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THE SIN NATURE AND <u>YESER HAR A</u>: ARE THEY THE SAME OR DIFFERENT?

Dr. Louis Goldberg, M.A: Th.D. Scholar in Residence New York, N.Y.

AA A copy of tA copy of this paper has been provided for your perusal. The writer asks that you do not reprotein paper as it forms one chapter in a forthcoming book.

InIn thIn the past tIn the past two years, when discussing basic Biblical theology with Messianic Jewish breth writerwriter has asked whether the Biblicwriter has asked whether the Biblical conceptwriter has asked whether yeseyeseryeser har a or evil inclination. Some affirm that both are the same. Recently, after having reviewed Schulam's Schulam's commentary on Romans, except for a footnot except for a footnote except for a footnote supportsupport for the Christian doctrine of the sin nature, his assessmentsupport for the Christian doctrine discussion on what is understood as the sin nature, esdiscussion explained explained on the basis of man's struckplained on the b

This response has set the writer to carefully explore whether the evil in This response has set the writer Biblical Biblical sin nature or, iBiblical sin nature or, if not, how should these concern. Are Are they to be related to each other? Is the view of sin the same for the Jewish rabbinic Are they to be compared compared to what compared to what sin is understood from a I statestate as well as an act, or is sin to be viewed only as an act? And, istate as well as an act, or is sin to be viewed only as an act? And, istate as well as an act, or is sin to be viewed only as an act? And, istate as well as an act, or is sin to be viewed only as an act? And, istate as well as an act, or is sin to be viewed only as an act?

Because of the size of this paper, the arguments w Because of the size of this paper, the arguments w atat times, the problems can be specified, but an arduous extat times, the problems can be specified, but an ard willwill be presented, however, will be presented, however, to indicate twill be presented, however, to indicate version of a discussion of this problem in a forthcoming book, A Theology for the Messianic Jew.

The Yeser Har a

¹ Joseph Shulam, <u>A Commentary on the Jewish Roots of Romans</u> (Baltimore, MD: Messianic Jewish Publishers, 1997).

The Identity of the Yeser Har ah

The Evil Inclination an Act of Sin -- T -- This phenomenon is -- This phenomenon is affirmed a eacheach human being, accordeach human being, according to reach human being, according to rabbinic citations earthearth had earth had become, and that every inclination of the thoughts of his heart was only evil all theear (Gen. (Gen. 6:5);² after the flood He declared, "Never again will I curse after the flood He declared, "Never thoughthough ethough every inclination of his heart is evil from childhood" (Gen. 8:21); I know what they disposeddisposed to do, even before I bring them into the land I promised them odisposed to do, even before I There There is not a righteousness man on earth/who does what is right and ne There is not a righteousness. Other passages also are present, suggesting this <u>yeser</u> is a state of sin within every human being.

Origin of the Yeser Har a -- What can be concluded regarding t -- What can be concluded regarding DoesDoes a person acquiDoes a person acquire this inclination at conception, or does it appear at everyone possess this <u>yeser</u>? A well known <u>tanna</u> had noted:

"Antoninus" Antoninus also inquired of Rabbi (Yehudah) (tanna, 2/3rd century), 'From w, 2/3rd century), 'evilevil <u>yeser</u> hold sway over man; from the formation (of the embryo), or fr hold sway over man; from (into the light of the world)?'

"From Trom the formation," he replied. "From the formation," he replied. "From the formation," he replied gogo fortgo forth. But it is from when it issues.' Rabbi said: 'This thing Antoninus taught mego fort ScriptureScripture supports him, for it is said, At the door (i.e., Scripture supports him, for it is said, At (Gen 4:7)" (Sanhedrin 91b).³

From From this high rabbinic source and what follo From this high rabbinic source and what follows From this sins in to be as in to be an act within man. It begins its existence in every human being from the moment of birt and and is not transmitted from the mother to the son or daughteand is not transmitted from the mother to the set the aspect of the state of sin from the point of view of Biblical theology.

What Is This Yeser?

An Interesting Interpretation -- An remarkable ph -- An remarkable pheno -- An remarkable p

² All Scripture citation are from the New International Version unless otherwise noted.

