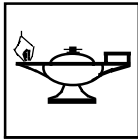


and which the Epistle to the Romans brings together, viz. a contribution in Achaia for the Christians of Jerusalem; a contribution in Macedonia for the same; and an approaching journey of St. Paul to Jerusalem. We have these circumstances—each by some hint in the passage in which it is mentioned, or by the date of the writing in which the passage occurs—fixed to a particular time; and we have that time turning out upon examination, to be in all the same; namely, towards the close of St. Paul's second visit to the peninsula of Greece".

Space forbids us to quote further from this particular work, but the above will serve well to demonstrate its value to the Bible student.



Encounter

Reprinted items from earlier issues, chosen by
the Publishing Editor

The Law given through Moses*

11. Sacrifices

Islip Collyer

SACRIFICE WAS a constant factor in the Mosaic Law, although it finds no place in the religious observance of modern Europe. Animal sacrifice was continually offered in ancient Israel. The most positive and detailed instructions were given regarding these offerings. As the apostle remarks, "almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22).

It will be well at the beginning of the argument to state an emphatic denial of certain ideas which many modern critics take for granted. It is usually assumed that the offering of animal sacrifices was a natural expression of primitive man's emotions when he approached to God, and that this feeling on the part of uninstructed savages was the origin of the practice. We deny this proposition *in toto*. It is assumed that the sacrifices were brutalising, and that the customs prevailing in our modern civilisation are far better. We deny this absolutely. It is generally assumed that this feature of the Mosaic Law presents a difficulty to Christian apologists. We deny this too. The truth of the matter is that modern critics

Conclusion

Amongst Paley's other works are three volumes of sermons, and also a small book called *The Clergyman's Companion*, consisting of collated rules for Anglican ministers regarding sick visiting, prayers and other duties.

Were we to know all Paley's convictions there would surely be many things with which we could not agree. Yet he seems to have been too much of a thinker and a Biblical scholar to have ever been a true Anglican. Whatever were his doctrinal opinions, we can nevertheless be very grateful that he was able to bring to bear such clarity of thought, in using both external and internal evidence, to demonstrate the veracity of the Scriptures.

allow their minds to be dominated by modern conventions, and in their attitude towards the customs of antiquity they are not only rude and blasphemous, but sometimes almost unbelievably stupid.

Thus one of the very early examples of accepted sacrifice was when Noah, just after the Flood, made a burnt offering, and the Lord "smelled a sweet savour" and promised that such a destructive deluge should never curse the earth again (Gen. 8:15-22). Mr. G. B. Shaw describes this as "a grotesque tribal idol who thought to destroy the human race, but was placated by the pleasant smell of roast flesh brought to its nostrils by Noah".

Mr. Shaw would have no difficulty understanding the music critic who described one of Beethoven's early sonatas as "redolent of Mozart". Taken literally that would mean that it 'smells' of Mozart, but we cannot imagine any man on earth would be so foolish as to suppose

* First published November 1947.

that this was the meaning intended. It is equally difficult to believe that anyone would so misunderstand the very natural language of Genesis 8. The “sweetsmelling savour” is mentioned repeatedly in the Law, usually in connection with the whole burnt offering, and it is referred to again in Paul’s letter to the Ephesians, one of the most spiritually advanced books that has ever been written (5:2). It is almost incredible that any man should suppose that all this refers to a “pleasant smell of roast flesh”. A schoolboy who wanted to be rude at the expense of an absent master might pretend to take such a figurative expression literally, but such facetious perversion is surely beneath the dignity of mankind.

There were five elements in the “sweet savour” of the burnt offering. First there was the necessary grace of humility—the recognition of a faulty suppliant that he needed such an offering in his approach to God. Secondly there was the equally necessary quality of faith, for from the foundation of the world faith had been required even when the things hoped for were vague and there was no very definite promise of human redemption. Thirdly there was the matter of obedience to God, the obedience of faith as from the days of Abel, even though the worshipper could not understand the reason for the thing commanded.

