
Third.—The object of the death of Christ was the forgiveness of sins. The final cause of His manifestation was remission. It would be impossible to summarize all the teaching of the New Testament on this subject.**

It is clear, though, that, to our Saviour's thought, His cross and passion was not the incidental consequence of His opposition to the degraded religious standards of His day, and that He did not die as a martyr because death was preferable to apostasy. His death was the means whereby men should obtain forgiveness of sins and eternal life (John 3:14, 16; Math. 26:28). The consentient testimony of the New Testament writers, both in the Acts and the Epistles, is that Christ died no accidental death, but suffered according to the will of God, His own volition, and the predictions of the prophets, and that His death was substitutionary, sacrificial, atoning, reconciling and redeeming (John 10:18; Acts 2:23; Rom. 3:25; 5:6, 9; 1 Cor. 15:3; 2 Cor. 5:15, 19, 21; Heb. 9:14, 26, etc., etc.). In proof, it will be sufficient to take the inspired testimony of the three outstanding writers, St. Peter, St. John, and St. Paul.

ST. PETER.

To St. Peter's mind, the death of Jesus was the central fact of revelation and the mystery, as well as the climax of Incarnation. The shedding of His blood was sacrificial; it was covenanting; it was sin-covering; it was redeeming; it was ransoming; it was the blood of the Immaculate Lamb, which emancipates from sin (1 Pet. 1:2, 11, 18, 19). In all His post-Pentecostal deliverances he magnifies the Crucifixion as a revelation of the enormity of human sin, never as

**Perhaps the completest summary is found in Crawford, who devotes 160 pages to the texts in the New Testament which speak of Christ's atoning death. Dale also gives a good summary, pp. 443-458.