

St. John Chrysostom Orthodox Church

Lenten Triodion Retreat

Sundays, February 28; March 7 & 14 – 1:00-2:30 pm (1:30-3:00 pm on Mar 14)

Teacher: Sdn. Justin Gohl

BECOMING A LIVING SACRIFICE:
A STUDY OF SACRIFICE IN HOLY SCRIPTURE & THE CHURCH FATHERS

CLASS DESCRIPTION

Drawing on the riches of our Holy Tradition, we will explore the topic of Sacrifice as it develops across the Old Testament Scriptures, culminating in the Cross of our Lord. We will also attend to the ways in which the Church has, from the earliest times, understood its worship and the Christian life as mystically participating in the Cross.

An objective of our study will be to demonstrate a continuity in the “logic” of sacrifice from the Old Covenant, into the New, and in the Holy Tradition and life of the Orthodox Church, that involves substantial *discontinuity* from certain Western emphases/tendencies in theological reflection on the Cross (“Atonement”).

CLASS PLAN

Sessions	Topic	Texts
Feb 28 -	OT Sacrifice: Types & Shadows	(Gen 4; 22; Exod 12; 24; Lev 16; Isa 53)
Mar 7 -	Christ, Mediator & Conqueror	(Heb 7-10; Col 2)
Mar 14 -	The Church, A Communion of Self-Offering	(Rom 12; 1 Cor 10; Eph 5; Heb 13; 1 Pet)

ZOOM MEETING INFO

Join Zoom Meeting

<https://zoom.us/j/98507983847?pwd=Tzdiby9VL2V6b0VLMnFSQ05MczFxQT09>

Meeting ID: 985 0798 3847

Passcode: vKF2be

For continued discussion or questions, please feel free to contact me at jgohl@st-philip.net.

Recommended Resources:

St. Athanasius, *On the Incarnation of the Logos*.

St. Augustine, *City of God*, esp. Book 10.

Fr. Thomas Hopko, “Worship in Spirit & Truth” podcast (<http://www.ancientfaith.com/podcasts/spiritandtruth>)

Fr. Patrick Henry Reardon, *Reclaiming the Atonement: An Orthodox Theology of Redemption: Volume 1: The Incarnate Word* (Ancient Faith Publishing, 2015).

Fr. Alexander Schmemmann, *For the Life of the World*. Crestwood, NY: St Vladimir’s Seminary Press, 1982.

F. D. Maurice, *The Doctrine of Sacrifice: Deduced from the Scriptures: A Series of Sermons*. London: Macmillan, 1879. (Available on googlebooks in pdf)

Jean Daniélou, *The Bible and the Liturgy*. Notre Dame: University of Notre Dame Press, 1956.

Stanislas Lyonnet, *Sin, Redemption, and Sacrifice: A Biblical and Patristic Study*. *Analecta Biblica* 48. Translated by Léopold Sabourin. Rome: Editrice Pontificio Istituto Biblico, 1998.

Frances M. Young, *The Use of Sacrificial Ideas in Greek Christian Writers from the New Testament to John Chrysostom* (Patristic Monographs Series 5; Philadelphia: Philadelphia Patristics Foundation, Ltd., 1979).

Robert J. Daly, *Christian Sacrifice: The Judaeo-Christian Background before Origen*. Washington, DC: Catholic University of America Press, 1978.

SESSION ONE:

SACRIFICE IN THE OLD TESTAMENT: TYPES & SHADOWS

1. Some Preliminaries & Thesis:

Sacrifice and Atonement, in their true Christian understanding, only make sense and have coherence within a whole framework of revealed Christian belief about God, humanity, and creation.

We do not create a “theory” of Sacrifice/Atonement, and then apply it to or use it to “decode” the Scriptures/Tradition of the Church.

Christ Himself is *the Meaning* of all things, and thus our theology of Sacrifice must flow from who Christ is and what He has done, *and simultaneously* from our participation in Christ as the Church that is His Body. We can never separate the Sacrifice of Christ, and its “meaning,” from our participation in that Sacrifice as His Body.

