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Scripture-Doctrine

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O F

ATONEMENT

E X A M I N E D ;

First, in Relation to *Jewish* Sacrifices : And
then, to the Sacrifice of our blessed Lord
and Saviour *JESUS CHRIST*.

Printed by
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Head.

By *JOHN TAYLOR*,
of Norwich.

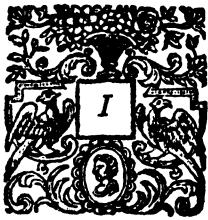
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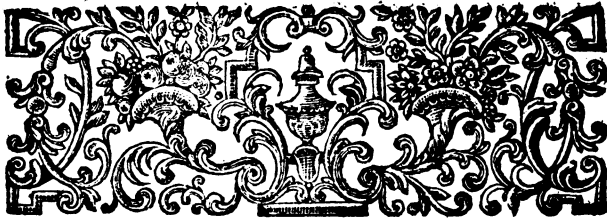
T H E
P R E F A C E.

READER,



WARN you to peruse this Treatise with great Caution, and without any Deference to my Judgment; for possibly I may have mistaken the Sense of Revelation. But as I trust God will forgive the Errors of an upright Intention; so I heartily wish you may clearly discover and candidly correct them.

JOHN TAYLOR.



THE
Scripture-Doctrine
OF
ATONEMENT
EXAMINED.

CHAP. I.

*The Occasions of Offering Sacrifices,
and the Ceremonies used in Offer-
ing them.*

i.



HAT the *Jewish* Reli-
gion consisted very much
in *Symbols*, that is, in
outward material Signs,
by which inward moral
Dispositions were repre-
sented, is very evident. And, as God him-
self was the Author of it, we need not

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doubt but it was well adapted to the Genius of the People, and to the Times.

2. A GREAT Part of those Symbols and Figures are of little Use to us now adays; and therefore it is of no great Consequence whether we do, or do not understand them. But their *Sacrifices* seem to bear such Relation to the *Death of Christ*; and are so frequently referred to in the Writings of the New Testament, that it seems necessary to have just Ideas of the one, in order to our forming a right Judgment of the other.

3. SACRIFICES were to be offered in the Sanctuary, and in no other Place, that being considered as the House, or Palace of God; where his extraordinary Presence was signified by the Ark of the Covenant, and a bright Appearance above it. A splendid Apparatus of Utensils, and great Numbers of select Persons were employed in the sacred Rites. Various were the *Offerings* here presented; Bulls, Rams, Lambs, Goats, Kids, Pigeons, Turtles, Corn, Wine, Oil, &c. Various were the *Ceremonies* with which, and the *Occasions* upon which, they were offered.

4. I. THE *Occasions* were either *general*, or *particular*. *General*, when no special Reason is given for Sacrificing; but it seems to have been an Act of Homage paid to God,

Ch. I. *The Occasions of offering Sacrifices.* 7

God, as the Maker, Owner, Ruler, and Preserver of all things. Under this Head most of the Sacrifices before the Law of *Moses* are to be ranked; and they commonly go by the Name of *Burnt-Offerings*.

5. THE *particular* Occasions of Sacrificing were three: Either for the Impetration of Blessings desired; or for Thanksgiving, when received; or for the Removal of some Guilt or Uncleanness. Sacrifices under the two first Heads are called *Peace-Offerings*, Lev. vii. 11, 12, 16. Those on the last Account are distinguished into *Sin-Offerings* and *Trespass-Offerings*; otherwise called, in the Language of modern Divines, *Piacular* or *Expiatory* Sacrifices.

6. THE *Sins* and *Trespases* for which they were offered, were generally *Sins of Ignorance*, or ceremonial Pollutions. See Lev. iv. 2, 3, 13, 22, 27. —v. 2, 3, 4, 5, 6, 14, 15, 16, 17, 18. —xii. 6. —xiv. 1, 2, &c. —xv. 13, 14, 15. *Numb.* vi, 11. —xv. 22, &c. It is added *Ver.* 30. *But the Soul that doth ought presumptuously, the same reproacheth the Lord; and that Soul shall be cut off from among his people.* No Sacrifices were to be offered for him that *did ought presumptuously*, i. e. knowingly and wilfully. And yet there are three Cases which seem to be Exceptions from this general Rule. (1.) When a Person upon his Oath before a Magistrate did not utter what he had seen

8 *Ceremonies used in Sacrificing.* Ch. I.

or known, *Lev. v. 1.* (2.) When a Man dealt fraudulently with his Neighbour, *Lev. vi. 1, &c.* (3.) The vitiating of a Bond maid, *Lev. xix. 20.* In the Rules for the Day of Atonement mention is made of *all the Iniquities of the Children of Israel, and all their Transgressions in all their Sins*, *Lev. xvi. 21.* But those Sins must be excepted which were threatened with Excision, or *Cutting off.*

7. II. THE *Ceremonies* used in offering Sacrifices were as follows. The Beast, Bull, Sheep or Goat, being without Blemish, was brought *unto the door of the tabernacle of the congregation*, *Lev. iv. 4, &c.* Where, whether it was Burnt-offering *Lev. i. 4.* or Peace-offering *Lev. iii. 1, 2, 6, 8, 13.* or Sin-offering *Lev. iv. 4, 15, 24, 29, 33.* the Offerer was to lay his Hand upon the Head of it. Then, having slain it, the Priest sprinkled the Blood round about the Altar; if it was a Burnt-offering, or a Peace-offering *Lev. i. 5, 11. — iii. 2, 8, 13.* But if it was a Sin-offering for the High-priest, or for the whole Congregation; the Priest took of the Blood, and brought it into the Tabernacle of the Congregation; and *dipping his finger in it, sprinkled it seven times before the Lord, before the vail of the Sanctuary*; or before the Holy of Holies, where the Ark and other Symbols of the Divine Presence

Ch. I. *Ceremonies used in Sacrificing.* 9

Presence were. And moreover, in *all Sin-offerings*, he put some of the blood upon the horns of the altar of sweet incense; and lastly, poured out all the rest at the bottom of the altar of the burnt-offering, which was at the door of the tabernacle. Lev. iv. 5, 6, 7, 16, 17, 18, 25, 30. —v. 9.

8. IN Burnt-offerings, after the Blood was sprinkled, the Head, Inwards and Legs were separated from the Carcase; the Inwards and Legs washed in Water, and, together with the Head and the Fat, laid upon the Fire on the Altar; then the whole Body of the Sacrifice; and all were burnt on the Altar. Lev. i. 7, 8, 9, 12, 13.

9. IN Peace or Sin-offerings, all the Fat upon the Inwards, the two Kidneys, and the Fat upon them, which is by the Flanks, and the Caul above the Liver, were separated from the Body, and burnt on the Altar, upon the [daily] burnt-offering, Lev. iii. 3, 4, &c. —iv. 8, 9, 10, 19, 20, 35. Moreover, in Peace-offerings the Breast, and the right Shoulder were also to be taken off, and being first waved, or heaved to and fro, were given to the Priests to be eaten by them; and the rest of the Sacrifice was eaten by the Offerer, his Family and Friends. Lev. vii. 15, 16, 30, 32, 33, 34. —x. 14, 15.

10. IN those Sin-offerings, where the Blood was brought into the Tabernacle,
the

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the Carcase of the Beast was carried out of the Camp (afterwards out of Jerusalem, the City being supposed to be the Camp) unto a clean Place, and there was burnt. (Lev. iv. 12, 21. —vi. 30. —xvi. 27.)* And he, who burnt it, was obliged to wash his Clothes, and bathe his Flesh, before he returned into the Camp, as being unclean, But when the Blood was not brought into the Tabernacle, all the Beast (excepting the Parts burnt upon the Altar) fell to the Priests; and was to be eaten by no other Persons, and in no other Place, but in the Sanctuary. *Numb. xviii. 9, 10. Levit. vi. 25, 26, 27.*

11. IN *Lev. xvi. 1, &c.* are described the Ceremonies observed on the annual Day of Atonement; when, for himself and Family, the High-priest offered a Bullock for a Sin-offering. For the whole Congregation of the People two Goats were provided, and Lots cast upon them; and according as the Lot fell, the one was for a Sin-offering, the other reserved alive for another Use. When the Sin-offerings were slain, the High-priest took a Censer of burning Coals from the Altar, and a Handful of Incense; and entering, with the greatest Solemnity, through the Vail, into the Holy of Holies; he set the Censer down before the Ark of the Covenant, and poured the Incense upon the Coals, that the Smoke of it might cover,

of

* *Heb. xiii. 11, 12, 13.*

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or obscure, the Mercy-Seat. Then he fetcht the Blood of the Sin-offerings, and sprinkled it upon, and before the Mercy-Seat seven Times. This done, he took the Goat, which by Lot was exempted from being sacrificed, and presented it alive before the Lord; laying both his Hands upon its Head, and confessing over it all the Iniquities of the Children of *Israel*, putting them upon the Head of the Goat; and so sent it away by the Hand of a fit Man into the Wilderness, to be let loose in a Desert, uninhabited Land. Which Man, by attending the Goat, was rendered unclean; and therefore commanded to wash his Clothes, and bathe his Flesh, before he returned into the Camp.



C H A P.



C H A P. II.

The Meaning, Design and Efficacy of Sacrifices.

12. **T**H E S E are the chief sacrificial Rites, which we have here any occasion to take Notice of. And now, what Judgment shall we form concerning them? Certainly, however they might subserve some political or civil Purposes; or contribute to the Subsistence of the Priesthood, they were of a *religious* Nature; and had a primary and principal respect to God. For,

13. (1.) **T**H E Tabernacle (afterward the Temple) was regarded as the Palace and Residence of God upon Earth; where his Presence was signified by the Ark, and the *Shechinah* in the Holy of Holies. This needs no Proof. And therefore all Approach to that, must be supposed to be an Approach to God. And when all the Sacrifices are ordered to be brought to this Sanctuary, or House of God; all the sacrificial Actions to be performed there, and the Blood particularly to be partly sprinkled towards
the

the Divine Presence in the Holy of Holies, and partly poured out at the Foot of the Altar, no doubt can be made, but those Sacrifices had respect unto God; and must have a Sense and Meaning worthy of him, the great Object and Author of them.

14. (2.) THE Priests were his Servants, and ministred unto him in holy Things; and therefore, their solemn Actions in the House of God must bear relation to God, whose Ministers they were.

15. (3.) BESIDES, some Sacrifices were, and some were not, accepted of God. *Lev. i. 4.*—*xxii. 21, 23, 25.* *Mal. i. 8, 10, 13.* Which shews, they had respect to God's Favour and Approbation. *Psal. xx. 1, 3.* *The Lord—remember all thy offerings, and accept thy burnt-sacrifice.*

16. (4.) AGAIN; they were offered either to obtain a Blessing from God; or by Way of Thanksgiving for Favours which he had bestowed; or for the Remission of Sins, which he alone could pardon; and therefore, must have respect unto God in very important Concernments.

17. (5.) ADD to this, that the Mind of the Offerer was to be well disposed in performing the Sacrifice; otherwise, it is frequently declared, That the Sacrifice was not pleasing to God. He was always to lay his Hand upon the Head of it; and though an Act of the Mind is but once expressly said

said to attend that sacrificial Rite, *viz.* upon the Day of Atonement, when *Aaron* confessed the Sins of the People; yet probably in all piacular Sacrifices, the laying on of Hands was to be attended with the Confession of Sin. And it is reasonable to suppose the same Action in Peace-offerings was attended with Prayers for the Blessings desired, or Thanks for the Mercies received. This is favoured by *Jon. ii. 9.* *I will sacrifice unto thee with the voice of thanksgiving.* By Faith *Abel* offered a more acceptable Sacrifice than *Cain*, *Heb. xi. 4.* All this makes it evident, that Sacrifices were of a religious and moral Nature; and had their Effects with God *to* whom, and with the Persons *by* whom, they were offered.

18. *FIRST*, What Significancy and Effect had they with respect to *God*? Were they a Gift or Present? Was the Burning of Fat, or Flesh a grateful Smell to him? Or was he pleased with Effusion of Blood, and the Death of his Creatures? The Jewish Writings strenuously enter their Protest against this. *Psal. l. 8, &c.* *I will not reprove thee for, or upon Account of, thy Sacrifices, which have been continually before me. I will take no bullock out of thy house, nor he-goat out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry, I would not tell thee, for the world is mine, and the fulness thereof.*
Will

Will I eat the flesh of bulls, or drink the blood of goats? God, who is a Spirit, cannot be thus pleased; nor is it possible to make any Application of material Things to his Mind or Essence, which can no Ways be affected with them.

19. In what *Manner* then had Sacrifices respect to God? As the Levitical Law supplies no Answer to this Question, but supposes it was understood, we must seek for it in other Parts of Scripture; and consult the Sense of Prophets and Apostles, who had a clear and full Knowledge of the Nature and Ends of Divine Institutions. Which in such Cases is a just and authentick Method of discovering and ascertaining the Truth. In the Institution of Circumcision, *Gen. xvii.* no Account is given of the Meaning of that religious Rite, any further than as it was a Token of the Covenant God then made with *Abram*. But if we look into the prophetic and apostolic Writings (*Deut. x. 16. —xxx. 6. Jer. iv. 4. Rom. ii. 29. Col. ii. 11.*) we shall find it had Relation to the *Heart*; and signified the Retrenching inordinate Affections, or *the putting off the body of the sins of the flesh*, in order to dispose the Mind to the sincere Love and Obedience of God. And every considerate Person will allow this Account to be so far satisfactory. And I doubt not but Evidence of the same Kind will appear more abundantly

dantly full and clear in the Case before us, if we attend to the following Considerations.

20. THE Temple, where the sacrificial Rites were solemnized, is called the House of Prayer, *Isai. lvi. 7.* and with Relation too to the Sacrifices and Burnt-offerings there offered. For so the Lord speaks; *All the sons of the stranger, that join themselves to the Lord, to serve him, &c. even them will I bring to my holy mountain, upon which the Temple stood, and make them joyful in my house of Prayer: their Burnt-offerings and their Sacrifices shall be accepted upon my altar; for mine house shall be called an house of Prayer, for all people.* Here Prayer, or solemn Address to God, and Sacrifices are Terms equipollent. And it is further observable; that the Temple, here called of God, an *House of Prayer*, is also called of God, an *House of Sacrifice*, *2 Chron. vii. 12.* *I have chosen this place to myself, for an house of Sacrifice.* Incense was an Emblem of Prayer; see *Luke i. 10.* *Rev. viii. 3, 4.* And Sacrifice too comes under the same Notion of Address to God. *Psal. cxli. 2.* *Let my Prayer be set forth before thee as incense, and the lifting up of my hands, as the evening Sacrifice.*

21. THIS is also implied, *1 Sam. xiii. 12.* *Therefore said I, the Philistines will come down upon me to Gilgal, and I have not made suppli-*

supplication unto the Lord: I forced myself therefore, and offered a burnt offering. Prov. xv. 8. *The Sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight.* Hence the Bullocks offered in Sacrifice are sometimes elegantly put for verbal Prayer, or Address to God. *Hosea xiv. 2. Take with you words, and turn to the Lord, and say unto him, Take away all iniquity, and receive us graciously: so will we offer up the bullocks of our lips.* Hence also such Expressions as these; *Psal. iv. 5. Offer unto God the Sacrifices of Righteousness.* *Psal. l. 14. Sacrifice unto God thanksgiving.* *Ver. 23. Whoso sacrificeth Praise, glorifieth me.* *Psal. li. 17. The Sacrifices of God are a broken spirit.* *1 Pet. ii. 5. Ye are an holy priesthood, to offer up spiritual Sacrifices acceptable unto God.* *Heb. xiii. 15. By him let us offer up the Sacrifice of Praise to God continually, that is, the Fruit of our lips, giving thanks to his name.*

22. MOREOVER, Expences, Labours, Pains, Sufferings for God, Kindness to the Poor, are by the sacred Writers *figuratively* called Sacrifices, pleasing and acceptable to God. Which plainly shews, they understood *proper* Sacrifices were acceptable to him in the same Manner, *viz.* as attended with a pious and well disposed Mind. *Phil. iv. 18. Having received the things you sent, an odour of a sweet smell, a Sacrifice well*

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pleasing

pleasing to God. Heb. xiii. 16. *But to do good and communicate, forget not : for with such Sacrifices God is well pleased.* - A pure and chaste Body is also called a Sacrifice, Rom. xii. 1. *Present your bodies a living Sacrifice, holy and acceptable unto God.* The Conversion of the *Gentiles* is considered as a Sacrifice, Rom. xv. 16. *That I Paul should be the Minister, or Priest, of Jesus Christ to the Gentiles, ministring the Gospel of God, that the offering up, or sacrificing, of the Gentiles might be acceptable, &c.* Hence it appears, that *Jewish Offerings*, and Sacrifices had respect to Self-Dedication ; otherwise, the Apostle could not have used them to signify his presenting the *Gentiles* to God. See *Isai.* lxvi. 20. *They shall bring all your brethren for an offering unto the Lord.* Blood spilt in God's Service, is also called a Sacrifice, *Phil.* ii. 17. *Yea and if I be offered upon the Sacrifice and Service of your faith.* Where likewise the Service of Faith, or faithful Service to the Interest of God, comes under the same Notion. Agreeably to this, the Souls of them, who were slain for the Word of God, are represented to be under the Altar, *Rev.* vi. 9, 10. the very Place where the Blood or *Soul*, of the Sacrifice was poured out. *Lev.* iv. 7, 18, 25, 30*.

23. THIS

* THAT the Altar, under which St. *John* saw the Souls of the Martyrs, *Rev.* vi. 9. was the great Altar of

23. THIS leads us to conceive, that probably the pouring out the Blood of every Sacrifice *at the Bottom of the Altar* denoted the Readiness and Resolution, or however, the Duty, of the Person, who offered the Sacrifice to lay down his *Life* in Adherence to God. And whereas our Lord, who was himself both Sacrifice and Sacrificer, [*he gave, or offered himself a Sacrifice to God.* Eph. v. 2. Heb. ix. 14.] is stiled *a Lamb*

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with-

of Sacrifice in the Court of the Temple, must surely be allowed: for the Blood, *Lives*, or *Souls*, of the Sacrifices was poured out under no other Altar but that. And though the whole Scene of this, and the other Visions, might be in the Sanctuary; and though St. *John* might have his Face towards that, and his Back towards the *great Altar* in the Court behind him; yet for all that, when the fifth Seal was opened, he saw the *great Altar* of Sacrifice. For all that could be *seen* in the Visions of the Seals was pourtrayed or painted in Hieroglyphic Figures and Mottoes upon each Leaf; which when unfolded and displayed, presented the several Visions to his View, as they appeared upon the Leaf; as Mr. *Lowman* hath very judiciously observed in his *Paraphrase upon the Revelation*, Chap. VI. in the Contents, and Ver. 2, 4, 5, 7. When therefore the fifth Seal was opened, and the fifth Leaf was displayed, St. *John* saw the *great Altar of Sacrifice* pourtrayed upon that Leaf, with a large Quantity of Blood at the Bottom of it, representing the *Lives* or *Souls* of those who were slain for the Word of God. For *Blood* in the sacrificial Style, at least, *is*, or stands for, the *Life* or *Soul*, (which are both signified by the same Word in Hebrew שׁוּפָּ, and in Greek ψυχή) See Lev. xvii. 14. Deut. xii. 23. And when St. *John* saw the Blood of the Martyrs at the Bottom of the Altar, he would naturally call it their *Souls*, or *Lives* sacrificed in the Cause of true Religion.

without Spot and Blemish, to denote his perfect Holiness and Purity, this suggests, that the Sacrifice's being *without Spot and Blemish* denotes, that the Sacrificer ought to perform the Service, or to lead his whole Life, with the utmost Sincerity and Sanctity of Heart. Other Ritual Actions, as *washing the Inwards and Feet*, &c. I doubt not, had their Spiritual Meaning, which would not be difficult to be understood, by a People that were so much versed in moral Figures and Emblems. But as I am confined to Scripture Evidence, I must insist upon nothing but what is there particularly explained. And what we have found there is sufficient to the present Purpose. For

24. LAYING all this together, it can, I think be no Question, but *Sacrifices were a Symbolical Address to God; intended to express before him the Devotion, Affections, Dispositions and Desires of the Heart by significative and emblematical Actions.*

25. AND thus, whatever is expressive of a pious and virtuous Disposition may rightly be included in the Notion of a Sacrifice; as Prayers, Thanksgivings; Expences, Labours and Sufferings in the Cause of Religion; the Faith and Obedience of the converted Gentiles, Alms-giving, &c.

26. THUS the Worshipper *made a Covenant with God by Sacrifice*, Psal. 1. 5. as thus he solemnly expressed his Gratitude or Repen-

Repentance; consecrated his Life and all his Powers and Enjoyments to the Honour of God; and was assured of the divine Favour, while he continued true to his religious Engagements.

