

condemnation and wrath that fall on sinners. Since they are not sinless, but sinful (in both character and conduct), then they stand under God's condemnation and wrath; and if they hope for deliverance, it must come from God. God has provided One who can do for sinners what they cannot do for themselves; namely, Christ, the sinless substitute who was delivered for our offenses and bore our sins in His own body on the tree. The condemnation and wrath that we deserve fell on Him, and with His stripes we are healed!

"O sacred Head, now wounded, With grief and shame weighed down,
Now scornfully surrounded With thorns Thine only crown;
How pale Thou art with anguish, With sore abuse and scorn,
How does that visage languish, Which once was bright as morn!

What Thou, my Lord, hast suffered Was all for sinners' gain;
Mine, mine was the transgression, But Thine the deadly pain,
Lo, here I fall, my Savior; 'Tis I deserve Thy place;
Look on me with Thy favor, Assist me with Thy grace.

What language shall I borrow To thank Thee, dearest Friend,
For this, Thy dying sorrow, Thy pity without end?
O make me Thine forever, And should I fainting be,
Lord, let me never, never Outlive my love to Thee.

Amen."
(Bernard of Clairvaux)

(2) The Atonement is primarily objective in its effect

- (a) It is primarily objective in the sense that it has primary reference to the party to whom it is made, rather than to the party who makes it.
- (b) The Old Testament priesthood and sacrifices all pointed Godward. The priests brought the sacrifices to God, and the sacrifices made an effect upon Him.

The terms "atonement", "propitiation", "satisfaction", "ransom", "sacrifice", "reconciliation", "expiation", all emphasize this objective aspect.

- (c) The party offended is God, not the sinner. It is the Law of God that has been broken, and which must be satisfied. It is God's anger, God's wrath that must be propitiated. God must be reconciled to the sinner, if the sinner is to be reconciled to God.
- (d) There is a valid secondary sense in which the Atonement has a subjective effect; i.e., an effect on the party who makes or offers it.

The sinner is "redeemed", bought out of the slavery of sin. The sinner is "reconciled" to God by the death of His Son; and believers beseech the lost to "be reconciled to God." But even in the use of these terms, the objective aspect is presupposed