

## ART. V.—THE DEATH OF CHRIST.

*(Continued from page 320.)*

HAVING in the last number dwelt on the authority of other teachings to govern our interpretation of doubtful details in the teaching of the ceremonial law, and on the witness of these teachings to the death of Christ, and that alone as the true Atonement for sin, we must now pass on to direct attention very briefly to the testimony of the Mosaic sacrificial ordinances themselves as seen in the light of the Gospel of Christ.

We possess in the New Testament an inspired treatise, which deals largely with the Christian interpretation of the ceremonial law. It is full of most important teaching for the instruction of the Christian Church. And we have two observations to make on the teaching of the Epistle to the Hebrews, which we ask to have very carefully considered.

I. First we observe that *the interpretation of the inspired writer gives no sanction to the idea of any sacrificial offering, past or present, of life in the blood, or of blood at all, or of anything else at all, for atonement or propitiation by our Great High Priest in heaven.*

Here, in this Epistle, undoubtedly we should have looked for such teaching if it were to be anywhere found; and here undoubtedly some have thought to find it, and have assumed that it has been found. But we venture to think the assumption has been too hastily made. The writer has, indeed, set before us just those typical particulars which, if any, would most naturally point to such teaching concerning the Great Antitype; and it is, perhaps, not to be wondered at if this fact has been seized upon by some, and made much of in the controversy. Moreover, these particulars are set before us in language which might, not unnaturally, suggest some sacrificial ideas. But, in truth, this fact does but make it all the more remarkable that in turning to the work of the Great Antitypal High Priest, he not only nowhere uses such language,<sup>1</sup> and

<sup>1</sup> It should be added that not only is the entire absence of all mention of any sacrificial work in heaven unaccountable, if such there be; but, in particular, it should be well observed that there are many passages in which some notice of the offering of blood in the true Holy of Holies was to be expected, and, indeed, may be said to have been demanded, if it were indeed a part of our Christian faith to believe in it. Compare, e.g., Heb. vii. 3 with 25, and ask whether the words "ever liveth to make intercession for us" could have been regarded as adequate if the writer had had any conception of Christ's perpetual Priesthood as involving perpetual offering. Strangely inadequate also would be the *εμφανισθησαι* of ix. 24 (mark the context) on such an hypothesis.

never suggests such teaching, but he does use language which may be said distinctly to point in another direction<sup>1</sup>—bearing witness, not to the need of any offering in heaven, but to the all-sufficient efficacy of the oblation on the Cross. We allude especially to the teaching concerning the work of the earthly high priest on the great day of Atonement. Of his entering into the Holy of Holies it is said: *οὐ χωρὶς αἵματος, ὃ προσφέρει*<sup>2</sup>

<sup>1</sup> Thus Christ is set before us as entering the true Holy of Holies (never as for the purpose of there bearing, or offering, or presenting His blood, but) *διὰ τοῦ ἰδίου αἵματος* (ix. 12).

The earthly high priest entered, *ἐν αἵματι ἄλλοτρίῳ* (ix. 25), and we now enter, *ἐν τῷ αἵματι Ἰησοῦ* (x. 19).

Christ enters heaven *by the instrumentality* of His blood; not there to make it effectual for its redeeming purposes, but because of the work which it has already accomplished, and therefore of the efficacy which it already possesses, and in which we also have access to the throne of grace—the true *ἱλαστήριον*—in the Most Holy Place.

And the offering of His sacrifice is always set before us, not as the offering of His blood, but of Himself, or His body. See vii. 27; ix. 14; ix. 28, 25; x. 10—(though *here* a “Western reading” has *αἵματος* for *σώματος* (See Westcott), “an alteration which betrays and condemns itself” (Delitzsch). And this offering of Himself is set before us as only once, because “once for all,” and because “once for all” was all-sufficient. See vii. 27, 28; ix. 12, 28; x. 10, 12-14, 18.

And this once-offering is identified with His suffering death upon the Cross (see ix. 26, 28); so identified that the supposition of a *πολλάκις* in this oblation involves of necessity the idea of a *πολλάκις* in His suffering (verses 25, 26). “Christi non solum est corpus unum, sed una etiam oblatio, eaque inseparabilis a passione” (Bengel, “Gnomon,” on Heb. x. 12).

Although the prepositions *ἐν* and *διὰ*, as applied to the blood of Christ, may seem to be used interchangeably, *διὰ* seems, perhaps, rather to point to the instrumentality of Christ's saving work, *ἐν* to the consequent investiture in the benefits of His passion.

Compare Eph. i. 7: *ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ*, with Eph. ii. 13: *ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ χριστοῦ*; and Col. i. 20: *εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ*, with Heb. x. 29: *τὸ αἷμα διαθήκης . . . ἐν ᾧ ἡγιάσθη*, and with Heb. xiii. 12: *ἵνα ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν*.