What Christ does in the economy of salvation, He does for us, on our behalf, so that we might then participate in and recapitulate His work. We become, truly, “little Christs.”

Now I rejoice in my sufferings for your sake, and in my flesh I fill up what is lacking in Christ's afflictions for the sake of His Body, which is the Church.
(Col 1.24)

I have been co-crucified with Christ; and I myself am longer living, but Christ is living in me. (Gal 2.20)

Thesis, in syllogistic form:

A – The Triune God freely creates humans so as to be in free communion with them;

B – This communion is loving self-giving, self-sacrifice;

Therefore:

Sacrifice (not to be equated with “ritual” per se, as we will see) is not contingent upon the Fall;

Sacrifice is not based on an external necessity upon God;

The reality of creation, i.e., our sheer existence, itself is the most basic form of God’s loving self-offering, self-sacrifice;

The Sacrifice of Christ is the fulfillment of God’s eternal, unchanging purpose, to lovingly and freely give of Himself to His creation, especially His Image-bearers;

The Sacrifice of Christ is “atoning”—making at-one—inasmuch as it effects the *reconciliation of God and Man* in the One Person of Christ, by liberating humanity from everything that prevents humanity from attaining to its divinely intended purpose—namely, eternal, loving, and free communion with God.

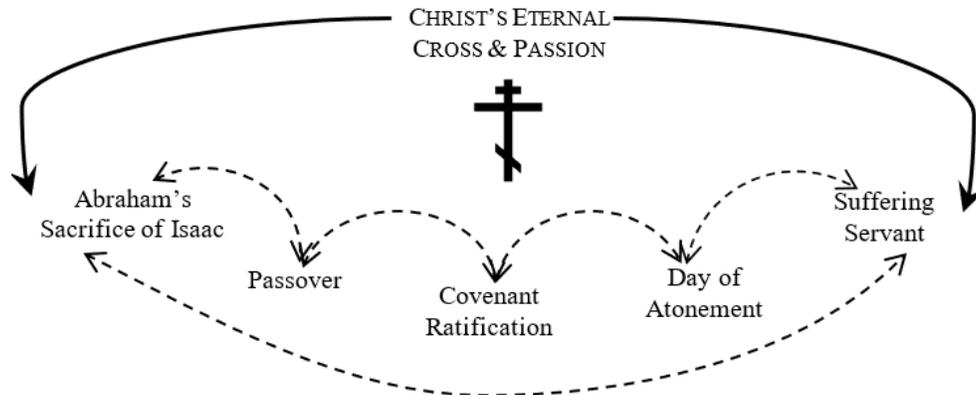
The eternal Trinitarian life of God is itself a communion of loving self-sacrifice/giving.

2. Old Testament Preparations

It is in the theology of Sacrifice where we can, perhaps, most clearly see the providential, inspired quality of the Old Covenant Scriptures.

The diverse images and/or “moments” of Sacrifice in the Old Covenant are illumined and come into clear relief—as in, are shown to be what they truly are—when viewed retrospectively in light of Christ.

There is a clear development/sequence across the OT, yet all the types participate in the one universal, and thus are united, while also giving unique vision into the reality of Christ’s sacrifice in their particularity.



1) Genesis 1-3: Humanity’s Priesthood in the Cosmic Temple

- a. Creation account as Temple Construction
 - i. Seventh Day “Rest”—God taking up residence, as it were, in the Cosmic Temple
- b. Adam is King-Priest, mediating figure—God → Man/Creation; Man/Creation → God
- c. Before the Fall, human life as communion with God is *itself* the pure offering of humanity and all of creation back to God in *thanksgiving (eucharist) and glory*.

