

at their head, is placed to the account of the Saved as his body, and he imputes it to them, and considers it as their own. They may, therefore, rely upon it wholly for pardon and acceptance before God.

THE types and figures, which were ordained to be used under the law, may serve to give us a true and proper idea of redemption, imputation, &c. In Gen. xxii. 13. the victim is by divine appointment directly put in the place of Isaac, and slain in his stead. No words can more clearly prove a translocation, or imputation of iniquity, than the history of the two goats in Levit. xvi. The high priest, on the solemn day of atonement, killed one, to shew thereby, that they all deserved to die, and that Christ the antitype should in the appointed time die for them. The high priest was also to put all the iniquities of Israel on the scape-goat, which was to bear them, and carry them away into the land of forgetfulness. This was the imputation not of any thing done by the devoted animal, but it was the imputation of all the transgressions of the house of Israel to the scape-goat. Man's sin was imputed to the goat. And the effects, which followed plainly pointed out a translocation of guilt. For the congregation was *so cleansed*, that their iniquities were carried away, and to be found no more; but the goat was *so defiled*, that it communicated pollution to him, who conducted it into a land uninhabited. Now unless this be a typical reference to Christ, its institution would have been altogether unworthy of God, and altogether insufficient to answer the purpose, for which it was designed.

WHOEVER is intimately acquainted with the book of God, must know, that the doctrine of imputation was familiar to the apostles, and appeared rational to them. For the illustration of this, I shall produce a well known fact, which will cast much light on the doctrine of imputed righteousness. Onesimus, a slave to Philemon, stole and carried off some of his master's property. He providentially met with Paul, and was captivated by the victorious grace of God. Paul, having understood his dishonest conduct,

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