Westcott, on Heb. ix. 12 (pp. 258, 259), remarks: “The use of *διὰ* as marking the means, but not defining the mode (*μετὰ*), is significant when taken in connection with verse 7 (*οὐ χωρὶς*). The earthly high priest took with him the material blood; Christ, ‘through His own blood,’ entered into the presence of God; but we are not justified in introducing any material interpretations of the manner in which He made it efficacious.”

Observe the change of prepositions in the following comment of Cyril Alex.: *ὁ μὲν κατὰ νόμον ἀρχιερεὺς ἅπαξ εἰσῆει εἰς τὰ ἅδυνα, μετὰ αἵματος ταύρων καὶ τράγων· ὁ δὲ Χριστὸς διὰ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφ’ ἅπαξ εἰς τὰ ἅγια, τουτέστιν εἰς τὸν οὐρανόν* (“In Ep. Heb.” ix. 12; Op. Tom. vii., c. 985, Edit. Migne).

<sup>2</sup> As to the argument from the use of this word *προσφέρει*, in Heb. ix. 7, see Marriott's “Correspondence with Canon Carter,” part i., letter i., and Vogan's “True Doctrine of Eucharist,” p. 470.

*Προσφέρει* is not necessarily a sacrificial word, and is not the word used in Lev. xvi., where the direction is that the high priest *εἰσίοισι* both the

ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων. If these words had received a sacrificial interpretation in the teaching concerning the work of Christ in the true Most Holy Place, they would

sweet incense (verse 12) and the blood of the goat (verse 15) within the veil. So in Heb. xiii. 11 we have : Ὡν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας, corresponding with ὦν τὸ αἷμα εἰσηνέχθη ἐξιλιάσασθαι ἐν τῇ ἀγίῳ of Lev. xvi. 27.

It must be admitted, indeed, that the expression προσφέρει ὑπὲρ has apparently a sacrificial sound. Προσφέρω in the LXX. is constantly used for the presentation of the *θυσία* by the worshipper, as well as by the priest, to Jehovah. But it should be observed that as applied to the blood (οὐ χωρὶς αἵματος, ὁ προσφέρει) it is not of common occurrence. In this connection it is nowhere else found in the New Testament, and four times only, we believe, in the Old Testament. In two of these cases it is used of the *bringing* of the blood by the sons of Aaron to *their father* (Lev. ix. 9, 12). The other two examples are Lev. i. 5 (where the priests are enjoined to bring the blood—προσπίουσιν τὸ αἷμα—previous to pouring—καὶ προσχεοῦσι—it round about upon the altar) and Lev. vii. 23 (verse 33 in the Heb.), where the words ὁ προσφέρων τὸ αἷμα τοῦ σωτηρίου are used to designate the *officiating priest*.

It is to be noted that elsewhere in this epistle the work of the high priest within the veil appears to be prominently represented to us as consisting in the *application* of the Atonement rather than the *consummation* of the sacrifice. See ix. 23 (compare verses 22 and 14).

Professor Westcott says : "This sprinkling of the blood is regarded in a wider sense as an 'offering' (Lev. i. 5)." ("On Heb.," p. 251.)

Dr. Owen says : "In the Most Holy Place there was no use of this blood, but only the sprinkling of it ; but the sprinkling of the blood was always *consequential* unto the offering or oblation properly so called. For the oblation consisted principally in the atonement made by the blood at the altar of burnt-offerings. It was given and appointed for that end—to make atonement with it at that altar, as is expressly affirmed, Lev. xvii. 11. After this it was *sprinkled for purification*. Wherefore, by προσφέρει the Apostle here renders the Hebrew שִׁבֵּט, used in the institution, Lev. xvi. 15 ; which is only to *bring*, and not to *offer* properly. Or he hath respect unto the offering of it that was made at the altar without the sanctuary. The blood which was there offered he brought a part of it with him into the Most Holy Place, to sprinkle it, according unto the institution" (Works, vol. xxiii., pp. 231, 232, Edit. Gould).

This view of Dr. Owen appears to us to be less open to objection than any other.

It is very observable how, in the application of the teaching of the type to the work of the Antitype, there is an entire omission of all language that has a sacrificial sound when reference is made to the work of the Great High Priest in the true Holy of Holies. Nowhere, we believe, either in the Epistle to the Hebrews or in any other writing of the New Testament, is the present work of Christ in heaven ever spoken of in words which can fairly be said at all to convey any idea of sacrificial offering. See Rom. viii. 34 ; Heb. ii. 18 ; iv. 14 ; vii. 25 ; viii. 1 ; ix. 24 ; x. 21. On 1 John ii. 2, see Bishop Wordsworth's "Commentary" and Cremer, *in voc.* λαοῦς, and Heurtley's "Form of Sound Words," p. 206. It is also observable how, with the idea of Christ's Priesthood before him, the writer of the Epistle to the Hebrews continually interchanges the term "Priest" with other terms, which would naturally lead our thoughts away from such a notion. See ii. 10 ; viii. 6 ; v. 9 ; vi. 20 ; vii. 22 ; ix. 15.

certainly have afforded substantial support to the theory of the true offering of Christ's sacrifice, after His ascension, in heaven: But how are they interpreted? In what language concerning the Blood is Christ's entering into heaven set before us? Let the reader give careful attention to the study of this question; and we are persuaded that he cannot but be struck with the fact that when this point comes before him to be spoken of, the writer uses language which can only fairly be understood as intimating that Christ enters heaven not *in order to offer* His Blood in sacrifice, but *because of* His Blood already shed, and *in virtue of* the efficacy of His atoning death already offered upon the cross.

