

Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world."

I John 4:10 -- "In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins."

Revelation 5:9 -- "And they sang a new song, saying 'Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation.'"

c. Development of the Scriptural Doctrine

(1) The Atonement is substitutionary, vicarious

(a) The Old Testament sacrifices were substitutes. In the stead of the offerer, the offering was slain. This pattern forms the background of the Atonement.

(b) In both the Old and New Testaments, the Messiah (Christ) is spoken of as bearing the sins of other human beings.

Isaiah 53:6, 12 -- "All of us like sheep have gone astray. Each of us has turned to his own way; But the Lord has caused the iniquity of us all to fail on Him . . . . Therefore I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressor."

John 1:29 -- "The next day he (John the Baptist) saw Jesus coming to him, and said, 'Behold, the Lamb of God who takes away the sin of the world!' "

II Corinthians 5:21 -- "He (God) made Him (Christ) who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.' "

Galatians 3:13 -- "Christ redeemed us from the curse of the Law, having become a curse for us -- for it is written, 'Cursed is everyone who hangs on a tree' -- "

Hebrews 9:28 -- "so Christ also, having been offered once to bear the sins of many, shall appear a second time for salvation without reference to sin, to those who eagerly await Him."

I Peter 2:24 -- "and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed."

(c) The demands of justice are such that human beings must either be perfectly sinless in character and conduct or incur the