20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. 21 For even though they knew God, they did not glorify Him as God or give thanks [οὐχ ὡς θεὸν ἐδόξασαν ἢ ἠὲ χάρισταισαν], but they became futile in their speculations, and their foolish heart was darkened. (Rom 1.20-21)

- d. Fall as Exile from Garden/Temple → Genesis 4
 - i. *Externalization of Sacrifice*
 - ii. *Appearance of ritual sacrifice outside the Garden*

2) Genesis 4: Cain & Abel: Two approaches to Sacrifice & Two Cities

- a. The spirit of Cain—sacrifice as coercion, not communion
 - i. For Cain, as “unrighteous,” Sacrifice is not an attempt to enter into communion with God, to give thanks to God and glorify Him, but to manipulate/coerce God (as impersonal?) to get something from Him.
- b. Abel as Righteous Proto-Martyr (Matt 23.34-35; Lk 11.49-51)

34 “Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, 35 so that

upon you may fall all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar.”

St. Augustine, *City of God* 18.54:

“But now at last we must bring this book to its close. In it we have brought our discussion to this point, and we have shown sufficiently, as it seemed to me, what is the development in this mortal condition of the two cities, the earthly and the Heavenly, which are mingled together from the beginning to the end of their history. One of them, **the earthly city, has created for herself such false gods as she wanted**, from any source she chose—even creating them out of men—in order **to worship them with sacrifices**. The other city, **the Heavenly City on pilgrimage in this world**, does not create false gods. **She herself is the creation of the true God, and she herself is to be his true sacrifice**. Nevertheless, both cities alike enjoy the good things, or are afflicted with the adversities of this temporal state, but with a different faith, a different expectation, a different love, until they are separated by the final judgment, and each receives her own end, of which there is no end.”

3) Genesis 8.20-22: Noah’s Sacrifice

Founding Events for the Revealed Sacrificial System

4) Genesis 14.17-24: Melchizedek & Abraham—Offering of Bread & Wine in Salem

5) Genesis 15.7-21: Covenant Ratification

- a. The list of sacrificial animals in Gen 15.9 seems to foreshadow the Levitical sacrificial system with its various offerings and its economic scale (though note the absence of an altar here). If so, this covenant ratification ceremony is perhaps to be viewed as a kind of founding event that the Levitical system participates in and continually actualizes.
- b. The covenant with Abraham is founded on God’s own *self-offering*—God in effect swears *by Himself, putting Himself under the terms of the covenant He has initiated*. Cf. Genesis 22.
- c. Thus, the sacrificial life/system of the people of God is a *cooperation with and participation in* the revealed pattern God has given—it is *not* sacrifice “in the spirit of Cain.”
- d. This pattern is a function of the Identity and Identification of Abraham’s Seed.

6) Genesis 17: Circumcision

- a. A kind of ascetic self-offering (related to fallenness)—cutting off that which is extra, “the passions, the flesh of sin” (cf. Rom 7.5, 25; 8.3)
- b. A perpetual reminder that God’s promise, the Seed of Abraham—Christ in His humanity and those begotten in/by Him—is begotten “not of blood nor of the will of the flesh nor of the will of man, but of God” (Jn 1.13)
- c. Thus, circumcision (which becomes Baptism in the New Covenant) precludes the “spirit of Cain,” inasmuch as the only way of participating in God’s covenant promises to Abraham is in Christ, who *is* the Seed of Abraham (Gal 3.13-29), God’s own self-offering.

7) Genesis 22: The Sacrifice of Isaac

- a. God seems to endanger His own promise. Why?
- b. This is another “founding” story: Gen 22.14 = Mt. Moriah = Jerusalem (2 Chr 3.1; also 1 Chr 21.15-22.1)
 - i. Where Israel will sacrifice, in Jerusalem in the Temple, mystically participates in the Meal with Melchizedek, perhaps where the Covenant was ratified (Gen 15), and where the Ram was substituted as sacrifice for Isaac.
- c. Both Abraham & Isaac are priestly figures, both types of Christ:
 - i. Abraham offers up his own seed (i.e., himself, as it were) in obedience to God.
 - ii. Isaac is both sacrificial victim & priest who offers himself up to his father/Father.

