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ARTICLE II.

THE MEANING OF *NEB*.BY REV. WILLIAM HENRY COBB, CHILTONVILLE, MASS.¹

ON any Christian theory of inspiration, regard must be paid to the *words* of the sacred record. Though few at the present day would care to defend the old mechanical view, yet the least we can say is that under a divine illumination the writers of the Bible selected their language; and when we find particular words and phrases often recurring, we are authorized to believe that they reveal the mind of the Spirit. We must candidly and patiently inquire: What saith the Scripture? or we shall gain no reliable knowledge of its doctrines. Exegesis is only a preliminary science, it is true. It hews from the quarry the stones with which theology is to build. But the bane of theology has been its hasty architects, who have had their predetermined spaces to fill, and have been ready to accept of any stones that would fill them. Let exegesis decide what the Bible has to say, before the makers of systems tell us what it ought to say.

If this position is correct in general, it is all the more obvious when applied to those truths for which we are ultimately dependent on the Bible; chief among which stands the doctrine of the atonement. When we say that the discussion of the atonement is, in the last analysis, a ques-

¹ About fifteen years ago Professor Park commenced, and brought towards completion, a treatise on this subject, which the state of his eyes has prevented him from finishing. In the autumn of 1871 I was requested to revise his manuscript for publication; but after reading it carefully, I shrank from the great labor requisite to put an inferior piece of cloth on a good, though unfinished garment. I then proposed, and was encouraged, to undertake a fresh investigation on a new plan (described hereafter); and during this search Prof. Park's manuscript was not consulted, until the main results of this Article were reached. I am under the greatest obligations to Prof. Park for the original idea, and for the use of his treatise, which I hope may yet be published; but he is not to be held responsible for any opinion or argument here advanced.

tion of words, we do not disparage, but rather exalt it; for in some just sense those words came from God.

The argument from the Old Testament hinges mainly upon certain verbs, some of the principal of which are אָנָּן, אָנָּן, אָנָּן, אָנָּן. By far the most frequently used is אָנָּן. With its derivatives it occurs eight hundred and ninety-five times, or about once to every chapter.¹ This use is distributed very evenly among the different books. The word must be studied carefully in the original, on account of the great diversity of terms by which our version translates it; fifty-seven words and phrases being used for the *Kal* form alone.

It is necessary to proceed, also, with a reverent desire to find the exact truth, and with a judicial freedom from solicitude about results. As has been well said by a recent writer,² in alluding to the vicarious and sacrificial language of the Bible: "The *usus loquendi* of the words can be determined only by a careful analysis and comparison of *all* the passages in which they severally occur in the original Hebrew, in the Septuagint, and in the New Testament itself."

Whether Dr. Hodge has adopted the plan he recommends may appear questionable, in view of the statement on the previous page, that אָנָּן, "when construed with sin, always plainly means 'to bear sin,' in the sense of 'being penally responsible' for it."

The present writer ventures to claim for himself an impartial spirit. Having been successively attracted by the moral, the legal, and the governmental theories of the atonement, he came to this study with no views to defend, hoping only to help, by a single word, towards the better understanding of that Book which the whole church in all ages are interpreting.

It is proposed to give an orderly arrangement of the various meanings of אָנָּן, and the writer has thought it best to adopt

¹ This enumeration excludes two or three passages in Nehemiah, where the better reading seems to be אָנָּן, but includes the three cases in which the Chaldee אָנָּן occurs. Dan. ii. 35; Ezra iv. 19; v. 15.

² Dr. A. A. Hodge. "The Atonement," p. 177.

an order of logical dependence, proceeding from the simple to the more complex significations.

The *idea* expressed by the verb before us must have been one of the very earliest which the human mind conceived. When Adam had learned to separate himself in thought from the objects around him, curiosity would soon lead him to try and possess himself of those objects. A beautiful flower is before him; he puts out his hand and plucks it. If Moses had had this act to describe, he might have said, נָטַף, *he took it*.¹

Soon, however, an object is found which resists the effort of our first parent. The heavy stone cannot be picked up like the flower. But Adam applies both hands, and, with an instinctive knowledge of natural philosophy, raises the weight to his shoulders; and now a new meaning is developed; for Moses can say, with perfect propriety, נָטַף, *he lifted it up*. A few moments of pause, while the man recovers breath, are still characterized by the word נָטַף, *he held it up*; and when Adam finally marches off with his burden, his chronicler writes, נָטַף, *he carried it*. If he would describe this latter act relatively to another position, he might say, נָטַף, *he brought it*; or נָטַף, *he carried it away*.

This schedule of meanings is at present, of course, only a proposition, which must now be proved by the actual use of the word. We are to bear in mind an advantage of the pictorial language we are handling — that figurative expressions retain the stamp of their original force, and can be so stated as to make that force readily apparent. Phrases in which נָטַף occurs with words for *sin* are reserved for a separate treatment.

I. TO TAKE.

Not necessarily to take *up*, though, as a matter of fact, we far more frequently take objects up than down. *To take to one's self* is the general conception.

A. *Literal Applications.*

It is used of a great variety of objects, from a lump of

¹ נָטַף is more usual in this sense, but נָטַף the more vivid. — Gesenius.

figs (Isa. xxxviii. 21) to the timber for Solomon's temple (1 Kings v. 9). We give under this division, as under those following, a few specimens only, referring to the table at the close of this Article for further particulars.

Neh. ii. 1, And I took up the wine; Gen. xxvii. 3, Esau takes his weapons, in this case quite as likely taking *down* as *up*; Gen. xliii. 34, the portions of food from Joseph's table; Num. xvi. 15; Job xxiv. 10; Cant. v. 7, to take to one's self what is another's;¹ 1 Sam. xvii. 34, A lion and a bear *took* a lamb. In these last passages there is no emphasis on either up or down.

2 Sam. xix. 43, a gift; Micah ii. 2, houses. Not take them away, but take to themselves.

When applied to heavy burdens, we translate *take*, if the meaning is to obtain possession or take charge of. Not so specific as *lift up*, e.g. 1 Kings v. 9, already quoted. So Deut. xii. 26, votive offerings; 1 Sam. xvii. 20, provision. Ezra v. 15; 2 Chron. xiv. 13. Of persons, 2 Kings ix. 25, 26; Gen. xlv. 19; 2 Kings iv. 20, 36, 37; Jonah i. 12.

B. *Figurative Applications.*

1. To take the face, accept with favor or with partiality, Gen. xix. 21; Lev. xix. 15.

2. To take the name, Exod. xx. 7 (*bis*); Ps. xvi. 4. The name of God should be hallowed; do not *take* it from its sacred shrine, and put it in contact with a lie. Here *take* is used for *put*, by *constructio pregnans*. So Ps. cxxxix. 20.

3. A report of falsehood, Exod. xxiii. 1. Like a ball that is taken up, and passed from hand to hand.

4. Reproach, Ps. xv. 3; Zeph. iii. 18. *Cons. preg.* A takes up reproach and puts it on B; then B has to *bear* it. *קָח* expresses this also; Ezek. xxxvi. 6, etc., considered hereafter.

5. The sum. A material object moved into the mind, Num. i. 2; iv. 2, etc.

6. A parable, Num. xxiii. 7; Job xxvii. 1.

7. An oath, 1 Kings viii. 31. *Cons. preg.* — to *take* an obligation, and *lay* it on him, so that he feels it.

¹ See remark on "take away," at the close of the Analysis.

8. Favor, Esth. ii. 9. A peculiar construction = נָטַף. To take favor in one's face or eyes is to take favor with one. Esther *took* with Abasuerus. Bertheau *in loco*; nicht bloss sie erhielt Gunst, sondern sie gewann sich Gunst.

9. A wife, Judg. xxi. 23; 1 Chron. xxiii. 22.

II. TO LIFT UP.

The same general idea as to take, but implying either more painful effort, or more definiteness.

A. *Literal.*

Applied to the eyes, Gen. xiii. 10, 14; xviii. 2, etc., *saepe*; the hand, Lev. ix. 22; the whole person, 2 Kings ii. 16; Ezek. iii. 14.

Of irrational and inanimate objects, for example, locusts, Exod. x. 19; leviathan, Job xli. 17; waves, Ps. lxxxix. 9; High hills are *lifted up*, Isa. ii. 14; lvii. 7. In Deut. iv. 48, *Sion* is perhaps an epithet. A signal, Isa. v. 26; Jer. vi. 1; a throne, Isa. vi. 1.

B. *Figurative.*

1. To lift up the voice (raise it). Often used with other verbs, as Gen. xxi. 16; Judg. ix. 7. Poetically of the floods, Ps. xciii. 3.

2. To lift up the head; pride or honor, Gen. xl. 13; Ps. xxiv. 7, 9; Judg. viii. 28; Ps. lxxxiii. 2. By a pun, to decapitate, Gen. xl. 19.

3. To lift up the face upon one; to favor him. Not drop the head in unconcern, but lift up the countenance and smile, Num. vi. 26. So Ps. iv. 6, the light of thy countenance. To lift up one's own face in prayer, Job xxii. 26.

4. The heart or soul; eager desire, Ps. xxv. 1; Lam. iii. 41.¹ *Cons. preg.*, Deut. xxiv. 15; Ps. xxiv. 4, to lift up the soul and direct it towards the object.

5. To lift up one's self. *a.* To move or stir with zeal,

¹ Prov. xix. 18 should be rescued from our translators. How many parents have steeled their hearts at the command, "let not thy soul spare for his crying," not knowing that Solomon said: "do not be eager to kill him." Perhaps the text is a useful one as it stands.

Exod. xxxv. 21. *b.* With pride (= 2), Num. xvi. 8. *c.* To rouse one's self for deliverance, conquest, or judgment, Ps. vii. 6. *d.* To be great, or increase in greatness, Num. xxiv. 7.

6. To lift up another, to honor him, 2 Kings v. 1; 2 Chron. xxxii. 23 (passive). Also, to help him, give him a *lift*, 1 Kings ix. 11; Ezra i. 4; viii. 36. A *gift* is called נָשָׂא, because it helps one, 2 Sam. xi. 8.

7. Princes, chiefs are *eminent* ones (נָשָׂא). The officers of Israel before the kingdom, and also the heads of the rude tribes around, I have called *chiefs*; those of royal rank, *princes*, Gen. xvii. 20; Numbers and Ezekiel *saepe*.

8. An oracle (נָשָׂא), *lifted up* by the voice (corresponds to 1). Isa. xiii. 1, etc. Many retain the signification *burden*, but the word seems to be a generic one, applied to prophecies of good, as well as of evil.

III. TO HOLD UP.

This phrase is used in the analysis, rather than *bear*, the latter being ambiguous, in meaning to *carry* as well as *hold up*. But in the translation, *bear* is often retained, as more familiar. Most of the figurative significations occur under the words for sin.

A. *Literal*.

Applied to either persons or things. Ps. xci. 12, God's servant, upheld by angels. Isa. xl. 11, lambs. A tree *holds up, bears*, its fruit, and its branches, Ezek. xvii. 8, 23; Joel ii. 22. Mountains bear food, Job xl. 20. Sacks hold up their contents, Gen. xlv. 1, so Ezek. xlv. 11. One who *wears* a garment or a jewel holds it up, Exod. xxviii. 12, 29, 30. No special importance is attached to his *carrying* them, but he *holds them up*, as he stands before the Lord, 1 Sam. ii. 28; xiv. 3.

That which is held up is a *load* (נָשָׂא) Exod. xxiii. 5. Num. iv. *saepe*. Isa. xlvi. 1 (*bis*), 2.

B. *Figurative*.

1. To hold up the face, head. Conscious rectitude, Gen. iv. 7 (cf. vs. 6) 2 Sam. ii. 22; Job x. 15; xi. 15.

2. To hold up a person, to endure, sustain him, Num. xi. 14; Job xxi. 3; Isa. xlvi. 3, 4; Ps. lxxxix. 51. So when an inanimate object is personified, Gen. xiii. 6; xxxvi. 7. They ravaged the land, so that the land could n't *stand* it. Cf. נָשָׂא in Amos vii. 10. Sodom is put by metonymy for its inhabitants Gen. xviii. 24, 26, where נָשָׂא is used with שָׂרָה; hold up respecting the place. So of Israel, Num. xiv. 19; Isa. ii. 9.

