

JOURNAL

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THE EMMAUS JOURNAL

CONTENTS

THE TRINITY AND SCRIPTURE	127
DAVID J. MACLEOD	
OUR HEAVENLY FATHER	221
CHARLES T. GRANT	
PAUL VS. PETER, OR THE BISHOP OF ROME FALLIBLE AFTER ALL: AN EXPOSITION OF GALATIANS 2:11-14	281
S. LEWIS JOHNSON, JR.	
THE "SHY" MEMBER OF THE TRINITY: THE HOLY SPIRIT	289
LARRY DIXON	
WHY SACRIFICES IN THE MILLENNIUM	299
CHARLES C. RYRIE	
BOOK REVIEWS	311
BOOKS RECEIVED	327

in Ephesians 5:18 that we are to be filled with the Spirit. We are also told to pray in the Spirit in Jude 20 and Ephesians 6:18. I personally do not believe those two texts are encouraging us to pray in supernatural "tongues," but rather to pray in accordance with the ministries of the Spirit of God (i.e., to cooperate with what He is trying to do in our lives).

There are many who say that they are "led by the Spirit" or that the "Spirit told them such and such,"¹⁰ but we must test such claims by the Word of God, the instrument of our sanctification (John 17:17). Merely claiming to be led by the Spirit or simply professing to be speaking the message of God is not enough, as we learn from Job 4:12-17. In this experience-oriented culture, we must hold firm to the belief that the Spirit of God will never contradict the Word of God. As someone has wryly said, "If you have the Bible alone, you will dry up. If you have the Spirit alone, you will blow up. If you have the Bible and the Spirit, you will grow up!"

The next installment in our series will examine "The Church: God's Passion."¹¹ When we become discouraged (like Philip Yancey in his *Church: Why Bother?*¹²), we must remember that Jesus Christ has promised to build His church, and the gates of hell will not prevail against it (Matt. 16:18). May the Spirit of God keep the people of God from giving up on what the Son of God is building!

10 C.I.U.'s former president Johnny Miller once asked the question, "What is the voice of the Holy Spirit in this age?" He then pointed out that there are many *untruths* around today!

11 For those who can't wait for the next issue, all these articles in this series which *The Emmaus Journal* kindly publishes are now available in book form in *DocTalk: A Fairly Serious Survey of All That Theological Stuff* (Great Britain: Christian Focus Publications, 2002).

12 Philip Yancey, *Church: Why Bother? My Personal Pilgrimage* (Grand Rapids: Zondervan, 1998).

WHY SACRIFICES IN THE MILLENNIUM?

BY

CHARLES C. RYRIE

INTERPRETIVE VIEWS OF EZEKIEL 40-48

Obviously the title of this article assumes that there will be actual sacrifices in the millennium in connection with a material temple as described by Ezekiel. Such an assumption is a minority viewpoint among biblical interpreters. Broadly speaking, interpreters understand Ezekiel 40-48 either non-literally and fulfilled ideally by the church, or literally and fulfilled in the future millennial kingdom. Within these two broad categories exist some variations.

THE NON-LITERAL VIEW OF EZEKIEL 40-48

C. G. Howie attributes Ezekiel 40-48 to "the editor who also lived before the Zerubbabel-Joshua restoration of the temple."¹ Yet these chapters describe the future glory of God's people and God's land. When that will happen is left unspecified. F. Gardiner regards the prophecy as an ideal one on every ground without looking for any literal and material fulfillment.² Ezekiel, he says, wishes "to set forth the glory, the purity, and the beneficent influence of the Church of the future."²

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1 C. C. Howie, "Ezekiel," *The Interpreter's Dictionary of the Bible* (New York: Abingdon, 1962), 2:208.

2 F. Gardiner, "Ezekiel," *A Bible Commentary for English Readers*, ed. Charles John Ellicott (London: Cassell and Co., n.d.), 5:316. Daniel I. Block writes, "An eschatological interpretation...is weakened considerably by the absence of eschatological language.... Contrary to popular opinion, the description of the temple is not presented as a blueprint for some future building to be constructed by human hands.... The issue for the prophet is not physical geography but spiritual realities.... Ezekiel hereby lays the foundation for the Pauline spiritualization of the temple" (*The Book of Ezekiel, Chapters 25-48*, NICOT (Grand Rapids: Eerdmans, 1998), 504-6). He adds, "To posit a reinstitution of millennial sacrifices on the basis of Ezekiel's cultic ordinances is unwarranted" (677).

Anyone who consistently uses a normal, plain, historical-grammatical or literal hermeneutic will reject those interpretations out of hand. Also, anyone who has a sensible view of reason would, it seems, have to admit that not to take literally and plainly the many specific details in the chapters (careful measurements, places, etc.) contravenes all reason.

A COMBINATION VIEW OF EZEKIEL 40-48

A. R. Fausset, an ardent premillennialist, took a mediating stand between a completely non-literal and a consistently literal understanding of the matter concerning the temple when he wrote on Ezekiel 40-48: "There are things in it so improbable physically as to preclude a *purely* literal interpretation. The general truth seems to hold good that, as Israel served the nations for their rejection of Messiah, so shall they serve him in the person of Messiah when he shall acknowledge Messiah.... The ideal temple exhibits...*the essential character* of the worship of Messiah as it shall be when He shall exercise sway in Jerusalem among His own people, the Jews, and thence to the ends of the earth."³ Though the writer believes in an earthly millennium, he does not see its temple as "purely literal."

