

The Atonement and the Work of Salvation

(A study of the subject addressed
especially to Seventh-day Adventists)

A clear distinction is discernible in the scriptures, between the Atonement and the Work of Salvation. The two are of course closely related; but they are not identical. To speak of the Work of Salvation as though it were the Atonement is confusing and misleading. We invite the reader to consider the clear distinction between the two recognised in the scriptures.

In speaking of the Atonement, we have in mind that work accomplished by Jesus Christ by which the claims of God's justice and holiness were fully satisfied, his righteous wrath against the transgressor averted, and a way made for the sinner to return to God.

By the Work of Salvation, we mean the leading of the sinner to repentance and conversion through the knowledge of Christ, the washing away of his sins, his present deliverance from the power of sin, and his ultimate deliverance from the effects of sin in his own body, and in the visible creation.

TWO SCRIPTURAL TEACHINGS COMPARED

Here are two scriptural facts, or teachings, which if placed together confirm the view that the Atonement and the Work of Salvation are not identical: (1) The Atonement was made for all, and yet (2) Not all will be saved. The two cannot therefore be the same. Here follow the scriptural evidences:

(1) **The Atonement was made for all.** "One died for all." 2 Cor. 5:14. "A ransom for all." 1 Tim. 2:6. "The propitiation...for the sins of the whole world." 1 John 2:2: "Which taketh away the sin of the world." John 1:29.

(2) **Not all will be saved.** "Lord, are there few that be saved?...Many...shall seek to enter in, and shall not be able." Luke 13:23, 24. "Our gospel is hid to them that are lost." 2 Cor. 4:3. "He that disbelieveth shall be condemned." Mark 16:16 R.V.

ANOTHER COMPARISON

Consider again (1) that the Atonement was made independently of man's will or action, while (2) Salvation is dependent on man's will and action. Here are the supporting scriptures:

(1) **Atonement independent of man's action.** "When we were without strength...Christ died for the ungodly." Rom. 5:6. "While we were yet sinners." v. 8. "When we were enemies." v. 10. "Even when we were dead in sins." Eph. 2:5.

"God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19.

(2) **Salvation is dependent on man's will and action.** "Whosoever will, let him take the water of life." Rev. 22:17. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. "He that endureth unto the end, the same shall be saved." Matt. 24:13.

A THIRD IMPORTANT DISTINCTION

Another important distinction is (1) that the Atonement is always spoken of in the N.T. as a work past and completed, whereas (2) the Work of Salvation is spoken of as pertaining to the present and future.

(1) **The Atonement spoken of as past.** "God hath reconciled us to Himself by Jesus Christ." 2 Cor. 5:18. "And you...now hath He reconciled in the body of his flesh through death." Col. 1:21, 22. "When we were enemies we were reconciled to God by the death of his Son." Rom. 5:10. "When He had by Himself purged our sins." Heb. 1:3.

(2) **Salvation pertains to the present and future.** Christ of course wrought out our salvation by the atonement on the cross. In that sense He is our salvation, and the work that saves is already accomplished. But there is a work of salvation going on, and not yet finished. This work, while distinct from the atonement, springs from and is the result of the atonement.

PRESENT SALVATION

We cite the following scripture references to **present** salvation:

"Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

"Children of the stock of Abraham to you is the word of this salvation sent." Acts 13:26.

"The salvation of God is sent unto the Gentiles." Ch. 28:28.

"For the grace of God hath appeared, bringing salvation to all men." Titus 2:11.

"To-day if ye will hear his voice, harden not your hearts." Heb. 3:7, 8.

FUTURE SALVATION

Other scriptures, such as the following, speak of a salvation still future:

"Kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Pet. 1:5.

"The hope of salvation." 1 Thess. 5:8.

"For now is salvation nearer to us than when we first believed." Rom. 13:11 E.V.

THE FORGIVENESS OF SINS

The first instalment of salvation is the forgiveness of sins.

"To give knowledge of salvation unto his people by the remission of their sins." Luke 1:77.

"Whosoever believeth in Him shall receive remission of sins." Acts 10:43.

"Through this man is preached unto you the forgiveness of sins." Ch. 13:38.

SALVATION FROM SIN'S POWER

But salvation is more than the forgiveness of sin; it is salvation **from** sin.

"Call his name Jesus; for He shall have his people **from** their sins." Matt. 1:21.

