

## ARTICLE VI.

## THE GOSPEL IN LEVITICUS.

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To some the value of the Old Testament is an unknown quantity; to others what was the whole Bible of Jesus of Nazareth is a very important factor in the making of Christian character. If we take a stand with those critics who estimate this larger part of our Bible as an artificial collection of Hebrew writings, we cannot escape the question of its practical spiritual value, and, to judge by the experience of others, we shall have difficulty in finding any satisfactory answer. At the same time we may take our stand with the apostle Paul in his belief that the sacred writings with which Timothy had been familiar from infancy, our Old Testament, are sufficient for salvation through faith which is in Christ Jesus. Believing that the Old Testament is the Word of God, his revelation of the way of salvation, each book takes to itself an importance which not one of them could claim on any other basis. A brief outline of the Book of Leviticus, by Rev. Daniel S. Gregory, closes in this wise: "Leviticus thus becomes the one book of the Old Testament fullest of Christ and Redemption." Upon any such estimate of the book, we cannot afford to neglect it. In any study of it we find its value to be twofold,—as an Old Testament book, and in its relation to the New Testament. The purpose of the different books of either testament is different and the message different. A great deal may be learned from the first chapters of First Chronicles, but that information will be used not at all in the same way as what we learn from certain chapters of Isaiah. So it is important to

know the purpose and the message of Leviticus. We do not lack help for such a study, for commentaries and outlines are not few. When the question is raised of the relation of an Old Testament book to Christ and the gospel, we have another line of study entirely. Some of the books are never referred to, or quoted from, by the New Testament writers. In other cases we can find no direct references, but the entire explanation of the New Testament story is dependent upon the Old Testament book. In a study of Leviticus as a book of the Old Testament, we may find much of it dry and uninteresting, its value only in its interpretation of Hebrew custom and worship, a welcome side-light on the history of the children of Israel, but little more. When we study the relation of Leviticus to the New Testament, we find there is no other book any more essential to a proper understanding of the New Testament. We might understand the story of the Messiah even were the prophecies lost to us, but we of to-day could hardly work out the meaning of references to sacrifices, priesthood, and such, in nearly every book of the New Testament, and would be entirely lost in the Epistle to the Hebrews, without Leviticus and the parts of the other books of the Pentateuch which are closely allied to it.

The framework of the book is simple, and, though there may be variations in details, the divisions are clear. There are four main divisions, with two at the end which are rather appendices.

**Part I. The Law of Sacrifices (i.-vii.).**

1. **The Burnt-offering (i. 3-17).**
2. **The Meal-offering (ii. 1-16).**
3. **The Peace-offering (iii. 1-17).**
4. **The Sin-offering (iv. 1-v. 13).**
5. **The Trespass-offering (v. 14-vi. 7).**
6. **The Sacrificial Ritual (vi. 8-vii. 36).**
7. **Summary (vii. 37, 38).**

- Part II. The Law of the Priesthood (viii.-x.).
1. The Anointing of Aaron and the Sons (viii. 1-36).
  2. The First Offerings (ix. 1-24).
  3. Punishment for Strange Fire (x. 1-7).
  4. Various Requirements (x. 8-20).
- Part III. The Law of Purification (xi.-xxii.).
1. Personal Uncleanness (xi.-xv.).
  2. National Uncleanness (xvi.-xvii.).
  3. Moral Uncleanness (xviii.-xx.).
  4. Priestly Uncleanness (xxi., xxii.).
- Part IV. The Law of Religious Festivals (xxiii.-xxv.).
1. The Days of Convocation (xxiii.).
    - a. The Sabbath.
    - b. The Passover and Feast of Unleavened Bread.
    - c. Pentecost.
    - d. The Feast of Trumpets.
    - e. The Day of Atonement.
    - f. The Feast of Tabernacles.
  2. Parenthetical (xxiv.).
  3. The Sabbatical Year (xxv.).
- Part V. Blessings and Curses (xxvi.).
- Part VI. Appendix on Vows (xxvii.).