27. THUS also we may form an Idea of the *Effect* that Sacrifices had with God. Which cannot well be conceived to be any other than that of Prayer and Praise, or other Expressions of our religious Regards; which are pleasing to God, as they proceed from, or produce, good Affections in us. Therefore as it is said, that *Cornelius* his Prayers and Alms came up for a Memorial before God; and that the effectual fervent Prayer of a righteous Man, availeth much; it may in the same Sense be said, that the worthy Sacrifices of righteous Men came up before God, and availed much. But,

28. *SECONDLY*, to what did they avail? Or what Effect had they with Reference to the *Persons*, by whom they were offered? *Ans.* They were effectual to obtain the Blessings desired. Particularly, Sin-offerings or piacular Sacrifices (to which we shall now wholly confine our Inquiries) were available to the Forgiveness of Sin. For it is often repeated in *Lev. iv, v, vi, Chapters, And the Priest shall make atonement for him, or them, or for the Sin, and it shall be forgiven.* Now, taking the Sacrifice as a penitent Address to God, this may be account-

ed for in the same Manner as all other Declarations of Forgiveness to those who repent. And to me it seems sufficiently to account for the Efficacy of piacular Sacrifices, that, *in the Sight of God, and with Regard to his Acceptance,* the Priest made Atonement for Sin, by sacrificing a Beast, only as that was a Sign and Testimony of the Sacrificer's pure and upright Heart; or of that pious Disposition, which the religious Shedding of Blood, and other Sacrificial Rites suggested to him.



C H A P.



C H A P. III.

Of Transferring of Guilt, and bearing of Sin.

29. **B**UT others think differently upon this Subject. They suppose, *That the Guilt of the Offender was transferred to, or laid upon, the Sacrifice; and that this was signified by the Sacrificer's laying his Hand upon the Head of it, as in the Case of the Scape-Goat; which therefore is said to bear upon him all the Iniquities' of the Children of Israel. Hence 'tis concluded, That the Sacrifice must be considered, as substituted in the Place of the Offender, and as dying in his Stead; and so suffering a succedaneous, or vicarious Punishment.* And this is supposed to give us the true and proper Notion of *Atonement; namely, the satisfying Divine Justice, by another's suffering the Punishment, due to the Criminal's Sin, in his Stead.*

30. THIS opens a large Field of Examination, which I shall divide into four Parts.
 1. Transferring of Guilt. 2. Bearing of Sin. 3. Vicarious Punishment, or substituting

24 *Of Transferring of Guilt.* Ch. III.

tuting the Sacrifice in the Place of the Offender. 4. The true Notion of Atonement.

31. I. IT hath been commonly supposed that the Sin of the Offender, was transferred to the Sacrifice. This is grounded upon *Lev. xvi. 21. Aaron shall lay both his hands upon the head of the live Goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the Goat.* And upon this single Instance the Notion must rest. For no where is any Sacrifice said to have Sin *put upon it*, or to *bear Sin*. Nor is there any Foundation for the Arguments taken from laying Hands on the Head of the Sacrifice; or from the Uncleanneſs contracted by burning the Sin-offerings, [10, 11.] to prove, that Sin was put upon ſuch Offerings. For Hands were laid upon all Sorts of Sacrifices, as well as Sin-offerings; [7.] and Uncleanneſs, obliging Perſons to waſh, was contracted by touching Things where certainly no Guilt was transferred, as *creeping things*, &c. *Lev. xi. 23, 24.* —xv. 4—8. —xxii. 4, 5, 6. We have therefore neither Instance, nor Argument left to juſtify, in any Senſe. the Sentiment of transferring Sin, but this here of the High-Prieſt's putting the Iniquities of the Children of *Israel* upon the Scape-Goat. And how did he

Ch. III. *Of Transferring of Guilt.* 25

he put them? Common Sense will not allow us to imagine, That Sin, which can truly be imputed to the Offender alone, whose alone it is, was ever *really* transferred to another; much less to a Brute altogether incapable of Sin.

32. WE must therefore conceive, that Sin could be put upon the Scape-Goat no otherwise than *figuratively*, or *interpretatively*; or so, as that the People might consider and meditate upon what was done, as if their Sins were laid upon the Goat. It was a figurative Instruction set before their Minds, and was to have it's Effects there. For no where else could it have any Effect: However not with God. For what Effect could it have with him, that the Guilt of any Person was to be considered as if it were put upon a Brute? But it might have a very good Effect upon the Minds of the Worshippers, by shewing them, that their Sins were certainly and effectually pardoned. Which I make no Doubt was the Meaning of putting the Iniquities of the People upon the Scape-Goat; and his carrying them away into a desert, uninhabited Country, where he was no more to be regarded, or sought after. It signified that God had cast all their Sins, repented of, behind his back, put them out of his Sight, and would never lay them to their charge.

33. II. AND

33. II. AND if we examine the scriptural Notion of *bearing Sin* or *Iniquity*, perhaps we shall find this Sentiment confirmed by it. The Hebrew Word נָשָׂא *nasa* is always used when bearing Sin is spoken of, except *Isai.* liii. 11. and *Lam.* v. 7. where סָבַל *sabal* is used. And I find in Scripture nine Sorts of Bearers of Sin.

34. FIRST, the Great God is said to bear Iniquity and Sin. *Exod.* xxxii. 32. *And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them Gods of gold. Yet now, if thou wilt, forgive [נָשָׂא. אָפַס. bear] their Sin.—xxxiv. 7. The Lord, the Lord God,—Keeping mercy for thousands, forgiving [נָשָׂא. אָפַסְתָּ. bearing] iniquity, transgression and sin. Num. xiv. 18. The Lord is long suffering and of great mercy, forgiving [נָשָׂא. אָפַסְתָּ. bearing] iniquity and transgression. Job. xxiv. 19. Ye cannot serve the Lord; for he is an holy God: he is a jealous God, he will not forgive [נָשָׂא. אָפַסְתָּ. bear] your transgressions, nor your sins. Job vii. 21. And why dost thou not pardon [נָשָׂא. אָפַסְתָּ—לִבְחִי. bear] my transgression, and take away mine iniquity? Psal. xxv. 18. Look upon mine affliction and my pain, and forgive [נָשָׂא. אָפַסְתָּ. bear] all my sins.—xxxii. 1. Blessed is he whose transgression is forgiven [נָשָׂא. אָפַסְתָּ. born] whose sin is covered.—xxxii. 5. —I said, I will confess*

confess my transgressions unto the Lord, and thou forgavest [נשאת. אשמת. barest] *the iniquity of my sin.* — *xxxv. 2. Thou hast forgiven* [נשאת. אשמת. hast born] *the iniquity of thy people, thou hast covered all their sin.* *Isai. xxxiii. 24. And the inhabitant shall not say I am sick: the people that dwell therein shall be forgiven their iniquity.* [נשאת. אשמת. their Iniquity shall be born.] *Hof. xiv. 2. Take with you words, and turn to the Lord; say unto him, Take away* [נשאת. λαιμα bear] *all iniquity, and receive us graciously: so will we render the calves of our lips.* *Mic. vii. 18. Who is a God like unto thee, that pardoneth* [נשאת. ελαισεν. beareth] *iniquity, and passeth by the transgression of the remnant of his heritage?*

35. THESE are all the Places, that I can find, where God is said, or supposed, to bear *Iniquity* or *Sin*. Obs. God is also said to bear a sinful Place or People. *Gen. xviii. 24. — wilt thou also destroy and not spare* [נשאת. אשמת. bear] *the place for the fifty righteous that are therein.* — *Ver. 26. And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare* [נשאת. אשמת. I will bear] *all the place for their sakes.* *Num. xiv. 19. Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven* [נשאת. אשמת. thou hast born] *this people, from Egypt, even until now,* *Psal. xcix.*

xcix. 8. —*thou wast a God that forgavest* [נשׂו. עוֹלָאֹת עָגַנְנָה. didst bear] *them. Ysai.*
 ii. 9. —*therefore forgive* [נשׂו. אָמַסּוּ. bear] *them not.*

36. **SECONDLY**, our Lord *Jesus Christ* is said to bear Sins. *Ysai.* liii. 11.
 —*he shall bear* יִסְבֵּל. אֲוִיִּסְוּ. *their iniquities.*
 Ver. 12—*and he bore* [נשׂו. אָמַסּוּ.] *the sins of many.*

37. **THIRDLY**, of the Angel God promised to send before the *Israelites* (Exod. xxiii. 21.) it is said, *he will not pardon* [נשׂו. וְפָסַח. bear] *your transgressions.*

38. **FOURTHLY**, the Priests and Levites are said to bear Sin. *Exod.* xxviii. 38.
And it shall be upon Aaron's forehead, that Aaron may bear [נשׂו. עָזַרְעָה.] *the iniquity of the holy things. Lev.* x. 17. *Wherefore have ye not eaten the Sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear* [נשׂו. נָא אֲכַלְתֶּם.] *the iniquity of the congregation, to make atonement for them before the Lord. Numb.* xviii. 1. *And the Lord said unto Aaron, Thou and thy sons, and thy fathers house with thee shall bear* [נשׂו. אֲכַלְתֶּם.] *the iniquity of the sanctuary, and—shall bear* [נשׂו. אֲכַלְתֶּם] *the iniquity of your priesthood. —xviii.* 23. *But the Levites shall do the service of the congregation, and they shall bear* [נשׂו. אֲכַלְתֶּם.] *their iniquity.*

39. **FIFTH-**

39. **FIFTHLY**, those that were offended are requested to *bear* the Sin and Trespas of those that had offended them. *Gen.* i. 17. *So shall ye say unto Joseph, Forgive* [נש. אָפֶס. bear] *the trespasss of thy brethren, and their sin; — and now we pray thee, forgive* [נש. דִּעְזַן. bear] *the trespasss of the servants of the God of thy father. Exod.* x. 17. *Pharoah said unto Moses, Forgive* [נש. פָּרוֹס־דִּעְזַמֶּנֶ. bear] *my sin only this once. 1 Sam.* xv. 25. *Saul said to Samuel, Pardon* [נש. אָפֶן. bear] *my sin. — xxv. 28. Abigail said to David, Forgive* [נש. אָפֶן. bear] *the trespasss of thine handmaid.*

40. **SIXTHLY**, the Scape Goat. *Lev.* xvi. 22. *And the goat shall bear* [נשן. לִנְשָׂא] *npon him all their iniquities, unto a land not inhabited.*

41. **SEVENTHLY**, the Criminals themselves are said to *bear* Iniquity and Sin. *Lev.* vii. 18. — *the soul that eateth of it, shall bear* [נשן. לִנְשָׂא.] *his iniquity. — xvii. 16. — then he shall bear* [נשן. וְנִשְׂא.] *his iniquity. See Exod.* xxviii. 43; *Lev.* v. 1. — xx. 17, 19, 20. — xxii. 9, 16. — xxiv. 15. *Numb.* ix. 13. — xiv. 34. — xviii. 22. — xxx. 15. *Ezek.* xvi. 58. — xxiii. 35, 49. — xxxix 26. — xliv. 10, 12, 13.

42. **EIGHTHLY**, the Children of the *Israelites* bare the Sins of their Parents in the Wilderness forty Years. *Numb.* xiv. 33. *And your children shall wander in the wilderness*

ness forty years, and bear your whoredoms. And, Lam. v. 7. the whole Nation in the Babylonish Captivity complains, *Our Fathers have sinned and are not, and we have born their iniquities.*

43. NINTHLY, the Prophet Ezekiel bare the Iniquity of the House of Israel, Ezek. iv. 4, 5, 6. *Lie thou also on thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: So shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.*

44. THESE are all the Bearers of Sin, and these all the Places I can find where they are said to *bear Sin* in Scripture. Now observe,

45. (1.) THAT no *Levitical* Sacrifice is ever said to *bear Sin*. The Scape-Goat did bear Sin; but it was not sacrificed, or slain.

46. (2.) WHEN the great God is said to *bear sin*, the Meaning, I apprehend, must be, that he *took* or *carried it away*: for this is a common and current Sense of the
the

the Word נשא *nasa*. Gen. xlvii. 30. *Thou shalt carry me out of Egypt.* Exod. x. 19. *a strong wind took away the locusts.* Lev. x. 4. *carry your brethren out of the camp.* Numb. xvi. 15. *I have not taken one ass from them.* 1 Sam. xvii. 34. *a lion—took a lamb out of the flock.* 1 Kin. xv. 22. *and they took away the stones of Ramah.* ---xviii. 12. *the spirit of the Lord shall carry thee whither I know not.* 2 Kin. xxiii. 4. *and carried the ashes of them unto Bethel,* 1 Chr. x. 12. *took away the body of Saul.* 2 Chr. xii. 11. *came and fet them [took them away] and brought them again into the guard chamber.* ---xiv. 13. *they carried away much spoil.* ---xvi. 16. *carried away the stones of Ramah.* Job xxiv. 10. *they take away the sheaf.* ---xxvii. 21. *eastwind carrieth him away.* ---xxxii. 22. *my maker would soon take me away.* Eccl. v. 15. —*which he may carry away in his hand.* Isai. viii. 4. *the spoil of Samaria shall be taken away.* ---xv. 7. *shall they carry away to the brook.* ---xl. 24. *whirlwind shall take them away.* ---xli. 16. *wind shall carry them away.* ---lvii. 13. *wind shall carry them all away.* ---lxiv. 6. *have taken us away.* Ezek. xxix. 19. *he shall take [away] her multitude.* ---xxxviii. 13. *Art thou come—to carry away silver?* Dan. i. 16. *Melzar took away the portion.* Dan. xi. 12. *when he hath taken away the multi-*

multitude. Hof. i. 6. *I will utterly take them away.* ---v. 14. *I will take away.* Amos iv. 2. *he will take you away with books.* Mic. ii. 2. *and take them away.* Mal. ii. 3. *shall take you away.* Job vii. 13. *my couch shall ease [take away, remove] my complaint.*

47. MORE Places might be produced; and indeed the Texts where it signifies bearing by Way of *Remove*, as *bearing the Ark*, &c. are very numerous. But those I have quoted, as they are easy and obvious, so they are sufficient to shew, that this is not a forced, but a natural and common Sense of the Word. And in this Sense it is easy to conceive, how the great God *bears Sin*; viz. as he pardons, removes, or *takes away* the Guilt of it; and our Translators have once [Hof. xiv. 2.] and the Septuagint hath several Times so rendered it. סבל too, *Ifai.* liii. 11. will admit the Sense of *carrying off*, or *away*, *Ifai.* xlvi. 4. *Even I will carry you off, and I will deliver you.* This Word is also used *Ifai.* liii. 4. *he hath carried our Sorrows*; which doubtless St. *Matthew* (Chap. viii. 17.) understood in the Sense of *removing*, or *carrying off*, when he saith; *himself took [away] our Infirmities, and bare [carried off] our Sicknesses.*

Patience; for so the Word נשא *nasa* sometimes signifies. *Prov. xxx. 21. four things the earth cannot bear. Isai. i. 14. Your appointed feasts I am weary to bear. Jer. xlv. 22. So that the Lord could no longer bear, because of the evil of your doings, &c.*

50. (5.) THE Word also denotes to *bear a Burden*; and so metaphorically to bear, or to be liable to bear, or endure Punishment and Suffering. Thus Criminals bore their own Iniquities. And when the Innocent were so related to, or connected with the Criminals, as that the Innocent must of Course and unavoidably suffer with them, in this Case the Innocent are said to bear the Sin of the Guilty, as they shared in their Sufferings. So the Children of the *Israelites* bare the Whoredoms of their Parents in the Wilderness. And so *Lot* would have been *consumed in the Iniquity of Sodom*, had he not escaped for his Life, *Gen. xix.*

15. Also in national Cases, when a People, one Generation after another, corrupt themselves, and depart from God; at length, when they have filled up their Measure, God justly brings upon the last and most corrupt Generation such signal Judgments, as shew his great Displeasure against them and their wicked Ancestors. This was the sad Case of the wretched *Jews* in the *Babylonish Captivity Lam. v. 7. [42]* See *Luke xi. 47—51. Gen. xv. 16. Mat. xxiii. 32.* But

51. (6.)

51. (6.) How the Prophet *Ezekiel* bare the Iniquities of the Children of *Israel* by lying upon his Side, is uncertain. If he personated the *Israelites*; then he prophetically represented in his own Person the Punishment which they themselves should really bear. If as others think, he personated *God*; then he prophetically represented *God's bearing their Sin* patiently, or his forbearing their Punishment a certain Number of Years.

52. UPON the whole, 'tis abundantly evident, No Proof can be drawn from Scripture, that *bearing Sin* includes the Notion of transferring of Guilt from the Nocent to the Innocent,





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*Of vicarious Punishment, and
Atonement.*

53. III. **B**UT if the Sacrifice was substituted in the Stead of the Offender, and suffered the Death due to him : Or, in other Words, if the Death of the Victim was a vicarious Punishment* ; then it will follow, that the Victim did so far bear the Sin of the Offender, that it suffered in his Stead, and bore the Punishment which should have fallen upon him. *Ans.* The Victim is never said to be offered, or to die in the Stead of the Sinner. *Abraham* (Gen. xxii. 13.) took the ram and offered him up for a burnt-offering instead of his son *Isaac*. But every body knows this is foreign to the present Purpose. The cutting off the Heifer's Head in Case of secret Murther (*Deut. xxi. 1, — 10.*) might represent the Punish-

* *Victimae anima, seu vita, vice fontis ipfius animae datur.* *Outram de Sacr. P. 337.* *Victimae Mosaicae piaculares fontium in locum surrogatae erant ; ut quae idem poenae genus (nempe vitae exitium) passae fuerint, quo fontes ipsi liberati erant.* *Ibid. p. 349.*

Punishment due to the Murtherer, and the Readiness of the Elders to punish him, by shedding his Blood, could he be found; and so was a proper Mean of clearing themselves of the Guilt which would have lain upon *them*, had they taken no Notice of a Murther committed in their Neighbourhood; nor expressed their Abhorrence of it, and their Readiness to discover and punish the Murtherer. And thus indeed, till the Murtherer was discovered, the slaying the Heifer served *their* Purpose as well as if they had put him to Death. But not as if the Heifer dyed either in their Stead, or his Stead (for, if afterwards he was found, he was to suffer capital Punishment) but as by the whole Ceremony they signified their Willingness and true Desire to find him out and to punish him. Which, as the Case stood, was all they could possibly do.

54. THE Sins for which Sacrifices were generally offered were Sins of Ignorance, and ceremonial Uncleaness, which were not capital by Law. The Victim therefore could not die in the Offender's stead, when his Offence was not punishable with Death.

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back of 2000th*

55. IF the Virtue or Efficacy of every piacular Sacrifice consisted in suffering a vicarious Punishment; then, whereas that Punishment was the same in all such Sacrifices, by whomsoever offered, it must have had its Effect in *all* those Sacrifices; and

they must *all* have been equally acceptable to God, as such. Which is well known to be false.

56. Indeed the Victim might, and I suppose did, represent the Person who offered it, in the symbolical, interpretative Sense; namely, as whatever was done to that was to be applied to himself, to shew him the Demerit of Sin in general, how he ought to slay the Brute in himself, and devote his Life and Soul to God, &c. But this is very remote from the Victim's suffering in his Stead, the Death which he deserved to die for his Sins; or suffering a *vicarious Punishment*. Which seems to be a Contradiction in Terms. For as there cannot be a vicarious Guilt, or as no one can be guilty in the stead of another; so there cannot be a vicarious Punishment, or no one can be punished instead of another. Because Punishment in it's very Nature connotes Guilt in the Subject which bears it.

57. IV. *BUT is not vicarious Punishment, or the Victim's suffering Death in the Offender's Stead, as an Equivalent to Divine Justice, included in the Notion of ATONEMENT?* *Ans.* No: For Atonement was made with the Scape-Goat, *Lev. xvi. 10.* though he was not slain, but let loose in the Wilderness, the properest Place for his Subsistence. And in three Instances of Sin, one of which was wilful, *Lev. v. 1, 2, 3,*

4:

*Next point, does
such a sacrifice
represent the
offender in the
symbolical sense
as well as
in the interpretative
sense?*

*It seems as if
such a sacrifice
should be
as a representation*

4. if the Offender was not able to bring a Lamb, or two turtle Doves, or young Pigeons, he was allowed to *bring the tenth Part of Ephah of fine flour for a Sin-offering*, and by burning a Handful of it, the Priest is directed to *make an atonement for him*, Ver. 11, 12, 13. Which, however it might serve to assist the Offerer's Meditations, could never suggest the Idea of vicarious Punishment.

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Lew*

58. NOR did the shedding of Blood *in itself* imply Atonement by vicarious Punishment, For it is never said, that Atonement was made for Sin by *Peace-offerings*: consequently, we have no ground to suppose vicarious Punishment in such Sacrifices; though Blood was shed and sprinkled in them, as well as in *Sin offerings*.

