

The Incarnation and Death of the God-man Redeemer

Redemption means to bring back to someone a possession, and this usually involves paying a price. Through the fall humanity lost the right to enjoy God and became involved with sin (offending God's righteousness), Satan and his world system (offending God's holiness), and self-expression (offending God's glory), resulting in death. In order to solve these problems, God had to prepare Himself through incarnation to become a God-man Redeemer—fully God—but also a perfect sinless human, yet joined to sinful humanity. Then He had to die in seven statuses—the Lamb of God, a man in the flesh, the last Adam, the Firstborn of all creation, the bronze serpent, the Peacemaker, and the grain of wheat—in order to solve all the problems caused by the fall and to bring us back to God. In this installment of Glossa we look at the preparation and the death of the God-man Redeemer to accomplish redemption, which fulfilled the types and the prophecies of the Old Testament.

The Preparation of a God-man Redeemer

To become a Redeemer, One who solves the intrinsic problems of sin and death, it was necessary for God in Christ to go through some preparation. Hebrews 10:5 declares, "Therefore, coming into the world, He says, 'Sacrifice and offering You did not desire, but a body You have prepared for Me.'" God had to prepare a particular body for Christ so that He could offer Himself as a sinless offering, replacing the Old Testament offerings. God had to become a man, joining Himself to sinful humanity (yet He was without sin), terminating fallen humanity, and redeeming the lost God-created humanity, bringing it back to God, by resurrecting and uplifting it and imparting the divine life into it. Our Redeemer needed to be a God-man. He was the complete Triune God, being the embodiment of the Father (Col. 2:9), who receives the offering; and the Son, the Redeemer-offerer, who offered Himself through the eternal Spirit to establish an eternal redemption (Heb. 9:12, 14), which is efficacious and can be applied to all humanity regardless of time and space by Him as the Spirit of reality making real all that the Father and Son are and have accomplished through the process of Christ's death on the cross (John 14:17; 15:26; 16:13-15). As a perfect man with blood and flesh, He could shed His blood and die, not for His own sin(s), for He had none, but as an offering for the sins of others

(7:27). A number of Greek words are used to indicate the particular preparation and the coming forth of this God-man Redeemer.

The first Greek word used to refer to the coming forth of this God-man is *γένεσις*. It is the Greek title for the first book of the Bible, Genesis, indicating the beginning, and it is the translation of the Hebrew word *toledot* ("generations, family histories"), occurring in genealogies (2:4; 5:1; 6:9). The noun *γένεσις* is used by Matthew twice in relation to the birth, origin, or generation of Jesus Christ: "the book of the *generation* of Jesus Christ" (1:1, emphasis added) and "the *origin* of Jesus Christ was in this way" (v. 18, emphasis added; cf. Luke 1:14, referring to John the Baptist's birth). We could say that the conception and birth of Jesus Christ were a genesis, or a new beginning, for humanity—prepared in order to redeem humanity back to God and to fulfill God's purpose to unite, mingle, and incorporate Himself with humanity.

Three main Greek verbs are used in relation to Jesus' birth. The first is *συλλαμβάνω*, which means "conceive" and is a compound of *σύν* ("with" or "together") and *λαμβάνω* ("take" or "receive"). The second is *τίκτω* ("bear" or "give birth"). The third is *γεννάω*, which means "beget, i.e., to bring a child into existence by means of reproduction," and in the passive voice it means "be begotten" or "be born." In Luke the angel told Mary that she would conceive in her womb (*συλλαμβάνω ἐν γαστρὶ*) and bear (*τίκτω*) a son and would call His name Jesus (1:31; cf. 2:21, which has *συλλαμβάνω ἐν τῇ κοιλίᾳ*—"conceive in the womb"). The angel tells Joseph that Mary will bear or give birth to (*τίκτω*) a son, and he would call His name Jesus (Matt. 1:21, 25), as a fulfillment of the prophecy of Isaiah that the virgin will conceive (or be with child, lit., *ἔχει ἐν γαστρὶ* "have in [her] womb") and bear or give birth to (*τίκτω*) a son, and they will call His name Emmanuel (v. 23; Isa. 7:14). These two verbs emphasize the human conception and birth of the man Jesus. Joseph Henry Thayer points out that the third verb, *γεννάω*, is most commonly used "of men begetting children, Mt. i. 1-16; Acts vii. 8, 29; followed by *ἐκ* with genitive of the mother, Mt. i. 3, 5, 6; more rarely of women giving birth to children, Lk. i. 13, 57; xxiii. 29; Jn. xvi. 21" (113). In Luke 1:35, which speaks of the

