

this sense it is now most generally employed. It is used in the New Testament to mean deliverance from the penal consequences and also deliverance from the pollution of sin. See Col. i, 14, Gal. iii, 13, "In whom we have redemption through his blood," "redeemed from the curse of the law;" and 1 Pet. i, 18, Titus iii, 14, "Redeemed from your vain conversation received by tradition from your fathers," "redeem us from all iniquity."

We shall first of all endeavour to prove that the atonement is a doctrine of Scripture by an examination of the terms which are employed by the inspired writers to express the truth respecting the work which Christ accomplished in our behalf. The study of words is a very important study. Words express thoughts. Indeed we know nothing of thoughts apart from words. When we think, we think in words. Every one who has attended to the operations of his own mind is convinced of this. It is by attending to a person's words that we arrive at an understanding of his thoughts. It is by attending to the words of the inspired writers that we arrive at an understanding of the thoughts of the Divine Spirit who inspired them, and whose mind they made known.

Various terms are employed in Scripture to set forth the work of Christ. *Lutron* and *antilutron* are thus used in Matt. xx, 28, and 1 Tim. ii, 6. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom (*lutron*) for many," "For there is one God and one mediator between God and men, the man Christ Jesus who gave himself a ransom (*antilutron*) for all." These words come from a word* which signifies to loose, to release. *Lutron* is the release-money, the ransom; *antilutron* more emphatically than *lutron* expresses the idea of ransom or price of redemption paid by one person for the deliverance of another. The corresponding Hebrew terms (*geulah* and *ko-pher*) also signify price of redemption. "If there be yet many years behind, according unto them he shall give again the price of redemption (*geulah*) out of the money that he was bought for." Lev. xxv, 51. This passage relates to the redemption of an Israelite from a stranger sojourning in the land of Israel to whom

* *Luein*. This word, says Pye Smith, "signifies in general to release, and it is used to denote both the act of him who has a captive in his power, and who, for any considerations, sets him at liberty, and the act of one who procures the liberation, by paying a ransom or by any other means." *Four Discourses*, p. 196.