

# Definitions of the Fall

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## DEFINITIONS OF THE FALL

**Very Good:** The condition of all creation prior to the fall.

God "made man upright" (Ecc 7:29). He did not create man carnally minded for that is death (Rom 8:6). And it was man that brought sin and death (Rom 5:12).

"When the work of the six days was completed, the Lord God reviewed all that He had made, and pronounced it 'very good'. This quality pertained to everything terrestrial. The beasts of the field, the fowls of the air, reptiles, and man, were all 'very good'; and all made up a natural system of things, or world, as perfect as the nature of things required. Its excellence, however, had relation solely to its physical quality. Man, though 'very good', was so only as a piece of divine workmanship. **He was made different from what he afterwards became.**" (Elpis Israel)

**Desires/ Lusts:** Attractions, to have a craving, appetite, or great desire\* for. (See Gen 3:6; 1 John 2:16). Can be negative or positive depending on context.

**Negative:** Mar 4:19, Joh 8:44, Rom 1:24, Rom 6:12, Rom 13:14, Gal 5:24, Eph 2:3, Eph 4:22, 1Ti 6:9, 2Ti 2:22, 2Ti 3:6, 2Ti 4:3, Tit 2:12, Tit 3:3, 1Pe 1:14, 1Pe 2:11, 1Pe 4:2-3, 2Pe 2:18, 2Pe 3:3, Jud 1:16, Jud 1:18, Rom 7:7, Gal 5:16, Jam 1:14-15, 2Pe 1:4, 2Pe 2:10, 1Jo 2:16-17

**Positive:** Luk 22:15, Phi 1:23, 1Th 2:17, Mat 13:17

\*Mankind was so built as to have natural desires which were designed to give the animal man the ability to survive in the environment in which he was placed. The **desire** for food, the appreciation of beauty, and the **desire** to grow through intellectual development – these were all natural **desires** man was created with and *proper in their created state*. However, from the Genesis account we see that Eve's **desire** were inflamed to that which was unlawful. She saw the forbidden fruit was "good for food" or lust of the flesh. God created man to be hungry at an appropriate time, to recognize hunger and to do something about it. But that **desire** for food can become inflamed and lead to uncomely or unlawful behavior (sin), particularly when the food one desires is forbidden. The second thing mentioned was "it was pleasant to the eyes", or lust of the eyes. God created man to recognize beauty. But when we use our eyes in a way that contravenes the law of God, it may lead to unlawful behavior. The last thing mentioned was "a tree to be **desired** to make one wise" or the pride of life. God created man to **desire** knowledge and to take pleasure in creating things, and a **desire** to grow intellectually, but when that propensity is inflamed it contravenes the law of God and can lead to unlawful behavior.

**Propensity:** The inclination or "urge" to do something. Once that propensity takes hold in our mind it becomes a lust or desire.

**Inflamed:** an arousal or excitation of the desires beyond their original bounds. Adam and Eve had lawful desires. They became unclean when the serpentine thinking drew them over the line, exciting their desires in their minds that were all centered around unlawful behavior.

**The Fall:** The result of Eve's "grasping, i.e. Disobedience to God's law not to eat of the tree. A three part process: first intellectual, then moral, then physical.

**Carnal Thinking/ Carnal Minded (MIND\*):** To allow the mind to dwell upon the things of the flesh; "to mind" or think upon, "the things of the flesh", i.e. that which is unlawful ( ie. Manifestation of Sin).

Romans 8:5-6 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded [is] death; but to be spiritually minded [is] life and peace.

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**Law in the members (BODY\*):** The propensities/lust, having been inflamed, now implanted in the flesh (body). Also, styled, “the law of sin”; and death being the wages of sin, it is also termed, ‘the law of sin and death’ (i.e. Law of nature-philosophically). Rom 7:23; Heb 2:14. The body of sin is different from the manifestation of sin in our thinking (carnal thinking).

\*\*We must distinguish between the mind and the body. Paul found the law in his members, that is to say, his body (do a search on the Greek word translated “members” for proof). Sin does not originate in the mind, it in our body (Rom 7:23; Heb 2:14). It is the “body of sin” (Rom 6:6). The mind can manifest sin and that is called carnal thinking (Rom 8:5). The mind is an abstract thing, the brain is not. The mind is that which is produced by the brain (see any dictionary which will show the difference and this difference holds true in the Greek NT, eg. See Rom 8:5-6). Brother Thomas is careful in his writings to distinguish between the brain or body and mind.

**Inherent Tendency:** The condition (physical law in their being) in which all born of Adam (all his posterity) find themselves. The state in which all mankind\* are desirous to unlawful behaviour (sin).

\* Though the animals are under the law of sin and death as well (it's physical, not moral), as is the earth (thus, it brings forth thorn, thistle etc...), yet the lower beast does not have moral faculties or a law by which unlawful behavior could be engaged in. The curse that came upon all creation, for man's sake, because of the Edenic transgression will be removed by Christ.

**Temptation:** When a person is drawn away by their lust and enticed. Temptation cannot be suggestion merely.

James 1: 14 But every man is tempted, when he is drawn away of **his own lust**, and enticed. It includes the drawing away of his lusts, and the enticement to fulfill the biblical definition.

### Pioneer References:

*“The Carnal Mind is an expression used by Paul; or rather, it is the translation of words used by him, in his epistle to the Romans. It is not so explicit as the original. The words he wrote are το φρόνημα της σαρκός the thinking of the flesh. In this phrase, he intimates to us, that the flesh is the thinking substance, that is, the brain; which, in another place, he terms “the fleshly tablet of the heart.” (Elpis Israel, The Carnal Mind, Pg 89)*

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*So long as Adam and Eve yielded to its guidance ( ie. law of God), they were happy and contented. Their thoughts were the result of right thinking, and obedience was the consequence. But when they adopted the Serpent's reasonings as their own, these being at variance with the truth, caused an "enmity" against it in their thinkings, which is equivalent to "enmity against God." When their sin was perfected, the propensities, or lusts, having been inflamed, became "a law in their members;" and because it was implanted in their flesh by transgression, it is styled, "the law of sin;" and death being the wages of sin, it is also termed, "the law of sin and death;" but by philosophy, "the law of nature." (Elpis Israel, pg 90)*

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*By a figure, sin is put for the serpent, the effect for the cause; seeing that he was the suggester of unbelief and disobedience to man, by whom it entered into the world. Hence, the idea of the serpent in the flesh is expressed by "sin in the flesh;" which was "condemned in the flesh" when Jesus was crucified for, or, on account of sin, "in the likeness of sinful flesh." Elpis Israel, pg 91)*

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*“When the work of the six days was completed, the Lord God reviewed all that He had made, and pronounced it ‘very good’. This quality pertained to everything terrestrial. The beasts of the field, the fowls of the air, reptiles, and man, were all ‘very good’; and all made up a natural system of things, or world, as perfect as the nature of things required. Its excellence, however, had relation solely to its physical quality. Man, though ‘very good’, was so only as a piece of divine workmanship. **He was made different from what he afterwards became.**” (Elpis Israe, pg 71)*

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*"The Serpent's part had been performed in her deception; and sorely was she deceived. Expecting to be equal to the gods, **the hitherto latent passions of her animal nature** only were set free; and though she now knew what evil sensations and impulses were, as they had done before her, she had failed in attaining to the pride of her life—an equality with them as she had seen them in their power and glory." (Elpis Israel, pg 83)*

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*"The fair deceiver had, at length, succeeded in kindling in the man the same lusts that had taken possession of herself. His flesh, his eyes, and his pride of life, were all **inflamed**; and he followed her in her evil way 'as a fool to the correction of the stocks'". They had both fallen into unbelief. They did not believe God would do what He had promised. This was a fatal mistake." (Elpis Israel, pg 83)*

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*C.C. Walker, Atonement , Metonymy:*

*"These things enable us to understand the like figures in the New Testament. "**The body of sin**" is "**our mortal body**" (Rom. 6:6; 8:11), mortal because of sin (Rom. 5:12 death by sin). "He hath made him (Christ) to be sin for us who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). That is, "God sent his own Son in the likeness of **sinful flesh**, and for **sin** (R.V. as an offering for sin) condemned Sin in the flesh" (Rom. 8:3). Or, again, Christ "himself likewise took part of the same (flesh and blood) that through death he might destroy him that had the power of death, that is the devil" (Heb. 2:14). "Our old man was crucified with him" (Rom. 6:6). "Jesus Christ by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). "*

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## Appendix A - The Red Heifer: How Christ was made 'Sin'

The Significance of the Red Heifer. The significance of the sacrifice - The red heifer was a sacrifice designed to remove defilement through contact with human death. It is significant that the children of Israel had suffered the death of 14,700 rebellious Israelites by a plague (Num.16:49). Under hot desert conditions, the bodies would require immediate burial in graves. It was at this time that God gave the instructions to Moses and Aaron regarding the red heifer. The significance of the red heifer to cleanse from the defilement of death, came at a most impressive time. The connection between sin and death could hardly be more apparent.

