

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *The Churchman* can be found here:

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

Son of God. He must be incapable of being led astray by error. He must know. And *we* must know that in making such a claim he could not be mistaken, or we must eliminate from the argument for his divinity all proofs or indications resting upon statements made by him or upon acts done by him under an impression which might have innocently arisen from his human ignorance. *Humanum est errare.*

In very truth is it possible for any intelligent being to lay aside his knowledge, remaining still in the perfection of his nature? A man cannot do so. He may lay aside his glory, he may lay aside his outward appearance, he may lay aside his wealth, he may lay aside his power, and still be the same person that he was before, his essential nature unmaimed and undestroyed. But can knowledge be ranked with those things which may be put on and off, like a glove, or once possessed is it a *κρήμα ἐς αἰεί* until we are plunged into some stream of Lethe? If the Queen gave up her royal pomp, if she became disfigured in face, if she became as poor as Belisarius and as incapable of affecting the fortunes of the world as that fallen hero in his old age, she might still exist in the integrity of her nature, But could she (or any other human being) by an act of will lay aside knowledge once acquired? Could she, by an act of will, not know what she does know? If she ceased to know what she does know, would not such ignorance arise from her nature having become maimed, that is, imperfect? If what is true in this respect of man is true of all other intelligent beings (and how can it be otherwise, since the question depends upon the essential characteristics not of the knowing subject but of knowledge itself?), it is not only incredible but impossible that our Lord should have laid aside His knowledge and still have continued in the perfection of His Divine nature. Is it not less difficult to believe in the co-existence of unlimited and limited knowledge in our Lord's person than to believe that He was imperfect either in His Divine or in His human nature?

F. MEYRICK.



ART. II.—THE "RANSOM."—MATT. XX. 28.

"**T**HE Son of man came to give His life a ransom for many."

What did our Lord mean when He used the word represented in English by "ransom"?

As He came to fulfil the law and the prophets, we must

look to the Old Testament, and more especially to the Pentateuch, for our answer, and must put ourselves in the place of our Lord's hearer, and make use of his vocabulary.

The English word "ransom" represents the Greek word *λύτρον*, *lutron*; and *lutron* occurs only twice in the New Testament, viz., here and in the parallel passage of St. Mark.<sup>1</sup>

What then does *lutron* mean in the Septuagint?

It occurs Exod. xxi. 30: "If there be laid upon him a *lutron*, he shall give for the *lutron* of his soul whatsoever is laid upon him." The reference here is to the payment in money that the owner of an ox, that had gored anyone to death, had to make.

It occurs again Exod. xxx. 12: "They shall give every man a *lutron* for his soul." The amount of the payment in this passage is defined: "half a shekel, after the shekel of the sanctuary." The *lutron* is called, verse 16, τὸ ἀργύριον τῆς εἰσφορᾶς, and its use is described in verse 15: ἐξιλάσασθαι περὶ τῶν ψυχῶν ὑμῶν. It is evidently in this passage a sacrificial payment, connected with the sin offerings.

*Lutron* occurs several times in Lev. xxv. Ver. 24: "And in all the land of your possession ye shall grant a *lutron* for the land." Ver. 51: "If there be yet many years, according to them he shall give back his *lutron*, according to the years he was bought for." Ver. 52: "And if there remain but few years unto the year of Jubilee, then he shall count with him, and according unto his years he shall give him his *lutra*." The reference in this chapter is to the money to be paid for the redemption of land or slaves. The verb (*λυτρόω*) is used constantly with a parallel meaning to the noun, and is translated "redeem" in our version.

*Lutron* also occurs several times in Num. iii. 40-51, where directions are given by Jehovah concerning the payment to be made on behalf of the 273 Israelitish firstborn, who were in excess of the number of the Levites, when that tribe was appointed to do the service of the sanctuary, instead of the firstborn among the other tribes of Israel. Ver. 46: "And for the *lutra* of the two hundred three score and thirteen of the firstborn of the children of Israel, thou shalt take five shekels apiece by the poll." Ver. 49: "And Moses took the *lutra*." Ver. 51: "And Moses gave the *lutra* to Aaron and his sons, according unto the word of the Lord."

