

Scriptures and Doctrine :: Did Christ Take Our PUNISHMENT?

Did Christ Take Our PUNISHMENT?, on: 2007/11/25 14:47

DID CHRIST TAKE OUR PUNISHMENT?

To answer this question, we must ask this question:

WHAT IS THE PUNISHMENT OF SIN?

There are two sides of this argument. There are those who say that physical death is our punishment, and there are those who say that eternal death is our punishment.

I take the side of those who say that eternal death is the punishment for sin. Though physical death is a consequence of Adam's sin, since we were kicked out of the garden, eternal death is the direct punishment for each man's personal sin.

WHAT IF PHYSICAL DEATH IS OUR PUNISHMENT?

We know that Christ physically died, He did not burn in hell. So those who argue that Christ took our punishment have to say that physical death, and not hell, is our punishment.

- If physical death is our punishment, and Christ took our punishment so we don't have to be punished, then we should not have to physically die.
- If physical death is our punishment, and Christ took our punishment, and we still physically die, then our sins are punished twice.
- If physical death is our punishment, then once every dies physically, they don't have to face any eternal punishment.
- If physical death is our punishment, and we still physically die, then Christ did not save us from our punishment.
- Whatever Christ saves us from must be the punishment of our sins, since Christ died to save us from our punishment. If Christ saves us from the second death in hell, and not physical death, then hellfire must be the punishment for our sins.
- But if hellfire is our punishment, and Christ did not go to hell, then Christ did not take our punishment, but rather shed his blood for our sins so that our sins don't have to be punished but can be forgiven.

So Christ atoned for our sins, He wasn't punished for our sins. The punishment for our sins was eternal death in hell, not physical death on a cross. But the atonement of Christ was an alternative, replacement, or substitute for our punishment.

WHAT DOES THE BIBLE SAY?

Rom 6:23 "For the wages of sin is death"

2Th 1:9 "who shall be punished with everlasting destruction"

Rev 20:14 "the lake of fire. This is the second death"

Revelations 21:8 "the lake which burns with fire and brimstone, which is the second death"

So the wages of sin is eternal death in hellfire. The punishment of our sin is "everlasting destruction".

SO IF CHRIST DID NOT TAKE OUR PUNISHMENT, WHAT DID CHRIST DO?

- Christ and his blood shed is the substituted for us and our punishment of hell: Isaiah 53:5

- The law required either an atonement for our sins (blood shed) or the punishment of our sin (hellfire): Heb 9:19, 9:22
- When the atonement of blood is made, the punishment of hell can be set aside: Heb 9:22
- Because Christ shed his blood, God is able to pardon our debts instead of require the payment of our debt: Matt 6:12, Matt 18:27, Luke 7:42
- Because Christ shed his blood, God is able to forgive us our sins instead of punish our sins: Acts 5:31, Acts 13:38, Acts 26:18, Eph 1:7, Col 1:14, Heb 9:22
- Because Christ shed his blood, God is just in forgiving our sins and just in pardoning our debt: Romans 2:26. He is just in setting aside our punishment of hell because the requirement of the law is satisfied: Heb 9:19, 9:22

Re: Did Christ Take Our PUNISHMENT? - posted by Christinyou (), on: 2007/11/25 21:59

Edited for spelling;

Jhn 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which he will reprove the world of sin,

What sin is this?

"Taketh Away:" Strong's Greek Dictionary

142. airo

Search for G142 in KJVSL

airw airo ah'-ee-ro

a primary root; to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism (compare 5375) to expiate sin:--away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

Jhn 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

What sin is this?

"Will Reprove the world:" Strong's Greek Dictionary

1651. elegcho

Search for G1651 in KJVSL

elegcw elegcho el-eng'-kho

of uncertain affinity; to confute, admonish:--convict, convince, tell a fault, rebuke, reprove.

Hbr 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

What sin is This? "Put away sin:" Strong's Greek Dictionary

115. athetesis

Search for G115 in KJVSL

aqethsiV athetesis ath-et'-ay-sis

from 114; cancellation (literally or figuratively):--disannulling, put away.

"Once", "in the end of the world".

This must be the sin of Adam that we are free from by the Christ in us.

1Jo 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

"he will reprove the world of sin," This must be our personal sins.

This is the Holy Spirit's work. For then we have and Advocate with the Father, (Jesus) for personal sins'.

1 John 1:8-10 If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

These are personal sin's we commit, in the state of being born again by the Christ birthed in us. The sin of Adam is gone at the Cross, Individual sin is now forgivable by confessing not sacrifice. By the Christ in us we are cleansed of all unrighteousness, God being faithful and just to forgive us personal sin by the Blood of Christ.