3. To hold up, endure, various objects considered as burdensome. *a.* Government, Deut. i. 12; Exod. xviii. 22; Num. xi. 17 (with אֶת, giving a partitive sense, *share in*; also in the same verse, with direct object). *b.* A debt, 2 Kings xviii. 14. He would stand up under whatever Sennacherib laid on. Our cant phrase "to stand the pressure" fits this exactly.¹ *c.* Grief,² Jer. x. 19. *d.* Reproach, shame, Ps. lv. 12; Jer. xv. 15; Ezek. xxxix. 26.

IV. TO CARRY.

Easily derived from the previous by *constructio pregnans*. To hold up, and move.

A. *Literal.*

Persons, Gen. xlv. 27; 1. 13; 1 Kings xviii. 12. Sacred things, Exod. xxv. 14; xxxvii. 14; 1 Kings xiv. 28. Spices, Gen. xxxvii. 25. Tithes, Deut. xiv. 24. Weapons, Judg. ix. 54, so often in the phrase armor-bearer (one carrying weapons). Idols, Jer. x. 5 (*bis*). The word is applied to a great variety of objects. See table.

B. *Figurative.*

From the nature of the word there is no need of placing metaphorical expressions under this head, rather than (III.), unless there is some emphasis on the idea of motion. This seems to be the case in Num. xi. 12; Deut. i. 31 (*bis*); Exod. xix. 4; Isa. lxiii. 9, and with a few of the words for sin.

The renderings "bring" and "carry away" require

¹ The graver readers of the Bibliotheca Sacra may need to be told that the boys use this expression of pecuniary affairs.

² Isa. liii. 4 really belongs here, in my judgment, but is examined with the words for sin.

scarcely any comment beyond what is supplied by a glance at the table.

Take is used rather than *bring* when the verb of motion is added, e.g. Gen. xlv. 19; 1 Chron. xvi. 29.

Take away is ambiguous, meaning either to take what is another's, as in some texts under I. A., or to carry away, as in Hosea i. 6. Also used of God's taking away the life, as taking it to himself, 2 Sam. xiv. 14; Job xxxii. 22.¹ It should not be confounded with *remove*, *put away*.

נָשָׂא IN RELATION TO SIN.

Gen. iv. 13; xviii. 24, 26; l. 17 (*bis*); Exod. x. 17; xxiii. 21; xxviii. 38, 43; xxxii. 32; xxxiv. 7; Lev. v. 1, 17; vii. 18; x. 17; xvi. 22; xvii. 16; xix. 8, 17; xx. 17, 19, 20; xxii. 9, 16; xxiv. 15; Num. v. 31; ix. 18; xiv. 18, 19, 33, 34; xviii. 1 (*bis*), 22, 23, 32; xxx. 16; Josh. xxiv. 19; 1 Sam. xv. 25; xxv. 28; Job vii. 21; Ps. xxv. 18; xxxii. 1, 5; lxxxv. 3; xcix. 8; Isa. ii. 9; xxxiii. 24; liii. 4, 12; Jer. xlv. 22; Ezek. iv. 4, 5, 6; xiv. 10; xvi. 58; xviii. 19, 20 (*bis*); xxiii. 49; xlv. 10, 12; Hosea xiv. 8; Micah vii. 18.

It will be seen by a glance at these passages that in the great majority of instances the meaning *hold up*, *bear*, is the only suitable one. Sin is conceived of as a heavy load, the *burden* of the Pilgrim's Progress, not punishment nor liability to punishment, but sin itself. The metaphor is sufficiently familiar in all languages. "Sin hangs heavy on my soul." The awakened sinner feels his guilt pressing him down into despair. The murderer cannot stand up erect among his fellow-men, because the weight of his "guilty secret" overwhelms him. It is often claimed that in the Bible, as in the old classic poetry,² sin and its punishment are not carefully distinguished in idea; sin itself being the punishment of sin. It is true that where the word *punishment* occurs in the English version, it is almost always נָשָׂא or נָשָׂא (נָשָׂא) in the

¹ The thought seems to be: "Why should I give flattering titles? Soon my Maker will take me where all are on a common level."

² Tyler's "Theology of the Greek Poets," p. 178.

original; but this can hardly be due to the want of a word for expressing positive infliction apart from the crime; the Hebrew has several such, as נָשָׂא, deriv. נָשָׂא and נָשָׂא, generally rendered *avenge* and *vengeance*, and of very frequent use. May it not be, then, that our version is at fault in incorporating into the words for sin an idea suggested only by the connection in which they are used? But let us not anticipate results which will appear plainer when we have examined the texts in question.

Though, as has been said, נָשָׂא in these passages commonly has the sense of *bear*, yet there are not wanting cases in which the meaning is to *take* or *lift up* upon one's self, e.g. Lev. xix. 17: "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him," Eng. vers.; "οὐ λήψῃ δι' αὐτὸν ἁμαρτίαν," Sept.; "Sünde auf dich ladest," Van Ess. By failure to rebuke a neighbor, one draws sin upon himself, contracts it. Keil and Delitzsch on this verse: "The phrase means not to have to bear or atone for a sin on his account, but to bring sin on one's self, which one has then to atone for; from which the meaning *to bear*, i.e. atone for sin, or suffer its consequences, was first derived."

I have transcribed the whole remark, so as not to seem to garble the quotation; though we have to do at present neither with the exegetical nor the theologic inferences, but with the fact that the phrase here means to bring sin upon one's self. The same commentators say on Num. xviii. 32: "They would load no sin upon themselves in so doing = Lev. xix. 17." Luther's version reads here "Sünde auf euch laden." Let us notice now the analogy between the sin of ceremonial defilement and disease. One who approaches a contagious person *contracts* the disease, *takes* it, as we say. So one who approaches a dead body, for instance, or a leper, contracted defilement; took upon himself, according to one method of speech, a stain, which must be washed away, or, according to another, a load, which must be somehow lifted off, or he would have to bear it. The same consequence followed on contact with a holy place or thing by an improper

person, or one unfitly prepared. In general, when one walked in the way of transgression, he found attached to him this burden of sin. Of course God put it on him by his providence, just as he would put on him disease; but the human agency is the same in either case. In Num. xviii. 22 the children of Israel are forbidden to come near the tabernacle, "to incur sin, to die." The result of their coming would be the contracting of sin; the result of that contraction, death. The Sept. has it exactly: *λαβεῖν ἁμαρτίαν θανατηφόρον*, to take a death-bearing sin. (See Jas. i. 15.) So the Vulgate: "nec committant peccatum mortiferum"; Luther: "Sünde auf sich zu laden, und sterben"; DeWette: "eine Schuld aufladen." Exod. xxviii. 43. The linen breeches for Aaron and his sons were to cover them when they stood at the tabernacle or the altar; "And they shall not incur iniquity and die." Death was the punishment of this sin, but if *נָשָׂא* means to bear punishment, God says they shall not die and die. Such an emphatic repetition would give a possible sense, but one far less simple than the one we have employed, not to urge that we have no reason yet to suppose the phrase can mean "to bear punishment." The Sept. is again peculiarly instructive: *οὐκ ἐπάξονται πρὸς ἑαυτοὺς ἁμαρτίαν, ἵνα μὴ ἀποθάνωσι*; they shall not bring iniquity upon themselves, in order that they die not.

Lev. xxii. 9. The first half of this chapter relates to the provisions for the priests; "the holy things," which could not be approached by one who was unclean. By all these ceremonies, God was patiently engraving the idea of holiness upon the hearts of his people.¹ "And they shall keep my ordinance, and shall not incur sin on account of it, and die thereby." Sept. *ἵνα μὴ λάβωσι δι' αὐτὰ ἁμαρτίαν, καὶ ἀποθάνωσι δι' αὐτά*; the German versions, auf sich laden. The transgressor loads sin upon himself, therein becoming *subject* to it (subjaceant peccato, Vulgate here.)

Vs. 16: "And cause them to incur a wrong of transgression"; bring upon themselves, *ἐπάξουσιν ἐφ' ἑαυτοὺς*, Sept.

¹ Walker's "Philosophy of the Plan of Salvation," chap. v.

Gesenius in his Thesaurus says under נָשָׂא: "Sq. לָּ, pregn., *sustulit et posuit super* al. Sic נָשָׂא נִפְלֵיךְ נָשָׂא, imposuit sibi ipsi culpam, i.e. contraxit culpam (er lud eine Sünde auf sich) Lev. xxii. 9; Num. xviii. 32, quoniam peccatum oneri comparari potest."

Perhaps we should bring under this head Lev. v. 1. Many commentators make the first four verses of this chapter the protasis; the apodosis only coming in at vs. 5. The meaning of נָשָׂא would be the same in either case. The special sin spoken of is that of refusing to testify. By so doing, the soul draws iniquity upon himself, the suffix being the objective genitive, if we take this rendering. The phrase may also mean, "Then he shall bear his iniquity," answering to passages considered hereafter. The phrase evidently corresponds to נָשָׂא in the following verses, and the Hebrew fits equally well the rendering in the preterite "and hath borne," or the future, "then he shall bear." Authorities differ on the verse, and are sometimes inconsistent with themselves. Calvin says: "He should be unclean until he had offered a propitiation; for this is to bear his iniquity; as if Moses had said that he contracts guilt," etc. Gesenius in his Lexicon, under נָשָׂא, says of Lev. iv. 22: "*Then he is guilty*, has contracted guilt; here נָשָׂא = נִפְלֵיךְ נָשָׂא in Lev. v. 1, 17." But under נָשָׂא 4, (d) we read, "נָשָׂא נִפְלֵיךְ, to bear one's own sin, i.e. to suffer its punishment, Lev. v. 1, 17." To contract guilt and to suffer punishment can hardly be the same thing. Keil and Delitzsch interpret verses 2, 3, 4, and 5 as referring to the contraction of guilt (נָשָׂא), but make vs. 1 refer to enduring punishment. But the *or* at the beginning of each verse (וְ) seems to place all these statements on a common footing: in these several ways the sinner draws upon himself guilt which is lifted off by the process described in verses 5 and 6. I would not insist on the meaning *take*, in vs. 1 and 17, though it seems quite as natural as *bear*.

When one has contracted sin, taken it or lifted it up upon himself, he has then to hold it up, to bear it.

Lev. xxiv. 15. Each man when he shall curse his God,

then he shall bear his sin. His iniquity rested upon him, and the punishment of it is set forth in the following verse.

Num. ix. 13. A man who does not keep the passover incurs guilt in disobeying the ordinance of God; he has to hold up the weight of this guilt: "That man shall bear his sin," which in this case is punished by excommunication. So of the unfaithful woman in Num. v. 31: "This woman shall bear her iniquity," which was punished by dreadful temporal judgments. Parallel passages are Lev. xx. 17, 19, 20.

Lev. vii. 18. The peace-offering was a symbol of fellowship with God; through free grace God admitted the sinner to this feast with himself. But it must be in his own appointed way. If the sinner is careless about the ordinance, he is excluded from pardon, he must still *bear* the iniquity which would have been lifted from him. So Lev. xix. 18.

Lev. xvii. 16. One who has eaten forbidden meats has contracted defilement; it is prescribed that he shall wash his clothes, and bathe himself in water. Even then he has a stigma upon him till the evening. But if he neglects the washing, he cannot be justified; his sin is fastened on him as a heavy load, and he must bear it.

Num. xiv. 34. The transgressors were to wander in the wilderness forty years, and bear their iniquities. Coupled with this is the threat: "In the wilderness shall they be consumed, and there shall they die." The weight of their guilt is so great that they stagger under it in crooked ways for many years, till they sink exhausted with the weary load. The transition is very easy, as this passage suggests, from the idea of bearing sin to that of bearing punishment. As Professor Park expresses it: "Sin presses the sinner down *in* punishment and *into* punishment." But a class of passages in Ezekiel will show us that it is perfectly in accordance with the usage of the verb to retain the natural meaning of sin in this figure.

