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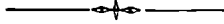
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equally important in respect of the further developments for which they will have paved the way.

PHILIP VERNON SMITH.



ART. III.—THE SACERDOTIUM OF CHRIST.

PART II.—THE TYPICAL SHADOW IN RELATION TO THE GREAT REALITY (*continued*).

IN our last paper we had reached the point in which, comparing and contrasting the typical shadow with the Grand Reality of the true Sacerdotium, we marked how from the perfection of the expiatory work of Christ on the cross it results, that the Priesthood of the New Covenant *starts from* that which is set before us as the main *end*, the very chief purpose of *Sacerdotium* in the typical shadow. I must now revert to this point, and again insist on its importance for anything like a true view of the *Sacerdotium* of Christ.

Regard the work of the many priests of the old dispensation. Expiation in a shadow is the aim and object of their service. Sacrifice, indeed, was not their only function.¹ But it was the principal and most prominent part of their continual ministration—so much so that from one point of view their *sacerdotium* was seen as existing for the very purpose of sacrificial service. Mark the teaching of Heb. v. 1: Πᾶς γὰρ ἀρχιερεὺς . . . καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα προσφέρῃ δῶρα τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν. And again, mark well the teaching of Heb. viii. 3: Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρα τε καὶ θυσίας καθίσταται. (See also Heb. x. 11.) In this sense the making expiation by sacrifice and oblation may certainly be said to be the main τέλος of the Old Testament *sacerdotium*. Yet it was a τέλος never to be reached. The legal covenant knew no τετέλεσται. Quite out of place in that dispensation would have been the sublime utterance, "IT IS FINISHED." In the region of spiritual reality—in the matter of really taking away of sin *as sin*—in

¹ In 1 Chron. xxiii. 13 we find it stated that Aaron was separated (διεστάλη) for the priestly office, in order to do four things: (1) that he should sanctify the most holy things (τοῦ ἁγιασθῆναι ἅγια ἁγίων); (2) to burn incense before the Lord (τοῦ θυμῶν ἐναντιὸν τοῦ Κυρίου); (3) to minister (λειτουργεῖν); (4) to bless (see the Hebrew) in His name (ἐπεύχεσθαι ἐπὶ τῷ ὀνόματι αὐτοῦ).

In 2 Chron. xiii. 11 the priests are said to "burn unto the Lord every morning and every evening (1) burnt sacrifices and (2) sweet incense." Then mention is made of (3) the shewbread upon the pure table, and (4) the lamps of the golden candlestick.

the matter of all that appertained to the conscience—in all this, the exercise of the ceremonial *sacerdotium* accomplished *nothing* at all. In the region of ceremonial signification what it did accomplish was but a *passing* type, needing to be continually repeated—repeated to meet a continually recurring and continually reviving need, and teaching by its shadows a teaching which was to be continuous—each day requiring its daily sacrifice, and each year, as it came round, calling for its recurring day of atonement. The Levitical priests in their sacred service had before their eyes a τέλος always, a τελείωσις never.

All this constitutes the εἰς τὸ διηνεκές—the perpetuity¹ of the Old Testament sacrificial system—a perpetual, unceasing aim never to be attained—a pressing continually towards a goal, a τέλος never to be reached.

In that covenant the priests are to be seen, indeed, daily and continually accomplishing their service (τὰς λατρίας ἐπιτελοῦντες.—Chap. ix. 6). But, in the region of what is heavenly and spiritual, that service accomplishes nothing (οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος.—Chap. vii. 19. Cf. vii. 11; ix. 9).

Contrast² with this the εἰς τὸ διηνεκές of the New Covenant. It is the perpetuity—the ever enduring, ever availing efficacy of a work, which, in respect of the work itself, has no con-

¹ It will be observed that I have ventured (with some diffidence) to differ from Bishop Westcott (who follows Hofmann, Lachmann, and Paulus) in the interpretation of Heb. x. 1.

The argument in the text will not be materially affected if Westcott's view should be preferred. But it seems to me highly unnatural in its collocation not to connect εἰς τὸ διηνεκές with προσφέρουσιν.