II. We observe next that *in this Epistle we are very distinctly taught to see the one propitiatory sacrifice and oblation of the New Testament in the death of Christ, and that alone.*

It may be worth while to notice separately the evidence furnished by this Epistle that this propitiation was perfected:

(a) *Before the session at God's right hand.* For this see chapter i. verse 3: "When He had made purification of sins (Rev. v.: δι' ἑαυτοῦ καθαρισμόν ποιησάμενος τῶν ἁμαρτιῶν) He sat down on the right hand of the Majesty on high."

See also chapter x. verses 11 to 14: "Every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins. But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected for ever them that are sanctified."

(b) *Before the Ascension into heaven.* "By His own blood ("through His own blood," R.V.: διὰ τοῦ ἰδίου αἵματος) He entered *in once* (ἐφάπαξ) into the holy place, having obtained eternal redemption for us" (αἰωνίαν λύτρωσιν εὐράμενος).<sup>1</sup> (ix. 12).

Observe the force and importance of this saying. If we accept the translation of the Authorized and Revised Versions its witness is clear against the notion of the atonement-price having been once for all paid down on the entrance into heaven, between the ascension and the *session*. The entrance into the

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In Heb. viii. 3 our version, "Wherefore it is of necessity," may mislead. "ὅθεν ἀναγκαῖον" ("whence a necessity") might equally admit the sense (as rendered by the Syriac) "it was necessary." And the change of tense from the present to ὁ προσενέγκη can scarcely have been without design. See Marriott's "Correspondence with Canon Carter," part i., p. 5. See also Owen's Works, vol. xxiii., pp. 28, 29 (Edinburgh, 1862). See vii. 27, and compare ix. 9 and 11, and especially x. 18 with xiii. 20. See also Merton "On Eucharist," p. 421.

<sup>1</sup> See note below, pp. 375, 376.

holy place is here stated to have been after Redemption (not price to be paid for Redemption—compare v. 16) acquired, and in virtue of the shed blood; or, in other words, because of the death which accomplished it.

(c) *Before the Resurrection.* For witness to this we ask special attention to chapter xiii. 20: "The God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the Sheep, *through* the blood of the everlasting covenant." The Greek here is *ἐν αἵματι*. The Revised Version renders "with the blood," adding in the margin, "Or *by*, Gr. *in*."<sup>1</sup> A comparison of x. 19, "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (*ἐν τῷ αἵματι*

<sup>1</sup> Compare Rom. v. 9, *δικαιωθέντες ἐν τῷ αἵματι αὐτοῦ*, and iii. 25, *ὃν πρόθετο ὁ Θεὸς ἱλαστήριον, διὰ τῆς πίστεως, ἐν τῷ αὐτοῦ αἵματι*, and Ephes. ii. 13, *ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ χριστοῦ*—(where the expression "in the blood of Christ" compared with verses following, has been well said to show that the blood of the crucified Saviour is the instrument whereby reconciliation to God is effected. "This reconciliation takes place in virtue of the sacrificial death of Christ." See Dr. W. Saumarez Smith, "Blood of the New Covenant," p. 18, and Heb. ix. 25, *ὡσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἑμαυτὸν ἐν αἵματι ἄλλοτριῷ* (which is parallel with *δι' αἵματος τράγων καὶ μόσχων* of verse 12). And see note of Dr. W. Saumarez Smith in "Blood of New Covenant," p. 21.

Dr. W. Saumarez Smith says: "The use of the preposition in the Greek version of Zech. (ix. 11) is in favour of regarding the *ἐν* as quasi-instrumental, or as indicating the cause *in virtue of which* something takes place. On the other hand, the fact that in ix. 12 *διὰ* is used, and not *ἐν*, and that in ix. 25, where the presentation of the blood by the high priest in the holy place is spoken of, the preposition *ἐν* obviously means 'with' (accompanied by or, as it were, invested in), would corroborate the rendering 'with.' According to the former interpretation, 'the blood of the covenant' is the instrumental basis of the risen and renewed life; according to the latter interpretation, it is the virtue of the accomplished sacrifice which accompanies the great Deliverer in the new stage of His administrative work" ("The Blood of the New Covenant," p. 24).

