

of the Bible are to thousands and tens of thousands in this island as their very life-blood, the main-spring of their actions, the leading note of their thoughts, the hope on the sick and dying bed, when all things are very real, the delight of youth, the stay of manhood, and the solace of old age. It is the one thing which the British people, to whatever phase of religious thought they belong, will surrender life rather than be deprived of, stinted in the supply of, or controlled in the use of.

ROBERT CUST.

Feb., 1890.



#### ART. IV.—THE DEATH OF CHRIST.

*(Continued from page 265.)*

IN the present paper we have to deal with our subject in relation to the teaching of the Ceremonial Law. And it may be best that we should state at the outset that we have chiefly in view here two forms of error demanding special attention at the present time, both tending, as we believe, in some measure and in some sense, to a depreciation, in faith's view, of the stupendous importance and the unspeakable benefits of the Death of Christ. The first of these errors is that which regards the great sacrifice of propitiation, the atonement-price for sin, as offered or paid, not on the Cross (or not only on the Cross), but afterwards in heaven. The second is that which, in view of the Old Testament Sacrifices, regards the shed blood which is said to make atonement as representing not the death, but the life after death, or liberated by death, of the sacrifice slain; or which attributes the sacrificial efficacy, not to the blood without the soul, but to the shed blood as animated by the soul.

The limitations of our space will make it impossible for us to follow these errors, as we might desire, into all the details of ceremonial interpretation in which they may be said to live. But we are disposed to think that they may be most effectually opposed by throwing upon them the light of other teachings. We desire, therefore, first of all, to call attention to certain truths leading to certain broad principles of interpretation which will be found to have a very important bearing upon the subject before us. It must not be said that thus we are touching only the fringe of the matter. Rather we are persuaded it is the fringe of the matter which we shall be obliged to leave comparatively untouched.

It must be remembered that we are still desiring to deal in a simple way with simple truths, for the benefit of minds of

ordinary intelligence seeking to be established in the faith and assurance of the Atonement of Christ's death—the Divine propitiation in His Blood.

In our last paper our aim was to show clearly that, according to the teaching of Holy Scripture, it is the death of Christ and that alone which (as a *pœna vicaria*) avails to take away the condemnation of the holy law of God (the moral law, holy and just and good), that so the sinner may be justified freely (*δωρεάν*, for nothing at all of his own) by the grace of God through the redemption that is in Christ Jesus.

I. Starting, then, from the position to which we have thus attained, we must be allowed to set down as our first proposition in this present paper that—THE TEACHING OF THE NEW TESTAMENT CONCERNING THE RELATION OF CHRIST'S DEATH TO THE MORAL LAW HAS IN ITS NATURE A CLAIM TO GOVERN OUR INTERPRETATION OF ALL AMBIGUOUS TEACHINGS CONCERNING THE DEATH AND BLOOD-SHEDDING AND BLOOD-SPRINKLING DRAWN OUT FROM THE TYPICAL ANALOGIES OF THE CEREMONIAL LAW.

This is a statement which will hardly be disputed. It is little more than saying that what is obscurely seen in twilight may be more clearly seen in daylight. There is here no disparagement of the office and function of those ordinances connected with the Tabernacle which were made after the example and shadow of heavenly things, and all after a Divine pattern showed to Moses in the Mount. We are bound to recognise in the Jewish law of ceremonies an inspired school of preparation—the preparation of a chosen people for the good things to come in the revelation of the Gospel of Christ. In this training school of heavenly wisdom ideas were implanted, or developed, or established, which were to find their perfect accomplishment in the work of the Messiah. These ideas might be corrupted by human additions, or gross explanations, but the ideas themselves were of sacred origin, and were never to be dishonoured or cast aside. And so far the ceremonial law may be said, in some sense, to have a power to interpret the Gospel: so far, that is, as to bear witness against any vain attempts so to explain the work of Christ as to eliminate from it those very ideas which the preparatory ordinances had taught us to associate with it. But for anything like an explanation of the ideas there can be no doubt that they should be brought into the clearest light which we have to throw upon them. And beyond question the light of Christ, the light of His Gospel, the light of the Cross, seen in relation to the holy law of God, is clearer than the light which was shining before on the altar, and vessels, and the service of the sanctuary.<sup>1</sup>

<sup>1</sup> "The doctrine of this Epistle (Heb.) plainly is, that the legal sacrifices were allusions to the great and final atonement to be made by the blood

Take for example the idea of *propitiation*. It is unquestionably an idea which was cultivated by the ceremonial law. It was an idea which, no doubt, Jewish minds were tempted to corrupt, even as the nations round about them had corrupted it. But the idea itself was no corruption, and its Divine sanction witnesses against all (alas! that there should be such) who would corrupt Christianity by attempting to exclude it, or evade it, or make void its meaning for us. Then where shall we seek such light upon the idea as shall save it from corruption? Doubtless there may have been light shining upon it through teachings from of old received by tradition from the Patriarchs—interpretations not unconnected with the ideas conveyed by the words *imputation*, *substitution*, and *pœna vicaria*. The probability that it was so will by many be regarded as amounting very nearly to a certainty. And if so, these explanations would certainly be confirmed and established by ordinances connected with the sacrifices of the Tabernacle.

But whatever flickering light may have been shining on the idea of propitiation in early ages pales before the teaching of St. Paul in the Epistle to the Romans.

We have seen already how, in St. Paul's teaching, the word "propitiation" stands as a connecting link, binding together the office and teaching of the moral and the ceremonial law. The idea of *propitiation*, taken from the shadows of the ceremonial law, is to find its truth, and true fulfilment, in the death of Christ; and in the death of Christ (and that alone) because it is *that* wherein God's righteousness is vindicated, and God's law established, while yet the sinner is justified in the sight of the righteous and holy God.

