

principle as the preceding one, (viz.) the *impartial administration of divine justice*.

*Lastly.* If the scriptures represent Christ as suffering for sins in a distinctive manner, then Christ must have had them imputed to him in the same character. But the scriptures do represent Christ as suffering for sins in a distinctive manner, therefore they must have been distinctly imputed to him. To destroy this conclusion, it will be necessary to prove, either, that Christ suffered for that which was not imputed to him, or else, that the scriptures of *truth* are *false*.

There are but two ways by which these arguments can be overthrown; one is by showing the fallacy of the preceding observations on which the assumption is founded; and the other is, by *proving* the inferences are neither necessary nor legitimate. Now the observations are obviously founded on the plain meaning of scripture, and the conclusions drawn from the premises are as natural as the emissions of light from the sun. And if they are to the *point*, and cannot be overthrown, they must establish the point for which they were brought; and that proved, the fact of Christ's suffering the exact amount of vindictive wrath due to the sins imputed to him, is easily ascertained from such considerations as these.

1. A substitute standing in the room and stead of another, must make the same satisfaction which the person for whom he is a substitute must have made himself; and if so, Christ must make the same satisfaction which would have been demanded of those for whom he became a substitute.

2. A surety for either debts or crime, must pay the same amount, and suffer the same infliction, as the person must for whom he is surety. Now Christ is a surety for debt and crime; he must, therefore, pay in suffering what those must have paid for whom he became surety for good. Now they could have paid only by *suffering*, nor could Christ. True, the divinity of his person was infinite, but his divinity could not suffer, though it could and did give amazing worth to his human nature, and might thus render, and *did* thus render,

his sufferings as much superior to the sufferings of a mere creature as the finest gold is to the grossest metal. But though a surety might justly satisfy a creditor by paying in gold what the personal debtor owed in copper or any other inferior metal, still the debt *must be paid*; and there must be as much gold advanced, as is equal to the amount in more inferior specie. And so with regard to the sufferings of Christ, they certainly were of more avail than the sufferings of a mere creature, and as much superior as his person is to the person of a mere creature. Gold is of much more value than tin or lead, but a *guinea* is not sufficient to procure a legal discharge of a debt amounting to *thirty shillings*, much more thirty pounds, &c. In point of *justice*, it makes no difference who pays a debt, whether the personal debtor or his surety; nor in what kind of specie it is paid, provided the *full amount* is paid. But to urge, that the sinner can be discharged though his debts are not fully paid, because his surety was Christ, is like urging, that a guinea is worth a thousand pounds, because it happened to find its way into a monarch's purse. If I owed a debt of ten thousand pounds, and his present majesty became my surety, and to meet the debt he presented a *sovereign* (the ten thousandth part of it) would the dignity of his person and office satisfy for the rest? Would it agree with the nature of commercial justice? If the creditor was told, it was always the case with kings to pay off such large debts with such small sums, would he not think the prerogative of kings destructive to commercial and moral justice? He would most probably reprobate such a transfer of debts, and would look upon kings and princes as the Jews did upon the Samaritans, with no very kindly feelings, and with no very strong desire to have any intercourse with them; at least, they would not desire to have any *dealings* with such dignified personages.

3. *The nature of that justice, which had such a peculiar relation to the affair of Christ's suffering.* This justice, was commutative, legislative, and vindictive. *Commutative*—by this I mean, the act of allowing, one obligation to be ransomed by another. Justice al-

lowing the obligation of the sinner, to be nullified by the obligation of the surety. *Legislative*—that which formed the laws by which the sinner is held to obligation. *Vindictive*—that which enforces the penalty without *mitigation*. Thus while a favourable interpretation is put upon the law of God in allowing a surety, it loses none of its authority, nor foregoes any of its claims; it allows an alteration in its *executive*, but not in its *constructive* character. The penalty is executed upon the *surety*, but with the same *inflexible rigour*, as it would have been upon the actual offender.