Delitzsch says: "Surely προσφέρειν εἰς τὸ διηνεκές . . . may be said of an unbroken series of annually repeated sacrifices; and being allowable, it is, from the order of the words, the more natural and obvious construction. . . . Tholuck observes with striking truth that this threefold κατ' ἐνιαυτὸν, ταῖς αὐταῖς θυσίαις, εἰς τὸ διηνεκές, represents almost pictorially the ever repeating cycle of those annual acts of atonement" ("On Heb.," vol. ii., p. 145, E.T.).

In ver. 14 the collocation is different. And the difference tends, as it seems to me, to indicate a contrast. Cf. also vii. 3.

But, further, Westcott's view seems to weaken the assertion, which the context rather requires to be strengthened, for "the author says in ver. 3 also, not merely that those sacrifices were not able *permanently* to make perfect, but that they effected *no* atonement *whatever*" (Ebrard, "On Heb.," p. 302, E.T.).

² Μὴ προσφορᾶ, δῆλον δὲ εἶναι τῇ διὰ τοῦ ἰδίου σώματος, τετελείωκε νοητῶς διὰ πίστεως καὶ ἀγιασμοῦ ἡμᾶς ὁ Χριστὸς, τῆς νομικῆς λατρίας τελειούσης οὐδέν. Διὰ τοῦτο κατέληξαν μὲν οἱ τύποι, καὶ πέπανται τῆς ἀρχαίας Διαθήκης τὸ ἀνόητον σκαιῖς· γέγονε δὲ ἀναγκαίως ἐπεισαγωγῇ κρείττους ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ Θεῷ, μεσιτεύοντος τοῦ Χριστοῦ, καὶ ἐν τάξει γεγονότος ἀρχιερατικῆ, διὰ τοῦ τὴν πρὸς ἡμᾶς ὁμοιωσιν. Προσκεκόμεκε γὰρ ἑαυτὸν ὑπὲρ ἡμῶν εἰς ὁσμὴν εὐωδίας τῷ Θεῷ καὶ Πατρὶ.

—Cyril Alex., "In Ep. ad Heb.," x. 14, Op., tom. vii., c. 988; edit. Migne.

tinuity—no more continuity than the suffering and death of the Cross. The work itself belongs wholly to the past. It is the property of a particular point of time. It can no more continue or recur than that past point of time can be again a present or a future point of time. “Ὁ γὰρ ἀπέθανε, τῇ ἀμαρτία ἀπέθανε ἐφάπαξ (Rom. vi. 10). This is the glory of our τετέλεσται. The glorious work is all finished, completed, and accomplished—made perfect, for ever. Its ἐφάπαξ is the ἐφάπαξ not merely of perfection in the past, but of perfection which excludes the thought of recurrence, and excludes it for ever. But its fruit is availing εἰς τὸ διηνεκές. Its perfect satisfaction, its all-sufficient propitiation, endureth for ever. The Priesthood of the New Testament only enters on its perfect course as it passes through a τελείωσις,¹ which, in some sense, it leaves behind it, while it may be said to live on its enduring and all-availing results. Our High Priest sits on the royal throne of His sacerdotium as the reward of His τελείωσις—the τελείωσις of the passion—of the perfect atonement of the Cross. (Διὰ τὸ πάθημα τὸν θανάτου, Heb. ii. 9, “propter passionem mortis,” Vulg. Cf. ver. 10, and Phil. ii. 9, with Heb. vii. 28 and x. 1).

And let the reader be asked here to mark well the contrast, as regards the effect upon the worshipper, between what the many priests of the Old Covenant could do, and what the One Priest of the New Covenant has done. *They*, with all their perpetual sacrificing year by year, could *never make perfect* the comers thereunto (οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι.—Heb. x. 1). *Their* many sacrifices were powerless—μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαν τὸν λατρέοντα (ix. 9). But *HE* sits down at God’s right hand, because by His one offering² He hath *perfected for ever* them that are

¹ On “the idea of τελείωσις,” see Westcott, “On Heb.,” pp. 63-65, who directs special attention to its use in the LXX. for the “filling the hands,” which describes “the installation of the priests in the actual exercise of their office,” elsewhere expressed by ἐμπλήσαι τὰς χεῖρας. (See Exod. xxix. 9, 24, 29, 33, 35; Lev. viii. 33; xvi. 32; xxi. 10; Numb. iii. 3, and “Speaker’s Commentary” on Lev. viii. 25.) After referring to the uses of the adjective τέλειος in the New Testament and in ecclesiastical writers, Westcott says (p. 65): “Throughout these various applications of the word, one general thought is preserved. He who is τέλειος has reached the end which is in each case set before him.”

