

If a man could live a perfect life he would never be separated from the presence of God. But sin, as we learned in the previous study, has placed the great gulf of spiritual death between each human being and his Creator. In this lesson we shall examine the cure for sin that God has made possible through Jesus Christ.

The Necessity of Atonement

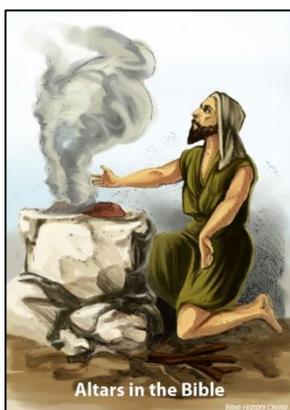
It has never been possible for man to atone (make amends) for his own sins. We cannot by performing a multitude of good deeds erase our transgressions of God's laws. Because separation from God results from sin, God will not listen to our pleas until atonement has been made for our mistakes. Isaiah declares this in saying, "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Is. 59:2) In spite of man's sin, however, God still loved him and determined to make possible a means of forgiveness. Since

man could not atone for his own sins that required that God provide an atonement for him. This means of salvation was to proceed from God's grace rather than from man's merit, so we read, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." (Eph. 2:8, 9) Let us illustrate this by comparing it to a man brought into court for failure to pay his debts. (A number of years ago this was often done.) Just as the judge is about to pass sentence, a friend comes forth and pays the debts. The prisoner is released, not because he has paid his debts, but because another has paid them for him. Similarly, God has provided a means of paying our debts (sins) because we are unable to discharge them ourselves. It is God's will that atonement be made for sins by the shedding of blood. We read, "And without shedding of blood is no remission." (Heb. 9:22) Why does God require a blood sacrifice to atone for sins? We are not told. That He does require it, however, should be reason enough for us to accept the fact.

Atonement under the Old Law

When God gave the children of Israel the Law of Moses to govern them until the coming of Christ, He provided for animal sacrifices in which blood would be shed

for the sins of the people. In these sacrifices (and there were many of them) only the best animals were used. The injured and blemished were rejected. In spite of this these sacrifices were imperfect and never actually took away the people's sins. We might say that they paid the interest on the debt until the crucifixion of Christ when the sins would be forever removed. This seems to be the idea in Hebrews 10:1, 3, 4 where we read, "For the law ... can never with those sacrifices which they offered year by year continually make the comers thereunto perfect ... but in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins."



Christ – The Perfect Sin Offering

Since animal sacrifices could not remove sins there was but one perfect sacrifice that could be offered – Jesus Christ, the Son of God. God, therefore, sent Him to earth to die on the cross, shedding His blood to atone for the sins of man. This

teaching is beautifully expressed in that verse often called the golden text of the Bible, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) For some thirty years during which He was tried in every way possible Jesus lived on earth. He "was in all points tempted like as we are, yet without sin." (Heb. 4:15) "Who did no sin, neither was guile found in his mouth." (1 Peter 2:22) Being without sin He was a perfect sacrifice for the transgressions of man. When He was arrested by the Jews, tried by Pilate, and crucified by the Roman soldiers to shed His blood upon the cross, He gave His life as a sacrifice to atone for the sins of all mankind – those who had lived before and those who were yet to be born.

That Christ died for us is taught in many places. "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." (Romans 5:7-9) Again, "The blood of Jesus Christ his son cleanseth us from all sin." (1 John 1:7) "In whom we have redemption through his blood, the forgiveness of sins,

according to the riches of his grace.”
(Eph. 1:7) The wonderful message of redemption around which the entire Bible centres is found in these verses.

Since Jesus died for our sins, does this mean that all men will be saved by His sacrifice? Indeed it does not. The prisoner before the bar of justice for failure to pay his debts may reject the offer made on his behalf. Christ died to make it possible for men to be forgiven through Him, but no one is compelled to come to Him for salvation. “And being made perfect, he became the author of eternal salvation unto all them that obey him.” (Heb. 5:9) To the man who does not obey Christ, He is not the author of salvation.

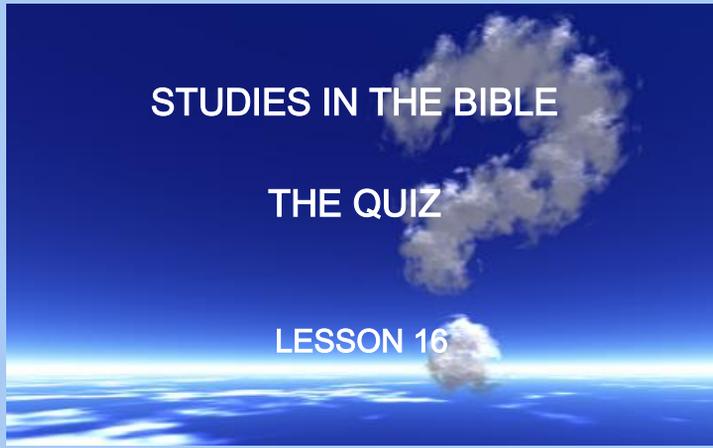
How We may Accept the Offering

Since we must obey Jesus there is something we must do to accept Him. We know, “There is therefore now no condemnation to them which are in Christ Jesus.” (Rom. 8:1) If we learn how we get into Christ where there is no condemnation we will also learn how we may accept His sacrifice offered on our behalf on the cross. We are therefore told in Romans 6:3, “Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death?” Similarly, “For as many of you as have been “baptised into his death” have put on Christ.” (Gal. 3:27) Baptism, then, is