I submit the following scriptures. Ps. xl. 12. “Innumerable evils have compassed me about,”—have poured upon me from all quarters, like floods of water rushing from declivities, and meeting in a receiving focus with the most tremendous rage. Surely this strong expression, can denote nothing less than the vindictive displeasure of God against Christ, as the surety of his people. “Mine iniquities have taken hold upon me.” *Mine*, not by *perpetration* assuredly, but by *imputation* unquestionably. Mark, here are innumerable evils compassing him about, and distinctly taking hold of him. What else can be meant, but that Christ suffered the vindictive wrath of God, which was distinctly due to those iniquities which he calls *his*? “So that I am not able to *look up*,” or am not able to *see*. What with the *weight*, the *waters* and the *darkness*, I am unable to lift up my eyes to see through the storm, or to behold my Father’s countenance. “Therefore my heart faileth me.” “Was ever sorrow like my sorrow?” “My God, my God, why hast thou forsaken me!” Could any thing short of punitive and unqualified justice, make him utter such heart-rending language? Well might the apostle say, “he who *spared* not his own Son, but *delivered* him up for us all;” i. e. the elect. Unquestionably it was delivering him up as the sinner’s *surety*, into the avenging hands of divine justice.

Psal. xxiii. 14. “I am poured out like water;” am in a profuse bloody sweat, as if my whole frame must be entirely dissolved. “All my bones *are* out of joint;”

or “sundered from each other.” Such is the *panic*, the *fright*, or the unequalled consternation which I experience. “My heart is like wax, it is melted in the midst of my bowels : it is like wax exposed to the intense agency of fire. Surely this must be understood of the effects, which the *flaming, fiery, vindictive* justice of God, produced, when executed upon the church’s substitute and surety. Psal. lxxxix. 38, 46. “But thou hast *cast off* and *abhorred*. Thou hast been *wroth* with thine anointed—how long, O Lord, wilt thou hide thyself for ever? Shall thy *wrath burn like FIRE?*” These words are expressive of the sufferings of Christ, and represent him as *cast off*, *abhorred*, and singled out as the surety of his people ; and also devoted as the victim of just, though burning vengeance of relentless severity.

A few observations on that illustrious and intuitive chain of prophecy, the fifty-third of Isaiah. I begin at the third verse. “Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him *stricken, smitten* of God, and afflicted.” The vulgate latin as quoted by Gill, is, *we esteemed him as a leprous person*. And as rendered by others, *we reckoned him the stricken, smitten God, and humbled*. Which latter version is said to have converted several Jews in Africa. “But he was wounded (*tormented*) for our transgressions ; he was bruised for our iniquities.” The word rendered *bruise*, signifies being bruised as corn is bruised ; not by the English flail, but by the eastern method of treading it out by oxen, drawing over it a cart wheel, or other instruments. Or bruised as corn in a *mill*, or as a medicinal root in a *mortar*. “The chastisement of our peace was upon him ;” the punishment due to our sins by which our ransom was effected and our peace obtained. “And with his *stripes* (or *bruises*) we are healed.” “All we like sheep have gone astray ; we have turned every one to his own way and the Lord hath laid on him the iniquities of us *all*. Or, as the Hebrew, ‘made the iniquity of us all to *meet* on him.’ All the sins of God’s people in every age of the world, which they ever did, or ever will commit, came

from all quarters of the globe and met *on* him, or in him, i. e. in his soul. The word also signifies to *rush*, *fall upon*, and may denote the sins of all his people, falling and rushing upon him like an infuriated army. Now, the punishment due to sin is undoubtedly intended, and represent the most awful suffering by the most striking and terrible images. Thus all the sins of his people meeting on him, or in him, denotes all the punishment due to those sins; and the allusion very probably is, to the rays of the sun collected by a burning lens, meeting in one focus, and directing their multiplied and united energies to one spot. Thus justice was the lens, that collected all the dreadful wrath of that God who is a *consuming fire*. Could all the rays which the sun ever emitted be collected, what a tremendous action would it produce. But O what unimaginable anguish must be excited, when all the flames of hell concentrated their intense agency for ages and ages, and poured with torturing fury their immense and dreadful contents, upon the Lamb ordained to expiate my guilt! Well might he be sore amazed—in agony—sweat blood—cry upon the cross, “Why hast thou forsaken me?”—“my heart is melted like wax—how long shall thy wrath burn like fire!” &c. Well might the sun refuse to shine—the rocks be rent—the graves opened—the dead disturbed—and nature reel, and yawn and gasp in horrible convulsions! It might have—but stop, “it is *finished!*”—“His cries and tears are now all o’er—the dreadful work is *done*—the thunders are *hushed*—the lightnings are *quenched*—the clouds are discharged—the sun throws off his funeral pall—nature regains her tranquillity, and every odorous zephyr breathes the astonished news from heaven, “fury is not in me!”