The argument in the text will hold equally well, whichever interpretation may be adopted.

Delitzsch quotes Aq.: "Virtute ac merito sanguinis ipsius in morte effusi" (p. 401).

Professor Westcott says: "The raising of Christ was indissolubly united with the establishment of the covenant made by His blood, and effective in virtue of it" ("On Heb.," vol. ii, p. 448).

See also Dr. Kay's note in "Speaker's Commentary."

"In a remarkable prophecy in the Book of Zechariah the Father is represented as addressing the Son: 'As for Thee, by the blood of Thy covenant I have sent forth Thy prisoners out of the pit wherein is no water.' Here is an evident prediction of the deliverance of Christ's people from the dreary dungeon of death. . . . Now compare with this those words of the Epistle to the Hebrews (xiii. 20). . . . Here is the same covenant ratified by the same blood, securing the deliverance of Christ from the pit wherein was no water, which by the prophet is spoken of as securing the deliverance of Christ's people. Nor, truly, are they diverse deliverances; Christ's deliverance is the deliverance of His people" (Heurtley's "Sermons on Recent Controversy," pp. 79, 80).

Ἰησοῦ), will leave no doubt that, by whatever English preposition it is rendered, the force of *ἐν* here requires us to understand that it was in virtue of the blood of the covenant, because of its availing efficacy, because, having been shed for many for the remission of sins, it had accomplished its work, that the Lord Jesus was raised from the dead. A comparison of ix. 15, 16, 18, 22, will make this, we believe, still more abundantly clear. And if this be so, then, not only have we evidence here that the blood of the Sacrifice had been effectual, and had been accepted as effectual, before the resurrection of Christ, but also an assurance that the New Covenant in that blood was, before the Resurrection, already established and confirmed, and in full force—even that Covenant concerning which the Holy Ghost had witnessed that it not only contained the Lord's promise: "I will put My laws in their hearts, and in their minds will I write them," but also the assurance: "Their sins and iniquities will I remember no more;" concerning which the Epistle adds: "Now, where remission of these is, there is no more offering for sin" (Heb. x. 18).<sup>1</sup> It follows from this that, from a date previous to the resurrection of Christ, not only all sacrificing for sin, but all *offering* for sin was for ever excluded.

And thus all question is removed as to the time of the offering once made, of which the writer tells us in chapter ix. 27: "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time unto salvation." That offering must have been the offering, not after the ascension, in heaven, but the offering completed upon the Cross. It must have been the sacrifice of His death on Calvary. Then and there it must have been that "through the Eternal Spirit He offered Himself without spot to God" (Heb. ix. 14). Then and there it must have been that He offered "the one sacrifice for sins for ever" (Heb. x. 12). Then and there it must have been that He made, by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world.<sup>2</sup>

<sup>1</sup> So St. Chrysostom: Τὴν διαθήκην διὰ τῆς θυσίας ἔδωκεν. Ἐὶ τοίνυν ἀφῆκε τὰς ἀμαρτίας διὰ τῆς μιᾶς θυσίας, οὐκέτι χρεία δευτέρας ("In Ep. Heb.," cap. x., Hom. xviii., Op. Tom. xii., p. 175, Edit. Montfaucon).

<sup>2</sup> Let it be further suggested for consideration whether the full significance for us of Heb. ix. 8 has been quite clearly and fully exhibited by the commentators in general. There was a Divine meaning in that veil which shut out all from the Most Holy Place. The Holy Ghost was teaching by it that "the way into the holy place hath not been made manifest while the first tabernacle hath still an appointed place" (Westcott). So—to look at the Antitype—there was no way into the true Holy of Holies all the time that the type had its standing. But there is

III. All this, it may be said, is very simple and very obvious. No doubt it is so. But it is also very forcible. We think it needs no addition. Nevertheless, we desire very briefly to draw

a way *now*. The way has been made open. There is no veil *now*. The *shadow* which had the veil has passed away. And we have to do now with the *truth*. And in the *truth* we have to do with *no veil*, because there was a time when the *truth*, of which the veil was a shadow, was done away; and at that same moment the typical shadow ceased to have its standing. When was that moment? Will any doubt that it was *then*, when the veil of the temple was rent in twain from the top to the bottom? What a signification of *At-twain-ment* taken away and *At-one-ment* made, at that moment when at the word "It is finished" the darkness passed and the light shone upon the dead body of the Son of God, even of Him who is the Resurrection and the Life! *Now* we have (through a *no-veil*) *παθήσιν εἰς τὴν εἴσοδον τῶν ἁγίων* in the blood of Jesus (Heb. x. 19). And now the teaching of the veil is the teaching of that which to the Christian faith (though not to the eye of sight) *was*, but *is not*; and *is not* because Christ has made peace by the blood of His cross, and so has made nigh those who in their exclusion were far off.

See Owen's Works, vol. xxiii., pp. 242, 501 and 504, and Martensen, "Christian Dogmatics," p. 314.