The uniqueness of **the** sacrifice - In all of the sacrifices prescribed by the Mosaic Law, there was none quite like the red heifer. Note the following:

1. It is not listed with the other offerings in Leviticus or Exodus, but in the book of Numbers.
2. It was a special sin offering. A sin offering was for a sin - i.e., a transgression had been committed. It was offered for contact with the dead whether purposeful or accidental.
3. It was a sin offering,\* but it was not offered in the same way as the other sin offerings. The animal was slaughtered outside the camp, and the blood and the skin and the dung were all burned outside the camp. In the other sin offerings (e.g., Lev.4), the animal was slain inside the camp, the blood poured out at the base of the altar, and then the carcase was removed and burned outside the camp.
4. It was the only sacrifice which could be used more than once. Its ashes were used repeatedly until depleted.
5. It is the only offering in which the ashes were used.
6. The offering was performed either by Eleazar, the high priest elect, or under his supervision. The instructions were given to Moses and Aaron, (19:1), but it was not offered by them.
7. It was the only offering which could remove defilement caused by death.

\* This is proven by: a) The blood of the heifer was sprinkled towards the door of the tent (19:4, R.S.V.). Although other Hebrew words for 'sprinkle' could have been used, the Hebrew word which is used here is the word used exclusively for the sin offering. b) The Hebrew word 'saraph' is the word used for the total destruction of the sin offering. It is not the Hebrew word 'qatar' used for the sweet smell of the burnt offering, c) It is called a 'sin offering', Num.19:17, R.S.V.

### **Details of the Offering**

1. The instructions regarding the red heifer were given immediately after the plague in which 14,700 Israelites died. The association between sin and death was apparent.

2. The ritual order was given by God to Moses and Aaron (it was not unique in this feature, but this fact adds to the importance of the instruction), but neither Moses nor Aaron had anything to do with the offering (19:1).

3. The nation was to bring the heifer, therefore it was a national offering (19:2).

4. The animal was to be a female - a heifer (19:2).

5. The heifer was to be red (ruddy), without defect or blemish (19:2).

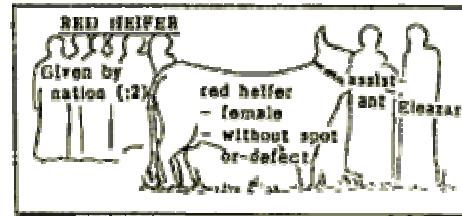
6. The animal must never have been yoked - i.e., to work for man (19:2).

7. The heifer was given to Eleazar the priest.

8. The heifer was taken outside the encampment of Israel and slaughtered (its throat was slit) either by Eleazar or his assistant. (19:3).

(It cannot be determined conclusively from the Hebrew whether Eleazar or his assistant actually performed the slaughtering. The R.S.V. Implies the latter in its translation.)

9. Eleazar took some of the blood and with his finger sprinkled (Heb. 'nazah' used exclusively for the sin offering) some of the blood toward the door of the Tabernacle. The fact that the blood was



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sprinkled toward the door of the Tabernacle implies that the red heifer was slaughtered on the east side of the Tabernacle, since this was the direction in which the door faced (cf. Exo.27:13-16).

10. The blood was sprinkled seven times (19:4).

11. Under Eleazar's watchful eye, the animal was totally burned - the skin, flesh, blood and dung (19:5).

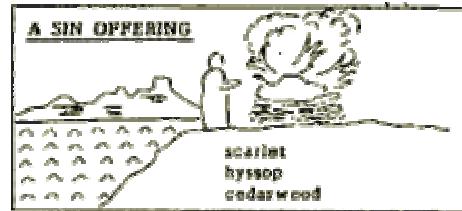
12. While the heifer was burning, Eleazar threw into the midst of the burning heifer, three things: cedarwood, hyssop and scarlet (19:6).

13. The priest - Eleazar - was defiled, and therefore was required to: i. wash his clothes, ii. bathe his body in water.

After performing these rituals, he was declared clean at evening (the beginning of the next day), and could return to the camp (19:7).

14. The priestly assistant to Eleazar was defiled (19:8).

15. A third person, ceremonially clean, was to gather up the ashes of the heifer, and deposit them in a clean place outside the camp, (i.e., not a place where human refuse, dead animals, etc. were deposited or where lepers or persons with issues lived.)



16. The ashes were to be stored until required by those defiled by death. The ashes were then mixed with the "water of impurity" when required.

17. The ashes when mixed with the water of impurity were for the "removal of sin" (19:9, R.S.V.).

18. The third man was ceremonially defiled in handling the ashes, and was required to wash his clothes. He was regarded as unclean until the evening (19:10).

19. The instructions were a "perpetual statute" (R.S.V.) both for the native born Israelite, and for the strangers who dwelt among them (19:10).



### The Purification Procedure

There was a progression in the extent of defilement. The defilement was more extensive if the contact with the dead was made on purpose, rather than accidentally. [The laws regarding dead animals occur in Lev.11, and the same principle is illustrated. If a man touched a dead animal, he was unclean until the evening. If his contact was purposeful, i.e., if he carried the animal, he was required to wash his clothes and be unclean until the evening (Lev.11:24-25). The ritual to remove the defilement was more extensive if the contact with the dead was purposeful.]

Note the extent of defilement and the purification procedure:

1. If a dead body was touched:

unclean seven days,

cleanse himself with the water of impurity (or separation) on the 3<sup>rd</sup> day, he was clean the 7th day (19:11-12).

[A priest was forbidden to defile himself for the dead (by touching or coming close to a body) except for a very close relative (Lev.21:1-4). The high priest, however, was forbidden to go in to any dead body, "nor defile himself even for his father or mother" (Lev.21:11).]

2. If a tent was entered in which there was a dead body:

unclean seven days,

every open vessel (i.e., uncovered) was unclean (19:14-15).

3. If a body, bone or grave be touched in the open field (e.g., in battle):

unclean seven days,

a clean person would take ashes of the red heifer and running water in a vessel, hyssop (used as a sponge) would be used to sprinkle it on the tent, its furnishings and the person who contacted the dead, on both the 3<sup>rd</sup> and the 7th days,

on the 7th day, the defiled person must wash his clothes and bathe,

at evening, he was regarded as clean (19:16-19).

4. The person who sprinkled the 'water of impurity':

wash his clothes, be unclean until evening (19:21).

5. The person who touched the 'water of impurity':

unclean until evening (19:21).

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6. Anything the unclean person touched, or anyone who touched the 'water of impurity': unclean until evening (19:22).

{*The Red Heifer, Ron Abel*}

The red-heifer is a good study to show the relationship between the moral and the physical aspects of Sin. The fact that it was a heifer (female, nearly all the offerings were males) to show the transmission of death-stricken humans, through the woman in her childbearing. Christ was "made of a woman" (Gal 4:4). Female offerings were all associated with sins of ignorance and inadvertence (ie. The trespass offering- Lev 4:27-28). Similarly, Christ was the subject of 'passive defilement'- he did no sin. So how can we show the moral and physical aspects?

**"and upon which never came yoke"-Num 19:2**, mostly used figuratively as servitude, or enforced discipline. The heifer could not be a heifer 'broken in' by man. Christ didn't require a 'yoke' to do his fathers work. He was totally dedicated to "my father's business" at age 12. (Law of Moses, p. 267). That was a moral subjection.