“*Worthy* is the Lamb that was slain,” may ransomed sinners say, “to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” May I live to call him blessed, to throw myself upon the sparkling pavement of his feet, and rise to crown him LORD OF ALL. May I live to cast my little mite into his boundless treasury of praise, and mingle with eternal strains.

But further, to mark a little more distinctly the word (פּוֹלַד) rendered *laid upon*, has the signification of meeting, or falling upon with *force* and *violence*—to rush with resistless and tremendous fury in a military manner. To this purpose is *Symmachus* as quoted by Parkhurst, καταντησαι εποιησεν, *hath caused to meet*, which exactly agrees with פּוֹלַד fall upon him, and with the English *to fight*. And then the idea is to be taken from an immense army of infuriated soldiers, rising up from ambush, or pouring out of their entrenchments, and directing their murderous weapons with envenomed rage against the general of an enemy's army. Thus the sins of every believer were hid or fixed in their intrenchments till justice gave the word of command, when like Ezekiel's host, they rose up an exceeding great army, and plunged their thirsty burning spears, in the Surety and Captain of Israel's great Redeemer. It was then, that

*Every crime became a sword,  
And every sin a spear.*

Now the thoughts naturally suggested by this figure of speech, are, 1. Every sin is of a *penetrating, cutting, destroying* nature. 2. That sins, though they may not inflict immediate mischief, are nevertheless reserved as swords for the day of slaughter. 3. That there will be a day of righteous retribution, when sins, like rusty swords, will be collected and sharpened for an awful eternity of operation. 4. That if they are not inflicted upon the actual offender, they must be upon his surety. 5. That if exemption is obtained by a surety, the surety must receive into his soul and quench in his blood, every sin that has been committed by those for whom he suffered; or the consequences would be fatal to their salvation. For as one leak is enough to sink a ship, and one sword sufficient to kill a man, so one sin is enough to sink a sinner into the chambers of death, and sufficient to pierce him through with many sorrows. Again, to have sins laid upon him, is to have those sins previously imputed to him, and to *bear* the sins of *many*, is to *lift up*, take upon, carry away, &c. and denotes the complete and entire removal of all those sins which were imputed to

him. The leading significations of the word  $\lambda\beta\omega$  evidently justify such ideas, and is explained by the greek *lambano*, which means, *to take, take upon, admit, receive, carry, &c.* Thus Gen. xxi. 18. *Arise, lift, or*  $\lambda\beta\epsilon$  ( $\lambda\alpha\beta\epsilon$ ) “take up the lad.” Psalm cxvi. 13. “I will take  $\lambda\beta\omega$  ( $\gamma\eta\pi\sigma\sigma\omicron\mu\alpha\iota$  *geepsomai*) the cup of salvation.” Again, “He made himself of no reputation, and ( $\lambda\alpha\beta\omega$  *labon*) took upon him the form of a servant, and was made in the likeness (habit) of men.” LXX. See other examples, Matt. xvi. 5, 6, 7. Isa. liii. 4, 12. where the idea of taking up and carrying is obvious. So Jesus Christ took up his people’s sins as a porter takes up a load, stood up under them until they were expiated, and then carried them off, or away, into the land of forgetfulness. Most beautifully is this precious doctrine represented by the two goats, which Aaron was to take and present before the Lord at the door of the tabernacle. One was to be offered to the Lord for a *sin-offering*, and the other was to *carry away* all the sins and iniquities of the children of Israel, which had been typically imputed and transferred unto it. Now however this may have puzzled mystical interpreters, the scope and drift is singularly obvious; which was to represent, 1. The necessity of an atonement by sacrifice, as plainly indicated by the goat that fell a victim to sacrificial fire; thereby pointing out the sufferings and death of the Lord Jesus Christ. 2. The distinct imputation of sin and transfer of guilt to Christ; represented by Aaron’s laying his hands upon the head of the scape-goat, and thus imputing and transferring all the sins and iniquities of the children of Israel. 3. The particular nature of the atonement; for while Aaron imputed and transferred *all* the sins of all the children of Israel, he evidently excluded all the sins of all the heathen; thereby teaching the doctrine of a limited atonement. The scape-goat was loaded with *all* the sins of the children of Israel; but with no more. The reason doubtless was, because no more was to be benefited by their annual sacrifice. 4. Another idea, was the entire and everlasting removal of sin as expiated by the precious blood of Christ; so that if sought for they should not be found,

