy Place by a "veil of blue and purple and scarlet, and fine trimmed linen of cunning work, with cherubims." (#) It was hung by golden hooks on four pillars of acacia wood, which were overlaid with gold and stood in sockets of silver. This was more beautiful than the veil which screened the entrance to the Holy Place from the outer court, since the latter was not ornamented with the cherubim designs.

The veil that covered the entrance to the Holy of Holies, therefore, symbolized the fact that there was no direct access to the presence of God, but only through the mediatorship of the priesthood. The veil itself prefigured Christ, through whom, in the New Covenant, we have access to the eternal Holy of Holies, as the writer to the Hebrews declares: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh." (&)

It is of the utmost significance that the veil that barred the entrance to the Holy of Holies was rent in twain from top to bottom at

- Ex. 26, 31

& - Heb. 10, 19.20

the moment of Jesus' death on Calvary, signifying thereby - in the most vivid and glorious symbolism - that we now have free access to the throne of grace, to the very presence of God, by virtue of the atoning blood of Jesus. Thus we are bound no longer by the irksome restrictions of the Levitical ritual, but are made forever free by Him who entered the Holy Place, not with the blood of animals, as did the Levitical high priests, but with His own blood, having obtained eternal redemption for us. (#) For, the apostle concludes, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (&) This, indeed is the "better sacrifice".

The Ark of the Covenant

The most prominent and most sacred of all the objects that reposed in the sanctuary was the Ark of the Covenant. The sanctity and the importance of this object are attested to by the fact that it was the first article of the tabernacle's furnishings concerning which God gave any directions (%), and by the further fact that it alone was retained for use in the permanent temple, whilst all the other tabernacle furnishings were made anew for use in the temple. (*) The Ark of the Covenant consisted of four parts; the Ark proper, the Mercy-seat, the Cherubim, and the Shekinah.

a. The Ark

The ark itself was a box or chest made of acacia wood, and overlaid both without and within with pure gold. In dimensions it was $2\frac{1}{2}$ cubits

- Heb. 9, 12.25

& - Heb. 9, 24

% - Ex. 25, 10-22

* - I Kings 8, 6

long, 1½ wide and 1½ high. (#) The ark was surmounted by an ornamental rim of gold. It had four feet,⁶ which the rings for the staves were attached. In the processions of the Israelites, the ark was carried ahead by the priests and Levites, as a standard for the people to follow. (&)

Into the Ark of the Covenant were placed, first, the two tables of stone containing the ten commandments, written with the finger of God. Hence, it is sometimes called the "Ark of Testimony", since the divine law reposing therein was a constant testimony to the covenant which God had made with Israel. Thus, it is most appropriate that the ark is most frequently denominated "Ark of the Covenant", since the ten commandments form the basis of the covenant that God had made with His people.

Into the Ark of the Covenant was placed also a golden pot containing manna, in remembrance of God's mercy in miraculously providing His people with food from heaven during their desert wanderings. (+)

Then, too, the Ark was the repository for the budding rod of Aaron (x), as a further sign of the miraculous power with which the Lord had supported His people.

b. The Mercy-Seat

The mercy-seat was the cover, or lid, of the Ark of the Covenant, אֲרֹן הָעֵדֻת; in the New Testament ἡ δαβτήριον. This was made of solid gold, and was of the same length and breadth as the ark itself. (") The significance of the mercy-seat is sacred and consoling. It was indeed a cover; as the symbol of God's grace, it covered the tables of the law, the symbol of His justice and of His wrath over sin. The dispensation

- Num. 3, 31; 4, 15; 10, 33; Josh. 3, 3; Deut. 31, 9.25
* - Ex. 16, 33.34
x - Num 17, 10
" - Ex. 25, 17

of grace supersedes and sublimates that of the law. And inasmuch as the holy law of God was broken and violated by sin, the mercy-seat is the covering of grace and forgiveness over sin. However, it received its propitiatory power by virtue of the blood sprinkled upon it on the Day of Atonement, which in turn typified the blood of Christ, shed for our pardon on Calvary's cross.

