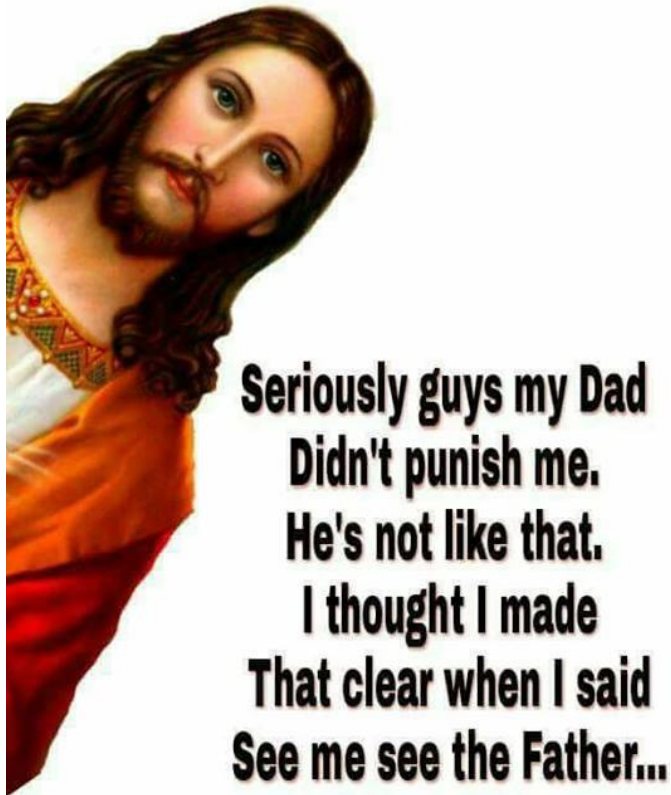


Correspondence About Penal Substitution with "ELS" and "MT3"
April 2017

From a Facebook post by Dwayne Polk:
<https://www.facebook.com/dwayne.polk.5095/posts/688208844684637>



Yeah, yeah. Jesus did NOT look like this. I know. But i like the point made. God did not PUNISH Jesus for our sins. Thats NOT whats being said. Did Jesus give himself up for our sins? Yes. Was Jesus the supreme High Priest by the offering of his own blood? Yes. Was Jesus made to be sin who knew no sin? Yes. None of that REQUIRES that Jesus be some kind of voodoo "sin doll" for God!

[...]

Mako Nagasawa

Mako Nagasawa The Isaiah series has five parts. Every blog post here is devoted to comparing penal with medical substitution: <https://newhumanityinstitute.wordpress.com/>

Like · Reply · Remove Preview · April 27 at 10:05pm

ELS

ELS MT3 I hope he would come to allow Scripture to govern his thoughts verses blog posts.

The language throughout Isaiah 53 isn't taking about any medical/emotional/ontological fodder.

Like · Reply · 1 · April 27 at 10:14pm

Mako Nagasawa

Mako Nagasawa ELS, did you read the posts?

Like · Reply · 1 · April 27 at 10:16pm

ELS

ELS No but I have read Isaiah 53 several times.

Like · Reply · 1 · April 27 at 10:17pm

Mako Nagasawa

Mako Nagasawa Then why does Matthew 8:17 quote Isaiah 53 in the context of a healing, not a punishment?

Like · Reply · 1 · April 27 at 10:18pm

ELS

ELS Because it's talking about a different section or serving that the suffering servant would fulfill.

Like · Reply · April 27 at 10:20pm

Mako Nagasawa

Mako Nagasawa the Greek Septuagint (LXX) translation of Isaiah 53:10 reads:

And the Lord desired to purify/ cleanse him from/by his stripes

By comparison, the Masoretic text (the Hebrew text of the Masoretic Jewish community between the 7th to 10th centuries AD) reads:

NIV: Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life an offering for sin

NASB: But the Lord was pleased to crush Him, putting Him to grief; if He would render Himself as a guilt offering

NKJV: Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin

NRSV: Yet it was the will of the Lord to crush him with pain [or by disease; meaning of Hebrew uncertain]. When you make his life an offering for sin [meaning of Hebrew uncertain]

The difference between the LXX and the Masoretic text on Isaiah 53 has generated much discussion.[1] Suffice to say that the manuscript difference could be significant because Matthew quotes from the LXX version of Isaiah 53:4 in Matthew 8:17. That fact by itself weakens the case for penal substitution just a bit. If the Hebrew text of Isaiah 53:10 standing behind the LXX was the more accurate version, the case for penal substitution is further weakened. For to speak of the Messiah himself being purified or cleansed leads us very naturally into the ontological-medical substitution atonement theory. The NRSV's acknowledgements about the uncertainty in Isaiah 53:10 reflect that possibility. The NRSV's acknowledgement that Isaiah 53:10 can be translated 'crush him by disease' is significant to determining what Isaiah's understanding of 'sin offerings' were.

It is also quite significant, in my opinion, that Paul in Romans 11:26 follows the LXX of Isaiah 59:20 in referring to the Redeemer who will come to turn transgression from Jacob, not the Masoretic Text which refers to the Redeemer who will come to those who turn from transgression in Jacob.[2] However, the Dead Sea Scrolls (1QIsaa) version of Isaiah 53:10 agrees with the Masoretic Text, so we cannot categorically say with confidence that the LXX reflects the correct Hebrew text here. For the sake of discussion, therefore, I will not take the LXX as authoritative. I will instead consider the Masoretic text, and the larger framework of Israel's sacrificial system.

Through the sacrificial system involving animals, God was acting like a modern-day dialysis machine. I have given a much more thorough explanation and defense of that view in a longer essay.[3] In brief, through the sanctuary system, God summoned Israelites to give Him their impurity by laying their hands on an animal, slaying it, and sending that animal to Him for Him to symbolically consume, while He returned back to them His purity by giving Israel the uncorrupted blood of the animal. The Messiah is clearly put into the place of the sacrificial animal: a lamb, a sheep (Isa.53:7).

What were sin/guilt offerings? In Leviticus 4 – 5, the offering is referred to by both names, but it is one type of offering regardless of which name is used in translation. Whereas burnt offerings and peace offerings existed long before the sanctuary (Gen.4:3 – 4; 8:20 – 21) and mention of altars implies sacrifices (in Gen.12:7, 8; 13:18; 22:13; 26:25; 33:20; 35:1 – 7; Ex.17:15; 18:12; 24:4, 6 – 8), the sin/guilt offerings were added to the sanctuary system specifically because of the need to maintain the purity and holiness of the sanctuary. That included its furniture, its vessels, its gifts and offerings – in other words, non-human objects. Obviously, the sanctuary also promoted purity and holiness in the community at large.[4] Sin/guilt offerings were unique because of the blood sprinkling rite attached to them. The blood of innocent animals cleansed the things on which they were sprinkled. It was therefore an act of reconsecrating something for service after a human sin had been committed.

