

The author of the Epistle to the Hebrews clearly teaches that Christ's one sacrifice on the cross does away with sin, that He is our only high priest, that his blood has cleansing power, and that the new covenant owes its validity solely to the death of Christ. The Mosaic sacrifices were of small value—what they typified Christ fulfilled. Peter in his first epistle has the same Gospel. He speaks of Jesus who himself carried in his own body the burden of our sins to the cross so that we, having died so far as our sins are concerned, may live righteous lives. By his wounds ours have been healed. He also has no other Gospel than the Gospel of the death of Christ for our sins according to the Scriptures.

John writes concerning Christ that "He is the propitiation for our sins; and not for ours only, but also for the whole world;" "He laid down his life for us; and we ought to lay down our lives for the brethren;" "God sent his Son to be the propitiation for our sins." The first name given to Jesus in the Gospel of John is "the Lamb of God, that taketh away the sin of the world," and in the last chapter of the New Testament eternal life is found only for those whose names are written in the Lamb's book, and who drink of the river of the water of life which proceedeth from the throne of the Lamb. The word "Lamb" in the Gospels has no significance and no power over human hearts unless it refers to the sacrificial Lamb of the Old Testament and the shedding of blood