59. IT is said indeed *Lev. xvii. 11. Ye shall not eat blood: for it is the blood that maketh atonement for the soul.* But how? By way of vicarious Punishment? Not a Word of that. Therefore we are at liberty to judge; that the Blood made Atonement in Sin-offerings, as the Shedding, Sprinkling, and pouring of it out at the Foot of the Altar signified the Sacrificer's devoting his very Life to the Honour and Service of God. And these being the principal Rites relating to the Expiation of Sin, God prohibited the eating of Blood (and of Fat too, *Lev. vii. 25.*) to keep up in the

was of your blood?

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Peoples Minds a reverend Regard to religious Solemnities.

60. BUT as the Sense of *Atonement* seems hitherto rather to have been taken for granted than understood, let us search the Scriptures, and try if we can gain clear, and distinct Ideas of it. Observe then;

61. THE Word *Atonement* is always in our Bibles, (I mean in the old Testament) rendered from some Tense, or Noun derived from the Root כפר *capbar*. Nor is there any Hebrew Word we translate *Atonement*, but what comes from that Root.

62. FROM the Root כפר *capbar* are derived Words of seven Significations. 1. The first Signification is to *pitch*, to *smear with Pitch*; a *Mercy-Seat*, or *Propitiatory*. 2. To *make Atonement*. 3. *A Village*. 4. *A Bowl*, or *Basin*. 5. *Hoar-frost*. 6. *Campfire*. 7. *A young Lion*. The five last Senses have no Relation, that I can see, to the present Affair; and therefore only the two first remain to be examined.

63. To *pitch*, to *smear with Pitch*, seems to be the natural, and original Sense of the Word; though it is so used but once; namely, *Gen. vi. 14. וכפרת and thou shalt pitch it*, the Ark, *within and without בכפר with pitch*. The Sense, when it signifieth the *Mercy-Seat* and *Atonement* seems to be transferred from covering and securing with Pitch to Things of a different Nature.

64. As

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64. As it signifieth a *Propitiatory*, or *Mercy-seat* it is always used for the Cover of the Ark of the Covenant; and is never described, but by it's Materials, Dimensions, and the Place where it stood. Only we learn from *Lev. xvi. 2.* 'twas upon the *Mercy-seat* God always appeared in the bright Cloud, the Symbol of his Presence. There he *dwelt between the Cherubims*, *Pfal. lxxx. 1.* And further the Lord tells *Moses*, *Exod. xxv. 22.* that he would *meet with him*, and *commune with him from above the Mercy-seat.* That was the Place from whence he should hear the Voice issue, giving him Orders what to do; and there he must suppose was the Divine Presence. And accordingly, *Num. vii. 89.* it is said, when *Moses went into the Tabernacle of the Congregation to speak with him*, then he heard the Voice of one speaking unto him from off the *Mercy-seat*, that was upon the *Ark of Testimony*, from between the two *Cherubims*: and he spake unto him. And upon the great Day of Atonement *Aaron* is ordered to burn Incense in the holy Place, that the Smoke might cover the *Mercy-seat.* *Lev. xvi. 14.* and to sprinkle the Blood of the Sacrifices upon, and before the *Mercy-seat.* Any further express Account of the End and Use of the *Mercy-seat*, I find not in all the Old Testament. Nor can I conceive what the Meaning of it could be, unless it was to denote, that from thence the Mercy
of

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of God was dispensed to the People; and that he had his standing, as it were, upon that in all his Transactions with them: to shew, that Mercy and Goodness were his Throne; the Ground and Basis of that Intercourse which he held with the Children of *Israel*; and that all their Services and Devotions were to have respect to that, or to God as seated upon a Throne of Mercy.

65. As it signifieth *Atonement*, or hath Relation to that Sense, it is to be found only in the following Places, and is thus variously rendered by our Translators.

66. I. *As a Verb.*

(1.) *Make an Atonement, Atonement made.*
Exod. xxix 33. [for the Altar] 36, 37. ---xxx. 10, 10, * 15, 16. ---xxxii. * 30. Lev. i. 4. ---iv. 20, 26, 31, 35. ---v. 6, 10, 13, 16, 18. ---vi. 7. ---vii. 7. ---viii. 34. ---ix. 7, 7. ---x. 17. ---xii. 7, 8. ---xiv. 18, 19, 20, 21, 29, 31, 53. [for the House] ---xv. 15, 30. ---xvi. 6, 10, 11, 16, 17, 17, 18, 24, 27, 30, 32, 33, 33, 33, 34. ---xvii. 11, 11. ---xix. 22. Num. v. 8. ---vi. 11. ---viii. 12, 19, 21. ---xv. 25, 28, 28. ---xvi. * 46, 47. ---xxv. * 13. ---xxviii. 22, 30. ---xxix. 5. ---xxxi. * 50. 2 Sam. xxi. * 3. 1 Chron. vi. 49. 2 Chron. xxix. 24. Neh. x. 33.
(2.) Be merciful to. Deut. xxi. * 8. ---xxxii. * 43. (3.) Purge, purge away, purged, cleansed. Num. xxxv. * 33. 1 Sam. iii. 14. Psal. lxxv. * 2. ---lxxix. * 9. Prov. xvi. * 6. Ifai.

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Ifai. vi. * 7. ---xxii. * 14. ---xxvii. * 9.
 [the Altar] Ezek. xliii. 20, 26. (4) Reconcile, make Reconciliation, reconciling. Lev. vi. 30. ---viii. 15. [the holy Place, Tabernacle, Altar] ---xvi. 20. Ezek. xlv. 15, 17, 20. Dan. ix. * 24. (5) Pacify, appease. Gen. xxxii. * 20. Prov. xvi. * 14. Ezek. xvi. * 63. (6.) To put off. Ifai. xlvi. * 11. (7.) Forgive, pardon. Deut. xxi. * 8. 2 Chron. xxx. * 18. Pfal. lxxviii * 38. Jer. xviii. * 23. (8.) To difanul. Ifai. xxviii. * 18.

67. II. *As a Noun.* (1.) Sum of Money. Exod. xxi. 30. (2.) A Ransom. Exod. xxx. * 12. Job. xxxiii. * 24. ---xxxvi. * 18. Prov. vi. * 35. ---xiii. * 8. ---xxi. * 18. Ifa. xliii. * 3. Pfal. xlix. * 9. (3.) Satisfaction. Num. xxxv. * 31, 32. (4.) Bribe. 1 Sam. xii. * 3. Amos v. * 12. (5.) Atonement, Atonements, Exod. xxix. 36. ---xxx. 10, 16. Lev. xxiii. 27, 28. ---xxv. 9. Num. v. 8. ---xxix. 11.

68. These are all the Places in the Bible where the Word כַּפַּר *capbar*, or its Conjugates, as they have Relation to Atonement, are to be found in Number 121.

69. In all Places in the Levitical Law, where *Atonement* is said to be made by Sacrifice for *Persons*, * the Word, so far as I can

* Atonement is said to be made for a *House*, the *holy Place*, *Tabernacle*, *Altar*, Lev. xiv. 53. ---xvi. 20. Ezek.

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can perceive, is every where used in one uniform Sense. And therefore, by comparing such Passages we shall gain no Advantage: because they are not so many different Instances of a *known* Sense; but are to be considered only as one single Instance of a *doubtful* Sense, which we are now enquiring after.

Ezek. xliii. 20, 26. ---xlv. 20. This Atonement Mr. *Peirce* thinks was on Account of the Uncleaness of the Persons who belonged to them, or attended upon them. Lev. xvi. 19. See his Note upon Heb. ix. 22.



CHAP.



C H A P. V.

*An Examination of the Texts where
Atonement is spoken of with no
Relation to Levitical Sacrifices.*

70. **T**HE Texts then, which we are to examine, are those where the Word is used *extra-levitically*, or with no Relation to Sacrifices; that we may be able to judge what it imports, when applyed to them. The Places in the foregoing Collection of Texts, marked with an Asterism (*) are all of this Sort that I can find, in Number 37. I shall take them just as they lie; and chuse, in giving the Sense of them, to point out the EFFECT, answering to the Question; *What is done?* Answer; *the Resentment of a King is appeased.* And then the MEANS, in Answer to the Question; *By what, for what, upon what Account, or in what Way is the thing done?* Answer, *By wise and prudent Conduct.* And these two, the Effect and the Means; *what was done, and how it was done,* I think, will take in the whole Compass of the Subject; and give us as distinct

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distinct an Idea, as we can have of *Atonement*.

71. (1.) *Exod. xxx.*
15, 16. *The rich shall not give more, and the poor shall not give less, than half a shekel, when they give an offering unto the Lord; לכפר to make an Atonement for your Souls.* 16. *And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord לכפר to make Atonement for your souls, or Lives.*

72. (2.) *Exod. xxxii.*
30. *Moses said unto the people, ye have sinned a great sin: and now I will go up unto the Lord, peradventure אכפרה I shall*

EFFECT. Exemption from some deadly Distemper. *Ver. 12. That there be no plague amongst them, i. e. the People, when thou numberest them.*

MEAN. Half a Shekel given by every one that was numbered to the Service of the Tabernacle.

EFFECT. The Exemption of the *Israelites* from Destruction, or total Excision.

MEANS. The Prayers of *Moses*, *Ver. make*

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make an Atonement
for your Sin.

73. (3.) Num. xvi.
46, 47 *And Moses
said unto Aaron take
a censer, and put fire
therein from of the
altar, and put on in-
cense. and go quickly
unto the congregation,
וּכְפַר and make A-
tonement for them:
for there is Wrath
gone out from the Lord;
the plague is begun.
And Aaron took as
Moses commanded, and
ran into the midst of
the congregation; and
behold the plague was
begun among the peo-
ple: and he put on in-
cense, וּכְפַר and made
an Atonement for the
people.*

74. (4.) Num. xxv.
13. *And he [Elcazar]*

31. *And Moses re-
turned unto the Lord,
and said, oh, this peo-
ple have sinned a great
sin, &c.* 32. *Yet now
if thou wilt, forgive
their sin: &c.*

EFFECT. The stay-
ing of the Plague.
Ver. 48. *And he stood
between the dead and
the living, and the
plague was stayed.*

MEAN. Aaron's
standing in the midst
of the Congregation
with a Censer of
burning Incense in
his Hand, the Sym-
bol of Prayer,, *Psal.*
cxli. 2. Luke i. 9. 10.
Rev. viii. 3.

EFFECT. A Stop
put to the Plague
shall

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shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, ויכפר and made an Atonement for the children of Israel.

75. (5) Num. xxxi. 50. *We have therefore brought an oblation for the Lord, what every man hath gotten, of jewel of gold, chains, and bracelets, rings, and ear-rings, and tablets לכפר to make an Atonement for our souls before the Lord.*

76. (6) 2 Sam xxi. 3. *David said unto the Gibeonites, what shall I do for you? and wherewith אכפר shall I make the Atonement, that ye may bless the inheritance of the Lord.*

which raged in the Camp.

MEAN. Doing Justice upon two Criminals Zimri and Cozbi. Ver. 7, 8.

EFFECT. Uncertain.

MEAN. An Offering out of the Spoils.

EFFECT. Satisfaction to the injured Gibeonites.

MEANS. Left to them to appoint; and determined in an Act of Justice upon bloody Saul's Family, who had massacred the Gibeonites, Ver. 1. which was accepted, Ver. 14.

77.

and after that God was intreated for the land.

77. (7) Deut. xxi.
8. כָּפַר Be merciful unto [atone] thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood כָּפַר shall be forgiven [shall be atoned to] them.

EFFECT. Exemption from the Judgments of God.

MEANS. The slaying of an Heifer, solemn Protestation of Innocence, and the Prayers and Supplications of the Elders of the City.

78. (8) Deut. xxxii.
43. Rejoyce, O ye nations with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries כָּפַר and will be merciful to [will atone] his land and his people.

EFFECT. The Protection of Israel against their Enemies, and the Enjoyment of other Blessings.

MEAN. The pure Goodness of God.

79. (9) Num. xxxv.
33. The land cannot be cleansed [Atonement cannot be made for the Land] of [for] the blood that is shed therein, but by

EFFECT. A Discharge from the Punishment due to Murder.

MEAN. Justice executed in putting the Murderer to Death.

D the

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the blood of him that shed it.

80. (10) Psal. lxxv.

3. *Iniquities prevail against me, as for our transgressions תכפרם thou shalt purge them away, [atone, pardon them]*

81. (11) Psal. lxxix.

9. *Help us, O God of our salvation, for the glory of thy name: and deliver us, וכפר and purge away [make an Atonement for] our sins, for thy name's sake.*

82. (12) Prov. xvi.

6. *By mercy and truth iniquity וכפר is purged [atoned:] and by the fear of the Lord men depart from evil.*

83. (13) Isai. vi.

7. *And he laid it upon my mouth, and said, Lo, this hath touched*

EFFECT. Non-Punishment of Sin.

MEAN. The Mercy of God.

EFFECT. Deliverance from Sufferings and Enemies.

MEAN. The Goodness of God.

EFFECT. The turning away the Anger of God in publick Calamities, See *Patr. Paraph.*

MEANS. Mercy and Truth, Benevolence and Justice practised amongst men.

EFFECT. Pardon of Sin, in sparing the Prophet's Life: for having seen *the Lord thy*

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thy lips, and thine iniquity is taken away and thy sin תכפר *is purged, [atoned.]*

of Hosts, he feared he should be destroyed,
Ver. 5.

MEAN. The Mercy of God. [Touching his Lips with a live Coal was, I conceive, only a Sign of Pardon, and of his being endowed with the Prophetic Spirit.]

EFFECT. [of this negative Atonement] the Continuance of Calamity and Suffering 'till they were destroyed.

MEAN. God's denying his Mercy because of their incorrigible Wickedness, *Ver. 12, 13.* God's Mercy could have atoned their Iniquity: but would not.

EFFECT. The Reformation of the Land from Idolatry, and the preventing of their Destruction.

MEAN. Affliction brought upon them

D 2 are

84. (14) *Isai. xxii.*
 14.—*Surely this iniquity shall not be purged from you,* יכפר *[atoned to you,] till ye die, saith the Lord of hosts.*

85. (15) *Isai. xxvii.*
 7, 8, 9. *Hath he smitten him as he smote [his Enemies] those that smote him? or is he slain according to the slaughter of them that*

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are slain by him ? by the Wisdom and Goodness of God.

Ver. 8. *In measure, when it shooteth forth, thou wilt debate with it ; (i. e. in due proportion, according as the nation brings forth the fruits of righteousness, thou wilt plead with them by afflictions ;) He stayeth his rough wind in the day of his east wind. (He may chide and punish, but means not to destroy you utterly.)* Ver. 9. *By this [affliction] therefore shall the iniquity of Jacob יַפֵּר be purged, [atoned] and this is all the fruit to take away his sin ; when he maketh all the stones of the altar as chalk stones that are beaten in sunder, the groves and images shall not stand up.*

86. (16) Dan ix. 24. *Seventy weeks are determined upon thy people, and upon thy*

This Text speaks of the Sacrifice which the *Messiah* offered up unto God ; which, as
holy

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holy city, to finish the transgression, and to make an end of sins, וּלְכַפֵּר and to make reconciliation [Atonement] for iniquity, and to bring in everlasting righteousness, &c.

87. (17) Gen. xxxii. 40. For *he* [Jacob] said, אֲכַפֶּרֶה I will appease [atone] *him* [Esau] *with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.*

88. (18) Prov. xvi. 14. *The wrath of a king is as messengers of death, but a wise man יִכְפֹּרֶנָּה will pacify [atone] it.*

89. (19) Ezek. xvi. 63. Ver. 60. *Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto the an*

it is the principal subject of our Enquiry, we shall reserve, 'till we have gone through all the other Texts; and then we shall be enabled to examine and explain it to greater Advantage.

EFFECT. The Calming of *Esau*, and preventing his falling in a hostile manner upon *Jacob*, and his Family.

MEAN. A handsome Present of Cattle.

EFFECT. Preventing any one's suffering by the Wrath of a King.

MEAN. Wise and prudent conduct.

EFFECT. *Israel's* Return to their for-State, Ver. 55. after they had been in captivity, Ver. 53.

MEAN. The Goodness of God, re-
D 3 *everlasting*

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everlasting covenant. Ver. 61. Then thou shalt remember thy ways, &c. Ver. 62. And I will establish my covenant with thee, and thou shalt know that I am the Lord. Ver. 63. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when בכפרי I am pacified [atoned] towards thee for all that thou hast done, saith the Lord.

90. (20.) *Isai. xlvii. 11. Therefore [speaking of wicked and insolent Babylon] shall evil come upon thee, thou shalt not know whence it riseth: and mischief shall fall upon thee, thou shalt not be able כפרה to put it off [to atone it.]*

remembering his Covenant.

EFFECT [of this negative Atonement] Calamity and Suffering.

MEANS. No Means that they could use. No Counsels, no Incantments or Sorceries, which their Astrologers, Stargazers, &c. could use, should save them from evil. *Ver. 12, &c.*

91. (21.) Deut. xxi.

8. See above, No. 7.

92. (22.) 2 Chron.

xxx. 18. *Hezekiah prayed, saying, the good Lord יכפר pardon [atone] every one,*

19. *that prepareth his heart to seek God,— though he be not cleansed according to the purification of the sanctuary.* 20. *And the Lord hearkened to Hezekiah, and healed the people.*

EFFECT. Acceptance of the Service and Worship of the People, as if they had been regularly purified: and probably Deliverance from some bodily Distemper inflicted; for it is said, Ver. 20. *That the Lord healed the people.*

MEANS. The Prayers of King Hezekiah.

93. (23.) Psal. lxxviii. 37. *For their heart was not right with him, neither were they stedfast in his covenant.* 38. *But*

he being full of compassion, יכפר forgave, [atoned] their iniquity, and destroyed them not.

EFFECT. Exemption from Destruction.

MEAN. The Divine Compassion.

94. (24.) Jer. xviii.

23. *Yet, Lord, thou knowest all their counsels against me to slay*

EFFECT [of this negative Atonement] Destruction. *Let their men be put to death,*

D 4 me

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me כפר forgive [atone] not their iniquity, neither blot out their Sin from thy sight, but let them be overthrown before thee.

95. (25.) Ifai. xxviii. 18. And your covenant with death כפר shall be difanulled, [atoned] and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

96. (26.) Exod. xxi. 29, 30. If an ox, when the owner knew he was wont to push with his horn, shall kill a man—the owner shall be put to death. 30. If there be laid on him כפר a Sum of Money

let their young men be slain.

MEANS. God's denying his Mercy, and executing his Justice.

EFFECT. Ye shall not be safe, as ye presume, ver. 5. but my Judgments shall overtake you.

MEANS. God's Atoning, Blotting out, Smearing over, Canceling their Covenant with Death, i. e. he would bring Death upon them, notwithstanding their Security, and the Means they had used to save themselves.

EFFECT. Exemption from Death.

MEAN. Sum of Money paid.

[Atone-

[Atonement-Money]
*then he shall give for
the ransom of his life
whatever is laid upon
him.*

97. (27.) *Exod.*
*xxx. 12. When thou
takest the Sum of the
children of Israel, af-
ter their number; then
shall they give every
man כפר a ransom
[an Atonement] for
his soul,—that there
be no plague amongst
them, &c.*

98. (28.) *Job xxxiii.*
*24. When God visits
Man with bodily Di-
seases, so that (Ver.*
*22.) his soul draweth
near unto the grave,
and his life to the
destroyers. (Ver. 23.)
If there be a messen-
ger with him, an in-
terpreter, one among
a thousand, to shew
unto man his upright-
ness: [which he
ought to follow]
(Ver. 24.) Then he*

See No. 1.

Which *Dr. Pa-
trick* paraphraseth
thus, (*Ver. 23.*) “ If
“ then there come a
“ Divine Messenger
“ unto him; a rare
“ Person, that can
“ expound the Mind
“ of God, and per-
“ suade the sick Man
“ to repent, and a-
“ mend his Life: (*Ver.*
“ 24.) He shall be-
“ seech God to be gra-
“ cious unto him, say-
“ ing, spare him good
is

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is gracious unto him, and saith [or, then he shall have compassion upon him, and say,] Deliver him from going down into the pit, I have found כפר a ransom [an Atonement] (Ver. 25.) His flesh shall be fresher than a child's, &c.

“ Lord, and rescue
“ him from going
“ down into the
“ Grave: let it satisfy
“ thee that thou hast
“ corrected him, and
“ that I have found
“ him a Penitent.”
Then his flesh, &c.

EFFECT. Being saved from Death and restored to Life.

MEANS. Correction on God's Part, and Repentance on the Sinner's. *Ecclus. xxxv. 3. To depart from wickedness is a thing pleasing to the Lord: and to forsake unrighteousness is a propitiation, or atonement.*

99. (29.) Job xxxvi. 18. *Because there is wrath, beware lest he [God] take thee away with his stroke: then a great כפר ransom [Atonement] cannot de-*

EFFECT [of this negative Atonement,] Non-exemption from Death.

MEANS. No Means, no Consideration, not of his Riches, or Forces, how much
liver

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liver thee. (Ver. 19.) Will be esteem thy riches? &c. so ever they may prevail with Men.