In the Epistle to the Romans the Apostle is dealing, not with the ceremonial, but with the moral law, and he shows that the death of Christ was in order to *this*: that God might be just, and yet the justifier of him, that is by the faith of Christ; in other words, that God might justly justify those whom His own holy law had justly condemned with a judgment according to truth, and, therefore, could not justify. And in view of this truth he calls the death of Christ a "propitiation." It is needless to repeat what has already been said in a previous paper concerning this noteworthy teaching. It suffices for our purpose to say that the light which thus shines on the idea of propitiation constrains us to connect it only and entirely with the death of Christ. It cannot be transferred from that to any past or present offering or presentation by the ascended Saviour in heaven of the Blood which had been shed on Calvary. It cannot be shifted to

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of Christ, and not that this was an allusion to those" (Butler's "Analogy," Part II., ch. v., § 6, p. 208. Oxford: 1844). See Magee on "Atonement," Diss., No. lxi., p. 189 *sqq.*, edit. 1849.

any consecration to God of life raised from the dead. Viewed fairly in connection with the whole argument of the Apostle in the Epistle to the Romans, there ought to be no room for question that it is simply and only the death of Christ which, being accepted in heaven, causes that God can be just, and the justifier of him which believeth in Jesus. And therefore it is simply and only the death of Christ which is the propitiation—the atoning sacrifice for sin.

It was on the cross that the Incarnate Son of God was made a curse for us. It was by being made a curse for us that He redeemed us from the curse of the law.

II. Next let us direct attention to this proposition, that THE VIEW OF THE SACRIFICE ON THE CROSS AS THE ONLY PROPITIATION IS CONFIRMED BY A GREAT CONSENSUS OF TEACHING BOTH IN THE OLD AND NEW TESTAMENT, DIRECTING THE EYE OF FAITH TO THE DEATH OF CHRIST ALONE AS EFFECTING THE REDEMPTION, AND MAKING THE ATONEMENT REQUIRED BY THE SINS OF MEN.

It may very well be conceded that if certain parts of the ceremonial law, in their typical teaching, were our only informant concerning the propitiatory work of Christ, we might, not unnaturally, hesitate in assigning so prominent and exclusive a position to the Death, the blood-shedding of the one great Sacrifice for sin. We might question whether that position should not be shared with, or possibly given rather to, the offering or sprinkling, or to something corresponding in the antitype to the offering, or presenting, or sprinkling of the blood shed. Isolate one or two chapters of the Old Testament typical teaching concerning atonement, and let attention be directed to those alone, and we admit that a case may be made out and fairly maintained, for the contention that the ransom, or redemption-price, or the cost of atonement, was acquired on the cross, to be paid down by Christ in heaven, either (as some would say) once for all on His entering the true Holy of Holies, or (as others would teach) by a continual presentation, and sacrificial oblation.

It may be granted, also, that expressions are to be found which might seem to make admissible the view of the atoning blood presented on the altar, or in the most holy place, as typifying the Risen life, rather than the death of the Redeemer.<sup>1</sup>

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<sup>1</sup> Lev. xvii. 11 must, however, be interpreted in connection and in harmony with the declaration "without *shedding* of blood is no remission." If it is translated "I have given it (the blood) to you upon the altar to make atonement for your *nephesh*; for the blood makes atonement by the *nephesh*"—(ψυχή, not ζωή). See Moule's "Cleansing Blood," p. 23)—then the *nephesh* must be understood of the life laid down in the blood shed (See Dr. W. Saumarez Smith, "Blood of New Cov.," pp. 33, 35, 36, and Cremer's Lex. voc. *ἀίμα*).

But the teaching of the ceremonial law is not our only informant concerning these matters. That teaching must be viewed in the light clearly shed upon it from other sources. And our contention is that, over and beyond the evidence from the connection between the cross of Christ and the moral law, there is abundant light from Divine revelation as a whole to make it quite clear that the teaching of the ceremonial law is to be so interpreted—and we maintain that it well admits such interpretation—that the atoning efficacy of the Great Sacrifice is to be seen as resulting only and altogether from the very death of Christ.

(1) We turn first to the Old Testament. (a.) It is not surely without its significance that the sacrifices of the Patriarchal age

In other words, it is the *death* which is to be offered and accepted for atonement. And seeing it is impossible for the blood of bulls and goats to take away sin, "the blood which God has promised as a *gift* for atonement must be some other blood than that of the Levitical sacrifices; and our Lord Himself has taught us *what* that blood is by saying, 'This is *My blood* which is *shed* for you and for many for the remission of sins' (Matt. xxvi. 28); and again, 'The Son of Man came . . . to give His life (*ψυχήν, nephesh, soul*) a ransom for many' (Matt. xx. 28) . . . Of which the Holy Spirit speaks by the prophet Isaiah (liii. 10), 'He made His soul (*nephesh*) an offering for sin.' And therefore St. Paul calls our Lord's sacrifice 'the testimony,' appointed for its proper season (*καιροῖς ἰδίαις*), as fulfilling all the ritual of the *testimony* in the Holy of Holies" (Bishop Wordsworth on Lev. xvii. 11).

The LXX. translate τὸ γὰρ αἷμα ἀντὶ ψυχῆς ἐξίλασται, which clearly points to substitutional death; atonement by life laid down for the life of the sinner (See Kurtz, pp. 71, 72).

Compare Clemens Rom. ad Cor., § 49. τὸ αἷμα αὐτοῦ ἔδωκεν ὑπὲρ ἡμῶν . . . τὴν ψυχὴν ὑπὲρ τῶν ψυχῶν ἡμῶν.