Concerning sacrifices specifically, even though he does not comment on every mention of sacrifices in those chapters nor opine what their purpose will be, Fausset evidently believed that they will be offered literally.⁴

THE LITERAL VIEW OF EZEKIEL 40-48

Whether supporters of a literal understanding of Ezekiel 40-48 agree or even discuss the purpose of sacrifices, they agree that the chapters are to be interpreted plainly or normally. That means that a temple will be built in the millennium according to the specifications in those chapters and that actual sacrifices will be offered.⁵

³ A. R. Fausset, "The Book of the Prophet Ezekiel," *A Commentary Critical, Experimental and Practical on the Old and New Testaments*, eds. Robert Jamieson, A. R. Fausset and David Brown (1864-70; reprint ed., Grand Rapids: Eerdmans, 1967), 4:356.

⁴ *Ibid.*, 4:360-76.

⁵ Charles H. Dyer, "Ezekiel," *The Bible Knowledge Commentary: Old Testament*, eds. John F. Walvoord and Roy B. Zuck (Wheaton: Victor, 1985), 1303-4.

VIEWS AS TO THE PURPOSE OF SACRIFICES

THE MEMORIAL VIEW

As to the purpose of millennial sacrifices for those who understand that they will actually be offered, most consider them to memorialize the work of Christ on the cross. This view is widely held by premillennialists including A. C. Gaebelein, Charles Feinberg, J. Dwight Pentecost, Eric Sauer, Ralph Alexander, and Lamar Cooper.⁶ Since, it is argued, the sacrifices are not efficacious to remove sin in the millennium, to have them offered in no way contradicts the truth that Christ's offering was once for all (Heb. 7:27; 10:10). Also, just as the Lord's Supper today memorializes the death of Christ without diminishing the complete sufficiency of His death, so animal sacrifices in the millennium can be offered without slighting the finished work of Christ.

A contemporary statement of this memorial view is this: "These sacrifices do not take away sin in the millennial age any more than animal sacrifices did in Old Testament times. Their purpose seems to be that of being a vivid reminder of the Lord's death. As the Lord's Supper is a reminder of the death of Christ to the church today, it is probable that the animal sacrifices will uniquely memorialize Christ's horrible death on the cross. This will be a powerful teaching tool to people born in an age where righteousness and holiness prevail—in an age that is so free from the external effects of sin that its exceeding sinfulness is not clearly understood."⁷

However compelling and non-conflicting (with the concept of the once-for-all sacrifice of Christ) the memorial view may be, it is insufficient to explain the details recorded concerning the sacrifices and the fact that it is said that they relate to "atonement" (43:20, 26; 45:15, 17, 20).

Opponents of the idea that any sacrifices will be offered in the millennium focus on how embarrassing such is for literalists, for it would mean the

⁶ Arno C. Gaebelein, *The Prophet Ezekiel* (New York: Our Hope, 1918), 273 and *passim*; Charles Lee Feinberg, *The Prophecy of Ezekiel: The Glory of the Lord* (Chicago: Moody, 1969), 263 and *passim*; J. Dwight Pentecost, *Things to Come* (Grand Rapids: Dunham, 1958), 525-27; Eric Sauer, *From Eternity to Eternity*, trans. G. H. Lang (Grand Rapids: Eerdmans, 1954), 179-84; Ralph H. Alexander, "Ezekiel," in *The Expositor's Bible Commentary*, 12 vols., ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1986), 6:946-52; Lamar Eugene Cooper, Sr., *Ezekiel*, NAC (Nashville: Broadman and Holman, 1994), 381.

⁷ Paul N. Benware, *Understanding End Times Prophecy* (Chicago: Moody, 1995), 283.

reestablishment of the Mosaic sacrifices and Aaronic priesthood which, according to the Book of Hebrews, have ended.⁸

THE VIEWS RELATED TO THE MEANINGS OF כִּפֶּה (*kāḇar*), PARENT NOUN = כֹּפֶר (*kōḇer*)

View # 1: The word is connected to an Arabic root meaning "to cover or conceal." The resultant Hebrew word means that sin was covered over and the deity was pacified by virtue of an atonement made.⁹ However, "the connection of the Arabic word is weak and the Hebrew root is not used to mean "cover."¹⁰

View # 2: The word means "ransom" or "propitiation." Support for this view includes the fact that the word is used to refer to the anger of individuals and of God (Gen. 32:20; Prov. 16:14; Num. 16:41-50; 25:11-13), which anger is averted by payment of a ransom which satisfies (propitiates) the offended party. Also, כִּפֶּה is usually translated by ἱλῆως in the Septuagint. Old Testament scholar Laird Harris supports this meaning.