I have, so far as I can find them, given all the passages in the Pentateuch where the word *lutron* occurs.

In all these passages the word represents a money payment, so that we may conclude that our Lord spoke of a money

<sup>1</sup> St. Paul uses the compound word *antilutron* (*ἀντιλύτρον*) in 1 Tim. ii. 6.

payment in the passage: "The Son of Man came to give His life a *lutron* for many."

But He may have alluded to one of three kinds of payment: 1. To the half-shekel paid for atonement money by every Israelite that was enrolled into the congregation (Exod. xxx.). 2. To the redemption money paid for a slave, or for land, to the *lutron* of Lev. xxv. 3. To the redemption money of five shekels a head, paid for the 273 Israelitish firstborn in excess of the Levites, who were numbered. I omit the passage of Exod. xxi., which, however, seems most naturally connected with the first kind of *lutra*, as being paid in behalf of a life.

To which of these three payments did our Lord refer? Surely He referred to the sacrificial payment of Exod. xxx., by means of which every Israelite became a partaker in the atonement made for his life at the altar, and obtained, through that expiation, the right of drawing near to God. Our Lord's words, "to give His life a *lutron* for many," compared with the Septuagint explanation of *lutron*, ἐξιλάσθαι περὶ τῶν ψυχῶν ὑμῶν, which connects it with the mercy-seat, the Greek word for which is *hilasterion*, seem to justify one in assuming that this was the meaning His Jewish hearers naturally gave to His words.

But we have the Hebrew Bible as well as the LXX. Version, and I think that if we examine the Hebrew words in the three passages from Exodus, Leviticus, and Numbers respectively, which are all represented by the Greek word *lutron*, the conjecture as to our Lord's meaning will become conviction.

In point of fact a different Hebrew word is used in each of these three passages, and *lutron* actually represents the meaning of three different words—*kopher*, *pidyom*, and *geullah*.

In the third chapter of Numbers, where the 273 Israelites paid at the rate of five shekels a head for *lutron*, the Hebrew has *keseph pidyom*, the price of deliverance. Ver. 49: "Moses took the *keseph pidyom* of them that were over and above the *peduyim*," those who were redeemed. "And Moses gave the *keseph pidyom* to Aaron and his sons." The word *pidyom* comes from the verb *padah*, to loose, and it is translated "redeem" about forty times in the English Version of the Pentateuch, though it does not necessarily imply the notion of payment. Thus, in Numbers, *lutron* stands for *keseph pidyom*, the price of deliverance.

In Leviticus xxv. the subject is the deliverance of slaves or lands. Here *lutron* represents the Hebrew *geullah*. *Geullah* comes from the verb *gaal*, to deliver. It is used between thirty and forty times in the Pentateuch, and is translated

like *padah* by the word redeem, though, like that verb, it is only by the context that we can decide whether there is any notion of payment implied. It is used, for instance, in Gen. xlvi. 16: "The angel that redeemed me from evil"; Exod. vi. 6: "I will redeem you with a stretched-out arm"; Exod. xv. 13: "Thou in Thy mercy hast led Thy people whom Thou hast redeemed." In all these passages there can be no possible notion of purchase. Lev. xxv.: "In all the land of your possession ye shall grant a *geullah* for the land." Here the context shows that a payment is implied. Ver. 51: "If there be many years, ye shall give back his *geullah*." So again in verse 52.

This word *geullah* is used in Ruth, and so is the verb *gaal*, and here, as we may gather from Lev. xxv., a payment is implied in its use.

In Leviticus, then, *lutron* represents *geullah*.