The New Testament equivalent of כִּפּוּרִים is "propitiation" (*), a most beautiful designation of Christ in His atoning work. Thus He is typified both by the mercy-seat, inasmuch as it is He Himself who covers sin, and also by the blood of sprinkling, since it is through the merit of His sacrificial blood that divine mercy upon the transgressors is made operative.

c. The Cherubim

These were two figures of pure gold, one of which stood at either end of the mercy-seat. (&) They were, in all probability, fashioned in the form of human figures. Their wings stretched upward and met above the mercy-seat, for which they thus formed a sort of canopy. They were placed so as to face each other, and to bend downward toward the mercy-seat. These figures of God's heavenly ministrants, are portrayed as looking with intense and gladsome interest on the blood-sprinkled mercy-seat, a matter of reverent wonder even for the holy angels.

d. The Shekinah

This was the cloud of God's glory, the visible manifestation of His presence among His people; This cloud perpetually filled the space

* - Romans 3, 25
& - Ex. 25, 18-22

between the mercy-seat and the overarching wings of the cherubin, so that God is depicted as dwelling between the cherubin. (*) It shone with a supernatural brightness, a truly luminous cloud, and thus a fitting symbol of the presence of the Almighty.

It is significant that while the Hebrew ritual was replete with tangible objects, each with its typical meaning, no form or figure was permitted to represent the true and living God. The cloud indeed served to assure the Israelites that the Lord was dwelling in their midst, but its symbolism was indeed unique, and unparalleled by that of any creature. Here God was enthroned, in visible symbolism, upon the throne of His mercy.

The Shekinah was seen only by the High Priest, and that only once a year, on the Day of Atonement. However, above the tabernacle hung the cloudy pillar whenever Israel was encamped, and this pillar moved above the ark when it was carried in the wilderness by the Levites. Hence, the Israelites at all times had a visible sign of God's presence in their midst.

Conclusion

We have now completed our brief survey of the sanctuary, with especial reference to the Holy Place and the Holy of Holies. But one more thing needs to be said: In the light of Hebrews 9,11 and 10,20, the tabernacle itself is to be regarded as a type of the human nature of Christ.

*The Holy Place into which Christ entered is, according to Hebrews 9,24, not made with hands, but contains the presence of God Himself.

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Into this Holy Place He did not enter by means of, or through, a hand-made tabernacle, but in keeping with His presentation, or appearance, as a high priest of good things to come....through a greater and more perfect tabernacle. This must be something outside of the Holy Place. But what is it? The Church does not suit, as Christ did not perform His work, or enter, through the Church, the Christians, into the Holy Place....The human nature seems to be the symbolism intended by the writer, particularly since He adds, by His own blood. In order to shed His own blood, He must assume a human nature. Yet that was a human nature not of this creation, it was holy, supermundane, prepared in a miraculous manner by the Holy Ghost, contrary to the way of nature. Through the tabernacle and its veil separating the Holy from the Most Holy, the High Priest entered the Most Holy. So through His human nature, His flesh, symbolized by the veil and the Holy Place, Christ entered into the presence of God, symbolized by the Most Holy, and did that by means of the blood whereby He had founded an eternal redemption, which alone gave Him the right to approach as Christ, the Redeemer, the Holy and just God." (#)

Jesus, my great High Priest,
Offered His blood and died;
My guilty conscience seeks
No sacrifice beside.
His powerful blood did once atone,
And now it pleads before the throne.

- Laetsch, Notes on Levitical Worship

THE PRIESTHOOD

The priesthood of the Old Testament was such an integral part of the ritualistic system that it really cannot be divorced from the consideration of the festivals, the sacrifices and the sanctuary. Nevertheless, because of its great importance, not only for the Jewish worship, but particularly for its symbolism of the great High Priest, our Lord and Savior Jesus Christ, it deserves special contemplation.