It means "to atone by offering a substitute." Laird Harris comments:

The great majority of the usages concern the priestly ritual of sprinkling of the sacrificial blood thus "making an atonement" for the worshiper. There are forty-nine instances of this usage in Leviticus alone and no other meaning is there witnessed.... The life of the sacrificial animal specifically symbolized by its blood was required in exchange for the life of the worshiper.... [Sacrifice of animals] was the symbolic expression of innocent life given for guilty life. This symbolism is further clarified by the action of the worshiper in placing his hands on the head of the sacrifice and confessing his sins over the animal (cf. Lev. 16:21; 1:4; 4:4, etc.) which was then killed or sent out as a scapegoat.¹¹

⁸ Oswald T. Allis, *Prophecy and the Church* (Philadelphia: Presbyterian and Reformed, 1947), 246-47. Cf. Edmund R. Clowney, "The Final Temple," *WTJ* 35 (Winter, 1973): 176-77, 189 and *passim*.

⁹ *BDB*, s.v. "כִּפֶּה," 497.

¹⁰ R. Laird Harris, "כִּפֶּה," in *Theological Wordbook of the Old Testament*, eds. R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke (Chicago: Moody, 1980), 1:452-53.

¹¹ *Id.* Laird Harris, "כִּפֶּה," in *TWOT*, 1:453.

New Testament scholar Leon Morris, after a lengthy examination of כִּפֶּה, concludes that to make atonement means "to avert punishment, especially the divine anger, by the payment of a *kōḇer*, a ransom, which may be of money or which may be of life.... The essence of the transaction is the provision of an acceptable substitute."¹² Walter Kaiser concurs that the word means "to deliver or ransom someone by a substitute."¹³

View # 3: The word means "to erase, wipe away, or purge." Jerry M. Hullinger states that כִּפֶּה comes from an Akkadian cognate which means "to wipe off" or "to purify."¹⁴ He argues that since purging is not an action exercised on God, and a person is never the direct object of the *kōḇer* rite (but see Ezek. 16:63), and in three of the five occurrences of כִּפֶּה in Ezekiel 43:20, 26; 45:15, 17, 20 the object of atonement is inanimate (though in the other two [45: 15, 17] it is people), then the meaning of כִּפֶּה in the future temple concerns wiping away contamination of that temple brought about by unclean worshipers. He draws analogies from the pollution of the tabernacle (Num. 19:13, 20), menstruation (Lev. 12:2, 5, 7), contact with a corpse (Lev. 10:3-4), and leprosy (Lev. 13-14).

Additional considerations make Hullinger's conclusion less than airtight. The references to cleansing the altar of burnt offering (43:20, 26) relate to the one-time initial consecration of that altar, not to continual cleansing. Atonement for the sanctuary was prescribed only once each year (45:18-20). Atonement for the people was done by the prince as their representative at the appointed feasts (45:17). So instead of understanding כִּפֶּה as only wiping away the contamination of the temple, it seems better to combine meanings and include both ideas of propitiation and purging. The meaning "covering" does not seem to be well supported.

PURPOSES OF THE LEVITICAL SACRIFICIAL SYSTEM

An excursion into the purposes of the Levitical system of sacrifices will provide considerable help in determining the purposes of sacrifices in the millennial kingdom.

One cannot escape the fact that Levitical sacrifices did provide an atonement that apparently did not depend on the faith or spiritual condition of the

¹² Leon Morris, *The Apostolic Preaching of the Cross* (Grand Rapids: Eerdmans, 1955), 147-48.

¹³ Walter C. Kaiser, Jr., *Toward an Old Testament Theology* (Grand Rapids: Zondervan, 1968), 117.

¹⁴ Jerry M. Hullinger, "The Problem of Animal Sacrifices in Ezekiel 40-48," *BibSac* 152 (July, 1995): 279-89.

offerer (Lev. 1:1; 4:20 and many other references). Thomas Crawford comments:

It seems very evident that the Mosaic sacrifices have a certain *real efficacy* ascribed to them in the Old Testament.... Nor is there a word said to indicate that this efficacy depended either on the inward dispositions of the worshippers, or on any prefigurative reference, whether understood or not, which their offerings may have had to the great sacrifice of the cross. So far as we can learn from the terms of the Mosaic statutes, the sacrifices seem to have been of unfailing benefit in all cases in which they were punctually and exactly offered. Their efficacy, such as it was, belonged to them *ex opere operato*.¹⁵

At the same time the New Testament is unequivocal in declaring, "It is impossible for the blood of bulls and goats to take away sins" (Heb. 10:4, cf. v. 11). Suggestions as to reconciling these statements (i.e., that the Old Testament sacrifices made atonement and that they do not take away sins) include: (1) differentiating between outward cleansing as in the Old Testament and inward cleansing of the conscience in the New Testament; (2) understanding the Old Testament sacrifices to be prefigurative of the cross and thus to be effective only if offered in faith; (3) a partial efficacy in the Old Testament versus a full efficacy in the New; (4) an efficacy in restoring the privileges of the offending person in relation to the commonwealth of Israel versus an efficacy to forgive the eternal consequences of sin.¹⁶

TO PROVIDE THEOCRATIC FORGIVENESS

This view, I believe, is the correct one. In other words, in a theocracy every sin had a Godward facet as well as a governmental one. Provision had to be made to right the wrong committed against the government under which Israel lived. But a governmental offense would also be a sin against the head of the theocracy, the living and true God. Thus sin was both a governmental and a spiritual offense because of the nature of a theocracy. So the atonement made by the Levitical sacrifices would restore the sinner to his privileges and position in the theocracy,

¹⁵ Thomas J. Crawford, *The Doctrine of Holy Scripture Respecting the Atonement* (1871; reprint ed., Grand Rapids, Baker, 1954), 249.