100. (30.) Prov. vi. 35. *He [the jealous Man] will not regard any כפר ransom [Atonement,] neither will he rest content, though thou givest many gifts.*

101. (31.) Prov. xiii. 8. *The כפר ransom [Atonement] of a man's life are his riches, &c.*

102. (32.) Prov. xxi. 18. *The wicked shall be כפר a ransom [an Atonement] for the righteous : and the transgressor for the upright.*

103. (33.) Isai. xliii. 3. *I am the Lord thy God, the holy one*

EFFECT. Non-exemption from Revenge.

MEANS. No Presents whatsoever.

EFFECT. Saving a Man's Life.

MEAN. A Sum of Money given.

EFFECT. Deliverance of the Righteous from Dangers, or Mischeifs.

MEAN. The Sufferings of the Wicked. The Righteous shall be delivered at the Expence of the Wicked. The Wicked shall suffer that the Righteous may escape.

EFFECT. The Deliverance and Prosperity of Israel.

of

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*of Israel, thy Saviour ;
I gave Egypt for כפרו
thy ransom [Atonement,]
Ethiopia and
Saba. for thee.*

MEAN. Great Calamities brought upon the Egyptians, Ethiopians and Sabeans. That thou mightest be delivered, and made happy, I brought great Calamities upon other Nations.

104. (34.) Psal. xlix. 7. *None of them can by any means redeem his brother, nor give to God כפרו a ransom [Atonement] for him: (Ver. 9.) that he should live for ever, and not see corruption.*

EFFECT [of this negative Atonement.] Non-exemption from Death.

MEANS. No Consideration ; nothing any Man can give or do to God.

105. (35.) Num. xxxv. 31. *Ye shall take no כפרו satisfaction [Atonement] for the life of the murderer, which is guilty of death ; but he shall be surely put to death. (Ver. 32.) And ye shall take no כפרו satisfaction [Atonement] for him that*

EFFECT in the first Case, Non-exemption from Death: in the second, No Release from Confinement in the City of Refuge.

MEAN. In both Cases, no Equivalent in Money, or otherwise.

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is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

106. (36.) 1 Sam. xii. 3. — *whom have I defrauded? whom have I oppressed? or of whose hands have I received* כפר *any bribe, [Atonement.]*

(37.) Amos v. 12. — *they afflict the just, they take a bribe* כפר *[an Atonement.]*

EFFECT. Exemption of the guilty from Punishment.

MEAN. A Premium given.

CHAP.



C H A P. VI.

Reflections upon the preceding Examination.

107. **T**H E S E are all the Places where the Word כַּפַּר *capbar*, as it hath any Respect to *Atonement*, is to be found with no Relation to Sacrifices. In passing a Judgment upon them the first Thing to be done, is to sort them according to the different Cases to which they belong. And

(1) Obf. In some Cases Persons make Atonement for themselves, as No. 1, 5, 12, 14, 17, 18, 20, 26, 28, 29, 30, 31, 35, 36, 37. In other Cases Atonement is made for them by others, as No. 2, 3, 4, 6, 7, 8, 9, 10, 11, 13, 15, 16, 19, 22, 23, 24, 32, 33, 34.

(2.) One Place, No. 16. relateth to the *Messiah*; the Examination of which we wawe at present, for the Reason already given.

(3.) One to the Difannulling of an Agreement, No. 25.

(4.) Six relate to the Dealings of one Man with another, No. 17, 18, 30, 31, 36, 37.

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37. In these Cases one Person is supposed to be obnoxious to the Resentment or Justice of another; and the Atonement or Ransom is made by giving, doing, or saying something to content, appease, and reconcile the offended Party.

(5.) Three seem to be mixed Cases, relating partly to God, and partly to Man. No. 6, 26, 35.—No. 6. proposeth both Satisfaction to the *Gibeonites*, and the Removal of the Famine which God had inflicted.—No. 26. The Death due by the Law of God to the Owner of the Ox, that had slain a Man, by the Permission of the same Law might be bought off with a Sum of Money paid to Man.—No. 35. God permitted no Atonement for a Murderer, &c. and Man was not to take any Bribe to exempt him from Punishment.

(6.) The remaining twenty six are Cases between the most High God and Man, and relate to his Favour or Displeasure, and to Judgments or Blessings from him alone. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 19, 20, 21, 22, 23, 24, 27, 28, 29, 32, 33, 34. In two of those Cases *Sin* is neither expressed nor implied. No. 32, 33. In the rest it is. Now here we are to consider 1. The *Effect* of the Atonement, and 2. The *Means* by which it was made.

108. I. The

108. I. THE *Effect* is the Pardon of Sin variously expressed or implied.

(1.) No. 5. the Effect is not quite certain.

(2.) SOMETIMES it is expressed by the Forgiveness, or taking, or purging away, or cleansing of Sin; as No. 2, 7, 9, 10, 12, 13, 15.

(3.) SOMETIMES by the Removal, and, in *negative Atonement*, by the inflicting and continuing, of Calamities; or the bestowing of Blessings. No. 1, 3, 4, 8, 19, 20, 22, 24, 28, 29, 34.

(4.) SOMETIMES partly by the Forgiving, or not Forgiving of Sin, partly by the Removal or not Removal of Calamities, No. 11, 14, 23.

109. II. THE *Means* by which *Atonement* was made, are such as God affords and appoints; or such as men devise.

(1.) SUCH as God affords and appoints: As, I. His own Goodness and Mercy alone. No. 8, 10, 11, 13, 14, 19, 23, 24. II. Prayer, No. 2, 3, 7, 22. III. Instruction, Prayer, Repentance. No. 28. IV. Acts of Virtue and Justice. No. 4, 9, 12. V. Disciplinary Visitations. No. 15. VI. An Offering to the Service of Religion. No. 1, 5. VII. Sufferings of some which turn to the Benefit of others. No. 32, 33.

(2.) SUCH

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(2.) SUCH as Men devise: as Counsels, Riches, Forces, or any Shifts they use to preserve or secure themselves. No. 20, 29, 34.

110. WHETHER this be a proper Rangement of these Texts, I shall not insist. However we may certainly conclude from the whole,

111. (1.) THAT *Forgiveness of Sin* is Exemption from Punishment, Removal of Calamity, or Bestowing of Blessings. Which appeareth from other Parts of Scripture; as 2 *Kings* xxiii. 26, 27. compared with *Chap.* xxiv. 3, 4. *Josh.* xxiv. 19. 20. 1 *Kings* viii. 33, 34, 35, 36, 37, 38, 39. *Neb.* iv. 4, 5. 2 *Chron.* vii. 13, 14. *Psal.* xxv. 18. ---lxxviii. 38. ---lxxxv. 1, 2. *Isai.* xxxiii. 24. *Lam.* iii. 42, 43. *Amos* vii. 2, 5. *Mat.* ix. 5. *Acts* iii. 19. 1 *Cor.* xv. 17, 18. And it is agreeable to the Reason of Things. For a Pardon only in Thought or Word, and which effecteth nothing, is, in Effect, no Pardon at all.

112. (2.) THAT the Means of making Atonement for Sin, are not uniform; but that any Mean, whereby Sinners are reformed, and the Judgments of God averted, is atoning, or making Atonement for, their Sins. As the sole Goodness of God, the Prayers of good Men, Repentance, disciplinary Visitations, signal Acts of Virtue and Justice.

E 113. (3.) The

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113. (3.) The *giving an Equivalent* to God is no Ways included in the Notion of *Atonement*; however it may bear that Sense with Regard to Men, among whom alone Equivalents in Case of Injuries, I presume, can have any Place. The only Texts in this Collection that can, I think, look this Way are No. 1, and 5. In the first, God, the King of *Israel*, requireth half a Shekel of every one above twenty, for the Service of the Tabernacle: which is called the *Ransom* or *Atonement* for their Souls; I suppose, as it was a Testimony of their Obligations to God. and of their Willingness to support his Worship. Which he so far accepted, as to spare their Lives forfeited by their Transgressions. In the latter Case, the Officers, after a signal Victory, having reviewed their Forces, and finding they had not lost one single Man, in Acknowledgment of so great a Preservation, and to ingage the like Protection of God for the future, made a rich Offering to the Sanctuary. But no Man in either of these Cases can judge, that the Offering was by Way of *Equivalent*, in point of Justice; but as an Act of Homage and Gratitude pleasing to the Divine Goodness.

114. (4.) THE *transferring of Guilt* doth not belong to the Sense of *Atonement*. In the greatest Part of those Texts we have
not

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not the least Suggestion of a *vicarious Punishment*; of one Man's Guilt being laid upon another, and that other being punished, or Suffering for it. The only Places, that can be imagined to look that Way, are No. 32, 33, 6. The first of these Places is *Prov. xxi. 18. The wicked shall be a ransom for the righteous, and the transgressor for the upright.* Which *Dr. Patrick* paraphraseth thus, "Such is the Distinction which Divine Providence makes between the good and the bad, that righteous Men are not only strangely delivered from those Dangers which others fall into; but preserved from Mischief, by its seizing on the Wicked: and Men sincerely virtuous, escape in a common Calamity; when they that pervaricate with God and with Religion, by that very Means, which they thought was best for their Safety, are overwhelmed in it." According to *Prov. xi. 8. The righteous is delivered out of trouble, and the wicked cometh in his stead.* For the *Righteous* is not here considered as a Sinner; because he is opposed to the *Wicked*, or Sinner: and therefore the Place can admit of no Idea of the righteous Man's Guilt being laid upon the wicked, or the wicked Man's atoning his Sin with God, or suffering any Thing to induce God to pardon the righteous; but must be understood in *Dr. Patrick's*

E 2 Sense.

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Sense. And so also No. 33. Isai. xliii. 3. *I gave Egypt for thy ransom, Seba and Ethiopia for thee.* For the Prophet doth not speak of atoning *their Sins*, or taking away the Guilt or Punishment of *their Sins*; but probably refers to *Israel's* being freed from *Egyptian* Bondage: and then he means no more than this; I brought great Calamities and Plagues upon the *Egyptians*, &c. in order to accomplish your Deliverance and Prosperity; as it follows in the next Verse, *since thou wast precious in my fight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life*, or Happiness. From No. 6. it may be objected; that some of *Saul's* Posterity suffered *in his Stead* to make Atonement for his Sin. But *Saul's* House was concerned in the barbarous Usage of the *Gibeonites* as well as himself. Ver. 1. *It is for Saul, and his bloody house, because he slew the Gibeonites.* And therefore the Execution of seven of his Sons, may well be supposed, to be an Act of Justice upon those, who, at least, had been Accessaries to the Murther of many innocent People.

115. In all those 37 Places (especially in No. 25.) the Word כָּפַר *capbar* seems to retain something of what I take to be its natural and original Sense, viz. *to cover or smear over*, as Gen. vi. 14. the only Place, where
it

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it is evidently so used: which according to our Method of stating the other Texts will stand thus.

116. Gen. vi. 14.
Make thee an ark of Gopher-wood: rooms shalt thou make in the ark, and shalt pitch [atone] it, within and without בכפר
with Pitch [Atonement.]

EFFECT. *The Water* was kept out of the Ark, that Noah and his Family might not perish in the Flood.

MEAN. The Ark's being smeared, and all its Chinks stopped with Pitch.

117. SOMETHING, I say, of this original Sense is retained in all the foregoing Instances. *Atonement* for Sin, is the Covering of Sin, or the securing from Punishment. And thus, when Sin is pardoned, or Calamity removed, the Sin or Person may be said to be covered, made safe, or atoned; or, that Atonement is made for the Sin or Person, *whatsoever* is the Mean, or Reason of Pardon or Safety. Accordingly we find the Scripture sometimes expressly calls the Pardon of Sin, or Removing of Suffering, the *Covering of Sin*; as Neh. iv. 4, 5. *O our God, give them for a prey in the land of captivity, and cover not their iniquity, and let not their sin be blotted out from before thee.*

E 3

Pfal.

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Pfal. xxxii. 1. *Blessed is he whose transgression is forgiven, whose sin is covered.* Psal. lxxxv. 2. *Thou hast brought back the captivity of Jacob; thou hast forgiven the iniquity of thy people; thou hast covered all their sin.* Jam. v. 20.

118. FROM the whole we may, I think, truly conclude; that Sacrifices were symbolical Addresses to God, expressing by *outward Signs* what is expressed in Prayer and Praise by *Words*, or in the Course of Life by *Deeds*: that they made Atonement for Sin, not as being substituted in the Stead of the Sacrificer and bearing his Sin or Punishment; nor as an Equivalent to Divine Justice; for neither of these enter into the Notion of Atonement: but as the Sacrificer covenanted, or transacted with God upon the Sincerity of his Soul; and with his Sacrifice presented a penitent or thankful Heart, and afterwards led an obedient Life,

119. AND surely it must confirm this Sentiment beyond all doubt, when the Scripture every where declares; that without sincere Prayers and Thanksgiving; without Repentance, Faith and Obedience, all Sacrifices were not only unprofitable, *as to the Favour of God*, or his pardoning Mercy; but also detestable in his Sight; and when the Prophets unanimously agree, that it was not any thing in the most numerous, expensive

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penfive or pompous Sacrifices, that had any Effect *with God*, but only *doing justly, loving mercy, and walking humbly with God**.

* See 1 *Sam.* xv. 22. *Pfal.* l. throughout. *Pfal.* li. 17. —cxvi. 17. *Prov.* xv. 8. —xxi. 3. *Ifai.* i. 11. —lxvi. 1—4. *Fer.* vi. 19, 20. —vii. 22, 23. *Hof.* vi. 6, 7. *Amos* v. 21—24. *Mic.* vi. 6, 7, 8. *Mark* xii. 33.





C H A P. VII.

Some further Reflections upon Jewish Sacrifices.

120. **B**UT we must not dismiss this Subject without observing; that the Levitical Law, considered apart from the *Abrahamic Covenant, made nothing perfect*, Heb. vii. 19. For thus it had Respect only to the *Jewish Commonwealth*, and was the Law of the Land, by which they were all to be governed. In this View *Levitical Sacrifices* had Relation only to this present World, and the political Life and State of a *Jew*; as they gave him a Right to live and enjoy all the Privileges of the Land of *Canaan*. But their Virtue did not extend to the *Conscience*, to free that from Guilt before God; or to procure his Favour and pardoning Mercy. *For it was not possible, that the shedding of the blood of bulls and goats, as a mere political Institution, should, in this Sense, take away Sins*, Heb. x. 4. Nor did the Levitical Law, thus considered, extend to the *World to come*. For it gave not the least Hope or Prospect of a Resurrection
to

to Life, which is the most proper and compleat Justification or Discharge from Sin, (1 Cor. xv. 17, 18. [111]) but after all, Rites, Services and Sacrifices performed, left a Man under the Power of Death, which is the Curse of the Law. Its best Promises entitled a Man only to a temporal, political Life; and it's Threatning was Death without Hopes of a Revival. And thus it left the *Jews* in their Sins, as to that eternal Life, which is the Gift of God in *Jesus Christ* our Lord.

121. Now concerning Sacrifices, considered only as *political* Institutions, I observe, 1. That the mere Offering of a Sacrifice according to prescribed Rules, might whatever the Disposition of the Offerer's Mind was, discharge him from political Penalties. 2. That the Apostle in the Epistle to the *Hebrews* considers Sacrifices, and the whole ceremonial Law, apart from the *Abrahamic* Covenant; which Covenant he twice repeats as distinct from the *Levitical* Law; as a more perfect Scheme of Religion, and as conferring that Justification, to which the mere *Levitical* Services did not reach. Heb. viii. 7—13.—x. 15—18. See also Chap. vi. 13, &c.—vii. 16—19. Therefore he considers Sacrifices as political Institutions.

122. BUT Sacrifices may be understood, and certainly were understood in a much higher

higher Sense; as Addressees to God, or a figurative Way of expressing before him the Devotion, Affections, and Desires of the Heart, either to obtain his Blessing, or to deprecate his Displeasure; as I have already shewn. [20, 21. &c.] Thus they implied a right Disposition of Mind, and were effectual to obtain the Divine Favour and an Interest in Eternal Life in the same Manner as sincere Devotion, true Repentance and Obedience. But then, in this View, the Sacrifice had Respect to the *Gospel*, long before established in *Christ*, and promised to *Abraham*; and the sincere Offerer was pardoned and accepted with Respect to Life eternal, in Virtue of the Sacrifice of *Jesus Christ* our Lord, which, in the Fulness of Time, was to be offered up. This I have explained as fully and clearly as I can in the long Note upon *Rom. v. 20.* under the II^d Query. And as Sacrifices thus stood in Relation to the Sacrifice of *Christ*, they are considered in the Epistle to the Hebrews as *Shadows, Emblems or Types of good things to come.* Heb. x. 1.

123. BUT in any Sense, the Effect of the *Mosaical* Sacrifices extended no farther than the particular Case in which they were offered. No Sacrifice, nor any Number of Sacrifices, was any Foundation of a general Pardon then, and at all Times, upon Repentance; or, were no general Assurance,
that

that God would hereafter forgive; without a Repetition of such Sacrifices. Because he appointed them to be repeated daily, yearly, and in every particular Instance of Transgression, wherein a Sacrifice was admitted at all.

124. BUT our Lord *Jesus Christ*, by one Offering of himself, *both for ever perfected them that are Sanctified; having obtained eternal Redemption for us*, even the Remission of Sin, in a full Discharge from Death and every penal Evil, and the Gift of eternal Life. This brings us to the only Text in the large Collection relating to *ATONEMENT* which we have not yet examined; namely,

125. Dan. ix. 24. *Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of Sins,* ולכפר *and to make reconciliation* [Atone-ment] *for iniquity, and to bring in everlasting Righteousness.*

EFFECT. *Finishing the Transgression, making an End of Sins, making Atonement for iniquity, and bringing in everlasting righteousness.*

MEAN. The Death of *Christ*, mentioned in *Ver. 26*. *The Messiah shall be cut off, but not for himself.*

126. THESE *Effects*, I doubt not, are rightly assigned to the Death of *Christ*. But
to

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to gain a just and clear Notion of them, we must have Recourse to other Parts of Scripture. And because I would omit nothing that may give any Light to this great Article of our Religion, I shall collect all, or the principal Passages, that relate to it. And having thence endeavoured to form a true Judgment concerning the *EFFECTS* of *Christ's* Atonement, I shall next proceed to the *MEAN*, and state the Connexion between that and the *Effects*, or shew where in the Efficacy of *Christ's* Death consists, as it stands in Relation to the *Effects* assigned to it.



CHAP.



C H A P. VIII.

*Effects in Scripture ascribed to our
Lord's Atonement.*

127. **I**N collecting the Texts, which mention the *EFFECTS* of *Christ's* Atonement, I shall begin with those which give us the most general Ideas of them.

128. I. **T**HE Atonement *Christ* made was, in general, on our Account. *Mark* xiv. 24. *This is my blood of the new testament, which is shed for many.* *Luke* xxii. 19. — *this is my body which is given for you.* *John* x. 15. *I lay down my life for the sheep.* *Rom.* v. 8. *While we were yet sinners [unconverted Heathens*] Christ died for us.* *I Cor.* i. 13. *Was Paul crucified for you? [intimating that Christ was] —viii. 11. Through thy knowledge shall the weak brother perish, for whom Christ died. —xi. 24. This is my body which is broken for you.* *2 Cor.* v. 14. *One died for all.* *Eph.* v. 2. *Christ hath—given himself for us, an offering.*

* See my Paraphrase and Notes upon *Rom.* v. 6, 7, &c.

fering and sacrifice to God. 1 John iii. 16.
He laid down his life for us.