Also, "**blemish**"- The physical perfection of the offering did not depict a physically perfect saviour. As an offering, Christ's "appearance was so marred" that it was "beyond human semblance" (Isa 52:12 RSV). He possessed a nature that could experience tiredness, hunger, and the pull of desires which could have led him to sin (Matt 26:41-42, heb 2:18). Rather the physically unblemished offering depicted the moral perfection of the saviour. In this way he was a "lamb without blemish and without spot"(1 pet 1:19).

So here is how we get the physical aspect solved:

**Numbers 19: 5 "And [one] shall burn the heifer in his sight;"** - 'Burn', heb. 'saraph', 'to burn, heat' (Yg). The word 'saraph' is used for the destruction of the sin offering (Lev.4:21, 8:17). The word for the burnt offering is 'qatar', 'to cause to burn as incense' (Yg), (e.g., Lev.6:12).

**"her skin, and her flesh, and ber blood, with her dung, shall he burn:"** – The blood and dung were also burned - further emphasis that the sacrifice was a sin offering. The ritual regarding the sin offering required the skin of the animal to be given to the priest, the carcase washed inside and out, and the blood poured out at the base of the altar (Lev.4:7-12). Such however, was not the case with the red heifer. Why? The reason becomes obvious once it is remembered that the red heifer was slaughtered outside the camp. The body of the heifer, therefore, must represent the body of sin. Note the following N.T. references which show parallels between Christ's 'body of sin' and the burning of the red heifer:

Jn.6:63 - "The flesh profiteth nothing."

Rom.6:6 - "Knowing this, that our old man is crucified with him (Christ), that the body of sin might be destroyed..."

Gal.5:24 - "And they that are Christ's have crucified the flesh with the affections and lusts."

2 Cor.5:21 - ".[God] hath made him [to be] sin\* for us, who knew no sin."

(\* 'Sin' in this passage = sin-prone nature. God made him 'sin' when, born of a woman, he partook of the full effects of Adam's transgression, by a figure of speech, metonymy, the effect 'sin' is placed for the cause, 'sin-prone nature'.)

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### Appendix B - 2 Cor 5:21 "He hath made him to be Sin "

"Sin", Gk: "harmartia", "sin, error, sin-offering" (Yg); "offence, sin" (Stg). Two interpretations have been offered for the expression "made him to be sin". These are as follows:

- (a) "sin" = sin-offering
- (b) "sin" = (metonymically)<sup>9</sup> sin-prone, human nature.

**The evidence for (a) "sin" = "sin-offering" has been set out recently as follows:**

1. "When was Jesus MADE SIN for us, who knew no sin? Certainly not in his birth, but in his sacrificial offering. Dr. Adam Clarke, a notable commentator, clearly shows that 'harmartia' is consistently translated in the O.T. LXX (Septuagint) more than 50 times as 'sin-offering' ".<sup>10</sup>
2. "Our contention is that the Hebrew word which stands for both sin and sin offering was transferred from the Old Testament and reflected in the New in such passages as 2 Cor. 5:21. For example, Parkhurst's Greek Lexicon states this manner of expression exactly corresponds to

the Hebrew where both the sin and sin offering is denoted by the same word.<sup>11</sup>

"The Emphatic Diaglott . . . renders 2 Cor. 5:21 'For him who knew no sin, he made a sin-offering on our behalf '.<sup>12</sup>

#### **Examination of this evidence:**

1. With the exception of the **Emphatic Diaglott**, a marginal note in the New English Bible (1970); R.V. mg; and a note in Young's **Concise Critical Comments** not one of the following translations consulted renders "harmartia" by "sin-offering".<sup>13</sup>

N.E.B. (1970); R.S.V.; R.S.V. Catholic Ed. (1966); R.V.; Interlinear Gk.-Eng. N.T. (Nestle and Marshall); New World Trans. (1961); Moffatt (1935); Knox (1955); Concordant Version; The New Testament in Modern English (J. B. Phillips, 1958); The Bible in Basic English (1947); Berkeley Ver. in Modern English (1959); Douay Bible (1847); The Jerusalem Bible (1966); as well as **The New Testament from 26 Translations** (Grand Rapids: Zondervan Pub. House, 1967). Of the twenty-six translational variations presented, not one gives "sin offering". (Some of the 26 translations are already listed above). This comprehensive list constitutes substantial evidence against the **Emphatic Diaglott** rendering.

2. It is noteworthy that the **Emphatic Diaglott** does not render "harmartia" "sin-offering" in the interlinear text, but only in the translation (in the right-hand column). Benjamin Wilson was probably misled in his interpretive translation by the commentator Macknight whom he quotes in the footnote to this passage. (Macknight probably follows Augustine,<sup>14</sup> apparently the first expositor to read "sin-offering" for "harmartia" in this passage).

3. Similarly the evidence from Adam Clark's Commentary is only superficially impressive. Note the following:

(a) Clark identifies "harmartia" with the Hebrew word "chattath" on the basis of the use of "harmartia" in the LXX (Septuagint Translation of the Hebrew Scriptures into Greek, 3rd Century B.C.), but not on the basis of its use in the inspired New Testament. "Harmartia" occurs over 150 times in the Greek text, but it is never translated "sin-offering" anywhere in the A.V.<sup>15</sup>

(b) Although "harmartia" is used for the Heb. "chattath" in the LXX, both "chattath" and "harmartia" are used in many contexts where "sin-offering" would be an impossible rendering (see e.g. Gen. 18:20; 31:36). "Harmartia" cannot be confined to mean only "sin-offering" even in the LXX. For this reason it is misleading to say that "harmartia" is "consistently translated . . . as 'sin offering' ".

(c) Clarke's interpretation must remain suspect that theological presuppositions have coloured his preference for "sin-offering" rather than "sin". He writes in the same context: "[other translators] have confounded sin with punishment due to sin . . . Christ suffered in our stead . . . bore our sins (the punishment due to them)".<sup>15</sup> He first assumes the substitutionary explanation for the sacrifice of Christ and then apparently uses this as grounds for rending "harmartia" "sin-offering".

4. Although Jesus was a sin-offering (Isa. 53:10), "harmartia", **cannot** be translated "sin-offering" in 2 Cor. 5:21 for the following two reasons:

- (a) Substitute "sin-offering" for "harmartia" and the result is absurd:

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"he made him to be a sin-offering [harmartia] who knew no sin offering [harmartia]". Consistency requires that one Greek word carry the **same** meaning in the same clause.<sup>16</sup>

(b) The Greek text has an antithetical balance in its structure which is destroyed by the substitution of "sin-offering".

He **made** him to be **sin** who knew no sin that we might be **made** the **righteousness** of God in him [who knew no righteousness] (to supply the ellipsis)

### **"SIN" = SIN-PRONE HUMAN NATURE**

In support of interpretation (b) that sin = metonymically, sin-prone human nature, consider the following:

1. It does not require equivocation—making "harmartia" mean two different things in the same clause.
2. It preserves the antithetical structure of the Greek text.
3. To translate "harmartia" by "sin" has the following in its support:
  - (a) Almost all translations support this rendering.
  - (b) It is the usual use of the word in the Greek N.T.
4. It has the support of other passages e.g. Heb. 9:28 " . . . unto them that look for him shall he appear the second time without sin unto salvation". There is only one sense in which he can appear the second time "without sin" and that is without sin- prone human nature which metonymically is referred to as "sin". To read "sin" here as "sin-offering" makes no sense.
5. In order to understand when and why God made him to be sin a brief review of what took place in Eden is required. Adam's transgression resulted in the following:
  - (a) a defiled conscience (Gen. 3:7, 8 cf. 2:25),
  - (b) Adam became **subject** to death (Gen. 3:19; Rom. 5:12; 1 Cor. 15:21, 22).
  - (c) A bias toward evil became resident within his constitution so that the nature of his descendants is characterised by "deceitful lusts" (Eph. 4:22).

The transgression of Adam left God with the following alternatives (from the human point of view):

- (a) **Eradicate sin by destroying the sinners.** This would have resulted in the failure of God's purpose ("For [His] pleasure they are and were created", Rev. 4:11; "by thy will they existed and were created", (R.S.V.))
- (b) **Ignore the sin.** To do so God would have to abdicate His sovereignty, since He had said, "in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17).
- (c) **Effect atonement**—exercise forgiveness<sup>17</sup> while upholding His righteousness.