The priestly order was instituted by God Himself at Mount Sinai, and was committed to Aaron as High Priest and to his descendants in perpetuity. (#) Even the name of Aaron, meaning "very high", is significant; in his supreme and exalted position he typified the great High Priest of whom he was the prefiguration. (&) The priests were held in much reverence by the people, not by virtue of their persons, but of their office, to which they were especially consecrated. It was through their mediatorial functions that God dealt with His people. Herein, therefore, lies their noblest distinction and most exalted honor: for every priest was a type of Christ. And the typical significance of their office is consistently emphasized in their activities, in their appurtenances, and in the manner of their consecration. We shall consider these with especial reference to their bearing on the vicarious atonement.

The Priestly Garments

The ephod is considered as the original dress of the priest, and his distinctive garb. (%) It was in the form of a simple robe, cast over the shoulders. Its essential significance was to indicate the necessity of

- Ex. 28, 1, ff.

& - Acts 5, 31; Heb. 4, 14

% - Lev. 8, 7; I Sam. 2, 28; 14, 3, ff.

being covered in approaching God. The ephod was to show the sinner's way to God by a mediator - until He, the divine Mediator should appear, through whom we have free access to the throne of grace.

The garb of the priest also included, by divine command, (#) a brodered coat, with a girdle, and trousers for the limbs, to be worn below the ephod and covering the whole body of the priest. These garments were not only to cover the priest as he made his entry before the presence of God, but they were also typical of the righteousness of Christ; for the priest could find acceptance in his mediatorial and sacrificial duties only if he were thus clothed. In addition, the priests wore "bonnets for ornament and beauty", to make them acceptable as they offered up their sacrifices to God. Significant also is the fact that the priestly robe was without seam. "When some of the priests at Galvary saw the seamless robe of Jesus in the soldiers' hands, must they not have felt a flash of conviction? It was God bringing to light His priestly character in that hour." (&)

The High Priest, in addition to wearing all of the regular priestly garments - although these were of finer materials in his case - also had certain distinctive accoutrements. All of his garments were designed "for glory and beauty", since the sacrificial ritual reached its full consummation in his activity, and since he therefore, in a preeminent sense, was typical of Christ, who possesses the full glory and beauty of divine righteousness. His ephod had a "curious girdle", wherewith he bound up the ephod and went forth to his sacred duties unhampered. The rare

- Ex. 28, 5

& - Bonar, "Commentary on Leviticus", p. 180

workmanship of this girdle prefigured, in a singular manner, the divine attributes of Christ - His strength, His zeal, His purity, His holiness, His perfection.

A further part of the vestments of the High Priest consisted of the "robe of ephod", which was worn below the ephod and reached to the floor. In this we may see a symbol of the all-sufficient righteousness of Christ, able to cover to the uttermost all the sin-defiled garments of His people. At the bottom of this long and flowing garment was set a row of bells and pomegranates, arranged alternately. The bells gave notice of His approach, to warn against the approach of any manner of pollution, while the pomegranates symbolized the fruits of righteousness which he came to bring. This magnificent robe was all of blue, the celestial color. This is the robe in which Christ appears in the Apocalypse, and in which He shows Himself to be the true High Priest, of whom Aaron was the figure. (")

The High Priest, moreover, wore a special breastplate, into which was placed the Urim and Thummim. (#) In the blazing stones of the breastplate were represented all of the tribes of Israel. Thus Jesus, the great High Priest, bears on His soul the names of all the kindreds of His people, enshrining them in His love, offering up intercession for them to the Father, and presenting for them all the great atoning sacrifice of His own life.

Special reference is made, moreover, to the Urim and Thummim in the breastplate of the High Priest. "Urim" means "lights", and "thummim" denotes "perfection" or "perfect rules". This was a sign of the Lord's presence in the midst of Israel, ready to be consulted in time of need. Hence, the Urim and Thummim, representing the Lord's enlightening and perfecting will, were worn by the High Priest when He made intercession for

" - Rev. 1, 13

- Ex. 28, 30

the people, whose darkness was hereby dispelled and whose disobedience was atoned for in the perfect obedience of Christ.