Ezek. xxxiv. 29. In the blessed time when God shall gather his flock and appoint the Messiah their Shepherd, "they shall not bear the shame of the heathen any more."

The conception is certainly very facile of shame as a material thrust upon the chosen people until it becomes a heavy burden. We speak of "heaping reproaches" upon one, who is thus "laden with obloquy." The image is a frequent one, see xxxvi. 6, 7, 15; xlv. 13; especially the striking figures in xxxii. 24, 25, 30, where the dead foes of Israel are personified as having to bear the insults cast upon them. The phrase is applied to Israel under the image of a harlot, xvi. 52 (*bis*), 54.

Observe, now, the transition to "bearing sin." In xvi. 52, 54, it is bearing shame; in vs. 58, it is bearing lewdness and abominations; in xxiii. 35, lewdness and whoredoms: vs. 49, they shall recompense your lewdness upon you, and ye shall bear the sins of your idols. In xlv. 10, 12, the priests bear their iniquity; vs. 13, they bear their shame, *and* their abominations which they have committed. In xxxix. 26 it is said of the house of Israel, "after that they have borne their shame, *and* all their trespasses whereby they have trespassed against me."

Is it not perfectly clear that the sin and the shame are borne in the same way? To bear sin is not, by a fiction of law, to become penally responsible for it, any more than to bear shame is. We have all felt the load of shame; have we not also felt the load of sin? David is but the spokesman of every awakened conscience, when he exclaims (Ps. xxxviii. 4), "Mine iniquities are gone over mine head; as a heavy burden (מָוָה) they are too heavy for me." Just what Cain had said centuries before: "My iniquity is too great to bear."

It is worth noticing that in these passages in which the bearing of shame and iniquity are coupled, it is moral discipline that is described, resulting in the benefit of the sufferers. See Ezek. xvi. 60-63; xxxiv. 29, 30; xxxvi.; xxxix. 25-29; xlv. 10-14; comp. also Micah vii. 9. But in Ezek. xiv. 10 מָוָה מָוָה is rendered, "They shall bear the *punishment of their iniquity*"; while to the מָוָה following the sense of *punishment* is twice given. Our translators should have refrained from giving a commentary here, should have rendered

the words faithfully; and yet the idea of punishment is plainly suggested, while it is not expressed, by the original. That which was a chastisement, resulting in good, to the house of Israel (vs. 11, 22, 23), became a punishment, resulting in ruin, to the false prophets and their deluded followers (vs. 7-9). The same burden which pressed penitent David down upon his knees overwhelmed obstinate Cain and Judas in the gulf of despair.

We have seen that one may take upon himself, and hold up or sink under his own sin; it is also true that the sin of one person is said to be taken and borne by another person or thing.

Num. xiv. 33. Not only were the Israelites to bear their own iniquities (vs. 34), but their children were involved in the common evil. They shall "bear your whoredoms." Here is the doctrine of social liability. God *visits* (by his *providence*) the iniquity of the fathers upon the children, Exod. xx. 5. The latter are not made sinners, are not said in these passages even to be held as sinners. But they are in the same boat with the sinners, and share, in some degree, their fate. I can suffer keenly in bearing the shame of another, without any consciousness of meriting shame. So I may have his sins laid upon me, in the providence of God, and be compelled to endure some of their consequences. The father bears the iniquity of a wicked son quite as truly as the son receives his load by natural generation.

Ezek. xviii. 19, 20. "The condition of solidarity" must not be pushed too far. It is not true that God *punishes* men for the sins of others, and this chapter thoroughly refutes that belief. Notice the form of the construction in these two verses. נָשָׂא is used with אֲנִי, to bear *in* the iniquity, partake of it. Even a share in this guilt is denied. Here, as elsewhere, נָשָׂא אֲנִי is "to bear iniquity," and it is the context which determines that the burden would sink its victim into spiritual death. No portion of such a load is rolled upon the innocent, and in attestation of this God himself makes the appeal: "Are not my ways equal?" (vs. 29).

Two points are clear thus far :

(1) One cannot bear the sin of another in the same sense in which he bears his own sin, by suffering its punishment.

(2) One may bear the sin of another by suffering in consequence of it. To proceed :

(3) One may bear the sin of another, aimed against himself, by withholding his displeasure, and treating the offender graciously. Here come in the texts in which *נָטַף* is rendered *forgive*. It has been usual to explain these from the signification, "take away." God forgives our sins, it is said, by putting them behind his back, by sinking them in the depths of the sea. But the fatal objection to this view is that *נָטַף* allows one to take an object away only by taking it to himself. Had writers always distinguished between "take away" and "put away," we should have been spared some shallow reasoning on the atonement from the supporters of the moral theory.¹ It may be safely asserted that, if we had no previous opinion as to what these texts ought to mean, we should explain them by conceiving the forgiving party to take upon himself and hold up the sin of the other.

And does not this give us a deeper insight into the meaning of forgiveness? It is much to overlook an offence, and let it pass out of the memory. Men think it most magnanimous to forgive and *forget*. But is it not a grander thing, even among us, when one who is smarting under a sense of remembered injuries yet *bears* with the wrong, and *endures* the wrong-doer? We need not resort to any "Hebraism" to comprehend one of our commonest phrases. "I can't bear you," we say. "I will bear from that man what I would not from another."

Joseph's brethren had heaped many wrongs upon him, and they feared that after their father's death he would no longer endure these injuries. So they sent a messenger in that father's name, praying: "*Bear* now the trespass." (Gen. l. 17, the phrase is repeated with *ב*, "hold up respecting

¹ See note on "take away" at the close of the analysis.

the trespass)." Pharaoh prays Moses and Aaron: "*Bear* now my sin only this once," Exod. x. 17. So Saul to Samuel (1 Sam. xv. 25), and Abigail to David (xxv. 28).

Human feelings and actions are transferred to our language about God. Every sin is an insult cast upon our Maker, and he is represented as bearing up under the weight of these wrongs. He is long-suffering; his mercy endureth forever. The burden of hypocritical feasts fatigues him (Isa. i. 14, "They are a trouble unto me; I am weary to *bear*," almost = "I can't bear them"). This bearing has a twofold aspect: it is subjectively, enduring wounded feelings, thus coming under (2), and objectively, holding back the retributive sentiment from inflicting merited judgment.

Sometimes forbearance ceases to be a virtue: Jer. xlv. 22, "Jehovah could no longer hold out before the evil of your works." Isa. ii. 9, "So do not thou *bear* with them." Exod. xxiii. 21, spoken of the Angel guide: "Provoke him not; for he will not bear with your trespasses." So Joshua xxiv. 19.

Exod. xxxii. 32, Moses prays, "If thou wilt bear their sin!" But God visits their sin upon them (vs. 34), recompenses it, makes them bear it themselves; he plagues the people (vs. 35). Still, the general picture of himself which the Lord reveals is of one gracious and forgiving. So he declares to Moses (Exod. xxxiv. 7), "Bearing iniquity and trespass and sin." In Num. xiv. 18, 19, the great leader reverently recalls this description, as also the fact that it had been verified: "As thou hast borne with this people from Egypt even till now."

The sin of Sodom and Gomorrah was very grievous, נְבִירָה, נָשָׂא *heavy exceedingly*; but Abraham appeals to God's well-known character to *bear* with the place (Gen. xviii. 24), and God would have done so (vs. 26) had the facts agreed with the "peradventure," thus lightening the load.

Micah vii. 18. "Who is a God like unto thee, *bearing* iniquity?" The Psalmist declares (xxxii. 5): "Thou didst bear the wrong of my sin"; (lxxxv. 2) "Thou hast borne the iniquity of thy people"; (xcix. 8) "A God enduring thou

wert to them"; and so is encouraged to pray (xxv. 18), "Bear with all my sins." So Job (vii. 21), "Why wilt thou not bear my trespass?" and in Hosea xiv. 2, the Lord dictates the petition: "Thou wilt bear [we pray] all iniquity."

The Bible clearly teaches, then, that *God bears sin*. The Infinite One cannot forget; it is literally true that all our past sins are present to him, and that every blessing descends upon us from a heart that is grieved at this cruel treatment, and is keeping our deserts from rolling upon us. Let us be careful how, in our zeal for half the truth, we deny that there is something answering to Gethsemane and the cross in the bosom of the eternal Father—something in nowise interfering with his blessedness; for what can be more blessed than mercy and grace?

But God bears not only sin, but sinners. He holds them up from the destruction into which their guilt would sink them; even as David describeth this free grace (Ps. xxxii. 1), "Blessedness! *borne* as to trespass, covered as to sin"; and Isaiah (xxxiii. 24), "The people that dwell therein shall be *borne* as to iniquity."¹ We might, perhaps, place here the passages just quoted, in which *נָשָׂא* occurs with the dative of the person. Num. xiv. 19; Isa. ii. 9; Gen. xviii. 24, 26; Ps. xcix. 8. But "to bear up respecting" a person seems rather to suggest the image of bearing the sin than of holding up the individual.

(4) One may bear the sin of another as a representative. Ezek. iv. 4, 5, 6. The prophet was to lie upon his side, and bear the iniquity of Israel three hundred and ninety days; after which the iniquity of Judah was to rest on him for forty days. Meanwhile the siege of Jerusalem, pictured out on a tile, was before him. His strange attitude and occupation must have arrested the attention of all, and they learned from his prophecy the distress which was to come

¹ This latter text, to be sure, might be so rendered as to teach that the *sin* is borne: "As to the people, iniquity borne," following the construction of the Vulgate. But in Ps. xxxii. 1, *sin* and *covered* cannot agree in gender, and the participles must be in the construct state before their secondary objects.

upon their nation—a calamity vividly impressed upon them by this object-lesson. It is expressly said (vs. 8): “This shall be a sign to the house of Israel.” God had laid these sins on Ezekiel symbolically, and he was set before the people as a representative of Israel; his sufferings being a type of what the nation would endure when they should have to bear their own iniquity. He was no more “penally responsible” for that iniquity than Forrest was for the sins of Macbeth. His *typical* relation was precisely that of the actor; while there is to be added, of course, the fact that the prophet was one of the nation he represented, and felt keenly the burden of the woes he foretold; thus bearing their sins in the sense noticed under (2).

Num. xxx. 15. In those ancient times the husband was head of the family, and stood for his wife in matters civil and ecclesiastical. The latter might make a vow; but her husband could establish it or make it void (vs. 18). To illustrate the principles laid down in this chapter, the woman solemnly declares: “I will give to the Lord an ephah of wheat.” “No,” replies the husband; “that is my wheat, and I forbid it.” No guilt is incurred by either party; for the offering would have been voluntary; “the Lord shall forgive her” (vs. 8, 12). If the husband says nothing at the time of the vow, then, by the silent consent of the responsible agent, a burden rests upon the wife, which she must discharge or incur guilt (vs. 11). Suppose, however, the man *afterwards* desires to keep his wheat, and prevents the execution of the vow (vs. 15); then he transfers the guilt to his own shoulders; he is her representative, and must bear her iniquity. Here is the first, and perhaps we shall find the only, instance where **שָׁטָה**, with a word for sin, means what we were told it “always plainly” means, penal responsibility. But let us carefully notice that there is here a *real*, not a declarative, transfer of sin. The husband is *held* guilty, because he *is* guilty; while the wife is wholly innocent.

Num. xviii. 1, 23. The plague had swept away its thousands, and the people cried: “Behold, we die, we perish;

we all perish." According to that wonderful ritual which cannot be too much studied, a holy rite or a holy person was needful to purify the unclean, to make atonement for sin. The people contracted iniquity by drawing near the manifested presence of God (vs. 22, already explained); they must be taught, at whatever cost, the difference between holy and unholy. Hence the anger of the Lord consumed the presumptuous; they could not hold up their sins before him. But Aaron and his tribe had been specially consecrated. Endued with this ceremonial sacredness, they could draw near the tabernacle, as the representatives of Israel, taking upon themselves and bearing the iniquity of the congregation (vs. 23). But he before whom the heavens are not clean beheld iniquity in the sanctuary, in the chosen tribe themselves. From among the children of Levi, therefore, the priests, the family of Aaron, were to bear this iniquity (vs. 1); while the iniquity of the priesthood itself was to be assumed by the most august representatives in the nation — the high-priest and his sons.