Thus the hymn-writer sings:

"Be of sin the double cure;

Save me from its guilt and power."

Present salvation, is salvation from **sin**, the salvation of the soul. 1 Peter 1:9. **Future** salvation includes the salvation of the **body** (Rom. 8:23; Phil. 3:21), and also the redemption of the **earth** and all the lower creation from the blight and curse of sin. Rom. 8:22, 23; Acts 3:21.

STILL ANOTHER DISTINCTION

The Atonement was a substitutionary work, carried out in the person of Christ for or in behalf of a race of sinners. The Work of Salvation is not substitutionary, but personal and individual, wrought out in each believer. That is, (1) the Atonement is the work of Christ for men, and (2) Salvation is Christ's work in men. Paul speaks of both these aspects of Christ's work, in Gal. 2:20. "Who loved me, and gave Himself for me." That is the Atonement. "I am crucified with Christ." That is the Work of Salvation. The **Atonement** is thus the **object** of faith, while **Salvation** is the result of faith.

This distinction throws light on a statement in Dan. 9:24, where it is said that the Messiah at his coming would "make an end of sins." The question is sometimes asked, In what sense did Christ "make an end of sins," seeing that sin is still in existence? The answer is, that Christ made an end of sins for **us**, or in **our** behalf. By his all-atoning death He put away sin from before the

face of God. This is clearly taught in the N.T. "When He had by Himself purged our sins [Christ] sat down on the right hand of the Majesty on high." Heb. 1:3. "Now once at the consummation of the ages hath He been manifested to put away sin by the sacrifice of Himself." Ch. 9:26 R.V. margin. This is the work of the Atonement, a work done for us, fully accomplished at the cross. "And ye know that He was manifested to take away sins." 1 John 3:5 R.V.

The inward washing away of sins in every believer's heart is the Work of Salvation. "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16. It will be said of the redeemed at the last day, "These are they which... have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14. To what event, however, will the redeemed look back, as the point of time at which their sins were washed away? Every one of them will have his eyes fixed on the all-atoning blood of Calvary. They will cry, "Unto Him that... loosed us from our sins by his blood... be the glory." Ch. 1:5, 6 R.V.

AN OBJECTION CONSIDERED

It is sometimes objected that the Atonement could not have been completed at the cross, nor until after the resurrection, because Paul says, "If Christ be not raised, your faith is vain; ye are yet in

your sins." 1 Cor. 15:17. The apostle does not, however, in this passage (v. 12-18) teach that without the resurrection there would be no Atonement. His argument is that without the resurrection there would be no Work of Salvation. Christ's atoning death would not avail for us, without his saving life. This does not in the least detract from the fact that the atonement was fully accomplished by his death.

ATONEMENT BY DEATH: SALVATION BY LIFE

This brings us to another interesting distinction between the Atonement and the Work of Salvation which the N. T. recognises with transparent clearness. The distinction is this.—(1) that reconciliation with God and the forgiveness of sins is everywhere attributed to Christ's atoning death, while (2) with equal definiteness the power to save is attributed to his resurrected life. Thus we read:

The Atoning Death	The Saving Life
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For if, when we were enemies we were reconciled to God by the death of his Son,	Much more, being reconciled, we shall be saved by his life."
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Rom. 5:10.

See the same truth set forth in the gospel preaching of the apostle Peter, in Acts 5:30, 31.

Here follows another of the many scriptures which speak of the death of Christ as effecting atonement, reconciliation, or purging away of sin:

"Through the blood of his cross... to reconcile all things unto Himself... in the body of his flesh through death." Col. 1:20, 22.

And here is a striking example of the power to save being attributed to Christ's resurrected life:

"He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

"RAISED FOR [BECAUSE OF] OUR JUSTIFICATION"

In Rom. 4:25 we read that Christ was "delivered for our offences, and was raised for our justification." Weymouth renders this verse thus:

"Who was surrendered to death because of the offences we had committed, and was raised to life because of the acquittal secured for us."

The correctness of Weymouth's translation here is borne out by the fact that in the chapters immediately preceding and succeeding, the writer (Paul) speaks of **the blood** as the cause of justification.

"Being justified freely by his grace . . . through faith, by his blood," Ch. 3:24, 25 R.V.

"Justified by his blood," Ch. 5:9.