6. **When did God make him to be "sin"?** At his birth. For those who reject the metonymical use of sin for sin-prone human nature (as do H. Twine and C. Pryde) then of course, it must also be denied that God made Jesus "sin" at his birth when he partook of sin-prone human nature.

Consider the following:

Gal. 4:4 "God sent forth his Son, **made** of a woman".

Heb. 2:1: "He himself likewise partook of the same nature [flesh and blood]", R.S.V.

1 Jn.4:2,3 "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

7. **Why did God make him to be "sin" for us?**

- (a) **To vindicate His righteousness and sovereignty God provided atonement.** He was in Christ reconciling the world unto **Himself**.

Christ's representative death publicly placarded (in his crucifixion) that the flesh in which resided a proneness to sin is rightly related to death by Divine decree (Rom. 3:23-26).

"In this provision, Adam and Eve would learn to appreciate God's attributes of justice and mercy.

(b) **To effect atonement.** Christ's death was sacrificial. God has condescended to grant forgiveness of sins on the basis of the believer's acknowledgement of the principles which operated in Christ's life and death. "He himself bore our sins in His body on the tree, that we might die to sin and live to righteousness" (1 Pet. 2:24, R.S.V.).

(c) **As an example to follow.** The Son of God through His birth by Mary shared the identical sin-prone nature of those He came to save. In so doing He experienced the full effects of this nature common to all, and therefore can be set forth as an example to follow (1 Pet. 2:21-24). His perfect faithfulness demonstrated that the flesh profits nothing, and that the strength to overcome

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originates from God, being extraneous to man himself in his natural constitution (cf. Jn. 6:63; Jn. 5:19, 30; 1 Tim. 3:16).

### **"who knew no sin"—**

Christ was "holy, harmless, undefiled, separate from sinners" **morally**, (not physically—i.e., regarding his sin-prone nature). As Peter puts it: "Who did no sin, neither was guile found in his mouth" (1 Pet. 2:22).

### **"that we might be made the righteousness of God in him"—**

"Righteousness" = "rightness, justice" (Yg). The believer is "made" the righteousness of God when this is imputed to him at baptism on the basis of **faith** apart from the works of the Law of Moses (Gal. 3:21; Rom. 3:21, 22). Such believers are then servants referred to as of righteousness. {2<sup>nd</sup> Corinthians, pgs 75-81, Ron Abel}

<sup>9</sup>Metonymy—when the effect is placed for the cause or the cause for the effect. "Substitution of the name of an attribute for that of the thing meant (e.g. 'crown' for 'king')", Oxford Diet. The effect—sin, which is placed for the cause of transgression—sin-prone human nature. There are many examples of metonymy in Scripture. E.g.: "drink this cup" (1 Cor. 11:27)= "drink the contents of the cup".

<sup>10</sup>"H.A. Twine, Mimeo. circular letter "Excommunicated! Cut off from the communion of the Church", Sept. 2, 1969.

<sup>11</sup>C. Pryde, "The Watchman" (Series 1, No. 8, May 1971), p.3.

<sup>12</sup>C. Pryde, "The Watchman" (Series 2, No. 3, May 1971), p.3.

<sup>13</sup>In his **Literal Translation**, however, Young does not render "harmartia", "sin-offering" but consistently translates it "sin" in both places in 2 Cor. 5:21. In his **Concise Critical Comments** (London: Picking and Inglis), p.120, Young brackets "offering" suggesting that it is an interpretive rendering.

<sup>14</sup>See International Critical Commentary (Edinburgh: T. & T. Clark 1915) p. 187.

<sup>15</sup>Clarke's Bible (London: Thomas Tegg & Son 1836) p. 1317.

<sup>16</sup>This same point is made in the following sources: "[harmartia] cannot be translated 'sinoffering' (as at Lev. 4:8, 21, 24, 34; 5:9-12), for it cannot have two different meanings in the same clause". J. Bernard, **The Expositor's Greek Testament**, (London: Hodder and Stoughton, 1903), p. 73. See also H. Gouge, **The 2nd Epistle to the Corinthians** (London: Methuen and Co., 1927), p.60; A. Plummer ed, **The 2nd Epistle . . . Cor.**" **The Cambridge Bible Commentary for Schools and Colleges**. (Cambridge: Uni. Press, 1950, p.56; **International Critical Commentary**, (Edinburgh: T&T. Clark, 1915), p. 187.

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## DEFINITIONS OF THE FALL

### Appendix C - "Atonement": Definition and Synonyms

#### **{CC. Walker, Atonement}**

The English phrase, “the atonement,” is found but once in the New Testament (A.V.), namely, in Rom. 5:11. The passage with its context runs as follows:

“When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if while we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement” (verses 6–11).

In the margin here the alternative “reconciliation” is given for “atonement” in the text; and in the Revised Version “reconciliation” has been put in the text, thus harmonizing the context, and leaving that term “reconciliation” as the sole English representative of the original Greek word katallagee, the only occurrences of which in the N.T. are the following: Rom. 5:11; 11:15; 2 Cor. 5:18, 19.

It is obvious from the foregoing that “the atonement,” or “reconciliation,” has to do with the death of Christ the Son of God in reconciling men to God. But what is the radical idea underlying the original term? It is a change of status from some other position—a restoration to favour, the verb katallasso being formed from allos, another. An allophulos was a man of another race or nation, i.e., not a Jew (Acts 10:28). Such were the Ephesian Christians by nature (Eph. 2:11), but in Christ they were “no more strangers and foreigners, but fellow citizens with the saints, and of the household of God” (verse 19).

The synonyms of “atonement” in the New Testament are “reconciliation,” as above, “ransom,” “redemption,” “propitiation,” “justification,” in all of which it is to be understood that God, the Father, is the Prime Mover, and that His purpose, justice and mercy are always manifested and upheld in His work.

Thus, as to “ransom”: Jesus said, “The Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many” (Matt. 20:28; Mark 10:45). “There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time” (1 Tim. 2:5, 6), (or, R.V., “the testimony to be borne in its own times”), that is by the apostles (compare 2 Tim. 2:8).

So also with regard to “redemption,” of which word “ransom” is but a much shrunken form. Believers are “justified freely by God’s grace through the redemption that is in Christ Jesus” (Rom. 3:24). “Of him (God) are ye in Christ Jesus, who of God is made unto us (apostles and brethren) wisdom and righteousness and sanctification and redemption” (1 Cor. 1:30). See also Eph. 1:7; Col. 1:14. So again with regard to “propitiation” and “propitiatory,” always understanding that no idea of “substitution,” or satisfaction, in the sense of “commercial transaction,” as it has been profanely expressed, underlies the divine usage of the terms: “If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation (hilasmus) for our sins” (1 John 2:1–2). “God loved us and sent his Son to be the propitiation for our sins” (1 John 4:10). “Christ Jesus, whom God hath set forth (marg. foreordained) to be a propitiation (hilasterion) through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God” (Rom. 3:24, 25). Hilasterion is the Greek term by which the Septuagint translated kapporeth, the “mercy seat” of the Old Testament scriptures. “We have such a high priest (after the order of Melchisedec) … a minister of the sanctuary and of the true tabernacle which the Lord pitched and not man … There was (under the first, Mosaic, covenant) a tabernacle … and after the second veil the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant, and over it the cherubim of glory overshadowing the mercy seat (hilasterion); of which we cannot now speak particularly” (Heb. 8:1–2; 9:2–5).

### **Atonement in the Old Testament**

From these references it is obvious that we cannot rightly understand and appreciate “the atonement” unless we rightly understand and appreciate the divine ideas underlying the typical

## DEFINITIONS OF THE FALL

"atonement" of the Old Testament scriptures. We are expressly told that Christ died "for the redemption of the transgressions that were under the first covenant" (Heb. 9:15). So that all its ritual localized in him, and was but "the shadow of good things to come" (Heb. 10:1). First, then, as a matter of words and meanings, it must be remarked that whereas the word "atonement" occurs but once in the New Testament (A.V., and not at all in the text of the R.V.), it occurs frequently in the Old Testament, and is there the representative of the Hebrew verb kahphar (literally to cover) and its derivatives. In Gen. 6:14 God said to Noah, "Make thee an ark of gopher wood ... and thou shalt pitch it within and without with pitch". Here the verb is kahphar and the noun kopher, because pitch was the covering substance with which the ark was waterproofed. Kopher is also translated ransom, satisfaction; and in a bad sense, bribe. Kippooreem, plural, is translated atonement, atonements, and the yom hakkippurim, the great "Day of Atonement" (Lev. 16), is memorialized to this day among the Jews. The radical idea then of "atone" in the Old Testament is to cover.