See also Canon Girdlestone’s “Synonyms of Old Testament,” p. 98.

² The following is a Jesuit’s statement of the difficulty of reconciling this inspired teaching with the medieval doctrine of the Mass: “Ex his igitur verbis [Heb. x. 1-3] . . . oritur difficultas proposita, quam affert S. Thomas in hoc art. 3. argum. 2. primum quia in Ecclesia Dei fit etiam commemoratio peccatorum per singulos annos, imo et per singulos dies. . . . Deinde quia si recte colligeret Paulus ex repetitione sacrificiorum antiquæ legis eorum inefficacitatem, idem liceret colligere ex sacrificio

sanctified, that is, those to whom that One Sacrifice is applied for their cleansing and acceptance among holy things.¹ (*Μία γὰρ προσφορὰ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους*: consummavit in sempiternum.—Vulg., Heb. x. 14). It is the perfection of the Sacrifice to which this sanctification belongs. All is to be set down to the Atoning Death. It is the Blood of the Covenant wherein we are sanctified (Heb. x. 29).

The perfect completion, and the complete perfection of the One Oblation, of the One Sacrifice, suffices to give to baptized believers the full assurance of the truth of the gracious word which declares, "But ye are washed, but ye are sanctified (*ἡγιασθητε*, "were sanctified"), but ye are justified, in the Name of the Lord Jesus and by the Spirit of our God" (1 Cor. vi. 11. Cf. Heb. x. 22, 23, 29).

In this Perfect Oblation is the *ἀρχή* of the *sacerdotium* of Christ. This One Sacrifice for sins is the starting-point of the New Covenant and its Messianic Mediation. The true priesthood of the heavens and the heavenly things is consequent upon this, is built upon this, is rooted in this.

Christi incruento : nam et in Ecclesia Dei sub uno [? novo] Testamento *repetitur quotidie* Christi sacrificium, sicut antiqua ; ex quo etiam sequi videtur, Christum non consummasse nostram expiationem, et sanctificationem una sola oblatione, iterum non repetenda : quod autem *non eodem modo repetatur* . . . parum refert, quia si una oblatione illo modo facta consummasset nostram sanctificationem, non opus esset, *iterum* alio modo eandem repeti, neque Christus sederet instar Ejus qui jam peregit, et consummavit ministerium, sed staret adhuc instar ministrantis" (Vasquez, "In 3m. partem S. Thomæ, tom. I.;" Disp. LXXXIV., Quæst. XXII., Art. IV., cap. i., p. 845 ; Ingolst., 1610).

Dissatisfied with Aquinas's solution, Vasquez elaborates his own view, which is thus briefly stated in sum : "Eo modo . . . differre oblationem cruentam Christi, et incruentam, ut cruenta sit universale meritum nostræ redemptionis, incruenta vero solum sit particularis causa, per quam fructus et meritum cruenti sacrificii nobis applicatur" (p. 847).

But even against this minimized view there still remains this fatal objection, that it makes the one supreme sacrifice dependent for its application on the oblation of a multitude of inferior sacrifices—*qua* sacrifices—and therefore of necessity destroys the perfection of the one sacrifice, because that one sacrifice has not accomplished all that a sacrifice—*quâ* sacrifice—can accomplish.

And it should further be observed that Vasquez certainly *appears* to be arguing, as against the teaching (understood in its natural sense) of the Council of Trent : "Una eademque est hostia, idem nunc offerens sacerdotum ministerio, qui seipsum tunc in cruce obtulit *sola offerendi ratione diversa*" (Sess. XXII., cap. ii.).

¹ "The *ἁγιαζόμενοι* are those who by acts of faith make the accomplished work of Christ individually their own."—Delitzsch, "On Heb.," vol. ii., p. 163.