A priest who sinned had to reconsecrate the sanctuary objects that he regularly touched (Lev.4:5 – 7). If the whole congregation committed error, the priest needed to reconsecrate the sanctuary with innocent animal blood, too (Lev.4:13 – 18). If a leader of Israel unintentionally committed error, the sanctuary needed to be reconsecrated with innocent animal blood as well (Lev.4:22 – 25). If anyone of the common people unintentionally sinned and became aware of it, he or she needed to do the same (Lev.4:27 – 35). A person who was under court order to tell the truth as a witness but failed to (Lev.5:1), or a person who touched something or someone unclean (Lev.5:2 – 3), or a person who swore thoughtlessly and then recalled it (Lev.5:4 – 5) had to bring a sin/guilt offering to cleanse the altar of the sanctuary with innocent animal blood (Lev.5:6 – 9). The only case in which blood was not demanded in the sin offering was when the person was exceptionally poor and had to use fine flour (Lev.5:10 – 13).

The priests were to avoid eating blood at all costs, since it represented the life of the animal (Lev.17:11), and the uncorrupted life-blood was God's gift to Israel to provide a measure of life from God on behalf of Israel so they could live in the garden land (Mal.3:6 – 12). The uncorrupted animal blood served to buffer the presence of corrupted Israelites on the land, and perhaps also to mitigate the bloodshed committed by human beings akin to Cain's slaying of Abel (Gen.4:1 – 16), which would have caused the garden land to become unfruitful for Israel.

Like · Reply · April 27 at 10:21pm

Mako Nagasawa

Mako Nagasawa Equally significant as the blood of the animal in the sin/guilt offering was its flesh. Yet the flesh of the sacrificial animals is strangely but frequently overlooked by those who study the sacrifices, by defenders and critics of penal substitution alike.[5] The priests were to eat some of the flesh of the sin offerings (Lev.6:24 – 30). This act was connected to the overall symbolism of eating, which represents internalization of the sin as it traveled from the people of Israel into the priests. Moses took this so seriously that he became angry with Aaron's sons Eleazar and Ithamar for not eating the goat offered as a sin offering (Lev.10:16 – 18). As Moses queried Aaron, he made very explicit the connection between the priests eating the sin offering and atonement: 'Why did you not eat the sin offering at the holy place? For it is most holy, and He gave it to you to bear away the guilt of the congregation, to make atonement for them before the LORD.' (Lev.10:16; cf. Num.18:9 – 11) This incident shows that the priests' responsibility to eat the sin offering is of enormous significance to our understanding of atonement, especially in Isaiah who says that the Servant will 'bear the sin' of others. If the Israelite worshiper approached God in the sanctuary, there was a reciprocal eating. God would feed him a meal at His sanctuary, representing something of what humanity lost in Eden: the chance to eat with God. But God would also 'eat' the sin of the worshiper through His priests. In this way, the priests 'bore the guilt in connection with the sanctuary' and 'in connection with [the] priesthood' itself (Num.18:1).

Moreover, very unlike sin offerings on every other occasion, which were eaten by the priests (Lev.6:24 – 30; 10:24 – 26), on the Day of Atonement, the remains of the bull and the first goat were not to be eaten:

27 But the bull of the sin offering and the goat of the sin offering, whose blood was brought in to make atonement in the holy place, shall be taken outside the camp, and they shall burn their hides, their flesh, and their refuse in the fire. 28 Then the one who burns them shall wash his clothes and bathe his body with water, then afterward he shall come into the camp. (Leviticus 16:27 – 28)

Any valid treatment of Isaiah 53 and the Day of Atonement rite needs to account for this irregularity.[6] Normally, on all occasions except for the Day of Atonement, the priests would eat the flesh of the sin offering. It was a picture of the priests internalizing Israel's sin, storing it up within themselves. Those remains were considered to be so holy that, unlike every other occasion when human contact with a dead animal was a bit circumspect, touching the flesh of the sin offering made the person 'consecrated' (Lev.6:27), which means, I presume, committed to the eating of the remains. This was a serious matter. Moses was quite angry with Aaron's sons on the occasion when they did not eat the remains of the sin offerings (Lev.10:24 – 26). However, in the case of the Day of Atonement, the ritual law is very clear that absolutely no one was to eat the hides, flesh, or refuse of the bull or goat. That is, the sin was not to symbolically cycle back into the priests. The purpose and symbolism of the Day of Atonement absolutely requires that God consume all the sin (iniquity and uncleanness) of Israel, putting all of it to death by

simultaneously consuming it within Himself by fire, and separating it from the people and priests through the scapegoat.

As J. Alan Groves points out, Isaiah describes the Suffering Servant using scapegoat language in the final stanza of the Servant Song.[7] 'He will bear their iniquities' (Isa.53:11) and 'He himself bore the sin of many' (Isa.53:12). The linguistic and conceptual ties are convincing. Because the scapegoat was said to 'bear on itself all their iniquities to a solitary land' (Lev.16:22), the sin-bearing of the Servant is undeniably a reference to the scapegoat, although the Servant is clearly human. So how did the scapegoat bear the sin of Israel originally? Through the death of the bull, the high priest offered atonement for himself on the Day of Atonement, and then through the death of the first goat, he appeared before God in the holy of holies so that God could symbolically receive the stored up uncleanness of the Israelites, eaten by all the priests in the sin offerings. The laying on of the high priest's hands onto the scapegoat (Lev.16:21) appears to represent a symbolic transfer of some sort serving as a parallel image to the first goat. The scapegoat running off into the wilderness can be said to represent God separating our sinfulness from Israel by taking it into Himself, which is the only place for it to go. The scapegoat probably served as the poetic inspiration for saying, 'As far as the east is from the west, so far has He removed our transgressions from us' (Ps.103:12), and 'You will cast all their sins into the depths of the sea' (Mic.7:19).

Like · Reply · 1 · April 27 at 10:21pm

Mako Nagasawa

Mako Nagasawa The two goats of the Day of Atonement ritual simultaneously represent one action taken by God in connection with all the sin stored up by the priests. He takes sin into Himself to destroy it, simultaneously sending it away. With reference to Jesus and the Servant Song in Isaiah, the two goats refer not to the death of Jesus and his forsakenness from the presence of God, but to the death of Jesus as he killed the corruption in his human nature, and his sending the corruption of sin far, far away from both God and his human nature. In him, God consumed it. God condemned sin in the flesh of Christ (Rom.8:3). Within Jesus, therefore, who is the new temple of God, where God and human nature co-mingle in fully reconciled union, there is no more corruption of sin.