The tendency of modern criticism has not been favourable to this interpretation (see Kurtz, Sac. W., pp. 71, 72). But though כָּפַר (= to cover) conveys the idea of *expiation*, and is not a verb "denoting purchase or barter," the LXX. version (though an error of translation) may be bearing witness to the truth (and to the Jewish apprehension of the truth) that *expiation* is by *substitution*. And this truth seems also to be conveyed or implied in the true interpretation of the Hebrew.

See Hengstenberg, "Christology of Old Test.," vol. ii., pp. 298, 299, 301. See also Keil and Delitzsch on Pent., vol. ii., p. 410.

The true view of the sacrificial blood appears to us to be well expressed by Dr. W. Saumarez Smith thus: "A prominent feature in connection with the Mosaic or Levitical institute of sacrifice was the value which was assigned to the symbolical nature, and to the Liturgical use of the blood of the sacrificial victims. The blood, as the vehicle of life, came to be recognised in sacrifices of animals as a sacred symbol of life that was offered up to God. It was, therefore, to be used with all reverence, and was to be regarded as efficacious (1) for purposes of expiation of sin, when the poured out blood (symbolizing the surrendered life) was presented to God in the appointed way, and (2) for purposes of cleansing and purification, when, having been presented, it was applied to persons, places, or things which needed consecration unto God" ("Blood of New Cov.," pp. 33, 34).

were altogether lacking (as far as we know) in those particulars which some would have us regard as the very central and essential constituents of propitiation. Our knowledge indeed of Patriarchal worship is limited; and too much has sometimes been added to our knowledge from conjecture. But for those who accept the records of the Old Testament as Divine, this much seems clear, that the Patriarchs were wont to offer lambs for burnt offerings<sup>1</sup> and burnt offerings with a view to propitiation.<sup>2</sup> They looked upon the *death* of the innocent victim, and we have good reason to believe they were not strangers to the notion of sacrificial substitution.<sup>3</sup>

<sup>1</sup> Isaac's question, Gen. xxii. 7, is sufficient evidence of this.

<sup>2</sup> Job i. 5, xlii. 8, are witness to this. It is not intended that this is *all* the significance of the burnt offering. At whatever date written, the book of Job must be regarded as giving faithful witness to pre-Mosaic conceptions of sacrifice. And it cannot be supposed that Job saw more in a burnt offering than the Patriarchs. Moreover, Job xlii. 8 is Divine attestation to the truth of expiation by burnt sacrifice and intercession accepted of God.

<sup>3</sup> Attention may be given especially to the narrative of Gen. xv. 9 *sqq.*: "It has been said that the transaction was not a real sacrifice, as there was no sprinkling of blood, nor offering on an altar; but the essence of the true Hebrew sacrifice was in the slaying of the victim, for the very word זָבַח (Zebach, sacrifice) signifies *slaying*, and it was rather with the shedding of blood than with its sprinkling that atonement was made" (Bp. Harold Browne in "Speaker's Com.," on Gen. xv., p. 114).

Delitzsch, who considers the expression of Josephus (Ant. i. x. 3, *θυσιαν προσφέρει τῷ θεῷ*) as unsuitable, yet regards this as the narrative of "a sacrificial transaction" ("New Com.," on Gen., vol. ii., p. 13). He adds, "the animals slain and divided into pieces on the occasion of entering into covenants are also called in Latin and Greek *sepia* and *hostia*."

"The vicarious death of an animal for a man is most clearly expressed in Gen. xxii. 13 . . . in this case, at all events, the death of an animal did take place as a substitute for the death of a man, which was strictly required" (Kurtz, "Sac. Worship," p. 105).

The teaching of this sacrifice is all the more important because of its position in relation to the father of the faithful people and his promised seed. This offering of Isaac by Abraham was, in the Rabbinic view, the *substratum* of all sacrifices (See Edersheim, "Life of the Messiah," vol. i., p. 343).

This consideration should make us careful in what sense we understand such sayings as that the sprinkling of blood upon the altar is "the main point, the kernel and centre of the sacrifice" (Kurtz, "Sac. Worship," p. 127), and that not the death but "the blood which has passed through death" is the true medium of expiation. The sacred offering of the surrendered life to God should doubtless be regarded as, in some sense, the kernel of the sacrifice, and this, as represented in the Mosaic ritual, by the application of the blood to the altar (See Magee on "Atonement," pp. 80, 94). But in the original burnt offerings of patriarchal times, the victim appears to have been first placed whole and alive on the altar (Gen. viii. 20, xxii. 9), and the kernel of the sacrifice could hardly *then* have been in a ceremony which, as far as we know, had no place in pre-Mosaic offering.

Kurtz himself has very well said: "In opposition to the idea that the *shechithah* had no independent significance of its own, there rises, with

Now it is quite natural to suppose that the ordinances of a great national religious code of symbolical worship might make many and not unimportant additions to the simpler sacrificial

irresistible force, the *solemnity* of the act, its firm incorporation with the sacrificial ritual, and the necessity of its being performed on holy ground before Jehovah (Lev. i. 5, etc.), by the side of the altar, in the presence of the priest, and with his indispensable, and, therefore, certainly significant co-operation" (Kurtz, "Sac. Worship," p. 109). See also pp. 114, 115.