We quote the following comment on this passage (Rom. 4:25) from H. C. G. Moule's Exposition of the Epistle to the Romans:

"And was raised up because of our justification; because our acceptance had been won, by his deliverance up. Such is the simplest explanation of the grammar and of the import."

"APART FROM SIN . . . UNTO SALVATION"

Consider now this further contrast between the Atonement and the Work of Salvation: (1) The Atonement was a work of sin-bearing, while (2) in the

Work of Salvation Christ is no longer a sin-bearer. In the sin-bearing there is a most profound mystery. See how it is expressed in 2 Cor. 5:21 R.V.:

The Atonement

The Work of Salvation

"Him who knew That we might be no sin He made to be come the righteousness on our behalf; ness of God in Him."

See with what solemn words these other scriptures speak of the sacred mystery:

"Behold the Lamb of God, which beareth the sin of the world," John 1:29 R.V. margin.

"The Lord hath laid on Him the iniquity of us all," Isa. 53:6.

"Who his own self carried up our sins in his body to the tree," 1 Peter 2:24 R.V. margin.

"Being made a curse for us," Gal. 3:13.

It is quite different, however, with the Work of Salvation. When Christ "bore our sins" He bore them in the outer darkness of separation from the presence of God. Christ does not carry sin up into God's presence in heaven. That could not be. Sin separates from God. When Christ rose from the dead and ascended "into heaven itself, now to appear before the face of God for us," He did not go there as a sin-bearer.

The Atoning Death

The Saving Life

"For the death. But the life that that He died, He died He liveth, He liveth unto Sin, once for all; unto god."

Rom. 6:10 R.V. margin.

The apostle Peter speaks thus of Christ's position and condition during his saving ministry:

"Him did God exalt at his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31 R.V. margin.

Christ's condition during the sin-bearing is described elsewhere as "his humiliation" (Ch. 8:33); but during his saving ministry He is most "highly exalted," even at "the right hand of the throne of God."

Contrast the sorrow of Christ as sin-bearer, the agony in the garden, the anguish of the cross, the wail as of One forsaken by God, with all the glory and praise that surround the Saviour as He now sits at God's right hand, "separated from sinners, and made higher than the heavens." Heb. 7:26 R.V. He is exalted there, the apostle Peter tells us: "for to give repentance to Israel, and forgiveness of sins, which is, of course, the Work of Salvation; or, to use an expression we have already shown to be warranted by scripture—**Present Salvation**. The same distinction appears when the apostle Paul speaks of **Future Salvation**.

The Atonement

"So Christ also, having been once offered to bear the sins of many,
(Heb. 9:28 R.V.)

The Work of Salvation

Shall appear a second time, **apart** from sin, to them that look for Him, unto salvation."

ANOTHER OBJECTION CONSIDERED

It has been maintained in certain teaching that Christ makes atonement for sin in the heavenly sanctuary. This idea

is based upon the conception that the Aaronic priests always "made atonement" **inside** the sanctuary, after the death of the victim, which was slain **outside** the sanctuary. But where, we ask, is the scriptural evidence for this?

ATONEMENT, BY THE SIN-OFFERING, AT THE ALTAR

In the law of the sin-offering (Lev. 4) it was directed that the victim should be slain outside the sanctuary (v. 24), and that the priest should then "take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt offering... and the priest shall **make atonement** for him." v. 25, 26.

Where is the evidence in this scripture that the atonement was made within the sanctuary? The priest did not in this case take the blood into the sanctuary at all. The whole service was performed in the vicinity of the altar of sacrifice. And yet it is plainly stated that in this service "**the priest shall make atonement.**" R.V.

In the instance just cited, the sin-offering was that of "a ruler." v. 22. But precisely the same procedure was followed with the sin-offering of "any of the common people." See this stated twice over in v. 27-35.

The blood of the sin-offerings of the priests was sprinkled before the veil, and applied to the golden altar within the

sanctuary (v. 3, 6, 7); but all the remainder of the blood was poured out at the base of the altar of burnt-offering, outside the sanctuary, and certain portions of the victim were burned upon that altar. The same directions were to be followed "if the whole congregation of Israel sin through ignorance." v. 13-21. It is after the completion of this work at the brazen altar that it is said, "and the priest shall make an atonement for them, and it shall be forgiven them." v. 20. This is quite fatal to the idea that in the type the atonement was always made by the priest inside the sanctuary.