and if enquired after there should be none to answer. This is signified by the very name of the *scape-goat*, *אִזַּז* *aziz*, a goat, and *אָזַל* *azal*, to go away. And is literally, the *goat sent away*,—*the goat dismissed*,—*the goat going away*. See the note in the Comprehensive Bible, which is very valuable; and Parkhurst's Hebrew Lexicon, p. 479. Why goats should be preferred to sheep for this purpose, I am unable to determine; but I wish to submit two or three ideas to those who have more learning and greater facilities, than what in my humble situation, I can ever pretend unto, or expect to enjoy.

1. *May not its NAME assist our thoughts on this subject?* which, according to the best Hebrew Lexicons and criticisms that I have seen, signifies *strength, agility, vigour*; an animal of *active power*. The same word is used for the inconceivable power and vivacity of the conflicting ethers; and I conjecture, the goat was an emblem of Christ as God-man, the author of both creation and redemption. But more particularly it designed, the prodigious strength that was necessary to bear his people's sins, and to sustain the unexampled conflicts of his own soul, when it pleased the Lord to bruise him and to put him to inexpressible grief.

2. *Might not the goat be preferred for its long and powerful HORNS, as affording more scope to a spiritual mind, when reflecting upon the conquests, glory, and honour of the Prince and Saviour of a chosen world?*

Habakkuk, in selecting the most miraculous incidents connected with Jewish history, did not forget the magnificent display of divine glory which attended the giving of the Sinaitical law. "His glory covered the heavens, and the earth was full of his (תהלתו) *splendour*. And his brightness was as the light: *resplendant beams* (were) at his hand, and there was the hiding of his power.—" *Bates*. Now this glorious personage was no other than the author of eternal redemption; and his irradiations, manifestations, and shinings forth, were proofs of his unsearchable Godhead; and proper representations of his power, excellency, and regal authority. In Luke i. 69. he is called a *horn of salvation*. What can this mean, but that he resembles



the *rays or columns of light*, which are of a prodigious strength, as well as being of a refulgent appearance; and the sense seems to be, he hath raised up a powerful, splendid, or glorious Saviour.

The Jewish altar was four square, and a horn was fixed at every corner. Was not this intended to represent the efficacy of the atonement as embracing some objects in the four quarters of the globe? And might not the horns denote the irradiations and splendour which should beam in brilliant rays from the atonement; which like fluxes, or streams of light from the sun, should diverge in every direction, until the glory of redemption should embrace the most distant stranger on the globe, and shine and smile on all the numerous progeny of a spiritual parent? The fire which came from heaven and fell upon the altar to consume the sacrifices was never allowed to go out, but to be kept burning; strongly suggesting that the wrath of God could not be appeased till Israel's anointed came, and put away sin by the sacrifice of himself: this accomplished the fire dies away, and endless streams of light and grace for ever beam on all the ransomed heritage. When John said, "we beheld his glory as the glory of the only begotten, full of grace and truth," may it not denote the radiancy of his person, and the communication of his fulness and glory? And may not John i. 9. further illustrate this point? "That was the true light which lighteth every man that cometh into the world." No doubt the figure is borrowed from nature, and as the natural sun disperse his columns of light, and throws his beams across the whole globe so as to enlighten every one of its inhabitants; so Jesus Christ, the true and spiritual light, is fixed in the centre of the spiritual system, pours his glorious rays of spiritual illumination upon the minds of all his new-born race, and will ultimately clothe them in garments of light and immortality. Now the manner in which they are brought into this spiritual world is not by *general invitations*, but by *special translations*.—"Who hath translated us out of the kingdom of darkness, into the kingdom of his dear Son."—"Who hath called us out