On this sense of "sanctify," derived from the ceremonial law, and familiar to Jewish ears, see "Speaker's Commentary" on Ezek. xlv. 19. Cf. Ezek. xlvi. 20 ; Exod. xxix. 37 ; xxx. 29 ; Lev. vi. 18, 27 ; Hag. ii. 12.

See this truth illustrated in the different attitudes of the old *sacerdotium* and the new.

Standing in perpetuity at the altar of burnt offering, because of sacrificial work to be done—*this* is the true representation of the Old Testament *sacerdotium*.¹

Sitting in perpetuity on the sacerdotal throne of glory, because of sacrificial work perfect in the past²—this is the true representative emblem of the *sacerdotium* of the New Covenant—the only *sacerdotium* which belongs to the Gospel of Christ.³

And in this *sacerdotium* we are to recognise the priesthood after the order of Melchizedek—of Melchizedek who met Abraham returning from the slaughter of the kings, and blessed him.

Of this mysterious personage, concerning whom human

¹ Ἄρα τὸ ἐστάναι τοῦ λειτουργεῖν ἐστὶ σημεῖον· οὐκοῦν τὸ καθῆσθαι τοῦ λειτουργεῖσθαι.—Chrysostom, "On Heb. x. 11." In Cramer, tom. vii., p. 233, Oxon.

"Illud quidem [testamentum] stantem sacerdotem [habebat], hoc autem sedentem."—Rabanus Maurus, "Enar. in Epp. Pauli;" "In Ep. ad Heb." cap. x., Op., tom. vi., c. 782; edit. Migne.

"Ministrare autem famulorum est, sedere vero dominorum."—*Ibid.*, c. 781.

"Non enim ministri est sedere, sed stare."—*Ibid.*, cap. vii., c. 761.

Λειτουργοῦ μὲν γὰρ καὶ ἱερέως, τὸ ἐστάναι. τὸ δὲ καθῆσθαι δηλοῖ ὅτι ἀπαξ τὴν θυσίαν προσαγαγὼν, τουτέστι, τὸ ἴδιον σῶμα, λοιπὸν κεκάθικε λειτουργοῦμενος ὑπὸ τῶν ἀσωμάτων δυνάμεων.—(Ecumenius, "In Ep. ad Heb.," cap. x., on vii. 27; Comm., Par. II., p. 373; Paris, 1631.

Εἰ ἐκάθισεν ἐκ δεξιῶν τοῦ Πατρὸς, πῶς ἐστὶ λειτουργός; λειτουργοῦ γὰρ ἴδιον, τὸ ἐστάναι καὶ λειτουργεῖν, τὸ δὲ καθῆσθαι, θεοῦ, ᾧ ἡ λειτουργία ἀναφέρεται.—*Ibid.*, p. 374.

Ἄρα τὸ ἐστάναι, σημεῖον ἐστὶ τοῦ λειτουργεῖν. τὸ δὲ καθῆσθαι . . . σημεῖον ἐστὶ τοῦ λειτουργεῖσθαι οἷα θεὸν βυτα.—*Ibid.*, p. 395; on x. 11.

Ἄρα τὸ ἐστάναι, τοῦ λειτουργεῖν σημεῖον ἐστὶ. τὸ δὲ καθῆσθαι, ὡσπερ καὶ ὁ Χριστός, τοῦ λειτουργεῖσθαι.—Theophylact, "In Ep. ad Heb.," cap. x. 11; Comm., edit. Linsell, London, 1636, p. 976.

On this subject see some observations of Dr. Owen "On Heb. x. 11," Works, vol. xxiii., pp. 483, 484; edit. Goold; and Gouge, "On Heb.," vol. ii., p. 312; edit. 1866.

In connection with these quotations, it may be right to observe that a possible misunderstanding of Chrysostom's language—ἀπαξ ἱερασατο, καὶ λοιπὸν ἐκάθισεν (Op., tom. xii., p. 134)—will be found in Hom. XIV., p. 140; and that Theodoret writes elsewhere: ποίαν ἐπιτελεῖ λειτουργίαν ἀπαξ προσε- νέγκας αὐτὸν, καὶ οὐκ ἐτι ἑτέραν θυσίαν προσφερῶν; πῶς δὲ οἶον τε αὐτὸν ὁμοῦ καὶ συνεδρεύειν καὶ λειτουργεῖν; εἰ μὴ τις ἄρα λειτουργίαν εἴποι τῶν ἀνθρώπων τὴν σωτηρίαν ἢν δεσποτικῶς πραγματεύεται ("On Heb. viii. 2." Op., tom. iii., p. 594).