129. II. MORE particularly; the Atonement *Christ* made was on Account of our *Sins*. *Isai. liii. 5. He was wounded, for our transgressions, he was bruised for our iniquities.* Ver. 8. for the transgression of *my people was he stricken.* Ver. 10. *Thou shalt make his soul an offering for Sin.* Dan. ix. 24. *to make reconciliation [Atonement] for iniquity.* Rom. iv. 25. *He was delivered for our offences.* 1 Cor. xv. 3. *Christ died for our sins, according to the scriptures.* Heb. vii. 27. *He needeth not daily to offer up Sacrifice for the sins of the people; for this he did once when he offered up himself.* ---x. 12. *But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God.* Ver. 26. *If we sin wilfully ---there remains no more Sacrifice for sins.*

130. III. MORE explicitly; the Atonement *Christ* made was for the *Remission* or *Forgiveness* of *Sins*. Mat. xxvi. 28. *This is my blood of the New Testament, which is shed for many for the Remission of Sins.* Rom. viii. 34. *Who is he that condemneth [for Sin?]* *It is Christ that died.* Ephes. i. 7. *In whom we have redemption through his blood, even the Forgiveness of Sins; or, which Redemption consists in the Forgiveness of Sins.*

So

So also Col. i. 14. *Heb. x. 17, 18. Their sins and iniquities will I remember no more. Now where Remission of these is, there is no more offering for Sin.*

131. AND with Respect to Remission, Removal of Guilt, or Discharge from Punishment, we may understand those Texts which speak of *Christ's bearing, or taking away our Sins* [46, 47, 48.] *Isai. liii. 11, 12. He shall bear their iniquities. He bare the sin of many.* John i. 22. *Behold the lamb of God, which taketh away the sin of the world.* Heb. ix. 26. *Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.—Ver 28. Christ was once offered to bear the Sins of many.* 1 Pet. ii. 24. *Who his own self bare our Sins in his own Body on the tree.*

132. THUS also we are to understand our Lord's Death when represented as a *Ransom for us, and a Propitiation for our Sins.* Mat. xx. 28. Mark x. 45. *The Son of Man came—to give his life a Ransom for many.* 1 Tim. ii. 6. *Christ Jesus gave himself a Ransom for all.* 1 John ii. 2. *Christ is the propitiation for our Sins. ---iv. 10. God loved us, and sent his son to be the propitiation for our sins.*

133. To this Head, the Removal of Guilt, or penal Sufferings, we may reduce his *delivering us from the wrath to come, (1 Thes. i. 10.) or the future Punishment of Sin.*

134. IV. THE

134. IV. THE Atonement of *Christ's* Blood extended to Sins committed by those who had been dead long before he was crucified*. As, to *Adam's* Sin, procuring a Resurrection to all Mankind, subjected to Death in Consequence of his first Transgression,

* THE Efficacy of *Levitical* Sacrifices was limited, and therefore they were offered annually. And had the Efficacy of our Lord's Sacrifice been so limited; had there been a Necessity that he should offer himself often, as the High Priest entered every Year into the holy Place with blood, then must he often have suffered from the Beginning of the World. [See *Heb. ix, 25, &c.*] But now once for all in the End of the Ages, hath he appeared to put away Sin by the Sacrifice of himself. This plainly intimates, that the Virtue of his Sacrifice, with Respect to the putting away of Sin, reaches to the Beginning of the World. For his offering himself once is supposed to be as efficacious for putting away Sin from the Beginning of the World, as if he had offered himself every Year from the Beginning of the World. And (*Ver. 27.*) as it is appointed unto Men once to die, but after this, they shall not enter upon another State of Trial, where they may sin again and die again, and so by contracting new Guilt, may stand in need of another atoning Sacrifice; but the next Thing which will follow after their Death is the Judgment, between which and Death there is no Place left for sinning: So *Christ* having offered himself once for all, to bear, or take away the Sins of Mankind committed in this present Life, shall appear the second time (*Ver. 28.*) not to offer himself again a Sacrifice for Sin committed after Death, but to compleat the final Salvation, of all those that by Faith and a holy Life look for him. *Christ*, the Lamb by whose precious Blood, we were redeemed, was fore-known as such before the Foundation of the World, 1 *Pet. i. 19.*

gression, *Rom. v. 18. 19. 1 Cor. xv. 21, 22.* It extended also to the Sins of the *Jews* under the Law. *Acts xiii. 39. And by him all that believe are justified from all things from which ye could not be justified by the Law of Moses.* The Law of *Moses* could not justify from the Curse of the Law, [*Curfed is every one that continueth not, &c.*] but all the *Jews* died under the Curse of it. *Gal. iii. 13. But Christ hath redeemed us from the curse of the law, being made a curse for us, i. e. by hanging on a tree, or by his Sufferings and Death. Heb. ix. 15. By means of death, for the redemption of the transgressions under the first Covenant [the Mosaic Covenant] they which are called [both under the Jewish and Gospel Dispensations] might receive the promise of eternal inheritance.*

135. THIS may serve to explain those Expressions. *Dan. ix. 24. ---to finish [stay, stop, confine as in a Prison] the transgression, and to make an end of [to seal up, Cant. iv. 12. Isai. xxix. 11.] Sins.* For by abolishing the Law, as it subjects to Death for every Transgression, and by introducing the Grace of the Gospel, which pardons the Penitent, he hath put a Stop to, and sealed up, *the Transgression, παραπνοια, and the Sins* against the Rigour of the Law; not only to the future Living, who, *in this World* to the End of it shall not be *under Law, but under*

F

Grace;

Grace; but also to the Dead, that died under the Curse of the Law, who shall be restored to Life again, [111.] Thus *Christ* hath redeemed the transgressions under, or against the first [or *Mosaic*] Covenant. See my *Paraphrase on Rom. v. 20.* and the Note upon it: as also the Note on Chap. vii. 8.

136. AND (*Rom. iii. 24, 25.*) through the redemption that is in *Christ Jesus*, God declared his righteousness [pardoning Mercy] for the remission of sins that were past among the Gentiles; so far, that those Sins were no Bar to his conferring upon them antecedent Blessings, or the Privileges of his Church in this World. Thus we are to understand his not imputing to them their *Trespases*, 2 Cor. v. 19. And thus, by pardoning past Sins, and granting us Admission into his Kingdom, God reconciled us unto himself, who before were Enemies and Aliens. See *Paraphr. on Rom.* in the Note upon Chap. v. 11. And

137. V. OUR being thus reconciled to God is ascribed to the *Death, Cross,* and *Blood of Christ.* *Rom. v. 10.* For if when we were enemies [while we were unconverted Heathens*] we were reconciled to God, by the death of his Son; much more being actually reconciled by our receiving the Gospel preached to us, we shall be saved by his life.
2 Cor.

* See my *Paraphrase and Notes on Rom. v. 6, &c.*

2 Cor. v. 18. *All things are of God, who hath reconciled us to himself by Jesus Christ, and hath committed to us the ministry of reconciliation. To wit, that God was in Christ reconciling the world unto himself, not imputing to them their trespasses. Ephes. ii. 13. But now in Christ Jesus ye [Gentiles] who sometimes were afar off, are made nigh by the blood of Christ. --- Ver. 16, 17. And that he might reconcile both [Jews and Gentiles] unto God in one body, by the cross, having slain the enmity thereby: And [then] came and preached peace to you that were afar off, and to them that were nigh. Col. i. 20, 21, 22. (And having made peace through the blood of his cross) by him [Gr. by it, i. e. by his Cross] to reconcile all things to himself. And you [Gentiles] who were sometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblameable. 1 Pet. iii. 18. Christ hath also once suffered, the just for the unjust, that he might bring us to God. Rev. v. 9. Thou wast slain, and hast redeemed [bought] us unto God by thy blood, out of every kindred and tongue and people.*

VI. ANOTHER Effect ascribed to Christ's Sufferings and Death is our Sanctification, spiritual Healing, or Deliverance from the Power of Sin. *Isai. liii. 5. By his stripes we*

are healed. Rom. viii. 3, 4. *For what the law could not do in that it was weak through the flesh, God, by sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, &c.* 2 Cor. v. 15. *Christ died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again.* Gal. i. 4. *Who gave himself for us, that he might deliver us from this present evil world, according to the will of God and our Father.* 1 Pet. i. 18. *We were not redeemed from a vain [heathenish] conversation with silver and gold, but with the precious blood of Christ, as of a lamb without spot and blemish. See other Texts [170, &c.]*

139. In both these Senses, as he delivers us from the Guilt and Power of Sin, he may be said to *purge, wash and cleanse* us from Sin. Heb. i. 3. *Who, when he had by himself purged our Sins, sat down on the right hand of the majesty on high.* 1 John i. 7. *The blood of Jesus Christ his Son cleanseth us from all Sin.* Rev. i. 5. *Unto him that loved us, and washed us from our Sins in his own blood.*

140. VII. THE Honours and Happiness of the future State are another Effect of Christ's Atonement, John vi. 51. *The bread that I will give is my flesh, which I will give*

give for the life of the world; meaning eternal life, Ver. 53, 54. I *Thef.* v. 9, 10. Our Lord Jesus Christ—died for us, that whether we wake or sleep we should live together with him. *Heb.* v. xi. being made perfect [by obedient Sufferings] he became the author of eternal Salvation unto all them that obey him. ---ix. 11, 12. Christ being come an High Priest of good things to come, by his own blood entred in once into the holy place, having obtained eternal Redemption for us. *Rev.* i. 5, 6. unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests to his God and Father.

141. VIII. LASTLY, all the Blessings of the new Covenant are *in* or *by* his Blood. *Mat.* xxvi. 28. *This is my blood of the New Testament.* *Luke* xxii. 20. *I Cor.* xi. 25. *This cup is the New Testament in my blood.* *Heb.* x. 29. *counted the blood of the Covenant—*an unholy thing. And the Apostle argues at large, that, according to the Divine Constitution, the Death of *Christ* was necessary to make valid, or to ratify the Covenant of Grace, *Heb.* ix. 15---19. [149].

142. So far, and in all the preceding Senses, *Christ* may be said to have purchased or bought us with his blood. *Acts* xx. 28. *Feed the church of God, which he hath purchased with his blood.* *I Cor.* vi. 19, 20.

Ye are not your own, for ye are bought with a price. And perhaps in a general Sense, including all the Blessings of the Gospel, the *Chastisement of our Peace*, or which procured our Prosperity, *and our being healed*, or made whole, *by our being healed by his stripes*, [Isai. liii. 5.] and our *being made the righteousness of God in Christ*, are to be understood. 2 Cor. v. 21. *For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him*; i. e. Righteousness, or Salvation, in the most perfect Kind and highest Degree.

143. ALL these Effects relate immediately to *ourselves*. But our Lord's Death redounded to his *own* Account, though not by Way of Atonement. For his Exaltation and universal Dominion are the Effect of his Sufferings. Rom. xiv. 9. *Christ died and revived that he might be the Lord both of the dead and living*. Phil. ii. 8. *He became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him*.

144. THESE are the principal, if not all the Texts, that speak of the *Effects* of our Lord's Death. Perhaps I have not ranged them exactly under their proper Heads. But let any one dispose, compare and explain them as his better Judgment may direct. As they stand here they are abundantly sufficient to satisfy me,

145. (1.) THAT

145. (1.) THAT Christ's Blood was shed, &c. *for us*, on our Account, to free us from some Evil, and to procure us some Benefit.

146. (2.) THAT it was an Offering and Sacrifice presented to *God*, and really had its Effects with *God*, as highly pleasing and grateful to him, *Ephes. v. 2*. It had Respect not only to *us*, to give us Hope towards God, and to be an Example of Duty and Goodness for our Imitation; but it was offered unto *God*, as the Object of his Regard and Approbation, on our Account.

147. (3.) AND it was offered unto God *for our sins*, in Order to their being forgiven by him. Forgiveness of Sins is the Prerogative and Act of God alone, the supreme Governour, remitting the Penalty due to them. None can forgive Sins but God. From him alone Pardon must originally come. Therefore, if *Christ* shed his Blood for the Remission of Sins, and if the Redemption we have through his Blood be the Forgiveness of Sins; then it is certain, that the shedding of his Blood had its Effect with God, as it supplied such a Reason for the Forgiveness of Sins, as the Wisdom and Goodness of God, our Saviour, thought most proper and expedient, and without which he did not think it proper or expedient to forgive them.

148. (4.) *He offered one sacrifice for sins.*
 Heb. vii. 27. The Jewish Priests offered up
 F 4 *sacri-*

sacrifice daily for the sins of the people : but our Lord *did this* [*i. e.* offered up a Sacrifice for our Sins] *once for all, when he offered up himself*. Though his Sacrifice reached infinitely beyond the *Jewish* Sacrifices in Efficacy and Extent ; yet the Apostle in the Epistle to the *Hebrews* always gives us the same general Notion of both, in Reference to the Forgiveness of Sins. And no body can doubt, but the *Jewish* Sacrifices, in those Cases wherein they were admitted, did obtain the Pardon of Sin in some Degree or other. Lev. iv. 26. *And the priest* [by Sacrifice] *shall make atonement for him as concerning his sin, and it shall be forgiven him*. So also Ver. 31, 35. Chap. v. 10, 13, 18. Chap. vi. 7. A *Jewish* Sacrifice, duly offered, did obtain from God the Forgiveness of Sin, and upon such Sacrifice God did declare that the Sin was forgiven by him. It must therefore be true, that the Sacrifice of our Lord did obtain the Forgiveness of our Sins, as the Wisdom of God judged it the fittest Method of granting the Remission of them, and that it is with Respect to his Sacrifice that our Sins are forgiven, whenever they are forgiven.

149. (5.) AGAIN ; Heb. x. 17, 18. *Their sins and iniquities will I remember no more*. This is an Article of the Covenant of Grace. The Apostle immediately remarks ; *Now where remission of these* [of Sins and Iniquities]

ties] *is, there is no more offering for sin*, or there can be no Occasion for any further offering for Sin. Sin being forgiven, the Reason of an Offering or Sacrifice ceaseth. Hence it follows 1. That if God of his own mere Grace had pardoned Sin, without any Respect to the Offering of *Christ*, there would have been no Occasion at all, that *Christ* should have offered himself a Sacrifice for the Remission of Sin. 2. It follows, that the Promise of Remission in the Covenant of Grace is owing to the Offering or Sacrifice of *Christ*, as being *needful*, or as what God required, in Order to his granting that Promise. For if, after Remission was granted, any further Offering by *Christ* was *needless*, it is plainly supposed, that his Offering and Sacrifice was *needful* before it was granted, and in Order to its being granted [141]. Which is confirmed by Ver. 26, 27, &c. *For if we sin wilfully—there remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses's law, died without mercy,—Of how much sorer punishment suppose ye, shall he be thought worthy, who has trodden under foot the Son of God, &c.* If we forfeit the present Benefit of Gospel Mercy, we are in a remediless Condition, and must perish eternally. Why? Because *there remains no more sacrifice for sins.* There-

Therefore the Sacrifice of *Christ* was a Reason with the Governour of the World for granting the Remission of Sins, or for exempting Sinners from the Punishment of eternal Destruction [111]. From which Punishment none shall be exempted, who abuse the present Grace of Redemption, because the Sacrifice of *Christ* will not be repeated or accepted for that Purpose. Therefore the Sacrifice which *Christ* hath already offered is the *only Way* in which the Lawgiver judgeth it proper to shew us Mercy, or to grant unto us the Remission of Sins.

150. (6.) FURTHER; the Transgressions and Sins, which the *Jews*, from *Moses* to *Christ*, had committed against the Law, whereby they were brought under the Curse of it, [134] could be redeemed by the Blood of *Christ* no otherwise, than as his Blood was a Reason with God, for remitting those Transgressions, by releasing them from the Penalty of the Law, which is Death eternal, and granting them a Part in the Resurrection at the last Day. In the same manner we may argue with Respect to the Sin of *Adam*, by which we are all subjected to Death.

151. (7.) BY the Death, Croſs and Blood of *Christ* God *reconciled* us to himself, even while we were *Sinners* and *Enemies* [Rom. v. 8, 10.] *i. e.* before we were converted to the Christian Profession. He thus made us *nigh* who were *afar of*, and united us into
one

one Body with his ancient Church and People, the *Jews* [136, 137]. One Part of his thus *reconciling* us was, his *not imputing* to us our *Trespasſes*, 2 Cor. v. 19. Thus then we are reconciled to God by the *Death of his Son*, as his Death was a Reason of God's remitting the Sins of the *Gentile World*, which were *paſt*; and, instead of inflicting the Punishment due to them, of granting those, who embraced the Gospel, free Liberty to join themselves to the Church, removing whatever in the *Jewish* Constitution hindered their Admittance, and accepting them as his People interested in all the Honours and Blessings of his Kingdom and Covenant. And *then* he sent his Apostles to *preach Peace*, or Reconciliation, &c. Which in *Ephes.* ii. 16, 17. is considered as the *Consequence* of *Christ's* reconciling both *Jews* and *Gentiles* unto God in one Body by the Cross. He *first* reconciled them by the Cross, and *afterwards* by his Apostles *came and preached peace*, &c.

152. I CONCLUDE therefore; that the Sacrifice of *Christ*, was truly, and properly, in the highest Degree, and far beyond any other, *PIACULAR* and *EXPIATORY*, to make *Atonement* for, or to *take away Sin*. Not only to give us an Example; not only to assure us of Remission; or to procure our Lord a Commission to publish,

lish the Forgiveness of Sin : but moreover to obtain that Forgiveness, by doing what God in his Wisdom and Goodness judged fit and expedient to be done in order to the Forgiveness of Sin ; and without which he did not think it fit or expedient to grant the Forgiveness of Sin.



C H A P.



C H A P. IX.

Mistakes about the Efficacy of Christ's Death.

153. **W**E now come to the *MEAN*, the *Death* of Christ, variously express'd by his *Blood*, his *Cross*, his *giving himself*, being *crucified*, *giving himself an Offering and Sacrifice*, and other Phrases, which are all to be found in the preceding Collection of Texts; and, as to our present Design, need no Explication. What requires our particular Attention is, to state the Connection between the *Mean* and the *Effects*: or to shew, wherein the Virtue and Efficacy of *Christ's* Death consists, as it stands in Relation to the Effects assigned to it; or as it is a Reason or Consideration of God's forgiving of Sin, and conferring the Blessings of the Gospel. And

154. I. **T**HE Design of it could not be to make God merciful; or to dispose him to spare and pardon us, when, as some suppose, so great was his Wrath, that had not *Christ* interposed, he would have destroyed us. This is directly

directly contrary to the most plain and certain Notions of the Divine Goodness, and to the whole Current of Revelation; which always assures us, that the pure Love of God to a sinful World, was the first Mover and original Spring of the whole of our Redemption by *Christ*, John iii. 17. All that *Christ* did and suffered, was by the Will and Appointment of God: and was conducive to our Redemption only in Virtue of his Will and Appointment. *Heb. x. 7. John v. 30.*
—vi. 27, 38.

155. II. NOR can it be true, that by his Sufferings he satisfied Justice *, or the Law of God. For it is very certain and very evident, that *Justice* and *Law* can no otherwise be satisfied than by the *just* and *legal* Punishment of the Offender. *In the day thou eatest thereof dying thou shalt die; Cursed is every one that continueth not in all things that are written in the Book of the Law to do them*, is the eternal and immutable Language of *Law*. *Law*, in it's own Nature, must *always* condemn the Criminal; and
Justice

* By *Justice*, in this Case, is not meant Justice as it an Attribute in God, or that Branch of his moral Rectitude, which we call *Righteousness*: but Justice as stinted and directed by *LAW* commanding Duty and denouncing a Penalty in Case of Transgression. Here therefore *Justice* and *Law* come to the same Thing; only *Law* is the Rule, and *Justice* is acting according to, or the Execution of, that Rule.

Justice, acting according to Law, must *always* precisely inflict the Penalty. But the pardoning Grace of the Lawgiver is not obstructed by any Demands of *Law* and *Justice*. For he can set them aside; and when ever he grants a Pardon, he must necessarily set *Law* and *Justice* aside, or take the *Affair* out of their Hands, and determine it by his own Prerogative and Wisdom. Not *Law* and *Justice*, but *Wisdom* and *Goodness* are the Rules, and the *only* Rules, of pardoning Mercy. And all the World allows, that several just Considerations may possibly occur to *satisfy* the Lawgiver, or to render it expedient and proper for him, to relax the Penalty of the Law, and to extend his Favour and Mercy to Offenders. And if this were not allowed, in proper Cases, there could be no such Thing as a Pardon, or or Mitigation of the Sentence of Law, either with God or Man. Which in every Nation, and throughout the whole Universe, would be a State of Things the most unreasonable and the most dreadful. And *thus*, by the pardoning Mercy of the Lawgiver, Offenders may be released from the Penalty or Curse of the Law most effectually, and to *all Manner* of Intents and Purposes. As therefore the Scripture never speaks, (nor, in any Consistency, can speak) of *Christ's satisfying the Divine Law or Justice*, so it is evident, there is no Necessity
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for it: for all the Ends of Redemption may be obtained without it, by *satisfying the Wisdom* of the Lawgiver.

156. III. NOR will the Notion of *Christ's dying in our Stead, paying an Equivalent, or suffering a vicarious Punishment*, bear the Test of Scripture or Reason*. 1. Because this Notion never enters into the Notion of *Atonement* by Sacrifice. [113, 114, 118.] 2. It is but saying in other Words, that he *fully* satisfied Law and Justice, by dying in our Stead, or suffering so much as in Law and Justice was equivalent to our Suffering. But Law and Justice can never admit of one Man's dying in the Stead of another; or of his suffering the Punishment which in *Law* and *Justice* is due to the Offender only †. And if the Lawgiver should

* See this Point admirably well argued in a small Pamphlet, entitled, *Second Thoughts concerning the Death and Sufferings of Christ*. P. 15——23.