Exod. xxviii. 38. A special case of the preceding, where Aaron himself bore the sins of the people. Even "the holy gifts" of the children of Israel were defiled by sin. The high-priest wore upon his forehead a plate of pure gold, on which was engraved, "Holiness to the Lord." God, so to speak, beheld this symbol rather than the sin-stained offerings, and was reminded that the representative was separate from sinners. The holy sanctified the unholy; the pure was an antidote, or antiseptic, to the impure; so Aaron could "bear the iniquity of the holy things" when he went in before the Lord.

Lev. x. 17. This singular episode between Moses and Aaron sheds an interesting light upon the sacrifices. Cf. vi. 24-30 with x. 16-20. The goat of the sin-offering was most holy, whatsoever touched it was holy; hence the priests were to eat it in the holy place, and thus the sins of the people, for which the goat was offered, having been transferred through the animal to the sacred priests, were rep-

resentatively borne. Moses was angry that the goat had not been eaten, but Aaron reminded him of the judgment from heaven which had fallen that day upon the priestly family. They were all, in a sense, unclean, even though the anointing oil of the Lord was upon them (vs. 7). They might eat the meat-offering which was their due (vss. 12, 13), but could not make atonement for the sins of the people.

Lev. xvi. 22. The great scheme of symbol-worship culminated on the day of atonement. How far the people understood and profited by the *spiritual* lessons of the day, it may be impossible to say. But *ceremonially* their sins were all pardoned, and no pains were spared to assure them of the fact. The goat of the sin-offering was again introduced, but this time there were two. One was slain, and his blood sprinkled upon the mercy-seat, the tabernacle, and the altar. Even these holy places needed cleansing, because they were in the midst of the polluted congregation (vss. 16, 19). The blood of the goat answered the double purpose of covering the sins of the people, and purifying the sanctuary (vss. 16, 17). But a further evidence was to be afforded of the enormity of sin and the fact of its pardon. Upon the head of the live goat the iniquities of the people were laid, in a figure. As Ezekiel, though innocent, had to bear the burden of his nation's guilt, so the sacred goat held up and carried (for both meanings are included here) the iniquities of the congregation. It represented the people, and stood in their stead, a warning sign to them of the burden of sin which they would have to bear if they persisted in it, but also, and especially, a gracious sign of God's pardon, for the sin was for this time carried away, and need burden them no more.

Isa. liii. 4. *Our diseases he hath borne.* It is perhaps the common opinion that this refers to Christ's bearing our sins. The opposite view, which would understand it according to the literal rendering, is held, it may be well enough to remark, by many able and orthodox expositors. We are concerned much more, however, with the manner in

which the sacred writers use the word, than with the views of commentators.

מָוָה is never rendered *sin* in our version. It is translated sickness, disease, grief. Dr. Magee in his work on the atonement has endeavored to show that it refers to maladies of the body, while the corresponding word מַכְזָב in the same clause, relates to mental pains. So Kennicott. So far as I know, the word here has never been *translated* "sins," except by the LXX. But it is said the phrase *relates* to bearing sin, (1) because the entire chapter describes Christ's vicarious suffering for our sins; (2) because Peter quotes and explains it 1 Pet. ii. 24, where the whole context is drawn from this chapter. The authority of the Sept. would strengthen these arguments, and also the apparent fact that Peter quotes from its rendering of this verse. The last, though often assumed, seems to be a mistake; Peter is quoting vs. 12, where the words *αὐτὸς ἀμαρτίας ἀνήνεγκεν* are identical in the Sept. and in Peter. The fourth verse reads in the Sept. *τὰς ἀμαρτίας ἡμῶν φέρει*. We do not question, rather we insist upon, the fact, that מָוָה is used of Christ's bearing sin; (see remarks on Isa. liii. 12;) but what we object to is the rendering of this passage so.

As to the first point, that the whole chapter relates to Christ's vicarious sufferings for our sins, we need not deny that his bearing our diseases was an important part of his atonement; thus the passage is in complete harmony with its context. But it is the context and not the text which teaches that Christ suffered for our sins, for (1) There is no reason for departing from the obvious meaning of the words, "our diseases he hath borne;" (2) for this rendering we have the inspired authority of the apostle Matthew (viii. 16, 17).

This latter passage has caused great trouble to those theologians who have seen in it an apparent contradiction between the evangelist and the evangelical prophet. Dr. Hodge says in explanation of it (Atonement p. 178); "It is a notorious fact, admitted by all scholars, that the New

Testament writers quote the Old Testament freely, accommodating the sense to a present purpose." But it is a fact just as well known that the passage before us is an exact literal translation by Matthew from the original Hebrew. A glance at the two versions suffices to show that it is the LXX who have quoted freely.

As to the authority of the Sept., it is the opinion of some scholars that its original text read $\acute{\alpha}\sigma\theta\epsilon\nu\iota\alpha\varsigma$. I admit that this looks like a later change, but if we accept the reading as it stands, with the infrequent $\phi\acute{\epsilon}\rho\epsilon\iota$ for $\alpha\lambda\omega$, and the unheard-of $\acute{\alpha}\mu\alpha\rho\tau\iota\alpha\varsigma$ $\eta\mu\acute{\omega}\nu$ for $\alpha\lambda\omega$, we can only say that the LXX have inserted an unauthorized idea into their translation; a fact abundantly paralleled in that venerable version.¹

¹ It may not be amiss here to present a list of the Septuagint renderings of $\alpha\lambda\omega$ with the words for sin. They are arranged in the order of their first occurrence.

$\acute{\alpha}\pi\omicron\tau\iota\theta\eta\mu\iota$,	Gen. iv. 13.
$\acute{\alpha}\nu\iota\eta\mu\iota$,	Gen. xviii. 24; Josh. xxiv. 19; Isa. ii. 9.
$\acute{\alpha}\phi\iota\eta\mu\iota$,	Gen. xviii. 26; l. 17; Ex. xxxii. 32; Ps. xxv. 18; xxxii. 1, 5; lxxxv. 3; Isa. xxxiii. 24.
$\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$,	Gen. l. 17.
$\pi\rho\sigma\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$,	Ex. x. 17.
$\acute{\epsilon}\pi\omicron\sigma\tau\acute{\epsilon}\lambda\lambda\omega$,	Ex. xxiii. 21.
$\acute{\epsilon}\xi\acute{\alpha}\iota\rho\omega$,	Ex. xxviii. 38; Mic. vii. 18.
$\acute{\epsilon}\pi\acute{\alpha}\gamma\omega$,	Ex. xxviii. 43; Lev. xxii. 16.
$\acute{\alpha}\phi\alpha\iota\rho\acute{\epsilon}\omega$,	Ex. xxxiv. 7; Lev. x. 17; Num. xiv. 18.
$\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$,	Lev. v. 1, 17; vii. 18; xvi. 22; xvii. 16; xix. 8, 17; xx. 17, 20; xxii. 9; xxiv. 15; Num. v. 31; ix. 13; xiv. 34; xviii. 1 (<i>bis</i>), 22, 23, 32; xxx. 16; Ezek. iv. 4, 5, 6; xiv. 10; xviii. 19, 20 (<i>bis</i>); xxiii. 35, 49; xliv. 10, 12, 18; Hos. xiv. 3.
$\acute{\alpha}\pi\omicron\phi\acute{\epsilon}\rho\omega$,	Lev. xx. 19.
$\gamma\lambda\omega\varsigma$ $\gamma\iota\nu\omicron\mu\alpha\iota$,	Num. xiv. 19 (<i>εβλατος</i> Ps. xcix. 8).
$\acute{\alpha}\nu\alpha\phi\acute{\epsilon}\rho\omega$,	Num. xiv. 33; Isa. liii. 12.
$\alpha\lambda\omega$,	1 Sam. xv. 25; xxv. 28.
$\lambda\acute{\eta}\theta\eta\nu$ $\pi\omicron\iota\acute{\epsilon}\omega$,	Job vii. 21.
$\phi\acute{\epsilon}\rho\omega$,	Isa. liii. 4; Jer. xliv. 22.
$\kappa\omicron\mu\acute{\iota}\zeta\omega$,	Ezek. xvi. 58.

This table may serve to correct the loose statements frequently made on this subject. To go no further than the work on the atonement already cited, we read (Hodge, p. 177): "The authors of the Septuagint translation render these words ($\alpha\lambda\omega$ and $\alpha\lambda\omega$) sometimes with $\alpha\lambda\omega$, to bear—to bear away; but

To resume the discussion of Isa. liii. 4, the question arises, "How could Matthew say that Christ bore our diseases when he healed them?"

We are to think of a pure and sensitive soul, brought into contact with forms of suffering, and beholding in them but a specimen of the miseries of a groaning world. For a faint image of this feeling in Jesus, we might refer to Mrs. Stowe's beautiful picture of the child Eva, listening to the sickening stories of cruelty that came to her ears. "These things sink into my heart," she said. To the heart of Jesus, all our woes and pains were present, and they pierced him through with many sorrows. Many have thought that in some way he entered physically into the sufferings of those whom he healed. See Lange on Matt. viii. 17. Whether this be true or not, we have a sufficient explanation of the language of Matthew in that he "bore them on his feeling." At the close of a long and wearing day he is besieged by a multitude of fresh demands upon his healing ministry. With patient love the good Physician *takes up* these new cases, bears the burden of manifold diseases, and sustains the assaults of evil spirits, "that it might be fulfilled which was spoken by Esaias the prophet, saying, "Himself took our infirmities, and bare our sicknesses." So bearing, he bears often also with *φέρω* and *ἀναφέρω* which can only mean to *bear* in the sense of *bearing on one's self* in order to *bear away*."

Upon this I remark (1) *נָשָׂא*, with its derivatives, occurs twenty-six times in the Bible, twenty-three of which refer to bearing burdens, three only to bearing sin, even including the passage under discussion, Isa. liii. 4, where the Sept. has *καὶ ἡμῶν ὀδυνᾶται*; the two others are Isa. liii. 11 (*ἀναφέρω*), and Lam. v. 7 (*ἔραχον*). Dr. Hodge was certainly within bounds therefore in saying, on the previous page that *נָשָׂא* "has a more diversified usage than *נָשָׂא*."

(2) The implication in the contrasted "sometimes" and "often" needs to be set right. *Αἶρω* is the regular verb for translating *נָשָׂא* when it means "to lift up"; it occurs oftener than any other word. With the words for sin, however, neither *αἶρω*, *φέρω*, nor *ἀναφέρω*, occurs "often"; but each twice, as above.

(3) The writer has omitted altogether the word most frequently used with the expressions for sin; viz. *λαμβάνω*, which occurs in just half of the sixty-six passages cited. This word has no expiatory look. The single sentence quoted from Dr. Hodge (quot verba, tot errores), is on the same page with a notice of Bushnell's "amazing conclusions," entitled in the table of contents: "Bushnell's extravagant assertions exposed."

them away by his mighty power. We are not to suppose that Isaiah's prophecy was *completely* fulfilled on this occasion. Matthew has given a single instance of that burden-bearing which was the law of Christ's life (Gal. vi. 2).

Besides, he bore our diseases as affecting himself personally. He had entered into our estate of evil; the hunger and cold, the weary marching, the pinching poverty, brought real suffering to our Saviour. And in both these ways he bore our diseases most intensely when he suffered on the cross.