conception and birth of Jesus, γεννάω is used in a particular way—in relation to His divine and human natures:

The angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also *the holy thing which is born* [τὸ γεννώμενον ἅγιον] will be called the Son of God. (emphasis added)

This verse indicates that at the conception of Jesus, God was incarnated (or born), with the verb γεννάω indicating that a birth took place in Mary's womb.¹ This was not a birth of just the man Jesus but a birth of the Divine Being in Mary's womb at the time of Jesus' human conception. The following verse, which states that Elizabeth, Mary's cousin, had also conceived, confirms that a conception (of the humanity of Jesus) took place in Mary (v. 36). Elizabeth called Mary "the mother of my Lord," confirming that she recognized that God had been born, or begotten, in Mary (v. 43). Since God is immutable—it is impossible for Him to change—we have to acknowledge that the complete God was born in humanity at the stage of human conception rather than at any other stage in the development and growth of the man Jesus.²

The verb γεννάω is also used by Matthew to indicate that Jesus was begotten of (ἐκ) the Holy Spirit (1:20). The Holy Spirit is not just the cause of a miraculous human birth; He is also the source of the divine nature and, indeed, brings the complete Triune God to be embodied in Jesus (Col. 2:9). The verb γεννάω also indicates that Jesus was born of (ἐκ) Mary (indicating His human origin (Matt. 1:16)) and born in Bethlehem (indicating the place of His birth fulfilling prophecy (2:1, 4; Micah 5:2)). Jesus' natural descent—from Mary, with Joseph as His adopted, or legal, father (Luke 3:23)—made Him a legitimate descendant of David from both sides of His genealogy (vv. 23-38; Matt. 1:1-17) and able to be the Davidic Messiah (Jer. 23:5; Isa. 9:7).³

Another verb, γίνομαι ("become," "come forth"), is used to indicate the birth of Jesus. Paul tells us that Christ, the Son of God, came out of (ἐκ) the seed of David according to the flesh (Rom. 1:3) and that He was born (ἐκ) of a woman (Gal. 4:4).

The Complete God United and Mingled with a Perfect Man, yet Related to Sinners

For the producing of His perfect (sinless) humanity

Jesus was not born of a human father, but of a human mother (Matt. 1:18). His humanity is flesh; however, His humanity is not of the male, but of the female. Our flesh is a sinful flesh because it is of the male with the female.

But the flesh of Jesus is only of the female, not of the male; therefore, His flesh is not sinful. Our flesh is not only flesh but sinful flesh, but the flesh of Christ, having nothing to do with the male, is not sinful flesh.

His conception was God's incarnation (John 1:14); hence, He was God (Rom. 9:5). Jesus was God when He was in the manger as a little babe. (Lee, *God's New Testament Economy* 42-43, 45)

To confirm this, the Bible does not say that Jesus was begotten of a male but that He was born of (lit., "became of" (γίνομαι ἐκ)) a woman (Gal. 4:4) and that, prophetically, He came as the promised seed of the woman (Gen. 3:15). The same verb (γίνομαι) is also used for Him, as the eternal Word, becoming flesh (John 1:14) and becoming in the likeness of men (not appearing different from any other human being) through His emptying Himself of the form (μορφή) of God, that is, the outward expression of God (but not the inward essence of God, in which He exists eternally), and His taking the form of a slave (the lowest and humblest expression of humanity), and His being found in fashion as a man (fashioned by His environment) (Phil. 2:6-8).⁴