The High Priest also put on the mitre, the golden headgear, whereon was inscribed "Holiness to the Lord". In atoning for the sins of the people, the High Priest must be marked by holiness; for God is holy and His people must be made holy. Here again we have a marvelous picture of Christ; for He alone was in Himself holy, and therefore He alone could satisfy the holiness of God and make His people holy through the imputation of His righteousness to them. (#)

The Priestly Consecration

The consecration of the priests comprised seven steps, for we are told that Aaron and his sons were to be taken, brought, washed, clothed, anointed, their hands filled, and sanctified. (&) In all of these phases they typified Christ and His atonement.

The High Priest and his sons were to be taken, viz., from among men. (%) So also Christ was taken from among the race of mankind with whom He had voluntarily identified Himself through His incarnation, and set apart by the Father for His preeminent priestly office, even as were the priests of Aaron's line whose office had foreshadowed His.

Moreover, the High Priest and his sons were brought to the door of the tabernacle of the congregation. The whole ceremony of their consecration was conducted in the presence both of God and of the people. They were brought forth for a twofold purpose; to serve God and to serve the people. The prefigurement of Christ in this ceremony is obvious, for in

= Ps. 132, 16

& = Ex. 28; Lev. 8

% = Heb. 3, 1; 5, 5

the sublimest degree, He, the High Priest of our profession, was brought forth and appeared before men, that by His vicarious life and suffering and death He might do the will of His Heavenly Father and effect the eternal reconciliation of His people.

The priests were then washed. In the course of their ceremonial observances the priests had to wash their hands and feet frequently, but on this occasion they were washed completely. The water was taken from the laver, to signify that it was the Holy Ghost who purified them. The washing of the priests is a picture of the cleansing of regeneration, the "washing of water by the Word", effected through the blood of Christ. (&) This washing, in the case of the priests, represented their perfect fitness to stand in the presence of God and to minister in His sanctuary.

Then followed the act of clothing Aaron and his sons. (*) Aaron was clothed first, receiving from Moses the embroidered coat, the girdle, the ephod, the curious girdle of the ephod, the breastplate with the Urim and Thummim, and finally, the mitre. (%) Thus he was invested fully with the "garments of glory and beauty." The placing of the vestments upon the other priests was performed thereafter. The symbolism of these garments has been previously described (pages 73-76).

Then came the ceremony of anointment. (") Aaron was anointed by the pouring of oil, his sons by the sprinkling of oil, upon their assumption of the sacerdotal office. This indeed is a picture of the anointment of Jesus by the Holy Ghost, for the Psalmist declares that the Messiah was

& - Eph. 5, 26, 26; Titus 3, 5; John 3; Heb. 10, 22

* - Exod. 29, 5, 6; 40, 13; Lev. 8, 7-9

% - Ex. 28, 15, ff.

" - Ex. 30, 23, ff.; Lev. 8, 12, f.

"anointed with the oil of gladness above His fellows" (#) and the Lord Himself speaks of His anointment to His holy office. (&) Thus, the anointment of the priesthood was one of the most deeply significant aspects of the prefiguration of the Messiah in the Old Testament ritual.

Thereupon the priests' hands were filled with the various parts of the offering that was being rendered on the altar, (%) both of the parts of the animal and of the cakes and wafers. Moses put these into each priest's hand in succession; and as the priest held them, Moses waved his hands over them, as a wave-offering to the Lord, to symbolize their entire consecration to God. "Thus each man presented the fatness of his soul, the strength of His body, and the riches of his substance to God. That was the gift which filled the hands of the consecrated priest.... Each of these priests was a type of him who came forward to the Father saying, 'Lo, I come.' Each of these, with his full hands, represents Christ in that position." (*)