† It is usual here to alledge pecuniary Cases, in which one Person pays *Money* for another, who is insolvent. But Money, in it's proper Nature and Use, is a *transferable* Property, which may be mine, or yours, or his; and may be lent, or given away as the Proprietor pleases, or as Parties can agree. But Guilt is *my* doing wrong, whereby *I* become obnoxious to Punishment. And therefore Guilt in its own Nature cannot be transferred. For *Punishment* is necessarily connected with the *Wrong* done; and the *Wrong* is done, and therefore can be done by none but myself: therefore *Punishment* can be due to none, and consequently can possibly be inflicted upon none, but myself.

should insist upon vicarious Punishment, or require the Innocent to die, or accept the voluntary Death of the Innocent, by Way of Commutation for the Death of the Nocent, this seems *more* inconsistent with Righteousness and Justice, and more remote from all the Ends of moral Government, than simply to pardon the Nocent without any Consideration at all. For it seems *more* contrary to Justice and Equity both to acquit the Nocent and punish the Innocent, than only to acquit the Nocent, and suffer him to go unpunished. 3. Punishment may be considered as *just* and *sitting*; but I cannot conceive how it should be a *Sacrifice of a sweet smelling Savour*, Eph. v. 2. pleasing and grateful to God, as delicious, fragrant Odours are to our Senses: much less such unequitable Punishment. 4. Vicarious Punishment or Suffering, (in which, upon this Scheme, the Efficacy of *Christ's* Death for the Remission of Sin solely consists) gives us too low Ideas of the Sufferings of the Son of God; as it sinks them to the Pain and Sufferings of a *Malefactor*, the very meanest Idea we can have of them. He suffered, as if he had been the Criminal, the Pain and Punishment, which we, or equivalent to that which we, the real Criminals, should have suffered; or he was executed by the Hand of Justice in our stead. A Representation

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quite

quite too low and insipid for an Affair concerted in the Council of God; and accomplished by his only begotten Son. 5. This Notion, as it includes the Imputation of our Sins to *Christ*, and of his Righteousness, or fulfilling of the Law, to us, supplies Consequences very hurtful to Piety and Virtue: and some Christians have actually drawn such Consequences from it.

157. THAT the Preposition *υπερ*, when applied to *Christ's* Dying for us, doth not signify *in the place*, or *stead of*, I have shewn in my *Paraphrase upon the Romans*, in the Note upon Chap. v. 7. Nor doth the Preposition *αυτι* imply that Sense in those Texts *Mat. xx. 28. λυτρον αυτι πολλων, a ransom for many. 1 Tim. ii. 6. Ανταλυτρον υπερ πασων **, a ransom for all. *Αυτι* indeed doth signify *in the stead*, or *place of*, in such Phrases as these, *Life for Life, Tooth for Tooth*, by way of *Retaliation*, or just Punishment. But that it also signifies *for*, *on Account of*, *for the Sake of*, *in favour of*, will appear to any one who consults a good Lexicon. [See *Ephes. v. 31. Heb. xii. 2. Mat. xvii. 27.*] And therefore in such Phrases as, *λυτρον αυτι ψυχης*, where *Redemption* or *Ransom* is spoken of, it may signify, and I conceive doth signify, no more than a *Ransom for*, or *on account of* Life, to preserve it from being destroyed. And in this Sense our Lord may
very

* See Dr. *Whitby's* Note upon *1 Tim. ii. 6.*

very properly be said to *give himself a ransom for all*; i. e. to redeem them from Death, or to atone for those Lives which we had forfeited: which is the true Sense of the Place.

158. IT may be alledged, That *the Lord laid on him the iniquities of us all*, Isai. liiii. 6. But who knows not that our Redemption is imaged by various figurative Expressions? As, *bealed by his Stripes; washed from our Sins in his blood; he was made Sin for us*: Which, if understood literally and strictly, would supply very strange Doctrines. Taking the Passage as it stands in our Translation, we ought in Reason to interpret it agreeably to the preceding Phrases, which relate to the same thing. Ver. 5. *He was wounded for our transgressions, he was bruised for our sins, the chastisement of our peace was upon him, and with his stripes we are bealed.*—and the Lord has laid on him, [it is in the Margin, *bath made to meet on him,*] *the iniquities of us all*; that is, the Sufferings by which we are all redeemed. But considering the Metaphor of *Sheep going astray*, by which the Wandrings of Mankind from God are represented, and the Turn which St. Peter gives to this Passage, I am inclined to think, that the Spirit of God in *Isaiab* has Reference to the Meeting of stray Sheep, in order to bring them back again to the Shepherd. 1 Pet. ii. 24, 25.

100 *Mistakes about the Efficacy, &c. Ch. IX.*

By whose stripes ye were healed. For ye were as sheep going astray; but are now returned [turned, or brought back] unto the shepherd and overseer of your souls. Isai. liiii. 5, 6. With his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath made to meet [occurfare] by him the iniquities of us all. That is to say; by him the Lord hath caused to meet, and stop the Iniquities of us all, wherein we have wandred from him, to turn us back to himself, who is the Shepherd of our Souls. The Word we translate, hath laid, is, in Hiphil, (which only adds the Idea of causing or making) the same that we render, meet, Exod. xxiii. 4. If thou meet thine enemy's Ox or Ass going astray, thou shalt surely bring him back to him again.

159. HOWEVER, I am persuaded, that neither upon this, nor any other Part of Scripture, can be grounded the Imputation of our Sins to *Christ*, his Suffering in our stead the Punishment due to us, or his paying an Equivalent to Divine Justice. All which set his Sufferings, not only upon a wrong, but, as before has been observed, upon a very low and unworthy Footing.

C H A P.



C H A P. X.

*Wherein the Virtue and Efficacy of
Christ's Death consists.*

160. **B**UT the Word of God gives us much more just and sublime Sentiments; and shews, that our Lord's Death took it's Value not from *Pain* or *Suffering*, *Imputation* or *Punishment*; but from *Obedience* and *Goodness*, or the most compleat Character of all Virtue and Righteousness, the noblest of all Principles, and the highest Perfection of intellectual Nature; and therefore *of a sweet smelling Savour*, or highly pleasing and grateful to God. This I have proved and explained at large in the VIIIth Chapter of the *Key to the Apostolic Writings*; to which I must refer the Reader: for to insert it here would needlessly swell the Bulk of this Piece.

161. THE Blood of *Christ*, by which he hath redeemed us, is *precious*, (1 Pet. i. 18, 19.) or of great Worth, as it is the Blood of the *Lamb of God without spot and blemish*; or spotless and unblameable in all Duty and Obedience to God, and in Love

and Goodness to Men, through the whole Course of his Life, but principally at his Death. This was the Sacrifice which he offered to God, (*Heb. ix. 14.*) and which made Atonement for the Sin of the World; so far, and in this Sense, that God on Account thereof (as being the most proper Method of communicating to us the Riches of his Grace) thought fit to grant unto Mankind, corrupt and wicked, the Forgiveness of Sin, (*absolutely*, in relation to * *antecedent Blessings*; and *upon Condition of Repentance*, in relation to eternal Life) and to erect a new Dispensation furnished with all proper Means to draw us from Sin unto God, and to bring us to the Possession of Immortality.

162. So the Obedience of *Abraham* was a Reason for bestowing Blessings upon his Posterity, *Gen. xxii. 16, 17, 18.* — *xxvi. 4, 5.* So *Moses*, and other good Men, averted the Judgments of God by their Prayers and Righteousness, *Exod. xxxii. 30, 31, 32.* *Num. xiv. 20.* I *Sam. vii. 8, 9. 10.* *Job xlii. 7, 8.* *Jer. xv. 1.* *Ezek. xiv. 13, — 21.* So *Phinebas* by executing an Act of Justice turned away the Wrath of God from the Children of *Israel*, *Num. xxv. 11, 12, 13.* [74.]

163. AND

* See *Key to the Apostolic Writings*, §. 50, 140. 1st Edition; — §. 65, 168. 2d Edition.

163. AND that the Scriptural Notion of *Atonement* will fairly admit this Way of accounting for our Redemption by the Blood of *Christ*, he that hath carefully perused the foregoing Examination of the scriptural Sense of *Atonement*, will, I think, be convinced. For if in various Instances the Virtue, Piety and Prayers of good Men were the Reason of God's bestowing Pardon, and sundry Blessings upon others: how much more must the perfect Righteousness, or Obedience and Goodness of the Son of God, be a Reason for remitting the Sins of Mankind? So far as, in the Nature of Things, they are capable of Remission, or of being atoned. For the Sins of the Impenitent, who finally neglect and resist all Means of Reformation, cannot be atoned, or forgiven. Grace or Favour, through the Atonement of *Christ*, may be so far shewn to such, as to allow them Space and Means to repent, and the Benefit of Pardon in case they should repent: but none but the Penitent, who duely improve the Divine Goodness and Patience, can receive the Benefit of eternal Salvation through the Atonement of *Christ*.

164. OBJECT. *But if we repent and reform are we not in a fit State for Pardon? And will not God pardon, when we are most properly qualified to receive Forgiveness? Sincere Repentance must, in itself, render Sinners*

ners the Objects of Divine Mercy. What Need then of the Atonement of Christ?

165. *ANSW.* Certainly the penitent Sinner is in the fittest State to receive Pardon: And we cannot doubt but the most benevolent of all Beings, whose tender Mercies are over all his Works, is readily disposed to forgive those who truly repent, and turn from their evil Ways. And if Sin can be considered as injurious to him only in a *private, personal* Capacity, we may well suppose it would, so considered, immediately be pardoned by the same Rule of Goodness, which he has prescribed to us. [*Mat. v. 44,—48. Luke vi. 27, 28, 36.*] In *private* Cases, where only the Offended and Offender are concerned, Offences may be well forgiven simply, immediately, and unconditionally. But God must here be considered in a *publick* Capacity, as a *Magistrate*, as the *Governor* of the Universe; and Sin as the only Disorder, Mischief and Misery among his Subjects, which alone can corrupt and ruin them; and which therefore above all things he must be concerned to prevent and reform. Now in this View are we sure, that a simple, absolute Pardon even of the Penitent is agreeable to rectoral Goodness, and the Ends of Government, which are the good Order and Happiness of the rational Creation? The punishing and pardoning of Crimes are very important Concerns to every Government

vernment. And as the one ought not to exceed the Bounds of Justice and Equity; so the other ought to be granted with Caution and Prudence. Easy, indiscreet Pardons may give Encouragement to Transgression; and Forgiveness lightly obtained may give a light Opinion of Wickedness; not only to the Offender himself, but to all his Fellow-Subjects. It is therefore evident, That the Governor, who consults the *publick* Good, ought to guard, qualify and circumstance his Pardons in such Manner, as not to propagate, but, if possible, to extirpate a Spirit of Disorder and Rebellion, and to spread a loyal, well affected Temper throughout the whole Community. All the World must own, this is the most wise and reasonable Way of dispensing Pardon: And that it cannot be wisely and reasonably dispensed in any other Way; how merciful soever the Governor may be, or how penitent soever the Criminal.

166. BUT Pardon in the Gospel is raised to a very high Degree; and Repentance is there made available, not only to exempt from Punishment, but also to gain a new and glorious State of Being in eternal Life. Which surely is a Stretch of Favour far beyond the *natural* value of Repentance. It may be *naturally* fit to continue in a happy State of Being an unblemished Virtue, a sinless, steady Obedience, which has done
nothing

nothing to forfeit, and every thing in it's Power to secure, the Blessing of it's Maker. But what Claim can a Sinner, deserving of Destruction, have to a glorious Immortality in the Presence of God, supposing he doth repent and reform? His own Conscience will never dictate such high Expectations; and if the Governour of the Universe is pleased to extend his Grace so far as to give a World of Sinners such a Prospect, the whole rational Universe must acknowledge such a Favour ought to be dispensed in a proper Manner. If Wisdom obligeth even a temporal Prince, in his narrow Sphere, on several Accounts duely to guard and qualify his Pardons; how much more is it reasonable and expedient, that the Father and Ruler of all Beings, whose Government comprehends and inspects the vast System of all intelligent Natures that are, and all that to all Eternity may possibly be, how much more reasonable is it that He should order the grand Dispensation of granting Pardon to a sinful World in a proper and suitable Manner? *Heb. ii. 10.*

167. AND I am bold to assert, That no Mean or Method of granting such a Benefit can be more suitable to the Thing it self, or to the Goodness of the best of Beings, the Father of Mercies, (who wants no Mean either to make him good, or to do him good) than that Mean or Method whereby

whereby it shall be rendered most effectual to accomplish the designed End, the Recovery of Sinners, and their being fitted by the Habits of true Holiness for the Enjoyment of eternal Life. This is the noblest End it can answer, and the most illustrious Exercise of Wisdom and Goodness. The Father of the Universe made all intelligent Beings in Love; and therefore he made them to be happy. But without Holiness they cannot be happy. Therefore to promote Holiness must be of as great Consequence as to produce and preserve the whole rational Universe; the Existence of which is in vain without it. Consequently, so to order all Dispensations, particularly that of the Remission of Sins, in such Manner, as shall contribute to the Advancement and Spread of Virtue and Holiness, must be agreeable to the most consummate Wisdom and Goodness, and highly becoming him *by whom are all things, and for whom are all things*. And this I am persuaded is the noble Design of *all* his Constitutions. He wants neither our Information nor Importunity to ingage his kind Regards; but he requires us to pray to him for his Blessing and Favours, in order to improve *our* Minds in pious and virtuous Dispositions. He wants not our Assistance for the Relief of the Indigent and Distressed; but he has made it our Duty
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to succour them for the Exercise of *our* Benevolence. He wants no Sacrifice to excite or assist *his* Mercy; but we may want it to increase and strengthen *our* Virtue.

168. AND if it appears, that his granting the Remission of Sin, and other Blessings of the Gospel, through the Blood of *Christ*, has a strong and direct Tendency to our Sanctification, to render us penitent and obedient, I must acquiesce in it as a Constitution perfectly wise and beneficent. For then I shall see clearly, that it is in itself highly pleasing to God, to whom it was offered; that, in the Nature of Things, it is the properest Ground of the Remission of Sin, and of eternal Redemption; because it is the properest Method to discountenance Sin, to lead Men to Repentance, and to engage them to Duty and Obedience; and thus the *Mean* will, in itself, be just and fit, and every Way suitable to the *End*, our Redemption from Sin to God; and so, perfectly worthy of his Goodness and Wisdom. Then I shall see a magnificent Reason, why Redemption by *Christ* is so much extolled, and his *Blood* and *Cross* are so much celebrated in the Apostolic Writings; and must be constrained to acknowledge, that it is highly expedient, that our Faith, or the Attention of our Minds, should be directed to the *Blood of Christ* in all our Approaches
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to God, as the most acceptable Way to him, because the most effectual to purify and enoble our Spirits. Lastly, I shall then rest fully convinced, that, though the penitent are in the fittest State to receive Pardon, and though God of his own Goodness is readily disposed to grant it, yet it is very proper that it should be assigned to them in this Way; because this is the properest Way to affect the Mind with the Malignity of Sin, and the Excellence and Necessity of true Holiness; to shew wherein it consists, and to excite to the Practice of it; which is the only Way to qualify us for eternal Life.

169. AND that the Death of *Christ* hath a natural and strong Tendency, as a moral Mean, to affect the Mind in this Manner, I am fully satisfied, when I consider; that a Person of so transcendent Eminence and Excellency, who was in the Form of God, and in the highest Degree of Glory and Felicity with the supreme Father; of such Wisdom and Power, that by him he made the Worlds; of such Splendor and Majesty, that he was the Brightness of God's Glory, and the express Image of his Person: when I consider, that this *same* illustrious Personage, laying aside the Form of God, actually came down from Heaven, sunk into the low Condition of a Man, and took upon him the humble Form of a Servant, for
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this End, that he might instruct us in the Will of God, and under all our Trials and Temptations exhibit in his own Person and Actions the most perfect Example of all Holiness, Obedience and Goodness; which he performed with so much Steadiness, Firmness and Integrity, that, (in the Cause of Truth, in Submission to God, and Benevolence to Mankind, in Contempt of all worldly Honours, Riches and Pleasures) he suffered Death, the most painful and ignominious Death of the Cross. Beyond this he could not carry his Obedience to God, nor give a stronger Instance of his good Will to Men.

170. Now, who ever attentively fixes his Thoughts upon the Death of *Christ*, must *there* see, in the strongest Light, how odious and detestable all Sin is to God: how absolutely inconsistent with our own Excellence and Happiness; how dreadfully pernicious in it's Consequences, when the infinite Wisdom of God judged nothing less than the Sacrifice of his well-beloved, and only begotten Son, that great that glorious and most excellent Personage, a proper Mean to deliver us both from the Guilt and from the Power of it. In a crucified *Jesus* he will have a pleasing and astonishing View of the greatest and brightest Mind by far that ever appeared upon Earth, most illustrious in Magnanimity and Fortitude; in Righteousness

ness and Integrity; in Humility and Meekness; in the most generous Beneficence, the sweetest Goodness, Compassion and Tenderness, even to cruel Enemies under the bitterest Anguish of Torture inflicted by their Hands; in Love and Obedience to God; Trust and Confidence in him; Self-denial, and Contempt of the Earth and the Body. No Pattern more fair and spotless can be proposed for our Imitation, nor recommended by more endearing Friendship and Love. The Cross of *Christ* is also a strong and striking Evidence of the intrinsic, essential Excellency of those Virtues; that according to infinite Wisdom, they are the only Foundation of all true Greatness, Honour and Felicity; and that, for the Attainment of them, we should reckon nothing too dear, not even Life itself. For, were they not the chief Perfection of the rational Nature, and of infinite Importance to us, the Son of God would not, by the Appointment of the Father, have relinquished a State of ineffable Glory, and have submitted to an extreme Degree of Indignity and Suffering, to direct and enable *us* to acquire them. He, who had no Need of such severe Discipline to purify and ennoble his own Mind, willingly complied with it to give *us* a Sense of our highest Perfection, and to engage *us* to pursue it with a proportionable Diligence. So far therefore as we regard the Wisdom of the

the most high God, and of the ever blessed Son of God, we shall learn from his Blood to detest Wickedness, and to account true Holiness, the Glory of our Nature ; to value it above all temporal Enjoyments, and to deny ourselves in all the Honours, Possessions and Pleasures of this World, that we may be confirmed in the Habits of it. Or, if we view the vast and extensive Effects of *Christ's* obedient Death, we shall be amazed, and convinced of the immense Value and Excellence of Goodness and Obedience. Again ; *Christ, the Captain of our Salvation, was made perfect* in that Holiness, which he came to exhibit for our Sanctification, *through Sufferings* : this supplies right Ideas of Trials and Afflictions ; disposes to the Faith and Hope, Fortitude and Patience under them ; and directs how to improve them to a spiritual and everlasting Account. The Way of Virtue may prove rough and difficult : but we shall advance with Resolution, when we see such a Leader, going before on Purpose to guide and encourage us. The Sufferings and Death of *Christ* very wonderfully declare the Love of God and the Redeemer to Mankind. What a prodigious Value hath the Father and Lord of the Universe set upon the human Nature ? How dear to him is our Life and Welfare, when he spared not his only begotten Son, but delivered him
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him up for us all, to redeem us from Iniquity, and to refine our Minds into heavenly Worth and Purity; and hath now invested him with universal Dominion, on Purpose, that he may overrule all things for our Good, may raise us from the Dead, and put us in Possession of Glory, Honour and Immortality? How forcibly, far beyond any abstract Reasonings, do these Considerations urge us to love our God and Saviour; to devote our all to his Honour; to prize and cultivate our Nature, as our most inestimable Possession; and above all things to be ambitious, diligent and jealous in practising the Instructions, and following the Example of our best Friend, who shed his precious Blood to do us the greatest Service; to make us virtuous and happy?

171. THESE Hints are sufficient to convince, that the Sacrifice of *Christ* is a powerful Mean of Sanctification; or is naturally apt to affect the Heart with the Malignity of Sin; the Excellence and Necessity of true Holiness; to shew wherein it consists, and to excite to the Practice of it. A Mean far exceeding any naked Instructions, because attended with Circumstances the most astonishing, attracting and ravishing. And as such, it is the properest and noblest Reason with God, of granting the Remission of Sin, and other Gospel Blessings. By the Blood of *Christ* God discharges us from the

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Guilt, because the Blood of *Christ* is the most powerful Mean to free us from the *Pollution* and *Power* of Sin. It is the *Ground* of Redemption, as it is a *Mean* of Sanctification. So *Abraham's* Obedience was a proper *Ground* or Reason of God's conferring singular Blessings upon his Posterity, because it was manifestly a proper *Mean* of exciting them to Obedience; though they would not be accepted of God, nor finally saved but by their *own* Obedience. This is perfectly fit and reasonable; nor is it possible for human Wisdom to conceive or devise any Scheme of Redemption, more just and excellent in itself, more worthy of God, or more suitable to our Condition. A Scheme so grand and glorious, that doubtless it reaches far beyond the narrow Theatre of our World, and will to all Eternity have its happy Effects in the spacious Regions of Light; where *Jesus* is seen in the *Body of his Glory*, and known to be exalted to universal Dominion, on Account of his obedient and benevolent Death.

C H A P.



C H A P. XI.