² Ἐκεῖ καὶ πλῆθος ἱερέων, καὶ πλῆθος ἱερέων, καὶ δυναῖς οὐδεμία. ἐνταῦθα δὲ εἰς ὁ αὐτὸς καὶ ἱερεῖον, καὶ τῶν ἀμαρτημάτων τὴν λύσιν εἰργάσατο, καὶ λειτουργίας ἑτέρας οὐ δεῖται, ἀλλὰ τῷ γεγεννηκότι συτεδρεύει τῷ Πατρὶ.—Theodoret, "Ep. Heb.," cap. x., Op., tom. iii., p. 606; Halæ, 1771.

³ ἵνα δὲ μὴ ἀκούσας αὐτὸν ἀρχιερεῖα, νομίσης ἐστάναι, εὐθέως αὐτὸν ἐπὶ τὸν θρόνον ἐγχει. ὁ δὲ ἱερεὺς οὐ κάθηται, ἀλλὰ, ἔστηκεν (Chrysostom, "In Ep. ad Heb.," cap. iv., Hom. VII., p. 75). See "Christian Doctrine of Sacerdotium," p. 71.

thoughts have been so busy in conjectures, we may say truly and undoubtingly—for we are not going beyond the indications of the revealed Word—that his appearance in the patriarchal history is a great mystery. It is a mystery in the Scriptural, not in the ordinary, popular, and misleading, sense of the word. His name is a mystery. His office is a mystery. His abode is a mystery. What is told about him is a mystery. What is not told about him is a mystery. There is a mystery in the sound we hear concerning him—a greater mystery in the silence of the word concerning him. This very silence is for a purpose (in the unfolding of the eternal counsel of God)—that he may be made like unto the Son of God—*ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος*.¹ No record of birth, no word of his death. He appears, but (in a sense) never disappears—*μένει ἱερεὺς εἰς τὸ διηνεκές*—a priest without succession, with a priesthood to know no transference—a priesthood in a mystery for ever.²

And may we not say also that there must be a mystery in the silence concerning this sublime priesthood, this exalted priest—a silence which follows on through all the ages of Revelation, a silence once and once only broken in the sacred oracle of Jehovah—in the word which, telling of the great day of the power of the One who was to come, One who was to be David's Son and David's Lord—a word which speaks to him in the prophetic language of inspired and inspiring expectation for the children of promise, for the prisoners of hope, and says, "Thou art a Priest for ever after the order of Melchizedek"?

¹ "The omission of such a man's genealogy doubtless includes some great and weighty mystery. . . . The assimilation of this man . . . from himself, that he might be like the Son of God, consists especially in the abandoning or putting off all reference to father or mother, to wife or children; for these references in man necessarily represent a beginning and end of days, and by consequence a dissimilitude to the person of the Son of God, who is eternal, and to His endless priesthood."—Jackson, "On Creed," Book IX., chap. viii., Works, vol. viii., p. 232; Oxford, 1844.

See the treatment of this subject by Chrysostom, "In Ep. ad Heb.," cap. vii., Hom. XII., § 1, 2, Op., tom. xii., pp. 121, 122; edit. Ben., Paris, 1735. The following words may specially be noted: *Ποῦ ἢ ὁμοιότης; ὅτι καὶ τούτου κἀκείνον τὸ τέλος ἀγνοοῦμεν, καὶ τὴν ἀρχήν. ἀλλὰ τούτου μὲν παρὰ τὸ μὴ γεγράφθαι, ἐκείνου δὲ παρὰ τὸ μὴ εἶναι ἐνταῦθα ἡ ἀκοιότης* (§ 2, p. 122).

"Hunc Melchisedech principium aut finem non habere dicimus quia historia id tacuit."—Euthym. Zigab. in Ps. cix., "Bibli. Max.," tom. xix., p. 418.