³ In the <u>Babylonian Talmud</u>, <u>Seder Nezikin</u>, Vol. III, H. Freedman, tr. (London: Soncino Press, 1935), page 612.

two two yods, God created man with t, God created man with two inclina, God created man with two inclinations, notednoted that in thnoted that in the creatinoted that in the creation of the animals, only one you appears (vay mostmost rabbis have felt that living creatures do not have an either good or evil inclination. Evamost rabbis have comcommentators do not seem to attach too great a significance to the spelling and relations the two words.

The Heart is the Scene of Action -- The Rabbis were also interested in the heart as the place of of activof activity by the inclinations to evil or good. At times, the word, heart is spelled with two bets, levay, s, signifying a, signifying a double portion or even a double-mindedness. When only one bet, lev, appears wordword is understood as single-mindedness. The argument in the Hebrew commentary, Sifre on Deuteronomy, Deuteronomy, in the command, Love the Lord your God with all your Deuteronomy, in the comminterpreted to mean, With both your Inclinations, the Inclination to good and the Inclination to evil 6

Furthermore, Vizner describes the <u>yeser</u> as human motivation and shuman motivation and thought in as verse:verse: For God searches all hverse: For God searches all hearts anverse: For God searches all hearts a isis regarded as the motivator of human actions - for better or worse - for which their regarded as the motivator of an instrument.

The Freedom of Will is Paramount

Beginning Beginning al Beginning already in the ninth and tenth centuries, with the advent of Jewish p MuslimMuslim theologianMuslim theologians were already discussing their controversies over the issues of pre-God and man's freedom of his will and how one should resolve the spheres of these two truths.

But But a But already in the centuries long before this historical juncture, Rabbinical thought recognized thesethese two concepts, tried to keep both of them in balance, and yet ththese two concepts, tried to keep both emphaticemphatic on insisting upon man's responsibility for what he chooses to do. The great majority of

⁴ In the <u>Hebrew English Edition</u>, <u>Babylonian Talmud</u>, <u>Seder Zeraim</u>, M. Simon, tr. (London: Soncino, 1960), n. p.

⁵ <u>The Pentateuch and Haftorahs, Hebrew Text, English Translations and Commentary</u>, H. Hertz, ed. (London: Soncino Press, 1952), pages 7, 9.

⁶ <u>Sifre, A Tannaitic Commentary on the Book of Deuteronomy</u>, Piska 32, Reuven Hammer, tr. (New Haven: Yale University Press, 1982), page 59 and The <u>Mishnah</u>, H. Danby, ed. (London: Oxford, 1933), page 10.

⁷ Naftali Tsevi Vizner, In His Own Image: <u>A Study of the Human Soul and the Personal Struggle</u> <u>Between Good and Evil</u> (Brooklyn, NY: Mesorah Publications, 1992), page 83._

opinionopinion was to assert that humanopinion was to assert that humankind had fopinion was to assert that humank

The Rabbinal teaching in the The Rabbinal teaching in the s The Rabbinal teaching in the second centre thethe familiar wordthe familiar words of the familiar words of Akiva, All is foreseen, but freedom of choice is grigidgedjudged by grace, yet all is according to the excess of works [that it be good or evil] \. (AAbot 3:15). \(^{10}\) ManyMany similar passaMany similar passages can be added at this point but othersothers exclaim, Did you not give us the evil <u>yeyeser</u> in order to in order to reward us (<u>Yoma</u> 69b), \(^{11}\) are alsoalso noted, God and also noted, God and his also noted, God and his providence determines beforehand him,him, but never his course of action. whether he shall be godly or godlesshim, but never his course of (<u>Niddah</u> 16b). \(^{12}\) The first Jewish philosopher, <u>Saadya Gaon</u>, wrote that one has , wrote that one has joy in , wroterforming a misvah which represents an effort exerted to subdue which represents an effort exerted InIn other words, God created the eIn other words, God created the evil <u>yeyeser</u>, giving it to each person at (already(already noted abov(already noted above) and fro(already noted above) and from then on, each is responsible.

The Acts of the Yeser Har a

Man as a Rebel

⁸ The Apocrypha of the Old Testament (R.S.V.), (New York: Thomas Nelson, 1957), page 126.