Importantly, the Epistle to the Hebrews also sees each of the two goats as foreshadowing Christ. Just as the first goat was slain by the high priest so he could enter the presence of God in the sanctuary, so Jesus entered the more perfect sanctuary through his own blood (Heb.9:11 – 12). Even the disposal of the bodies of the animals, including the first goat, outside the camp/city (Lev.16:27 – 28) is compared to Jesus' suffering 'outside the gate' (Heb.13:11 – 13). And, just as the second goat, the scapegoat, was driven out into the wilderness to 'bear the sins of many,' so also Jesus was 'offered once to bear the sins of many' (Heb.9:27 – 28) in order to actually and ontologically 'take away sins' (Heb.10:4). Hence, the language of sin-offering and sacrifice in Scripture denotes God's act of separating the corruption of sin from the human person. God was enacting medical symbolism in the sanctuary to eventually enact a medical reality in the body of Jesus. The modern dialysis machine is the best and most appropriate analogy to the sacrifices in the Old Testament. The animal sacrifices and blood atonement in the Old Testament did not represent a bloodthirsty God. They represented a blood-purifying and blood-donating God. Or, more precisely, a life-purifying and life-donating God. God was saying, and is saying, 'Give me your impurity. I will give you back purity.'

Hence we must be careful to read Isaiah 53 with reference to the death of the Servant, not the torture or torment of the Servant. Since Jewish tradition requires the death of the animal be as painless as possible, as absolutely nothing in the Pentateuch suggests that the animal must suffer pain, close

examination of the sacrificial system leans us towards the conviction that Jesus' death is significant, not whatever Roman torture or hypothetical spiritual torment he suffered along the way. John Calvin's theory that Jesus endured hell on the cross is completely unfounded, both in Scripture and in theological logic. In this case, as always, the antitype [Jesus] provides more clarity than the type [the scapegoat; the Servant prophecy].

The motif of blood sprinkling can be integrated carefully as well. In the Jewish sacrificial system, blood represented life (Lev.17:11). Animal life was not corrupted by sin; only human life was. Hence, symbolically, uncorrupted animal blood was a cleansing, life-giving agent. That Jewish memorial anticipated Jesus' blood being cleansed by him. Jesus spiritually cleansed his own body and blood throughout his obedient life (Heb.5:7 – 9), death, and resurrection, and then become a sacramental reality, available for us to internalize by his word and Spirit (e.g. Jn.6:51 – 63). The Eucharistic communion elements of bread and wine thus serve as a reminder that Jesus – who carried the same sinful flesh that we have, resisted it, defeated it, and cleansed his humanity of it – is the nourishment from God which we must internalize by the Spirit. Jesus' life now cleanses us by our participation in him and receiving him into ourselves. The sprinkling points to an ontological substitution, not a penal substitution.

This is why Isaiah sees the Messiah's work as extending beyond Israel to all Gentile peoples of the world, the coastlands, the nations far away who will stream to him, etc. (Isa.2:1 – 4; 42:1 – 9; 60:1 – 16). He will 'sprinkle many nations' (Isa.52:15), in effect by his Spirit in connection with his life (blood), because his life (blood) has been cleansed of the impurity of iniquity. The Messiah will share in all the conditions of Israel's exile, including her fallen, corrupted humanity. He himself will not sin, but he will bear sinfulness for others, consuming it, in order to extend his healing to them.

Tentative Conclusion #2

Once we understand the Pentateuch's treatment of the sin/guilt offering and the sprinkling, we can see that Isaiah did not understand the Suffering Servant Messiah as a penal substitute for Israel. That is not what the sacrifices were, in particular, the sin/guilt offering of Leviticus 4 – 5 and the Day of Atonement offering of Leviticus 16. Isaiah's Servant did not absorb a punishment that would have fallen on Israel to deflect it from them. Rather, he suffered a punishment with Israel and with humanity that Israel and humanity were already experiencing. He was a medical, or ontological, substitute for Israel and humanity. He was the doctor who became the patient to acquire the disease and defeat it, and develop the antibodies within himself. He did within himself what humanity could not do. He put to death the corruption of sin. He raised his humanity fresh and new, to offer himself to us by his Spirit. Hence Isaiah says poetically, referring to the Servant's resurrection, 'He will prolong His days, and the good pleasure of the LORD will prosper in His hand' (Isa.53:10).

Like · Reply · 1 · April 27 at 10:21pm

MT3

MT3 This quotation in Matthew 8:17 comes from Isaiah 53:4. Matthew claims its "fulfillment" in that Jesus is seen in context healing many people with physical diseases and some with supernaturally induced ones as well (resulting from demon possession).

We should note right away that although our Lord's healing ministry was more widespread and impressive than any other before or since, He did not heal everyone, not even everyone in Israel, not even everyone who put their faith in Him, and even those whom He did heal were not thereafter

immune to other diseases. So not only does this verse not speak to any universal furloughing of believers from diseases, it also cannot be taken to mean this even in Jesus' day.

This is not to diminish our Lord's ministry - He is God and could certainly have removed all disease from all people for all time. The miracles had a purpose, in part to alleviate some suffering, but the larger purpose of leading to salvation those willing to come was clearly far more important than any temporary relief from pain.

For those familiar with the context of the quote, Isaiah 52-53, none of this is surprising, because that passage is primarily concerned with the suffering of the Servant whose sacrifice redeems us from our sins.

Matthew quotes this verse because Jesus' ministry of healing not only marks Him out as this Servant, the true Messiah (cf. our Lord's comments to John's disciples at Matt.11:4-6), but also is symbolic of the true fulfillment of this verse in Jesus' bearing of our sins on the cross.

In other words, the partial, symbolic fulfillment of Is.53:4 on this occasion noted by Matthew looked forward to the near future fulfillment at Calvary (cf. Rom.4:25). This is clear enough from the quotation from 1st Peter below, where Peter clearly has Isaiah 53:3-5 in mind:

He Himself bore our sins in His body on the tree, in order that we might die to sins and live to righteousness. By His wound you are healed.

1st Peter 2:24

Like · Reply · 1 · April 27 at 10:25pm

ELS

ELS That's a lot of reading and it's late but here's a pic of the definition. I tap on the word bruise/crush

Isaiah 53:10

2470	1792	2654	3068
הִחֲלִי	דָּכְאוּ	חָפֵץ	וַיְהִי
he has put to grief	to bruise	Yet it pleased	the LORD
he·hê·lî,	dak·kə·'ōw	hā·pêṣ	Yah·weh
Verb	Verb	Verb	Noun

817	7760	518	—
אֲשָׁם	תַּשִּׁים	אִם	—
an offering for sin	you shall make	when	
'ā·šām	tā·sîm	'im-	
Noun	Verb	Conj	

2233	7200	5315
זֶרַע	יִרְאֶה	נַפְשׁוֹ
[his] offspring	he shall see	his soul
ze·ra'	yir·eh	naṗ·šōw,
Noun	Verb	Noun

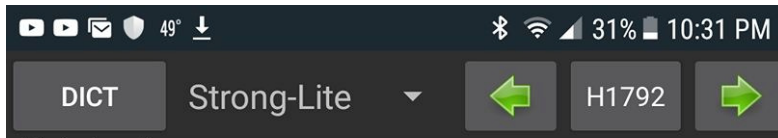
2656	3117	748
וְחֵפֵץ	יָמִים	יִאָּרְךָ
and the pleasure	[his] days	he shall prolong
wə·hê·pêṣ	yā·mîm;	ya·'ā·rîk
		Verb

beat to pieces, break (in pieces), bruise, contrite, crush, destroy, humble, oppress, smite.