The view that the shechitah—the slaying—was nothing more than the means of acquiring that (the blood) which was to be afterwards used for propitiation, is inconsistent with the language of Lev. i. 5, etc. (see Kurtz, "Sac. Worship," p. 109), and can never stand before the prophetic explanation of sacrificial atonement in Isa. liii., and still less in the light of New Testament teachings. Against this view Kurtz has well insisted on the prominence and importance of the *shechitah*; but there is something of an inconsistency, as it seems to us, in his thus maintaining the high importance of the sacrificial slaying, and assigning to it the *pæna vicaria* of the offerer, and yet making it subservient to the sprinkling of the blood as the real expiation, if this offering of the blood be regarded as something altogether distinct from the offering of the sacrifice of death.

Let it be granted that in the ritual of the tabernacle the offering by the priest of the blood was regarded, and should be regarded, as the centre and kernel of the sacrifice.

But let it be submitted for consideration whether there are not various aspects of the death of Christ, which were shadowed forth by acts and circumstances, which in the Mosaic sacrifices were necessarily distinct and separate in time, though significant of that which, in its unity, knew no distinction or separation in the antitype.

Thus (1) we view the death of Christ as the endurance of that which evil men and evil spirits bring upon Him. In the shadow it is the slaughter—the shechitah by the side of the altar.

Again (2), we look on the death of Christ as the suffering of the out-casting and infiction laid upon Him by the Father for our sins. In the shadow it is the burning of the body without the camp (see Heb. xiii. 11).

Again (3), we are to regard the death of Christ as offered to the Father for acceptance on our behalf. It is, indeed, the essential kernel of His sacrifice. It is signified in the shadow by the priest applying the blood to the altar. It may also, possibly, be signified on the day of atonement by the high priests offering the blood in the Holy of Holies, though we think another view of this ceremony to be preferable.

If we rightly understand the teaching of the Epistle to the Hebrews, all these—separated in the teaching of the shadows—are united in the true atoning sacrifice of Christ, and united in His death. They are separate aspects of His death, but not any of them separate from the time or the suffering of death itself.

Another aspect of Christ's death—its application to usward for the purging of our conscience—is separate, indeed, in time from Christ's death, but it is by faith's apprehension and appropriation of that death in the use of appointed means.

Delitzsch says: "These three successive actions, the slaying of the victim in the outer court, the oblation of the fat upon the altar, and the cremation of the body, *ἐξω τῆς παρεμβολῆς* (Heb. xiii. 11), found their one and only antitype in the Lord's sacrificial death on Calvary" (On Ch. viii., 3-6, Heb., vol. ii., p. 28, Eng. trans. See also p. 459). But if this much is acknowledged, why should not the same be acknowledged of the present-

teachings of earlier times; but it is certainly not natural to suppose that those additions should add the very essential and fundamental idea, the great central truth to which faith was to be taught to look for sacrificial atonement.

Surely it could hardly have been, that the great foundation truth of sacrificial worship should have been left to be inserted with the detail carvings—the lily work—of its topstones.

If this argument is not altogether a mistake, it must, we think, clearly and evidently follow, that the central point of the typical sacrifices as well of post-Mosaic as of pre-Mosaic times is to be sought, not in anything done with the shed blood as distinct from the offering of the death, but in the very offering to God of the life surrendered, of the death endured: yes, in the very death itself as sacrificially presented to God.

And then for the one true Sacrifice of propitiation, we shall be constrained to see peace made by the blood of the Cross, atonement effected only by the death of the Cross, expiation made only by the shedding of the Life-blood of the Son of God, giving Himself for us, on the altar of the Cross.

(b.) But we are bound to give some special attention to the witness which we have in the fifty-third chapter of Isaiah. That great and glorious prophecy of the Man of Sorrows—the Servant of Jehovah—has a most important bearing on the

tation or sprinkling on the capporeth and before the capporeth of the blood in the Holy of Holies, which *preceded* the last two actions mentioned? Certainly we are not to suppose that the offering of the sacrifice to God, and the removal of the condemnation of the law, and the consequent establishment of the new and everlasting covenant, was not fully accomplished before the ascension, before Christ's entering in as our everlasting High Priest, in virtue of the blood of that sacrifice and that covenant.

If there appear to be difficulties in accepting this statement, they are difficulties, we believe, which, for the most part, arise from fixing the eye too intently on the earthly types and shadows, and not sufficiently regarding their necessary inadequacy to represent perfectly in one view the fulness and completeness of the one sacrifice and oblation of the cross, combining in its unity a variety of aspects. Whereas, on the other side, the difficulties, as it seems to us, are really insuperable in the way of reconciling—not only with the general teaching of Scripture, but with the definite teaching and the distinct assertions of this Epistle—the notion of the sacrifice of the cross waiting till the Ascension for its presentation to God, and for its acceptance in heaven, and for its availing for reconciliation, atonement, and peace.

We submit that the office of the high priest within the veil should be regarded rather as an application of the blood than a sacrificial offering. This view seems strongly confirmed by Heb. ix. 23. And there may have been a special significance in the application of the blood before the *λασθήριον* as covering the holy law of God. It needed cleansing only in relation to man's approaches, which (in the iniquity even of His holy things) called for the law's condemnation, and therefore needed the application of the atoning blood.



subject before us. There are found united and commingling the two great streams of Jewish inspired expectation—the stream of Messianic Redemption (for the prophecy must now be acknowledged to be a prophecy of the Messiah that was to come) and the stream of sacrificial atonement, whose voice was doubtless still heard by faith in the words of the father of the faithful, “God will provide Himself a Lamb for a burnt offering.” And in the coming together of these two streams there may be said to be that which tends to interpret and illustrate both.