### **Religion**

This takes us back to the first covering for sin and the institution of "religion" in "the beginning," or "the foundation of the world," as it is called in the New Testament scriptures (Luke 11:50, 51; 1 Pet. 1:19, 20; Rev. 13:8; 17:8). The word "religion" is said to be derived from religare, to rebind, reunite; but the derivation is apparently not primitive, but has been invented by Augustine and his followers to fit the facts of the case, which are undoubted. The facts are these: God's law is the rule of human conduct. "Sin is lawlessness" (1 John 3:4, R.V.). "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "By one man sin entered into the world, and death by sin" (Rom. 5:12).

Obviously therefore sin produced a breach between God and man and after the entry of sin into the world there was need of "religion" if the breach was to be healed and the reign of death abolished. But the word "religion" is rare in the New Testament, and is there used in the classical sense of worship, or religious observance. The following are the occurrences:

"After the straitest sect of our religion I lived a Pharisee" (Acts 26:5). "Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers" (Gal. 1:13, 14). "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before our God and Father (R.V.) is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:26, 27). "Many of the Jews and religious proselytes followed Paul and Barnabas" (Acts 13:43). From these texts the New Testament usage of "religion" and "religious" will be clearly perceived. The question of "the atonement" and the covering of sin remains.

### **Law**

God's law is the rule of human conduct, and has been in the world from "the beginning". Christ says so, and that is enough (Matt. 19:3–5). And his reference is to the world before the entrance of sin, when there was no sin, no shame, fear and death, no religion. The contradictory evolutionary speculations of anthropologists are of no weight against Christ's word, as will be seen when he returns to the earth. Meanwhile they have to be endured. Some talk of "man's fall upwards," and seem to think that law is a bad thing, and that it would have been good if man had been left to do just as he pleased. But it is difficult to suppose that such would lightly contemplate the abolition of law in the world of mankind as at present constituted. As a matter of fact law is beautiful, and affords scope for the manifestation of character, which is what God designs. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4). The reference here is to "the law of Moses," but there was a law of God in the world long before that, even from "the beginning". It is recorded in Gen. 2:17, and is in the form of a simple prohibition with an attached death penalty for the breach of law: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die".

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## **Sin**

“Sin is lawlessness” (1 John 3:4, R.V.). The definition is comprehensive, and covers thought, word and deed—sins of omission and sins of commission. “The thought of foolishness is sin” (Prov. 24:9). “By thy words thou shalt be justified, and by thy words thou shalt be condemned” (Matt. 12:37). “To him that knoweth to do good and doeth it not, to him it is sin” (Jas. 4:17). “All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth for ever” (1 John 2:16–17). Read in the light of these divine maxims of the New Testament, the account of the fall in Genesis 3 is terribly intelligible, and in harmony with distressful human experience. Whereas before sin entered “they were both naked, the man and his wife, and were not ashamed” (Gen. 2:25), after sin it was not so, for “the eyes of them both were opened, and they knew that they were naked” (Gen. 3:7). Shame and fear were experienced, and a covering for sin, even in the estimation of the sinners, became a necessity: “they sewed fig leaves together and made themselves aprons”. The first clothing therefore was not a climatic requirement, but was a moral and not a physical necessity.

## **The Divine “Clothing”**

But a humanly-devised covering was not tolerated by God: “Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them” (Gen. 3:21). From the fact that Abel’s divinely-accepted offering (Gen. 4:4) is said to be “of the firstlings of his flock” we conclude that the “coats of skins” were made of lambs’ skins, and that in this brief allusion we have the first reference to “the lamb slain from the foundation of the world,” of which the Lord Jesus speaks, as has already been remarked.

Thus from “the beginning” was set forth the divine principle regarding atonement or reconciliation that “without shedding of blood there is no remission” (Heb. 9:22); and thenceforward in the divine economy clothing appointed by God represented God’s covering for sin, and consequent forgiveness, while “nakedness” represented sinful flesh given over to shame, fear, and death, by God.

In the Mosaic economy “linen garments to cover their nakedness” were appointed for Aaron and his sons; and they were to wear them in their ministrations, “that they bear not iniquity and die” (Exod. 28:42, 43).

In the divine symbolism the flesh is always regarded as unclean and defiling, and “filthy rags” (Isa. 64:6), “filthy garments” (Zech. 3:3), “garments spotted by the flesh” (Jude 23, 8–10), “defiled garments” (Rev. 3:4), are representative of “iniquity,” moral corruption, and a dead-alive state like the majority of the church at Sardis (Rev. 3:1). Hence a change of raiment and the removal of such garments is the removal of “iniquity,” the end being eternal life. Thus to the “few” in Sardis the Lord said, “They have not defiled their garments, and they shall walk with me in white, for they are worthy”. And the explanation of the “white raiment” is immediately added: “I will not blot out his name out of the book of life” (Rev. 3:5).

## **Death**

“The wages of sin is death” (Rom. 6:23). What is death? Upon a right answer to this fundamental question will depend a right understanding of “the atonement,” and the reason why Christendom is so much astray concerning the atonement is because it is so much astray concerning death and the state of man in death. To quote from a very widely-circulated definition: “In the death-state, a man instead of having ‘gone to another world,’ is simply a body deprived of life, and as utterly unconscious as if he had never existed. Corruption will destroy his dead body, and he will pass away like a dream. Hence the necessity for ‘resurrection’.” “In death there is no remembrance” (Psa. 6:5). “The dead know not anything” (Ecc. 9:5, 6). The death-state is a state of not being (Psa. 37:10). In the day of death man’s “thoughts perish” (Psa. 146:3, 4).

Consequently the notion of “continuity” of life in the death-state is a “strong delusion,” sent of God upon disobedient professors of religion who in a world full of Bibles prefer to “believe a lie” (2 Thess. 2:11, 12). It is a mere “fable” (2 Tim. 4:1–4), a speculation of pagan “philosophy,” to which Paul prophesied apostate Christians should at last turn. The popular cultus of “spiritualism,” which is simply a revival of the old pagan “necromancy”, is perhaps the most challenging form of the current “strong delusion”. Under the influence of such ideas the Bible doctrine of “atonement” or

## **DEFINITIONS OF THE FALL**

"reconciliation" is absolutely unintelligible. It has nothing to do with "continuity" and alleged "immortal souls". Nothing of the sort is to be found in the Bible, though a few passages of scripture are "wrested" to support such heresies.

### **Sacrifice**

The law of God said to Adam, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). It may be well in passing to remark that the expression, "In the day," does not mean in the literal day, as may be seen from a study of all the texts where bōyom, the Hebrew expression, occurs. This is also to be understood from the fact that Adam lived long after he had sinned, even "nine hundred and thirty years" (Gen. 5:5), and then "died". Much nonsense has been written about Adam and this "day". It would be unprofitable to discuss it here. What was involved in "dying" is sufficiently indicated in Gen. 3:19 compared with other scriptures, such as those already quoted. "In the sweat of thy face shalt thou eat bread (many days) till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return". Obviously then, "atonement" or "reconciliation" must provide a remedy for this condition, even an anastasis or resurrection, a standing up again out of the dust on the part of those who have been "redeemed" upon God's own principles of faith and obedience.

This was proclaimed by God from Eden onwards. "The lamb slain from the foundation of the world" foreshadowed "the Lamb of God that taketh away the sin of the world" (John 1:29, 36), and the "taking away of the sin of the world" involved first his own resurrection from the dead, and consequently that of his people, as he said, "I am the resurrection and the life" (John 11:25). So that the very earliest divine promise of reconciliation involved the death of Christ and his resurrection. The seed of the woman "shall bruise thy head, (O serpent), and thou shalt bruise his heel" (Gen. 3:15). "Unto Adam and to his wife did the Lord God make coats of skin, and clothed them" (verse 21). From that time forth all the sacrifices of the Antediluvian age, the Patriarchal age, and the elaborate divine ritual of the Mosaic age, pointed forward, as "shadows of good things to come," to "our Lord Jesus Christ, by whom (says Paul) we have received the atonement," or "reconciliation" (Rom. 5:11).