¹⁶ Cf. John C. Whitcomb, "Christ's Atonement and Animal Sacrifices in Israel," *GTJ* 6 (1985): 204-17.

including his theocratic relation to God. This would be true whether or not the Israelite was a believer whose sins were also eternally forgiven. All, believers and unbelievers, needed what I call "theocratic forgiveness" when they sinned. Such forgiveness would bring forgiveness of those theocratic offenses by the government. To bring the prescribed offering in the prescribed way guaranteed theocratic forgiveness and restoration regardless of the spiritual condition of the offerer. The sacrifices when properly brought automatically made the person right with the law as the code of conduct under which he lived and with the Lawgiver in His position as Head of the theocracy, but not in His role as Savior. To enter into that relationship did require faith.

Oehler makes an intriguing observation about the rituals in the days of the captivity when the theocracy was in eclipse. He says, "It must moreover, be remembered how important the observance of these ritual observances was, especially during the captivity, as a *means of fencing the people* and protecting them against heathenism."¹⁷

TO PREFIGURE OR FORESHADOW A DELIVERANCE

In addition to theocratic atonement, the Levitical sacrifices also had a second purpose. They spoke the language of symbolism which gave them a prefigurative purpose. But how much prefiguring did they contain? Was there a Christological content or picture in the Old Testament sacrifices? Some say hardly any or even none. Others say that if the sacrifices were offered in faith, they had for the offerer an eternal effect because he saw something beyond the ritual of the offering itself. Though the offerings themselves could not automatically bring spiritual salvation, if offered in faith, they might, because of what they prefigured. But still the question remains, largely unanswerable: "What did the offerer understand about any prefiguring in the sacrifices?"

What we can understand, because we have the New Testament revelation, is another matter. Here are some things to consider: (1) The Law was a shadow of things to come (Heb. 10:1). But how much could be seen in that shadow? (2) Performing the works of the Law could not save eternally (Rom. 3:20). (3) In the regular repetition of offerings the one bringing an offering might have longed for (is that another way of saying he might have believed?) some complete dealing with sin. But whatever hope a worshiper may have had, he had no sense of completed cleansing, simply because the repetition of the offerings forbade

¹⁷ Gustav Griedrich Oehler, *Theology of the Old Testament* (3d ed., New York: Funk & Wagnalls, 1885), 453.

such a conclusion (Heb. 10:1-2). (4) To acknowledge that an Israelite might have had some glimmer of a better provision than the animal sacrifices and have faith in that better provision is one thing. But to say that that glimmer revealed Jesus Christ the Savior is a big leap. To accomplish that leap requires one to see more details about the Messiah than the Old Testament reveals.¹⁸ (5) But did not Moses see Christ and therefore have a clear prefiguring of Him (Heb. 11:26-27)? Yes, only if Christ means Jesus Christ. But no, if, as is likely, the reference is to Moses himself as God's anointed (i.e., a Christ). In any case, even if Moses understood about the coming Christ, can we conclude that the average Israelite did also? (6) David believed God would forgive his sin and knew that that forgiveness could not come from bringing sacrifices (Ps. 51). (7) Paul calls the Old Testament days "times of ignorance" when compared to the New Testament revelation (Acts 17:30). (8) 1 Peter 1:10 also places limits on how much Old Testament prophets knew. They were unclear as to whom and to what period and circumstances the Spirit of Christ was pointing. Though they may have understood something about a coming Messiah and Deliverer, they did not know who that person would be—and their confusion and uncertainty were demonstrated during our Lord's earthly ministry as recorded in John 1:19 and Matthew 11:3. The question is not possible to answer conclusively.

TO SHOW OBEDIENCE

A third purpose for the Levitical sacrifices was to provide a concrete way for the redeemed Israelite to show his obedience to, and love for, his God. One whose heart was rightly related to God certainly would not ignore or fail to obey the requirements of the sacrificial system. He would bring the required sacrifices willingly, gladly, and out of love for God, thereby demonstrating the change God had made in his life through faith. Bringing sacrifices willingly by the redeemed person in the Old Testament was an evidence of fruitbearing, just as willing obedience on the part of the New Testament believer gives evidence of his or her love for the Lord.

For example, the peace offerings could, presumably, be brought ritualistically, or, as was intended, "as a thanksgiving in connection with a vow made to God (cf. Ps. 116:14) or as a freewill offering...[which] consisted of an act of

¹⁸ J. Barton Payne, a covenant premillennialist, wrote: "That, to satisfy God, God must die, that men might inherit God, to be with God, was incomprehensible under the O.T. seminal knowledge of the Trinity, the incarnation, and the crucifixion followed by the resurrection." *An Outline of Hebrew History* (Grand Rapids: Baker, 1954), 222.

homage and obedience to the Lord."¹⁹ Furthermore the book of Deuteronomy "teaches that all these laws, which can be so easily taken in a legalistic sense...are to be understood as the application and practice in particular concrete situations of the primary command of love.... The law is a practical guide for the man who wishes to set God up as the supreme director of his whole being."²⁰ Later, amid the almost total rebellion of the nation in the days of Malachi, there were still some who feared the Lord (3:16-17) and who, presumably, did not cheat and cut corners in their sacrificing, as many did (cf. 1:18).