The words *τῆς σαρκὸς αὐτοῦ* of verse 20 should be understood, we believe, of our Lord's human mortal life upon earth in the days of His flesh (compare *τῆς σαρκὸς αὐτοῦ* of v. 7), in which (summing up *our* mortal life) was summed up, in some sense, the veil of separation between earth and heaven. In the rending asunder of *that* in His death—destroying death and taking away the condemnation—we have the new and living way consecrated for us by His own entering in by the same way in His resurrection-life. But, however verse 20 may be interpreted, the words *διὰ τοῦ καταπετάσματος* should certainly not be understood as implying *any veil now standing*. The *ἑσώτερον τοῦ καταπετάσματος* of vi. 19 is only the name of the Most Holy Place (see Lev. xvi. 2, 12, 15 in LXX.), and must not be forced into giving evidence as to the existence of the veil *now*. "One entrance left the way open for ever. The 'veil' was 'rent'" (Westcott, p. 259).

This truth is well expressed by Cyril Alex.: *Διεβήγγηνοι καὶ τὸ καταπέτασμα τοῦ ναοῦ, τοῖς εἰς αὐτὸν πιστεύουσιν ἐκκαλύπτου ἤδη τὰ ἕγια τῶν ἁγίων, καὶ τὰ ἑσωτάτα δεκνύουσιν ὡς οὐκέτι μὲν ἐχούσης στάσιν τῆς πρώτης σκηνῆς, ἐφανερωμένης δὲ ἤδη τῆς τῶν ἁγίων δόξου, ὅλλον δὲ ἔτι τῆς εἰς τὰ ἕγια τῶν ἁγίων* ("Adv. Nestor.," lib. v., cap. v., Op. Tom. ix., c. 236, Edit. Migne, p. 136, Edit. Bene.).

"Rightly, we think, it is said by Dr. T. C. Edwards: "The larger and more perfect tabernacle is the holiest place itself, when the veil has been removed, and the sanctuary and courts are all included in the expanded holiest" ("Ep. to Heb.," p. 158).

If the truth taught by the *rent veil* had been kept in the full view of faith, as a real *opus operatum*, the accomplished work of the Divine Redeemer—the one only true High Priest of our profession—it would surely have been impossible for the Christian Church to have sanctioned—in its natural sense—the teaching of such words as spoke of the opening of heaven by the words of the Mass-priest, by the *opus operatum* in the Eucharistic sacrifice. Language which bade men believe "in ipsâ immolationis horâ ad sacerdotis vocem, cœlos aperire" (see Gratian, "Decret.," par. iii.; "De consecratione," dist. ii., can. lxxii., p. 1288), may, at first, have been comparatively innocent, because the belief of Christ's work might have

attention to three passages in the ninth chapter of this epistle. Each of these has an evidential value of its own. All three combine to show most clearly that (whatever subordinate position may be assigned to the report or evidence of death, or to the application of the atoning efficacy of death as by the sprinkling of blood) *the real benefits of the sacrifice—the remission of sins, the purging of the conscience, the promise of eternal inheritance—is, by the Christian faith, to be ascribed to the death of Christ, and to that alone.*

(a) The first passage is Heb. ix. 11-14. It compares and contrasts the legal and ceremonial purification by the blood of sin-offering, or by the water of separation—with the purging or sanctifying (in its relative sense) whereby the blood of Christ purifies the conscience of the sinner. Does the sprinkling of the blood of Christ purge because it is presented after an interval (either as life or as death) in Heaven? Nay; but it purges the conscience because it is the blood of Him who entered into the holy place after he had obtained eternal redemption for us. It purges because it is the blood of Christ, who, through the Eternal Spirit, offered Himself without spot to God.<sup>1</sup>

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deprived them of their dangerous meaning, and left in them only what faith might see in the memorial, clothed in a "holy excess of language" (see "Romish Mass and English Church," p. 92). But there is good reason to believe that even in the mind of Gregory they were not free from suggestions of superstitious ideas (see Neander, "Ch. Hist.," vol. v., pp. 173, 174, Edit. Clark). And in after ages, as the atoning work of Christ became obscured, their natural sense must have acquired a reality in the popular mind which can only have ministered to a spirit of delusion.

Much of popular misconception concerning the High Priesthood of our Blessed Lord might have its correction in the full view of the truth that the priesthood after the order of Melchisedec is the priesthood not of "the priest behind the veil" (*Expositor*, June, 1888, p. 419), but of an opened heaven and a rent veil—of Redemption accomplished by His death—of Atonement perfectly made by His blood.

It has been truly observed of the writer of the Epistle to the Hebrews how central to his system of thought "is the conception of Christianity as the religion of free access, and with what truth that conception may be represented as the dogmatic kernel of the epistle" (Dr. Bruce, in *Expositor*, December, 1889, p. 434).