3027	3027	3068
יִשְׁלַח	בְּיַד	יְהוָה
shall prosper	in His hand	of the LORD
yiṣ·lāḥ.	bə·yā·dōw	Yah·weh
Verb	Noun	Noun

Like · Reply · 1 · April 27 at 10:30pm · Edited

ELS
ELS Also...



Original: דָּכָא

Transliteration: **dâkâ'**

Phonetic: **daw-kaw'**

BDB Definition:

1. to crush, be crushed, be contrite, be broken
 - a. (Niphal)
 1. to be crushed
 2. to be contrite (figuratively)
 - b. (Piel) to crush
 - c. (Pual)
 1. to be crushed, be shattered
 2. to be made contrite
 - d. (Hithpael) to allow oneself to be crushed

Origin: a primitive root (compare [H1794](#))

TWOT entry: 427

Part(s) of speech: Verb

Strong's Definition: A primitive root (compare [H1794](#)) to *crumble* ; transitively to *bruise* (literally or figuratively): - beat to pieces, break (in pieces), bruise, contrite



Like · Reply · 1 · April 27 at 10:31pm

Dwayne Polk

Dwayne Polk Mako is clearly showing, brothers, that the penal substitutionary atonement theory is NOT the only one...or the oldest one...or the most persuasive. Surely you can agree with that.

Like · Reply · April 27 at 10:34pm · Edited

ELS

ELS I'm clearly giving definitions

Like · Reply · 1 · April 27 at 10:34pm

Dwayne Polk

Dwayne Polk How does what you are saying translate DIRECTLY to penal substitution?

Like · Reply · April 27 at 10:35pm

ELS

ELS 1) properly defining the text

2) Jesus died the death we should have

Like · Reply · 1 · April 27 at 10:43pm

MT3

MT3 John 10:11

"I'm the good shepherd. The good shepherd lays down his life for the sheep.

Penal substitutionary atonement refers to the doctrine that Christ died on the cross as a substitute for sinners. God imputed the guilt of our sins to Christ, and he, in our place, bore the punishment that we deserve. This was a full payment for sins, which satisfied both the wrath and the righteousness of God, so that He could forgive sinners without compromising His own holy standard.

Relevant Scripture

Isaiah 53:6 - "the LORD has laid on him the iniquity of us all."

Isaiah 53:12 - "yet he bore the sin of many, and makes intercession for the transgressors."

2 Corinthians 5:21 - "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."

Galatians 3:13 - "Christ redeemed us from the curse of the law by becoming a curse for us -- for it is written, Cursed is everyone who is hanged on a tree."

Hebrews 10:1-4

Like · Reply · 1 · April 27 at 10:51pm

Mako Nagasawa

Mako Nagasawa [*Added: I decided not to pursue the fact that ELS and MT3 assume the Masoretic Text only, and didn't even engage with the Greek Septuagint version of Isaiah 53:10*] Jesus died the death we should have died, indeed, which was the culmination of a life lived victoriously over the fallen humanity he took on. The death we should have died was dying without ever sinning, i.e. Returning to God a human nature which has been circumcised of heart (Dt.10:16; 30:6). Isaiah uses the word "iniquity" to refer to the fallen condition or state, so for Jesus to bear our iniquity is a participation in our fallen condition, not a deflection of divine retributive justice. The key concept in Isaiah 53:10 is the "sin offering" which you assume is a penal device but isn't. It's part of the dialysis machine imagery. Galatians 3:13 is about the incarnation into "flesh" a la John 1:14 to begin the process of being the sin offering. Hoisting something on a tree didn't make it cursed. It identified it as already cursed. And human nature was cursed from the fall in Genesis 3 and Cain showed us that we can make our own human nature even more cursed in Genesis 4 by our own choices. Jesus said that what comes out of us

further corrupts us in Mt.15:18-20. Jesus identified human nature as cursed by being on the cross. But it was "the faithfulness of the Son of God" (Gal.2:20 KJV) as in the faithful obedience of Jesus through life and death, i.e. His active, not passive, obedience, which undid the corruption within his human nature. This is how sin is judged and human nature is healed.

Like · Reply · April 27 at 11:08pm

MT3

MT3 Jesus did not take on fallen humanity and did not have corruption within "HIS" human nature.

Where do you find support for these ideas in scripture? Mako

Like · Reply · 1 · April 27 at 11:15pm · Edited

Mako Nagasawa

Mako Nagasawa Hebrews in general explores the humanity of Jesus, and Hebrews 4:15 says that he "has been tempted in all things as we are, yet [was] without sin." That last phrase is critical to think through. If Jesus did not have a fallen human nature, but only a pre-fallen Adamic human nature, then he was not actually tempted in all things "as we are." A temptation exists when something outside of me appeals to something inside of me. But if I have no desire for, or liking for, chocolate (say), then you could put all the chocolate you want in front of me - and I won't be tempted by it. So if Jesus did not have a fallen human nature, it's doubtful that he would even be tempted at all. And it would completely remove Jesus from being a source of pastoral comfort to us if he did not experience the same temptation we did. The whole point of Hebrews is that Jesus knows what it's like to be us. So Jesus was without sin in the sense of being without guilt. But Hebrews agrees with Romans 8:3 (see below) in the sense that Jesus did indeed have the same humanity we do, which made him "as we are."

Furthermore, Hebrews 5:7 says that Jesus "became perfect." Do you believe that Jesus assumed a human nature that was like Adam's before Adam fell? In which case, he would be "perfect" from conception. But that is not in agreement with Hebrews 5:7. Jesus *became* perfect through his life, death, and resurrection, and he could only share his resurrected humanity by his Spirit after his death and resurrection. That is the real reason why the lamb and other sacrificial animals had to be perfect in their own physically unblemished way -- they pointed to the moral quality of Jesus' full human life as he made personal choices to obey the Father. And the lifeblood of the animal served as God's gift to the one who was offering the animal, to provide life to Israel. Since animals did not fall into sin, they were paired with the Jewish priesthood whose humanity was corrupted, and that pairing is inseparable in biblical imagery, not least in Hebrews. Jesus was the true sacrifice and the true priest, and even the true tabernacle who was cleansed by his own lifelong obedience culminating in his self-sacrifice (Hebrews 7 - 10). This is preceded by the discussion about the true humanity of Jesus as high priest in Hebrews 4 - 5, who was not born "perfect." The insight of Hebrews means that Jesus' perfection was gained through a hard-won personal battle stretching over a lifetime, since he had an imperfect human nature to start with. If Jesus was perfect already from birth, then he could have shared his Spirit without going through the cross and resurrection. But John's Gospel says he could not have done that, in John 7:37-39, for example.

