

changed, there is made of necessity a change also of the law," (Heb. vii. 12,) and while the truth of the latter part of the axiom was by no means accepted unanimously, the acceptance of the former clause was universal. The fact is, that the Messiahship of Jesus being once admitted, the transfer of the Priesthood from the Levitical Priests to those appointed by Him was acknowledged as a necessary consequence. No attempt was made to oppose the Apostles and Presbyters on the ground that "they sought the Priesthood also;" although it is very evident from St. Jude's words (Jude xi.) that the sin of Korah may be committed by Christians. Neither did any schism or controversy ever arise regarding the abolition of the chief function of the Levitical Priests, the bloody sacrifices of the altar. So ingrained in Jews and Gentiles was the idea of sacrifice that nothing more marvellous appears in the history of Christianity than the unanimity with which it was abandoned; and one reason for it may be that the Eucharistic Sacrifice of the Lord's Supper fully answered the cravings of the soul; but the truth is the Septuagint Scriptures had prepared the minds of Jews and Gentiles for the transfer of the Priesthood to Christ, and those commissioned by Him, and for the abolition of bloody sacrifices also.\* The.

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\* In the Greek version the literal import of the legal or sacrificial ceremonial terms is seldom exactly translated. A more general and less definite word is often substituted. The Septuagint was destined to change the Hebrew, into the Hellenist by gradually enlarging his conceptions.—Grinfield's Apology for the LXX., p 124.