ATONEMENT, BY THE BURNT-OFFERING, AT THE ALTAR

Furthermore, atonement was said to be made in connection with the burnt-offering. See Ch. 1:4. Was the burnt-offering presented within the tabernacle? Was its blood taken within? Did the priest even enter into the sanctuary in connection with the burnt-offering? **These questions must all be answered in the negative.** Read the law of the burnt-offering (Lev. 1), and you will see that this is certainly the case. The same is true of the burnt-offerings of the great annual day of atonement.

"And he shall . . . come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people." Lev. 16:24.

Here it is again distinctly said that the burnt-offering was to "make atonement," and yet the service in connection with that offering, whether for priest or people, was wholly without the sanctuary.

It is true that on the great day of atonement the blood, ^{of the sin offering} was applied within the veil, "to make an atonement in the holy place," and also in the first apartment, as well as at the altar of sacrifice. See v. 16-18. This was to show the far-reaching effects of the blood of Christ, which reconciled to God all things in heaven and in earth. Col. 1:20. Aaron entered the most holy place "with blood." Christ entered heaven "by his own blood." Heb. 9:7, 25, 12. Christ's blood availed at the heavenly mercy-seat the very moment it was shed, even before He entered there in person. This must be so. Where did the atoning virtue lie? in the shedding of the blood, or in the act of entering into heaven?

A CLEAR, UNEQUIVOCAL STATEMENT

In addition to all the evidence presented above, we have the clear, unequivocal statement in Lev. 17:11: "It is **THE BLOOD** that maketh an atonement for the soul." But that is not all. The former part of the same verse contains these words: "I have given it to you **UPON THE ALTAR to make an atonement for your souls.**" This verse therefore speaks of both the means of atonement

and the place of atonement. The means is **"THE BLOOD,"** and the place is **"UPON THE ALTAR."** Now the antitype of the sacrificial altar is the cross of Calvary. Translated into antitypical language this passage plainly means: **"It is the blood of Christ, shed upon the cross of Calvary, that makes atonement for your souls."**

TWO ASPECTS OF THE PRIEST'S WORK

There are two distinct aspects of the work of a priest: (1) offering sacrifice, and (2) ministering to or for the people. Whenever a sacrifice was offered the blood was immediately applied. There was never any delay in the presentation of the blood. That was an inseparable part of the sacrificial ritual.

The second, and very important part of the priest's duties was to instruct, comfort, and help the people. See Lev. 10:11; 2 Chron. 15:3; 17:8, 9; Ezra 7:10; and Mal. 2:7. Both aspects of the priest's work are referred to in the epistle to the Hebrews.

(1) **Offering sacrifice:** "Every priest . . . offering often-times the same sacrifices." Ch. 10:11. "Every high priest . . . may offer gifts and sacrifices for sins." Ch. 5:1.

(2) **Helping the people:** "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." v. 2

Precisely the same two divisions of the priestly work are recognised in the epistle, when speaking of Christ's ministry.

(1) **Offering sacrifice:** "Christ . . . through the eternal Spirit offered Himself without spot to God. Ch. 9:14. "This man . . . offered one sacrifice for sins for ever." Ch. 10:12. "This He did once for all, when He offered up Himself." Ch. 7:27 R.V.

(2) **Saving the people:** "Able to succour them that are tempted." Ch. 2:18. "Touched with the feeling of our infirmities." Ch. 4:15. "Able to save to the uttermost." Ch. 7:25.

It must be evident to the reader that we have here still another instance of the distinction between the Atonement and the Work of Salvation; for undoubtedly Christ made the Atonement in the sacrifice of the cross, and carries on the Work of Salvation from his place as priest at the right hand of the throne.

FINDINGS SUMMARISED

We now briefly summarise the seven points of distinction between the Atonement and the Work of Salvation noticed above:

1. (a) The Atonement was made for all.

(b) Not all will be Saved.

2. (a) The Atonement was made independently of man's will and action.

(b) Salvation is dependent on man's will and action.

3. (a) The Atonement is a finished work, accomplished in the past.

(b) Salvation pertains to the present and the future.

4. (a) The Atonement was a substitutionary work wrought out in man's behalf.

(b) Salvation is personal and individual, wrought out within the believer.