Moreover, there is the meaning of the phrase "in the likeness of." The phrase "in the likeness of" sinful flesh in Romans 8:3 means something much stronger than "in the superficial appearance of, only." Note that Paul uses the very same phrase in Philippians 2:7, where he says that the Son was made "in the likeness of" men. Do you propose a gnostic interpretation of Philippians 2:7 and claim that Jesus was only "in the superficial appearance of, only, but not the real substance of men"? Hopefully not. That's

because you can't make the exact same phrase mean one thing in Philippians 2:7 and quite a different thing in Romans 8:3. This is the same author discussing the same subject. Paul, with his roots as a Jewish theologian, knows that the phrase "in the likeness" comes from Genesis 1, where image and likeness are first introduced. It denotes "real participation in," and becomes connected to Genesis 2 where God invites humanity to eat from the tree of life and have real participation in His life in a much deeper way than how humans were created initially. So back to Paul's usage of that phrase. Just as Jesus really became human and really participated in humanness according to Philippians 2:7, he really became sinful flesh and really participated in the same stuff we are according to Romans 8:3. If you choose to continue denying that the Son took to himself "sinful flesh" as in "fallen humanity," please explain why the phrase "in the likeness of" means one thing in Philippians 2:7 and quite another in Romans 8:3?
Like · Reply · April 27 at 11:30pm

MT3

MT3 You cannot have a sin nature, and be without sin. Christ's nature is not sinful. Hebrews also tells us about Jesus' pure nature. He is "holy, innocent, unstained, separated from sinners, and exalted above the heavens" (Hebrews 7:26).
Like · Reply · 1 · April 27 at 11:44pm

Mako Nagasawa

Mako Nagasawa You're making sin out to be more powerful than the Son of God, which is a mistake. And, Having a fallen human nature does not by itself make you guilty of something. Any more than you were destined to commit the same actions I have just because we share the same fallen humanity. The Hebrews 7:26 verse you cited has to do with the moral quality of Jesus' decisions, as shown in the arc of his life, death, resurrection and ascension. You have to distinguish between his decisions and his human nature, as his decisions cleansed his human nature. Nothing to say about Romans 8:3 and Hebrews 4 and 5?
Like · Reply · April 28 at 6:21am

ELS

ELS "You have to distinguish between his decisions and his human nature, as his decisions cleaned his human nature" - Please provide a Biblical explanation.
Like · Reply · April 28 at 6:36am

Mako Nagasawa

Mako Nagasawa The Word became flesh (Jn.1:14). Flesh is the term for human nature in its corrupted form, as evidenced by Paul in Romans 7:14 - 25 and by the commentary of Philo of Alexandria. John did not use the word "anthropos" (man) or "soma" (body) but "sarx" (flesh), the term that would have raised the most eyebrows, and would have made everyone (Jew and Greek) ask, "Which side of him won?" God did this because the Law of the Sinai covenant was not strong enough to overcome the flesh of Israel. So in Romans 8:3, God sent His Son in the likeness of (real participation in, a la Philippians 2:7) sinful flesh, to condemn sin in the flesh (i.e. to never personally sin) and to be a sin offering (the nature of which you have not explained, even though it comes up in Isaiah 53:10). So it is the "faithfulness of Jesus" (pisteos christos iesou) which saves us (Gal.2:20; Rom.3:22) and even *is* the righteousness of God, because God's own faithfulness to the Sinai covenant (his righteousness) was fulfilled by Jesus' personal faithfulness. Jesus fulfilled both the divine and human sides of the Sinai covenant, and the human side was to take the commandments and internalize them such that the Israelite was circumcising his/her own heart (Dt.10:16), that is, cleansing his/her own human nature from the thing that should not be there.

Like · Reply · 1 · April 28 at 7:04am · Edited

Dwayne Polk

Dwayne Polk Mako's on fire. 🔥🔥🔥🔥🔥🔥🔥

Like · Reply · April 28 at 7:05am

ELS

ELS Mako your beginning premise is wrong. The Word becoming flesh. Flesh is not the term for human nature.

sarx - Original: σάρξ

Phonetic: sarx

Definition: 1) flesh (the soft substance of the living body, which covers the bones and is permeated with blood) of both man and beasts

2) the body, the body of a man

His flesh/body was that of man in order that He might bare our sin. You can see from His birth till that day on the cross that he had no sinful nature.

Comparing Paul or Philo (a philosopher) is a failed comparison because they were born in sin & shaped in iniquity while Jesus in the incarnation maintained a sinless nature.

Like · Reply · 1 · April 28 at 8:08am

Mako Nagasawa

Mako Nagasawa Of course “flesh” can at times mean “organic human material.” But when used in an explicit flesh/spirit opposition, which runs throughout John 3:1 – 21 and Romans 7:14 – 8:11, it means more than merely that. “Flesh” in the context of that opposition cannot merely mean human nature from creation, because our created humanity was good as Genesis 1 states, unless you are prepared to claim that God created us evil. “Flesh” is human nature as it has been corrupted, infected by the serpent’s venom, the lie from the garden. Hence, Jesus in John 3:14 – 15 explicitly ties “flesh” to the image of the serpent, because the source of the corruption must be judged and cleansed out of our humanity, for our humanity to be healed.

But there are various ways to start the conversation and end up at this position.

Still nothing to say about Romans 8:3?

Or Hebrews 4 and 5, “he became perfect”?

Or what the Sinai covenant required of the Israelite, vis a vis “circumcision of the heart”? Is Deuteronomy 10:16 one of the commands of the law, or not? Did Jesus fulfill it?

Like · Reply · April 28 at 8:28am

Mako Nagasawa

Mako Nagasawa ELS, Jesus commands us to fight intense personal battles that he did not have to. True or False?

Like · Reply · April 28 at 8:34am

ELS

ELS True...

Like · Reply · April 28 at 8:35am

Mako Nagasawa

Mako Nagasawa False. He was tempted "as we are." But he did not sin in action, thought, word, deed, or emotion. Hebrews 4.

Like · Reply · April 28 at 8:38am

ELS

ELS Ok I can agree with that but I read what you asked differently. So I have no objection. What's your point?