Isa. liii. 12. Here מָוֶן distinctly declares that Christ hath borne the sin of many, just as לָבֵן declares the same thing prophetically in the eleventh verse. There can be no question among Christians that this relates to the Messiah's suffering on the cross. The immediate context reads: "He hath poured out his soul unto death; and he was numbered with the transgressors"—fulfilled Mark xv. 28. Of verse 12, as of verse 4, we have the interpretation of an apostle: 1 Pet. ii. 24, "Who his own self bare our sins in his own body on the tree." Not that he did not bear them in his soul, but the *body* is mentioned, because Christ is described as a sacrifice, cf. Rom. xii. 1, "present your bodies [i.e. yourselves] a living sacrifice."

Can we learn now from our examination of מָוֶן in what sense Christ is said to have borne our sins?

1. Christ bore our sins by enduring their consequences. Our sins nailed him to the tree. They brought him down to a suffering life, crowned with this shameful death. Even temptation came to him in all points like ours, and who can imagine that conflict with all the powers of hell while Jesus hung bleeding on the cross? As the children of the rebels in the wilderness were made to suffer for their fathers' sins, so Christ was made to suffer for a guilty world. "He crushed the serpent's head; but its fang entered his heel." God in his providence laid this burden upon him, and he bore it without complaint, saying: "The cup which my Father hath given me, shall I not drink it?"

2. Christ bore our sins upon his sympathetic heart. It

was not our diseases, but the cause of all evil, that pained him most keenly. In that shuddering horror at the grave of Lazarus, in the bloody sweat of Gethsemane, we may get a glimpse of our sin as it affected the Saviour. The former burden (1) was laid upon Jesus by Him that sent him into the world, and he bore it passively; but this load he took upon himself by reason of the fineness and purity of his soul, into which every sin entered like a sharp sword. He bore in his bosom all the many peoples Ps. lxxxix. 50. How does a father feel who is yearning to reclaim a vicious, dissipated son? That suggests but dimly the anguish which Jesus felt upon the cross for every sinful soul.

3. Christ bore our sins by forgiving them. We have been speaking of his humanity. But he was also God and bore with infinite patience the sins which deserved his wrath. He was no mere philanthropist, anxious to alleviate woe; not simply a great reformer, feeling keenly the sins of his fellow men, while sharing their consequences; but each sin noted by his omniscient mind was the personal thrust of a rebel. Before we complain at the final sentence against sin from the judgment-seat of Christ, let us try to conceive what Christ had to bear from sin. How patiently, too, he bore it all. He who taught us "Love your enemies" gave us a glorious pattern. They mocked and scourged and crucified him; they dared him to come down from the cross, while at his single word "I am he" they would have gone backward and fallen into eternal ruin. But he held them up, and sustained the load of this shameful reproach, and held back the thunders of heaven, forgiving his murderers with his parting breath. Who can doubt now that his mercy endureth forever?

4. Christ bore our sins as a representative. The grand *cultus* of the Jews answered until the fulness of time was come. But it was not possible that the blood of bulls and goats should take away sin. The ceremonial ritual was a kind of "make-believe," the shadow of which Christ was the substance. The priests (Num. xviii.) were unclean in the

sight of God, and as truly deserving of punishment as the people for whom they stood. But it is by no stretch of clemency that Christ is looked upon as holy and permitted to approach the excellent glory. With him to represent us, we need not fear lest we perish. The plate of gold on Aaron's head gave him a *quasi* sacredness; but the head of Jesus is more precious than fine gold, and if he is willing to carry our sin-stained gifts, they will be accepted "for Jesus' sake." It was apparently an arbitrary constitution when God said: "This goat shall die, and therefore I will forgive you; that goat shall be supposed to carry off your sins and therefore I will not impute them." But the sacrifice of Jesus declares God's righteousness for the remission of sins that are passed by. The sanction of the law is eternal punishment, whereby God expresses the enormity of sin. But Christ was willing to become our representative, and endure pains that typify eternal punishment, and no one can now doubt the dreadful nature of that sin which could bring the Son of God to this. He not only suffers under the power of sin, but voluntarily undertakes to suffer in the stead of mankind. As Ezekiel was a sign to Israel, so the cross of Christ is a sign to all nations, warning every sinner of what a fearful thing it must be to bear his own iniquity. But the cross is especially a symbol of peace, the antitype to both the goats of the day of atonement. God points the world to the slain victim, testifying that the way of pardon is open to all; and when *my* faith lays her hand on that dear head, he becomes the scape-goat, and bears away *my* sins.

5. Christ did not bear our sins by being punished for them. *כִּפָּר* not merely does not favor this theory; it positively contradicts it. The eighteenth chapter of Ezekiel is a standing witness against such a belief.

NOTE. The preceding discussion may very possibly be founded in error, and hinder, rather than promote, an understanding of the word before us. But the list which follows cannot but assist future students of the meaning of *כִּפָּר*, as it is believed to be a perfect enumeration of the

passages in which the word and its derivatives occur. The writer commenced his study of this word by taking from the concordance the texts in question, and endeavoring to ascertain from the Bible and lexicon alone the natural meaning of each passage. The grammatical arrangement of the concordance was then exchanged for the order which appears, and which gives consecutively the actual use of the word in our Bible. It was thought best to adopt the order of the English Bible, and in the few instances in which the numbering of the verses differs in the English and the Hebrew, the former is enclosed in brackets.

Much of this labor might have been saved, had the writer become sooner acquainted with the Englishman's Hebrew Concordance, a marvel of accuracy, which ought to be far more widely circulated among students of the Old Testament than it has been. As to the translation which follows here, the aim has been to express from the original the exact thought, without regard to elegance of form.

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- GEN. iv. 7 If thou doest well, is there not *holding up* (the face)?
 iv. 18 My iniquity is too great to *bear*.
 vii. 17 And the waters increased, and *lifted up* the ark.
 xiii. 6 The land did not *bear* them to dwell together.
 xiii. 10 And Lot *lifted up* his eyes.
 xiii. 14 *Lift up*, now, thine eyes.
 xvii. 20 Twelve *chiefs* shall he beget.
 xviii. 2 And he *lifted up* his eyes.
 xviii. 24 Wilt thou also destroy, and not *bear with the place*?
 xviii. 26 Then I will *bear* with all the place.
 xix. 21 Lo, I have *taken* (with favor) thy face.
 xxi. 16 And *lifted up* her voice and wept.
 xxi. 18 Rise, *take up* the boy.
 xxii. 4, 13 Abraham *lifted up* his eyes.
 xxiii. 6 *Prince of God* art thou among us.
 xxiv. 63 And he *lifted up* his eyes.
 xxiv. 64 And Rebecca *lifted up* her eyes.
 xxv. 14 *Massa* (son of Ishmael).
 xxv. 16 Twelve *chiefs* to their nations.
 xxvii. 3 *Take* now thy weapons.
 xxvii. 38 And Esau *lifted up* his voice and wept.
 xxix. 1 And Jacob *took up* his feet and went.
 xxix. 11 And *lifted up* his voice and wept.
 xxxi. 10 And I *lifted up* mine eyes.
 xxxi. 12 *Lift up*, now, thine eyes.
 xxxi. 17 And *put* his sons and his wives upon camels.

- GEN. xxxii. 21 [20] Perhaps he will *take* my face (with favor).
 xxxiii. 1 And Jacob *lifted up* his eyes
 xxxiii. 5 And he *lifted up* his eyes.
 xxxiv. 2 *Prince* of the land.
 xxxvi. 7 And the land of their sojourning could not *hold* them up.
 xxxvii. 25 And *lifted up* their eyes.
 xxxvii. 25 Camels *carrying* spices.
 xxxix. 7 His master's wife *lifted up* her eyes to Joseph.
 xl. 13 Pharaoh will *lift up* thy head (exalt thee).
 xl. 19 Pharaoh will *lift up* thy head from off thee.
 xl. 20 And he *lifted up* the head of the chief butler.
 xlii. 26 And they *put* their grain upon their asses.
 xliii. 29 And he *lifted up* his eyes.
 xliii. 34 And they (lit. one) *took* presents (of food).
 xliii. 34 And they *took presents*.
 xliii. 34 But Benjamin's *present*
 xliii. 34 exceeded all their *presents*.
 xlv. 1 According to what they can *hold*.
 xlv. 19 Ye shall *take* your father.
 xlv. 23 Asses *carrying* of the good of Egypt.
 xlv. 23 She-asses *carrying* grain.
 xlv. 27 Wagons which Joseph sent to *carry* him.
 xlvi. 5 And the sons of Israel *carried* Jacob.
 xlvi. 5 Wagons which Pharaoh sent to *carry* him.
 xlvii. 30 Thou shalt *carry* me up from Egypt.
 xlix. 3 Excellence of *dignity* (lifting up).
 l. 13 And his sons *carried* him to the land of Canaan.
 l. 17 *Bear* now the trespass.
 l. 17 *Bear* now with the trespass.
- EXOD. vi. 8 I *lifted up* my hand to give it.
 x. 13 East wind *brought* locusts.
 x. 17 *Bear* now my sin only this time.
 x. 19 And it *lifted up* the locusts.
 xii. 34 And the people *took* their dough.
 xiv. 10 And the children of Israel *lifted up* their eyes.
 xvi. 22 And all the *chiefs* of the congregation came.
 xviii. 22 And they shall *bear* with thee.
 xix. 4 And I *bore* you on eagles' wings.
 xx. 7 Thou shalt not *put* the name of Jehovah thy God to a vanity.
 xx. 7 Who will *put* his name to a vanity.
 xxii. 27 [28] And the *chief* among thy people thou shalt not curse.
 xxiii. 1 Thou shalt not *take up* a report of falsehood.
 xxiii. 5 Lying under his *load*.
 xxiii. 21 He will not *bear* with your trespasses.

- EXOD. xxv. 14 To *carry* the ark with them.
 xxv. 27 To *carry* the table.
 xxv. 28 And by these shall the table be *carried*.
 xxvii. 7 In *carrying* it.
 xxviii. 12 Aaron shall *bear* their names before Jehovah.
 xxviii. 29 Aaron shall *bear* the names in the breast-plate.
 xxviii. 30 Aaron shall *bear* the judgment of the sons of Israel.
 xxviii. 38 Aaron shall *bear* the iniquity of the holy things.
 xxviii. 48 And they shall not *incur* iniquity and die.
 xxx. 4 To *carry* it with these.
 xxx. 12 When thou shalt *take* the sum of the sons of Israel.
 xxxii. 82 If thou wilt *bear* their sin.
 xxxiv. 7 *Bearing* iniquity and trespass and sin.
 xxxiv. 31 And all the *chiefs* in the congregation.
 xxxv. 21 Whose heart *lifted* him up.
 xxxv. 26 Whose heart *lifted* them up in respect to skill.
 xxxv. 27 And the *chiefs* brought onyx-stones.
 xxxvi. 2 Whose heart *lifted* him up.
 xxxvii. 5 To *carry* the ark.
 xxxvii. 14 To *carry* the table.
 xxxvii. 15 To *carry* the table.
 xxxvii. 27 To *carry* it with them.
 xxxviii. 7 To *carry* it with them.
 LEV. iv. 22 (Let it be) that a ruler shall sin.
 v. 1, 17 And hath *drawn* iniquity upon himself.
 (Or, then he shall *bear* his iniquity.)
 vii. 18 The soul that eateth it shall *bear* his iniquity.
 ix. 22 And Aaron *lifted up* his hand.
 x. 4 *Carry* your brethren outside the camp.
 x. 5 And *carried* them in their coats.
 x. 17 To *bear* the iniquity of the congregation.
 xi. 25 Every man *carrying* (anything).
 xi. 28 The one *carrying* their carcass.
 xi. 40 The one *carrying* their carcass.
 xiii. 2 A *rising* (leprosy, etc.). So 10 (*bis*), 19, 28, 43; xiv. 56.
 xv. 10 The one *carrying* them.
 xvi. 22. And the goat shall *bear* upon him all their iniquities.
 xvii. 16 Then he shall *bear* his iniquity.
 xix. 8 And he that eateth it shall *bear* his iniquity.
 xix. 15 Thou shalt not *take* (with partiality) the person of the weak.
 xix. 17 And not *incur* sin on his account.
 xx. 17 He shall *bear* his iniquity.
 xx. 19 Their iniquity they shall *bear*.
 xx. 20 Their sin they shall *bear*.

