

SACRIFICIAL TERMS APPLIED TO JESUS (E.G.C.)

1. The “Suffering Servant” of “Isa 53” in 53:10 is said to “put” his “soul” as an *asham*, the “global” “sin-offering” (see **Types of Sacrifices in Leviticus [E.G.C.]**). The LXX “translates” “if he gives *peri hamartias* his soul . . . ,” *peri hamartias* being the usual LXX translation for *hattat*, the usual “sin/sin-offering” word, not normally used for *asham*. Paul uses the expression *peri hamartias* in Rom 8:3, which I would translate “For what was impossible for the law by which it was weak because of the flesh, God his own Son sent in the likeness of the flesh of sin and as a “sin-offering” (*peri hamartias*) condemned sin in the flesh.”
2. Paul in Rom 3:25 says that God “put forth” Christ Jesus (as ?) *hilasterion* through faith in his blood.” *Hilasterion* is the LXX translation for the cover of the Ark, sprinkled with blood on Yom Kippur, Lev 16:15. It is translated into Latin as *propitiatorium* in the Nova Vulgata (the old had “propitiation,” so the new is being more literal and I think correct).
3. Jesus’ blood is said to “sprinkle” us or our consciences and thus purify us in Heb 9:13-14. In Heb 12:24, we are said to have come to Jesus, the mediator of a New Covenant, and to blood sprinkled which speaks better than that of Abel (the blood shed for the first time in the Bible). Moses “sprinkled” blood on the altar and the people when the first covenant was made in Exod 24:8, in language which is tracked by Mark 14:24 in the Last Supper. Note that the Hebrew word for “sprinkle” here is not that used for Yom Kippur in Lev 16:15, but is the same as the one used for the purifying water in Ezek 36:25.
4. The same verb “sprinkle” used in Lev 16:15 is used for what the Servant will do in Isa 52:15, “thus he shall sprinkle many nations.” The New Vulgate here has departed from Jerome’s consistent use of *aspergo* for this Hebrew verb, and translated *dispergo* (“disperse, spread out”) instead. It is likely that the New Vulgate has sought (not too felicitously, in my opinion) to deal with the unusual verb (it is considered less unusual now, I think) and the LXX translation “startle” by having the Servant “scatter” the nations, as the Targum has it, perhaps also with Zech 13:7 in mind: “Strike the shepherd and let the sheep be scattered (NV *dispergentur*/Vul *dispergantur*); Mark 14:27; Matt 26:30-31. See also Num 10:35; Ps 68:2, 15; Isa 33:3.
5. The Servant is said to have “lifted-up” our illnesses (Isa 53:4) and the sin of many (53:12); to “lift-up” in Hebrew is a cultic term for removal of sin, like the scapegoat in Lev 16:21-22.