To sum up: The Levitical sacrifices had three purposes: (1) to provide theocratic forgiveness; (2) to prefigure a future something/someone; and (3) to prove and show one's love for and obedience to the true God.

WORSHIP AND FESTIVALS IN THE MILLENNIUM

To say that the millennial kingdom will be different from all other eras of human history is an understatement. Some of these differences include the following: Kingdom worship will be highlighted by the personal presence of Christ in Jerusalem (Zech. 8:3, 22). Even though some will live persisting in unbelief, the knowledge of the Lord will be available to all (Isa. 1:9). Many, but not all, of Israel's festivals will be observed. Those mentioned are Sabbath, New Moon (Ezek. 15:17), Booths (45:25), Passover and Unleavened Bread (45:21), and the daily morning sacrifice (46:13). In addition, the sanctuary is to be cleansed on the first and seventh days of the first month (45:18, 20). This shifts the principal atoning sacrifices from the seventh month to the first, as if to show people that atonement is the foundation of all worship and life.²¹

Those festivals not mentioned are the evening sacrifice, Pentecost, Trumpets, and Day of Atonement. Why will these be omitted? Some suggest that they will be no longer needed since Israel's promises will be fulfilled. Since people in the millennium will have the New Testament available, they will certainly realize that the Day of Atonement is no longer necessary, and, perhaps, they will recognize the prefiguring of the church age bracketed by Pentecost (its beginning) and Trumpets (its rapture) was completed before the millennium began (prefigured by the Feast of Booths). Others suggest that mentioning the first two

¹⁹ R. K. Harrison, *Leviticus*, TOTC (Downers Grove: Inter Varsity, 1980), 79.

²⁰ Walther Eichrodt, *Theology of the Old Testament* (Philadelphia: Westminster, 1961), 1:93-94; cf. 2:372.

²¹ C. F. Keil, *Biblical Commentary on the Prophecies of Ezekiel*, K & D, 2 vols., trans. James Martin (Edinburgh: T. & T. Clark, 1882; reprint ed., Grand Rapids: Eerdmans, 1966), 2:430.

feasts in Israel's holiday calendar (Passover and Unleavened Bread) and the last one (Booths) is to be understood as also including the intervening ones.

THE PURPOSES OF ANIMAL SACRIFICES IN THE MILLENNIUM

Clearly animal sacrifices will be offered in the millennium. Even if one totally spiritualizes away the sacrifices and offerings mentioned in Ezekiel 40-48, still other passages refer to them (Isa. 56:7; Jer. 33:18; Zech. 14:16-21; Mal. 3:3). So the use of sacrifices in the millennium will have to be accepted (whether or not we fully understand the reasons for them), or a number of passages will have to be deliteralized.

Essentially the same three purposes for animal sacrifices under the Mosaic Law will be found in the millennial kingdom. Those three were: (1) theocratic forgiveness, (2) to point to the better sacrifice of Messiah, and (3) a way for the believer to show fruit.

TO PROVIDE FOR THEOCRATIC FORGIVENESS

The Scriptures teach that certain offerings will be offered in the millennial kingdom by Levites. At our Lord's second coming He will purify "the sons of Levi and refine them like gold and silver, so that they may present to the Lord offerings in righteousness" (Mal. 3:3). Earlier Jeremiah recorded the Lord's promise that "the Levitical priests shall never lack a man before Me to offer burnt offerings, to burn grain offerings, and to prepare sacrifices continually" (Jer. 33:18). Isaiah predicted that millennial blessings and offerings will be extended to include participation by Gentiles (Isa. 56:7).

In Ezekiel 40-46 burnt offerings in the millennium are mentioned nineteen times, grain offerings fifteen times, peace offerings six times, and the sin offering fourteen times. Failure to keep the Feast of Booths with its nearly two hundred animal sacrifices during the eight days of its observance will bring drought or a plague on those who do not observe it (Zech. 14:16-19). These many offerings will be appropriate under the future theocratic government in the millennium as they were under the previous Mosaic theocracy. King Jesus will be reigning visibly as Head of the theocracy so that not only will violations of His government be atoned for by offerings, but the righteous functioning of that government will involve sacrifices. As Oehler said about the Mosaic sacrificial system, it may also be said of the millennial system, that sacrifices will serve as a kind of fence around the people who live in that theocracy.²²

²² Oehler, *Theology of the Old Testament*, 453.