It is apart from our purposes here to go any further into the composition of the book. We are not so much concerned to see what we can learn about the sacrifices, or the priesthood, or the Passover, as to study the direct use made of the teaching of the book by the New Testament writers, and also any indirect but vital bearing upon their message.

It is not possible to be exhaustive in such a study as this, as the New Testament quotations from Leviticus are very few, and gain no special distinction from their verbal exactness. In many cases the reference is not such that we can be certain a special verse was in the mind of the writer. Also the source of certain expressions is not limited to any one book of the Old Testament alone. Even if we take only the more evident parallels and references, we shall find the cases more than enough to prove the fundamental relationship of this book to the New Testament. At the same time we must not forget

that the writers of the Gospels and Epistles were as familiar with Leviticus as the preachers of to-day are with Matthew or Romans. Certain phrases in common use to-day can be traced to their sources in this or that masterpiece of literature. It is possible to use such a phrase as "all the world's a stage" without consciously quoting from Shakespeare, or several others who have used the phrase formally, but the use of those words by a well-known Shakespearean scholar would be good circumstantial evidence of its source. When Jesus said to the lawyer, "This do, and thou shalt live," he did not quote exactly from Lev. xviii. 5, but Paul referred the same statement directly to Moses. Even without this side-light, from what we know of Jesus' use of the Old Testament and his familiarity with it, we could not question the source of the phrase. Not only shall we find many such phrases tying this book to the New Testament, but references to this book, historical and illustrative, are almost countless. When a student of the Bible first discovers that the Lord's "great and first commandment" is to be found in Deuteronomy, and the second like unto it in Leviticus, it is quite a surprise. Likewise we do not all of us realize how little we could understand of the wonderful teaching of Christ our sacrifice, or the priesthood of Christ, or the atonement, were it not for this seldom-studied book of the Old Testament,—Leviticus.

In studying the New Testament use of Leviticus, we shall first take up the more important phrases which we can find quoted or informally used in various places, then we shall gather together the references to the ceremonial law and those features of Leviticus of the nature of types of Christ and his work and his service. We shall find some parallels quite incidental, but important because of the way in which they are used. After our survey we shall be interested in taking a look

backward from the point of view of the Epistle to the Hebrews, and can then sum up the value of Leviticus in the light of its use in the New Testament.

In the third verse of the first chapter of Leviticus we come across a familiar and important phrase. The animal for the burnt-offering is to be *without blemish*. These words are used without any special signification of the church, which is to be without "spot or wrinkle," but "holy and without blemish." The ceremonial idea is carried over in such passages as Heb. ix. 14 and 1 Pet. i. 19, where it is applied to Christ as the lamb offered for our sins.

In this verse and the next we have the statements that the offering will be *accepted before Jehovah* and *accepted for him*. Paul evidently had this in mind when he called the gift brought him by Epaphroditus "a sacrifice acceptable, well-pleasing to God" (Phil. iv. 18). He uses this thought again in Rom. xii. 1, when he beseeches us to bring our bodies "a living sacrifice, holy, acceptable to God." Peter also in 1 Pet. ii. 5 referred to our mission "to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ" (see also Rom. xv. 16). In this fourth verse we also have reference to *atonement*, which word will be found often through the book, and which we shall leave till we come to the Day of Atonement.

The fifth verse gives us the first statement of many that the priests are to *sprinkle the blood* of the sacrifice upon the altar, and under certain circumstances in various places in connection with the ceremonial. We find direct reference to this part of the tabernacle service in the Epistle to the Hebrews in such verses as ix. 13, 19, 21. The phrase is used of the sacrifice of Christ, as, in Heb. xii. 24, where we are promised access to "Jesus the mediator of a new covenant, and to the blood of

sprinkling that speaketh better than that of Abel," and in 1 Pet. i. 2 we have the words "sprinkling of the blood of Jesus Christ."

Another phrase which Paul uses can be found for the first time in the ninth verse, where we are told that the offering made by fire is of a *sweet savor* unto Jehovah. In Philippians he uses it in connection with the gift sent to him, to which we have already referred. In 2 Cor. ii. 15 he says that "we are a sweet savor of Christ unto God," and in Eph. v. 2 he uses it of Christ, a "sacrifice to God for an odor of a sweet smell."