Like · Reply · April 28 at 8:41am

Mako Nagasawa

Mako Nagasawa My point is that Jesus would be quite a hypocrite if he lobbed commands at us to fight intense, internal battles while he was not actually tempted "as we are," that is, from within our fallen humanity. The logic of Hebrews, portraying Jesus as our high priest, from within the confines of the Sinai covenant, requires that he took on fallen humanity. Thus, "he became perfect" in Hebrews 5 is coordinated with what "perfection" means according to the Sinai covenant. And that is, circumcision of the heart through the lifelong, human process of internalizing the commandments of God into our human nature, rewriting the script on the tablet of the human heart (Jer.4:4; 17:1 - 10; 31:31 - 34; echoing Dt.30:6).

Like · Reply · April 28 at 8:53am

ELS

ELS No actually it doesn't require Jesus to be fallen like you and me.

Although He was a Son, He learned obedience from the things which He suffered. And having been made perfect, He became to all those who obey Him the source of eternal salvation. Hebrews 5:8-9

It was through His death and sufferings & sin being imputed to Him that Jesus was made perfect conquering it all in His resurrection.

Your Christology is inaccurate.

Like · Reply · April 28 at 9:06am

Mako Nagasawa

Mako Nagasawa Define "learned obedience" with respect to the context of the Sinai covenant, please?

Like · Reply · April 28 at 9:10am

Mako Nagasawa

Mako Nagasawa Still nothing to say about Romans 8:3?

Like · Reply · April 28 at 9:14am

Mako Nagasawa

Mako Nagasawa Also, there is Romans 6:6 and the surrounding logic of dying and rising with Christ. Jesus put to death "the old self." He did this for his own humanity, so that we could participate vicariously in his triumphant obedience and victory over sin. If Jesus did not have a sinful, fallen humanity, which he successfully fought and within which he had a personal victory over sin, how could he then help us? If his humanity was already somehow perfect and pristine, he would have no real point of contact with us. He would not have an "old self" to put to death from which point we could share in his death and resurrection. If Jesus did not have a true union with us in the depths of our fallenness, we could have no true union with him.

Like · Reply · April 28 at 9:15am

ELS

ELS MT3 this song just reminded me of this conversation. But these Jewish boys probably don't know what they are talking about.

https://youtu.be/zv07Vkps_tQ

Salvation Plan-Hazakim feat. Stephen the Levite

From Theophanies

YOUTUBE.COM

Like · Reply · 1 · April 28 at 3:54pm

MT3

MT3 Jesus fought the external flesh temptation, never from within. He was sinless. Point blank.....

Like · Reply · 1 · April 28 at 4:36pm

MT3

MT3 fallenness is not intrinsic to humanity. Fallenness is a not a "part" of humanity that must be healed. It is a condition of moral corruption and a propensity toward sin.

All that is required for the Son's genuine incarnation and his representative work on our behalf is the assumption of a full human nature (body and soul), not a fallen human nature.

Adam was fully human prior to his fall into sin. And Christ is fully human even though he does not possess the corruption of other human beings.

Like · Reply · 1 · April 28 at 4:42pm

MT3

MT3 original sin argues precisely the opposite: to possess a fallen nature is to be guilty before God.

Indeed, humanity's guilt in Adam is logically prior to the corruption they inherit from him. In other words, no one possesses a fallen human nature who is not also guilty before God.

Like · Reply · 1 · April 28 at 4:44pm

Mako Nagasawa

Mako Nagasawa Is there any biblical reference for anything that you just said? No attempt to engage with Romans 8:3, or the conditions of the Sinai covenant and its purpose, etc.? No attempt to engage with the word "curse" as it appears in Genesis 3 - 4 with reference to humanity prior to any mention of being hung on a tree?

Only with Augustine and his translation errors because of his insufficient knowledge of Greek did the idea of original, inherited guilt enter into Christian theology. And at what a cost.
<https://www.firstthings.com/art.../2015/05/traditio-deformis>. If it were true that we could inherit the personal guilt of our first ancestors, then we should logically be stockpiling all the guilt of each one of our ancestors. After all, why stop at Adam and Eve?

The biblical teaching and the early church understanding is termed ancestral sin, or inheriting the corrupted nature, but not the personal guilt, of Adam and Eve. That is what is narrated in Genesis 3 - 4, when Cain demonstrates the same characteristics of fallenness as Adam and Eve did (jealousy and covetousness, blameshifting, separation, resistance to God), but without any external provocation from the serpent. The clear message is that the corruption of human nature is now being passed on, and it has primarily to do with the defining of absolutes like good and evil, but from a relativistic standpoint: from within one's self. You are confusing categories. Guilt pertains to human activity, and is ascribed individually to human persons separately from one another. Corruption of a nature pertains to human nature.

Traditio Deformis | David Bentley Hart
The long history of defective Christian...
FIRSTTHINGS.COM
Like · Reply · Remove Preview · 1 · April 28 at 6:17pm

Mako Nagasawa

Mako Nagasawa Even this organization dedicated to the works of Augustine admits as much:
<http://www.augnet.org/.../augustine.../1311-greek-language/>

AUGNET : 1311 Greek language
Fill this in with your information
AUGNET.ORG
Like · Reply · Remove Preview · April 28 at 6:19pm

MT3

MT3 Mako, what was the purpose of the virgin birth?
Like · Reply · April 28 at 6:24pm

Mako Nagasawa

Mako Nagasawa MT3, to acquire the fallen humanity of Mary, and all of us.
Like · Reply · April 28 at 6:24pm

Mako Nagasawa

Mako Nagasawa You have also not explained why sin offerings needed to be eaten by the priests in order to have sin borne away from the people (and into the priests) as in Leviticus 10:24 - 26. In other words, simply killing the animal did not atone for sin or bear it away. It was the physical touch and transfer that carried all the way into the Day of Atonement in Lev.16 where that sin offering was decisively not eaten. This is what PSA does not and probably cannot explain.
Like · Reply · April 28 at 6:25pm

MT3

MT3 Give me some time, driving home.

Like · Reply · April 28 at 6:28pm

MT3

MT3 1. Jesus Had A Heavenly Origin

The most important reason to hold the belief in the Virgin Birth concerns Jesus' identity as God the Son, the Second Person of the Trinity.

If Joseph were His true father, then Jesus would be only a human being. He would not be the Son of God as Scripture clearly states. He would have had His beginning in time rather than eternally existing. As the Bible states,

In the beginning was the word, and the word was with God, and the word was God (John 1:1).

Thus the Virgin Birth is crucial to Jesus being the Son of God.

2. Jesus Had A Sinless Nature

If Jesus had a human father, then He would have inherited a sinful nature as the rest of us have. The Bible says.