Christ's *Death the Ground of Redemption, as it is a Mean of Sanctification.*

172. **N**OR have I assumed this Principle without *Scripture-Evidence*. It is the Sense of our Lord and his Apostles, that the Sacrifice he offered to God for the Remission of Sins, or to make Atonement for Sin, is a Mean of our Sanctification. *Jesus, as made perfect through obedient Sufferings hath the Character of the Sanctifier, ὁ αγιαζων, Heb. ii. 10, 11. It became God, in bringing many sons to glory to make the captain of their salvation perfect through Sufferings. For both he that sanctifieth, Christ, and they that are sanctified [Gr. the Sanctifier, and the Sanctified] are both of one Father, namely God; who graciously appointed Christ to be our Sanctifier, and granted us the inestimable Benefit of being sanctified by him. Heb. x. 19. By the which will we are sanctified, through the offering of Christ once for all.—Ver. 26—29. He that sinneth wilfully [continues finally impenitent*

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in Sin] *hath counted the blood of the covenant, wherewith he was sanctified, an unclean thing.* Note; *sanctified* in those Texts doth imply, or suppose, the Remission of Sin; but doubtless it also extends to the purifying the Heart, and directing the Conduct; as Heb. xiii. 12, 13. *Jesus—that he might sanctify the people with his own blood, suffered without the gate. Let us therefore, that we may be sanctified by his blood, go forth unto him without the camp, bearing his reproach; i. e. in Imitation of him, enduring any Sufferings, or Indignities, rather than sin against God, or be unfaithful to any Obligations of Duty to God or Man.* Heb. ix. 13, 14. *For if the blood of bulls and goats, and the ashes of an heifer sprinkling the ceremonially unclean, sanctifieth to the purifying of the flesh, and rendering a Person fit to be taken into the Congregation; how much more shall the Blood of Christ, who through the eternal spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God.* Heb. i. 3.—*by [the Sacrifice of] himself he purged our sins.* 1 John i. 7. *If we walk in the light as he is in the light, we have fellowship one with another, and [for] the blood of Christ, cleanseth us from all sin, or Unrighteousness,* Ver. 9. Rev. i. 5. *Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto his God and Father, [hath raised us to the highest*

est Degree of Dignity, Service and Sanctity.] Rev. vii. 14. *These are they which came out of great tribulation, and have washed their robes [moral Habits] and made them white in the blood of the lamb.* Heb. xii. 24. Christ's Blood is *the blood of sprinkling*; and it is our great Privilege, that, by our christian Profession, we are come unto it. 1 Pet. i. 2. *Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto Obedience and sprinkling of the blood of Jesus*; or unto that Obedience, which the Blood of Jesus, sprinkled upon our Consciences, is intended to produce. [Note; *purging, cleansing, washing, sprinkling* doubtless do imply Pardon: but in the known Scriptural Use, they also signify Sanctification; or freeing the Mind from the Pollution and Power of Sin. WASH. *Pf. li. 2, 7. ---lxxiii. 13. Prov. xxx. 12. Isai. i. 16. ---iv. 4. Jer. iv. 14. John xiii. 8. 1 Cor. vi. 11. Ephes. v. 26. Tit. iii. 5. Heb. x. 22. PURGE. Isai. iv. 4. Ezek. xxiv. 3. Dan. xi. 35. 1 Cor. v. 7. 2 Tim. ii. 21. John xv. 2, &c. CLEANSE. Psal. cxix. 9. Mat. xxiii. 26. 2 Cor. vii. 1. Jam. iv. 8. SPRINKLE. Isai. lii. 15. Ezek. xxxvi. 25. Heb. x. 22.*

173. *Rom. vi. 3.—So many of us as were baptized into Jesus Christ, were baptized into his Death.—Ver. 6.—Our old man is crucified with him, that the body of sin might*

be destroyed, that henceforth we should not serve sin. 1 Pet. ii. 24. *Who is own self bare, or took away, our sins in his own body on the tree, that we being dead unto sin, should live unto righteousness; by whose stripes ye were healed of your spiritual Maladies.* Tit. ii. 14. *Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

174. MORE particularly, the Sufferings, Death and Blood of *Christ* sanctify as an *Example* to us. Rom. vi. 10. *For in that he died, he died unto sin once---Ver. 11. Likewise reckon ye also yourselves to be dead---unto sin.* 1 Pet. ii. 21. *Christ suffered for us, leaving us an example, that we should follow his steps.---iv. 1. Forasmuch then as Christ hath suffered for us [for our Sins Chap. iii. 18.] in the flesh, arm yourselves likewise with the same mind that was in him. For [as he died unto Sin Rom. vi. 10. or resisted unto blood, striving against Sin Heb. xii. 4. and gained a Victory over it: So] ke that hath suffered in the flesh [that he may keep himself from Sin] hath ceased from sin, [or is delivered from the Dominion of it], Rom. vi. 7.] That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God in universal Holiness. Phik. iii. 10. That I may know him, and the power of his Resurrection, and the fellowship of his sufferings, being made conformable to his death.*

175. PARTICULAR Instances in which
Christ's

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Christ's Blood sanctifieth as an Example to us.

176. I. USEFULNESS. Mat. xx. 26, 27, 28. *Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant. Even as the Son of Man came not be ministred unto, but to minister; and to give his life a ransom for many.* [In giving his life a ransom for many, he is an Example teaching us to minister and serve in mutual good offices.]

I John iii. 16. *Hereby perceive we love; because He laid down his life for us. And we ought to lay down our lives for the brethren; [for the Good of the Church, and the Welfare of our Fellow-Christians.]*

177. II. LOVE, Ephes. v. 2. *And walk in love, as Christ also hath loved us, and give himself an offering and sacrifice to God of a sweet-smelling savour.*

178. III. HUMILITY, Condescension, Regard to the Honour and Advantages of others. Phil. ii. 2—8. *Be like minded, having the same love, &c. Let nothing be done through strife, or vain-g'ory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought*

*it not robbery [a Prize or Spoil] to be equal, or like * to God; [he did not regard the Dignity and Glory, which he had with the Father; as Soldiers do the Spoil and Plunder, which they take by Force, and resolutely hold against all the World;] but [considering it as the Gift of God; and therefore to be either retained, or relinquished as might be most subservient to his Honour, and the good of his Creation] he emptied himself [of his heavenly Splendor and Majesty,] and took upon him the form of a servant, — humbled himself, and became obedient unto death, even the death of the cross.*

179. IV. TRUST in God. 1 Pet. ii. 21 —23. *when he suffered he threatned not; but committed himself to him that judgeth righteously.*

180. V. MORTIFICATION of fleshly Lufts. Gal. v. 24. *They that are Christ's have cru-*

* Εὐρυμαχον, Πολυβοιο δαιφρονος ἀγλαον υἱον,
Τον νυν ἸΣΑ ΘΕΩ Ἰθακῆσιοι εἰσπορωσι.

Hom. Odyf. XV. l. 518, 519.

*Eurymachum, Polybi prudentis inclytum filium,
Quem nunc instar Dei Ithacenses suscipiunt.*

See also *Odyf. XI. 303, 483.* It is the same as Ἰσοθεος. *Iliad II. in catalogo navium, l. 73. —III. 310. —IV. 210. Odyf. I. 324. —XX. 124. Or Θεος ως Iliad. III. 230. Odyf. XIV. 205. —XV. 181. —XXIII. 339.* And answers to the Hebrew יְהוָה כְּאֵל *Zech. xii. 8* *The house of David shall be as God.*

crucified the flesh with the affections and lusts.

180. VI. PATIENCE, Meekness and Fortitude under Sufferings. Heb. xii. 1, 2, 3. *Looking unto Jesus, — who endured the cross, despising the shame, &c. For consider him who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds.* Heb. xiii. 12, 13. Rev. xii. 11. *And they overcame him [the Dragon, the Accuser and Persecutor of the Brethren, Ver. 10.] by the blood of the lamb, and by the word of their testimony: and they loved not their lives unto the death.*

180. VII. DEADNESS to the World. Gal. vi. 14. *God forbid that I should glory save in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I to the world:* So that I am not affected with either the Frowns or Smiles of it; nor for the Sake thereof refuse any Duty, or shun any Danger in the Way of Duty. Hence, those Christians who lead a sensual, worldly Life, are said to be *Enemies to the Cross of Christ*, or to the Life and Power of Christianity, *Pbil.* iii. 18.

181. AND because in the *Cross of Christ*, or in *Christ crucified*, the whole of the Gospel, both as to the Mercy God hath shewn us, and the Influence it should have upon our Hearts, is comprized, the *Cross*, or *Christ cru-*

crucified, is with *Paul* the same thing as the Gospel ; and preaching the one, the same as preaching the other. 1 Cor. i. 17, 18. *Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the Cross is to them that perish foolishness; but unto us that are saved it is the power of God—Ver. 23. We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, Christ [crucified] the Power of God, and the wisdom of God. Chap. ii. 2. I determined not to know any thing among you, save Jesus Christ, and him crucified. Gal. iii. 1. O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ, hath been evidently set forth, crucified among you.*

182. WE are *baptized into Christ's death*. Rom. vi. 3. And in the Lord's Supper all the Grace and Precepts of the Gospel are exhibited under the Signs of *Bread*, signifying *Christ's* broken, or crucified Body ; and of *Wine*, signifying his Blood shed *for many for the Remission of sins* which we are to eat and drink in *Remembrance* of him, or with the Attention of our Minds fixed upon him. Not barely remembering there was such a Person ; but duely considering, how he stands related to us ; in what Manner he endured his
Suf-

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Sufferings, and for what End. *Eating Christ's Body*, and *drinking his Blood* are, doubtless, to be understood figuratively; denoting, in an easy, familiar Way, the Improvement and Comfort of the Mind, by that which nourishes and refreshes the Body. This is frequent in Scripture. A Book, God's Word, good Instructions, &c. are compared to *Meat* or *Drink*; which we *eat* and *drink*, when we read, understand, receive, digest, and duely observe them. Ezek. iii. 1, 2, 3. *Son of man, eat this roll*, [containing the Denunciations of God's Judgments.] *So I opened my mouth, and he caused me to eat that roll, &c.* Rev. x. 9. *And I went unto the angel, and said unto him, give me the little book*, [containing an Account of future Events in the Christian Church.] *And he said unto me, take it, and eat it up; and it shall make thy belly bitter, but it shall be sweet in thy mouth.* As if he had said; take the Book, consider it well, and digest it in your Mind, and you will find, that the Events it reveals will occasion a Mixture of Joy and Grief. Jer. xv. 16. *Thy words were found, and I did eat them: and thy word was unto me, the joy and rejoicing of my heart.* Prov. ix. 3, 4, 5, 6. *Wisdom, or the Doctrine of Truth and Holiness, crieth upon the highest places of the city. Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come eat of my bread,*

bread, and drink of my wine which I have mingled; that is to say, Forsake the foolish and live; and go in the way of understanding. Isai. lv. 1, 2, 3. Ho, every one that thirsteth, come ye to the waters, and be that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread?—barken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness, in the pure and most delicious Doctrine of Sanctity and Virtue. Incline your ear, and come unto me: hear and your soul shall live. John vii. 37. If any man thirst, or desires to understand the true Way of Life, let him come unto me, and drink.

183. MORE might be added; but this is sufficient to explain the Meaning of *eating* and *drinking* in the Lord's Supper. The Bread represents the *Flesh of Christ*, which he hath given [a Sacrifice] for the life of the world; See John vi. 51—57. Or it is his *Body given*, or broken upon the Cross for us; Luke xxii. 19. 1 Cor. xi. 24. And we eat it, when from the Death of *Christ* we learn to mortify all corrupt Affections; to deny ourselves in whatever is dearest to us, that we may lead godly, sober and righteous Lives; to bear Sufferings and Injuries with Meekness and Patience; and all other Virtues which *Christ* exhibited upon the Cross.

The

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The Wine represents the *Blood of Christ*, as it is the Ground and Confirmation of the Covenant of Grace. And we *drink it*, when we are so persuaded that God in regard to the *Blood of Christ*, hath granted to us, Pardon, eternal Life, and all spiritual Blessings, as to have Peace and Comfort in a Sense of God's Love; as to rejoice in it as our Life, our Wealth, our Glory, and highest Felicity: so, as to be animated to all Obedience to the Will of God, in Opposition to all Temptation; so as, to delight in Communion with God; and so, as to devote ourselves to his Honour and Service. This is eating the Body of *Christ*, as it was *broken* upon the Cross *for us*; and this is drinking his Blood, as *shed for the Remission of Sins*. And it is, by the express Command of *Christ*, the Duty of Christians thus to shew his Death, or to declare the Ends and Designs of it, and to apply it to their Instruction and Comfort, in their solemn Assemblies, *till he comes*; or to the End of the World. 1 Cor. xi. 26.

184. AND all this to me is a clear Proof, that the Cross and Blood of *Christ*, as it is the Ground and Reason of the Remission of our Sins, is considered as a Mean of our Sanctification; and, being made known to us for this very Purpose, we are obliged to use it as such. Which if we do; our Sins will
will

will be forgiven, and we shall obtain eternal Life; if not; our Sins will not be forgiven, and we shall perish. For *Christ's* Death, however it was a Reason of freely bestowing upon us *Antecedent* Blessings*, yet, *in reference to our final Salvation*, hath its Effects with God, only so far as it hath its proper Effects upon our Hearts. If we are not sanctified by it, we cannot be saved by it. Which is a strong Confirmation of this whole Scheme. [119].

185. As therefore our Lord's Sacrifice and Death is so plainly represented as a powerful Mean of improving our Virtue; as we have no sufficient Ground in Scripture to consider its Virtue and Efficacy in any other Light; and as we cannot, be pardoned and saved, unless we are sanctified by it; I conclude, that it is a Reason with God for the Forgiveness of Sins, and the Donation of Blessings, because it is a proper Mean of *cleansing us from all Filthiness of flesh and spirit, and of perfecting Holiness in the Fear of God.*

186. It was on Account of *Christ's* perfect Obedience and Goodness, that God (who for this Purpose sent him into the World) was pleased to publish the Remission of Sins, and all other *Antecedent* Gifts and Blessings, because this noble Donation, is

* See *Key to the Apostolic Writings* Chap. viii. §. 119. 1st Edit. 145. 2d Edit.

is thus bestowed for a Reason, which is the strongest Inducement to, and the most perfect Pattern of universal Holiness. So that we cannot certainly know, that God will pardon our Sins, and bless us with Immortality; but we must at the same time know, that this inestimable Gift is planted upon the most perfect Virtue, intended to be an Example for our Imitation: and consequently, that we can obtain the Possession of eternal Life only by imitating it.

187. As our Prayers are a Reason of God's conferring Blessings upon us; because our Prayers are Means of producing pious Dispositions in our Minds: so the Blood of *Christ*, or his perfect Obedience or Righteousness, makes Atonement for Sin, or is a Reason of God's forgiving our Sins; because the Blood of *Christ* is a Mean of cleansing us from Sin.

188. Thus, in a Way perfectly rational and scriptural, we obtain all the Blessings of Redemption, that can with any Truth be supposed to be obtained upon any other Scheme. And thus also every Objection against Atonement by the Blood of *Christ*, so far as I can see, is silenced.

189. Thus we are well guarded against the dangerous Error of expecting to obtain Mercy and Salvation by a presumptuous, unactive Reliance upon the Blood and Merits of *Christ*; or by the Imputation of his
 Righte-

Righteousness to us, instead of obeying, or while we neglect to obey his Commands delivered in the Gospel. For thus the Atonement of *Christ's* Blood stands in perfect Consistency with all the Principles and Declarations of the Gospel; strongly enforces every Command of Duty, and every Threatning to Disobedience; and precludes all Hopes of ever seeing God without personal Righteousness. Which, so far as I can see, is clearly and universally true of no other Scheme of Redemption but this.

190. THUS the Virtue and Efficacy of *Jewish* Sacrifices, (in their inferior Kind and Degree, as Types, Figures and Emblems) coincide with the Virtue and Efficacy of *Christ's* Sacrifice. They were symbolical Instructions in Holiness; 'till *Christ* came and offered up himself a Sacrifice of real Holiness, Obedience and Goodness, to instruct us in a more perfect Manner; and to obtain, what mere Types and Figures could not procure, a full and eternal Redemption for us*.

191. THUS

* The *Mosaic* Service and Sacrifices certainly had Relation to *Christ* and his Sacrifice, as Shadows or Types, representing the substantial Piety and Holiness, which *Christ* exhibited, and the Acts of Intercession and Address to God, which he performed on our Behalf. For Instance; (1.) The *Jewish* Sacrifices were without Blemish: *Christ's* without Spot, *Heb. ix. 14.* (2.) *Jewish* Sacrifices were offered to God: So was *Christ's* Sacrifice,

191. THUS also we see a good Reason, why the Obedience, Prayers, &c. of good Men availed to the Account of others † ; namely, because Virtue and Piety was thus honoured and encouraged ; not only at the Time then present, but, being recorded in Sacred History, in all future Generations. And as our Lord *Jesus Christ* on account of his Obedience is exalted to universal

I Domi-

ficce, *Ephes. v. 2.* (3.) Blood of Bulls and Goats answered to *Christ's* Blood, *Heb. ix. 13, 14.* (4.) Sacrifices burnt without the Camp were Types of *Christ*, *Heb. xiii. 10,—12.* (5.) *Jewish* High-Priest resembled *Christ*, our High-Priest, *Heb. ix. 7, 11.* (6.) Holy of Holies in the Temple represented the highest Heaven: (7.) The High-Priest's Entrance with Blood into the Holy of Holies represented *Christ's* Entrance with his own Blood into the highest Heavens, *Heb. ix. 7, 11, 12.* (8.) Consequently, the Sacrifices on the annual Day of Atonement were Shadows of *Christ's* Sacrifice.

BUT it was not necessary the *Jewish* Worshipper should understand all this ; or that he should discern the Relation his Worship bore to the Sacrifice and Mediation of our Lord. For his Worship, though of an inferior kind, was nevertheless compleat in it's Parts ; as it was an Instruction in universal Holiness ; as it represented the Mercy of God to a sinful World, and, when duely performed, was carried on in a proper Dependence upon Divine Grace. And thus it was acceptable to God, and effectual to obtain eternal Life, as it stood in Connection with the Death of *Christ*, though not in the Thoughts of the Worshipper, to whom the Death of *Christ* was but very imperfectly revealed, yet in the Counsel and Fore-knowledge of God ; which was sufficient to secure all the Blessings of the Covenant of Grace.

† *Key to the Apostolic Writings*, Chap. VIII. §. 126. 1st Edition, §. 154. 2d Edition.

Dominion, and *appears* publickly in the presence of God for us, as our High-Priest and Advocate with the Father, making *Intercession* for us, in Virtue of his Blood, or perfect Holiness (solemnly offered or presented before the Throne of God;) and in this Manner is perpetually receiving from the Father, and conveying to us the Blessings of Divine Goodness; thus Virtue and Piety is honoured and encouraged among all intelligent Beings in the Universe, who see and know this, far beyond the Extent of our Imaginations. Which shews, that the everlasting Dominion and Priesthood of *Christ* is a Constitution very rational, wise and beneficent, as it is the public Reward and Exhibition of the most consummate Holiness, and hath a natural Tendency to spread and propagate it, and, in proportion, to diffuse Happiness throughout the Creation of God.

192. LASTLY; Thus we see how much it is incumbent upon Ministers to preach, to explain, inculcate and recommend the Cross of *Christ*; after the Example of the Apostle *Paul*, who speaks of it, as a principal Part of his Ministry. No Illustrations of Piety can be more bright and striking; No Exhortations to any Branch of Virtue can be enforced by Considerations more moving, than those that are taken from the Blood and Cross of *Christ*.

C H A P.



C H A P. XII.

*Of Faith in Christ, and drawing
near to God by his Blood.*

193. **T**HUS the Doctrine of Atonement stands upon a true and unmoveable Foundation, and gives us a clear and just Notion of Faith in *Christ*, or in *his Blood*. It is not merely believing what is related in Scripture concerning his Incarnation or Sufferings: but it is such right Knowledge, Sentiments and Persuasion concerning his Blood, as purify our Hearts, confirm our Hope in God, and dispose to universal Obedience. It's Influence may be considered either with Respect to our *Temper and Conduct*, or to our *Approaches and Addresses* to God.

194. I. IN reference to our Temper and Conduct, our Faith is then genuine when it leads us to a Conformity to *Christ* in all the Instances before mentioned. *Gal. ii. 20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I*
I 2
live

live by the faith of the Son of God, who loved me, and gave himself [a Sacrifice] for me. Thus Faith applies the *Blood of Sprinkling* to our Consciences; and thus we wash our Robes, [moral Habits,] and make them white in the Blood of the Lamb.

