

a revelation of the Infinitude of the Divine Love (Dale p. 115). His death was not merely an example; it was substitutionary. It was the death of the sin-bearer. "Christ also suffered for us," "He bare our sins," meaning that He took their penalty and their consequence (Lev. 5 : 17; 24 : 16; Num. 9 : 13; 14 : 32, 34; Ezek. 18 : 19, 20). His death was the substitutionary, the vicarious work of the innocent on behalf of, in the place of, and instead of, the guilty (1 Peter 3 : 18).*

ST. JOHN.

According to St. John, the death of the Lord Jesus Christ was propitiatory, substitutionary, purificatory. It was the Hilasmos; the objective ground for the remission of our sins.

The narrow and superficial treatment of modernism, which, if it does not deny the Johannine authorship, the four Gospels and the Revelation, at least insinuates that the death of Christ has no parallel place in the writings of St. John to that which it has in the writings of St. Peter and St. Paul, and the other New Testament authors, is entirely contradicted by the plain statements of the Word itself.

The glory of the world to come is the sacrificed Lamb. The glory of heaven is not the Risen or Ascended Lord, but the Lamb that was slaughtered (Rev. 5 : 6-12; 7 : 10; 21 : 23, etc.). The foremost figure in the Johannine Gospel is the Lamb of God which taketh away the sin of the world, Who lifts the sin-burden by expiating it as the Sin-Bearer. The center of the Johannine evangel is not the teaching but the uplifted Christ, Whose death is to draw as a magnet the hearts of mankind, and Whose life as the Good Shepherd is laid down for the sheep.

*To interpret this as bearing them in sympathy (see Bushnell, quoted in Dale, p. 132, and *The Atonement in Modern Religious Thought*, p. 43) is surely an evidence of the prejudice and bias of modernism.