To be related to sinful humanity, He needed to receive humanity through Mary. John explicitly says that the eternal Word became flesh (John 1:14). *Flesh* is a negative term, referring to fallen, corrupted humanity (Gen. 6:3, 12)—especially the human body, degraded by sin (Rom. 8:3) and death (v. 6; cf. 7:24), at enmity with God (8:7), and good only for being terminated (Gen. 6:13; Rom. 7:18; 8:13). However, Christ's flesh was only in the likeness of the flesh of sin. He was sent in the likeness of the flesh of sin and concerning sin (v. 3). The type of the bronze serpent illustrates this. It was a serpent in form but bronze (signifying God's judgment) in nature (Num. 21:9; John 3:14-15).

During the Lord Jesus' life on earth, Satan tried to enter into the flesh of Jesus—for example, when he tried to tempt Jesus in the wilderness (Matt. 4:1-11). However, Satan was unsuccessful because Jesus, as a man, resisted him.

The Coming of the God-man Confirmed by Prophecy

In the Old Testament at least four verses indicate prophetically that a God-man, with both divine and human natures, would come forth. Micah 5:2 prophesied that from Bethlehem Ephrathah would come forth He who was to be Ruler in Israel (indicating His humanity). This verse also says that His goings forth are from ancient times, from the days of eternity (indicating His divinity and His eternal origin). The other three prophecies are in Isaiah. There, Christ is called the Shoot of Jehovah,

which refers to Christ's deity, and the fruit of the earth, which refers to His humanity (4:2). Two verses prophesied concerning His birth. Isaiah 7:14 indicated that a virgin will conceive and will bear a son (indicating His human source), and she will call His name Immanuel (meaning God with us, recognizing His divinity). Isaiah 9:6 states, "A child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace."

The child born of a human virgin (7:14) is the Son given by the eternal Father. Christ is the child born of both the divine and human natures (Matt. 1:20-23), and He is also the Son in the divine nature given by the eternal Father. Through the birth of the divine-human child, the eternal Father gave us His divine Son as a gift [cf. John 3:16]. (Lee, Recovery Version, Isa. 9:6, note 1)

The child born to us is the mighty God (Matt. 2:11; Rom. 9:5; Heb. 1:8); the Son given to us is the eternal Father (Isa. 63:16; 64:8; John 5:43; 10:30; 14:7-10).⁵ The Lord's conception and birth were a preparation for Him to come forth as the unique One qualified to redeem us and to solve all the problems that humanity faces due to the fall. The growth and development of the Redeemer were a preparation to carry out redemption, but they also set up a pattern of a God-man living, of a human being living by the divine life and nature, a life of incorporation with the Father and the Spirit.

The Need for Redemption

Humanity's involvement with the nature of sin, the issue of the sinful nature (sins, iniquities, transgressions), Satan (the source of sin), the world system, and the self, and death indicates the need for redemption. They caused us to contradict God's law and His attributes of righteousness, holiness, and glory and bring us under God's condemnation (Rom. 5:16; Deut. 27:26; Gal. 3:10). We were also estranged from God and alienated from the life of God (Eph. 4:18), having no hope and without God in the world (2:12). Fallen humanity is lost to God and to His purpose, or economy, and is condemned to death by God's law (Rom. 1:32), unable to meet the requirements of God's righteousness, holiness, and glory. Therefore, we need a Redeemer to bring us back to God and to His original intention in creating us. The Lord Jesus was uniquely qualified to be our Redeemer, having died on the cross to solve all these problems.

The Death of the God-man Redeemer— an Acceptable Offering to God

Christ's death on the cross is the unique solution to deal with sins, the sinful nature, the old man, the old creation, Satan, who is the source of sin, his usurping world system, and death, the result of sin. Christ died in seven statuses to solve these problems.