In Acts x. 4 we are told that the prayers and alms of Cornelius "are gone up for a memorial before God." In connection with the meal-offering and, under some circumstances, with the sin-offering, the priest burns the offering as the *memorial* upon the altar. Though in two other places in the New Testament the word is used with probably no thought of the sacrificial usage, the reference in this case is not strained.

Though an offering from the flock is mentioned in the first chapter, we do not find *the lamb* until iii. 7. We at once think of the words of John the Baptist in John i. 29, 36: "Behold the Lamb of God." The same Greek word is used in Acts viii. 32 in the quotation from Isaiah which Philip interpreted to the eunuch, and in 1 Pet. i. 19, where Christ is called a "lamb without blemish and without spot." Another Greek word is used simply in John xxi. 15, and then of Christ in the book of Revelation more than twenty-five times.

We may not be able to agree to the propriety of the high priest's course when, as recorded in Matt. xxvi. 63, he addressed the Lord Jesus in the words, "I adjure thee by the living God that thou tell us whether thou art the Christ, the Son of God," for his use of this old form was but in line with the irregularity of all the pretended trials of Jesus; but there

is no reason to doubt that Caiaphas had Lev. v. 1 in mind, where we read: "If any man sin, in that he heareth *the voice of adjuration*, he being a witness, if he do not utter it, then he shall bear his iniquity."

Almost equal in importance in the ceremonial with the sprinkling with blood was the *washing with water*. When we come to Part II. of the book, the anointing of Aaron and his sons introduces The Law of the Priesthood. In viii. 6 we find that the personal sanctifying of the priests began with the washing with water. Paul uses the phrase exactly of the church, cleansed "by the washing of water with the word" (Eph. v. 26; see also 1 Cor. vi. 11). In Heb. x. 22 we are to have "our hearts sprinkled from an evil conscience" and our "body washed in pure water." Such a verse as Titus iii. 5, by its expression "the washing of regeneration," marks the passing over of the idea into the doctrine of baptism, with its innumerable references all through the New Testament.

At the close of the anointing service, as is our custom to-day with a newly ordained minister, "Aaron lifted up his hands toward the people and blessed them" (Lev. ix. 22). So the Son of God, just before he ascends to assume his position as risen and reigning Lord, "lifted up his hands and blessed them," and was then carried from them up into heaven (Luke xxiv. 50).

This section of the book closes with the terrible punishment of Nabab and Abihu, who offered strange fire before Jehovah. In this solemn connection we have the statement of Jehovah: "I will be sanctified in them that come nigh me, and before all the people I will be *glorified*" (Lev. x. 3). We can hardly fail to recall that other sad scene, when Jesus has sent Judas about his awful task, and then turns to the disciples and says: "Now is the Son of man glorified, and God is glorified in him,

and God shall glorify him in himself, and straightway shall he glorify him" (John xiii. 31). Another phrase in this sad story has its counterpart in the New Testament. "Moses called Mishael and Elzaphan, and said unto them, Draw near, *carry your brethren* from before the sanctuary out of the camp" (Lev. x. 4). Turn now to Acts' v. 6, 10, where the young men carry Ananias and Sapphira out from the presence of Peter to bury them.

In the chapters that make up Part III. we find several parallels and quotations. In 1 Pet. i. 16 we read: "Because it is written, Ye shall be holy for I am holy." This is quoted from Lev. xi. 44, or from one of several verses that vary but slightly. The thought underlies several New Testament passages, such as Rom. xii. 1.

A good many references may be found in the New Testament to the Holy of Holies, but only in one place do we find the phrase *within the veil* (Lev. xvi. 15). In Heb. vi. 19 we read about our hope "entering into that which is within the veil."