⁹ The Old Testament Pseudepigrapha, Vol. 2, James H. Charlesworth, ed. (Graden City, NY: New York, 1985), page 660.

¹⁰In Mishnah Nezikin, The Mishnah, H. Danby, ed. (London: Oxford, 1933), page 452.

¹¹ In the Hebrew Enlish Edition, Babylonian Talmud, Seder Moed, Leo Jung, tr. (Op. Cit, 1974), n.p.

¹² George F. Moore, <u>Judaism in the First Centuries of the Christian Era</u>, <u>Vol. I (Cambridge, MA: Harvard University Press, 1955)</u>, page 456, and also in the <u>Babylonian Talmud</u>, <u>Seder Tohoroth</u>, I.W. Slotki, tr. (London: Soncino, 1948), page 111.

¹³ Saadia Gaon, <u>The Book of Beliefs and Opinions</u>, Samuel Rosenblatt, tr. (New Haven, CT: Yale University Press, 1976 copyright), page 360.

Schechter stated that "Sin and disobedience are conceived as defiance and rebe Schechter stated that example, the generation example, the generation of Enoch, the generation hadhad built the Tower of Babel are actually rebels. Some of the khad built the Tower of Babel are actually lehoiakim are described as spiting God for their actions Jehoiakim are described as spiting God rebellionrebellion are considered as perebellion are considered as people who throw off the years of the years are considered by God with Israel on Mount Sinai. Throwing off the yoke is considered by God with Israel on Mount Sinai. Even mistreating the words of Tor irreverent irreverent with or ridiculing them, as did Manasseh, son of Hezekiah, when he asked, "Common Moses Moses have written Moses have written other things than, 'And Reuben went in the 30:14), or 'and Lotan's sister was Timna' (Gen. 36:22)?

From various Jewish sources From various Jewish sources the From various Jewish sources the modeluge, deluge, and people of Sodom and Gomorrah, and they were guilty of three deluge, and people of Sodom adultery, adultery, and the shedding of blood. In any one of In any one of these cardinal sins, contamorated, contaminated, the name of God is profaned, and the danger is also present when the Shekin removedremoved and the people can be sent into exileremoved and the people can be sent into exile. Judeans Judeans was sent to Babylon. The same sins were present when the second TemJudeans was sent to Babylon the final effects of this disaster were only fully realized felt over a period of some 600 years, with the Arab invasion of the Middle East, which then led to a full Arabizing of the land of Israel.

The cardinal sins already mentioned, along with blasphe The cardinal sins already ment

¹⁴ Solomon Schechter, <u>Some Aspects of Rabbinic Theology</u>, (New York: Behrman House, 1936), page 219).

¹⁵ In the <u>Babylonian Talmud</u>, <u>Seder Nezikin</u>, <u>Vol. III</u>, <u>Op. Cit.</u>, pages 703, 704.

¹⁶ In <u>Sifre, Op. Cit.</u>, <u>Piska</u> 93, page 141; and in the <u>Babylonian Talmud</u>, <u>Seder Nezikin</u>, Vol. III, <u>Op</u>. <u>Cit.</u>, page 768.

¹⁷ Schechter, Op. Cit., page 220.

¹⁸ I<u>bid</u>. page 221. Vo

¹⁹ Ibid, pages 222f.

²⁰ Sifre, Op. Cit., Piska 254, page 255.

²¹ In the Babylonian Talmud, Seder Nezikin, Vol. III, Op. Cit., page 21

²² Schechter, Op. Cit., page 233.

experience, experience, a dirty involvement, experience, a dirty involvement, experience, a dirty involvement, an a they, therefore, tried to alert people as to how he inous it is and to help people avoid it.

Names that Describe the Evil Inclination

Seven names aptly picture this inclination: evil (Gen. 8 Seven names aptly picture this inclination uncleanunclean (Psalm 51:12), fiend (or enemy)(Proverbs 15:31), obstacle (Isa. 57:14), stoneunclean (Psalm 51 and and stench, smell (Joel 2:20)(Sukkah 52a).²³ These are only few of the descriptive titles of yeseyeser yeser had, and what is acco, and what is accomplished through this evil influence, either directly or indirection inclination inclination says nothing to warn a person of impending danger and contamination says nothing otherother times, the person is enticed to commit acts controller times, the person is enticed to commit acts controller times, the person is enticed to commit acts controller times, the person is enticed to commit acts controller times, the person is enticed to commit acts controller times, the person is enticed to commit acts controller times, the person is enticed to commit acts controller times, the person is enticed to commit acts controller times, the person is enticed to commit acts controller times, the person is enticed to commit acts controller times, the person is enticed to commit acts controller times, the person is enticed to commit acts controller times.