- iii. In their priestly roles, both represent God's covenant people.
- d. The Motif of "Seeing"
 - i. "Abraham, *looking up with his eyes, saw the place afar off*" (Gen 22.4)
 - ii. "**God will see for himself a sheep**¹ for a whole-burnt-offering, son" (Gen 22.8)
 - iii. "And Abraham, looking up with his eyes, *saw*, and behold a ram caught by his horns in a plant of Sabec; and Abraham went and took the ram, and offered him up for a whole-burnt-offering instead of Isaac his son [ἀνήνεγκεν αὐτὸν εἰς ὀλοκάρπωσιν ἀντὶ Ἰσαακ τοῦ υἱοῦ αὐτοῦ]" (Gen 22.13)
 - 1. Note the verb "offered up" = as a noun, *anaphora*
 - 2. Note that the Ram is *anti* "instead of" Isaac
 - a. The substitutionary logic of this *cannot be penal/punitive*.
 - b. What has Isaac or Abraham done such that they would "deserve to be punished/killed" by God, such that the Ram is a "substitute victim"?
 - c. **God wants Isaac as a living sacrifice.**
 - iv. "And Abraham called the name of that place, 'The Lord has seen'; that they might say today, 'In the mount the Lord was seen'" (Gen 22.14)
 - v. **John 8.56:** "Your father Abraham rejoiced to see My day, and he saw and was glad."
- e. Answer (proposed): God seemingly endangers His own promise ...
 - i. to show that the promise of Abraham's seed is of grace not birthright ("lest anyone should boast," "we have Abraham as our father"), even for Abraham, and
 - ii. that the seed of Abraham is not Isaac according to the flesh, but rather the "Ram" who substitutes for Isaac. God's people, *including Abraham and Isaac themselves (according to the flesh), must identify with the substituted/slaughtered Ram as the Seed of Abraham. Both God and Abraham (and Isaac, presumably) look away from the fleshly Isaac and instead to the Ram who is the spiritual Isaac.*

Hilary of Arles, *Tractate on the Letter of James* (ACC James, 31)

"When Abraham went up the mountain to sacrifice Isaac, he took four things with him—a sword, fire, a heavy heart and a pile of wood. What does the fire stand for if not the suffering of Christ? What does the sword signify, if not death? What does the wood indicate, if not the cross? And what is the importance of Abraham's heavy heart, if it does not stand for the compassion of the Father and the angels as they beheld the death of Christ? Isaac was an earthly type of Christ and was offered up for us all. According to tradition this occurred on 25 March,² the day on which the world was created, the day on which the last judgement will occur. The place where it happened was none other than the one which God would later choose for the site of his temple on Mount Zion, which is so called because Zion means "mirror of life," for it was there that Abraham saw as in a mirror the life which was to be revealed in the New Testament."

¹ Interesting reference to "sheep" here both in that it will actually be a "ram" that appears and in that it connects with Isa 53.6, "as a sheep before its shearers."

² Nine months before Christmas, this is also the traditional date for the Feast of Annunciation, when Mary conceives as she is told by the angel that she will give birth to Christ. The "logic" of this is that the day of one's death is also the day of one's birth.

The Formation of God's New People: Initiation, Dedication, & Consecration/Purification

A Proposed Sequence of "Logic"

- Passover & Red Sea as Birth/Redemption (Exod 12-14)
- Exodus 24/Sinai as Covenant/Responsibility (Priestly consecration of nation, Exod 19.6)
- Leviticus as Continual Cleansing/Repentance/Doxological Transformation³

- 8) Exodus 12-13: The Passover Sacrifice—A Corporate Version of the Sacrifice of Isaac
- a. Plot & Providence: Why is Israel in Egypt to begin with? Cf. Gen 50.19ff.
 - b. Central Function: Differentiation & Demarcation of Israel as God's Firstborn Son (Exod 4.22-23)

... that you may know how wide a distinction the Lord will make [ὅσα παραδοξάσει κύριος] between the Egyptians and Israel. (Exod 11.7 LXX)