There is no punishment for those that are in Christ. The sin of Adam is no longer possible for those in Christ. The sin we commit are forgiven upon confession for those that are in Christ. The Holy Spirit will convict us of Sin and we are forgiven when we confess.

Where does this leave us in the scheme of things. Romans 8:1-3 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

This is not conditional on the believer because of the Christ that is in us according to 1 John 3:9.

What is our conditional responsibility?

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service.

We are Holy because of Christ that is birthed in us and is now our very life that we live.

Lev 20:7 Sanctify yourselves therefore, and be ye holy: for I the LORD your God.

1Pe 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

1Pe 1:16 Because it is written, Be ye holy; for I am holy.

Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

In Christ: Phillip

Re: - posted by sermonindex (), on: 2007/11/25 22:21

Jesse,

Christ **did** take our punishment upon himself. The biblical word used by God is "propitiation" it is a very important and key doctrine. The wrath of God was poured out on Christ that we deserved.

Re:, on: 2007/11/25 23:24

Greg,

Why do you think that Jonathon Edwards, Albert Barnes, and Charles Finney all disagreed with that atonement theory? Even Leonard Ravenhills #1 recommended book out of 40 was Albert Barnes book on the atonement.

Re: - posted by JoeA (), on: 2007/11/25 23:33

With all due respect, who cares what those men disagreed with? The Bible is clear "The Lord hath laid on Him (Christ) the iniquity of us all".

1 Cor 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Re:, on: 2007/11/26 0:57

- Christ and his sufferings is substituted with us and our punishment: Isaiah 53

- The law required either an atonement for our sins (blood shed) or the punishment of our sin (hellfire): Heb 9:19, 9:22

- When the atonement of blood is made, the punishment of hell can be set aside: Heb 9:22

- Because Christ shed his blood, God is able to pardon our debts instead of require the payment of our debt: Matt 6:12, Matt 18:27, Luke 7:42

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- Because Christ shed his blood, God is just in forgiving our sins and just in pardoning our debt: Romans 2:26. He is just in setting aside our punishment of hell because the requirement of the law is satisfied: Heb 9:19, 9:22

1. THE EXAMPLE OF THE SCAPE GOAT: Lev 16:9-10

In this illustration the scape goat would bare the sin of the people away into the wilderness.

Because the scape goat would bare the sins of the people many assumptions have been made. But the text does NOT allow for the assumptions that:

- punishment was transferred: the goat did not go to hell.

- moral guilty was transferred: the goat was not a moral agent and guilt cannot be transferred. Guilty has to do with personal actions. Nowhere does the text say that the goat was guilty of anything.

- moral character or moral identity was transferred: Moral character cannot be transferred but can only be developed. C

character is not a commodity that can be bought and sold, transferred or inherited.

The goat did not become a sinner neither did the priest become a goat. God did not see the goat as a sinner but rather as a goat. And God did not see the priest as a goat but rather as a priest.

Sin was represented but punishment, guilt, and character was not transferred.

What does the scape goat illustrate:

- an atonement is made on behalf of sins: the purpose of the atonement is that it is done for sins. Sacrifices are done *for* the sins of the people. The scape goat ceremony was for the sins of the people.

- an atonement substitutes our punishment: an atonement is always an alternative to punishment, which makes it possible for God not to execute the punishment. The scape goat was an alternative (substitute) to the people's punishment.

- an atonement bears away sins (takes away sins). The effect of the atonement is to lead sinners to repentance. The atonement is to take away the actual sins of the people.

The scape goat would bear away the sins of the people, **symbolically** showing how an atonement takes away both the punishment of sin and also the actual sins.

JESUS CHRIST: is our scape goat. He, symbolically and not literally, bore our sins on the tree. That means that Christ died on behalf of our sins (sin offering) so that the sins don't have to be punished and Christ takes away our sins by leading us into repentance.

2. THE EXAMPLE OF THE PASSOVER LAMB: Exodus 12:21-23

In this story, a lamb's blood was to be put on the door of the house for the plague to passover instead of being poured out.

It must be noticed that

- the passover lamb did not receive the plague instead of the Israelites
- the passover lamb did not become guilty of anything
- the passover lamb did not become a sinner
- the Israelites did not change identities with the lamb

The passover lamb:

- Was an *alternative* (or substituted) to the plague sent by God.
- Made it possible for the plague to passover instead of being poured out.

JESUS CHRIST: is our passover lamb (1Cor 5:7). He did not receive the plague (wrath) but makes it possible for the plague (wrath) to "passover" instead of being poured out.

3. THE EXAMPLE OF THE SERPENT IN THE DESERT: Numbers 21:6-8

As a punishment for sins, God sent serpents to bite the Israelites. To "take away the serpents from among us" Moses, as instructed by God, lifted up a serpent upon a pole so that all who look to it would be healed.

