

lie in a formula of citation, which may be variously used, but in careful exegesis of the OT itself. Exegesis of the OT passage must decide whether it speaks of the coming Figure in ways inapplicable to contemporary events and people, or whether it speaks in general terms that might be applied to many times and places.

## Typology

There is another use made of the OT by the New which is emphasized particularly in the book of Hebrews. The OT mentions numerous rituals, objects and offices which are said in the NT to symbolize things to come. We think at once of the tabernacle, the sacrifices, the priesthood, the kingship and the prophetic office. Can this NT treatment be supported by fair OT exegesis? We think it can.

The very elaborate ritual of the tabernacle and temple sacrificial system was certainly symbolic of spiritual things. The aim of the ritual was to cleanse the worshipper of sin and guilt and bring him into fellowship with God. God is holy. He dwells in the secret, dark, inaccessible place that is called Most Holy. Man is a sinner. He is subject to God's judgement. Many times in the wilderness judgement was expressly given for sin against God's holy law. But God actually may be approached. Sacrifice, confession of sin (e.g. Lev 16:21), a repentant heart (Ps 51:17), are God's way of restoring the believing Israelite to divine fellowship.

But what do these rituals symbolize? On the solemn day of atonement the sins of Israel were confessed over the scapegoat and the goat bore them away (Lev 16:22). Did they believe that goats can carry away sins? Many of the arguments of the book of Hebrews are not given as new revelation, but as common sense. Why were the sacrifices repeated if they were effective? And how could the blood of bulls and goats be really effective? We may look for an answer in two directions in the OT -- forward and backward.

Mention has been made of Isa 53. This great passage really begins with 52:13. There the old Jewish Targum translates the words into Aramaic, "Behold my servant the Messiah," This is an interesting, rather obviously pre-Christian, interpretation: It is supported by the rest of the passage which refers to the extreme, innocent, vicarious suffering of someone who eventually dies as a sin offering bearing the sins of many. Both the wording and the matter of the section are explicit that the OT sacrificial system is to be completed in the coming dying Savior. Not the blood of bulls and goats, but the death of God's sacrifice would justify many and atone for their iniquities. Isaiah 53, of course, has been intensively discussed from many angles, but through the centuries the Christian Church has been satisfied with this interpretation -- it looks forward to the sacrifice of the Lamb of God and it alleges that God's guilt offering (אֲשָׁם *'asham*) is the finale of the OT sacrifices.

We turn back to the strange sacrifice or near-sacrifice of Isaac (Gen 22). Christians have a tendency to apologize for this incident as it smacks of human sacrifice which we know was practiced in ancient times and was