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May we not rightly regard a "sacerdotalism" of this kind as utterly opposed to the teaching of the New Testament, and as a dangerous reaction from higher and more spiritual ideals towards the crude conceptions of magic and superstition? If so, it is our duty to oppose it without fear or hesitation. But the true remedy for this one-sided sacerdotalism is not to shrink from all use of sacerdotal phraseology, but rather to discriminate between true and false conceptions of sacrifice and sacrament, and to uphold the New Testament doctrine of the Christian priesthood—a priesthood in which every child of God may claim the fullest privileges by faith in Christ, and in which each priest offers himself as a living sacrifice, and uses his whole life's work and influence as a sacrament of the grace of God.



Studies in Texts:

SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

BY THE REV. HARRINGTON C. LEES, M.A.

III.—THE ETERNAL NAIL-PRINTS.

Text:—"Jesus Christ, and Him crucified."—1 Cor. ii. 2.

[Book of the Month: "ST. PAUL"¹=P. Other references: J. G. Simpson's "Christus Crucifixus"=C.C.; Denney's "Death of Christ"=D.C.; Stalker's "Atonement"=A.; Orr's "Resurrection of Jesus"=R.; Figgis's "Civilization at Cross Roads"=C.R.]

"THE Greek perfect participle might be rendered, 'He who *is* the crucified' (*cf.* 1 Cor. i. 23; Gal. iii. 1); goes a great way farther than the aorist, 'He who *was* the crucified'" (P. 173). Paul never applies the latter. "Tense indicates an influence continued into the present": "the Crucified a reality, can be experienced every day" (P. 174).

¹ "St. Paul: a Study in Social and Religious History." By Adolf Deissmann, D.Th., D.D., etc.

I. A PAST ACHIEVEMENT.—“The only thing He is said to have done for us is to die, and this He did because it was determined for Him by sin. His power to redeem dependent on His making all our experience His own” (D.C. 131).

II. A PRESENT POWER.—“Reconciliation not something which is doing : something which is done” (D.C. 146). “Resurrection gives due place to the body of man : meant the redemption of whole personality, body and soul together” (R. 281). “Never been any Christianity as actual power in the world except that of the Resurrection” (A. 23). “Resurrection message an invitation extended to those who had past to be covered, present to be empowered, and future to be faced” (C.C. 126).

III. AN ETERNAL CHARACTER.—He *is* the Crucified: Lamb slain, but enthroned : corn bringing forth much fruit because died. “A window in Evangelical church at Erbach representing the crucified Saviour in conjunction with St. John’s allegory of the Vine. The Cross has struck root in the earth, the dead rood-tree has become the living Vine, and beneath the extended arms of the Saviour the mystic branches stretch down their bright green leaves and heavy clusters of grapes towards the communicants : ‘I am the Vine, ye are the branches’” (P. 179). “My life is a dialogue lived in intimacy with One who died to restore the peace broken by my act and deed” (C.R. 128). “Every merely intellectual Christology that does not arise out of a religious union with Christ is of no value” (P. 166).