It should be understood that

- The serpent on the pole was not bitten by the other serpents
- The Israelites did not exchange identities with the serpent on the pole
- The serpent on the pole did not become guilty of any sin
- The serpent on the pole did not become a sinner

The serpent on the pole:

- Made it possible for the Israelites to be healed (forgiven: escape further punishment). All they had to do with to look to the Serpent on the pole and they would cease from being bitten and would be healed of their wounds.

JESUS CHRIST: is the serpent in the wilderness (Jn 3:14). Jesus makes it possible for us to be healed, that is, forgiven of our sins so that our sins are not punished. If we will but look to Jesus, we will be saved from wrath and our sins will be forgiven.

4. THE ACCOMPLISHMENTS OF ANY ATONEMENT:

There are other accomplishments of an atonement but these are the major ones: Righteousness imparted and righteousness imputed:

- **FORGIVENESS:** (Righteousness imputed) Without blood shed there is no forgiveness of sins (Heb 9:11). That means that without an atonement, punishment must be executed. But with an atonement, punishment can be set aside, sins can be forgiven instead of punished.

Romans 3:24-26 says that the blood atonement makes it possible for God to graciously forgive our sins (instead of punish them) and that the blood atonement makes it **JUST** for God to do so, since justice requires either atonement or punishment.

- **REPENTANCE:** (Righteousness imparted) The Lamb of God takes away our sin (John 1:29) His blood cleanses us from all sin (1John 1:7, 1John 3:5). The effect of the atonement is to bring the sinner to repentance, to cleanse him from all sin, to purify and purge him.

5. ATONEMENT INSTEAD OF PUNISHMENT:

The scriptures represent an atonement as an alternative to punishment, or as a substituted for punishment, which makes it possible for God to forgive instead of punish.

AN EXAMPLE: would be in Numbers 16:46-48. In this story, wrath was being poured out upon the Israelites. But when Aaron made an atonement for sins, the wrath was "stayed" instead of poured out.

6. FORGIVENESS OF SINS INSTEAD OF PUNISHMENT OF SINS:

It should be understood that:

- Sins that are punished are not sins that are forgiven.
- Sins that are forgiven are not sins that are punished.

The bible says:

- that God actually forgives sins: Mat 9:6, Mark 2:7, Mark 2:10, Luke 5:21, Luke 5:24, Luke 11:4, 1John 1:9.
- that the atonement makes it possible for God to forgive (remission) sins: Mat 26:28, Luke 24:47, Acts 2:38, Acts 10:43, Heb 10:18)

Because of the atonement of Christ, God can actually forgive our sins instead of punish our sins, God can actually be just in setting aside our punishment.

7. PARDON OF DEBT INSTEAD OF PAYMENT OF DEBT:

It should be understood that:

- A debt paid is not a debt pardoned
- A debt pardoned is not a debt paid
- Pardon and forgiveness are synonymous
- Payment and punishment are synonymous

The bible says:

- God actually pardons the debt: Mat 6:12, Matt 18:27, Luke 7:42.

These are examples of unpaid debts being forgiven. Only unpaid debts can be forgiven, since paid debts are not forgiven but paid.

Matthew 18 particularly makes payment and pardon an antithesis.

God can only pardon our debts, when an atonement is made. An atonement is a substituted for our payment. An atonement is the price of blood to substituted for the payment or penalty of hell.

Re: Did Christ Take Our PUNISHMENT?, on: 2007/11/26 19:34

Hi all

It's late here, and I don't feel inclined to argue on this subject, just make a brief comment:

It seems to me that it's another case of "all of the above", if anyone had made a list.

Christ took our punishment, but He also took a whole lot more - He took us to the Cross. He also DID a whole lot more.

Propitiation is only part of the story, taking our punishment is only part of the story, victory over sin, the flesh and the Devil is only part of the story. Whichever aspect of the Atonement we discuss it's only part of the glorious whole.

It's not a case of "either...or"; did He or didn't He? Rather it's a case of "and...and"

in Him, whose salvation, and its implications, is far greater than we can ever imagine

Jeannette

Re:, on: 2007/11/26 19:43

As mentioned in another thread, take all the OT sacrifices, Temple and Tabernacle, ritual and priestly garments etc etc and it gives some illustration of different aspects of the Atonement.

With that take the duties of the next of kin, the "go'el". He was to marry a widow and raise up children for the one who died. He was to pay off a debt and buy back (redeem) any land that had been sold or any person who had been sold into slavery. He was to avenge a murder...

All of these illustrate in one way or another, different aspects of what Christ has done...