<sup>1</sup> The argument of our text will hold even if the interpretation given of *αιωνίαν λύτρωσιν εὐράμενος* be thought doubtful. Delitzsch, indeed, approves of Ebrard's translation, "accomplishing thereby an eternal redemption." And he regards the redemption as not fully obtained before our Lord's entrance to the Father, that entrance being itself the conclusion of the great redeeming act (on ix. 11, 12, vol. ii., p. 82, Engl. Trans.). But he acknowledges that Lünemann's rendering, "after He had obtained," is "not ungrammatical" (p. 82).

Against this view, which is approved by Alford, and is regarded as not inadmissible by Professor Westcott, the following remarks of Dr. Owen seem very forcible:

"What they say, that the sacrifice of Christ was performed or offered



(b) The second passage is Heb. ix. 15-17. It is a passage, the interpretation of which is much disputed. But, however interpreted, it bears witness to death as the means for the redemption of the transgressions under the first covenant, and, taken in connection with the previous passage, sets this death *simply as death* before us as constituting Christ the Mediator of the new covenant.

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in heaven, and is yet so offered, utterly overthrows the whole nature of His sacrifice. For the Apostle everywhere represents that to consist absolutely in one offering, once offered, not repeated or continued. Herein lies the foundation of all his arguments for its excellency and efficacy . . . In this place the 'redemption obtained' is the same upon the matter with the 'purging of our conscience from dead works' (verse 14), which is ascribed directly unto His blood." [It may be added, "and to His blood as the application of the one offering on the Cross." See v. 14.] ("On Heb. ix. 12," Works, vol. xxiii., p. 277, edit. Gould.)

"It is a vain speculation, contrary to the analogy of faith, and destructive of the true nature of the oblation of Christ, and inconsistent with the dignity of His person, that He should carry with Him into heaven a part of that material blood which was shed for us on the earth. This some have invented, to maintain a comparison in that wherein is none intended. The design of the Apostle is only to declare by virtue of what He entered as a priest into the holy place. And this was by virtue of His own blood when it was shed, when He offered Himself unto God. This was that which laid the foundation of, and gave Him right unto the administration of, His priestly office in heaven." *Ibid.*, pp. 280, 281. See also Gouge on Heb., vol. ii., p. 242, edit. Nichol.

The argument which follows, beginning with verse 15, *Καὶ διὰ τοῦτο*, in its natural interpretation connecting the ἀπολύτρωσις with θανάτου γενομένου, seems a very strong confirmation of Dr. Owen's view, which is certainly the one which commends itself to ordinary minds as the natural and obvious meaning of the Apostle's language. The very words *διὰ τοῦ ἰδίου αἵματος* (verse 12) seem to imply that the redemption *has been* made, not is *about to be* made, by the blood. He already has *παθήσῃα εἰς τὴν εἰσοδὸν τῶν ἁγίων* in virtue of His blood shed (see x. 19).

The Vulgate has "æterna inventa redemptione;" the O.L., "æterna expiatione reperta." Cyril Alex. says: *Τὸ ἴδιον αἷμα τῆς ἀπάντων ζωῆς ἀντάλλαγμα δόσς, εὐράτο τῷ κόσμῳ ταύτην τὴν αἰωνίαν λύτρωσιν* ("In Ep. Heb.," ix. 12, Op. Tom. vii., c. 984, edit. Migne).

But whatever question there may be about the possible sense of *εὐράμενος* in verse 12, there can hardly be any fair question (notwithstanding Dr. Milligan's argument in "Resurrection of Our Lord" p. 254) as to the meaning of *ἐαυτὸν προσήνεγκεν* in verse 14. "The sacrifice upon the altar of the Cross preceded the presentation of the blood. The phrase *ἐαυτὸν προσήνεγκεν* clearly fixes the reference to this initial act of Christ's high-priestly sacrifice" (Westcott, *in loc.*, p. 261; see also Westcott's note on *προσφέρει ἐαυτὸν* in verse 25, pp. 273, 274).

Even Delitzsch says: "We give up any reference of *προσήνεγκεν* here to Christ's heavenly *προσφορά*, such as that assumed by Bleek and the Socinian and Arminian commentators. Whenever the sacrifice of Christ is typically and antithetically compared with the sacrifices of the Old Testament, it is His self-oblation on the altar of the Cross which is the point of comparison" ("On Heb.," vol. ii., pp. 95, 96, Engl. Trans.).

This suffices for the argument in the text, which is meant to rely mainly on this unquestionable teaching.

(c) The third passage is Heb. ix. 18-22. It shews from the history of the first covenant, the connection of blood—the blood of sprinkling—with this necessity of death. This last passage is specially valuable and important, because after speaking of the sprinkling of the blood, the blood of the covenant, it adds: "And almost all things are by the law purged with blood, and without shedding of blood is no remission." The force of this passage lies especially in the fact that it does not say "without *sprinkling* of blood is no remission," but it says, *χωρὶς αἱματεκχυσίας οὐ γίνεταί ἄφεσις*, thereby showing us the true subordination of the sprinkling as a means merely of applying the efficacy which is to be viewed as resulting only from the blood-shedding<sup>1</sup>—that blood-shedding which, in the case of the great High Priest of the good things that were to come, has its account given us in the words of verse 26: "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself."