### **Forgiveness**

"If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared" (Psa. 130:3, 4). "To the Lord our God belong mercies and forgiveness, though we have rebelled against him" (Dan. 9:9). "Jesus ... hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And we are his witnesses" (Peter in Acts 5:31, 32). "Be it known unto you, men and brethren, that through this man (Jesus) is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Paul in the synagogue at Antioch in Pisidia—Acts 13:38, 39).

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Paul emphasizes the difference between the wages earned and the gift of grace. But forgiveness is not unconditional, as is obvious from the passages quoted. It must be accompanied by repentance and the fear of God on the part of the one forgiven. When our first parents had sinned approach to God was not as aforetime. Their lives were indeed prolonged for a long time, but the approach was henceforth through sacrifice and a humble recognition of the righteousness of God in the death of sinners; and death at last overtook them. "Without shedding of blood there is no remission". Eternal life, which is divinely associated with the ultimate "blotting out of sin" (Acts 3:19), was to be revealed long after Adam's day, first in "the Seed of the Woman," and his individual triumph over the Serpent and Death; and at last in his return from heaven in "the times of refreshing" to raise and revive his redeemed (Matt. 25:31–46; Rev. 14:1–4).

During all the long interval between Adam's day and that still future consummation, the idea of divine forgiveness of sin has been before the world with that end in view. It may be profitably considered from two points of view, God's and man's. There is God's change of mind towards the forgiven person, and the forgiven sinner's change of status and condition in the presence of his Creator. God will not tolerate sin. "Though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight" (Jer. 15:1). "My mind was alienated

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from her" (Aholibah—Jerusalem) (Ezek. 23:18). This was because of prolonged and incurable apostasy.

On the other hand, God respects "integrity". "The Lord had respect unto Abel and to his offering" (Gen. 4:4), because it was a work of faith and obedience (Heb. 11:4). But Cain was of that wicked one and slew his brother, because his own works were evil and his brother's righteous (1 John 3:12). And his posterity was eliminated from the earth by the deluge. All this was long before the law of Moses and its "shadows" of "atonement". Abimelech, king of Gerar, being deceived by Abraham and Sarah, "took Sarah" (Gen. 20:2). But God warned him in a dream that she was a married woman. Abimelech pleaded his "integrity". "And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live; but if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine". Thus warned, Abimelech speedily restored to Abraham the prospective mother of Isaac and ancestress of the promised "Seed". "And God healed Abimelech, and his wife, and his maid-servants, and they bare children".

### **Circumcision**

Just before this episode God "gave Abraham the covenant of circumcision" (Acts 7:8; Gen. 17), which was a repudiation of the flesh, and signified "the putting off the body of the sins of the flesh by the circumcision of Christ" (Col. 2:11). Thus circumcision, which was afterwards divinely incorporated in the Mosaic covenant, as Jesus reminded the Jews (John 7:22, 23), was, like the rest of that economy, "a shadow of good things to come," even "the taking away of the sin of the world". The mere outward form, apart from the faith and works of Abraham, was "nothing," as Paul argued (1 Cor. 7:19; Gal. 5:6; Rom. 2:25–29). The faith and works of Jesus Christ are the substance of "the atonement". Still Jesus was circumcised (Luke 2:21). Being "made of a woman, made under the law," it was part of his obedience. "The token of the covenant" was not lacking; but in him shadow and substance were divinely combined, and he was "cut off out of the land of the living" (Isa. 53:8). But as the context here says, it was for the transgression of God's people that he was stricken, and he "prolonged his days" by resurrection to life eternal. In Christian baptism believers of the gospel are "circumcised with the circumcision made without hands" (Col. 2:11).

### **The Offering of Isaac**

"The atonement" in Jesus Christ was also typically revealed to Abraham in the divinely-commanded offering of Isaac. The divine covenant of promise to Abraham before he had a son was this: "All the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:15). Paul tells us that this ever-living seed is Christ (Gal. 3:16), of whom Isaac his progenitor was but a type. Yet when Isaac the child of promise was born, God commanded Abraham to offer him for a burnt offering on Mount Moriah (Gen. 22). Abraham obeyed, being full of faith in God's purpose of resurrection (Heb. 11:17–19; Jas. 2:21, 22). And when the angel arrested Abraham's hand when he was in the act of slaying Isaac, the promised Seed was figuratively given back by resurrection, a striking foreshadowing of what actually happened in after times to Jesus Christ in the same place "by the blood of the everlasting covenant" (Heb. 13:20).

### **The Law of Moses**

"By him (Jesus) all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39). "The law ... can never with those sacrifices which they offered year by year continually make the comers thereunto perfect ... In those sacrifices there is a remembrance again made of sins every year" (Heb. 10:1–3). "Jesus our Lord ... was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). "By works a man is justified, not by faith only" (James 2:24). Both Paul and James, in the places cited, are speaking of Abraham (centuries before the law of Moses), but at different times of his life.

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### **“Justification”**

This word has two senses which should be clearly distinguished: 1, vindication, declaring to be just; and 2, absolution, acquittal, forgiveness, reconciliation.

In the first sense our Lord alone is justified. The spirit of Christ in Isaiah said: “The Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me?” (Isa. 50:7, 8). And Jesus himself afterwards put it to the Jews: “Which of you convinceth me of sin?” (John 8:46). And though they adjudged him “a sinner” (John 9:24), and with the Romans put him to death as such, God raised him from the dead to eternal life, and thus “justified” him in the sense of vindicated him; openly declaring him before all men to be “the only begotten Son of God” in whom the Father was well pleased (Rom. 1:4; John 1:14).

In the second sense of “justification” the adopted sons and daughters of God are all absolved, acquitted, forgiven, reconciled to God by His grace through faith and repentance, and (after the sacrifice of Christ) by baptism into the name of Jesus Christ, and by “good works which God hath before ordained that we should walk in them” (Eph. 2:10). The spirit of Christ in Isaiah had likewise spoken of this, saying, “By his knowledge shall my Righteous Servant justify many; for he shall bear their iniquities” (Isa. 53:11).

The “justification” under the law of Moses of which Paul speaks (Acts 13:39) was merely a foreshadowing of these things, and the law itself was not designed by God to give eternal life (Rom. 3:20; 4:13–16; Gal. 2:15, 16; 3:2, 10–11, 29) but to manifest Sin (Rom. 7:12–13).

Nevertheless it was “holy and just and good,” and in all its ritual “a shadow of good things to come”. Thus the “atonement” which was elaborately specified had to do with the material altars of burnt offering and incense. In the book of Exodus the Tabernacle in the Wilderness is described—the divinely-specified offerings for its construction, the specification for the construction, the description of the manufacture according to pattern, and the ritual by which “atonement” was made for the Tabernacle and all its furniture, and through these for the High Priest and priests and people of Israel.

In Exodus 29:36, 37, God commanded that the altar of burnt offering should be “cleansed” by “atonement”. Likewise the altar of incense (Exod. 30:10; Lev. 4), the last passage describing how the “sins of ignorance” of priest, congregation, ruler and people were to be “atoned” for. The divine formula ran thus: “The priest shall make an atonement for them, and it shall be forgiven them”. But the forgiven persons nevertheless died, though God overlooked their specific sins. And in any case there came the annual “Day of Atonement” when, as Paul emphasizes, there was “remembrance again made of sins every year” (Heb. 10:3), whereas the terms of the new covenant were, “I will forgive their iniquity, and I will remember their sin no more” (Jer. 31:34; Heb. 8:12). The angel Gabriel described this “substance,” afterwards to be revealed in “Messiah the Prince,” as God’s purpose in him “to make reconciliation for iniquity, and to bring in everlasting righteousness” (Dan. 9:24). “For the law was given by Moses, but grace and truth came by Jesus Christ” (John 1:17). Jesus Christ himself said so: “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:14–16).

### **“The Lamb of God”**

This is “the Lamb slain from the foundation of the world,” of which John the Baptist and Jesus himself speak so particularly. “Behold the Lamb of God which taketh away the sin of the world” (John 1:29, 36; Acts 8:32; 1 Pet. 1:19). In the Book of Revelation the expression “the Lamb” (or an equivalent) is found about thirty times, which of itself shows the importance God in Christ attaches to the sacrifice which is the basis of all “good things to come.”