5. (a) Atonement is attributed to the outpoured blood of Jesus Christ.

(b) Salvation is assured through the power of Christ's resurrected life.

6. (a) In the Atonement Christ was "made to be sin for us," suffering as our sin-bearer in the outer darkness of separation from God.

(b) In the Work of Salvation Christ is no longer a sin-bearer, but mediates for sinners "before the face of God," that they may "draw near unto God through Him."

7. (a) The Atonement, in both type and antitype, was made by "the blood . . . upon the altar."

(b) In both type and antitype the priest's work consisted also in teaching, helping, and saving the people.

WHY EMPHASISE THIS DISTINCTION?

The Seventh-day Adventist reader may wish to inquire, Why is it necessary to place so much emphasis upon this dis-

tinction? Do we not already believe these things? In reply we would point out that the defence of the sanctuary teaching (which of recent years is being increasingly called in question among Adventists in many lands) leads Adventist writers and teachers to ignore the distinction, and to seek to prove that the Atonement is still in progress because the Work of Salvation is still going on. To illustrate this tendency, we quote the following statements published in 1934, from the pen of the president of the General Conference:

"By this it is evident that Christ's life of priestly ministry in heaven is a part of God's plan for man's salvation, and that because Jesus has an endless life He is able 'to save them to the uttermost that come unto God by Him.' It is but another way of saying that though the death of our Saviour on the cross paid the price of man's redemption, the work of atoning for our sins embraces more than the actual sacrifice of Christ. It includes also the ministry of Christ's perfect life through the Holy Spirit to the believer, and the presentation of the merits of His shed blood in our behalf before the Father, since Christ 'ever liveth to make intercession' for the believer. This work Christ accomplishes as our High Priest in heaven."

"The Atoning Work of Christ," p. 75.

This statement ignores the Biblical distinction between the Atonement and the Work of Salvation, and thus throws an obscuring cloud over the doctrine of the Atonement.

It is quite true that "Christ's life of priestly ministry in heaven is a part of God's plan for man's salvation, and that because Jesus has an endless life He is able 'to save'"; that is the **Work of Salvation**; but it is **certainly not true** that this is "but another way of saying that though the death of our Saviour on the cross paid the price of man's redemption, the work of **atoning for our sins** embraces more than the actual sacrifice of Christ." God forbid! **The atoning blood was all-sufficient!**

The same writer says further: "**Payment of the penalty alone would not be a complete work.**" (Emphasis his) *Ib.* p. 85. Not a complete Work of Salvation, we reply: **but certainly a completed Atonement.** "In addition to this," our writer continues, "the power of sin which has had dominion over us must be broken." (*Ib.*) Yes indeed, **and that is the Work of Salvation.** Thus it is taught in the New Testament: the **completed Atonement first**; and then "the **Day of Salvation.**"

We quote also the following paragraph from the volume referred to:

"The teaching of the New Testament is, that atonement is made for the sinner in the priestly ministry of Christ after the consciousness of his need has been awakened, and when, in that consciousness, he seeks such atonement through the blood of the atoning sacrifice." p. 114.

This makes the Atonement dependent on man's will and action. We have

already shown from the scriptures that that great work was accomplished **independently** of man's will and action. See how the theory the above-quoted writer is defending places his teaching in direct opposition to scripture:

<p>"Atonement is made for the sinner... after the consciousness of his need has been awakened."</p>	<p>"When we were yet without strength ungodly... sinners... enemies, we were reconciled to God by the death of his Son."</p>
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IS CHRIST STILL BEARING SIN?

In a report adopted on the 9th of April, 1930, the Australasian Union Conference committee make the following statements:

"'Christ the Sin-bearer'... When did Christ take the burden of our sins?... By his death on the cross He sealed his acceptance of the load of the world's sins. He carries the sins of all who accept his sacrifice, until the antitypical Day of Atonement...." "Reasons for My Faith," p. 35, 36.

It is thus taught that Christ bears sin in heaven, in his priestly ministry there, until 1844, or some time thereafter. This teaching contravenes the many plain statements of scripture placing the sin-bearing in the past. Christ "**bare our sins in his own body on the tree.**"

ATONEMENT FOR THOSE "ENTITLED TO ITS BENEFITS"

Mrs. E. G. White taught that in 1844 A.D. Christ entered the holy of holies

“to make an atonement for all who are shown to be entitled to its benefits.” “Great Controversy,” p. 480. This contravenes the gospel teaching that the Atonement was made for all men, despite their unworthiness, and that it was already a completed work before Christ entered the heavenly sanctuary. See Heb. 1:3.