Then there are the "types" and other illustrations, such as God making the covenant with Abraham in Genesis 15, and Abraham sacrificing Isaac - except he didn't after all, because "God has provided Himself a Lamb". And it says in Hebrews 11 that Abraham in a figure received Isaac back from the dead, as Jesus returned from the dead, but not in a figure...

And so on. The whole of the Bible is filled with His work on the Cross, and folk want to argue over a tiny part of it?!!!

Goodnight

Bless you all

Jeannette

Re: - posted by Logic, on: 2007/11/26 21:14

Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Since the Gift is spiritual life, then the wage must be spiritual also.

The penalty of sin is spiritual death which is separation between God from man, not "eternal death in hellfire"

Eternal death in hellfire is only the consequence of dying in spiritual death, dying in your sins.

Some might figure that Christ would need to have suffered in the amount to which was due for each and every person to satisfy justice, this is to suppose that he needs to suffer an eternal punishment multiplied in intensity and duration, by the whole number of the human race.

However, the penalty of sin is spiritual death.

The only reason that the damned suffer an eternal punishment is because they die without Eternal Life.

If Eternal Life after death is in the presence with God, then to die without Eternal Life is eternal punishment.

If one does not stay in the presence of Christ, there is no other place to be but in outer darkness where there is gnashing of teeth(eternal death in hellfire).

Jesus did die physically & spiritually on the cross.

Jesus died spiritually when He cried, "Eloi, Eloi, lama sabachthani? Which is, being interpreted, My God, my God, why hast thou forsaken me?"

He was separated from God which is spiritual death.

Jesus died physically when He cried with a loud voice, and gave up the ghost. Mat 27:50, Luk 23:46, John 19:30.

Therefore, Christ did take our punishment.

2Thes 1:9 who shall be punished with everlasting destruction

This verse in talking about when the Lord Jesus shall be revealed from heaven with his mighty angels(2Thes 1:7)

Therefore, this is not the penalty for sin, it is implying that it is too late for them that know not God(2Thes 1:8) to be saved when he shall come to be glorified in his saints, and to be admired in all them that believe(2Thes 1:10)

so it is with Rev 20:14 and Revelations 21:8.

Quote:

-----SO IF CHRIST DID NOT TAKE OUR PUNISHMENT, WHAT DID CHRIST DO?

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All these Scripture are for the forgiveness of sins so that we may have a way to the Father by the blood of Jesus by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh(Heb 10:19-20) so that we may draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience(Heb 10:22)

Quote:
-----But if hellfire is our punishment, and Christ did not go to hell, then Christ did not take our punishment, but rather shed his blood for our sins so that our sins don't have to be punished but can be forgiven.

Amen.

Quote:
-----So Christ atoned for our sins, He wasn't punished for our sins.

He took our place in judgment by dying spiritually on the cross.
Remember, "It is finished".

Re:, on: 2007/11/27 10:47

Consider this:

If the punishment for sin (and not the natural consequences of sin) consist in physical death and spiritual death, then there is no punishment after judgment day.

That is because, both physical death and spiritual death occur to sinners before judgment day. So judgment day really does not bring any punishment, unless hellfire is a punishment.

But I would argue that physical death and spiritual death are natural consequences of sin, while hellfire is the actual punishment for sin. As opposed to those who say that physical death and spiritual death are the punishment of sin, while hell fire is the consequence of sin.

Physical death is a natural consequence of Adams sin, since we were removed from the Garden.

Spiritual death is a natural consequence of our own sin, since God must separate Himself from all sin.

Eternal death is the actual punishment for our sin, since judgment day brings punishment for personal actions, and after judgment day is hell fire (eternal death).

Quote:
-----Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Since the Gift is spiritual life, then the wage must be spiritual also.

If "the wages of sin is death, but the gift of God is eternal life", then the wages of sin must be eternal death, which is hellfire. Eternal life is contrasted with eternal death (hellfire).

Re: - posted by PreachParsly (), on: 2007/11/27 11:54

Quote:
-----If "the wages of sin is death, but the gift of God is eternal life", then the wages of sin must be eternal death, which is hellfire. Eternal life is contrasted with eternal death (hellfire).

Was the wages of Adam's sin hellfire? Or was it death? Adam died the moment he ate of the fruit.

If you put that verse in reference to Adam, I think it makes sense. It wasn't too long before that verse Paul was talking about Adam and Christ...

Re: - posted by Logic, on: 2007/11/27 12:20

Quote:
-----Lazarus1719 wrote:
Consider this:

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To suffer the natural consequences of sin is the actual punishment for sin.

I would still think that Eternal death in hellfire is only the natural consequence of dying in spiritual death, dying in your sins.

How is this for an example: if I start smoking, the natural consequences that is stinky house, My wife who would not be smoking would be experiencing a natural consequences of my smoking even while she does not smoke.