We have now reached the third meaning of *lutron*, viz., that which it bears when, in Exod. xxx., it represents the word *kopher*, or rather, *keseph kippurim*, the price of atonements. For this word *kopher* brings us to the very central idea of the sacrificial ritual instituted by Jehovah Himself, through the mediation of Moses at Mount Sinai, the idea of atonement. The word *kopher* means literally a "covering," and comes from the verb *kaphar*, to cover. But *kaphar*, in one of its forms *kipper*, is always translated "to make atonement." It is thus translated seven times in Exodus, fifty times in Leviticus, fifteen times in Numbers, also in Samuel, Chronicles, and Nehemiah, and invariably "to make atonement." The notion is that that in the man is covered from the sight of God which would otherwise exclude him from God's presence. That something of course is sin, as we can see at once from such a passage as this, which, however, is constantly being repeated respecting the sin and trespass offerings, which God first required of the Israelites at Mount Sinai (Lev. iv. 6): "And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering . . . and the priest shall make atonement for him as concerning his sin, and it shall be forgiven him." This word *kopher* is intimately connected with the mercy-seat, which is always called in Hebrew *kapporeth*, and received its name from the fact that the highest and most perfect act of atonement under the Old Testament was performed upon it. Thus it is concerned with the presence of Jehovah Himself, who, according to His sacred promise, was present in the cloud above the *kapporeth*, between the cherubim which formed part of the *kapporeth*. The Expiatory or Propitiatory, which we call the mercy-seat, and the LXX. always the *hilasterion*,

is called at least sixteen times in Exodus, and also in Leviticus, Numbers, and Chronicles, *kapporeth*.

In order to realize the importance of the idea contained in *kopher*, and *keseph kippurim*, let us briefly review the directions given to Moses after the covenant with sacrifices of burnt-offerings and peace-offerings had been established between Jehovah and the children of Israel at Mount Sinai.

Its terms having been accepted by the people, Jehovah showed Moses, as mediator, how the covenant was to be carried out, and how, in particular, His own promise of dwelling in the midst of them, so that they might approach Him without fear, because without sin, would be kept. In a word, He gave instructions concerning His dwelling, and the way of approach to Himself. Moses was to make an ark. In this ark he was to place the stone tablets containing the ten commandments. Then he was to make a *kapporeth* (atonement-seat), and of one piece with the *kapporeth*, the cherubim on its two ends. The *kapporeth* was to be put upon the ark. "And there," said Jehovah, "I will meet with you"—hence the tabernacle of the meeting—"and I will commune with thee from above the *kapporeth*, from between the two cherubim, which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Then Moses was to make a table, on which the shew bread was to be set always before the Lord; then the seven-branched candlestick; then the dwelling-place, or tabernacle (*mishkan*), with its ten curtains; then the outer tents, or coverings, three in number; then the boards of the dwellings, with their sockets; then the veil of blue, purple, and scarlet. This was hung on four pillars, and divided the tabernacle into two apartments, the innermost containing the ark and the *kapporeth*, and the outermost the table of the shew bread and the seven-branched candlestick. Thus was the design given for the dwelling and its necessary furniture, with the important exception of the altar of incense.

Directions were next given about the brazen altar that stood in the court of the tabernacle, and about the court in which the dwelling of Jehovah itself stood.

After this Moses was told to set apart Aaron and his sons as priests; and full directions were given him about the vestments of Aaron, the order of his consecration, the sacrifices to be offered at his consecration, and especially about his sin-offering. It was to take precedence of the burnt-offering and the peace-offerings, and in it we have the first notice of sin-offering proper. Then directions having been given for the completion of the furniture of the holy places, Moses was directed to make the altar of incense, and to place it before

the veil—that is, by the ark of the testimony, before the *kapporeth* . . . where "I will meet with thee."

After the command that Aaron shall burn incense of sweet spices—"every morning when he dresseth the lamps he shall burn it"—and that no strange incense, or burnt or meal offering, or drink-offering should be offered on the altar of incense, we read: "And Aaron shall make atonement upon the horns of it once in the year, with the blood of the sin-offering of atonement (*kippurim*); it is most holy unto the Lord." Thus the altar of incense is specially connected with the *yom kippurim*, or day of atonements.