of darkness into his *marvellous light*.”—“Now are ye *light in the Lord*,” &c. And hence the exhortation to “walk as *children of the light*.” In Rev. v. 6. Christ is exhibited as having *seven horns*. Is not this to represent the power and glory of his intercession, the fulness, perfection, and splendour of his person, and also the glorious and active nature of his communications? I would just suggest, might not the heathen idol-god *Pan*, which signifies a goat, and also *productiveness*, *generativeness*, &c. be a corruption of those spiritual similitudes, by which the chosen and innumerable family of Zion’s parent were redeemed; and by which they are also covered with all the glory which emanate in endless streams and dazzling rays, from the incomparable sacrifice of Israel’s priest and Judah’s lawgiver? I feel I have trespassed upon my own limits and the reader’s patience, in pursuing this article so far. I will now return to Isaiah liii. and notice one passage more. “He was oppressed, and he was afflicted.” The word (שָׁנַן) construed *oppressed*, signifies, according to both Frey and Parkhurst, to *squeeze out*, to *extort*, to *exact with rigour*, &c. and is used to denote the requirement of a debt in its *full amount* according to law, or the infliction of punishment in its full extent, agreeable to the very letter and spirit of judicial enactments. Hence the words are differently construed by different persons, agreeable to the prophet’s idea, and the nature and genius of the Hebrew language. Thus, “*It was ENACTED, and he became ANSWERABLE*,” i. e. covenant engagements rendered him accountable for the conduct of his people. Or thus, “*It was DEMANDED, and he ANSWERED*,”—justice made the demand, and our Surety gave the answer—he honoured the claim by paying the debt. Again, “*He was EXACTED UPON, and was AFFLICTED*”; or impersonally thus, “*Exaction was made, and he was afflicted*;” i. e. he complied with the exaction and suffered accordingly.

Here I wish it to be observed, 1. That the law of God requires the punishment of sin, in all its circumstances and extent. 2. That Jesus Christ as the everlasting Surety of a certain number of persons, whom he

foreknew and loved, was responsible for all their transgressions. 3. That in consequence of this, the demand was made upon *him* as a responsible Surety, and not upon *them* as offending sinners. 4. That this demand arose out of the very nature and letter of law and justice. 5. That the law of God being steady in its requirements, the justice of God was inflexible in its claims. 6. That these claims were plenary and full, i. e. justice claimed a full compensation for every sin that his people had, or would commit; which required the Surety to yield a perfect obedience to the same law which they had violated, and sustain the same suffering which they had incurred. 7. This being the case, justice enforced its demands with the utmost severity and rigour; and received satisfaction by *squeezing, extorting* and *exacting* with severity. The words *squeezing, &c.* are employed to denote the pitiless requirement of *full* and *hard labour*, of *debts, levies, rates, &c.* and likewise punishment or suffering; and when applied to the Redeemer, as the Surety and substitute of his people, denote the fulness and perfection of his obedience. There was no abatement, no allowance, nor no pity. Justice squeezed from him every particle of labour which the holy law of God could demand. He went to the *end* of the law for righteousness, and the law received its scope and fulfilment in him. Then again, if we consider sins as agreeing with the idea of debts contracted, we gain a scriptural idea of redemption, as represented by commercial transactions. And indeed the very meaning of the word *redemption* strengthens such an idea, for it signifies to buy, or purchase, by paying a *full* price; and is not unfrequently applied to the act of buying slaves out of the hand of the slaveholder, by giving or paying down the full worth of the slave. Now, the people redeemed by Christ, were, in common with others, slaves and captives; and their sins being as debts, for which they must have suffered in their own persons, gives the true calculus by which the price was fixed for their deliverance. And of this price there was no abatement; nothing thrown off, although the sum was incomprehensibly large. Justice pressed his claims,

even to severe exaction, and extorted the price fixed and agreed upon, even to a *fraction*.

