

the eyes of the divine Judge, and the worshipper is figuratively covered or protected from the effect of the divine displeasure. When used of God, the Hebrew verb is always figurative in sense, because he does not really cover anything; but, when used of man, it has a literal signification.

A good example of the literal use occurs in Genesis 32:20, where the English version makes Jacob say that he "will appease" Esau with a present, but where a literal translation would read, "I will cover his face with the present that goes before me." The covering of the face there is the offering of something to come before the face of the one offended that might remove an angry look from it. By giving him the present Jacob hoped to placate Esau, or secure his good-will, and thus induce him to condone the injury that had been done to him.

The Hebrew verb employed in this passage is the one that is generally used of the priest covering sin, in the sense of hiding it from God by means of a sacrifice, and is commonly rendered into English by the two words, "make atonement." But rightly to understand the Old Testament doctrine in relation to God, we must look carefully at the way in which the prophets and psalmists employ the verb from which the term atonement comes. Though many might be adduced, a few important passages will be sufficient for the purpose.

The author of Psalm 65:3 says that God will