Fourthly, and perhaps still more understandable if not more important, there was the element of personal surrender and sacrifice. The man who, having taken the trouble to rear animals and bring them to perfection, offered them as a whole burnt offering to God was devoting his possessions and his labour just as definitely as the preacher of righteousness in our days who sacrifices all worldly prospects and gives his services without the slightest hope of temporal reward.

Lastly there was the most important and the sweetest thought of all, that the whole burnt offering typified the end of sin and mortality, the destruction of the flesh, mortality being “swallowed up of life” (2 Cor. 5:4) in the fire of the Divine nature. Such a mighty change is only possible for those who have developed a new man of the spirit in the days of mortal struggle. In other words, they have exercised their qualities of humility, faith, obedience and sacrificial service. Apart from the development of this new man, there is nothing to save. When these virtues are revealed and symbolised as in the whole burnt offering, there is a sweet smelling savour

which can be pleasing to the One Whose eternal wisdom contemplated “the habitable part of His earth” and took pleasure in foreseeing the final “delights [of] the sons of men” (Prov. 8:31). He saw the destruction of the flesh with all its affections and lusts and the preservation of worthy characters “saved . . . so as by fire” (1 Cor. 3:15). So the whole burnt offering savoured of present virtue and of good things to come.

No doubt there are some critics who would affirm that we read these ideas into the ancient records. Why should they assume that either we or the apostles should have a nobler conception of God than could enter the minds of men in ancient days? The foundations of religion come from very early times. It will surely be admitted that in Psalm 139 there is a conception of God that has never been surpassed in sublimity. It only needs a little careful study for a reader of the Old Testament to become aware that there are progressive hints of Divine purpose from the beginning. Men are slow to learn, and it is probable that in early days few saw beyond the immediate needs of mortal life. But the hints, and sometimes more than hints, of greater things to come were implicit in Scripture from the beginning.

If any critical and hostile reader will give attention to the following few paragraphs, he may be able to see the ancient sacrifices in a new light. He may be able to break away in some measure from the restricted and self-centred standpoint of natural man and begin to see from the Divine point of view.

In our natural reactions it might seem better to us all that any necessary slaying of animals should be kept well out of sight, a task to be carried out by men who would accept the duty as part of their trade, while all others should be spared such painful experience. We may all feel so, but surely we ought to have enough intelligence to realise the possibility that God might take a very different view of the matter. To Him it might seem appropriate that if we venture to take the lives of any of these creatures it should be with solemn ceremony, with recognition of the fact that we all stand related to death, and that in similar manner God might put a certain termination to our lives. To Divine wisdom it might seem the very worst way to make the taking of life the hidden work of a moneymaking trade. Even apart from any deeper typical significance, the sacrifices were able to convey a solemn lesson to the people.

Perhaps some modern critics might yield a reluctant assent to this proposition, but raise an objection to the animals being killed at all. It is a palpable fact, however, that if human beings are to live some other creatures must die. Further than this, it is obvious, though it may seem paradoxical, that many of our domestic animals owe their existence to the fact that men need them for food. It is certain that we could not allow them to multiply without any check on their numbers, and it is not easy to see how we could manage without them entirely. Even vegetarians usually want some of the products of animal life, not only for food, but also for clothing and many other of the amenities of civilisation. Even if some are so strict in their repudiation of flesh that they reject all food and all clothing of animal origin, we never heard of one who refused to let the children have the benefits of milk and of wool.

With the great majority of men this argument is superfluous. They admit freely that we need these creatures, the milk from cows, the wool from sheep, and finally the flesh of both. We exterminate wolves and other natural enemies in trying to make ourselves and our flocks secure, and then we keep the numbers of the protected animals within bounds by killing some of them and making the best use for ourselves of flesh and hide.

The majority of men recognise these facts clearly enough, but they would prefer the necessary slaughter to be out of sight and, as far as possible, out of mind. The natural reactions of the present writer are to agree wholeheartedly with this modern idea, but he recognises that this is nothing more than a natural reaction. As with many other matters in the Bible, the thoughts of men are repudiated. All is in harmony with the saying, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. 2:22). Our preferences and our natural reactions count for nothing. If our feelings in the matter can apply as an argument of any kind, it is that a law so repugnant to man can hardly be regarded as of purely human origin.

