

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *Bibliotheca Sacra* can be found here:

https://biblicalstudies.org.uk/articles_bib-sacra_01.php

ARTICLE IV.

THE NEW TESTAMENT VIEW OF CHRIST AS BEARING SIN.

BY REV. WILLIAM HENRY COBB, CHILTONVILLE, MASS.

THE present Article, though a separate investigation, may be regarded as a sequel to the author's "Meaning of \sin " in the *Bibliotheca Sacra* for July, 1873. In that discussion, we were concerned with the various ideas expressed by a single word; in this, with a single idea, by whatever words expressed. In our own language, perhaps in most languages, sin is conceived of as a burden, somehow rolled upon us, and pressing us down till it is somehow lifted off. We have found the metaphor a frequent one in Hebrew literature; we have seen that one may thus bear his own sin, or that of another; we have learned that irrational animals, human beings, God himself, and the Servant of Jehovah foretold in Isaiah liii., all bear the sins of men.

Turning to the New Testament, let us inquire whether Christ, according to these records, had such a burden upon him, and if so, how he bore it.

At the outset we cannot but be surprised that the conception of sin alluded to above is so seldom met with in the writings of the New Testament. We found in the Hebrew more than sixty clear instances in which this figure is made prominent with the single word \sin ; but I am able to discover only one case in the Greek scriptures, aside from the two of which Christ is the subject. That one is 2 Tim. iii. 6, silly women *laden* with sins ($\sigma\omega\pi\epsilon\upsilon\omega$). This infrequency is in spite of the fact that sin and its treatment form the entire subject of the divine revelation, and in spite of the further fact that Christ is constantly presented in various relations to sin.

The following is a catalogue of these relations: [1] Christ forgives sin (*passim*); [2] saves from it (Matt. i. 21); [3]

- REV. xxi. 24 *Bring* their glory into it.
 xxi. 26 And they shall *bring* the glory.

Ἐναφέρω.

- MATT. xvii. 1 And *brings* them up into a high mountain.
 MARK ix. 2 And *brings* them up into a high mountain.
 HEB. vii. 27 To *carry up* sacrifices.
 vii. 27 When he *carried up* himself.
 ix. 28 Once brought to (God) to *carry up* the sins of many.
 xiii. 15 Let us *carry up* a sacrifice of praise.
 JAMES ii. 21 When he *carried up* Isaac.
 1 PET. ii. 5 To *carry up* spiritual sacrifices.
 ii. 24 Who himself *carried up* our sins upon the tree.

ARTICLE V.

THE USES OF MATHESIS.

BY REV. THOMAS HILL, D.D., LL.D., FORMERLY PRESIDENT OF HARVARD COLLEGE.

THE word "uses," in the title of this Article, is intended only in its broader significations. We shall not touch, unless incidentally, upon the obvious applications of the mathematics to the practical arts of life, the arts of measurement and manufacture; but shall speak of their value in the cultivation of the intellectual, moral, and spiritual faculties; of their service in leading the student to a higher appreciation of the whole sphere of human joys, a clearer understanding of all objects of human thought, a better performance of all human duties.

The word "mathematics," on the other hand, we shall use in the older and narrower sense; not meaning, as Peirce has defined them, the science which draws necessary conclusions; but, for the present, restricting the word to signify the sciences of space, of number, and of time. This is not from any dissatisfaction with the wider definition, which is also true; but simply because we have no other word by which to class together geometry, algebra, and arithmetic; and it is these