Now comes the demand for the offering of atonement-money, Exod. xxx. 11:

And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel, according to those that are numbered of them, then shall they give every man a *kopher* for his soul (life) when thou numberest them, that there be no plague amongst them when thou numberest them. This shall they give, every one of them that passeth over unto them that are numbered, half a shekel after the shekel of the sanctuary for an offering (*terumah*) to the Lord. Every one that passeth over unto them that are numbered, from twenty years old and upward, shall give the offering (*terumah*) of the Lord. The rich shall not give more, and the poor shall not give less, than the half-shekel when they give the *terumah* of the Lord, to make atonement (*kapper*) for your souls. And thou shalt take the atonement-money (*keseph kippurim*) from the children of Israel, and shalt appoint it for the service of the tent of meeting, that it may be for a memorial (*zikkaron*) for the children of Israel before the Lord to make atonement for your souls.

It seems evident from this passage that the term *keseph kippurim*—and so *lutron*, as representing it—gives the key to the relation of the individual Israelite to the sacrificial system of the law, and explains how he obtained fellowship in the atonement effected by the sin-offering, and thus approach to Him that dwelleth above the *kapporeth*. We might have suspected its importance from its position in Jehovah's directions to Moses about His dwelling-place, and the holy things—the *kapporeth*, the altar, the priesthood, and the sacrifice for sin. But, beside its position, we have in the passage itself reference to the altar of incense, on which, by the way, atonement was always made for the high-priest and the whole church, except on the day of atonement. We have reference, also, to the day of atonement when the altar itself was atoned for; we have the word *kipper*, always used for to make atonement; we have the word *terumah*, the word always used for a heave-offering; we have *zikkaron*, a word connected with all sacrifices and offerings, in that they are memorials, or remembrances, in the sight of Jehovah; and lastly, we have the word *kopher* (atonement), closely connected with the *keseph*

*kippurim*, or price of atonements, *kopher* being represented in the LXX. by *lutron*, and in our English translations by "ransom."

Thus, then, worshippers are provided for the sanctuary; and in the atonement here spoken of, effected by the sin-offering of the representative priest, the bar that kept Israelites from approaching Jehovah is removed, and they are made a holy people and a nation of priests.

If it be asked why Jehovah claimed the atonement-money, the answer is clear from the above passage. Jehovah claimed it, first, that there might be no plague among them, that the fire of His wrath might not break out upon them when they approached Him.

And secondly, as God would have all the Israelites draw near to Him, and had provided a place for atonement, and a sin-offering wherewith to make atonement, He also demanded their atonement money—their *kopher* (*lutron*), for a memorial of the children of Israel before Jehovah to make atonement for their souls. In fact, their "*kopher*" became a permanent reminder of their atonement before Jehovah, who henceforth treated them as having, by this payment, reconciled themselves to Him. It was no ordinary tribute that Israel was to pay Jehovah as its King, but an act demanded by the holiness and truthfulness of God, who had said: "In the day that thou eatest thereof thou shalt surely die."

If, now, it be asked, To whom was the atonement paid? the passage from Exod. xxx. gives a clear and decided answer. It was paid to Jehovah. Moses, indeed, received it from the people, and handed it on to Aaron and his sons, but it was for God's service. "The half-shekel shall be the offering of the Lord." And again: "The rich shall not give more, and the poor shall not give less, than the half-shekel when they give an offering (*terumah*) to the Lord to make atonement for your souls." The word *terumah* means a heave-offering, and is the word used at the beginning of chap. xxv., where we read: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, that they bring Me an offering (*terumah*): of every man that giveth it willingly with his heart ye shall take My offering (*terumah*). And this is the offering which ye shall take of them: gold and silver and brass . . . And let them make Me a sanctuary, that I may dwell among them." It is to be noticed that the silver given and used in the construction of the dwelling was that obtained from the atonement-money, which amounted to 100 talents and 1,775 shekels. The hundred talents were used to make the silver sockets for the boards which composed the dwelling itself, and the 1,775 shekels for the silver hooks for the pillars



between the holy place and the holy of holies, and for overlaying the chapters, and for filleting them together. Thus the atonement-money became a heave-offering to Jehovah for the expiation of souls.