Further, if we regard sins as criminal offences which require corporeal suffering, we obtain another view of redemption, under the idea of an atonement or expiation by suffering, sacrifice, and blood. Now though human laws cannot allow of the innocent to suffer as a substitute for the guilty, nor punish an offender for several acts, each requiring death; still the law of God can admit of substitutionary sufferings, and allow the just to atone for the unjust, that they may be brought nigh unto God. And though our law cannot punish a subject for more than one act which demands his life, because he has but one life to give, and therefore, as a matter of course, his sufferings are disproportioned to his crimes; yet the law of God can; and accordingly we find that, retributive justice will deal to every sinner according as his deeds have been. And as it would have been with the sinner, so it was with his Surety; there was no softening, mollifying, nor palliating the charges; nor no mitigating the punishment which was due to the accusations brought against him.

From these remarks, which are evidently founded upon truth and reason, it is as obvious as any mathematical demonstration, 1. That redemption is characterized in its extent by *restriction*. 2. That had the sins of those who are redeemed, been larger or smaller in either their multitude or magnitude, the sufferings of Christ would have been *varied* accordingly. 3. That his church being thus purchased by redemption, is lawfully claimed by the buyer as his purchased possession, "to the praise of the glory of his grace." 4. That the blessings and benefits of free salvation can never be enjoyed by any beside the rightful heirs of promised glory. 5. That the promises of salvation cannot be more extensive than the benefits which that salvation embrace; which of course will stamp them with the seal of *discrimination*. 6. That as the promises of the new covenant are of a distinguishing nature, the invitations of the gospel must be of the same character. If they are not, then, 1. We must *seperate* promises from invi-

tations, and thus destroy their *efficiency*. If we extend the invitations beyond the reach of the promises, we render the invitations useless and their author absurd. 2. In pushing the invitatory part of the gospel beyond the promissory, we actually thrust it beyond the encircling line of redemption, where no spiritual favours can ever be bestowed; and thus the garden walls of Zion are thrown down, to invite the beasts of the forest, and encourage the tribe of Jacob to ramble upon the sterile dominions of Esau. One would imagine that the simple adoption of such practices would be their own condemnation, without a formal array of scripture and argument. For while on the one hand it can do no good to the unredeemed part of mankind, it is capable on the other hand, of doing a great deal of mischief. Let but the enclosures be cast down, and there is no calculating upon the injury that may be sustained, by the egress of the inhabitants of the garden, or the ingress of the wild beasts of the forest. Things are always best in their proper places. The dark mountains of Esau are in the same condition that David, in his unrivalled elegy for Saul and Jonathan, wished the mountains of Gilboa to be—without either *dew or rain*. Need we wonder that while this state of things continue, christians should be as lean as some of the rambling Arabs, who are said to be mere skeletons of a human body? God is giving professors the desire of their hearts, and sending leanness into their souls; which is a lamentation, and shall be for a lamentation.

Allow me briefly to notice the *meaning* of the word *atonement*; which in my judgment is strongly opposed to the unchastened notion of general sufficiency and offered grace. And,

1. It is well known that the English word is drawn from the Hebrew כִּפָּר (*kuppar*) to cover; from which is transposed the Greek κρύπτω, (*krupto*) which means, to *hide, secrete, conceal, bury, &c.* Take an example or two,—Matt. v. 14. “A city set upon an hill cannot be *hid*,” that is, cannot be *concealed, or covered*, so as to be *unseen or unnoticed*.—Luke xviii. 34. “And this saying was *hid* from them,” that is, its design and import was not perceived by them.

It was *hid, buried, covered* from their view.—Matt. xiii. 44. “Again, the kingdom of heaven is like unto treasure *hid* in a field;” secreted in the earth, *buried, covered*. See more examples in Parkhurst’s Greek Lexicon; to which I add, in illustration of the last cited passage, Isaiah xlv. 3. and Jer. xli. 8. Apparently from the same source is derived our English word *cover* and *coffer*, which will explain, or give the true idea of Col. ii. 3. “In whom are *hid* all the treasures of wisdom and knowledge.” That is, all the riches of grace which are displayed in the foreknowledge of God, and in the illustrious scheme of salvation, are all *deposited, secured*, and locked up in the human nature of Christ, as in a *coffer, chest, temple, or magazine*. And chap. iii. 3. “Your life is *hid* with Christ *in* God;” q. d. your future well being is identified with the humanity of Christ, which is *hid, secured*, and established in the great abyss of Godhead. To the same purpose is John xvii. 21. “That they all may be one, as thou, Father, art *in* me, and I *in* thee, that they also may be *one* in *us*.” Plainly denoting, that the divinity of the Father inhabited the humanity of the Son, and that the humanity of the Son inherited the divinity of the Father; and also that the church stood rooted in both; dwelling in the humanity of Christ as its fulness and portion, while the humanity of Christ lay in the bosom of Deity, as the acquired possession and first of all Jehovah’s ways.