The prophecy is clothed in sacrificial language—the Messiah is to make His soul an offering for sin. And what is it which is prominent in this view of the Messiah’s sacrifice? It is certainly not anything to do with His ascension. It is undoubtedly not the sprinkling of His blood.<sup>1</sup> The allusion to that (if there is allusion) may be valuable indeed as suggesting its true subordinate place as a *mode of application*. But what is before us is undoubtedly the death of the Divine Sufferer<sup>2</sup>—the suffering unto death of the Man of our sorrows, the Bearer of our grief, and that (can we doubt it?) as a *pœna vicaria*—the Lord making to light on Him the iniquity of us all—the result of which is that “by His knowledge shall My righteous servant justify many.”

This is the great central picture of Old Testament prophecy. We see a human sufferer made a Divine Sacrifice—a sacrifice of propitiation—and all by His bearing the load of our sins, being wounded for our transgressions, and making satisfaction by His death.

Surely we have here that which directs the eye of faith to the death of Christ alone as making atonement for our sins.

(2) We pass on to the New Testament. We make a selection of a few sayings out of many in support of our contention that the soul seeking Peace by the salvation of Christ’s atoning

<sup>1</sup> Isaiah lii. 15: “So shall He *sprinkle* many nations.” The R.V. has in margin “or *startle*.” Professor Cheyne says: “It seems clear to me that we require a word expressing the shock of joyful surprise, with which the nations shall greet the turn in the servant’s fortunes, as an antithesis to the shock of horror in ver. 14” (“Pro. of Isaiah,” vol. ii., p. 41). But the received translation, which is that of the Syriac and Vulgate, followed by Christian interpreters generally, is defended by Hengstenberg. See “Christology of Old Test.,” vol. ii., pp. 265-272.

<sup>2</sup> “The undeniable fact, that the later Jewish theory of sacrifice regarded the slaying as a vicarious penal death, might be despised as a rabbinical error; but the exposition of a prophet, like the writer of Isa. liii., instead of being thus lightly set aside, must be regarded as authentic” (Kurtz, “Sac. Worship,” p. 107).

On the Jewish conceptions of sacrificial substitution, see Magee on “Atonement,” Diss. No. 33, especially pp. 70, 74, 93, 94. Edit. 1849. See also Kurtz, “Sac. Worship,” p. 123.

sacrifice, is taught to look to the death of Christ alone, as all-sufficient and all-availing for its great need.

(a.) Some sayings of our Blessed Lord Himself first demand our attention. Two of these are memorable sayings, which, duly weighed, would completely overturn the views of many who nowadays loudly profess their high admiration of the lofty teachings of Jesus of Nazareth, while they entirely repudiate the testimony to Him and His work of the Spirit of truth speaking by the mouth of His holy Apostles. But they would also, we are persuaded, suffice in themselves to correct the specious errors of those who would put something in front of faith's view of the uplifted cross on which the Saviour died.

These are the words of Christ Himself: "The Son of man came not to be ministered unto but to minister, and to give His life a ransom for many" (*λυτρον ἀντὶ πολλῶν*. Matt. xx. 28; see Mark x. 45).

But let these words also be marked well: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on Him should not perish, but have eternal life" (John iii. 14).

As regards the first of these sayings, it is not foreign to our present purpose to observe that our Lord is using, indeed, a sacrificial expression, but a word which is also much more than sacrificial—and a word which is echoed once and again in the teachings of the New Testament, and that in connection with language which can scarcely in fairness admit of any interpretation which does not involve (in some sense), the notion of real substitution.<sup>1</sup> But we are more particularly concerned now to

<sup>1</sup> The attempt is being made to revive the arguments of the Socinians against the force of the word *λύτρον*. For an answer to such pleadings the reader may be referred to Dr. W. Saumarez Smith's "Pœna Vicaria," pp. 43, 44, and "Blood of the N.C.," p. 38, 53-55; Smeaton's "Doctrine of Atonement," pp. 153 *sqq.*, 407 *sqq.* See also Westcott on "Heb.," pp. 295-297.

What has been stated by these writers is valuable and satisfactory. But the reader should also be referred to "Bp. Pearson on the Creed," Art. x., pp. 545-547. London, 1840.

In the word *λύτρον* are combined, in a remarkable manner, the expiatory and redemption ideas. See also Creuer's *Lex. in voc.* And so it may be said, like St. Paul's use of *ἱλαστήριον* in Rom. iii. 25, to point to Christ's atoning work in relation both to the moral and ceremonial law. But it certainly conveys commonly a notion of substitution. It is used "almost always for the price paid for the liberation of those in bondage" (Creuer) Cf. Isa. xliii. 3, *ἀλλάγμα*, with Matt. xvi. 26, Mark viii. 37, *ἀντάλλαγμα τῆς ψυχῆς*. "The ransom price is an expiation or (Num. xxxv. 31) an equivalent for the punishment due, and therefore frees from the consequences of guilt" (*Ibid.* p. 408).

"Victima piacularis a Judæis, ἡγοῦ hoc est, *λύτρον* seu *ἀντιλυτρον* dici solet, victimæque anima sive vita vice sontis ipsius animæ dari" (Outram quoted in "Pœna Vicaria," p. 43).

observe that the giving of the *λύτρον* is certainly here the laying down of life in death, not the offering, after death, of life in the blood.<sup>1</sup> It is not the presentation in heaven of blood shed on earth, nor the sprinkling in any sort of the Saviour's Blood on earth or in heaven; but it is the Blood-shedding, the dying, the death, which is here set before faith's view as the great work which the Son of man came into the world to do:

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"The word is uniformly used in the Septuagint to denote a price, compensation, or payment, with a view to deliver a prisoner from captivity. . . It is an advance on the idea of a sacrifice, or more precisely, the one idea passes over into the other" (Smeaton, pp. 411, 412).