It seems clear to me, and I trust that I may have made it clear to my readers, that the Israelite who heard our Lord saying that the Son of Man came to give His life a *lutron* for many, would at once connect the Son of Man with the atonement-money of the thirtieth chapter of Exodus (the *keseph kippurim*), and thus with the notion of *kopher*, or atonement. Our Lord, however, probably did not use the word *lutron*, but an Aramaic word. In fact, He probably used the word *kopher* itself; that is, He spoke not of the atonement-money, but of the atonement. At any rate, whether it was atonement-money or the atonement, it may be well to consider the Scripture notion of atonement so far as it is identified with the sin-offering.

Its notion is included in the word *kopher*, and is illustrated by the sin-offering. The sin-offering is the distinctive sacrifice of the law in the sense that it was appointed under the law. Burnt-offerings and peace or covenant offerings were no new thing; and, as we have seen, both kind of offerings were made before the law was given from the Mount. And so the Lord in giving the law, while adopting these ancient sacrifices, appointed in addition a new sacrifice (the sin-offering), to atone for men's souls, and a special order of priests to make the atonement.

The various sacrifices present us with different views of the one sacrifice of the Son of Man; but before the giving of the law, though the idea of expiation was implied, it was not expressly brought out. When Jehovah said to Moses at the bush: "Take off thy shoes from thy feet, for the place where thou standest is holy ground," He brought man's sin home to him, and its bar to man's approach to God in a way that it had never struck men before. Abel and Noah and the patriarchs were not afraid of approaching God in sacrifice. But at the giving of the law from Sinai Jehovah, first of all, impressed upon man his sinful nature, and the hindrance it was to his coming into His presence, and, at the same time, instituted the sin-offering wherewith atonement for men's souls might be made.

The various sacrifices (it has been remarked) each present us with an especial aspect of the one great sacrifice to which they all point, and it is only by studying each in detail that we can get a comprehensive view of the sacrifice of the Incarnate Son. Thus the burnt-offering, which was wholly given to God and consumed upon the altar, sets forth the life

of self-surrender of the Son of Man to His heavenly Father's will. The covenant or peace offering, which was always in part consumed by the worshipper, sets forth the covenant relationship between the Son of Man and His members with the Father; and so the sin-offering sets forth the truth that the sacrifice of the Son of Man was offered to make expiation, or atonement, for man's sin, and so satisfy the holy law of a God of truth who had said before ever sin entered into the world: "In the day that thou eatest thereof thou shalt surely die." The atonement made by the Son of Man for men's lives justified God as regards the above saying, and cleared Him when His truth was judged. The Son of Man, as man's representative, satisfied God's law of holiness by His perfect obedience to His Father's will, in spite of sufferings, and suffered death for man; but, more than this, He entered, having won His life through His death, and presented Himself at the throne of His heavenly Father—at the heavenly *kapporeth*, or seat of atonement—in heaven itself.

Let us see briefly how the sin-offering prefigured and illustrated this heavenly and spiritual reality.

We read in Lev. xvii. 10, 11 :

And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood; I will set My soul against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your lives; for it is the blood that maketh atonement by reason of the life (soul).

We gather at once from this passage that it is not the death of the animal that atones for man's soul, but the blood; that is, its life. God appointed the blood upon the altar to be the medium of atonement for men's lives, and the essence of the atonement consisted not so much in the death of the animal by which the atonement was made, as in the presentation of its life obtained by its death upon the altar.

And the atonement was only then completed when the life of the victim, obtained by its slaughter, was presented to God at the altar. One can scarcely understand this thought, when, in the case of the sin-offerings of individuals, the atonement was only made at the horns of the brazen altar of burnt-offerings; but it comes out more clearly in the case of the sin-offerings of the high priest, or of the whole church, when the blood of their representative was put on the horns of the altar of incense, because the altar of incense stood in the holy place immediately in front of the *kapporeth*, where Jehovah was pleased to dwell. It comes out most clearly, however, in the sin-offerings for the high priest and for the

congregation, when atonement was made for their souls on the great day of atonement; for on that day the atonement was made on the *kapporeth* itself, and so in the very presence of Jehovah. On that day, clearly enough, the blood—*i.e.*, the life of the victim, that had been obtained by the slaughter of its body—was brought to God by the high priest, the representative of the people. Thus, as the *kapporeth* was really the seat of Jehovah's presence, the incense altar, and the horns of the brazen altar, would to the Israelite be also in some sense identified with God Himself.

