Psalms - Commentaries by Charles Stanley

Things New and Old: Volume 30, New Doctrine. Is It True?, The

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One writes: “I can scarcely bring myself to believe that you really think that in these articles of—you find him giving ‘an awful denial of the finished work of atonement on the cross!’ This writer is actively engaged in spreading these articles; and it would seem many others are not aware, or have no idea that such is the teaching of these articles. Let us then inquire, if it is so, could anything except an attack on the Person of our Lord be more serious? If it be not so, we beg of the author to utterly recall such articles as cannot be otherwise understood than as denying that the complete work of atonement was finished on the cross, in the body of Jesus Christ once.

Now, for the present, we will not pursue the way he seeks to prove this new doctrine, but simply inquire what that doctrine really is. We surely are agreed that propitiation is one chief part of atonement. Does he then teach that propitiation was made on the cross, in the body prepared for Jesus Christ? Or, does he teach it was not made on the cross, but out of the body after death? His words are clear and distinct. “Where and when has propitiation by blood been made by Him? The answer is simple: —In heaven, and after death!”

Again, “He made propitiation in the heavenly sanctuary, as High Priests after death, but before ascension.”

Mark there is no thought of propitiation or atonement on the cross— “After death, but before ascension.”

It is quite certain that he teaches that atonement was not made on earth, on the cross, but after death, in the separate state. These are his words: “Atonement then was complete ere He rose.”

Now, it is most misleading also to give the resurrection of the Lord Jesus for our justification, the rending of the veil, &c, as proof of this new doctrine. No Christian doubts that these blessed facts prove the atoning work was done, but by His death and blood shedding on the cross. Who ever heard before, either in scripture or out of scripture, that the atonement or propitiation was made in heaven after death, before He rose from the dead?

If this is not the new doctrine of the author, may God in mercy give him grace to disown it in clear terms that can leave no mistake.

This, then, is the naked truth. He teaches in these articles a doctrine that sets aside, as clearly as words can speak, the real atoning sacrifice of the scriptures, by which Jesus obtained for us eternal redemption-—the atonement effected in the body of Jesus on the cross—by which God is glorified and the believer perfected in perpetuity. And what does he give us in the place of true atonement and propitiation on the cross?

He gives us propitiation made in heaven, after death, before resurrection!

When atonement was made, Jesus was forsaken of God: “My God, my God, why hast thou forsaken me?” Was He forsaken after death?

“For he hath made him to be sin for us.” Was He made sin after death?

He was bruised for our iniquities. Was this in heaven after death? Did all God’s billows roll over His soul, in those hours of darkness on the cross; or after death in heaven?

My reader, this is a serious error, too serious to be treated with indifference. We feel sure many have been deceived with the collateral reasonings on priesthood which cover this new doctrine, and only perplex the reader.

Surely this awful doctrine only needs to be clearly understood to be rejected by all.

No doubt it is felt by some to be almost impossible for one so gifted and respected to fall, by a reasoning mind, into error so fatal.

Oh, let us not deceive ourselves. What are we, except as kept by the power of God in humility, and dependence on the Holy Ghost?

The Lord lead us into much prayer for one another; and for our brethren, that they may give up these errors. He is gracious, and His mercy endureth forever.

No Christian doubts our great High Priest entered heaven by His own blood, But this was after He had obtained eternal redemption for us on the cross. “And you.... hath he reconciled in the body of his flesh through death” &c. (¤ Col. 1:20-22.) Yes; He made peace by the blood of the cross. The evidence of this is His own Person on the right hand of the majesty in heaven. We most solemnly declare, if we give up the finished work of propitiation completed on the cross, we have no other foundation on which our souls can rest. “It is finished.’