This sixteenth chapter gives us the account of the Day of Atonement, and perhaps the thirtieth verse is the best of several for us to parallel with the New Testament verses. "On this day shall *atonement* be made for you, to cleanse you; from all your sins shall ye be clean before Jehovah." In Rom. v. 10 in the Authorized Version appeared the word "atonement." In the Revised Version the word is "reconciliation," which is consistent with the use of the verb "reconcile," in both versions (see Rom. 10, 11; xi. 15; 2 Cor. v. 18; Eph. ii. 16; Col. i. 20). The word "propitiation" will give a few references, and the thought of atonement is underneath such verses as John i. 29; 1 Cor. xv. 3; Eph. v. 2; Heb. i. 3; ii. 17; v. 3; 1 John ii. 2; iv. 10, etc.



In the introduction of the discussion of moral uncleanness in the eighteenth chapter, Jehovah says: "Ye shall therefore keep my statutes and mine ordinances; which *if a man do he shall live in them*" (ver. 4). This is quoted in Gal. iii. 12, and used in somewhat different verbal form in Luke x. 28 and Rom. x. 5.

The Ten Commandments do not use the words "lie not," but we find the Old Testament basis of Col. iii. 9, "lie not one to another," in Lev. xix. 11, "nor *lie one to another*." The same teaching is repeated in verses like Eph. iv. 25. In Lev. xix. 14 the command not to put a *stumbling-block* before the blind is made personal in Rom. xiv. 13, where we are told to be careful "that no man put a stumbling-block in his brother's way." In this same verse we have the phrase "*Fear thy God*," which makes one of the commands in 1 Pet. i. 17, and is to be found in so many connections all through the Bible. In Lev. xix. 18 we have two phrases worth noticing. "*Thou shalt not take vengeance*" suggests the command in Rom. xii. 19, "Avenge not yourselves, beloved," though the rest of that verse refers directly to a passage in Deuteronomy. "*Thou shalt love thy neighbor as thyself*" is directly quoted in Matt. xii. 31; Mark xii. 31; Luke x. 27; Rom. xiii. 9; and James ii. 18.

In Part IV. we find in Lev. xxiv. 20 the expression "*Eye for eye, tooth for tooth*," upon which the Lord commented in Matt. v. 38. Another expression used in a more or less direct dependence upon the Old Testament is in God's claim that the land is his because "ye are "*strangers and sojourners with me*" (Lev. xxv. 23). In Heb. xi. 13 Abraham and others are called "strangers and pilgrims on the earth," and in 1 Pet. ii. 11 those to whom the Epistle is written are addressed as "sojourners and pilgrims."

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In Part V. the promise in Lev. xxvi. 12, "*I will walk among you, and will be your God, and ye shall be my people,*" is quoted almost exactly in 2 Cor. vi. 16, "even as God said, I will dwell in them, and walk with them; and I will be their God, and they shall be my people."

These quotations we have found to be few, and some of the comparisons we have drawn may have been incidental, but hardly would any one deny that the New Testament draws quite considerably upon Leviticus for phrases and expressions. We now turn to an even more fertile field for our examination. The references that are made to laws and events and details found in Leviticus in many of the New Testament books as illustrations and indirectly, for which we can give no other explanation, are still more conclusive than the verbal agreement of phrases.

In Part I. we notice, first, a few references that are incidental. In Lev. ii. 13 we read, "Every oblation of thy meal-offering shalt thou *season with salt*; neither shalt thou suffer the salt of the covenant of thy God to be lacking." The fact that Mark ix. 49, "Every one shall be salted with fire," reads in several manuscripts, "Every sacrifice shall be salted with salt," shows that we are not the first to premise a connection between the two verses. Matt. v. 13 and Col. iv. 6 are other verses which show the value given to this figure in Bible times.

Though the amount is not the same, we can hardly read of Zaccheus saying to Jesus, "If I have wrongfully exacted aught of any man, I restore fourfold" (Luke xix. 8), without remembering the requirement in Lev. vi. 5, "He shall restore it in full, and shall *add the fifth part* more thereto."

What is probably a direct reference to Lev. iv. 22 is found

in Peter's sermon in Solomon's porch (Acts iii. 17), "I know that in ignorance ye did it, as did also your rulers." A special ritual is given for the sin-offering in the case of a ruler who sinneth unwittingly. So the statement in Heb. ix. 28, that Christ was "offered to bear the sins of many," recalls the sin-offering ritual in the case when "*the whole congregation of Israel err*" (Lev. iv. 13-21).