- i. Israel is set apart from the Egyptians as those covered with the Lamb's blood.
 - ii. Israel is defined as those "inside the house" *consuming/becoming the Lamb*.
- c. Passover as *Zikkaron* ("Remembrance")
 - d. The Passover rite must be understood in relationship to the Consecration & Dedication of the Firstborn that accompanies it, and of course the passage through the Red Sea.
 - i. The Passover lamb, like the firstborn who is dedicated and redeemed, is representative of the Israelite people as a whole and their relationship to God.
 - ii. The lamb is a substitute, not in punitive terms, but as representative of Israel's being wholly given over to God *as a living sacrifice ("martyrdom")*. Their "life" is in God's hands, having been redeemed, bought out of slavery with the blood of the Lamb.
 - iii. Israel has died, sacramentally/mystically, in and with the lamb, and has been raised (in Red Sea = baptism), unto new life as God's priestly servant people.
 - iv. Israel *becomes* the Lamb (the consumption of the Lamb), such that when God passes by the Israelites' houses, God sees Himself, His Son, His Image.

And the blood shall be for a sign to you on the houses in which ye are, and I will see the blood, and will protect you, and there shall not be on you the plague of destruction, when I smite in the land of Egypt. (Exod 12.13, akin to the ram in Genesis 22)

Suggested parallel with Genesis 22: God has temporarily laid Israel on the altar of slavery in Egypt, but the Passover lamb is brought in as "representative." And that Lamb is Christ Who both covers and is consumed by God's covenant people. That is, in both instances, God appears to be endangering His own promises to the Patriarchs by creating the conditions for the extinguishing of the Seed/Line/People of Promise. And in both instances, God himself provides a representative offering (Christ Himself) with whose death the Israelites are to identify and to participate in, and so *become*, and thus to understand their own identity and calling. Isaac and Israel die *sacramentally/mystically* in and with their representative/"substitutive" offerings. (Discontinuity perhaps—Is Israel suffering voluntarily like Isaac?)

- 9) Exodus 24: Ratification of Sinai Covenant

"And they saw the place where the God of Israel stood; and under his feet was as it were a work of sapphire slabs, and as it were the appearance of the firmament of heaven in its purity. 11 And of the chosen ones of Israel there was not even one missing, and they were seen [or, "appeared"] in the place of God, and **did eat and drink.**" (Exod 24.10-11)

³ Interesting that Passover is a spring feast (birth), while Day of Atonement is in the fall (death). Analogy with morning and afternoon/evening offering?