I would die from smoking because it is my sin, while she would only stink.

So it is with Adam, He smoked(ate from the tree) we all stink. Adam died(spiritually) from eating, We all stink.

We all started to smoke by choice from Adams example, therefore, we all stink and dye too.

Re:, on: 2007/11/27 13:03

Quote:

-----Was the wages of Adam's sin hellfire? Or was it death?

God told Adam that the day that he ate he would die. And the day that he ate, he spiritually died. He died a long time later physically, because he did not have access to the tree of life. But the day that he ate he spiritually died.

But God never said that this was punishment. God simply said that it would happen.

And this was a natural consequence of Adam sinning, because God cannot fellowship with those who are in sin. So those who sin must be separated from God by a natural necessity, it is a necessary consequence.

Re: Did Christ Take Our PUNISHMENT?, on: 2007/11/27 15:31

Isa 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

Isa 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Psa 22:1 To the chief Musician upon Aijeleth Shahar, A Psalm of David. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

Gal 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Deu 21:23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

Rom 4:25 Who was delivered for our offenses, and was raised again for our justification.

Rom 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Heb 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Rom 16:17 Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.

1Ti 6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

1Ti 6:4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings.

1Ti 6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

2Jn 1:10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed:

2Jn 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

1Ti 1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

Rom 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

1Ti 4:11 These things command and teach.

Tit 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Tit 1:10 For there are many unruly and vain talkers and deceivers, especially they of the circumcision:

Tit 1:11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

Re:, on: 2007/11/28 10:21

Abe,

Nobody is denying that Christ suffered for our sins.

But the question is, did Christ suffer the exact and literal suffering that we were going to face?

I would argue, like Jonathon Edwards - Albert Barnes - and Charles Finney argued, that the sufferings of Christ are **equivalent** in their value to what we deserve, but they were not **exact** in their location, duration, degree, or kind.

The atonement is a substitute suffering. The suffering and death of Christ is substituted with the eternal suffering and eternal death of sinners. It is not **exact** in its location, duration, degree, or kind, but it is **equivalent** in its value.

And since Christ has suffered for the sins of the whole world, the whole world no longer has to suffer for its sins, but God is able to pardon their eternal debt and forgive them of their sins, because Christ has suffered for them.

Re: - posted by RobertW (), on: 2007/11/29 9:15

Hi Jesse,

It might be helpful for you to explain to us why you feel it is necessary to suggest to folk that Christ did not die for their sins?

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; (1 Cor. 5:20)

It seems that we move from one unorthodox point to another and some even bordering on full-on heresy. Wherein can it be justified, especially for the sake of foolish questions and strifes about words, that one would even ask, "Did Christ take our punishment?"

The only reason I can imagine that this is even brought up is as an attack on *imputed sin* and *imputed righteousness*. If sin cannot be imputed- neither can righteousness (in the Finneys theology). This would strike at the very root of Christianity.

and fulfilled was the Writing that is saying, 'And Abraham did believe God, and it was reckoned to him -- to righteousness.' and, 'Friend of God' he was called. (James 2:23)

This is the foundation of justification by faith. We are saved by grace through faith.

Re: - posted by RobertW (), on: 2007/11/29 11:24

Quote:

-----And since Christ has suffered for the sins of the whole world, the whole world no longer has to suffer for it's sins, but God is able to pardon their eternal debt and forgive them of their sins, because Christ has suffered for them.

I don't think it is good to counter error with more error. If I present an argument like so: "If unconditional election is true then all one needs find is who will 'believe' on Christ. When we find them, we have found the 'elect'. They have already been regenerated or they could not believe. They are eternally secure because of their profession of faith." This is an oversimplification of the issue. It sounds 'logical', but is it truth?

To follow along with this reasoning then it becomes necessary, logically' to declare a 'limited atonement' or face the prospect of Universalism. The atonement seems to always come under fire when election is concerned. But the scripture paints a much more complex picture than what most will allow. It is impossible to force a system of logic upon the scripture text just to prove the point. So it is not necessary for me to come up with a means of dealing with the first argument because I know it is not the complete truth. This is how I ensure that error does not beget more error. My understanding of God does not require that I make Him the cause of all things. I believe God created man with the capacity to choose other than the will of God.

The question is, if Christ died for all then why are not all saved? There are numerous passages that relay this point. the answer to this, for me, is knowing that God does not appropriate the finished work of Christ upon the Cross to anyone that does not rightly respond to Him in faith. The JUST shall live by faith. This, to me, is to cease resisting the Holy Spirit. Christ offered Himself without spot to God through the Eternal Spirit.