We should have no explanation of Heb. xiii. 11, "For the bodies of those beasts whose blood is brought into the holy place by the high priest as an offering for sin are burned without the camp," were it not for the ritual of the sin-offering. In Lev. iv. 12 we read, "Even the whole bullock shall he carry forth *without the camp* unto a clean place, where the ashes are poured out, and burn it on wood with fire," and further in vi. 30, "No sin-offering whereof any of the blood is brought into the tent of meeting to make atonement in the holy place shall be eaten; it shall be *burned with fire.*"

Equally dependent on Old Testament explanation is 1 Cor. ix. 13, "Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar?" We turn to Lev. vi. 18, "Every male among the children of Aaron shall *eat of it as his portion* forever throughout your generations, *from the offerings* of Jehovah made by fire."

In Lev. ii. 11 the command is given that no meat-offering shall be "*made with leaven.*" It seems significant that in the New Testament the word carries with it something of evil omen. In Matt. xiii. 33 and Luke xiii. 21 Jesus uses the word in his parable of the woman with the meal, without moral significance. But in Matt. xvi. 6, 11, 12, and the parallel accounts in Mark viii. 15 and Luke xii. 1, he bids the disciples "beware of the leaven of the Pharisees." In 1 Cor. v. 7, 8, it

is used as an undesirable element. Also the familiar phrase "A little leaven leaveneth the whole lump" (1 Cor. v. 6; Gal. 9) is shown by the context to refer to evil influences, though often used otherwise in texts and quotations.

Of still more significance is the explanation of the argument of Heb. v. 3, in which we are told that the priest of the Old Testament was "bound, as for the people, so also for himself, to offer for sins," and Heb. vii. 27, which shows that Christ did not need "daily, like those high priests, to offer up sacrifices, first for his own sins." The reference is to Lev. iv. 3, where we read, "If the anointed priest shall sin so as to bring guilt on the people, then *let him offer for his sin*, which he hath sinned, a young bullock without blemish unto Jehovah for a sin-offering."

With this requirement and its symbolic use in the New Testament we pass to Part II. Naturally the transition is easy from the law of the sacrifice to the law of the priesthood. This requirement, given partly at least in theory, is at once worked out in the consecration of Aaron and his sons. In Lev. ix. 7 ff. we are told how Aaron was commanded to "offer thy sin-offering and thy burnt-offering, and *make atonement for thyself and for the people*" (ver. 7); and how "he slew the calf of the sin-offering which was for himself" (ver. 8); and "he slew the burnt-offering" (ver. 12); and "he presented the people's oblation, and took the goat of the sin-offering, which was for the people, and slew it, and offered it" (ver. 15). Another verse in Hebrews may well be quoted in this connection: "The priests go in continually into the first tabernacle, accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself and for the errors of the people" (ix. 6, 7).

Though the word "*censer*" appears only twice in Leviticus (x. 1; xvi. 12), the only use of the word in the New Testament in Rev. viii. 3, 5, is such, with the "thunders, and voices, and lightnings, and an earthquake" that follow, that we naturally think of its use by Nadab and Abihu and the terrible consequences then.

Several New Testament statements could be connected with these three chapters of Leviticus which have already been tied to earlier verses in the book. A few are now found for the first time. In Heb. vii. 16, Christ is represented as a priest "who hath been made, not after the law of a carnal commandment, but after the power of an endless life." In connection with the consecration of Aaron we find that the ceremony was carried out as it was, because "so Jehovah hath commanded to do, to make atonement for you" (Lev. viii. 34), and the entire priestly office, atonement and all, was "*as Jehovah commanded*" (Lev. ix. 7). The voluntary side of Christ's atonement is thus emphasized, not denying that his sacrifice was in accord with God's command, but showing the beauty of the love side of the atonement.

The essential purity that should mark the priests is shown in the command in Lev. x. 9, "*Drink no wine* nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not." Surely this is more than simply a temperance pledge, rather in the spirit of Eph. v. 18, "Be not drunken with wine, wherein is riot, but be filled with the Spirit"; or of Luke i. 15, where it is said of John the Baptist, that "he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit."