10) Levitical Offerings

- a. Telos (Goal, End, Purpose): God’s Presence with His people (cf. Exod 40)
 - i. Sacrificial system as reenactment of Covenant meal of Exodus 24: e.g., burnt offering accompanied by grain offering and wine offering as providing a whole meal for/with God—priests provide “the food [“gifts” LXX] of their/your God” (Lev 21.6, 8)
- b. Problem 1: Channeling the Sacrificial Impulse away from paganism & mechanistic ritualism
 - i. Solution 1: Freewill offerings (made at Jerusalem altar) to express thanks and devotion to Yahweh, in the congregation of God’s people.
 1. Premise: Yahweh delights in free, uncoerced ritual expressions of piety whereby the worshipper gives thanks and glory to Yahweh as Creator and Redeemer.
 2. Premise: The sacrificial system pertains to national solidarity (cf. Maurice), not just individual piety.
- c. Problem 2: Sin, Death, & Corruption/Impurity
 - i. Solution 2: Rituals of expiation (de-sinning) and purgation (cleansing) graciously provided by God to eliminate these from both the people and God’s holy things.
 1. Premise -- there are certain states, functions, and elements of the world-as-it-is (fallen, corrupt, Rom 8) that make one unfit to be in God’s presence and which encroach on God’s earthly dwelling.
- d. Hierarchy, Gradations of Holiness, & Economic Scale
 - i. Not all “sins” are equal—severity relates to station & number of the offender
 - ii. Sins are understood to penetrate the Sanctuary complex in varying degrees, according to a system of concentric circles implied in layout of the Sanctuary.
 - iii. God fashioned the Levitical system to facilitate the participation of *all* Israelites.
- e. NOTE: God is not the one with “the problem” here. The sacrificial system is “for God” only inasmuch as it addresses, in its “negative” aspect, the human problem that mitigates Israel’s full communion with God according to God’s intention/desire.
- f. **Leviticus 1-7: Individual Offerings**
 - i. **Three voluntary offerings**—offered solely from the initiative of the offerer as positive expressions of worship and thanks (cf. Lev 22.18-33, e.g., v. 29, “sacrifice [that is] a vow of joyfulness” [θυσίαν εὐχὴν χαρμοσύνης]; Lev 7.16; Num 15.3, “freewill offering”)
 1. 1.1-17: Burnt Offering – ‘*ola*’ “to go up, cause to ascend”
 2. 2.1-16: Grain Offering – “gift/tribute” offering
 - a. Perhaps as lower-value substitute for animal whole burnt offering
 - b. Lev 2.2, meal offering as “remembrance/memorial” (הַזָּבַח / μνημόσυνον)
 - c. Portion goes to the Lord, another portion goes to priests
 3. 3.1-17: Well-Being or Peace Offering
 - a. Offerer slaughters animal (3.2; cf. Averbek, 711)
 - b. Lev 7.11-38 gives bigger picture of this offering, whose purpose revolved around 1) thanksgiving and 2) fulfilling vows. Thus, the sacrifice becomes a meal for the worshipper and his party, an opportunity for communion and celebration.
 - ii. **Two mandatory offerings** for the purpose of ritual cleansing of worshipper and holy objects:
 1. 4.1-5.13: “Sin” or “Purification” Offering
 - a. Language:
 - i. Hebrew: שִׁגְגָה (*shigagah*) “inadvertence” and אֲשָׁם (*asham*) “incurring guilt”

- ii. Greek: ἀκουσίως (*akousios*) “involuntarily”; πλημμελέω (*plēmmeleō*) “to err, make a mistake, offend”
- b. Scale
 - i. Anointed (High) Priest—bull of the herd (4.3–12)
 - ii. Whole congregation—bull of the herd (4.13–21) this may be required on account of above sin of High Priest
 - iii. Leader of a clan—(domesticated) male goat (4.22–27)
 - iv. Commoners (those not in above categories)
 - 1. female goat (4.27–31)
 - 2. female lamb (4.32–35)
- c. Four specific cases (subset of commoner offenses) in which the sin offering can be either two turtledoves or one-tenth ephah (c. 2 qts) of fine flour (5.1–13)
 - i. Failure to provide public testimony (5.1)
 - ii. Ritual impurity through inadvertent contact with unclean thing (5.2)
 - iii. Ritual impurity through inadvertent contact with human uncleanness (5.3)
 - iv. Rash oath (5.4)
- d. Procedure
 - i. Offerer’s identification with sacrificial animal
 - 1. N.B. this is part of non-expiatory sacrifices as well (Lev 3.8, 12).
 - ii. Application of blood
 - iii. Burning of fat, kidneys, liver on altar
 - iv. Burning of flesh/skin at “holy garbage dump” (“Gehenna”)
- e. Effect
 - i. Expiation, “atonement,” and/or propitiation—object unspecified, but perhaps for the **altar/sanctuary** in connection with Leviticus 16
 - ii. Forgiveness for worshipper
 - iii. Lev 4.31, in ONE instance, the commoner’s sin offering is a “sweet smelling savor”
- f. Later expansion
 - i. Num 15.22–29 seems to expand the scope of the expiatory offerings to all inadvertent “sins,” not just ritual impurity.
 - ii. Num 15.30–36 emphasizes however that there is no sacrifice for “high-handed” sin (e.g., breaking Sabbath; cf. Lev 19–20).
- 2. 5.14–6.7: “Guilt” or “Reparation” Offering (אֲשָׁם *asham*)
- g. Leviticus 16: Day of Atonement**
 - i. Context in Leviticus
 - 1. The Death of Nadab and Abihu—God’s presence is “dangerous” (Lev 10; cf. 16.1)
 - 2. The “Purity Code” of Lev 11–15
 - a. Detailing the various ritually defiling realities that need redressed in order for the Israelites to be fit to enter God’s presence & remain part of the community.
 - ii. The “Rubric”
 - 1. Once a year (Tishri 10), entry of High priest into the Holy of Holies
 - a. Properly vested, with preparatory sin offering of a bull (16.6)
 - 2. Two Goats (from the “congregation”) & the Lot
 - a. One for a “sin offering”