- LEV. xxii. 9 And they shall not *incur* sin on account of it.
 xxii. 16 And cause them to *incur* a wrong of transgression.
 xxiv. 15 Each man when he shall curse his God, then he shall
bear his sin.
- NUM. i. 2 *Take* the sum of all the congregation.
 i. 16 *Chiefs* of the tribes of their fathers.
 i. 44 Moses and Aaron and the *chiefs*.
 i. 49 And their sum thou shalt not *take*.
 i. 50 They shall *carry* the tabernacle.
 ii. 3 And the *chief* of the children of Judah. So of the other
 tribes, vs. 5, 7, 10, 12, 14, 18, 20, 22, 25, 27, 29.
 iii. 24 And *chief* of his father's house for the Gershonites.
 iii. 30 And *chief* of his father's house for the families of the
 Kohathites.
 iii. 32, 32 And *chief* of the *chiefs* of the Levites.
 iii. 35 And *chief* of his father's house for the families of Merari.
 iii. 40 And *take* the number of their names.
 iv. 2 *Take* the number of the sons of Kohath.
 iv. 15 The sons of Kohath shall come to *carry* it.
 iv. 15 These things are the *burden* of the sons of Kohath.
 iv. 19 Upon his service and unto his *burden*.
 iv. 22 *Take* the number of the sons of Gerahon.
 iv. 24 To serve and for *bearing*.
 iv. 25 And they shall *bear* the curtains.
 iv. 27 To all their *burdens*.
 iv. 27 And ye shall appoint their *burdens*.
 iv. 31, 32 The charge of their *burden*.
 iv. 34, 46 Moses and Aaron and the *chiefs*.
 iv. 47 And a service of *bearing* in the tabernacle.
 iv. 49 To his service and to his *burden*.
 v. 31 And this woman shall *bear* her iniquity.
 vi. 26 May Jehovah *lift up* his countenance upon thee.
 vii. 2 And the *chiefs* of Israel brought.
 vii. 2 These *chiefs* of the tribes.
 vii. 3 A wagon for two *chiefs*.
 vii. 9 On their shoulder they shall *carry*.
 vii. 10 And the *chiefs* brought for dedicating the altar.
 vii. 10 Yea the *chiefs* brought their gifts.
 vii. 11 One *chief* a day shall offer his offering.
 [The Hebrew idiom is, one *chief*, one *chief*.]
 vii. 18 *Chief* of Issachar. So of the other tribes, 24, 30, 36, 42,
 48, 54, 60, 66, 72, 78. [84, the *chiefs* of Israel.]
 ix. 13 That man shall *bear* his sin.
 x. 4 The *chiefs* shall gather to thee.

- NUM. x. 17, 21 *Carrying* the tabernacle, sanctuary.
 xi. 11 To put the *load* of all this people on me.
 xi. 12, 12 *Bear* them in thy bosom as the nursing-father will *bear* the suckling ?
 xi. 14 I am not able by myself to *bear* all this people.
 xi. 17, 17, 17 And they shall *bear* with thee in the *burden* of the people, and thou shalt not *bear* it alone.
 xiii. 2 Every one a *chief* among them.
 xiii. 23 And they *carried* it on a pole.
 xiv. 1 All the congregation *lifted up* and gave forth their voice.
 xiv. 18 *Bearing* iniquity and trespass.
 xiv. 19 As thou hast *borne* with this people.
 xiv. 30 I *lifted up* my hand.
 xiv. 33 And they shall *bear* your whoredoms.
 xiv. 34 Ye shall *bear* your iniquities.
 xvi. 2 Two hundred and fifty *chiefs* of the congregation.
 xvi. 3 And wherefore will ye *lift up* yourselves ?
 xvi. 15 Not one *ass* have I *taken* from them.
 xvii. 17 [2] From all their *chiefs* of the house of their fathers.
 xvii. 21, 21, 21 [6] And all their *chiefs* gave to him one rod for *each chief*.
 xviii. 1, 1 Shall *bear* the iniquity of the sanctuary ; of your priest-hood.
 xviii. 22 To *incur* sin, to die.
 xviii. 23 And they shall *bear* their iniquity.
 xviii. 32 And ye shall not *incur* sin on its account.
 xxiii. 7, 18 And he *took up* his parable.
 xxiii. 24 And as a young lion he shall *lift up* himself.
 xxiv. 2 And Balaam *lifted up* his eyes.
 xxiv. 3, 15, 20, 21, 23 And he *took up* his parable.
 xxiv. 7 And his kingdom shall *lift up* itself.
 xxv. 14 *Chief* of his father's house.
 xxv. 18 Daughter of a *chief* of Midian.
 xxvi. 2 *Take* the sum of all the congregation.
 xxvii. 2 And before the *chiefs*.
 xxx. 16 [15] Then he shall *bear* her iniquity.
 xxxi. 13 And all the *chiefs* of the congregation.
 xxxi. 26 *Take* the amount of the spoil.
 xxxi. 49 Thy servants have *taken* the heads.
 xxxii. 2 And to the *chiefs* of the congregation.
 xxxiv. 18, 18 And one *chief each* from a tribe.
 xxxiv. 22-28 [Some of the tribes are named.]
 xxxvi. 1 And before the *chiefs*.
 DEUT. i. 9 I cannot *bear* you.

- DEUT. i. 12, 12 How shall I alone bear the trouble of you and the burden of you ?
- i. 31, 31 Jehovah thy God *carried* thee as a man will *carry* his son.
- iii. 27 *Lift up* thine eyes westward.
- iv. 19 And lest thou shalt *lift up* thine eyes.
- iv. 48 Even unto Mount *Sion*.
- v. 11 Thou shalt not *put* the name of Jehovah thy God to a vanity.
- v. 11 Who will *put* his name to a vanity.
- x. 8 To *carry* the ark of the covenant.
- x. 17 He will not *take* faces (with partiality).
- xii. 26 And thy votive-offerings thou shalt *take*.
- xiv. 24 (Let it be) that thou art not able to *carry* it.
- xxiv. 15 He *setteth* his heart upon it.
- xxviii. 49 Jehovah will *bring* on thee a nation.
- xxviii. 50 Which will not *take* (with honor) the face of the old.
- xxx. 9, 25 The ones *carrying* the ark.
- xxxii. 11 Will *bear* them upon his wing.
- xxxii. 40 For I will *lift up* to heaven my hand.
- xxxiii. 3 One shall *take* of thy words.
- JOSH. iii. 3 The priests, the Levites, *carrying* it.
- iii. 6, 6 *Lift up* the ark. And they *lifted up* the ark.
- iii. 8, 13, 14, 15 (*bis*), 17 *Carrying* the ark. So iv. 9, 10, 16, 18; viii. 33.
- iv. 3 *Take* to you from this spot.
- iv. 8 And they *took* twelve stones.
- v. 13 And he *lifted up* his eyes.
- vi. 4, 6 And seven priests shall *bear* seven trumpets.
- vi. 6 *Lift up* the ark of the covenant.
- vi. 8, 13 Seven priests *carrying* seven trumpets.
- vi. 12 And the priests *lifted up* the ark.
- ix. 15 And the *chiefs* of the assembly. [*Chiefs* occurs 18 (*bis*), 19, 21 (*bis*); xiii. 21; xvii. 4; xxii. 14 (*ter*), 30; xxii. 32.]
- xxiv. 19 He will not *bear* with your trespass.
- JUDG. ii. 4 And the people *lifted up* their voice.
- iii. 18 The people *bringing* the present.
- viii. 28 And they did not add to *lift up* their head.
- ix. 7 And he *lifted up* his voice.
- ix. 48 And he *took* it (a bough).
- ix. 54 The young man *carrying* his weapons.
- xvi. 31 And they *took* him up and brought him.
- xix. 17 And he *lifted up* his eyes.
- xx. 38 To cause a *flame* of smoke to ascend.
- xx. 40 And the *flame* began to rise up.
- xxi. 2 And they *lifted up* their voice.

- JUDG. xxi. 23 And *took* wives.
- RUTH i. 4 And they *took* to them wives.
i. 9, 14 And they *lifted up* their voice.
ii. 18 And she *lifted* it *up* and went.
- 1 SAM. ii. 28 To *wear* an ephod before me?
iv. 4 And they *brought* thence the ark.
vi. 13 And they *lifted up* their eyes.
x. 8, 8, 8 One *carrying* three kids, three loaves of bread, a bottle of wine.
xi. 4 And all the people *lifted up* their voice.
xiv. 1 The young man *carrying* his weapons. 6, 7, 12 (*bis*), 13 (*bis*), 14, 17; xvi. 21; xxxi. 4 (*bis*), 5, 6 The same.
xv. 8 *Wearing* the ephod.
xv. 25 *Bear* now my sin.
xvii. 7 The one *carrying* the shield.
xvii. 20 And he *took* (it) and went.
xvii. 34 And *took* a lamb from the flock.
xvii. 41 The man *carrying* the shield.
xxii. 18 Men *wearing* a linen ephod.
xxiv. 16 And Saul *lifted up* his voice.
xxv. 28 *Bear* now with the trespass.
xxv. 35 And I have *taken* thy face (with favor).
xxx. 4 David and the people *lifted up* their voice.
- 2 SAM. ii. 22 How then shall I *hold up* my face?
ii. 32 And they *took up* Asahel.
iii. 32 And the king *lifted up* his voice.
iv. 4 And his nurse *took* him *up* and fled.
v. 12 And that he greatly *lifted up* his kingdom.
v. 21 And David and his men *took* them.
vi. 3, 4 And they *brought* it from the house of Abinadab.
vi. 13 Those *carrying* the ark of Jehovah.
viii. 2, 6 Servants, *bringing* gifts (tribute).
xi. 8 There went after him the *gift* of the king.
xiii. 34 And the young man *lifted up* his eyes.
xiii. 36 And *lifted up* their voice.
xiv. 14 God will not *take away* a soul.
xv. 24 *Carrying* the ark of the covenant.
xv. 33 Thou shalt be upon me for a *burden*.
xvii. 13 All Israel shall *put* ropes upon that city.
xviii. 15 *Carrying* the weapons of Joab.
xviii. 24 And *lifted up* his eyes.
xviii. 28 Who *lifted* their hand against my lord.
xix. 36 [35] Why shall thy servant still be for a *burden*?
xix. 43, 43 [42] Or hath a *gift* to us been *taken*?

- 2 SAM. xx. 21 *Lifted* his hand against the king.
 xxiii. 16 And they *took* and brought it to David.
 xxiii. 37 *Carrying* the weapons of Joab.
- 1 KINGS i. 5 Adonijah *lifted* himself up.
 ii. 26 For thou didst *carry* the ark.
 v. 23 [9] And thou shalt *take* them.
 v. 29 [15] Seventy thousand *bearing-porters*.
 viii. 1 *Chiefs* of the fathers.
 viii. 8 And the priests *lifted up* the ark.
 viii. 31 And (if) one shall *put* on him an oath.
 ix. 11 Hiram greatly *helped* Solomon in cedar-trees.
 x. 2 Camels *carrying* spices.
 x. 11 Navy of Hiram which *brought* gold.
 x. 22 Navy of Tarshish, *bringing* gold.
 xi. 34 As a *prince* I will set him.
 xiii. 29 And the prophet *took up* the corpse.
 xiv. 28 The guard *carried* them.
 xv. 22 And they *took away* the stones of Ramah.
 xviii. 12 The Spirit of Jehovah shall *carry* thee.
- 2 KINGS ii. 16 Perhaps the Spirit of Jehovah *lifted* him up.
 iii. 14 I am *taking* (with favor) the face of Jehoshaphat.
 iv. 19 *Carry* him to his mother.
 iv. 20 And he *took* him up.
 iv. 36 *Take* thy son.
 iv. 37 And she *took* her son.
 v. 1 *Lifted up* in countenance.
 v. 17 A *load* of earth for a yoke of mules?
 v. 23 And they *carried* them before him.
 vii. 8, 8 And *took* thence silver and gold.
 viii. 9 A *load* for forty camels.
 ix. 25, 25 Jehovah *took up* upon him this prophecy.
 ix. 25, 26 *Take*, cast him into the portion.
 ix. 32 And he *lifted up* his face to the window.
 xiv. 10 And thy heart will *lift* thee up.
 xiv. 20 And they *carried* him on horses.
 xviii. 14 That which thou shalt lay on me I will *bear*.
 xix. 4 So shalt thou *lift up* prayer.
 xix. 22 And hast *lifted up* thine eyes on high?
 xx. 17 And all that is in thy house shall be *carried away*.
 xxiii. 4 And *carried* their ashes to Bethel.
 xxv. 13 And they *carried* the brass of them to Babylon.
 xxv. 27 *Lifted up* the head.
- 1 CHRON. i. 30 *Massa* (son of Ishmael).
 ii. 10 *Chief* of the sons of Judah.