What of the sceptical suggestion that in early days it seemed natural to men that they should sacrifice their animals to their gods? Unless men have changed fundamentally, the loss of their possessions was never a welcome idea. The very word 'capital' comes from the flocks and herds that constituted the wealth of primitive man. Men do not care to throw away their capital for

nothing. After having taken the trouble and having incurred the dangers and pains of rearing animals, it would surely not be a natural and spontaneous act for primitive man to destroy his capital in sacrifice to his god. Perhaps sceptics who suggest that it was a natural act are only thinking of the meats offered in sacrifice and then eaten by the offerers. That probably was a popular custom. It may be that some of the critics are not aware that the Mosaic Law required anything else.

The present writer can remember his feelings as a boy in this matter. Knowing something of the difficulties and disappointments incurred in rearing domestic creatures, it seemed a dreadfully severe law that required men to sacrifice the wealth gained through so much pain and labour. One who ought to have known better assured the boy that nothing was wasted. The animals were offered to God, but then the flesh was eaten and the hide used by men. So it was affirmed.

If critics have such a thought as this in mind, they have much to learn. There were many different sacrifices required under Mosaic Law, with most elaborate details of ceremony for each one: burnt offerings, sin offerings, trespass offerings and peace offerings. For a whole burnt offering the entire carcase had to be burnt on the altar, nothing was saved. In certain offerings the hide and the hide only was preserved. With sin offerings much of the flesh had to be burnt, and only certain parts were to be eaten. With all the offerings the suet, the best of the fat, was burnt; and with all animals slain, even if only required for human food, the blood was rigidly excluded from that which men might eat. This was all far removed from natural human thought and far from Gentile practice.

We are not now required to keep the Mosaic Law, and it is not necessary for us to master the intricate details of the Levitical ceremonial. In the latter half of the nineteenth century S. H. Kellogg assayed this task, and it extended to a book of nearly six hundred pages, *The Book of Leviticus*.¹ But although we are not under the Law it is certainly desirable that we should know something about it, and in particular that we should take note of the main facts stressed in this article. Animals have to be slain for human life

1. In the *Expositor's Bible* series, published by Hodder and Stoughton.

to be possible. It was the will of God that they should be slain as a solemn religious rite with an elaborate ceremonial which the priests had to learn. The fact of death was thus brought before the people and they learned some lessons, even

though they “could not steadfastly look to the end of [beyond] that which is abolished” (2 Cor. 3:13). The offerings under the Law were brought to an end, not only by Divine decree, but by the harsh facts of history.



Prophecy, History and Archaeology

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Ezekiel’s visions of the Millennium

6. The prince

Geoff Cave

THE PURPOSE of this article is to look at what Ezekiel records about the prince, the one who will play a key role within the sanctuary in the age to come. The prince is mentioned by the prophet on no less than nineteen occasions; this in itself is a measure of the important role of this person.

to these offerings, individuals will also bring their own offerings to the Lord. Even with servants to help, this will be a significant part of the work of the prince, but it will be a very important work; it makes reconciliation for the mortals of the house of Israel.

To make reconciliation for the house of Israel

“And it shall be the prince’s part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel” (Ezek. 45:17). The prince will make reconciliation for Israel by giving and preparing offerings on a regular basis. The details given by Ezekiel indicate that a large number of offerings are involved; Figure 1 shows the extent of this work.

It may be argued that the prince has servants to help in this work, which is possibly true, but the prince himself will be regularly involved, as will be shown later. These offerings are presented by the prince on behalf of the nation. In addition

Worshipping at the east gate

Ezekiel 46:1-3 reveals that, along with the people of the land, the prince worships on the sabbaths

Feast	Offerings	Yearly total
Passover (45:22,23)	50 bullocks 49 rams 7 kids	106
Feast of seven days (Tabernacles?) (45:25)	49 bullocks 49 rams 7 kids	105
Every sabbath (46:4)	6 lambs 1 ram	306 51
Every new moon (46:6)	1 bullock 6 lambs 1 ram	12 72 12
Daily (46:13)	1 lamb	360
	Number of offerings each year	1,024