Moreover, Aaron and the priests were sanctified. The ram of the burnt offering was offered up as a sacrifice of sweet savor in behalf of the priests. Then the other ram, the ram of consecration, was brought forth, and, after Aaron and his sons had laid their hands upon its head, it was slain. Then Moses took the blood of this ram, put it upon the tip of Aaron's right ear, upon the thumb of his right hand, and upon the great toe of his right foot. The same procedure was followed with Aaron's sons. Then Moses took the blood and sprinkled it upon the altar. This, in a most effective manner, symbolizes the complete

- Ps. 133, 2
& - Isa. 61, 1; Luke 4, 18
% - Lev. 8, 25-29
* - Bonar, op. cit., p. 176

In this view of the passage *, we suppose Christ to say to Himself, that, having assumed human nature in order to be our Mediator, He was the true Sacrifice and the true Priest. And, pointing to His own human body, he says, 'Ears has thou provided me' - meaning, that now He had ears, hands, feet, to be sprinkled as were Aaron's. It is thus that the writer of the Epistle to the Hebrews has been led to say at once, "A body hast thou prepared me." (#)

The Priestly Offerings

As indicated above, the consecratory rites included the offering of a bullock for a sin offering, and two rams, one for a burnt offering, together with the meat offering, and one for "consecration", i.e., the priest's trespass offering. The various pieces of the ram of consecration, previously alluded to, were taken from the priests' hands, and were burnt on the altar of burnt offering for a sweet savor. (&) The various pieces represented the consecration of the priests, and the fact that they were placed on the burnt offering and burnt there signifies that true consecration can only be based on the atonement of Christ, symbolized by the burnt offering.

The breast of the ram, which had not been consumed with the rest, was then waved before the Lord, over all the pieces on the altar, and over Aaron and his sons - this wave offering being the last act of dedication.

Moses then took the oil and mixed it with the blood of the ram of consecration; he then sprinkled it on the persons and garments of the

* - This interpretation, on the basis of the original, I hold to be correct

- Op. cit., p. 174, 5

& - Lev. 8, 28.29

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priests. (#) Although this act might at first seem a duplication of the ceremony of sprinkling already performed, it served to indicate the double portion of the Spirit with which the priests were now invested and which they needed for their sacred office. Not only the persons of the priests, but also their garments - symbolical of their official character - were sprinkled. (&)

The priests were then commanded to boil the flesh of the offering and to eat it with the bread in the basket of consecration, i.e., the meat offering. Anything that remained of the flesh of the sacrifice was to be burnt - nothing should be left to corrupt. (%) The flesh of the sacrifice of course represented Christ in His suffering and agony; and the fact that the priests partook of this sacrificial food in the tabernacle, in the very place of His presence with His people, drives home the powerful, sublime lesson of the divine efficacy of His atoning sacrifice.

The priests were given the further instruction that for seven days and seven nights after their consecration they were not to depart from the tabernacle. This enabled them to meditate thoroughly upon the importance and solemnity of their holy office. In the period of seven days and nights we see a further representation of Christ, the perfection and eternal validity of whose priesthood was symbolized by this divine number of perfection.

The Epistle to the Hebrews depicts, in much detail, the fulfilment of the Levitical priesthood in the work of Jesus Christ, and the superiority of our eternal High Priest to the Old Testament priestly order.

- Lev. 8, 30

& - Jude 23; Rev. 3, 4

% - Lev. 8, 31.32

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In connection with the latter thought, the writer to the Hebrews brings out the fact that, whereas the Old Testament sacrifices needed continually to be repeated, because of the imperfection both of priest and victim, Christ's was a single sacrifice, which needed no repetition, "for this He did once, when He offered up Himself;" it was of sufficient worth and validity of itself to atone for all the sins of all mankind for all the ages of time! And this single sacrifice which Jesus offered up derived its infinite power from the fact that it was a self-sacrifice, for "He offered up Himself." He was both the officiating priest and the sacrificial Lamb; yea, He was the holy Lamb without blemish and without spot who was offered up upon the altar of Calvary's cross as the one divine and perfect sin-offering, by whose blood all sins are purged away. Indeed, by the very act of His self-sacrifice, He demonstrated Himself to be perfectly holy, the embodiment of Love.

