

ciled to him. In other words, it is the act of getting or the state of being right with God. According to II. Corinthians 5: 18, 19, God reconciles men to himself through Christ. So, in the New Testament sense of the term, atonement is the act of becoming or the state of being reconciled to God through Christ.

It may here be added that, though the Scriptures do not represent the work of Christ as an atonement, Hebrews 2: 17 represents him as making "reconciliation" for the sins of his people. But the language of that passage is symbolic, being the same as that used of a Hebrew priest. This will be clearly shown in the chapter on atonement in Christ. His work was primarily one of revelation, and actually one of reconciliation and redemption; but the Biblical writers do not speak of it as having an independent existence by itself, much less do they speak of it as exerting an objective influence on God.

Because they are so frequently confounded the terms, atonement and redemption, should be differentiated. The difference between them has been stated in this way: Atonement is for sin; redemption is from sin. But that distinction, though it sounds Scriptural, is incorrect. It rests on the notion that atonement is an objective thing, and ignores the fact that the word translated "make atonement" is everywhere in Scripture a symbolic term. It ignores also another fact, namely, that