In the mind of the Israelite no sin-offering was rightly offered so as to atone for the life of the offerer, and to obtain the removal from him of the sin which barred his entrance to God's presence, until the priest had smeared over with his finger some of the blood of the sin-offering upon the horns of the altar of burnt-offerings, or of incense, or on the day of atonement itself, upon the front of the *kapporeth*, in the holy of holies itself.

Such, as far as I have been able to trace them from the vocabulary of the Israelite himself, were the principal ideas prevalent at the time of our Lord's sojourn among us in the flesh concerning *kopher*, or atonement. These ideas were the outcome of their religious history and of the revelations of Jehovah to their forefathers, that through their representative high priest and representative offering for sin, they might approach Him without fear. The Israelites had nothing to do with heathen ideas about expiation, nor with the notion of appeasing an angry deity by the blood of slain animals. They knew that the barrier to fellowship with God was of their own making and was in themselves. They knew that when God said: "I have given unto you the blood upon the altar, to make atonement for your souls," and thus attributed to the blood of the sacrificial animal a signification which it could not naturally possess, He did so in anticipation of some true and perfect sacrifice which would hereafter be offered, though how and when and by whom the Israelite was only very dimly conscious.

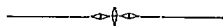
Equipped, then, with this knowledge about atonement and atonement-money—a knowledge derived from no extraneous sources, but from the law and the prophets—does it not stand to reason, as we say, that when His disciples heard Jesus, whom many regarded as the promised Christ, declare this: "The Son of Man came to give His life a *kopher* for many," they at once connected the Son of Man with all the mysterious teaching of Jehovah Himself concerning the *kapporeth*, the sin-offering, of the *yom kippurim*, and the *keseph kippurim*, which everyone enrolled in the congregation of Israel had given as a

*terumah*, an offering to Jehovah, that he might be free from plague when he approached Jehovah's presence, and, at the same time, might have his part in the atonement for souls, and so be remembered in the sight of Jehovah.

The secret of the unfathomable love of the Trinity—that Christ, the Son of God and Son of Man, would, in the fulness of time make atonement by His own life poured out on the cross, and presented before His Father's presence in heaven (the ideal *kapporeth*) for the sin of mankind—was, when Jesus came, hidden from the Israelite; but it formed the real background for the sanction in the law of animal sacrifices, whereby they acquired a typical signification, so that they set forth, in shadow, that atonement which God from all eternity, in spite of man's fall, had determined to effect by giving up the only Son to death, as a sin-offering for the whole world.

ROBERT HELME,

(To be continued.)



#### ART. III.—NURSING.<sup>1</sup>

MRS. SAIRY GAMP carried a large bundle, a pair of pattens, and a gig-umbrella. She was a fat old woman, with a husky voice and a moist eye. Her face—the nose in particular—was somewhat red and swollen, and she exhaled a peculiar fragrance with her breath, suggestive of a dirty wine-vault. She wore a rusty black gown, rather worse for snuff, and a shawl, and a large poke-bonnet to correspond. Mrs. Gamp was choice in her eating, and repudiated hashed mutton with scorn. She required for supper pickled salmon, cowcumber, new bread, fresh butter, and a morsel of cheese. In her drinking, too, she was very punctual and particular, requiring a pint of mild porter at lunch, a pint at dinner, half a pint as a species of stay or hold-fast between dinner and tea, and above all, a pint of celebrated Stafford ale, or real old Brighton tipper, with her supper of pickled salmon and cowcumber—besides the black bottle on the chimney-piece for occasional refreshment. Mrs. Gamp was not a Rooshan, nor yet a Prooshan, and consequently would not permit anyone to supervise her nursing duties, which she termed setting spies over her. Mrs. Gamp had two friends; one a Mrs. Harris, whom no one ever saw in the flesh, and

<sup>1</sup> In continuation of "Hospitals" in the February CHURCHMAN.