“The Lamb,” by divine paradox proclaimed in the context as “the Lion of the tribe of Judah,” opens the divinely-sealed scroll of human history, and receives the ascriptions of the praises of the “redeemed” for whom he was slain (Rev. 5). Under the “sixth seal” the whole pagan world comes to an end before “the wrath of the Lamb” (6:16), another divine paradox. Then there is the vision of the new world of “the Israel of God” (7:9, 14, 17) “before the throne and before the Lamb” in “salvation.” “By the blood of the Lamb” these “redeemed” ones overcame the world (12:11) and

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maintained their separation from the “wild-beast” apostasy that hunted them to death as it did him (13:8, 11; 11:8). They stand at last “on Mount Zion” with the “Lamb” (14:1, 4, 10) and “sing the song of Moses the servant of God and the song of the Lamb” (15:3). They have been with the “Lamb” in his victory over the kings who made war upon him (17:14) and are united to him in anti-typical “marriage” (19:7–9). By another figure they are “the holy city, new Jerusalem,” “the bride, the Lamb’s wife” (21:2, 9, 14, 22, 23, 27), incorporating “wall” and “temple,” “light” and “life.” And the book ends on the theme of “the throne of God and of the Lamb” (22:1, 3), and the assurance that he “comes quickly,” to which the apostle says fervently in conclusion, “Even so, come, Lord Jesus.” What are the literal things conveyed by these divine figures? What is actually involved in the expression, “taketh away the sin of the world”? What is the taking away of sin?

### **The Taking Away of Sin**

To “take away sin” is to heal disease, and ultimately to “abolish death”—to take away the effects of sin. Obviously actions cannot be recalled, but the effects thereof can be modified or obliterated. David sinned, and God, by Nathan’s parable, made him pass judgment upon himself: “As the LORD liveth, the man that hath done this thing shall surely die ... And Nathan said unto David, Thou art the man ... And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD hath also put away thy sin; thou shalt not die. Howbeit” ... etc. The action was irrevocable; the law was clear (Lev. 20:10; Deut. 22:22; John 8:5). God put away David’s sin in remitting the immediate death penalty, punishing him in this life and leaving him to die in due course, before the terms of the “everlasting covenant” (2 Sam. 7:8–16; 23:1–5) could be fulfilled, consistently with the divine majesty, justice and mercy. “Son, be of good cheer; thy sins be forgiven thee” (Matt. 9:2). So Jesus spoke to the palsied man, who was immediately healed and walked away. “Behold thou art made whole: sin no more lest a worse thing come unto thee” (John 5:14). So Jesus spoke to the “impotent man” when he found him in the temple after he had healed him. Men “sin against their own bodies” (1 Cor. 6:18); but if they continue sinning after having been forgiven by Jesus “a worse thing” awaits them, even “the second death” (Rev. 21:8). In the cases cited it is obvious that the “taking away of sin” is the taking away of the effect in greater or less degree. The climax is the abolition of death itself, as Paul said to Timothy: “God hath saved us ... according to his own purpose and grace which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ who hath abolished death, and hath brought life and immortality to light through the gospel” (2 Tim. 1:8–10). And ultimately, through the purpose and grace of God in “the Lamb,” “there shall be no more death ... for the former things are passed away” (Rev. 21:4). Obviously Jesus Christ has “abolished death” as yet only in himself: “For in that he died, he died unto Sin once: but in that he liveth, he liveth unto God” (Rom. 6:10).

### **“Sin”: Personification and Metonymy**

“Sin is lawlessness”—that is the primary meaning of the word as given by the beloved disciple (1 John 3:4). But there are secondary meanings, by figures of speech such as personification and metonymy; and unless these are recognized confusion will result.

Personification is a natural, graphic and highly intelligible figure of speech, common in the scriptures. Riches are personified as “Mammon, a Master” (Matt. 6:24). Wisdom is personified as a beautiful and gracious Woman (Prov. 3:13, 15; 9:1). The Spirit of God is personified as “the Comforter” (John 16:7, 13). And Paul in Eph. 2:1–2, has a striking parallelism which of itself almost explains the personification of Sin. Speaking of the work of God in Christ in the Ephesian disciples, he says: “And you hath he quickened who were dead in trespasses and sins, wherein in time past ye walked according to

the course of this world (aion of this kosmos),  
the Prince of the power of the air,  
the Spirit that now worketh in the children of disobedience.”

This is but the reproduction and expansion of the Lord’s own personification of Sin, as “The Prince of this World” (John 12:31; 14:30; 16:11). “Now shall the Prince of this world be cast out. And I, if I be lifted up, will draw all men unto ME. This he said, signifying what death he should

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die" (compare John 3:14). "Hereafter I will not talk much with you; for the Prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment (compare 10:17, 18), even so I do." "The Comforter ... will convict the world of sin ... (and) of judgment, because the Prince of this world is judged" (in the sense of "cast out," condemned—compare ch. 12:48). That expression, "The Prince ... hath nothing in ME," is, according to the best of our understanding, God's interpretation in Christ of the word of God to Daniel by the angel Gabriel (9:26).

"Messiah ('the Prince') shall be cut off, but not for himself" (A.V.) (R.V. text, "and shall have nothing"). The outward appearances in the death of Christ were entirely deceptive. It looked as if HE was being condemned, whereas in reality it was Sin that was being "cast out" and condemned in his "obedience unto death" (Phil. 2:8). The individuals who were the embodiment of "the Prince of this world" in his encounter with "Messiah the Prince," "the Prince of life" (Acts 3:15), were "both Herod and Pontius Pilate, with the Gentiles and the people of Israel" under Caiaphas (Acts 4:27; John 11:47–52; 18:12–27)—"crucifixum sub Pontio Pilato" being the sad memorial of the Roman Prince that has come down to us in the contemporary Latin of the earliest Christian creeds.

The personification of Sin begins very early in the Bible (Gen. 4:7). Cain was angry because Abel's "fuller sacrifice" (Heb. 11:4), of the "firstlings of his flock," was accepted by God, while his own, "of the fruit of the ground," was not. He was "very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well shalt thou not be accepted (marg., have the excellency, i.e., as the first-born). And if thou doest not well Sin lieth at the door (of the Tabernacle) and unto thee shall be his desire, and thou shalt rule over him." Here is both metonymy and personification. By metonymy "sin" is put for sin offering, and then this is personified as Sin to represent typically "the Lamb slain from the foundation of the world." The Hebrew verb rahvatz, "lieth" (R.V., "coucheth"), is, as Bullinger truly remarks, "specially used of animals." And this both of lambs and lions, as in Gen. 49:9; Psa. 23:2; Isa. 17:2; Ezek. 34:15. As to the personification of Sin, in the New Testament the epistle to the Romans abounds with examples, which must not here be particularized at length. If the interested reader will mark the following places with a capital "S" he will find the exercise enlightening: Rom. 5:21; 6:6, 7, 10, 11, 12, 13, 14, 16, 17, 18, 20, 22, 23; 7:7, 8, 9, 11, 13, 14, 17, 20; 8:3.

### **Metonymy**

Metonymy (meta, change, and onoma, a name, or in grammar, a noun) is "a figure by which one name or noun is used instead of another, to which it stands in a certain relation." There is metonymy of cause, of effect, of subject, and of adjunct. Thus "sin" and its synonyms are put for the effects or punishments of sin. The angels hastened Lot and his wife and daughters out of Sodom, "lest", said they, "thou be consumed in the iniquity of the city" (Gen. 19:15). That is in the punishment thereof, as in the margin of the A.V. See also Psa. 7:16; Jer. 14:16; Zech. 14:19: "This shall be the punishment (marg., sin) of Egypt."

In Deut. 9:21 Moses says, "I took your sin, the calf which ye had made, and burnt it with fire, and stamped it and ground it very small, even until it was as small as dust; and I cast the dust thereof into the brook that descended out of the mount." In Exod. 32:20, where the episode is originally recorded, we read, "He strawed it upon the water, and made the children of Israel drink of it." "The brook" flowed from the smitten rock (Exod. 17:6), which "was Christ" (1 Cor. 10:4), who said to Israel, "If any man thirst let him come unto me and drink" (John 7:37). "Let him that is athirst come. And whosoever will, let him take of the water of life freely" (Rev. 22:17). Thus, by this remarkable figure, is the "sin" of Israel associated with Christ.