Therefore, just as through one man sin entered the world, and death through sin, . . . thus death spread to all, because all sinned (Romans 5:12).

To the contrary the Scripture states that Jesus never sinned. Peter wrote,

Who [Jesus] committed no sin, nor was guile found in his mouth (1 Peter 2:22).
John testified.

And you know that he was manifested to take away our sins, and in him there is no sin (1 John 3:5).

If Jesus were the son of Joseph, then His sinless character would only be a myth.

3. Jesus Was The Perfect Sacrifice

Without the sinlessness of Christ there would be no salvation. Christ came, according to the Apostle Paul, to save those who were under the law.

But when the fulness of time had come, God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons (Galatians 4:4,5).

This echoes Jesus' own statement,

For the Son of Man has come to seek and save that which was lost (Luke 19:10).

God required a sacrifice that was without blemish, "Your lamb shall be without blemish" (Exodus 12:5).

If Jesus were a sinner in any sense of the word, then He could not provide salvation for us. However, because He came into the world by supernatural means and lived a sinless life, He could be that sacrifice for our sins without spot and without blemish.

The Bible makes this clear:

For he made him who knew no sin to be sin for us, that we might become the righteousness of God in him (2 Corinthians 5:21).

Like · Reply · April 28 at 7:59pm

Mako Nagasawa

Mako Nagasawa 1. Of course Jesus had a heavenly origin! No disagreement there.

2. The Scriptures you cite about Jesus never sinning (1 Pet.2:22; 1 Jn.3:5; 2 Cor.5:21; etc.) have to do with his actions, not his human nature from the point of the incarnation. Hence they are not part of the discussion we're having, as you're making a category mistake. Please go back and try to explain Romans 8:3, because that is fatal to your case. Or what is the meaning of 'born of woman' in Galatians 4:4, which you quote without noticing that Job said that to be 'born of woman' is to be in some sense unclean: 'How then can a man be just with God? Or how can he be clean who is born of woman?' (Job 25:4). Or what is the 'old self' of Romans 6:6 and why its demise in Jesus gives us victory over sin? Or what is the nature of the Sinai covenant with its goal of circumcision of the heart through lifelong obedience (Rom.2:28 – 29; cf.2:5 – 16), and Jesus being the climax of the covenant as in Romans 10:4 (cf. Col.2:12)? Or the nature of the sin offering.

3. Speaking of which, Jesus was indeed the perfect sacrifice. But remember that the sacrifices were only one part of a three-part picture. It was coordinated with the human priesthood and the sanctuary grounds.

According to Hebrews 5:7 – 9, Jesus *became* perfect through his life, death, and resurrection, and he could only share his resurrected humanity by his Spirit after his death and resurrection. That is the real reason why the lamb and other sacrificial animals had to be perfect in their own physically unblemished way -- they pointed to the moral quality of Jesus' full human life as he made personal choices to obey the Father. And the lifeblood of the animal served as God's gift to the one who was offering the animal, to provide life to Israel. But you neglect how the animal sacrifices, which were uncorrupted as you observe since animals did not fall into sin, were paired with the Jewish priesthood whose humanity *was* corrupted, and that pairing is inseparable in biblical imagery, not least in Hebrews. Jesus was the true sacrifice and the true priest, and even the true tabernacle who *was cleansed* by his own lifelong obedience culminating in his self-sacrifice (Hebrews 7 - 10). This is preceded by the discussion about the true humanity of Jesus as high priest in Hebrews 4 - 5, who was not born "perfect." The insight of Hebrews means that Jesus' perfection was gained through a hard-won personal battle stretching over a lifetime, since he had an imperfect human nature to start with.

Let's introduce another reason why PSA is problematic. In 1 Corinthians 1:24, Paul says that Christ *is* the power of God. If PSA is true, wouldn't the Father need to exercise some kind of power of his own upon the Son? But the Father has no power of his own, because his power is the Son. How then can the Father exercise some kind of power 'upon' the Son?

Like · Reply · April 29 at 8:41am · Edited

MT3

MT3 You do not think Romans 5:12, gives us insight on the different nature Christ had?

Therefore, just as through one man sin entered the world, and death through sin, . . . thus death spread to all, because all sinned (Romans 5:12).

Wouldn't Christ be included in the "all" if he came into the world with a sinful nature. He would cease to be the "perfect" "unblemished" sacrifice for sin.

Christ was not under Adam, He was the 2nd Adam (different category) so it follows that Christ nature was altogether different.

Your misunderstanding in one area of the text does violence to other parts of sacred scripture.
Like · Reply · April 29 at 9:16am

MT3

MT3 "Born of a woman", when speaking in a normative sense this phrase always assumes the "included" man/father, this wasn't the case with Christ, as He is the only man in "history" to be born without an earthly father, so you have ignored the two separate categories.

All under the First Adam (category 1) is born in sin and thus have a sinful nature.

Christ being the 2nd Adam which is a separate category. Christ is the "monogenes theos"—only begotten God.

Monogenes has two primary definitions, "pertaining to being the only one of its kind within a specific relationship" and "pertaining to being the only one of its kind or class, unique in kind".

Like · Reply · April 29 at 10:05am · Edited

MT3

MT3 Romans 8:3 "likeness of sinful flesh".

When it says Jesus was made in the likeness of sinful flesh, that in no way says Jesus possessed anything sinful in his humanity or divinity. Otherwise, he would have a defect and could not be a proper sacrifice for sins.

Furthermore, a person's flesh includes the blood. Would it then be sinful blood? If so, that is a problem. According to Leviticus 17:11 the blood is what is offered for the sacrifice. The idea of Jesus having sinful flesh would include sinful blood, which of course could not be a proper sacrifice for our sins.

So, the idea of saying that Jesus partook in sinful flesh, in the sense that his flesh was actually fallen, is false.

Like · Reply · April 29 at 10:12am

Mako Nagasawa

Mako Nagasawa No, Romans 5:12 does not imply or suggest that Jesus had a different human nature than we have. Perhaps you are getting confused by the way Paul can use the word 'sin' to denote 'the fallen condition' as compared with 'the evil actions chosen by people because of our fallen condition.'

This goes back to the distinction in Isaiah between 'iniquity' as the fallen condition vs. 'transgression' as the specific actions that break commandments.

In Romans 5:12, Paul is speaking of 'the fallen condition' spreading to all people from Adam onward. He also uses the word 'sin' in the same way elsewhere, not least in Romans 7:9 - 11:

8 But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead. 9 I was once alive apart from the Law; but when the commandment came, sin became alive and I died; 10 and this commandment, which was to result in life, proved to result in death for me; 11 for sin, taking an opportunity through the commandment, deceived me and through it killed me.