- b. One for “scapegoat” (devoted to “Azazel,” or “sent away”)
 - 3. Expiation of the *kapporet / hilasterion* (the Place of Atonement = “Mercy Seat” = the lid of the Ark of the Covenant) and the Sanctuary (16.11-17)
 - a. Preceded by incense to fill the Holy of Holies (16.12-13)
 - b. Application of blood of priestly offering (16.14) and communal offering (16.15)
 - 4. Expiation of the Altar (16.18-19)
 - 5. Scapegoat Ritual (16.20-22)
 - 6. Concluding rites of washing and burning (16.23-28)
 - 7. Further comments on preparation & purpose (16.29-34)
 - a. Fasting
 - b. Sabbath rest
- iii. Scope & Effect of the Two Goat rites
 - 1. First goat addresses primarily the category of “impurity/uncleanness” vis-à-vis the Sanctuary

Lev 16.16, “He shall make atonement for the holy place, because of the impurities of the sons of Israel and because of their transgressions in regard to all their sins”

- 2. The scapegoat deals with the purification of the *community* of Israel from all forms of covenant violation: “[And Aaron will] confess over [the live goat] all the iniquities of the sons of Israel and all their transgressions in regard to all their sins” (Lev 16.21). While there is significant overlap with the blood rite, note that the controlling category has changed from “impurities” (16.16) in the cleansing rite to “iniquities” (16.21) in the scapegoat rite. Despite the fact that there is no ritual slaughter of the scapegoat, the very act of sending the goat away is said to “expiate/atone” (Lev 16.10) inasmuch as it “bears away on itself all [Israel’s] iniquities to a solitary place” (16.22). Along with Lev 5.11 where “fine flour” can be used for a sin/purification offering, we can say that it is not universally the case that all “expiation/atonement” requires “death” as such.

An Instructive Contrast:

John Murray, *Redemption Accomplished and Applied* (Eerdmans, 1955), 25:

“What is the Old Testament idea of sacrifice? Much debate has revolved around this question. But we can be content to say with confidence that the **Old Testament sacrifices were basically expiatory. This means that they had reference to sin and guilt.** Sin involves a certain liability, a liability arising from the holiness of God, on the one hand, and the gravity of sin as the contradiction of that holiness, on the other. The sacrifice was the divinely instituted provision whereby the sin might be covered and the liability to divine wrath and curse removed. The Old Testament worshiper when he brought his own oblation to the altar substituted an animal victim in his place. In laying his hands upon the head of the offering there was transferred symbolically to the offering the sin and liability of the offer. This is the pivot on which the transaction turned. The notion in essence was that the sin of the offer was imputed to the offering and the offering bore as a result the death-penalty. It was substitutive endurance of the penalty or liability due to sin.”

St. Augustine, *City of God* 10.5-6:

"All the divine ordinances, therefore, which we read concerning the sacrifices in the service of the tabernacle or the temple, we are to refer to the love of God and our neighbor. For 'on these two commandments,' as it is written, 'hang all the law and the prophets.' Thus a true sacrifice is every work which is done that we may be united to God in holy fellowship, and which has a reference to that supreme good and end in which alone we can be truly blessed. For, though made or offered by man, sacrifice is a divine thing, as those who called it a sacrifice meant to indicate. Thus man himself, consecrated in the name of God, and vowed to God, is a sacrifice in so far as he dies to the world that he may live to God."

11) Isaiah 53: The Suffering Servant

THE TABERNACLE & THE MOSAIC CULTIC SYSTEM