"They eat up the sin of my people" (Hos. 4:8); that is in their licentious idolatry, see context. "The high places of Aven, the sin (chattath) of Israel, shall be destroyed" (Hos. 10:8). Here there is a double figure, for the word Aven itself means "sin" ("Bethaven"—House of Sin, ch. 4:15). When Beth-el (House of God, Gen. 28:17, 19) was defiled by the idolatrous institution of the calf-worship of Jeroboam (1 Kings 12:30), "this thing became a sin," and the name, by the spirit of God in the prophet, was changed from Bethel to Bethaven.

These things enable us to understand the like figures in the New Testament. "The body of sin" is "our mortal body" (Rom. 6:6; 8:11), mortal because of sin (Rom. 5:12). "He hath made him (Christ) to be sin for us who knew no sin; that we might be made the righteousness of God in

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him" (2 Cor. 5:21). That is, "God sent his own Son in the likeness of sinful flesh, and for sin (R.V. as an offering for sin) condemned Sin in the flesh" (Rom. 8:3). Or, again, Christ "himself likewise took part of the same (flesh

and blood) that through death he might destroy him that had the power of death, that is the devil" (Heb. 2:14). "Our old man was crucified with him" (Rom. 6:6). "Jesus Christ by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

### **The Destruction of the Devil**

"By one man Sin entered into the world, and death by Sin." "Sin hath reigned unto death." "The wages of Sin is death." "The Devil had the power of death." Therefore the Devil is Sin, "The Prince of this World," whom Jesus Christ in his "lifting up," "cast out," "judged," "destroyed." "The Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil" (1 John 3:8). "That through death he might destroy ... the Devil" (Heb. 2:14). "He hath appeared to put away sin by the sacrifice of himself" (Heb. 9:26). "He died unto Sin once"; not however in the sense of having earned the "wages" of Sin, the Master, but as an act of obedience to the Father who had so commanded. Sin, the Prince, the Devil, had nothing in Jesus, that is no death claim, no real fault to find. Even Pilate said, "I find no fault in him ... no, nor yet Herod" (Luke 23:14, 15). And he "washed his hands" of the case (Matt. 27:24). But "the Devil" is not dead yet, except in relation to Jesus. His final destruction remains to be accomplished by Jesus at his second advent (Rev. 20:1–3), first by the "binding" for the Millennium, and afterwards (verses 7–15) by the utter elimination of Death and Hades. We do not read of "the Devil" in the Old Testament, though the thing signified by the phrase is there. It is all summed up in the comprehensive quadrilateral phrase of Rev. 20:2: "the Dragon, that Old Serpent, which is the Devil, and Satan." What Jesus will "bind" is the Sin Power of the world of mankind, and enthrone the people of "the Prince of Life" (see context). "The Devil" (Gk. Diabolos) means "the Accuser," "the Slanderer." The Serpent in Eden was such, in effect making God a liar; but he could not bring death, until his slander was believed and received, and acted out in the sin of Adam and Eve. "Satan" simply means "adversary," and the Serpent was such to the man, and men are such to one another. God is such to sinners; and angels to false prophets who love the wages of unrighteousness (2 Pet. 2:15, 16; Num. 22:22, 32). "The Dragon" is the symbol of Gentile hostility to Israel and the saints, from Egypt and Babylon, through Rome and onwards (Isa. 27:1; 51:9; Jer. 51:34; Ezek. 29:3; 32:2; Rev. 12, 13, 20).

### **"He Bare the Sin of Many"**

"He hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors" (Isa. 53:12). What is meant by Christ's "bearing sin"? The true answer is bear the consequences or effects of sin even unto death, and put them away by righteousness in resurrection to life eternal. This is obvious in the context: "and made intercession". "He ever liveth to make intercession" (Heb. 7:25); so by reason of his bearing of sin he is himself "saved out of death" (Heb. 5:7, R.V. marg.) "through death" (Heb. 2:14), "through the blood of the everlasting covenant" (13:20). In the cases of actual transgressors, the bearing of sin means only death (Exod. 28:43; Lev. 22:9; Num. 14:33; Ezek. 18:20). In the case of Christ, who "knew no sin," "did no sin" (1 Pet. 2:24), but was "obedient unto death," it means the "taking away of sin" in resurrection to eternal life, because God would not suffer the "Holy One to see corruption" (Psa. 16:10).

### **No Substitution**

It is true that "Christ died for us" (Rom. 5:8; 1 Thess. 5:10); "for the ungodly" (Rom. 5:6); "for all" (2 Cor. 5:14); but "for" here means "on account of," "on behalf of," just as in the case of "making intercession for us" (Heb. 7:25). Substitution would be unjust. Why should the innocent be put to death and the guilty allowed to live? In the death of Christ God is "just" (Rom. 3:26), for that death of obedience was at once followed by the gift of life, even "length of days for ever and ever" (John 5:26; Psa. 21:4).

When Israel made the golden calf Moses interceded for them, saying to God, "If thou wilt, forgive their sin; and if not, blot me I pray thee out of the book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book" (Exod. 32:31,

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32). Substitution was not tolerated. Besides this, if Christ died instead of us, why do we die? And why did Christ rise? And how can it be said that God forgives sins for Christ's sake?

No, it is not substitution but representation and association. Christ's own references and those of the apostles to his sacrifice and the taking away of sin include allusions to:

"Flesh," "Blood," "Body," "Life," and "Death".

Flesh—"I am the bread of life ... the bread that I will give is my flesh, which I will give for the life of the world" (John 6:35, 51). "You hath he reconciled in the body of his flesh through death" (Col. 1:22).

Blood—"This is my blood of the new covenant, which is shed for many for the remission of sins" (Matt. 26:28). "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you" (John 6:53). "A propitiation through faith in his blood" (Rom. 3:25). "Justified by his blood" (Rom. 5:9). "Made nigh by the blood of Christ" (Eph. 2:13). "Redemption through his blood" (Col. 1:14, 20).

Body—"This is my body which is given for you" (Luke 22:19). "He said, Take, eat: this is my body which is broken for you" (1 Cor. 11:24). "A body hast thou prepared me". "Sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:5, 10). "He bare the sin of many" (Isa. 53:12). "Who his own self bare our sins in his own body on the tree" (1 Pet. 2:24).

Life—"The Son of Man came not to be ministered unto, but to minister, and to give his life (psuchee) a ransom for many" (Matt. 20:28). "My soul (psuchee) is exceeding sorrowful unto death" (Matt. 26:38). "The good shepherd giveth his life for the sheep". "I lay down my life for the sheep". "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power (exousia, authority; R.V., marg., right) to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:11, 15, 17, 18). Death—"Sorrowful unto death" (Matt. 26:38). "Signifying what death he should die" (John 12:33; 18:32). "If when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10). "In that he died, he died unto Sin once; but in that he liveth, he liveth unto God" (Rom. 6:9, 10). "Jesus, made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man".

"That through death he might destroy ... the Devil" (Heb. 2:9, 14). God "was able to save him from (or out of, R.V. marg.) death" (Heb. 5:7). "Where a testament (covenant) is, there must also of necessity be brought in the death of the testator (R.V. text, "of him that made it")" (Heb. 9:16). But this would be the death of God! See the "I will make" of ch. 8:8, 10. Christ is the appointed "Mediator" in the case (ch. 9:15) who by God's gift has "by his own blood entered in once into the holy place, having obtained eternal redemption" (verse 12).

### **"What Shall We Do?"**

"Men and brethren, what shall we do?" (Acts 2:37). So spoke the convicted crucifiers of Jesus. Peter answered, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins". Repentance is change of mind and disposition, a confession of, and a forsaking of sin. Baptism is a symbolic participation of the sacrifice of Christ, and by no means to be connected with any idea of substitution. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life" (Rom. 6:3, 4). "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20). Such was the Lord's parting commission to his disciples. Let those who "hunger and thirst after righteousness" learn from the scriptures what God has taught concerning Jesus Christ and "the Atonement," and what Jesus himself taught and preached. And then let them "turn to God from idols to serve the living and true God, and to wait for his Son from heaven" (1 Thess. 1:9, 10). This was the attitude of the "exemplary" in the apostle Paul's day, and the conditions have not changed.