our means of getting into Christ where there is no condemnation and where there is forgiveness. Since we are “baptised into his death” we are in this way able to reach His blood which was shed when He died and without which we cannot be saved. We should note, however, that baptism is not acceptable to God unless it is preceded and accompanied by faith (John 3:16) and repentance (Acts 2:38) on our part.



Once one is “in Christ” he may as a Christian ask God through prayer to forgive those sins he commits from time to time. Children of God are to strive to keep from sinning, but “if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.” (1 John 2:1, 2) God will hear His children so long as they attempt to live in accordance with His will.



Seek and ye shall find

Fill in the blanks with the following scripture locations: Rev. 1:5, Col. 1:14, I John 1:7, Heb. 13:1, Eph. 2:13, Eph. 1:7, and I John 2:2.

IN WHAT SCRIPTURE -

- 1. Are we told that the blood of Jesus Christ cleanseth us from all sin? _____
- 2. Is it stated that Jesus sanctifies people with His own blood? _____
- 3. Is Jesus called "the propitiation for our sins"? _____
- 4. Are we told that He washed us from our sins in His blood? _____
- 5. Is it stated that those afar off have been made nigh by the blood of Christ? _____
- 6. Are we informed that we have redemption through His blood? Give two scriptures. _____
and _____

The word remission means "forgiveness". The following passages using this word tell how sinners may obtain remission of sins. Fill in the blanks.

- 1. Heb. 9:22 – "And almost all things are by the law purged with blood; and without _____ of _____ is no REMISSION."
- 2. Matt. 26:28 – (Jesus speaking in instituting the Lord's supper.) "For this is my blood of the new _____, which is shed for many for the REMISSION of _____."
- 3. Luke 24:47 – (Jesus giving he Great Commission) "And that _____ and

LESSON 16 – ANSWERS

Seek and ye shall find

Fill in the blanks with the following scripture locations: Rev. 1:5, Col. 1:14, I John 1:7, Heb. 13:12, Eph. 2:13, Eph. 1:7, and I John 2:2.

IN WHAT SCRIPTURE -

1. Are we told that the blood of Jesus Christ cleanseth us from all sin? I John 1:7
2. Is it stated that Jesus sanctifies people with His own blood? Heb. 13:12
3. Is Jesus called “the propitiation for our sins”? I John 2:2
4. Are we told that He washed us from our sins in His blood? Rev. 1:5
5. Is it stated that those afar off have been made nigh by the blood of Christ? Eph 2:13
6. Are we informed that we have redemption through His blood? Give two scriptures. Col. 1:14
Eph. 1:7

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2. Matt. 26:28 – (Jesus speaking in instituting the Lord’s supper.) “For this is my blood of the new testament, which is shed for many for the REMISSION of sins.”
3. Luke 24:47 – (Jesus giving the Great Commission) “And that repentance and REMISSION of sins should be preached in his name among all nations, beginning at Jerusalem.”
4. Acts 10:43 – “To him give all the prophets witness, that through his name whosoever believeth in him shall receive REMISSION of sins.”
5. Acts 2:38 – “Then Peter said unto them, Repent and be baptised every one of you in the name of Jesus Christ for the REMISSION of sins, and ye shall receive the gift of the Holy Ghost.

Circle the letter representing the correct scripture location:

1. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (a) Matt. 6:33; (b) Isaiah 59:2; (c) Hebrews 12:1. (b)
2. "And Aaron shall bring the bullock of the sin offering, which is for himself and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself." (One of the sacrifices made under the Law of Moses.) (a) Psalm 23:6; (b) Lev. 16:11; (c) Prov. 19:13. (b)
3. "For it is not possible that the blood of bulls and of goats should take away sins." (a) Heb. 10:4; (b) Gal. 1:8; (c) 1 Cor. 13:13. (a)
4. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast (a) II Tim. 2:15; (b) Col. 1:18; (c) Eph. 2:8, 9. (c)
5. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (a) John 3:16; (b) Matt. 7:1; (c) Eph. 4:4. (a)
6. "Who did no sin, neither was guile found in his mouth. (a) I Tim. 4:3; (b) Co. 3:16; (c) 1 Peter 2:22. (c)
7. "And being made perfect, he became the author of eternal salvation unto all them that obey him." (a) Gal. 3:27; (b) Heb. 5:9; (c) Rom. 3:1. (b)
8. ""For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (a) Heb. 4:15; (b) Matt. 8:14; (c) John 20:31. (a)