TO POINT TO THE SAVIOR

A second purpose of the Mosaic sacrifices was to give some indication, however faint or clear, of the need for a coming Deliverer to take care of the recurring sin problem. Usually premillennialists say that sacrifices in the millennium will serve as a memorial looking back on the once-for-all sacrifice of Christ at Calvary. This is certainly reasonable. But why will not the purpose be more similar to what it was under the Law, i.e., to point to the Messiah, not as coming in the future, but as then reigning on His throne? In other words, the sacrifices will remind unbelievers of their need to deal with the eternal consequences of sin and point them to the One who paid for those sins and who is there present offering that salvation to them. In contrast to the theocracy over Israel in the Old Testament, the millennial theocracy will be worldwide and will include Gentiles as well as Jews (Isa. 56:7). We know, too, there will be unbelievers living during the millennium even to the close of the 1,000 years (Rev. 20: 8-9). Apparently they will have to give outward allegiance to the King or suffer consequences, but inwardly their hearts will be in rebellion against Him. In other words, they will be closet rebels! To those people the sacrifices should be a constant reminder that there is a way to have a right and eternal relationship to Christ. Sacrifices will be a reminder to those who have accepted the Lord and a continual sermon to those who have not.

TO SHOW FRUIT, I.E. MANIFEST OBEDIENCE

Third, the sacrifices will be a way for the believer to show fruit. Just as under the Mosaic system those whose hearts were right with God brought their sacrifices as evidence of that relationship, so also in the millennial theocracy believers will do the same. All those who love the Lord and are His servants will show that love by their service and obedience to God's covenant (Isa. 56:6). In turn the Lord declares that "their burnt offerings and their sacrifices will be acceptable on My altar" (v. 7). Also, the Levites, purified by the Lord, will "present to the Lord offerings in righteousness" (Mal. 3:3).

C. F. Keil observes that the shift "of the chief atoning sacrifices from the seventh month, at the end of the religious year [Lev. 23:27], to the first month [Ezek. 45:18-20] indicates that, for the Israel of the new covenant, this eternally-availing atoning sacrifice would form the foundation for all its acts of worship and keeping of feasts, as well as for the whole course of its life [which] indicates that the people offering these sacrifices will bring forth more of the fruit of

sanctification in good works upon the ground of the reconciliation which it has received."²³

Just as in Israel of old and in the church today, presumably there will be those who will go through the motions of obedience by bringing sacrifices, but whose hearts are either unrighteous or cold toward the Lord. But as then and now, there will be many who will obey out of love for their Savior-King and by that obedience will bear fruit to His glory.

Thus millennial sacrifices concern (1) payment, (2) proclamation, and (3) proof. They will render payment for sins committed against the government to effect theocratic forgiveness. They will proclaim the once-for-all death of Christ on the cross—a proclamation that will be frequent and clear, for the people will have available the presence of the Savior and the entire Bible to read. And they will offer proof of changed lives by those who will bring them out of love and a pure heart. These are all worthy purposes and in no way backward steps in the progressive revelation of the glory of God.

BOOK REVIEWS

EDITOR

MARK R. STEVENSON

He Shines in All That's Fair: Culture and Common Grace

By Richard J. Mouw, Grand Rapids: Eerdmans, 2002, 101 pages, paperback, \$14.00.

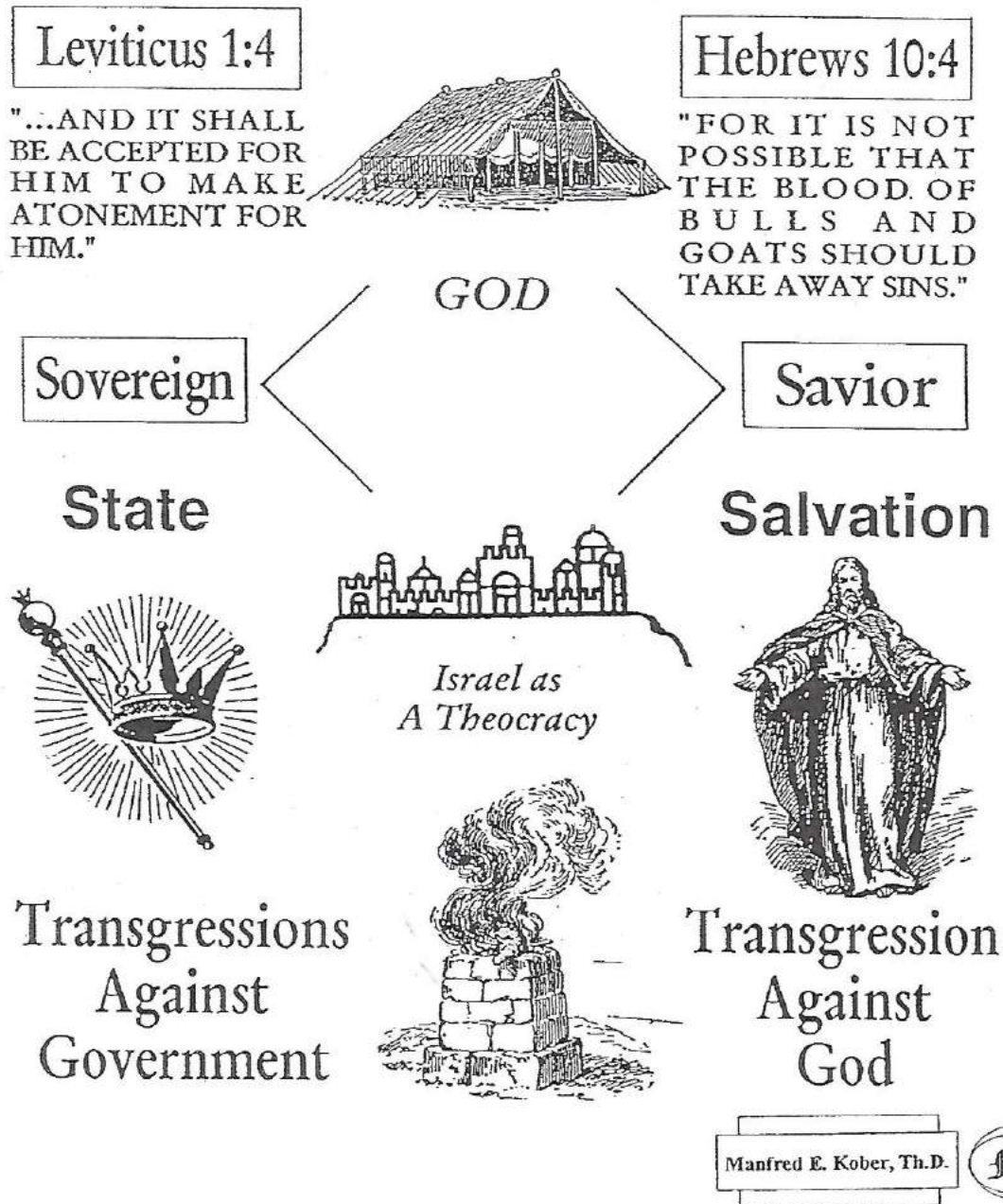
Richard J. Mouw is professor of Christian philosophy and president of Fuller Theological Seminary in Pasadena, California. The chapters of this well-written volume were originally delivered in 2000 as the Strob Lectures at Calvin Theological Seminary in Grand Rapids, Michigan. In the lectures Mouw addressed "the relationship of Christian commitment to secular thought and the broader patterns of culture" (p. 2). He asks the question, "What is it that Christians can assume they have in common with people who have not experienced the saving grace that draws a sinner into a restored relationship with God?" (p. 3).