The plan of the author of Hebrews is not to use the terms "priest" and "high priest" promiscuously, but he is careful to call Christ "priest" when comparing Christ with Melchizedek, and "high priest" when comparing Him with Aaron. In His high-priestly sacrifice of Himself on earth, in His high-priestly entrance into the heavenly sanctuary, and in His high-priestly intercession for His people before the throne of God, Christ is the anti-type of Aaron.

Our High Priest, Jesus Christ, is true God; He occupies the place of ineffable glory and power on the right hand of God the Father. There He exercises both His kingly and priestly functions. He is a royal priest, not a "sacerdotal drudge", for He intercedes for sinners in His

regal state. The session of the great High Priest on the right hand of the Majesty on high proves: 1. That He is greater than any Levitical high priest; 2. That His sacrifice was of infinite worth and therefore acceptable to God; 3. That He is all-powerful, and thus also "mighty to save"; 4. That He abides in the heavenly Holy of Holies continually, ever living to make intercession for His people, unlike the Levitical high priests, who went into the Holy of Holies but one day a year.

Christ is the High Priest of supreme and complete efficacy. "The blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh," declares the apostle, but the peerless worth of Christ's sacrifice thereby becomes all the more evident, for "how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" The inestimable virtue of Christ's sacrifice is expressed in the statement that He offered Himself. His sacrifice was not made under compulsion, but was the free and voluntary act of His own divine will; and the sacrifice which He offered was no mere offering of animals, but His own precious life. That is the ideal of sacrifice and priesthood, when victim and priest are one, and Christ attained this ideal only because He was the eternal Son of God. And because He was the divine and perfect Lamb of God, the author of Hebrews also declares that He offered Himself without spot to God. The Levitical sacrifices were physically spotless, but He was morally spotless, the essence of perfection and of purity; therefore He is the Lamb of God "which taketh away the sin

of the world." The significant statement is made that Christ offered Himself to God "through the eternal Spirit." In contrast to the earthly, material offerings of the Levitical era, the sacrifice of Christ was spiritual in the highest sense of that word, removed from all association with mundane, temporal, carnal ideas. The deity of Christ is the factor which gives to His sacrifice its transcendent and all-sufficient value.

Summary

Gloriously, indeed, does God unfold to His people the mysteries of His saving will in the Old Testament ritual: in the festivals and the Sabbatical system; in the sacrifices and offerings, both bloody and unbloody; in the construction and appurtenances of the sanctuary; and in the office and functions of the Levitical priesthood. All of these, severally and collectively, serve no other purpose than to point forward to Him, and to pave the way for Him, who by His one all-sufficient offering on Calvary's altar has perfected forever them that are sanctified. It is by virtue of their prefigurement of the Savior in His atoning work that they derive their value and their dignity. But in contrast with Him who was the fulfilment and embodiment of all that the Levitical ritual foreshadowed, how inadequate, how ephemeral they appear! They indeed are but "a shadow of things to come", whilst "the body is of Christ"!

A study of the Levitical sacrifices for their historical interest alone would ultimately be of little value. Far more important it is that we, who understand the shadowy and transient nature of the old covenant, be moved by such contemplation to rejoice in the glorious liberty and all the high and sacred privileges which are ours, as children of the new and better covenant! Our sins are washed away, fully atoned for, by the eternally valid, divinely effective atonement of Him who became "the Lamb of God that taketh away the sin of the world;" and who, by the wondrous alchemy of God, was "Himself the Victim and Himself the Priest."

And such rejoicing must inevitably^b expressed in that "newness of life" which God in His mercy has now implanted in us - newness of hope, newness of love, newness of service, newness of sanctification, for "old things are passed away" and Christ has made "all things new."

The study of the Levitical worship will, therefore, not be in vain if it serves to cultivate within us a more eager, more grateful response to the divine summons: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us; therefore let us keep the feast, not with the old leaven...but with the unleavened bread of sincerity and truth;" (*)

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