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (Hebrews 9:14)

This is likely why a person that blasphemes the Holy Spirit never has forgiveness. If a person send away or grieve away the Holy Spirit; how could the blood of Christ be appropriated to them? He offered the blood through the Eternal Spirit and we *receive* it's benefits through the Eternal Spirit (the Spirit of Grace). If one resists the Holy Ghost- they resist the one that can *apply* the blood.

How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? For we know Him who said, "VENGEANCE IS MINE, I WILL REPAY." And again, "THE LORD WILL JUDGE HIS PEOPLE." (Heb. 9 NASB)

Insulting the Spirit of Grace and trodding the blood under foot warrants a more sore punishment. Why? Because it is an ADDITIONAL and more grievous sin to trod the blood under foot. This is more than a simple rejection of an offer of forgiveness. This is a trampling under foot of the price paid for my personal sins. What does God say to that?

It is a terrifying thing to fall into the hands of the living God.(NASB)

Re: - posted by Logic, on: 2007/11/29 14:31

Quote:

-----RobertW wrote:

Quote:

-----And since Christ has suffered for the sins of the whole world, the whole world no longer has to suffer for it's sins, but God is able to pardon their eternal debt and forgive them of their sins, because Christ has suffered for them.

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You are in error because you think that since Christ has suffered and paid all that is needed and atoned for all sin, you think that universalism is the result.

Remember that Israel in slavery had to apply the blood on their own doorposts, so it is with us, The lamb was slain for all, but we must apply HIS blood to our selves.

You are also in error because you think that one needs this so called "regeneration" in order to do that.

That would be equivalent to saying, "Do this or die, but I will not let you do it so you will die for disobedience."

The question is, if Christ died for all then why are not all saved?

Quote:

-----The question is, if Christ died for all then why are not all saved?

Because all do not want to have a free gift out of pride or ignorance.

Quote:

-----I believe God created man with the capacity to choose other than the will of God.

However, you think that mankind can not choose other than the will of God unless "regenerated".

Quote:

-----the answer to this, for me, is knowing that God does not appropriate the finished work of Christ upon the Cross to anyone that does not rightly respond to Him in faith.

However, you think that God must initiate their response first.

Re:, on: 2007/11/30 9:35

Quote:

-----You are in error because you think that since Christ has suffered and paid all that is needed and atoned for all sin, you think that universalism is the result.

Great insight Logic:

That is correct Logic, their thinking is all wrong concerning the atonement and a silly argument that doesn't apply to the truth. If Jesus said in John 3:16 "Whosoever Will", or "As many as receive me" and "to those who repent", we can understand by these comments that salvation is a personal one on one relationship with the Lord.

Love in Christ
Katy-Did

Re: - posted by PreachParsly (), on: 2007/11/30 10:58

Logic and Katy-Did,

Do you think Robert is a Calvinist? He isn't. I think you misinterpreted his post. He was using an example of an argument, not necessarily one he believes...

Quote:
-----I don't think it is good to counter error with more error. If I present an argument like so: "If unconditional election is true then all one needs find is who will 'believe' on Christ. When we find them, we have found the 'elect'. They have already been regenerated or they could not believe. They are eternally secure because of their profession of faith."

Re:, on: 2007/11/30 11:17

We as Gentiles have always had the law written on our hearts and now through faith we are grafted in with the Jews.

On the flip side the Jews are trying to live by the law they have without the faith in Jesus Christ alone that saved the Gentiles.

Now today it's interesting to see how that many Gentile Christians are trying to go back to the law believing that perhaps their faith alone in the cross is not enough.

The Jews today are trying to live as the Gentiles:

"No Temple? No Problem!

Rabbinic teaching acknowledges that man must find atonement for his sin but the question is, by what means? After the destruction of the temple and with it the cessation of the sacrificial offerings, the primary concern of the Talmudic writers was to assure the Jew that he could still obtain forgiveness and acceptance, that there was still atonement for sin even though the sacrificial system had been removed. A modern writer, Rabbi Cohen, says on this very question: "The greatest accomplishment which the teaching of the Talmud achieved for the Jewish people was to make them feel that the end of the temple did not imply an end to religion. Severe as the loss was, the way to God was kept open. In addition to charity, justice, the Torah, study, there was also prayer which was declared to be even greater than sacrifices."

<http://www.cwi.org.uk/Jewishpeople/Atonement.htm>

So what's the answer? The narrow road. We as Christians are to worship God in spirit and in truth.

John 4:23

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

Re:, on: 2007/11/30 11:34

Quote:
-----They have already been regenerated or they could not believe. They are eternally secure because of their profession of faith."

This is the great misconception and lie. No one is first regenerated (Born of the Spirit) before they believe or have the ability to believe.

The Holy Spirit comes to those who repent and THEN they are sealed by the Holy Spirit.