The topic will be of great interest to thoughtful readers in the Brethren assemblies who share a cultural self-understanding with many other evangelical Christians. Assembly Christians in the past have often viewed the surrounding culture with the following assumptions: (1) the church is a remnant of believers who are a "little flock" in the midst of a hostile world; (2) believers are to have an ethic of "over-againstness," whereby they are encouraged to establish patterns of separation from the dominant cultural patterns; (3) the Bible teaches a pessimistic, even apocalyptic, assessment of the future (p. 3). Mouw has some sympathy for this point of view, insisting that "the Christian community must be very conscious of the significant ways in which God calls us to stand against the prevailing cultures of our fallen world." It was an apostle, after all, who admonished believers not to "love the world nor the things in the world" (1 John 2:15; p. 2).

While maintaining a separation from the sinfulness of this world, should not the Christian recognize a solidarity of human-kind with his non-Christian neighbor? Can he appreciate the scientific discoveries of unbelievers, honor secular authorities, and be involved in the normal occupations of life in office,

LEVITICAL SACRIFICES:

Atonement or Abomination?



According to Leviticus 1:4 the animal sacrifices made an atonement; according to Hebrews 10:4 they did not. The apparent discrepancy can be resolved if it is remembered that the Israelites had a two-fold relationship to Yahweh. God was their King as well as their Savior. The sacrifices for both believing and unbelieving Jews payed their legal obligations and penalties (much like our payment for parking tickets does). But the sacrifices could never remove their sins before a holy God, their Savior. Only faith could effect their salvation (Gen. 15:6).

WHY SACRIFICES IN THE MILLENNIUM?

An outline by Dr. Manfred E. Kober from an article by Dr. Charles C. Ryrie in *The Emmaus Journal*, Winter 2002 (Volume 11, Number 2, pages 299-310).

1A. Interpretive Views of Ezekiel 40-48:

- 1b. Non-Literal Views of the vision:
 - 1c. The vision anticipates the restoration of the temple and Zerubbabel-Joshua:
 - 2c. The vision paints an ideal picture of the temple, never built literally:
 - 3c. The vision represents the glory and purity of the church:
- 2b. The combination view of Ezekiel 40-48:
There will be a literal future temple with sacrifices, but the details preclude a literal interpretation (A. R. Fausset).
- 3b. The literal view of Ezekiel 40-48:
The chapters are to be interpreted literally and normally. There will be a millennial temple with actual sacrifices.

2A. The Views as to the Purpose of the Sacrifices:

- 1b. The memorial view:
 - 1c. The precision:
As the Lord's Supper is a reminder of the Lord's sacrifice with the church today, so it is probable that the animal sacrifices memorialize Christ's sacrificial death.
 - 2c. The problem:
The sacrifices appear to be more than memorials because they are said to make an atonement (43:20, 26; 45:15, 17, 20).
- 2b. The views related to the meaning of *kapar*
 - 1c. View #1: The verb form of *kaper* means "to cover or conceal."
 - 2c. View #2: The noun form means "ransom" or "propitiation," innocent life given for the guilty, a version of avoidance of punishment by provision of an acceptable substitute sacrifice.

The word is used to refer to the anger of individuals and of God (Gen. 32:20; Prov. 16:14; Num. 16:41-50; 25:11-13). This human and divine anger is averted by payment of a ransom which satisfies (propitiates) the offended party.