- 1 CHRON. iv. 38 *Chiefs* in their families.
- v. 6 He was *chief* of the Reubenites.
- v. 18 Men *carrying* shields.
- vii. 40 Head *chiefs*.
- x. 4 (*bis*), 5 The one *carrying* his weapons.
- x. 9 And *took* his head.
- x. 12 And *took* the body of Saul.
- xi. 18 And *took* and brought it to David.
- xi. 39 *Carrying* the weapons of Joab.
- xii. 24 *Carrying* bucklers.
- xiv. 2 *Lifted up* on high was his kingdom.
- xv. 2 (*bis*) To *carry* the ark of God.
- xv. 15 And the sons of the Levites *carried* the ark.
- xv. 22, 22 Leader in *singing*; instructing in *singing*.
- xv. 26, 27 *Carrying* the ark.
- xv. 27 Chenaniah the leader of the *singing*.
- xvi. 29 *Take* an offering and come before him.
- xviii. 2, 6 Servants to David, *bringing* gifts (tribute).
- xviii. 11 Which he *took away* from all the nations.
- xxi. 16 And David *lifted up* his eyes.
- xxi. 24 I will not *take* what is thine for Jehovah.
- xxiii. 22 And the sons of Kish *took* them (in marriage).
- xxiii. 26 There is no *carrying* the tabernacle.
- xxvii. 23 David did not *take* their sum.
- xxix. 11 To thee is the *lifting* thyself up.
- 2 CHRON. i. 2 To every *chief* throughout all Israel.
- v. 2 *Chiefs* of the fathers.
- v. 4 And the Levites *lifted up* the ark.
- vi. 22 And one shall *put* an oath on him.
- ix. 1 Camels *carrying* spices.
- ix. 21 The navy of Tarshish, *bringing* gold.
- xi. 21 He *took* eighteen wives.
- xii. 11 The guard came and *took* them.
- xiii. 21 And *took* to him fourteen wives.
- xiv. 7 [8] (*bis*) *Carrying* bucklers, shields.
- xiv. 12 And they *took* very much spoil.
- xvi. 6 And they *took away* the stones of Ramah.
- xvii. 11 Money of *gift* (tribute).
- xix. 7 Or *taking* of faces (partiality).
- xx. 25 Till there was no *carrying* it.
- xxiv. 3 And Jehoida *took* for him two wives.
- xxiv. 6, 9 The *collection* of Moses.
- xxiv. 11 And *took* it and carried it to its place.
- xxiv. 27 The greatness of the *burden* upon him.

- 2CHRON. xxv. 19 And thy heart will *lift* thee up.
 xxv. 28 And they *carried* him upon horses.
 xxxii. 23 And he was *lifted up* before the eyes of all nations.
 xxxv. 3 It shall not be a *burden*.
- EZRA i. 4 The men of his place shall greatly *lift* him up.
 i. 8 Sheshbazzar, the *prince* of Judah.
 iv. 19 Against kings it hath *lifted* itself up.
 v. 15 *Take* these vessels.
 viii. 36 They greatly *lifted up* (helped) the people.
 ix. 2 For they have *taken* from their daughters.
 ix. 12 And do not *take* their daughters.
 x. 44 All these had *taken* strange wives.
- NEH. ii. 1 And I *took up* the wine.
 iv. 10 [17] And those *bearing* in the burdens.
 ix. 15 Which thou didst *lift up* thy hand to give them.
 xiii. 15 And (bringing in) all *burdens*.
 xiii. 19 One shall not bring a *burden*.
 xiii. 25 And if ye shall *take* from their daughters.
- ESTHER ii. 9 She *won* favor before him.
 ii. 15 Esther was *winning* favor in the eyes of all.
 ii. 17 She *won* favor and kindness in his sight.
 ii. 18 And he gave *gifts*.
 iii. 1 And greatly *lifted* him up.
 v. 2 She *won* favor in his eyes.
 v. 11 And how he greatly *lifted* him up.
 ix. 3 Were greatly *lifting up* the Jews.
- JOB ii. 12, 12 And they *lifted up* their eyes, voice.
 vi. 2 And they would *lift up* my calamity into the scales.
 vii. 13 My couch will *bear* in my complaint.
 vii. 20 And I am upon myself for a *burden*?
 vii. 21 And why wilt thou not *bear* my trespass?
 x. 15 I will not *hold up* my head.
 xi. 15 Thou shalt *hold up* thy face without spot.
 xiii. 8 Will ye *take* his face?
 xiii. 10 If ye *take faces* (partiality).
 xiii. 11 Will not his *lifting up* make you afraid?
 xiii. 14 Why am I to *take* my flesh in my teeth?
 xx. 6 If his *elevation* shall ascend to the heavens.
 xxi. 3 *Bear* me, and I will speak.
 xxi. 12 They will *take* timbrel and harp.
 xxii. 8 The one *lifted up* (honor).
 xxii. 26 Thou shalt *lift up* thy face unto God.
 xxiv. 10 From the hungry they *take away* the sheaf.
 xxvii. 1; xxix. 1 Job proceeded to *take up* his parable.

- JOB**
- xxvii. 21 The east wind *carrieth* him *away*.
 xxx. 22 Thou wilt *lift* me *up* to the wind.
 xxxi. 23 From his *lifting up* (majesty).
 xxxi. 36 (See) if I will not *take* it upon my shoulder.
 xxxii. 21 Let me not *take* the face of man.
 xxxii. 22 Soon my Maker will *take* me *away*.
 xxxiv. 19 Who doth not *take* the face of princes?
 xxxiv. 31 I have *exalted* myself; I will not be perverse.
 xxxvi. 3 I will *bring* my knowledge from far.
 xl. 20 For the mountains will *bear* food for him.
 xli. 17 [25] From his *lifting up* the mighty ones are afraid.
 xlii. 8 For his face I will *take*.
 xlii. 9 And the Lord *took* the face of Job.
- PSALMS**
- iv. 7 [6] *Lift up* upon us the light of thy face.
 vii. 7 [6] Be thou *lifted up*.
 x. 12 O God, *lift up* thy hand.
 xv. 3 A reproach he hath not *taken up*.
 xvi. 4 And I will not *take* their names upon my lips.
 xxiv. 4 Hath not *lifted up* his soul to a vanity.
 xxiv. 5 He shall *take* a blessing from Jehovah's presence.
 xxiv. 7, 7 *Lift up*, O gates, your heads, and be *ye lifted up*, O doors of old!
 xxiv. 9, 9 *Lift up*, O gates, your heads, and *lift up*, ye doors of old!
 xxv. 1 Unto thee, Jehovah, I will *lift up* my soul.
 xxv. 18 *Bear* with all my sins.
 xxviii. 2 In my *lifting up* my hands.
 xxviii. 9 And greatly *lift* them *up* forever.
 xxxii. 1 Blessedness! *borne* as to trespass, covered as to sin.
 xxxii. 5 Thou didst *bear* the wrong of my sin.
 xxxviii. 5 [4] As a heavy *burden*.
 l. 16 And wilt thou *take* my covenant.
 lv. 13 [12] Not an enemy is wont to reproach me; then I *bear* (it).
 lxii. 5 [4] To cast him down from his *exaltation*.
 lxiii. 5 [4] In thy name I will *lift up* my hands.
 lxix. 8 [7] On account of thee I *bore* reproach.
 lxxii. 3 The mountains shall *bear* peace.
 lxxx. 3 [2] *Take* music (vocal).
 lxxxii. 2 And *take* faces of wicked ones.
 lxxxiii. 3 [2] They that hate thee have *lifted up* the head.
 lxxxv. 3 [2] Thou hast *borne* the iniquity of thy people.
 lxxxvi. 4 Unto thee, Lord, I will *lift up* my soul.
 lxxxviii. 16 [15] I have *borne* thy terrors.
 lxxxix. 10 [9] In the *lifting up* of its waves.

- PSALMS lxxxix. 51 [50] My *bearing* in my bosom all the many people.
 xci. 12 Upon (their) hands they shall *bear* thee.
 xciii. 8 (*ter*) The floods have *lifted up*, Jehovah,
 The floods have *lifted up* their voice ;
 The floods will *lift up* their waves.
 xciv. 2 Be *lifted up*, thou Judge of the earth.
 xcvi. 8 *Take* an offering and come.
 xcix. 8 A God *enduring* thou wert to them.
 cii. 11 [10] Thou hast *lifted* me up, and cast me down.
 cvi. 26 And he *lifted up* his hand to them.
 cxvi. 13 I will *take* the cup of deliverances.
 cxix. 48 And I will *lift up* my hands to thy commands.
 cxxi. 1 I will *lift up* my eyes to the hills.
 cxxiii. 1 Unto thee I have *lifted up* my eyes.
 cxxvi. 6 (*bis*) *Bearing* precious seed, sheaves.
 cxxxiv. 2 *Lift up* your hands in the sanctuary.
 cxxxv. 7 That bringeth up *clouds*.
 cxxxix. 9 I will *take* the wings of the morning.
 cxxxix. 20 Thy enemies *put* (thy name) to a vanity.
 cxli. 2 The *lifting up* of my hands as the evening sacrifice.
 cxliii. 8 To thee I have *lifted up* my soul.
- PROV. vi. 35 He will not *take* the face of any expiation.
 ix. 12 If thou scornest, thou alone shalt *bear* it.
 xviii. 5 To *take* the face of a wicked man.
 xviii. 14 But a wounded spirit who will *bear* it ?
 xix. 18 But do not *lift up* thy soul to cause him to die.
 xix. 19 A man of great wrath is *bearing* a fine.
 xxv. 14 *Clouds* and wind ; and rain there is not.
 xxx. 1 The words of Agur the son of Jakeh ; the *prophecy*.
 (Or, son of the princess of *Massa*.)
 xxx. 13 And their eyelids are *lifted up*.
 xxx. 21 The land cannot *bear up* under four things.
 xxx. 32 If thou hast been foolish in *lifting up* thyself.
 xxxi. 1 The *prophecy* which his mother taught him.
- ECCL. v. 14 [15] And nothing shall he *take away* of his labor.
 v. 18 [19] To *take* his portion.
- CANT. v. 7 They *took away* my veil from me.
- ISAIAH i. 14 I am weary to *bear*.
 ii. 2 And it shall be *lifted up* (higher) than the hills.
 ii. 4 Nation shall not *take up* sword against nation.
 ii. 9 So do not thou *bear* with them.
 ii. 12 Upon every one who is *lifted up*.
 ii. 13 Cedars of Lebanon, high and *lifted up*.
 ii. 14 Hills (that are) *lifted up*.