2. Following this train of thinking, we are led to consider the ark of the covenant and the mercy seat, which the apostle has assured us was a type of the Lord Jesus Christ. This ark being a sort of *coffer, or chest*, and copied from a divine pattern, was appropriated to a special use, which formed the sacred repository of covenant stipulations with other things of primary consideration. The mercy-seat, or *covering*, was the *lid*, which was of pure gold, and being shut down, *hid, secured, covered*, and *concealed* from public view, the sacred things therein deposited. On this *cover* stood those compound figures denominated *cherubims*, between which Jehovah dwelt in his glory and irradiations, and which I think, with the learned *Bates*, were artificial

representations of the persons employed in the economy of human redemption. But see his learned enquiry into the similitudes of the Lord God, and Parkhurst's Heb. Lex. Now as this ark represented the Lord Jesus Christ, so we find the following circumstances of agreement. 1. The ark was made in conformity with a divine plan, and was therefore a perfect representation of the draught or model. So the humanity of the Saviour was formed and brought into existence according to a divine purpose; and when brought into existence was the first *copy, image, or visible display, of Jehovah's idea, purpose, decree.* 2. This ark was divinely appropriated as a natural similitude to spiritual purposes. Christ was divinely appointed as the real Surety and Saviour of his people. "For him hath God the Father sealed." 3. The ark contained all those covenants and stipulations which involved the interests of all the Hebrew nation. So in Christ is deposited, all the stipulations of the covenant of grace which involve the eternal inheritance and glory of the chosen seed. 4. The law being placed in the ark, may further point out the eternal rectitude of Jehovah, and the immutable nature of his holy law. Moses when speaking of his depositing the two tables in the ark, observes with peculiar emphasis, "*there they be till this day.*" The divine law was carefully placed in Christ, that he might honour it by his obedience and cover it with his blood. While Jehovah purposed the salvation of his church, he thought on the honour of his law, and that justice might never shake the credit of his scheme, he secured its claims in suffering, blood, and death. All its jots and tittles were noticed and obeyed; and God is well pleased with his Son for his righteousness sake, for he has magnified the law and made it honourable. Respecting the precepts of the law, we may point to Christ and say, "*there they be to this day, and there they will be to-morrow, and for ever.*" His gospel may cease to be, but his law can know no end. It is *substantially* the same, though *formally* different; commanding alike the sinner and the saint; condemning the former for his deficiencies and extravagancies, while it justifies the latter through

the obedience and sprinkling of the blood of Jesus. 5. The ark protected the interests of only the Jewish nation. Neither does the person and work of Christ, afford any protection to those who are without the pale of the covenant. And as the covenant made with Moses in behalf of the children of Israel, embraced the honours of his moral law, so the covenant of which Jesus is the Mediator, involves the security of his law which arose out of his nature and relations. And just as many of the human race as stand in covenant fellowship with God, have had the law fulfilled and established by Christ; and no more. Now how in the world are sinners to be invited, if Christ have not fulfilled the law for them? Can they be saved by a broken law? Can they mend the tables which they have broken to atoms and ground to powder? How can they be justified—or even pardoned? Where is the fountain for sin and uncleanness? The fact is, there is none. God has passed by them in sovereignty, and determined to punish them in equity. And to talk about unrestricted invitations and offered mercy, in the teeth of such humbling truths, is to talk about an absurdity unparalleled in civil affairs, insulting to the plan of heaven, and utterly indescribable by the language of mortals. Another point of agreement is this, the mercy seat was not of larger dimensions than the ark of the covenant, neither is the mercy of God any larger than the covenant of grace and the work of Christ. 7. As the covering was not more extensive than the ark, there could be no *surplus*. The covering was not twice as large as the ark, but exactly commensurate therewith. Nor is there any surplus in the atonement; like the lid of the ark, it is of equal dimensions with the covenant of grace, so that the blood and righteousness of the Lord Jesus Christ, reaches to all his family and covers them over for ever. The same may be observed with regard to Solomon's chariot which was made for his bride; the purple covering was no doubt made to fit the chariot without either *redundancy* or *deficiency*. Now allow that a greater than Solomon is intended, and that by the chariot is meant the covenant of grace, made