² *Ὁν τὸν Δεσπότην Χριστὸν τῷ Μελχισεδὲκ ἀφωμοίωσεν, ἀλλὰ τὸν Μελχισεδὲκ τῷ Χριστῷ, ἐκείνος γὰρ τούτου τύπος, οὗτος δὲ τοῦ τύπου ἡ ἀλήθεια.*—Theodoret, "In Ep. Heb.," cap. vii., Op., tom. iii., p. 585; edit. Noesselt, Halæ, 1771.

"Melchisedech non mansit in perpetuum, sed sacerdotalis ejus constitutio manet in perpetuum."—Lanfranci, "Com. in Ep. ad Heb.," cap. vii., note 3, Op., p. 159; Venet., 1745.

And if there was light enough in the Old Testament to enable the faithful Israelite to see how this mystery pointed to a time when the priesthood of imperfection in its multiplicity should be transferred to a priesthood of Divine perfection in its eternal unity¹—how much rather should *we* rejoice in the light which reveals to us the heavenly priesthood of the incarnate Son of God! Yes, even of the very Son of God, who is the effulgence of the Father's glory, and the express Image of His Person: for this truth lies at the very root of the inspired teaching concerning His priesthood, which we have in the Epistle to the Hebrews. This, again, is a point which deserves and asks for some very special attention. The Epistle bids us consider Christ in two capacities—as the Messenger to speak to us from God, as the High Priest to draw near for us to God, in virtue of the sacrifice once offered for our sins. It says, "Let us consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. iii. 1). And in both these capacities we are to regard His supreme, His perfect, qualification for His office and work in His Divine Sonship. As regards His apostleship, we are told that God who in time past spake to His people by prophets, hath in these last days spoken unto us in or by His Son, whom He hath appointed Heir of all things, by whom also he made the worlds (Heb. i. 2). The very Son of God it is who is our Apostle, who speaketh to us from heaven. This is He of whom Moses spake, saying, "Him shall ye hear" (Deut. xviii. 18; Acts iii. 22). This is He of whom the prophets did bear witness, saying, "Hear, and your soul shall live" (Isa. lv. 3). This is He concerning whom those who were with Him in the holy mount heard a voice out of the cloud, saying, as Moses and Elijah passed out of sight, "This is My beloved Son: hear ye Him" (Mark ix. 7). So also as regards priesthood. The Law made men high priests who had infirmity. But the word of the oath which was since the Law—the word which tells of the older and higher order, the mystical order of Melchizedek—maketh the Son which is consecrated—officially made perfect as a priest (*τετελειώμενον*)—for evermore (Heb. vii. 28).²

¹ Οὐκ ἄν εἰς ἦν, εἰ μὴ ἀθάνατος ἦν· ὡσπερ γὰρ πολλοὶ ἱερεῖς, διὰ τὸ θνητοὶ εἶναι. οὕτως εἰς ὁ εἰς, διὰ τὸ ἀθάνατος εἶναι.—Chrysostom, "In Ep. ad Heb.," cap. vii., Hom. XIII., Op., tom. xii., p. 132; edit. Montfaucon, Paris, 1735.

² Can it be questioned that we have here that which excludes from the New Covenant all *sacerdotal priesthood*, except that of the Son of God?

Dr. Owen well observes: "There never was, nor ever can be, any more than two sorts of priests in the Church: the one made by the law, the other by the oath of God." And as the bringing of the second sort abrogated the first, so the bringing in of another priesthood "would

And it will be well for us to observe in passing that this filial relationship not only lies at the basis of both the apostleship and the priesthood of Christ, but it should serve to bring together and unite our ideas of both. The apostolic word of the Son of God is the very word of the very priesthood of the Son of God. Nay, it is the very word of His priestly sacrifice. It is the word which He speaks to us from heaven, into which He has entered for us by His blood. Nay, more; it is the very word of His blood—the blood of sprinkling—which speaketh “better things” in comparison of Abel (Heb. xii. 24, 25). It is the word of such stupendous significance—“It is finished.” When we transfer our ideas of priesthood from the teaching shadows to the true reality, we are, without fail, to recognise in that reality the Divine Sonship of our great Priest in such sort that we may see clearly that the idea of priesthood is but one of many ideas which must meet in Him, the incarnate

abrogate and disannul” the second, *i.e.*, the priesthood of Christ. And therefore “plurality of priests under the Gospel overthrows the whole argument of the Apostle in this place [Heb. vii. 28]; and if we have yet priests that have infirmities, they are made by the law, and not by the Gospel” (Works, vol. xxii., p. 580; edit. Goold). See also pp. 518, 519.