We believe it is very important to distinguish clearly between the true efficacy of the blood which makes atonement, the death which effects our reconciliation, the shed blood of the everlasting covenant, on the one hand; and on the other hand the ordained means for the application of the atoning sacrifice to our souls, the appointed seals which warrant our faith's appropriation of the merits of Christ's passion, the Divine pledges which teach each Christian heart to look by faith to the Redeemer's cross and say: "He loved me, and gave Himself for me."

If this distinction is not always very distinctly visible in the Old Testament, it ought certainly to be very clearly seen in the light of the New Testament.

It is essential, no doubt, that by the application of the blood

<sup>1</sup> Attempts have been made to evade the true meaning of this declaration by translating *αἱματεκχυσία* "*sprinkling* of blood." See Kurtz, "Sac. Worship," p. 104. But Luke xxii. 20 is decidedly against this. See Delitzsch as quoted by Alford *in loc.* See also Cremer's *Lex in voc.*

Besides, the Writer has another term by which he expresses the sprinkling of blood (xi. 28), and he is not likely to have coined a word to express the same thing here. And even if he had coined a word for the purpose, it would hardly have been *αἱματεκχυσία*.

*Αἷμα ἐκχέειν* denotes only the shedding of the blood as the act of killing. "Further, in favour of the signification *blood-shedding* . . . the expression employed concerning the blood of Christ, Luke xxii. 20 . . . tells. And finally, the word occurs in patristic Greek—where it is not generally used in any specially ritualistic or Christian sense—simply with the meaning *blood-shedding, slaying, murder*" (Cremer, p. 71).

Bengel says: "*Sine effusione sanguinis non fit remissio; hoc axioma totidem verbis extat in Tr. Talmudico Joma. vid. imprimis Lev. xvii. 11.*"

In the case of the *διαθήκη* with Abraham, in Gen. xv. (see verse 18 of LXX.), there was *αἱματεκχυσία*, but apparently no sprinkling.

we should be "sanctified"—"washed, and sanctified, and justified." How else can we have the blessedness of those whose iniquities are forgiven, and whose sins are covered? And it is just this application of the Atonement whereby we are "sanctified" in this relative sense—a sense, however connected, *separate from* the idea of inward and spiritual change. But this sanctification involves no renewal or repetition of offering, no perpetuation or continuation of sacrificial oblation. Faith is to see all as the outcome of the one sacrifice of the Cross. We are sanctified for admission into the most holy presence, and into His sacred service "through the offering of the body of Jesus Christ once for all" (x. 10). "For by one offering He hath perfected for ever them that are sanctified" (x. 14)—that is, those whose hearts are thus "sprinkled from an evil conscience" (x. 22), whose conscience is "purged from dead works" (ix. 14), purged in that purging—the fountain open for sin and for uncleanness—of which we read in the beginning of this epistle, that when the Son of God had by Himself made a purgation for sins (*καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν*), He "sat down on the right hand of the Majesty on high" (i. 3).

<sup>1</sup> It is most important to observe that there is an ambiguity in the term "perpetual sacrifice." (1) It may mean *a sacrifice to be offered perpetually*. (2) Or it may be taken as the equivalent of the language of Heb. x. 12, *μὴν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν, εἰς τὸ διηνεκές*—a *judge sacrificium*, because by reason of the *one offering* it is perpetually available, inasmuch that because of its being *one* and *once*, and in that *once* having perfectly accomplished the work of propitiation, *all other offering is for ever excluded*.

There is an important element of sacrifice—the important element in view of present controversies—the idea of which is necessarily *included* in the one sense, and *excluded* from the other.

The first sense involves the *assertion*, the second the *denial*, of *perpetuity of oblation*. An example will show the importance of this distinction:

In the first sense the term is used by R. I. Wilberforce in "Doctrine of Incarnation" (p. 252, edit. 1885; see also Canon Carter's Correspondence with Marriott, part ii., p. 86); and he quotes in support of it a passage which goes to give countenance to it only in the second sense ("a sacrifice of everlasting virtue, to be the continual propitiation for our sins"). It is a quotation from Dean Jackson, whose testimony is clear against it in the first sense. He says of Christ: "He is gone before us into the sanctuary to make *perpetual intercession*, Who before had made an *everlasting atonement* for us here on earth" (Works, vol. x., p. 38, Oxford, 1844). Again: "The Apostle could not prove the legal services to have been imperfect for this reason, that they were often offered, unless this universal were true, and taken by him as granted, 'that no sacrifices or sacrifice, of what kind soever, which is often offered, can be perfect, or sufficient to take away sins.' . . . If it had been of value infinite, or all-sufficient to take away sin . . . there had been no more offering either required or left for sin . . . for if once offered, it were in the nature of an offering infinite; it necessarily took away all other offerings or manner of offering for sin" (*Ibid.*, vol. ix., pp. 584, 585).