- 3c. View #3: The word means to “erase, wipe away, or purge.” The meaning then would be that in the future temple the contamination brought about by unclean worshipers would be wiped away. Dr. Ryrie suggests that it seems best to combine the meanings of Views 1 and 2, including **the ideas of propitiation and purging**. The meaning “covering” does not seem to be well supported by lexical considerations.

3A. The Purposes of the Levitical Sacrificial System:

The Levitical sacrifices seem to have made a real atonement (Lev. 1:4, 20) and did not depend on the faith or spiritual condition of the offerer. Nonetheless, the New Testament unequivocally declares that “It is impossible for the blood of bulls and goats to take away sins” (Heb. 10:4, cf. v. 11).

1b. The sacrifices provided theocratic forgiveness:

The human sin was a violation both of the government of God and the holiness of God. Israel was a theocracy and God’s government required certain sacrifices to propitiate the demands of the human government.

2b. The sacrifices prefigured the death of Christ, the innocent dying for the guilty:

The offerer may have understood nothing or very little about the symbolic meaning of the sacrifices.

To acknowledge that an Israelite might have had some glimmer of a better provision than the animal sacrifices and have faith that better provision is one thing. But to say that that glimmer revealed Jesus Christ the Savior is a big leap. To accomplish that leap requires one to see more details about the Messiah than the Old Testament reveals (p. 306).

In contrast, covenant theologians assume that the Old Testament saint had virtually the identical knowledge and clear perception of Jesus Christ and His atoning work, something which goes directly counter to the concept of progressive revelation.

3b. The sacrifices showed the obedience of the redeemed Israelite by bringing sacrifices:

The regenerated Israelite showed his love to God and the sacrifices were an evidence of fruit-bearing.

4A. Worship and Festivals in the Millennium:

1b. The person of the King in Jerusalem: (Zech. 8:3, 22)

Kingdom worship will be highlighted by the personal and physical presence of Christ in Jerusalem.

2b. The knowledge of the Lord is available to all (Isa. 11:9):

Incredibly, many will live persisting in unbelief despite the universal knowledge of the Savior King in Jerusalem.

3b. Some of Israel’s festivals will be observed:

Ezekiel mentions the Sabbath, New Moon (Ezek. 15:17), Booths (45:25), Passover and Unleavened Bread (45:21), and the daily morning sacrifice (46:13).

- 4b. Some festivals are not mentioned:

They include the evening sacrifice, Pentecost, Trumpets, and Day of Atonement. It has been suggested that these are no longer needed since the symbolism of the feasts have been fulfilled in Jesus Christ.

5A. The Purposes of Animal Sacrifices in the Millennium:

In Ezekiel 40-46, burnt offerings are mentioned 19 times, grain offerings 15 times, peace offerings 6 times, and the sin offering 14 times. Those who spiritualize the sacrifices and offerings mentioned by Ezekiel still have to wrestle with other passages which refer to sacrifices, such as Isaiah 56:7; Jer. 33:18; Zech. 14:16-21; Mal. 3:3. To spiritualize Ezekiel 40-46, that would also demand spiritualization of the passages cited above. Ryrie fittingly summarizes the purpose for the millennial sacrifices:

Essentially the same three purposes for animal sacrifices under the Mosaic Law will be found in the millennial kingdom. Those three were: (1) theocratic forgiveness, (2) to point to the better sacrifice of Messiah, and (3) a way for the believer to show fruit (308).

- 1b. Animal sacrifices provide theocratic forgiveness:
Christ reigns as visible head of the theocracy. Violations of His government will be atoned for by offerings. The righteous function of that government will involve offering sacrifices.
- 2b. They are for having rituals of animal sacrifices point to the Savior:
While it is true that the sacrifices serve as a memorial, looking back to the once-for-all sacrifice of Christ, they also point to the Messiah. Not as coming, but as seated as Savior and Sovereign on His throne, reminding sinners (including Gentiles, Isa. 56:7) that the eternal consequences of their sin needs to be dealt with.
- 3b. The millennial animal sacrifices show fruit.
All those who are redeemed show their love for the Lord as servants by gladly obeying the demands of God's covenant (Isa. 56:6). The sacrifices will be a continual sermon to the unbeliever as he is confronted with his need to trust in Christ as Savior. Undoubtedly many unredeemed will go through the motions and will give outward allegiance to the King.
- 4b. The Lord refers to the offerings brought by His servants in a blessed way "their burnt offerings and their sacrifices will be acceptable on My altar" (Isa. 56:7). Furthermore, the Levites, purified by the Lord, "present to the Lord offerings in righteousness" (Mal. 3:3).
- 5b. Conclusion:
It would be difficult to give a better summary of the thorny problem of animal sacrifices than that given by Ryrie:

Thus millennial sacrifices concern (1) **payment**, (2) **proclamation**, and (3) **proof**. They will render **payment** for sins committed against the government to effect theocratic forgiveness. They will **proclaim** the once-for-all death of Christ on the cross—a proclamation that will be frequent and clear, for the people will have available the presence of the Savior and the entire Bible to read. And they will offer **proof** of changed lives by those who will bring them out of love and a pure heart. These are all worthy purposes and in no way backward steps in the progressive revelation of the glory of God (310). (emphasis added)