- ISAIAH** iii. 8 And the one *lifted up* in countenance.
 iii. 7 He shall *lift up* (the voice) in that day.
 v. 26 And he shall *lift up* a signal.
 vi. 1 A throne high and *lifted up*.
 viii. 4 One shall *take away* the riches of Damascus.
 ix. 14 [15] The one *lifted up* in countenance.
 x. 24, 26 He shall *lift up* his staff, rod.
 xi. 12 And he shall *lift up* a signal.
 xiii. 1; xv. 1; xvii. 1; xix. 1; xxi. 1, 11, 13; xxii. 1; xxiii. 1:
 xxx. 6 The oracle of Babylon, of Moab, Damascus, Egypt,
 the desert of the sea, Dumah, Arabia, the valley of vision,
 Tyre, the beasts of the south.
 xiii. 2 Upon the barren mountains *lift up* a standard.
 xiv. 4 Thou shalt *take up* this song.
 xiv. 28 Was this oracle.
 xv. 7 To the brook of the willows they shall *carry them*.
 xviii. 3 (Upon) *lifting up* a standard.
 xxii. 6 And Elam *carried* a quiver.
 xxii. 25 And the *load* that was on it shall be cut off.
 xxiv. 14 These shall *lift up* their voice.
 xxx. 6 They will *carry* their riches.
 xxx. 25 And upon every hill (that is) *lifted up*.
 xxx. 27 And the *burden* is heavy.
 xxxiii. 10 Now will I be *lifted up*.
 xxxiii. 24 The people shall be *borne* as to iniquity.
 xxxvii. 4 So thou shalt *lift up* prayer.
 xxxvii. 28 And hast *lifted up* thine eyes on high?
 xxxviii. 21 They shall *take* a lump of figs.
 xxxix. 6 And everything in thy house shall be *carried away*.
 xl. 4 Every valley shall be *lifted up*.
 xl. 11 And in his bosom he shall *hold* them.
 xl. 24 And the whirlwind shall *take* them *away*.
 xl. 26 *Lift up* your eyes on high.
 xli. 16 And the wind shall *take* them *away*.
 xlii. 2 And he shall not *lift up* (his voice).
 xlii. 11 The wilderness and its cities shall *lift up* (their voice).
 xlv. 20 The ones *carrying* the wood of their carved image.
 xlvi. 1, 1 Your *carried* things are borne; a *load* for the weary
 beast.
 xlvi. 2 They could not deliver the *load*.
 xlvi. 3 Those *carried* from the womb.
 xlvi. 4 I have made, and I will bear.
 xlvi. 7 They will *lift* him up upon the shoulder.
 xlix. 18 *Lift up* thine eyes round about.

- ISAIAH xlix. 22 I will *lift up* my hand.
 xlix. 22 Thy daughters shall be *borne*.
 li. 6 *Lift up* your eyes to the heavens.
 lii. 8 Thy watchmen shall *lift up* the voice.
 lii. 11 *Carrying* the vessels of Jehovah.
 lii. 13 And high and *lifted up* (shall he be).
 liii. 4 Our diseases he hath *borne*.
 liii. 12 And the sin of many he hath *borne*.
 lvii. 7 A mountain high and *lifted up*.
 lvii. 18 And all of them the wind shall *take away*.
 lvii. 15 (He who is) high and *lifted up*.
 lx. 4 *Lift up* thine eyes round about.
 lx. 6 Gold and frankincense shall they *bring*.
 lxiii. 9 And he took them up and *carried* them.
 lxiv. 5 [6] And our iniquities, like the wind, will *take us away*.
 lxvi. 12 Upon the side ye shall be *carried*.
- JER. iii. 2 *Lift up* thine eyes upon the barren hills.
 iv. 6; vi. 1 (*bis*) *Lift up* a standard.
 vii. 16; xi. 14 Do not *lift up* prayer or cry for them.
 vii. 29 And *take up* a lament.
 ix. 9 [10] I will *take up* weeping.
 ix. 17 [18] And they shall *take up* a wailing.
 x. 5, 5 *Carrying* they will be *carried*.
 x. 18 He bringeth up *clouds*.
 x. 19 This is a grief, and I will *bear* it.
 xiii. 20 *Lift up* your eyes and see.
 xv. 15 My *bearing* reproach on account of thee.
 xvii. 21, 27 *Bear* no burden.
 xvii. 21, 22, 24, 27 No *burden*.
 xxii. 27; xliv. 14 Are greatly *lifting up* their soul to return.
 xxiii. 33 What is the *oracle* of Jehovah?
 xxiii. 33, 34, 36 (*bis*), 38 (*ter*) *oracle*.
 xxxi. 19 I *bore* the reproach of my youth.
 xl. 5 Gave him victuals and a *present*.
 xliv. 22 Jehovah could no longer *hold out* before the evil of
 your works.
 xlix. 29 And their camels they shall *take* to themselves.
 l. 2 And *lift up* a standard.
 li. 9 And is *lifted up* unto the skies.
 li. 12, 27 *Lift up* a standard.
 li. 16 He bringeth up *clouds*.
 lii. 17 And they *carried* all the brass of them to Babylon.
 lii. 31 *Lifted up* the head.
- LAM. ii. 14 They have seen for thee *oracles* of emptiness.

- LAM.** ii. 19 *Lift up* to him thy hands.
 iii. 27 That he shall *bear* a yoke.
 iii. 41 We will *lift up* our heart to God.
 iv. 16 They did not *take* the faces of the priests.
 v. 13 The first-born they *took* to the mill.
- EZEK.** i. 19 (*bis*), 20, 21 (*bis*) And in the being *lifted up* of the living creatures, the wheels were *lifted up*.
 iii. 12, 14 And the Spirit *lifted* me up.
 iv. 4, 5, 6 Thou shalt *bear* their iniquity (Israel and Judah).
 vii. 27 The *prince* shall put on astonishment.
 viii. 3; xi. 1, 24 And the Spirit *lifted* me up.
 viii. 5 *Lift up*, now, thine eyes.
 viii. 5 And I *lifted up* mine eyes.
 x. 7 And *took* and gave into the hands.
 x. 16, 19; xi. 22 Cherubim's *lifting up* their wings.
 xii. 6 Thou shalt *take* it upon thy shoulder.
 xii. 7 Upon my shoulder I *carried* it
 xii. 10, 10 The *prince* hath this *oracle*.
 xii. 12, 12 And the *prince* shall *take* upon his shoulder.
 xiv. 10 And they shall *bear* their iniquity.
 xvi. 52, 52 Also thou, *bear* thy shame.
 xvi. 54 That thou shalt *bear* thine own shame.
 xvi. 58 Thine abominations thou hast *borne*.
 xvii. 8 For *bearing* fruit.
 xvii. 9 To *pluck* it up by its roots.
 xvii. 14 In order to its not *lifting* itself up.
 xvii. 23 It shall *bring forth* a branch.
 xviii. 6, 12, 15 His eyes he hath not, hath, *lifted up* to the idols.
 xviii. 19, 20, 20 The son *partake* in the iniquity of the father
 (and *vice versa*).
 xix. 1, 1 *Take up* a lamentation for the *princes*.
 xx. 5 (*bis*), 6, 15, 23, 28, 42 I *lifted up* my hand.
 xx. 31, 40 Your *gifts*.
 xxi. 17 [12] Upon all the *princes* of Israel.
 xxi. 30 [25] *Prince* of Israel, whose day is come.
 xxii. 6 The *princes* of Israel, each up to his arm [*power*], were
 in thee.
 xxiii. 27 And thou shalt not *lift up* thine eyes.
 xxiii. 35 Also thou, *bear* thy lewdness.
 xxiii. 49 And the sins of your idols ye shall *bear*.
 xxiv. 25 The *lifting up* of their soul.
 xxvi. 16 All the *princes* of the sea.
 xxvi. 17; xxvii. 32 They shall *take up* a lamentation.
 xxvii. 2 *Take up* a lamentation upon Tyre.

- EZEK.** xxvii. 21 All the *princes* of Kedar.
 xxviii. 12; xxxii. 2 *Take up* a lamentation upon the king of Tyre, upon Pharaoh.
 xxix. 15 It shall not *lift up* itself.
 xxix. 19 He shall *take* her multitude.
 xxx. 13 A *prince* of the land of Egypt.
 xxxii. 24, 25, 30; xxxiv. 29; xxxvi. 6, 7, 15 *Bear* reproach.
 xxxii. 29 All her *princes*.
 xxxiii. 25 And your eyes ye will *lift up* to your idols.
 xxxiv. 24; xxxvii. 25 And my servant David a *prince*.
 xxxvi. 7 I have *lifted up* my hand.
 xxxvi. 8 And your fruit ye shall *bear* for my people.
 xxxviii. 2, 3; xxxix. 1 Chief *prince* of Mesech and Tubal.
 xxxviii. 13 To *carry away* silver and gold.
 xxxix. 10 *Bring* wood from the field.
 xxxix. 18 The blood of the *princes*.
 xxxix. 26; xlv. 13 And they shall *bear* their shame.
 xliii. 5 And the Spirit *lifted* me up.
 xlv. 10, 12 And they shall *bear* their iniquity.
 xlv. 12; xlvii. 14 I *lifted up* my hand.
 xlv. 11 The ephah and bath shall be one measure to *hold*.
 xlv. 8 (*bis*); xlv. 7, 8, 9, 16, 17, 22; xlv. 2, 4, 8, 10, 12, 16, 17, 18; xlviii. 21 (*bis*), 22 (*bis*) The *prince, princes*.
- DANIEL** i. 16 Melzar was *taking away* their dainties.
 ii. 35 And the wind *carried* it away.
 viii. 3; x. 5 And I *lifted up* mine eyes.
 xi. 12 And he shall *take* the multitude.
 xi. 14 And the sons of the robbers of thy people shall *lift up* themselves.
- HOSEA** i. 6, 6 *Carrying* I will *carry* them away.
 iv. 8 And unto their iniquity they will *lift up* their hearts.
 v. 14 I will *take away* and there shall be no delivering.
 viii. 10 For the *burden* of the king of princes.
 xiii. 1 When Ephraim spoke there was terror; he *lifted up* in Israel.
 xiv. 8 [2] Thou wilt *bear* (we pray) all iniquity.
- JOEL** ii. 22 The tree has *borne* its fruit.
- AMOS** iv. 2 And he shall utterly *take* you away with hooks,
 v. 1 This word which I am *taking up* against you.
 v. 11 And a *gift* of corn (bribe. Or a *tribute*).
 v. 26 But ye have *carried* the tabernacle.
 vi. 10 And one's uncle shall *take* him up.
- JONAH** i. 12 *Take* me, and cast me to the sea.
 i. 15 And they *took up* Jonah.

- MICAH** ii. 2 And *take* them (houses).
 ii. 4 He shall *take up* against you a parable.
 iv. 1 And shall be *lifted up* (higher) than the hills.
 iv. 3 They shall not *take up*, nation against nation, the sword.
 vi. 16 And ye shall *bear* the reproach of my people.
 vii. 9 The wrath of Jehovah I will *bear*.
 vii. 18 A God *bearing* iniquity.
- NAHUM** i. 1 The *oracle* concerning Nineveh.
 i. 5 The earth *lifted up* (quaked) from before him.
- HABAKK.** i. 1 The *oracle* which Habakkuk saw.
 i. 3 One will *lift up* (excite) strife.
 i. 7 His judgment and his *honor* (lifting up).
 ii. 6 All these *take up* a parable?
 iii. 10 High it *lifted up* its hands.
- ZEPH.** iii. 18 A *taking up* upon her of reproach.
- HAGGAI** ii. 12 If a man will *bear* holy flesh.
 ii. 19 Even to the oil-olive it has not *borne*.
- ZECH.** ii. 1 [i. 18]; ii. 5 [1]; v. 1, 9; vi. 1 And I *lifted up* mine eyes.
 ii. 4 [i. 21] So that a man did not *lift up* his head.
 ii. 4 The ones *lifting up* the horn.
 v. 5 *Lift up*, now, thine eyes.
 v. 7 There was *lifted up* a talent of lead.
 v. 9 And they *bore* the ephah.
 vi. 13 He shall *bear* the glory.
 ix. 1; xii. 1 The *oracle* of the word of Jehovah.
- MAL.** i. 1 The *oracle* of the word of Jehovah.
 i. 8, 9 Will he *take* thy face? faces among you?
 ii. 3 And one will *take* you away.
 ii. 9 But *taking* faces in respect to the law.