First, Christ as the Lamb of God died to take away (ἀἴρω, "take up, take away") the sin(s) of the world (John 1:29; 1 John 3:5). He died for (ὑπέρ) our sins (1 Cor. 15:3). He suffered for (περί) sins to bring (προσάγω) us to God (1 Pet. 3:18). He bore up (ἀναφέρω) our sins, so that we, having died to sins, might live to righteousness (2:24; Heb. 9:28; cf. Isa. 53:12). He is a propitiation (ἱλασμός) for (περί) our sins (1 John 2:2; 4:10; Heb. 2:17). He gave Himself for (ὑπέρ) our sins to rescue us (ἐξαιρέω, lit., "take us up and out") out of the present evil age (Gal. 1:4). His blood was poured out for forgiveness (ἄφεσις) of sins (Matt. 26:28), He made purification (καθαρισμός) of sins (Heb. 1:3), and He released (λύω) us from our sins by His blood (Rev. 1:5).

Second, the Lord Jesus was a man in the flesh, who was considered sin by God on the cross, and was stricken, smitten by God, afflicted, and forsaken (Isa. 53:4, 10; Psa. 22:1; Matt. 27:45-46). He did not know

(μὴ γνόντα) sin but was made sin by God (2 Cor. 5:21).⁷ In the last three hours of His crucifixion, from twelve noon to three o'clock in the afternoon (Matt. 27:45), while He was dying the vicarious death for us sinners who are flesh, God made Christ sin on our behalf. "Darkness fell over all the land (v. 45) because our sin and sins and all negative things were being dealt with there; and because of our sin God forsook Him (v. 46)" (Lee, Recovery Version, Matt. 27:45, note 1). In His flesh, in the likeness of the flesh of sin, that is, in the form of fallen man, and as the sin offering (περί ἁμαρτίας, lit., "concerning sin," Isa. 53:10), God condemned our sinful nature and dealt with the flesh of sin (Rom. 8:3). When Christ died on the cross, He "put the entire sphere of the flesh to death, which included Satan and sin, by injecting death into it" (*God's New Testament Economy* 43), sacrificing His prepared body as the unique sin offering.

Third, the Lord Jesus was the last Adam, the last old man. As the last Adam, He ended the line of Adam and his descendants, and as the life-giving Spirit, He opened the way for a new line of humanity (1 Cor. 15:45; Eph. 2:15; 2 Cor. 5:17). Therefore, when He died, He terminated

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the man of the old creation, that is, the God-created man who had become fallen. Romans 6:6 says that our old man has been crucified with Him.

Fourth, the Lord Jesus was the Firstborn of all creation, and as a man, He died as a creature, representing all creation. He also terminated the entire old creation and reconciled it to God (Col. 1:15, 20). The flesh of Christ is typified by the veil of the Old Testament temple, and on this veil cherubim (four living creatures) were embroidered; when the veil was rent, the four living creatures were also rent (Heb. 10:20; Matt. 27:51). This means that when Christ died, all creation died and was terminated with Him.

Fifth, the Lord Jesus was the bronze serpent, with the serpent's form but without the serpent's poison. As such, when He was judged on the cross, He destroyed the ancient serpent, Satan, the one who is the source of sin and has the power of death, and his world (Gen. 3:15; Heb. 2:14; John 12:31). By His partaking of blood and flesh and by His going through death, Christ destroyed (καταργέω, lit., "down-not working," i.e., "take down and make not working") him who has the might of death, that is, the devil (Heb. 2:14). The same verb, καταργέω, is used to indicate the destruction or abolishing of diabolic powers—"all rule and all authority and power" (1 Cor. 15:24)—the bringing to nothing of Antichrist by the manifestation of the Lord's coming (2 Thes. 2:8), the nullifying and abolishing of death, the last enemy (2 Tim. 1:10; 1 Cor. 15:26), as well as the abolishing of the law of commandments in ordinances (Eph. 2:15). Through His death on the cross, Christ was also able to undo (λύω, "loose, release, i.e., dissolve, destroy, overthrow, do away with") all the works of the devil (1 John 3:8).