In Part III. the instances will divide themselves between the ceremonial and the moral. The description of the unclean animals in Lev. xi. calls up at once the experience of Peter in

Acts x. Christ's miracles in cleansing lepers refer to the laws of Lev. xiv. (Matt. viii. 14; Mark i. 40-44; Luke v. 12-14; xvii. 12-14). Other parallels are Lev. xii. with Luke ii. 22-24; xv. 25 with Matt. ix. 20; Mark v. 25; Luke viii. 43. The closing phrase of the twenty-third verse of Jude, "hating even the garment spotted by the flesh," evidently refers to the leprous garments of Lev. xiii. 47. Another set of parallels is Lev. xviii. 22 with Rom. i. 27 and 1 Tim. i. 10; Lev. xx. 9 with Matt. xv. 4; Lev. xx. 10 with John viii. 4, 5.

The requirement of *circumcision* on the eighth day is carried out faithfully in the case of Jesus (Luke i. 59; ii. 21), and of Paul (Phil. iii. 5). Other references to literal circumcision are numerous. It is also used figuratively by Paul, of which use Col. ii. 11 is typical: "In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ."

The description of John the Baptist in which we are told (Matt. iii. 4, *et al.*) that he ate locusts always seems strange at first to us in this part of the world. That it was not extraordinary in the East is clear in that *locusts* are mentioned as proper to eat in Lev. xi. 22.

Certain minor particulars of life and conduct receive attention; as, idolatry (Lev. xix. 4 and 1 Cor. x. 14); withholding wages (Lev. xix. 13 and James v. 4); respect of persons (Lev. xix. 15 and James ii. 9); hating one's brother (Lev. xix. 17 and 1 John iii. 15); rebuking one's neighbor (Lev. xix. 17 and Luke vii. 3); honor to elders (Lev. xix. 32 and 1 Tim. v. 1).

In connection with the ceremony of the Day of Atonement a number of New Testament references find their best explanation. Several which have to do mainly with the idea of sacrifice as it underlies this as well as all the offerings, we have used elsewhere. In Lev. xvi. 11-14 we are told how Aaron

alone was to go within the veil with the incense and sacrifice of the atonement. Heb. ix. 6, 7, 11, 12, refer unmistakably to this ceremony. The same verses gain added explanation from the opening and closing verses of this chapter on the atonement ritual (Lev. xvi. 2, 34). The message is sent to Aaron, "that he come *not at all times* into the holy place within the veil, before the mercy-seat which is upon the ark"; and he is "to make atonement for the children of Israel, because of their sins *once in the year.*"

A New Testament picture which is to be explained by turning to this same chapter is that in Luke i. 10. The passage in which this verse appears described the entering of Zacharias into the Temple to burn incense. We read that "the whole multitude of the people were praying without at the hour of incense." The requirement was that "there shall be *no man in the tent of meeting* when he goeth in to make atonement in the holy place" (Lev. xvi. 17).

This service also gives us the meaning of the greeting of John the Baptist, "Behold the Lamb of God that taketh away the sin of the world" (John i. 29). Aaron was to lay his hands on the head of one of the two goats of the ceremony, "and *the goat shall bear upon him all their iniquities* unto a solitary land; and he shall let go the goat in the wilderness" (Lev. xvi. 22).

The word "*blood*" appears frequently in Leviticus; but, for comparison, we choose xvii. 11, "The life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls." The New Testament references are too many and too familiar to gather together. Eph. i. 7 is typical of the atoning blood, "We have atonement through his blood."

Jesus refers to the eating of the showbread by the priests

when he illustrates his talk upon the Sabbath with the story of David at Nob (Matt. xii. 3, 4; Mark ii. 25, 26; Luke vi. 3, 4); and the same fact is used by Paul in 1 Cor. ix. 13, where he says: "Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar?" In Lev. xxi. 22 we find that a priest who was shut out from performing priestly duties because of a blemish was still allowed to "*eat the bread of his God*, both of the holy and of the most holy."