"It must be added that *λύτρον*, the translation of the Hebrew *copher*, is employed in the Septuagint to designate the price paid in the Mosaic law, to deliver anyone from threatened or merited punishment (Num. xvi. 46; xxxv. 31); and our Lord here expresses *the very price* which He was to give for man's salvation, viz., *His life*. He could mean nothing else by this saying, but that the giving of His life is the only price or ransom by which the redemption of His people was effected, just as the liberation of a prisoner of war was effected by the *λύτρον*" (*Ibid.*, p. 413).

"The *λύτρον ἀντι πολλῶν* of Matt. xx. 28, Mark x. 45, is here (in the 1 Tim. ii. 6) called *ἀντιλυτρον*, in order to lay stress upon the fact of Christ's coming and suffering *in the stead of all and for their advantage* (*ὑπέρ*). As in Matt. xx. 28, Mark x. 45, a reference at least to *expiation*, whereby the expression is there determined, is undeniable; so here also (cf. 1 Pet. i. 18, 19), because the *διδόναι ἑαυτόν* can denote nothing less than surrender to death. Cf. Tit. ii. 14, *ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσῃται ἡμᾶς*, Gal. i. 4" (Cremer's *Lex. in voc. Ἀντιλυτρον*, pp. 409, 410).

"As the *λύτρον* which the Redeemer offered was His own life and His own person, His death was unquestionably a vicarious action in the most precise and strict sense of the words" (Delitzsch, on "Heb." Diss. ii., vol. ii., p. 447. Engl. Trans.).

"The deliverance of man from the debt, the captivity, the bondage of sin—however we express the image—could only be through the satisfaction of the claims of a violated law. . . . The idea of 'redemption,' 'deliverance,' in the spiritual order, requires to be supplemented by the idea of 'purchase.' . . . The Christian, it appears, is bought at the price of Christ's blood for God" (Westcott on "Heb.," pp. 296, 297).

It has sometimes been contended, as against the substitutionary character of the Old Testament sacrifices, that they are never said to be *ransoms*, and that such an expression as *λύτρον, ἀντιλυτρον, ἀντιψυχον* is never applied to a legal offering. But this argument can only, in fairness, add force to the evidence which we have from the application of these very terms to the great antitypal sacrifice of the New Testament (see Magee on "Atonement," p. 94. Diss. No. 38).

<sup>1</sup> This is all the more to be observed, because we cannot doubt that we have here "the equivalent of the Apostolic teaching that we are redeemed by His blood" (Saumarez Smith, "Blood of New Cov.," p. 50). So that the redeeming blood must mean the life laid down for ours.

Compare also John x. 12, 15, 17, 18, and John xv. 13, in all of which *θεῖναι τὴν ψυχὴν* may be said to be equivalent to *δοῦναι τὴν ψυχὴν*. "The Hebraism 'to put' instead of 'to give' has been transferred into Greek." Hengstenberg ("Christology of Old Test.," vol. ii., p. 300) considers all these expressions as referring to Isa. liii. 10, and all used of Christ's sacrificial death.

and the doing of which is the paying of the Ransom price for man's redemption, for his spiritual liberty and restoration.

And as regards the second of these two sayings it suffices to say that it needs not the explanation of similar words, on another occasion—"This He said signifying what death He should die"—nor any reference to the typical history which illustrates it (though this will undoubtedly confirm our position), to make it speak clearly and distinctly to the point we have in view. It is the death of Christ on the uplifted tree, and nothing but His death, which is the grand object to which the eye of faith has to look, that the perishing may not perish, but have their death turned into eternal life. It ought, then, surely to be no strange language in our ears—the language in which the Fathers spoke of the altar of Christ's offering and sacrifice as the altar of the cross.

Looking at these two sayings we may certainly affirm that they make it very difficult indeed to believe that the essence of the sacrifice of the death of Christ is to be sought in any offering after His ascension of His Blood, either once for all or continually, either as a symbol of death or of life, or in anything else than in the very death of Christ upon the cross.

But yet there is another saying of our Blessed Lord which is too important to be omitted. It is found in the words of the institution of the Lord's Supper. They constitute that Sacrament the memorial of a Sacrifice. Of what sacrifice? Not of any sacrifice, as distinct from the offering on the cross, offered in heaven, but of the sacrifice of His Body given, and His Blood shed on Calvary. In other words, the Eucharist is made to be the Sacrament in which we show the Lord's *death* till He come—the Sacrament of the Blood (not in life, but in death) of the New Testament, shed (not sprinkled) for the remission of sins. Surely our Lord's own words have constituted it the Sacrament of the propitiation made by His Blood, of the benefits which we derive from nothing else than His sacrificial death for us.<sup>1</sup>

And if this be so, then assuredly we have here evidence of inestimable force in support of the truth for which we are contending.

(b.) It is not easy to select from the many other testimonies which are to be found *passim* in the New Testament. There is one, however, which may not be omitted. It is the saying of Caiaphas, recorded because of its prophetic testimony to the Divine purpose in the Saviour's death. And it is specially valuable because of the evangelist's inspired interpretation of its prophetic import. "Ye know nothing at all," said the high

<sup>1</sup> See especially Schmid's "Biblical Theology of New Test.," pp. 213, 214. (Engl. Trans.)

priest to the council; "nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not" (John xi. 50). These are words which, from the mouth of a high priest, have a special significance. They surely suggest the idea of sacrificial propitiation. But we know that Caiaphas spake them also as a prophet in the spirit of prophecy. What was the high priest's meaning we may conjecture; what was the meaning of the Holy Ghost in the application of his words we know from the explanation of the evangelist, who adds<sup>1</sup>: "This spake he not of himself, but, being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together into one the children of God that were scattered abroad" (John xi. 50-52). Beside this should be set the language of St. Peter: "Who His own self bare (*ανήνεγκεν*, a sacrificial term) our sins in His own body on the tree" (1 Pet. ii. 24); and especially these words: "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Pet. iii. 18). And with these passages should be compared the saying of St. Paul: "Scarcely for a righteous man will one die; yet peradventure for a good man some would even

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<sup>1</sup> In this connection it is more than simply interesting to mark the Evangelist's emphasis on the thrice-repeated statement that Caiaphas was high priest *that year* (xi. 49, 51, xviii. 13). "The phrase," says Westcott, "is added, not as though the office was annual, but to bring out that, at this last crisis of the fate of the Jews, Caiaphas was the religious head of the nation" (on xi. 49).