Here, Paul uses the word 'sin' to portray the fallen condition as a force or an influence. He continues on in Romans 7:12 - 25 to talk about how this fallen condition, once aroused and provoked by the challenging commands of the Sinai covenant, made him a prisoner in his own body, but allowed him to diagnose the condition as not the 'I myself,' but rather the 'sin which indwells me,' also called 'the flesh.' In other words, Paul still distinguished between the creational 'image of God' self which still desired the good and wanted to obey God, and the foreign intruder that Adam and Eve internalized through their first act of coveting something that was not theirs, which has since been passed on to us, and manifests itself first and foremost as a profusion of coveting "of every kind."

Then, in Romans 8, especially v.3 - 4, Paul says that Jesus did what the Israelites were unable to do, because they were weakened by their own flesh. 'What the Law could not do, weak as it was through the flesh [of Israel], God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh.'

You did not answer the central exegetical question:

'In the likeness of men' in Philippians 2:7 = really human

'In the likeness of sinful flesh' in Romans 8:3 = NOT really bearing sinful flesh; only appearance

That's a major flaw in your exegesis. This is the same author, speaking of Jesus' incarnation in the same way, using the same phrase, within the span of a few years. Yet you give absolutely no justification for this interpretation other than your pre-existing assumption.

The phrase 'in the likeness of' decidedly does not mean 'in the superficial appearance only, but not the substance.' If that's what you want to make it mean in Romans 8:3, then you have no choice but to do the same in Philippians 2:7. Then, you would only be able to produce a gnostic christology.

I have argued that the phrase, 'in the likeness of,' means 'genuine participation in,' because it comes from Genesis. We were meant to participate in the life of God as embodied in the tree of life, thus connecting Genesis 1, where 'image and likeness' is first introduced, and Genesis 2, where the tree of life is narrated. You have provided nothing to refute that. Nor have you tried to coordinate this phrase with any other place in Scripture to provide a normative, controlling context.

Because you assume that 'sin as corrupted condition' necessarily leads to 'sin as committed act,' you naturally want to protect Jesus from both. But your assumption that God, prior to judgment day at least,

holds us 'guilty' for bearing a corrupted human nature is wrong. It's a confusion of categories. Please look up the difference between the doctrine of ancestral sin and the doctrine of original sin. If we inherit the guilt of Adam and Eve, why don't we inherit the guilt of every single one of our ancestors? Why don't we just accumulate human guilt, stockpiling it in some spiritual account somewhere in the mind of God? The incongruities begin to stack up.

Like · Reply · April 29 at 10:03pm

Mako Nagasawa

Mako Nagasawa Inconveniently for you, Romans 8:3 brings up the 'sin offering' concept again, and you have yet to comment on it. Paul says that Jesus was 'an offering for sin,' or rather, a 'sin offering' as in Isaiah 53:10, and multiple locations in Hebrews. I have already pointed out to you that in Leviticus 6:24 - 30 and 10:16 - 20, the sin offering was meant to be eaten by the priests. Israel's sin could not be borne away merely by the death of the animal, as PSA claims. Instead, the flesh of the animal must be eaten because it is the vehicle by which sin symbolically is transferred from the Israelite and into the priest. Once again, the sin offering is one part of the three-part action coordinated between offering, priest, and sanctuary. It cannot be considered alone, nor can it be considered apart from the annual ceremonial calendar of Israel. This is because God was not using the sanctuary system as a penal, courtroom and execution image. It was a medical image. He was acting like a dialysis machine, taking the impurity from Israel and giving back purity.

To answer your question of how the meat of the animal and its blood are differentiated, just consider the different destinations of each. The blood of the animal is its life, and it is uncorrupted and is given back from God as a gift to the Israelite as cleansing, or to cleanse the tabernacle sanctuary. Blood is a cleansing, washing, purifying agent. The meat, on the other hand, is eaten by the priests, as the priests store up the accumulated uncleanness and sin of Israel, until the high priest sends the sin into God once a year on the Day of Atonement. God then performs one action that is imaged in two ways: He consumes the sin, and simultaneously sends the sin far away. Thus the symbolism of the two goats. And the Day of Atonement was when God cleanses the sanctuary with the purifying life-blood of the animals, which enabled Him to stay close to the Israelites. A ripple of celebration went forth, and especially on the Jubilee Year's Day of Atonement (Lev.25), people were also restored back to their family lands. This is return to Eden motif, where God's restorative justice was enacted in a preliminary way. Atonement is intrinsically a return to creation the way God intended.

So it makes quite a bit of sense that Jesus is offering, priest, and tabernacle, as Hebrews says. He cleansed his humanity through his lifelong obedience to the Father in the Spirit, in an unbroken fellowship. By his death, he killed the corruption of sin in his own body. This is what enabled him to release his life to others. His life was symbolically communicated by the blood and water that flowed from his side only after his death (John 19:34 - 35). John was emphatic about this point because it represented Jesus as the new source of life, since water flowed from Eden, and blood flowed from Israel's sanctuary because it represented a new Eden in its own way. Then, Jesus gave his Spirit (John 20:22), which was the ultimate source of new life, which made Jesus the new Eden in the truest sense.

So, in response to your inference, 'The idea of Jesus having sinful flesh would include sinful blood, which of course could not be a proper sacrifice for our sins,' I say that you committing at least two major mistakes. First, in the sanctuary symbolism, the meat and the blood of the animals are strictly separated. The point in the sacrifices is that the meat must not contain the blood (Genesis 9:4; Leviticus 17:10 - 14). Second, Jesus' blood and Spirit were released in actuality only after his lifelong obedience, in which he cleansed his humanity.

The practical relevance of Jesus' lifelong obedience is seen in Romans 8:5 - 11 especially. There, Paul says that victory over the flesh by the Spirit is based on a symmetry between the life of Jesus and the lives of his followers. This is part of his reason for naming the Holy Spirit 'the Spirit of Christ' in Romans 8:9. At this point, it becomes difficult, if not pastorally absurd, for you to say that Jesus commands us to fight incredible, internal battles that he didn't have to. If Jesus did not have sinful flesh, then he wouldn't know temptation the way we do. People, objects, and options would have appeared to him in a fundamentally different way than they do to us. That also detracts from the sympathy that Hebrews talks about. This is the emotional significance of the doctrine of Christ's high priestly mediation. If we cannot look to Jesus as the source of understanding what it means to struggle for holiness while being a fallen human being, then we will look somewhere else. This is how the hierarchy of priests and saints and other forms of hero-worship emerge in churches. People emotionally need those figures to mediate that sympathy to us precisely because Jesus got removed from that place, and now a yawning vacuum opens wide.

Finally, being 'born of woman' carries fallen humanity with it because women also transmit fallen humanity to their children. You assume that only the father's sperm transmits fallen humanity. Do you find a basis for that in Scripture?

Like · Reply · April 29 at 10:03pm