

order to remove sin, none other but he could offer such a sacrifice. And this amounts to the necessity of such a person offering such a sacrifice.

(c) In this passage the heavenly things in connection with which Christ's blood was shed are called *true*. The contrast implied is not true as opposed to false or real as opposed to fictitious. It is the heavenly as contrasted with the earthly, the eternal with the temporary, the complete with the partial, the final with the provisional, the abiding with that which passes away. When we think of the sacrifice of Christ as offered in connection with things answering to that characterization—heavenly, eternal, complete, final, abiding, is it not impossible to think of this sacrifice as only hypothetically necessary in the accomplishment of God's design of bringing many sons to glory? If the sacrifice of Christ is only hypothetically necessary, then the heavenly things in connection with which it had relevance and meaning were also only hypothetically necessary. And that is surely a difficult hypothesis.

The sum of the matter is that a necessity (Heb. 9:23) for the blood-shedding of Christ unto the remission of sins (vers. 14, 22, 26) is here propounded and it is a necessity without reservation or qualification.

4. The salvation which the election of grace involves on either view of the necessity of the atonement is salvation from sin unto holiness and fellowship with God. But if we are to think of salvation thus conceived in terms that are compatible with the holiness and righteousness of God, this salvation must embrace not merely the forgiveness of sin but also justification. And it must be a justification that takes account of our situation as condemned and guilty. Such a justification implies the necessity of a righteousness that will be adequate to our situation. Grace indeed reigns but a grace reigning apart from righteousness is not only not actual; it is inconceivable. Now, what righteousness is equal to the justification of sinners? The only righteousness conceivable that will

meet the requirements of our situation as sinners and meet the requirements of a full and irrevocable justification is the righteousness of Christ. This implies his obedience and therefore his incarnation, death, and resurrection. In a word, the necessity of the atonement is inherent in and essential to justification. A salvation from sin divorced from justification is an impossibility and justification of sinners without the God-righteousness of the Redeemer is unthinkable. We can hardly escape the relevance of Paul's word: "For if a law had been given which could make alive, verily righteousness would have been by the law" (Gal. 3:21). What Paul is insisting upon is that if justification could have been secured by any other method than that of faith in Christ, by that method it would have been.

5. The cross of Christ is the supreme demonstration of the love of God (Rom. 5:8; 1 John 4:10). The supreme character of the demonstration resides in the extreme costliness of the sacrifice rendered. It is this costliness that Paul has in view when he writes: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32). The costliness of the sacrifice assures us of the greatness of the love and guarantees the bestowal of all other free gifts.

We must ask, however: would the cross of Christ be a supreme exhibition of love if there were no necessity for such costliness? Is it not so that the only inference on the basis of which the cross of Christ can be commended to us as the supreme exhibition of divine love is that the exigencies provided for required nothing less than the sacrifice of the Son of God? On that assumption we can understand John's utterance, "Herein is love, not that we loved God, but that he loved us and sent his Son to be a propitiation for our sins" (1 John 4:10). Without it we are bereft of the elements necessary to make intelligible to us the meaning of Calvary and the marvel of its supreme love to us men.

6. Finally, there is the argument from the vindictory jus-