Admirably it is said by the late Bishop Lightfoot: "The year of which the Evangelist speaks was *the year of all years*, the acceptable year of the Lord, as it is elsewhere called; the year in which the *great sacrifice*, the *one Atonement*, was made, the Atonement which annulled once and for ever the annual repetitions. It so happened that it was the duty of Caiaphas, as high priest, to enter the Holy of Holies, and offer the Atonement for *that year*. The Evangelist sees, if we may use the phrase without irreverence, a dramatic propriety in the fact that he of all men should make this declaration. By a Divine irony he is made unconsciously to declare the truth, proclaiming Jesus to be the great atoning sacrifice, and himself to be instrumental in offering the victim. This irony of circumstances is illustrated in the case of Pilate, as in the case of Caiaphas. The latter, the representative of the Jewish hierarchy, pronounces Jesus the great atoning sacrifice; the former the representative of the civil power, pronounces Him as the sovereign of the race, 'Behold your King!' The malignity of Caiaphas and the sneer of Pilate alike bear witness to a higher truth than they themselves consciously apprehend" ("Genuineness of St. John's Gospel," in *Expositor*, Feb., 1890, pp. 88, 89).

"The high priest," says Westcott (*in loc.*), "represented the Divine headship of the Jews, and it was through him that an inspired decision was given on questions of doubt (Num. xxvii. 21). The true priest is, as Philo says, a prophet. Here, in virtue of his office, Caiaphas so utters his own thoughts as to pronounce a sentence of God unconsciously."

dare to die. But God commendeth His love towards us in that, while we were yet sinners, Christ died for us" (Rom. v. 7-8).<sup>1</sup>

In the case of these passages the preposition *ὑπὲρ* is used, and before it is argued that in such connection *ὑπὲρ* does not naturally suggest the idea of substitution, the reader should read "Magee on the Atonement," App. No. xxx., especially p. 68 (ed. 1849).<sup>2</sup> The teaching of 1 Tim. ii. 6, *ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων*, ought to suffice to fix a substitutional sense on all these passages.<sup>3</sup> But for our present purpose it suffices to mark how clearly we have set before us in all (Rom. v. 7-8, should be read with the context) not the incarnation, not the presentation of the blood, not any sacrificial work carried on in heaven, but the death of Christ, and that alone, as that which avails for the perishing—avails for sinners, and avails for their reconciliation, and their bringing home to God.

We must forbear making further quotations.<sup>4</sup> The attentive

<sup>1</sup> It has been said, "We are repeatedly told that He died for us, for our sins, for the ungodly. And yet it is, as I have said, remarkable that when the price is mentioned, it is always declared to be the Blood or Life of the sacrificial victim, not His death" (Lias, "Atonement," p. 32). This alone would be a very strong argument in support of the truth, that by the blood must be meant "the blood shed," that is, "the death." But this argument is strongly confirmed by Rom. v. 9 and 10, where we can scarcely question that "reconciled by the death" in ver. 10, is the expression of the same truth as that in "justified by His blood" in ver. 9.

Let it be well observed that in Rom. v. 9, 10, the antithesis between *ἐν τῇ αἵματι αὐτοῦ* and *δι' αὐτοῦ* in ver. 9, is parallel with the antithesis between *διὰ τοῦ θανάτου αὐτοῦ* and *ἐν τῇ ζωῇ αὐτοῦ* in ver. 10. This seems to make it clear that *αἷμα* is here spoken of with reference to the death of Christ, and not to His risen life. See Dr. W. Saumarez Smith's "Blood of the New Covenant," p. 16.

<sup>2</sup> See also the valuable note in Dale on the "Atonement," pp. 475-478, and Kay's additional note on Heb. ii. 9 in "Speaker's Com.," vol. iv., p. 40, and Crawford on "Atonement," pp. 25, 494-496, Note A and B, 5th edit.; and Smith's "Poena Vicaria," pp. 21, 48.

<sup>3</sup> Bishop Ellicott's note on this passage is valuable and important: "The *ἀντί* is here by no means redundant, but serves to express the idea of exchange, 'permutationem quâ velut capite caput et vitâ vitam redemit' (Just); comp. *ἀντάλλαγμα*, Matt. xvi. 26; *ἀντίψυχον*, Ignat. Smyrn., 10 . . . In this important word the idea of a substitution of Christ in our stead cannot be ignored."