The Son of God was manifested, that He might undo and destroy the sinful deeds of the devil, that is, condemn, through His death on the cross in the flesh (Rom. 8:3), sin initiated by him, the evil one; destroy the power of sin, the sinful nature of the devil (Heb. 2:14); and take away both sin and sins. (Lee, Recovery Version, 1 John 3:8, note 4)

As He was dying on the cross, Christ stripped off the rulers and the authorities, making a display of them openly, triumphing over them in it (Col. 2:15). God openly shamed the evil angelic rulers and authorities who were trying to frustrate Christ's work on the cross and triumphed over them in the cross. The cross is God's wise way to deal with all the problems of the fall, including Satan and his fallen angels, who did not realize until it was too late that they were being destroyed (1 Cor. 2:8).⁸

Sixth, Christ was the Peacemaker and also peace itself. When He died on the cross, He abolished in His flesh all

the different practices, customs, rituals, and ordinances—that which divide people and cause enmity between them (Eph. 2:14-16). The abolishing of the ordinances took place in Christ's flesh. This is significant because many ordinances are designed to restrict and limit the grosser and more evil aspects of man's flesh and make the flesh somewhat acceptable or tolerable, especially through human culture. However, cultural ordinances end up dividing races and cultures, bringing enmity between them and making it impossible for people to be one.

Lastly, the Lord Jesus died on the cross as a grain of wheat sown into the ground. On the positive side, His death released the divine life that was within Him to produce many grains, which are those who believe in Him (John 12:24). All these grains are made into one bread, which is the one Body, the church (1 Cor. 10:17). The divine life is signified by the water in John 19:34. When the Lord was on the cross, two substances came out of His pierced side: blood and water. Blood is for redemption—for dealing with sins (1:29; Heb. 9:22) and for the purchase of the church (Acts 20:28); water is for imparting life—for dealing with death (John 12:24; 3:14-15) and for the producing of the church (Eph. 5:25-32).

The Death of the God-man Fulfilling Prophecy

A number of passages in the Old Testament prophecy in detail concerning the wonderful death on the cross needed for our redemption, particularly in Psalms (especially Psalms 22, 34, 40, and 69), emphasizing the sufferings that Christ experienced, and Isaiah 53, emphasizing what was accomplished for us through His death. He was betrayed by a friend (Psa. 41:9; Luke 22:47-48) and sold for thirty pieces of silver (Zech. 11:12-13; Matt. 26:15; 27:5-7). He was reproached by men and despised by people. Those who saw Him derided Him, sneered at Him, and shook their heads (Psa. 22:6-8; Luke 23:35). Even though Christ suffered, He still trusted in God, because He had trust in God even while He was at His mother's breasts (Psa. 22:8-9; 1 Pet. 2:23). While He was being crucified, fierce men encompassed Him. They opened their mouth at Him like a ravening and roaring lion (Psa. 22:12-13). Evil men, as a company of evil-doers, surrounded and enclosed Him like dogs (v. 16). They divided His garments among themselves, and for His clothing they cast lots (v. 18; John 19:23-24). On the cross Christ was poured out like water, all His bones were out of joint, His heart melted like wax, His strength was dried up like a shard, and His tongue was stuck to His jaws (Psa. 22:14-15). Christ would not take anything to be stupefied; rather, He drank the bitter cup to the dregs (69:21; Matt. 27:34). His hands, feet, and side were pierced, with blood and water coming out of His side to, on the negative side, take away sins and to,

on the positive side, dispense life (Zech. 12:10; John 20:27; 19:34). Moreover, not one of His bones was broken (Psa. 34:20; John 19:32-33, 36). This indicates that in Christ is an unbreakable and indestructible eternal life that can be dispensed into His believers. By being the sacrifice that satisfies God and man, Christ in His flesh offered Himself to God once for all and put away sin, thereby doing the will of God (Psa. 40:6-8; Heb. 10:5-10).