In Lev. xiv. 4, and in four other verses in that chapter, we have the use of *hyssop* for sprinkling blood in the cleansing of lepers. In the Old Testament this word appears elsewhere only once in Exodus, when it is used in sprinkling the blood on the door-posts at the time of the first Passover; twice in Numbers, but there not a sprinkling of blood; an incidental mention is made of it in 1 Kings; and the phrase in the Psalms, "Purge me with hyssop," is familiar to all. In the New Testament, John uses the word in telling how Jesus' cry, "I thirst," was answered (John xix. 29); and it is used in Heb. ix. 19, "For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people." The historical reference is Ex. xxiv. 8; but there is no mention there of the hyssop, and the phrase "scarlet wool and hyssop" is akin to the "cedar-wood and scarlet and hyssop" of Leviticus, so that it is clearly the atmosphere of the word rather than a quotation in this case.

In Part IV. we might multiply references; as, for instance, in connection with the Sabbath. But representative instances will serve our end. Lev. xxiii. 3 may be paralleled with Luke xiii. 14, though the New Testament verses about *the Sabbath*



will be tied more naturally to the Fourth Commandment. The New Testament references to *the Passover* may best be referred to the account of the historical institution of the feast, rather than to the ritual directions in Leviticus; but this twenty-third chapter gives the ceremonial of all the feasts. Aside from the references to the day itself, we have one passage (1 Cor. v. 7, 8) which fits in here, and shows the connection between the Passover and *the Feast of Unleavened Bread*: "For our passover also hath been sacrificed, even Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." There is no historical reference in the New Testament to the offering of *the first-fruits*, but the figurative use is frequent. We quote 1 Cor. xv. 20, "But now hath Christ been raised from the dead, the first-fruits of them that are asleep" (see also Rom. iii. 23; xi. 16; xvi. 5; 1 Cor. xv. 23; xvi. 15; Jas. i. 18; Rev. xiv. 4). The only references to *Pentecost* (Lev. xxiii. 15 ff.) are in Acts ii. 1; xx. 16; and 1 Cor. xvi. 8, all dates. In John vii. 2 we find the only reference to *the Feast of Tabernacles* (Lev. xxiii. 33-36); but in John vii. 37 the words, "on the last day, the great day of the feast," refer to the special nature of that feast. Besides the references already given about the showbread, we mention, in connection with the description of its making and arrangement in Lev. xxiv. 5-9, the reference to it as one of the important furnishings of the tabernacle in Heb. ix. 2. In Lev. xxiv. 10-23 we have a case in which a man "*blasphemed the Name*, and cursed." The sentence is pronounced that "he that blasphemeth the name of Jehovah, he shall surely be put to death." This law is spiritualized in Matt. xii. 31 (also Mark iii. 28), where Christ says that "every sin and blasphemy

shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven."

The twenty-fifth chapter gives us the regulations of the sabbatical year and the year of jubilee. There are no direct references in the New Testament; but such phrases as "strangers and sojourners," mentioned above, come partially at least from this chapter, and several incidental likenesses can be noted. We are told in Lev. xxv. 14, "*Ye shall not wrong one another.*" The command covers transactions with one's neighbor. The emphasis in 1 Cor. vi. 8 shows the same thought, "Ye yourselves do wrong and defraud, and that your brethren." Verse 17 adds to the same words, "But *thou shalt fear thy God*: for I am Jehovah your God," which is paralleled in 1 Thess. iv. 6, "that no man transgress and wrong his brother in the matter: because the Lord is an avenger in all these things." God's assurance to those who were troubled about the sabbatical year, and asked, "What shall we eat the seventh year" (Lev. xxv. 20), is very much like Christ's words, "Be not anxious for your life, what ye shall eat, or what ye shall drink," and the beautiful passage that follows (Matt. vi. 25-34). God's claim that the people of Israel are his servants, and therefore cannot be sold into perpetual bondage, is but expanded in the New Testament in the expression, "now being made free from sin, and become *servants to God*, ye have your fruit unto sanctification, and the end eternal life" (Lev. xxv. 42; Rom. vi. 22). The command in the next verse in Leviticus, in reference to the temporary slave, "*Thou shalt not rule over him with rigor, but shalt fear thy God*," is hardly more than translated into the language of the New Testament in Col. iv. 1, "Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven."