Ephesians

Our salvation comes to those who are quickened together with Christ, the risen Christ, WE are saved by His Life, His risen life. Sealed by the Holy Spirit of Promise and baptized into His Body. There are no Christians floating around in limbo outside the Body of Christ.

Paul makes CLEAR the order of which one receives the Holy Spirit and that is AFTER we hear, not before.

Please look in your Strong's concordance **Regeneration**, and you will find only two scriptures using the word regeneration. Neither of these verses claim to say regeneration comes first and is given to any elect first.

In Matthew, Follow Jesus into Regeneration..... is a promise to those who do.

To follow>>>> Jesus into regeneration one must identify in Jesus death and resurrection life...Romans 6-8.

Reading these verses Paul puts down and compare Matthew 19 and the promises to those in verse 19 here.

Ephesians 1:12-14

12That we should be to the praise of his glory, who first trusted in Christ.

13In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also ****after that ye believed, ye were sealed with that holy Spirit of promise.

14Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Love in Christ
Katy-Did

Re: - posted by RobertW (), on: 2007/11/30 16:31

Quote:

-----Logic and Katy-Did,
Logic and Katy-Did,

Do you think Robert is a Calvinist? He isn't. I think you misinterpreted his post. He was using an example of an argument, not necessarily one he believes...

Quote:

I don't think it is good to counter error with more error. If I present an argument like so: "If unconditional election is true then all one needs find is who will 'believe' on Christ. When we find them, we have found the 'elect'. They have already been regenerated or they could not believe. They are eternally secure because of their profession of faith."

The argument I presented I do not believe. It is my understanding of how unconditional election ultimately plays out.

My point is, I think the 'starting point' has to be right or error will be heaped on top of error.

Re: - posted by RobertW (), on: 2007/11/30 16:36

Quote:
-----Rabbinic teaching acknowledges that man must find atonement for his sin but the question is, by what means? After the destruction of the temple and with it the cessation of the sacrificial offerings, the primary concern of the Talmudic writers was to assure the Jew that he could still obtain forgiveness and acceptance, that there was still atonement for sin even though the sacrificial system had been removed. A modern writer, Rabbi Cohen, says on this very question: "The greatest accomplishment which the teaching of the Talmud achieved for the Jewish people was to make them feel that the end of the temple did not imply an end to religion. Severe as the loss was, the way to God was kept open. In addition to charity, justice, the Torah, study, there was also prayer which was declared to be even greater than sacrifices."

Acts of tzedikah as they are called. All sorts of things have been elevated to compensate for no Temple. However, it is the greatest offense against Christ and His work on the Cross. But if you listen close enough, what you are really hearing is, "I don't need a sacrifice to pay for my sins."

Re:, on: 2007/11/30 19:34

Robert,

1. Jesus did die for the sins of the whole world. I'm not saying that Jesus didn't die for our sins.

All I am saying is that the punishment of sin is hellfire. Jesus didn't suffer hellfire so Jesus didn't take our punishment.

But Jesus did suffer for our sins. Jesus did die for our sins.

It is a substitution, a substituted suffering:

- Christ is substituted with the sinner
- Blood shed is substituted with eternal agony
- The cross is substituted with hellfire
- Calvary is substituted with hell
- A day is substituted with eternity

The atonement is a substituted to our exact and literal punishment. The law required either our punishment (hellfire) or an atonement (blood shed).

And now that Christ has suffered for all of our sins, nobody has to be punished for their sins. Since Christ has suffered for us, we don't have to suffer for our sins. That is what the atonement accomplishes. But the conditions are repentance and faith.

God said that he would pardon our debt and forgive us our sins, upon condition of blood shed - repentance - and faith. And once those three conditions are met, our punishment of hellfire can be dispensed with.

2. Imputed righteousness does not mean righteousness is transferred from one person to another. Imputed righteousness simply means accounted righteousness.

Imputed, accounted, reckoned, considered, all mean the same thing. Abraham's faith was considered righteousness.

And because of what Christ did, God is able to forgive us our sin and treat us as if we were righteous. So we have imputed or accounted righteousness. Not that Christ's obedience is transferred to us. But that because of Christ's obedience, God is able to consider us righteous, God is able to forgive us.

Romans 4 is where the true doctrine of imputed righteousness is found. Imputed righteousness is the same thing as forgiveness. It means that God forgives us, does not hold our past against us, and considers us and treats us as righteous.

3. I would recommend reading the writings of Jonathon Edwards, Albert Barnes, and Charles Finney on the atonement and on imputed righteousness. These three great theologians all agreed on imputed righteousness and the atonement.

Re: - posted by vico, on: 2007/11/30 21:08

Brother, what do you make of this verse?

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

Did Christ become sin, the despicable thing?

