

God's eyes? That as he represents the people before God and God before the people, for him to sin is counted as grievous as for the whole congregation to sin? At any rate, a kid or a lamb was a sufficient offering for a ruler or an individual who had sinned, whilst a bullock must be offered for the Priest or for the congregation. (3) In two cases, as we have seen, the victims were to be burnt "without the camp." This typified, as S. Paul teaches, the fact that Jesus was to suffer "*without the gate.*" See Heb. xiii. 11-13, and it signified the odiousness, the shame, of sin. These sacrifices for sin were to be burned outside of Holy Ground. So Jesus offered His sacrifice not in the Temple precincts, but outside the city; and His manner of death was an ignominious one. Yet Jesus endured it all, "despising the shame," bearing patiently reproach.

(d) We now come to *Meat and Drink Offerings*. These were important. But bear in mind "meat" here does not mean flesh, but "food," as in the word "sweet-meat." Meat-offering in the Hebrew is "Minchah," which word we shall refer to again. Meat-offerings consisted of corn, (wheat, etc.,) generally ground into flour, mixed with oil and frankincense. The drink-offerings were of wine. These meat and drink offerings were never offered alone, but "always accompanied the burnt-offering." Through these offerings the produce of the land was offered to God. And the meal and the oil and the frankincense and the wine were in many ways typical of Christ's work and gifts.

(e) *Oblations*. Under this head we include (1) The shew-bread and incense which were perpetually offered in the Holy place; Jesus said "I am the *Bread of life.*" (2) First-fruits, Tithes, the First-born, Voluntary oblations, etc. On these I have not space to dwell.

We have run through rapidly the different kinds of sacrifices offered to God by God's command in the Temple Services. But there is one very important matter which we must now consider, viz., as to what was done with the Blood in animal sacrifices.

II. *The Blood* of the victim was always to be poured out. So that in every case the victim was to be killed in such a way as to effect this. Why? "For the life of the flesh is in the blood," "the life of all flesh is the blood thereof," God declared. The blood represented and in a certain sense *was* the life of the victim, so that the escaping of the blood meant the departing of the life. And then we know that the manner of Christ's death was determined from the first and that He was to shed His blood whilst dying. But what was to be

done with the blood of the Temple sacrifices? The ritual for the different kinds of sacrifices was not the same. The blood of the burnt-offerings and peace-offerings was to be sprinkled "round about upon the Altar." The Blood of the sin-offerings was to be sprinkled by the Priest (who was to "dip his finger in the blood") "seven times before the Lord, before the vail of the Sanctuary," and the Priest was also to put some of the blood upon the horns of the Altar of sweet incense; and the rest of the blood was to be poured "at the bottom of the Altar of the burnt-offering." On the Day of Atonement the blood of the sin-offerings and a censer were to be carried by the High Priest into the Holy of Holies, and there whilst the smoke of the incense was ascending the blood was to be sprinkled seven times before the Mercy-seat, and after that the High Priest was to come into the Holy Place and sprinkle the blood seven times on the Altar of incense and put it upon the horns of the Altar. On one occasion, and that a very important one, we read (Ex. xxiv. 8) that Moses took some of the blood of the burnt and peace offerings and "sprinkled it on the people," saying "Behold the blood of the covenant which the Lord hath made with you." See Heb. ix. 19-20, where S. Paul refers to this. The word for covenant (or testament) used in the Greek Old Testament, and by S. Paul, is "*diathēkē*," and our Lord uses this very same Greek word when He says at the institution of Holy Communion "this is My Blood of the New Testament." The blood sprinkled on the Jewish people by Moses was, then, the blood of the *Old Testament* or Covenant; that poured out by Christ on the Cross and given to the faithful through the Consecrated Wine of the Holy Eucharist is the blood of the *New Testament* or Covenant, of far higher value and effecting greater things. Another thing to be noticed in connection with the blood of the Temple Sacrifices, or indeed of any blood: it was never under any circumstances to be eaten.

What, let us ask, was the meaning of these rites and this prohibition? These rites had a two-fold meaning. They signified the pleading of the death of the victim before God and the application of the benefits of that death to man. The sprinkling on the Altars, the sprinkling seven times before the vail and seven times in the Holy of Holies, were the means by which the death of the Victim was pleaded before God and its life offered to God (for the blood is the life) on behalf of man. The number seven denoted perfection. The sprinkling on the people, which was done it seems on one occasion only, applied to the congregation some of