Part V., the Blessings and Curses, also gives us little but incidental reference. We find here one of the strange uses of words where the Old Testament ideas are used figuratively of spiritual matters, "Ye *uncircumcised in heart* and ears, ye do always resist the Holy Spirit" (Acts vii. 51). We could easily understand the meaning of the phrase from the general Old Testament teaching about circumcision, but we can definitely assign this phrase to its source (Lev. xxvi. 41), "their uncircumcised heart." In Jeremiah, we first find the phrase "uncircumcised ears"; in Exodus, "uncircumcised lips"; Jeremiah and Ezekiel both speak of "uncircumcised hearts," but this verse in Leviticus is the earliest use of the phrase. The same idea is found in Rom. ii. 29, where Paul argues that the outward circumcision does not make a Jew, "But he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter."

Part VI. is an appendix on vows. A definite reference to the votal ritual is found in Acts xxi. 23-26, where Paul went through the Old Testament form (see also Acts xviii. 18). Another application of the requirement of this chapter is found in 2 Cor. viii. 12, "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not." The arrangement in Lev. xxvii. 8 is, "*according to the ability of him that vowed*, shall the priest value him."

The concluding verse of the book is, "These are the commandments which Jehovah commanded Moses for the children of Israel in Mount Sinai." It reminds us of the statement in John i. 17, "For the law was given through Moses," and the whole study makes us glad that "grace and truth came through Jesus Christ."

The parallels we have found have been in nineteen of the

New Testament books, more than two-thirds of all, including all the longer books. At the same time it is noticeable that the Epistle to the Hebrews has appeared most often in our study. Nothing will be gained by repeating references, but it is worth while emphasizing the dependence of this book, especially, upon Leviticus, and the other books of the law. An interesting study may be made by changing the starting-point, and finding the law in the Epistle to the Hebrews, instead of the gospel in Leviticus. The whole central portion of the Epistle, with detached passages elsewhere, as in the closing chapter, is taken up with the priesthood of Christ, Christ as our sacrifice, the symbolism of tabernacle and Levitical ritual. A large number of the references are very important for the clear understanding of the doctrine of the atonement, and the book of Leviticus thus becomes essential for interpreting the central doctrine of the New Testament. The idea of sacrifices and kindred matters would be within our reach because of the universality of such in all religions. The idea as applied to Christ in the New Testament would be unknown to us without Leviticus and its companion books in the Old Testament.

Some of the verses we have gathered together are comparatively unimportant by themselves, and the parallels cannot always be proved in individual cases; but the accumulation goes to show that the book of Leviticus is fundamentally woven into the thought of the New Testament, even as it can be shown how much of the Bible thought and language is to be found in the writings of Shakespeare, Ruskin, and other great secular writers. And above all details, interesting as they may be in themselves, we can see the symbolic figure of the great central act of redemption, sacrifice, and priesthood, cleansing and atonement, all explained in Christ. As Origen has somewhere written: "Of old there was a high priest that cleansed the

people with the blood of bulls and goats, but now that the true high priest has come, the former priesthood is no more. It is a providential dispensation of God that the city and the temple of Jerusalem have been destroyed; for if they were still standing, some who are weak in faith might be dazzled by the outward splendor of the literal types, and not drawn by faith to the spiritual antitypes. If there are any, therefore, who in considering the Levitical ritual of the great Day of Atonement and in looking at the two he-goats—the one sacrificed, the other let go, charged with sins, into the wilderness—do not recognize the one Christ who died for our sins, and took away our sins, and do not see there the everlasting statute of which God here speaks by Moses, let him go up thrice a year to Jerusalem, and there search for the altar which has crumbled in the dust, and offer up his victims there without a priest. But no; thanks to God, the earthly priesthood and temple are abolished that we may raise our heart to the heavenly, and look up with faith and love and joy to him who offered himself once for all, and who ever liveth to make intercession for us."

Leviticus is not enough to satisfy us now, for we have the gospel; but we must not forget how much of the gospel we have in Leviticus.