The following is the statement of what is probably the most plausible method of attempting to reconcile the inspired teaching with the doctrine of the Romish Church: “Sacerdotes Evangelici eatenus solum in hac vita dicuntur succedere Christo, quatenus in ea ipse per se jam amplius sacerdotis officium non exercet, quia tamen adhuc manet sacerdos in æternum, ideo potestate ab Eo in ipsos derivata vicarii Ejus dicuntur” (Vasquez, “Disp. in 3m. partem S. Thomæ,” tom. i., Disp. LXXXVI., Quæst. XXII., Art. VI., p. 860; Ingolst., 1610).

It will be observed that this not only makes the *λερωσύνη* of Christ to be (in its exercise) *παράβατος*; it also assigns to Christ's vicars the office of doing just that, the doing of which is for ever excluded by the “One” and the “once” which pertains to the perfection of Christ's sacrificial work. Such an order of priests would indeed “abrogate and disannul” the priesthood of Christ.

And is not the true view of the perfection of Christ's atoning sacrifice—as having accomplished all that a sacrifice for sin, *quâ* sacrifice, can accomplish—fatal to all claims of ministerial priesthood, if by that term we are to understand (in however minimized a sense) a ministry of expiation and a sacrificing *sacerdotium*?

It is just because of what we possess in the New Covenant from the perfection of all sacrificial work in the blood of Christ that we have the assurance—*οὐκέτι προσφορά περι ἁμαρτίας* (Heb. x. 18).

To regard Christ as now offering Himself as a propitiatory sacrifice, “*sacerdotum ministerio*” (Con. Trid., Sess. XXII., cap. ii.), is as great a contradiction to the inspired teaching (so far as this point is concerned) as to regard the priests alone as independently offering Christ for the quick and dead to have remission of pain or guilt.

“*Typi sublatis nunc sunt, res in solo Christo remanet: ergo summum Pontificem post Christum constituere, est Christo, qui satisfecit, summunus eripere.*” (Whitaker, Controv. IV., Quæst. I., Op., tom. ii., p. 522; Geneva, 1610).

Son of God—ideas by means of which the priestly idea is to receive interpretation, enlargement and exaltation.

But here we are beginning to tread upon ground which will more fitly belong to the subject of our next paper.

N. DIMOCK.

(To be continued.)

ART. IV.—ARCHPRIESTS.

THE office and work of an archpriest in either the Anglican or the Roman Communions is somewhat difficult to define. In the English Church such a dignitary is almost, if not quite, unheard of. Nor can the title be termed familiar in the Church of Rome. But in the Greek Church an archpriest is a functionary more frequently met with, being known as the “protopapa,” or protopope. His authority is similar to that of a rural dean. A rural-deanery in Russia may perhaps consist of a circle of from ten to thirty parishes. In Siberia some of these are very extensive, though not necessarily populous.

But it would also appear that this Eastern protopope may be occasionally the equivalent in position, if not in income, of a Western dean. At one cathedral establishment we read of two of its priests being paid £220 to £250 each per annum, the deacon about £180, and the psalmist, or *diechok*, from £90 to £150. The protopope (archpriest or dean) received from £1,500 to £1,800 a year, with house.

In the consideration of this relation of the office of an archpriest to that of a dean, it may be pertinent to ask an apparently simple question—What is a dean?

The answer may be somewhat surprising. Primarily the office of a dean was one of low order! The word dean, *decanus*, was, in fact, unknown in the earlier centuries. *Decanus* (δεκαδάρχος, δεκάρχος) first came into use as a military title. It is explained by *decem militibus præpositus et contubernii præfectus*, i.e., a subaltern officer. Undertakers and gravediggers (*copiatæ*) were likewise called deans. Their duty was to take charge of funerals, and to provide for the decent interment of the dead. Jerome referred to them as *fossarii*, and regarded them as the lowest order of *clerici*, though both he and Augustine gave the name to overseers of monks. It was not until the eleventh or twelfth centuries that the heads of cathedral chapters were styled