for the benefit of the church, the Lamb's wife; do we not see the fitness, congruity, and proportion, of all the parts of salvation? We see *love, merit, and strength*, proportionately conspicuous. The chariot was not made to fit the purple *covering*, but the covering was measured by the chariot. In like manner the covenant of grace, was not made to fit the atonement, but the atonement made to agree with the covenant. Neither was it designed for *any* body, much more for *every* body. The reader will not imagine that *every* person was invited, by either the royal monarch or his ministers, to get within this chariot. Or that though it was *designed* but for special characters (which make but a *remnant*) and therefore no more would ever be privileged to enter; yet notwithstanding this, every body ought to be *invited*, and all might enjoy the privilege of being seated in the palanquin with his majesty and household. And though in point of *fact*, the vehicle was but *just large enough* for the royal monarch and his family; yet there was a large *surplice* of covering, sufficient to *inwrap all the world*; which though it would never be of any service to a single individual, was nevertheless *necessary*, in order to justify the publication of unrestricted invitations! Would such proceedings have drawn the queen of Sheba from the uttermost parts of the earth to witness his wisdom? Or rather, would not his subjects have detected the fallacy of such things, ridiculed such incongruous measures, and held in just contempt both the king and his ministers? Or if *they* would not, such is the march of intellect (to use a flash phraseology) in this our day, that were our present king and his ministers thus to act, they would instantly be denounced for conduct so unutterably absurd; and I imagine, we should presently meet with proposals for erecting new and strong buildings, for purposes and ends sufficiently obvious. And yet such absurd measures are ascribed to God, and applauded by many as the perfection of his wisdom and government! And what seems more unaccountable is, those very persons who are so noisy about these conflicting things, are those who are so frequently talking and writing about

the *divine government*, as if they had adjusted every wheel, and numbered every cog. Surely such motley things as I am noticing, could never emanate from wisdom and prudence; and if God is the author of such a system, it must be far from prejudicing us in favour of his qualifications for government. But,

Observe, 3. The word atonement, signifies to *pacify, reconcile, bring together, make friends, &c.* and if divided into syllables immediately presents the idea; thus atone *at-one*, atonement *at-one-ment*, plainly denotes an expiation which pacifies the offended party, and unite together both the offended and the offender in terms of friendship. And here let it be observed, this was effected, 1. by *covering, burying, drowning* the atoner in a sea of boiling wrath. This seems to be strongly indicated by the lavers and brazen sea in Solomon's temple. This brazen sea was for the priest to wash in, previous to his offering sacrifice, and no doubt was intended to point out the purity and innocence of our great High Priest: while the lavers were to wash the sacrifices before they were offered. Now a sea is generally the emblem of affliction, and the hieroglyphical representations confirm the idea. We are told, Solomon "graved cherubs, lions and palm-trees, according to the *proportion* of every one, or, according to the *pouring out, or exertion* of every one; i. e. the condition in which they exert themselves. "The brazen sea," says Julius Bates, "being a sea of affliction, had rows of bulls upon it, קַרְבִּי is to mark *inquisition* in order to *punish*: to enquire diligently, search out, or *examine*. Thence it signifies the *morning*, and is a name adapted to the *bull*, as an emblem of *wrath*." With the bulls upon the brazen sea were the gourds of the *wild vine*, which obnoxious plant contains a *heat* so intense as to form a *deadly poison*. The *lion*, was no doubt an emblem of the Lord Jesus, and is derived from the word under notice, which signifies to cover, or the *coverer*. The *palm-trees in bloom*, are emblems of conquest and victory, and designed, to point out the ever-blooming victory of the lion of the tribe of Judah. Its standing on *twelve oxen*, with their faces