Quote:
-----2. Imputed righteousness does not mean righteousness is transferred from one person to another. Imputed righteousness simply means accounted righteousness.

Are we not made the righteousness of God in Him?

Quote:
-----Romans 4 is where the true doctrine of imputed righteousness is found. Imputed righteousness is the same thing as forgiveness. It means that God forgives us, does not hold our past against us, and considers us and treats us as righteous.

"He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD." Proverbs 17:15

Has God become an abomination to Himself by justifying the wicked?

Quote:
-----3. I would recommend reading the writings of Jonathon Edwards, Albert Barnes, and Charles Finney on the atonement and on imputed righteousness. These three great theologians all agreed on imputed righteousness and the atonement.

In love I would recommend the reading of the Word of God alone in deciding doctrine.

The Word of God is really not all that complicated. It's quite simple really. We need to be able to read it, and believe it for what it says. Obedience I believe is the key to understanding scripture. Knowledge of God is given by the Holy Spirit.

1Co 2:10-14 "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

The Spirit is given to those who obey. Act 5:32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

Jesus said: "...My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. John 7:16-17

When we are obedient to what we know to be the will of God, when we follow the example and teaching of Christ, then often the things that were dim to our understanding will become clearer.

Another wonderful thing about scripture is that there is much that can be left as a mystery, and it is beautiful that way. To be content not to know all things, to leave omniscience up to God, and to find our rest contentment and fulfillment in knowing Him.

Remember, the Word of God is living. Let's not treat it as a dead thing to be analyzed and figured out. It(He) is living and powerful, someone to be known.

May this Word fill us and flow out of us as living water bringing life to many.

May the Word become flesh once again in each of us.

Re: - posted by RobertW (), on: 2007/11/30 22:31

Hi Jesse,

Quote:

-----All I am saying is that the punishment of sin is hellfire. Jesus didn't suffer hellfire so Jesus didn't take our punishment.

I understand. But I still don't think this statement and position is accurately following what the scripture teaches by making the dogmatic assertion that our punishment is hellfire therefore Jesus would have to go 'to hell' for us in order for Him to take our punishment.

(Luke 12:50) but I have a baptism to be baptized with, and how am I pressed till it may be completed!

In this passage it is certain that our Lord is speaking of His future suffering when He speaks of a baptism. The language is Hebrew in that He essentially doubles up on the word 'baptism'. We see this in Genesis when God told Adam "dying thou shalt die" and when terms such as Holy of holies, King of Kings, Lord of Lords, Song of Songs, etc. are used. It is for emphasis sake. This baptism to be baptized with would be the 'ultimate baptism'.

A study of the history of the subject of baptism would be in order here. I believe it is a faithful saying to say that Christ was baptized into what Adam had become for the sake of *dying* to it. In this we will share no real agreement, as you deny that Sin (the dynamic) entered the human race through the one man Adam. Christ was made to become Sin for us that knew no sin. Most commentators say a 'sin offering' and then turn and skirt around Galatians 3:13 when He was made a 'curse' for us. The Gentiles have little trouble with this, but this was a serious stumbling block for the Jews. They knew that at-cursed is everyone that hangeth on the tree.'

Christ took upon Himself what we became and what we deserved. Having been baptized into what we were- He died to it in our place. This is a major facet of the working of Christ on the Cross to break the power of Sin. He died to Sin once and lived unto God. Because we have been baptized into Christ by the Holy Spirit- we are partakers of that death and are liberated from Sin. He that is dead is free from Sin.

We have had this conversation before and some have said they believe that Hell is 'Hell' because God IS there (in His wrath). This would coincide with Edwards' view, especially as he wrote on *the sufferings of the wicked contemplated by the righteous*. I contend that Hell is 'Hell' because God is not there. Certainly not in the sense that we know Him. God may well be said to be in the bars and pool halls of this land, but certainly not in the sense that we know Him. God is of a truth in hell also if we made our bed there. However, to me, Hell is being forsaken of God. What could possibly be a worse Hell than that? You could turn the temperature up to a trillion degrees and if the mind could assemble an intelligent thought- he/she had still be even more so vexed by the notion that God had forsaken them to the flames. When I call on God and He does not answer; that IS Hell. What fire could override such an unspeakably vexing torment of mind; who could

plumb the length and depth and breadth and height as to hear the words DEPART FROM ME?

To the chief Musician upon Aijeleth Shahar, A Psalm of David.> My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel.(Psalm 22:1-3)

Hell is when a person praises God and He refuses to inhabit. I must yield the remainder to the late Adam Clarke when he said; "What a terrible word! What a dreadful separation! Depart from Me! from the very Jesus whom you have proclaimed in union with whom alone eternal life is to be found. For, united to Christ, all is heaven; separated from him, all is hell."
"