

as probably it may, is in harmony with its etymology. Possibly men's sense of the great atonement of all, as resting on a satisfaction, may have ruled the use of the word.* The term 'atonement' is frequently used in the Old Testament, especially in the books of Moses, to express what was done by the offering up of bullocks and lambs on Jewish altars. Take as a specimen of the passages in which it occurs, the following: "And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them." "For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Lev. iv. 20: xvii. 11. It is used once in the New Testament, as meaning "reconciliation," "And not only so, but we also joy in God through our Lord Jesus Christ by whom we have now received the atonement."† Rom. v. 11. But the word is not now used in its primary sense of reconciliation, but in the secondary sense of expiation for sin. The atonement in theology is the expiation for sin by the sufferings and death of Jesus Christ in the room of sinners.

The term 'propitiation,' which is used interchangeably with the word 'atonement,' occurs twice in the New Testament, Rom iii. 25, and 1 John ii. 2, "whom God hath set forth to be a propitiation."‡

* Glossary of English words, used formerly in senses different from their present. pp. 11, 12.

† In the original Greek the article occurs before the word translated 'atonement' which shews that the reconciliation refers to the reconciliation to God by the death of his Son just mentioned. See v. 10. Pye Smith, adopting the translation of Michaelis, renders the word 'reconciliation.' *Four discourses*, p. 208. 3rd ed. The Greek phrase, translated "we have received the atonement" or reconciliation, is equivalent to, "we have been reconciled." See Whitby on the place. 'Reconciliation' indeed is the marginal reading. Reconciliation is the translation of Hammond, Doddridge, Wakefield and Wesley. See *Gilbert on the Christian atonement*, p. 29. Reconciliation is the effect of the atonement.

‡ It ought to be observed that the Greek word rendered 'propitiation,' in this passage is an adjective, and signifies 'propitiatory.' The term for sacrifice is evidently understood—"propitiatory sacrifice." It belongs to a class of adjectives that had nouns of a sacrificial import attached to them. But sometimes the nouns were dropped and the adjectives retained the sense of the complex expression. The Apostle is probably led thus to present the work of Christ, because in verse 21st he has spoken of it as "testified to by the law and the prophets," which would naturally suggest to his mind the ancient sacrifices as typical of the great sacrifice of Jesus.