

The prepositions, which are employed by the inspired writers to indicate *on whose behalf* the work of Christ was undertaken and accomplished, may be adduced as evidence of its propitiatory or expiatory character. These are *hyper* and *anti*.

*Hyper* signifies, in behalf of, instead of, in the room of. It occurs frequently in connection with the death of Christ. It is used in this manner in the following passages:—This is my body, which is given *for* (*hyper*) you," Luke xxii, 19; "in due time Christ died *for* (*hyper*) the ungodly," Rom. v, 6; "Christ died *for* (*hyper*) our sins," 1 Cor. xv, 3; "being made a curse *for* (*hyper*) us," Gal. iii, 13. These passages, in which this preposition occurs, and various others, which might be cited, most unmistakably teach that the work of the Redeemer was something done *in the room of* men, as the basis on which saving blessings may be bestowed on them by God. *Anti* means, in behalf of, for the sake of. It occurs, to indicate *for* whom Christ gave his life a ransom in Matt. xx, 28, Mark x, 45. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom *for* (*anti*) many." This passage speaks not only of the work of Christ, the work which he came to do, which the Father gave him to do, as a ransom, or price, but also indicates, in whose behalf, for whose redemption, it was paid, the many.

Our apology for the foregoing observations on these Greek and Hebrew words, which are used in Scripture to express the work of Jesus and to indicate in whose behalf it was done in a popular periodical like the *Day-Star*, is our desire to present the best evidence of its propitiatory character which can be had. We trust they will be intelligible to our readers. The work of Christ is gloriously unique. It stands apart from all the transactions of men and from all the other works of God with which we are acquainted, in matchless singularity. There is nothing to which it is, in every respect analogous, and with which it may, in every aspect, in which it may be viewed, be compared. When the truth respecting it is made known to men language in common use among men, must be employed to express it. Hence the necessity of examining that language. A candid, unprejudiced consideration thereof, we think, cannot fail to convince us that the work of the Saviour was undertaken and completed *in behalf of* men, that it is a satisfaction to Divine justice for the sins of men, that it is the ground on which the great Ruler of the universe can be just and justify him that believeth in Jesus. In subsequent articles we shall have more to say respecting the *nature* of the atonement.