<sup>4</sup> It is well said: "When, in so many texts of a strictly analogous kind, the statement that 'Christ died for us' has been found to convey the idea of substitution, we are warranted to conclude that in those less determinate passages, in which the like form of expression has been used, the sacred writers meant to teach us that *the particular way* in which the Lord Jesus *suffered for our benefit*, was by suffering *in our room and stead*. It is probable, moreover, that the reason why *ὑπὲρ* is so frequently employed in preference to *ἀντί* is that it serves to convey *both* of these meanings, expressing at once the general fact that Christ died 'for our benefit,' and the special mode in which He did so, by dying 'as our substitute'" (Crawford, "Sc. Doct. of Atonement," p. 25).

reader of Holy Scripture will hardly need to be reminded how many texts there are which may be said as a cloud of witnesses to surround the teaching of the Apostle. "I delivered unto you first of all that which I also received, how that Christ died for our sins (*ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν*) according to the Scriptures" (1 Cor. xv. 3). He "was delivered for our offences (*διὰ τὰ παραπτώματα ἡμῶν*), and was raised again for our justification (*διὰ τὴν δικαίωσιν ἡμῶν*)" (Rom. iv. 25). Such witness as this—duly weighed—added to a vast amount of indirect evidence, must be allowed to carry an enormous cumulative force.<sup>1</sup>

Let the reader be specially asked to observe how the ministry of reconciliation (the reconciliation of Him, and to Him, Who was in Christ, not imputing men's trespasses unto them) is by the Apostle made to rest *only* on this, that God "made Him to be sin for us Who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v. 21).

But, above all, let the reader's thoughts dwell much on the relation of Christ's future glory, according to His own teaching, to those words which He spake: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John xii. 24). Compare Isa. liii. 10.

And now, before we go further, we must be permitted to say that, after all, the strongest evidence is, perhaps, the evidence of omission, the witness of silence. Put aside the arguments built upon imperfect typical analogies, and where is any text in the Bible to be found which will support the doctrines of our new teachers?

Not only shall we look in vain for any statement in the New Testament which can fairly be regarded as setting the Incarnation before us as that which makes atonement, but also we shall fail to find any teaching which will lead our faith to look to any atonement made, or being made, or any sacrifice offered, or being offered, by our Great High Priest in heaven.

There is much said in Holy Scripture concerning the ascended Saviour, but not one word concerning His there offering His Blood, or making atonement, for sins.

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<sup>1</sup> In Professor Crawford's "Doctrine of Holy Scripture respecting the Atonement" (Blackwood) will be found a careful analysis of all passages in the New Testament which speak of the death of Christ under various aspects in relation to the condition and the need of fallen man. It is to a view of these in their combination that we must look if we would desire to estimate aright the Scriptural testimony to the atonement of Christ. And Professor Crawford's work will be a great help to anyone anxious to be guided into the truth of this matter.

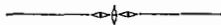
The same may be said of Professor Smeaton's work on the Atonement (Edinburgh: T. and T. Clark), in which will be found a critical study of all the sayings of our Blessed Lord Himself concerning His atonement.

As the ancient creeds of the Church are silent upon a point which, if it were indeed an object of faith, would have a claim to a very prominent place in our belief, so also is Holy Scripture silent as to any atoning or sacrificial work of Christ, past or present, in the most holy place.<sup>1</sup>

We have been too long in our approaches to the teaching of the ceremonial law in its bearing on the death of Christ.

What we have to say touching more directly on that which is the proper subject of this paper must now be reserved for the next number.

N. DIMOCK.



ART. V.—ST. PAUL'S ADDRESS TO THE ELDERS OF EPHEBUS, COMPARED WITH HIS PASTORAL EPISTLES; UNDESIGNED COINCIDENCES.

THE address of St. Paul to the elders of Ephesus is full of earnestness, solemnity and affection. The Apostle, speaking thus to the ministers of the Churches of Proconsular Asia—whom he had appointed—stands naturally at the head of all chief pastors making such charges.

In the address have we the very words of St. Paul? Or have we a speech made for him by his companion and fellow-traveller, St. Luke? In common histories the authors usually made the speeches of their heroes. The historian Sallust makes the speech of Julius Cæsar on Catiline's conspiracy, and also the great speech of Cato. Fine, well-balanced periods, but

<sup>1</sup> The *ἰλάσκεσθαι τὰς ἁμαρτίας* of Heb. ii. 17 is an unusual expression. Compare Luke xviii. 13—*Ὁ Θεὸς ἰλάσθητί μοι τῶν ἁμαρτιῶν*. We have, however, *ἐξιλάσασθαι ἀδικίας* in Dan. ix. 24. Compare 1 Sam. iii. 14 and Ecclus. xxxi. 19. *Ἐξιλάσκομαι* is the usual word in LXX., and seems to be used not only of *making atonement*, but also of *application* of atonement. See, e.g., Levit. xvi. 16, 18, 19, 33; Exod. xxx. 10 (cf. xxix. 36, 37, and Isa. vi. 7). Compare Heb. ix. 23, 24, xiii. 12, and Ezek. xliii. 23, 25, 26.

*ἰλάσκεσθαι* must be understood in this applicatory sense in Heb. ii. 17, if it is to be there understood of any sacerdotal work in the true Holy of Holies.

In a corresponding sense Christ is said to be the *ἰλαστήριον* in 1 John ii. 2. See Edwards, "Doct. of Atonement," pp. 102-104 (where "atonement" is to be understood not of the *act*, but of the *efficacy* of atonement).

In this sense it implies sacrificial propitiation already made. So we have in Heb. i. 3, *ὃς ἐξ ἑαυτοῦ καθαρῶς ποιησάμενος τῶν ἁμαρτιῶν, ἡμῶν ἐκάθισεν κ. τ. λ.*

Professor Westcott says: "The one (eternal) act of Christ (c. x. 12-14) is here regarded as its continuous present application to men" (comp. c. v. 1, 2) (on Heb., p. 57)..

He quotes Chrysostom: *ἵνα προσενέγκῃ θυσίαν δυναμένην ἡμᾶς καθαρῶσαι, διὰ τοῦτο γέγονεν ἀνθρώπος.*