But we pass on. The more the Epistle to the Hebrews is carefully studied as a whole, the stronger, we believe, will be the impression conveyed of the veil rent, the way opened, the propitiation made, the expiation accomplished, and all by the very death of Christ, by the shed blood of Atonement, the blood of the New Covenant shed for the remission of sins. How exceedingly blessed is the assurance of this testimony to the truth of sin quite put away by the sacrifice of Christ!

The offering and sacrifice of the Cross is *ἐφάπαξ*. It is "once for all," because in that one sacrifice, once offered, the great work has been perfectly done, the Atonement for sin has been perfectly made. "Once for all" Christ hath "put away sin by the sacrifice of Himself" (ix. 26).

And with the light thrown upon this sacrifice from the other teachings of the Old Testament and of the New, from a comprehensive view of the testimony of Holy Scripture to the death of Christ, we are more than confirmed in the persuasion that the divine teaching of sacrificial propitiation leads us, with no doubtful leading, to the view of the Redeemer's cross as a *Pœna Vicaria*, endured by Him who knew no sin, bearing as our substitutional representative the sinner's awful death, the law's terrible curse, and cancelling by payment the sinner's tremendous debt.

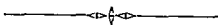
Here we close an argument which, however incomplete, we cannot regard as insufficient.

We are often reminded that in speaking of sin as a debt we are using a metaphor which admits only of a partial application, and that we should beware of thinking that the doctrine of the Atonement can ever be perfectly conceived of under the idea of anything like any sort of a commercial transaction. The statement is quite true, and the caution may be many times needed. Yet, we are persuaded, there is a prevailing tendency to a very dangerous error, which might be corrected by ever remembering the authority of One who has, in a parable, set before us the view of sin as a debt, and the sin of each individual as a debt of ten thousand talents. Let the Christian's faith be taught to take a view of that immeasurable debt, with its terrible condemnation. And then let the Christian's faith be assured that that debt is all remitted, and remitted because paid, and paid because the Incarnate Word has died; paid by the blood of the Cross, so that there is now no condemnation to them that are in Christ Jesus.

This view is unquestionably prominent in the patristic conception of the Atonement, and that because, as we believe, the Fathers rightly saw it underlying one true aspect of sacrificial death. If we would have our faith in the blood of Christ made effectual to the inward purifying of our hearts, we must have the

eyes of our faith enlightened to see how the blood of Christ purgeth or cleanseth from all sin (*καθαρίζει ἀπὸ πάσης ἁμαρτίας*, 1 John i. 7) in the way of taking away all the guilt and all the curse, as the application of the Atonement once for all made when that blood was shed on Calvary. *Then* in the visible sanctuary the veil of the temple was rent in twain from the top to the bottom, and *then* for sinners was access made into the Holiest by the blood of Jesus. Then were heaven and earth brought together. Then was a fact accomplished, a burden borne away, a debt paid, an enmity taken away, a peace made, a victory won, won by Him Who now lives and reigns at God's right hand, to Whom all power is given in heaven and in earth. Let none say with their lips or think in their hearts that they have to choose between the faith of a dead Christ and the belief in a living Saviour. Let no one imagine for a moment that because we insist on the true view of the precious blood of Christ as the great and wondrous propitiation for the sinner's sin, therefore we must make light of the ascended Saviour's might, or despise the grace of our great High Priest upon the throne of God. Nay, the true faith of Christ's atoning death is also the true faith of Christ's victorious resurrection-life, the life which has triumphed over all the powers of darkness, and trampled under foot the dominion of death and of Hades. It is the faith of a present, mighty, living, loving Saviour. It is the faith which ever desires to hear His voice and follow Him. It is the faith of Him, the Good Shepherd, Who laid down His life for His sheep, having power to lay it down and to take it again. It is the faith of Him, the Great Shepherd of the sheep, brought again from the dead by the blood of the everlasting covenant. It is the faith which rejoices to drink in His Word, the Word whereby He still speaks to the hearts of all who come to Him, and says, "I am He that liveth and was dead, and behold I am alive for evermore. Amen. And have the keys of hell and of death" (Rev. i. 18).

N. DIMOCK.



#### ART. VI.—THE ARCHBISHOP'S COURT.

IT was a miserably cold and foggy morning in one of the early days of February when we wended our way in the semi-darkness from the West End towards the venerable pile of buildings known as the Archiepiscopal Palace at Lambeth, with its gray weather-beaten tower, its great hall (now the library), and its chapel, which has been a national *shrine* for the last seven centuries, its guard-room and gallery, and its mansion,