Isaiah 53 prophesied concerning Christ's vicarious death and His burial. Christ bore our sicknesses and carried our sorrows, was wounded because of our transgressions, and was crushed because of our iniquities. The chastening for our peace was upon Him, and by His stripes we have been healed (vv. 4-5; Matt. 8:17; 1 Pet. 2:24). Jehovah caused the iniquity of us all to fall on Christ, making Him the Substitute for unrighteous sinners (Isa. 53:6). Christ was oppressed and afflicted, but He did not open His mouth. Like a lamb that is led to the slaughter and like a sheep that is dumb before its shearers, He did not open His mouth (v. 7; Matt. 27:12). Those who were with Jesus did not realize His vicarious death; they esteemed Him stricken, smitten of God and afflicted (Isa. 53:4). However, His suffering was for us. Christ was numbered with the transgressors, but He alone bore the sin of many. While on the cross, Christ interceded not only for the transgressors who were beside Him, one of whom confessed and repented immediately, but also for those who were killing Him, asking the Father to forgive them for their sins committed in ignorance (v. 12; Luke 23:33-34). Christ did no violence nor was there any deceit in His mouth, but He was crucified and was assigned a grave with the wicked. But in God's sovereignty, He was with a rich man in His death (Isa. 53:9; Matt. 27:57-60). He rested in the highest standard of human honor, waiting for resurrection. He died because Jehovah was pleased to crush Him and make Him an offering for sin on our behalf and judging Him (Isa. 53:10). Christ poured out His human life (v. 12) as an offering by passing through death and shedding His blood. His death was altogether a vicarious death.

Daniel also prophesied that after sixty-two weeks (four hundred thirty-four years from the completion of the rebuilding of Jerusalem to the cutting off (crucifixion) of the Messiah), the Messiah would be cut off and would have nothing (9:26). Then, at the Lord's coming back at the end of seventy weeks, He will close the transgression, make an end of sins, make propitiation

for iniquity, bring in the righteousness of the ages, seal up vision and prophet, and anoint the Holy of Holies (v. 24). On the cross Christ solved all the problems of the fall, yet there is still much transgression, iniquity, and sin on the earth. He will return and bring in His kingdom based upon His accomplishments on the cross, and this will finally close the transgression, make an end of sins, make propitiation for iniquity, and bring in the righteousness of the ages.

Conclusion

In the New Testament, as the fulfillment of the Old Testament types and prophecies, God our Redeemer took a step through incarnation to become the God-man Redeemer and to die in seven statuses—the Lamb of God, a man in the flesh, the last Adam, the Firstborn of all creation, the bronze serpent, the Peacemaker, and the grain of wheat—accomplishing an all-inclusive, judicial redemption in which He solved the problems of sinful deeds, the nature of sin, the flesh, created and fallen humanity, the old creation, Satan with his usurping world system, the self with its enmity against God, and death. Incarnation opened the way for the God-man Redeemer to come and pay the ransom price for the debt, which we were unable to pay, through His death, offering Himself as the reality of all the offerings. From redemption come forgiveness, cleansing, erasure of the record of sin, positional sanctification, and reconciliation, opening the way for God's organic salvation with regeneration, dispositional sanctification, transformation, and, ultimately, glorification, the full expression of God in humanity.

by Roger Good

Notes

¹Γεννάω has two main senses—depending on who the subject is and whether the verb is active or passive. When a male is the subject and the verb is active, it is usually translated “beget” (Matt. 1:16), and when the verb is passive, it is usually translated “born” (v. 16; 2:1, 4; John 3:3-8; 18:37; Rom. 9:11). Raymond E. Brown acknowledges that in Luke 1:35 “the verb seems to mean ‘born’” but considers that it “must have future significance” (291). A number of English versions also circumvent the difficulty in this verse by translating the verb with a future sense, e.g., “the child to be born” (ESV, NIV).