195. II. IN respect to our Approaches to God, *Christ* is a *Mercy-Seat*, the Ground or Basis upon which God has fixed the Throne of his Grace; and therefore the Ground and Basis of all the Intercourse we hold with Him, and He with us: by whom all the Mercy of God is declared and dispensed to us; and to whom all our Services, Prayers and Devotions ought to have respect, in the same Manner as the sacrificial Worship of the ancient Church was directed to God as sitting, by a visible Token of his Presence, upon the Mercy-Seat in the *Holy of Holies* in the Temple. And as the ancient Worshipper drew near to God with such Thoughts and Meditations in his Mind, as the Blood of the Sin-offering, sprinkled before or upon the Mercy-Seat, would suggest: So, we *Christians* should draw near to God, for Pardon or any Blessing, *through Faith in Christ's Blood*, Rom. iii. 25; or with such Thoughts and Meditations in our Minds as his Blood, shed for the Remission of Sins, will naturally suggest. His Blood therefore may be considered as the *Medium*,
through

through which our Minds should look to the Throne of God, which is fixed upon *Christ*, the Mercy-Seat, in all our Addresses to him, by Way of Hope or Desire, Supplication or Deprecation; that is to say, we should look to him through the *Medium* of the most perfect Righteousness, Obedience and Goodness we can conceive: which *Medium* is wisely adapted to our Circumstances and Apprehensions by our Lord's Incarnation. For, as we, the Children that are to be *Sanctified*, do partake of Flesh and Blood, He also, the *Sanctifier*, himself partook of the same: and so, being *holy, harmless and separate from Sinners*, he hath exhibited a Character of spotless Virtue suitable to the State of Spirits embodied as we are. And thus he is such an High-Priest in all Respects as became us, and a proper *Medium* through which our Thoughts should ascend to God; or a proper Object which should be set in as full and clear a View, as we are able, before our Minds, when we draw near to the most holy God, *who is of purer Eyes than to behold Iniquity*, and can be pleased with nothing more than to see the Image of his Son upon our Hearts. In drawing near to God with Thoughts thus sprinkled and seasoned with the Blood of *Christ*, we gain a double Advantage.

196. (I.) WE contemplate the surest Pledge, and strongest Confirmation of the
Love

Love and Mercy of God to us, for the Encouragement of our Faith and Hope, that our Sins are pardoned, and that we shall receive from him at last all the Blessings promised in the Gospel, and any particular Mercy we stand in Need of at present. This, added to the Intercession of our High Priest and Advocate, who, (in Virtue of his Blood, or perfect Righteousness) appears *in the presence of God for us*, (Heb. ix. 24.) gives great Encouragement to humble, penitent Addresses to the Throne of Grace. Heb. iv. 16. *Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

197. (2.) THUS we shall lift up our Souls unto God charged with Ideas of the most perfect Duty and Goodness; which, if our Hearts are properly seasoned with them, will dispose us to a Conformity to them; or change us into the same Image, by purifying our Breasts from sensual and earthly Affections, giving an Abhorrence of Sin, kindling the Love of God, and of our fellow Creatures, raising our Hearts to things spiritual and heavenly, and representing every Part of Duty, in either doing or suffering, as absolutely necessary to our Happiness, and certainly practicable by the Divine Assistance. To come unto God by the *Blood of Christ*, is to come to him in such a Way as naturally

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ally suggests that Purity and Holiness which is the Principle and Rule of our whole Conduct. This Advantage of drawing near to God by the *Blood of Jesus*, the Apostle, taking his Images from the *Jewish Worship*, hath described *Heb. x. 19---22.* *Having therefore, brethren boldness to enter into the Holiest [to the Throne of God in Heaven] by the blood of Jesus; the new and living way, which he hath consecrated for us [having first opened, and gone in it himself, leading us therein to God and to eternal Life] through the veil, that is to say, his [crucified] flesh. And having an high priest over the house of God: let us draw near to God [in his Worship] with a true [sincere and upright] heart [of Love and Devotedness to him,] in full assurance of faith, having our hearts sprinkled [or cleansed] from an evil conscience, and our bodies washed [from all sensual Pollution] with pure water, [the Word of God.] Let us hold fast the profession of our faith [in Principle and Practice] without wavering (for he is faithful that promised). And let us consider one another to provoke, [or excite] unto love and to good works. Not forsaking the assembling of ourselves together in our religious Societies, but piously frequenting them, as those that hope by the blood of Jesus, the new and living way, to be shortly introduced into the glorious Society above, where*

where our High Priest lives and reigns for ever *.

198. HAPPY is the Man who forms his Principles and Temper upon this perfect Model the *Blood of Christ*; who comes unto God in every Act of Worship by this Way, and who keeps his Eye in the whole Course of his Life upon this Guide. Great is his Peace and Comfort: he walks steadily in the Path of all Truth and Virtue, and is sure of Glory, Honour and Immortality.

* Agreeably to this whole Description of drawing near to God by the Blood of *Christ*, we are, I conceive, to understand, *asking in his Name*; i. e. as his sincere Disciples and Followers, and in Dependence upon the Grace of God in him.

F I N I S.

E R R A T A.

PAGE 10. line 8. a *Period* after *unclean*. p. 24. l. 4. from the bottom, a *Comma* after any Sense. p. 27. l. 20. read *Iniquity*. p. 28. l. 3. put a *Bracket* after *bear*]. p. 31. l. 16. r. XVI. 6. p. 39 l. 4. r. of an *Epbab*. p. 42. l. last. r. LXV. 3. p. 43. l. 13. r. Exod. xxi. * 30. p. 47. l. 9. Col. 1. after *Incense* put a *Comma*. *ibid*. Col. 2. l. 20. after *Prayer* strike out the two *Commas*, and put a *Period*. p. 53. l. 10, 11. r. xxxii. 20. *ibid*. l. 6. from the bottom, Col. 2. r. former. *ibid*. l. last r. unto thee. p. 57. l. last Col. 2. r. Spare with a *Capital S*, and after him add a *Comma*. p. 66. l. 14. after *God* put a *Comma*. p. 73. l. 3. r. but after all Rites, &c. Strike out the *Comma* after all. *ibid*. l. 16. put a *Comma* after might. p. 79. l. 11. r. John i. 29. p. 78. l. 18. strike out the *Comma* after Sins, and place it after *for ever*, p. 80. in the Note l. last r. i. 19, 20. p. 83. l. 4. from the bottom before VI, prefix 138. p. 85. l. 5. r. Heb. v. 9. p. 93. l. 6. r. Collection. p. 94. l. 7. r. John iii. 16. p. 98. l. 5. from the Bottom r. $\psi\upsilon\chi\sigma\epsilon$. p. 110. l. 12. r. ignominious. p. 112. l. 18. strike out the. p. 117. l. 21. r. Ezek. xxiv. 23. p. 119. l. 18. r. given. p. 120. l. 5. in the Note, r. *suspiciunt*. *ibid*. l. 7. r. l. 72. *ibid*. l. 8. for 210. r. 212.

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IN examining the Scriptural Sense of *bearing Sin*, and of *Atonement*, in the Treatise upon the *Scripture-Doctrine of Atonement*, every attentive Reader will see the great Advantage I have gained by using, and could not otherwise have gained but by using, the *Hebrew Concordance*; which must be allowed to be the most authentic Interpreter of Scripture, not only of the Old, but also of the New Testament: seeing both are wrote, as to the main things, in the same Words and Phrases; those of the New Testament being but the Words and Phrases of the Old translated into *Greek*. For the Subject Matter, *viz.* the things pertaining to the Kingdom of God, are in both

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the same, indited by the same Spirit, and wrote by Men of the same Nation. Hence the Apostle informs us, 1 Cor. ii. 12, 13. That they, the Apostles, *had received, not the spirit of the world, but the spirit which is of God, that they might know the things, that are freely given to us of God*; all the Blessings of his Covenant. *Which things also, saith he, we speak, not in the words which man's wisdom teacheth, not in philosophic Terms of human Invention, but which the Holy Spirit teacheth in the Writings of the Old Testament, the only Scriptures from which they took their Ideas and Arguments, comparing spiritual things under that Dispensation with spiritual things under the Gospel.* Whence we may conclude, 1. That the holy Scriptures are admirably calculated to be understood in those things in which we are most concerned to understand them. Seeing the same Language runs through the whole, and is set in such a Variety of Lights, that one Part is well adapted to illustrate another. Which I reckon an Advantage peculiar to the sacred Writings above all others in the World. 2. That to understand the Sense of the Spirit in the New, it is essentially necessary, that we understand it's Sense in the Old Testament. But the Sense of the Spirit cannot be understood, unless we understand the Language in which it is conveyed. For which Purpose the Hebrew
Con-

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Concordance is the best Expofitor. For there you have in one View prefented all the Places in the facred Code, where any Word is ufed ; and by carefully collating thofe Places, one may judge what Senfe it will or will not bear. Which being once fettled there lieth no Appeal to any other Writings in the World : Becaufe there are no other Books in all the World in the pure, original Hebrew, but the Books of the Old Testament. A Judgment therefore, formed upon them muft be decifive.

THIS is an Advantage which no Concordance in any other Language can afford. For in our English Tranflation we fhall find the fame *Hebrew* Word rendered by very different English Words: On the contrary; the Words in the Original, which are different are often tranflated by the fame Word in English. The Cafe is the fame in any other Language. Therefore, from an English, or any other modern Concordance, it is impoffible we fhould find thofe Words which are fimilar, or the fame in the original. This only can be done by a Concordance of the original Hebrew.

Of the feveral Hebrew Concordances, that have been publifhed, that by BUXTORF, as it is the laft, fo it is by learned Men allowed to be by far the beft; the moft regular and compleat. To mention no other, the learned Dean *Prideaux* (in his *Connexion*,
Part

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Part I. Book V.) praises it in these Words ;
“ R. *Nathan* made a Concordance to the
“ Hebrew Bible for the Use of the *Jews*,
“ —and the first publishing of it happen-
“ ing about the Time that printing was first
“ invented, it has since that time undergone
“ several Editions * from the Prefs. That
“ which was printed at *Basil*, by *Buxtorf*
“ the Son, Anno 1632, is the BEST of
“ them. For *Buxtorf* the Father had taken
“ great Pains to make it more correct and
“ compleat [*than the former Editions* ;] and
“ *Buxtorf* the Son added also his Labours
“ to those of his Father for the perfecting
“ of it, and published it with both their
“ Improvements in the Year I have men-
“ tioned ; and by Reason of the Advanta-
“ ges it hath received herefrom, it deserved-
“ ly hath the Reputation of being the per-
“ fectest and best Book of it's Kind that is
“ extant : and indeed is so useful for the
“ understanding of the Hebrew Scriptures,
“ that no one who employs his Studies
“ this Way, can well be without it ; being
“ the best Dictionary, as well as the best
“ Concordance to them.” This Encomium
is very just. For *Buxtorf* has not only taken
great

* *Nathan's* first Edition was published at *Venice*, 1523. A second Edition at *Basil*, 1581, by *Ambrose Froben*. A third Edition at *Rome*, 1621, by *Frier Marius de Calasio*. The fourth Edition at *Basil*, 1632, by *Buxtorf*.

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great Care to correct all the Faults, and supply the Defects of the former Editions : but has thrown the whole into an Order and Method entirely new. The Method in the foregoing Editions, is obscure, perplexed, difficult, artless and unpleasant : For under the same Root both it's Primitives and Derivatives, as also the Inflexions and different Forms of each, are all promiscuously jumbled together * ; which must be extremely tedious and disagreeable to the Reader. But in *Buxtorf's Concordance* all lies plain and obvious to his Eye in a very clear, regular, ingenious, easy and beautiful Order : all the Words under every Root being disposed according to the Rules of Grammar ; *Verbs* and *Nouns* regularly digested into *Conjugations*, *Moods*, *Tenses*, *Numbers*, *Persons*, *Genders*, with all their various *Inflexions* and *Forms*, *Affixés* and *Suffixes*, following one another, and constantly preserving their several Places in the same Method throughout the whole Book.

BUT although it is cast into this natural and regular Form, and has now been published about 117 Years, yet it seems all this while to have been too much neglected, and too little, or not at all applied to it's proper Purpose, the Explication of the holy Scriptures. Which, I make no doubt, has been owing to it's being all in *Hebrew*, (except a Latin Translation of the Head-
Words ;

* See the Preface to *Buxtorf's Hebrew Concordance*.

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Words;) the Clause of the Verse in Hebrew without Points; the Name of the Book in contracted Hebrew; the Chapter and Verse in Hebrew Numerals. All which at first Sight have a forbidding Aspect; as implying, that a vast deal of previous Pains must be taken to be qualified for a ready and proper Use of the Book. This has deterred Scholars from meddling with it.

To remove this great Inconvenience, and to render the Use of this inestimable Book easy and familiar to all, I have thrown it into a Form quite new, (retaining *Buxtorf's* regular Disposition of the Hebrew Words;) have reduced the Words of the Text to the English of our Translation, and the Quotations of Book, Chapter and Verse to that common Manner, which is understood by every Body, that can read. And thus it appears with a familiar and inviting Aspect, and is very easy, and far better adapted to general Use than it was before. For though I have given the Words of the Text, and the Quotations in English; and though I have taken out of every Verse no more than the English Word or Words; by which the Hebrew Word is translated, this does not at all lessen the Usefulness of the Book for any of the Purposes for which a Hebrew Concordance can serve. For as the Design of it is not merely to find Places, but to ascertain the Sense of Words, it
would

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would have availed nothing to this Purpose to have produced a larger Quotation out of the English Text: Because that, at best, could only have been a Scrap of the Verse. But to form a just Idea of the Sense of a Word, we ought to take in the Sense of the whole Verse, and often of the whole Paragraph where it stands. And no Man would rest his Judgment of a whole Verse (much less of a whole Paragraph) upon an incoherent Scrap detached out of it. Therefore, had I inserted more English Words out of every Text, I should only have swelled the Work into a much greater Bulk and Price, and yet have given the Student no real Advantage. For as I have ascertained the Word or Words in every Text by which the Hebrew Word is translated, he may turn to his Bible, and see how it stands there; and at leisure compare it with the Original, or any Translation, *Latin, Greek, Syriac, &c.* as well as if I had inserted the whole Verse.

In this Work I have carefully examined every Text throughout the whole Concordance; have corrected all the Press-Errors in *Buxtorf's* Quotations of Book, Chapter and Verse; restored many misplaced Words to their proper Situation; added several which have escaped *Buxtorf's* Diligence; and moreover have taken in all the Particles out of *Noldius*, with all their various Senses.

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The *Chaldee* Words are digested into a separate Concordance.

BESIDES all this, I have numbered all the Roots, and all the Derivatives under each Root, after the Manner of Chapter and Verse ; by which Means any particular Word or Place in the Concordance may be readily found. This gave me the Advantage of forming an English Index to the whole Concordance ; by the Help of which the Hebrew Root, to which any principal Word, Verb, Noun, Participle, in the English Bible belongs, may be discovered. And thus this Concordance, in some Measure, is brought down to the Capacity of the inquisitive and industrious English Reader : who, when he would inquire into the Force of any principal Word in our Translation, may turn to the Index, which will direct him to the Root under which his English Word, and the Hebrew Word corresponding to it are to be found, together with all the other Places of Scripture, where it is used ; which he may compare together. But the *Specimen* of the Concordance and of the Index, adjoined to this Advertisement will give clearer Ideas of both, than any Description.

SHOULD a new Translation of the Bible be ordered by Authority, this new Concordance will be of great Service, not only to dis-

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discover the Sense of the Original, but likewise to introduce a more uniform Translation of Words; as it will, at one View, shew how they are *now* variously rendered in different Places; and how far they are every where capable of being turned into the same English. A Matter of great Importance in a Translation. And yet, supposing a *new* Translation, this Concordance will still be of the same Use in explaining Scripture, by the Assistance of our *present* Translation, which may easily be preserved for that Purpose; or, for a long Course of Time, easily procured. And should the new Translation be more free than the present, the present would be much better adapted to the Explanation of Scripture by the Hebrew Concordance.

THIS Work hath fatigued my Industry for more than 13 Years: and having now at length, through the goodness of God, finished it, I am not willing to venture a Publication any other Way than by Subscription. Nor can any one reasonably expect I should, after the vast Pains taken in compiling it, run the Hazard of being a Loser by a Work, which will require a large Sum of Money to print it with that Care, Exactness, Beauty, and Distinctness, with which it ought, and, I am determined, it shall be done.

THERE-

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THEREFORE, I take this Opportunity humbly to offer this Book to the Public. And as my original Motive and View was to carry Scriptural Knowledge, by far the most excellent Branch of Literature, to a higher Degree of Perfection and Exactness; as it must be owned, the Hebrew Concordance, above all other Means, is best adapted to this noble Purpose; as the Work is entirely *new*, and never before attempted in any modern Language, and therefore may well be considered as a new invented Instrument among us, for interpreting the Word of God; I hope it will be favourably received, and meet with Encouragement from all who have any Value for the Divine Oracles, and are desirous to see them in their Native Truth and Beauty. Especially as this Work is not in the least obnoxious to any of the religious Divisions, which subsist among us; seeing it is not calculated to advance any particular Scheme; but relates merely to the Sense of Scripture in general, which all profess to be the Rule of their Faith. And if any judge that I am mistaken in any of the Sentiments I have published; I freely put into their Hands the most effectual Means of discovering and correcting my Errors.

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tions, and, generously disposed to promote so great and good a Work, are willing to lend him a helping Hand, he desires they would signify such friendly Intentions in a Line or two directed to him in *Norwich*, and directing him how to send the Proposals, and the Favour will be gratefully received.

J. TAYLOR.



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A SPECI-

A

S P E C I M E N

OF THE

Hebrew Concordance

Adapted to the

E N G L I S H B I B L E .

Note; this Mark ¶ distinguishes the various English Translations.

This Mark * shews where the Verbs end, and the Nouns, or some new Form of them, begin.

This Mark † signifies *in the Hebrew*: as *Lev. 6. 7. † 5. 26.* read thus; in the English Bible *Chap. 6. 7.* in the Hebrew *Chap. 5. 26.*

When any Verse is repeated, as *Exod. 25. 20, 20,* the Meaning is, that the same Hebrew Word, translated by the same English Word, is found twice in that Verse.

כפר	כפר
כפר 886	and shalt pitch <i>Gen. 6.</i>
hath seven Significations.	14,
I. <i>Picare, pice</i>	<i>Cum pice</i> כִּפֵּר * 2
<i>obtegere: Propitia-</i>	with pitch — 14.
<i>torium.</i>	<i>Propitiato-</i> כִּפֵּר * 3
<i>Et picato</i> וְכִפֵּר †	<i>rium</i>
	a, the Mercy-Seat <i>Exod.</i>

כפר

25. 17.—37. 6.
Propitiatori- הכפרת 4
um
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 18, 19, 20, 20, 21, 22.
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 —40. 20. *Lev.* 16. 2,
 2, 13, 14, 14, 15, 15.
Num. 7. 89. *1 Chron.* 28.
 11.

II. *Expiare, placare.*

PIH. *Et ex-* וכפר 5
piationem faciet
 And — shall make an
 Atonement *Exod.* 30.
 10. *Lev.* 4. 20, 26, 31,
 35. —5. 6, 10, 13, 18.
 —6. 7. † 5. 26. —12.
 7, 8. —14. 18, 19, 20,
 31, 53. —15. 15, 30.
 —16. 6, 11, 16, and
 have made an At. —17,
 18, 24, 32, 33. —19.
 22. *Num.* 6. 11. —15.
 25, 28. ¶ and will be
 merciful unto *Deut.* 32.
 43.
Et expia- וכפרתהו 6
bis ipsum
 and [shalt] purge it
Ezek. 43. 20.

כפר

Et expiabi- וכפרתם 7
tis
 So shall ye reconcile
 —45. 20.
Ad expiandum לכפר 8
 to make an Atonement
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 —14. 21, 29. —16. 10,
 17, 27, 34. —17. 11.
Num. 8. 12. —15. 28.
 —28. 22, 30. —29. 5.
 —31. 50. 2 *Chr.* 29.
 24. *Neb.* 10. 33. † 34.
 ¶ to reconcile *Lev.* 6.
 30. † 23. ¶ to make
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 and to make an atonem.
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 to make reconciliation
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Ab expiando מכפר 10
 of reconciling *Lev.* 16.
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 when I am pacified
Ezek. 16. 63.
In expiare te בכפרתך 12
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 an atonement *Exod.* 29.
 36.

c 2

Ex-

כפר

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- Expiare eam* כִּפְּרָה 13 — 33, 33. ¶ maketh an atonem. — 17. 11. ¶ Pardon 2 Cbr. 30. 18. 11.
- Expia* כִּפֵּר 14 ¶ forgave *Psal.* 78. 38.
- Be merciful *Deut.* 21. 8.
- Et expiationem* וְכִפֵּר 15 that maketh atonement *Lev.* 7. 7. ¶ atonement shall be made *Num.* 5. 8.
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- Expia* אֲכַפֵּר 16 — 8. 21. — 16. 47. † shall I make the atonem. 2 *Sam.* 21. 3.
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- Psal.* 65. 3.
- Expia* יִכְפֹּר 20 *tionem faciet* *Expiabitur* be cleansed *Num.* 35. 33. ¶ is, shall be purged *Prov.* 16. 6. *Isai.* 22. 14. — 27. 9.
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כפר

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