DOES IT MAKE ANY DIFFERENCE?

Some seek to evade the issue by asking the question, Does it make any difference? How do you feel about the matter, reader? Does it mean nothing to you that the atonement was made for all men? for the unworthy? Do you not find firm broad ground for believing and for praising and glorifying God in that blessed truth? Is it naught that the provision sprang solely from the heart of God, and was entirely independent of man's will and action? Does it make no difference whether Christ's sin-bearing, with all its agony and shame, is past or present? Does it make no difference to you whether the Atonement is completed or not?

What Christian believer, with a personal knowledge of the Lord, would say of such things as these, What difference does it make?

THE PRACTICAL APPLICATION OF THE LESSON

The truth set forth in this tract has a very practical bearing upon the Christian life. It is the Atonement, Christ's work for us, that reconciles our souls to God, and we are to rely upon that work, and that work alone, for our standing with God. We are justified by faith in an already finished work. That is why we have immediate peace with God through believing in Christ. As for the Christian life (Christ's work in us), that inevitably follows on believing in the Lord; but we must never rely upon Christian experience, even in part, as the ground of our justification.

During the course of some revival meetings in which it was my privilege to participate, a young man whom I had always regarded as a devoted Christian surprised me by telling me privately that he was so discouraged that he felt tempted to give up. When asked the reason, he said it was because he was “so dissatisfied with his experience.” I replied that I also was far from satisfied with present attainments in the Christian life; but that I was abundantly satisfied with the Lord Jesus Christ, and with the work He had done in my behalf; that I believed that God accepted me because I believed on His Son, and on that basis alone. The young man saw the point,

and found deliverance "through faith, by His blood."

The apostle Paul's constant aim was "to be found in **Christ**, not having his own righteousness." That was his attitude toward the Atonement, the work done for him, the ground of his acceptance with God. Then, as to attainments in the Christian life (i.e. Christ's work in him), he said, "I count not myself to have apprehended: but this one thing I do.... I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13.

CONCLUSION

In conclusion, we ask the reader to consider his own personal relation both to the Atonement and the Work of Salvation. It is not sufficient to believe about Christ. You must believe in Him. It is not sufficient to believe about the Atonement. You must "receive the reconciliation." Have you done that? Can you say, "Tis done, the great transaction's done," in receiving the Atonement, just as your Lord was able to say "It is finished," when by his out-poured blood He made the Atonement? **Receiving the Atonement is a definite transaction between the soul and God.**

It is not sufficient to know the Way of Salvation **theoretically**. You must know the Way by walking in it. Are you doing that? **You can only learn the Way by walking in it.**

THE ATONEMENT

As for the Atonement, the Christian may say, Through that blessed work alone I "have peace with God," and am "reconciled to God by the death of his Son."

THE WORK OF SALVATION

As for the Work of Salvation—I am saved, being saved, and to be saved: all three are true. I am "saved through faith." I have "passed from death unto life," because I "believe on the Lord Jesus Christ." (Eph. 3:9; John 5:24; Acts 16:31). I am "being saved" daily from "the sin which doth so easily beset," saved from the "reign" of sin, through Him who "ever liveth" and is "able to save." (1 Cor. 1:18 R.V.; Heb. 12:1; Rom. 6:12; Heb. 7:25). I am to be saved with that salvation "ready to be revealed at the last time," when Christ will "fashion anew the body of our humiliation, that it may be conformed to the body of his glory." (1 Peter 1:5; Phil. 3:21 R.V.).

THE RELATION BETWEEN THE TWO

In all this, however, the blood of the atonement is the cause of my salvation. I am saved "through faith **BY HIS BLOOD**." Rom. 3:25 R.V. I am being saved (overcoming) "because of **THE BLOOD OF THE LAMB**." Rev. 12:11. I am to be saved because of Him who "loosed us from our sins **BY HIS BLOOD**." Ch.1:5. When at

last by God's grace I stand before the throne, I shall realise then more fully than ever before, that "IT IS THE BLOOD THAT MAKETH ATONEMENT FOR THE SOUL."

W. W. FLETCHER.

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