²This birth was the incarnation of God in the flesh. Of course, God can never be born in Himself, being eternally

self-existing and ever-existing. God was incarnated in the flesh through the conception of the man Jesus. However, economically, God anointed Jesus at His baptism in preparation for His ministry, and the voice from the heavens testified that He was the Father's beloved Son, in whom the Father delights (Matt. 3:16-17).

³Biologically, Jesus came through the line of David's son Nathan (Luke 3:31; Zech. 12:12) rather than Solomon, whose descendent, Jeconiah, was "thrown away" and disqualified from ever sitting on David's throne again (Jer. 22:28-30). In this way Jesus was the promised seed of David.

⁴See my article, "Μορφή, Transformation, and Glorification" in *Affirmation & Critique*, vol. 7, no. 1, April 2002, pp. 46-49, which discusses, in light of the Greek words used in Philippians 2, the significance of Christ's becoming a man in terms of His self-emptying and self-humbling.

⁵A particular term, *theotokos* ("God-bearer"), was used by the third-century church fathers to refer to the birth of divinity in humanity. However, when it was applied to Mary and translated or understood as "mother of God" *theotokos* can give a mistaken impression concerning Mary as somehow preceding God and being a source of God, which is heretical. Nestorius rightly objected to these notions (though he, in reaction, produced another heresy, insisting on the separation of the divine and human natures in Jesus, being against any union or mingling of the two natures). The term *theotokos* is misleading and unhelpful, leading to the over-adoration and even worship of Mary.

⁶Two main prepositions are used related to sin(s). Christ died concerning (περί) sin(s), or as an offering for sin(s), to deal with sin and all that concerns or involves sin, such as sinful deeds, offense, guilt, condemnation, and judgment (Rom. 8:3; Heb. 10:6, 8, 18, 26; 5:3). The term περί ἁμαρτίας is the technical term used by the Septuagint translators for the Hebrew

word translated "sin offering" (Lev. 5:7; 7:7; 14:13). Christ also died on behalf of (ὑπέρ) sins. He died on our behalf as a Substitute to pay the price for (on behalf of) the sins that we have committed (1 Cor. 15:3; Heb. 5:1; 7:27; 9:7; 10:12).

⁷The force of the Greek participle of γινώσκω ("know") is not that He was naive and ignorant about sin but that He did not have any interest in knowing sin but avoided and abhorred it. Christ did not know sin in an experiential way by contact or personal experience (cf. John 8:46; 1 Pet. 2:22; Heb. 4:15; 7:26). This makes all the more striking His being made sin by God. God alone knows what a suffering that was.

⁸The Lord's death on the cross is what John Piper calls a "spectacular sin." Piper points out that "God conquered sin through sin" and that Satan had a role in his own destruction, instigating Judas to betray Jesus, causing His disciples to deny Him, and inducing others to mock and scourge Him, subjecting Him to one of the cruelest forms of death (97ff). The gospel is that God ordained this "spectacular sin," demonstrating the "work of God and the love of God" (105).

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The Mingling of Divinity and Humanity in Christ, the God-man

As the God-man, the Lord Jesus has the divine nature with its divine attributes to be His content and reality for the expression of God. The God-man has the essence of God, the nature of God, and the attributes of God. He is a genuine man with the real human nature and the perfect human virtues to express God. However, in order to express God, He must have God as His content and reality...

Today the Man-Savior is still both man and God...In Him we have the real human nature and the true divine nature. In Him we have the perfect human virtues and the excellent divine attributes. These two categories meet in Him and are mingled in Him to become one composition. Hence, He is the God-man.

However, in this mingling there is not the producing of a third nature, a nature that is neither fully human nor completely divine. Furthermore, after the essences of the two natures, the divine nature and the human nature, have been mingled and have become one composition, they still remain distinct. This means that in the mingling of divinity and humanity in the Man-Savior there is no confusion of the two natures. This mingling is mysterious; this God-man is truly a mystery.

From *Life-study of Luke* by Witness Lee, p. 522