Warning by Leaders

The rabbis warn against the intentions of the evil inclination, not only against the The rabbis warn against the abundance butbut also one must be aware of the its subtle ways. In one description, this inclination is traveler, traveler, who becomes the welcome guest, and finally, overover to this cruel taskmaster who will exact obedience and become the master of the house over to this cruel (Gen. (Gen. Rabba,, 22:6).²⁴ In another description, the <u>yeser har a</u> entangles the person, at first, in a very insiinsignificant and light way, even as the thin thread of a cobweb. But once a person begins to entein this this evil <u>yeser</u>, the pull takes on the dimensions of a strong rope, making it impossible in the end for one to be free (Gen. Rabbah, 22:6).²⁵

Why the Presence of the Yeser Har a?

The question The question may well be The question may well be asked as to why God would create such rabbinical opinion affirms it is for man's ownrabbinical opinion affirms it is for man's own good. Vizit therethere there is positive side to the fact that God created man with <u>yeser har a</u>, for its very presence in man i, for reason to mitigate his punishment for sinning" and cites a Talmud source according to R. <u>Hama</u>,

²³ In the <u>Babylonian Talmud</u>, <u>Seder Mo ed</u>, <u>Vol. VI</u>,, I. Slotki, tr. (<u>Op. Cit.</u>, 1938), pages 247, 248.

²⁴ Genesis Rabba Vol. I, H. Freedman, tr. (London, Soncino, n.d.), page 185.

²⁵ Gen. Rabba, Ibid.

"If'If not for several verses that tell that the Almighty placed the <u>yeser har a</u> in our sou in our soul, the 1 of our enemies would totter at the judgment."

And Rashi comments:

"Our"Our feet would totter at the judgment "Our feet would totter at the judgment but now "Our feet since He created the <u>yeser har a</u>" (Berachot 32a; Sukkah 52b).²⁶

OfOf course, Vizner goes on to affirm that weOf course, Vizner goes on to affirm that we must undersOf courseing a person to sin, and cites another source who explains:

"It"It is not proper to clilit is not proper to claim that we have an excuse, for man is given free isis <u>Rashi's</u> intention: We have somewhat of an excuse on the day of judgment, and ou intention: We won't won't collapse entirely, since He created twon't collapse entirely, since He created the <u>yeser har a</u> t that we should be victorious in our judgment" (<u>Maharsha</u>, commentary <u>Berachot</u>, <u>ibid</u>.).²⁷

What is interesting, concerning the statem What is interesting, concerning the statement, "If you wi W you you (Job 10:7), (although the literal translation is, According to your knowleyou (Job 10:7), (although guilty,/yetguilty,/yet there is no deliverance from your hand, NASV), Rashi stat stated as a comment, Job tried annulannul the annul the judgment of the entire world by proclaiming ... We were forced [to sin] because of thann harhar a that You created. If You willed it, I would not have done evil (Baba BBaba BatBaba Batra 16a). A comment comment by a Rav maintained that "Job denied that "Job denied that m maintained that circumstances of birth and by his nature ..."

From this discussion, From this discussion, From this discussion, even the rabbis realized that if Gocancan a person be fully responsible for the deeds hecan a person Nevertheless, as we shall yet note, God did have a purpose for this burden He placed on mankind.

Some have even gone so far a Some have even gone so far as Some have even gone so far as to say to not not for the evil impulse, no man could build a house, marry a wife, have children, or engagnot for the evil impulse, no man could build a house, marry a wife, have children, or engagnot for the evil impulse, no man could build a house, marry a wife, have children, or engagnot for the evil impulse, no man could build a house, marry a wife, have children, or engagnot for the evil impulse, no man could build a house, marry a wife, have children, or engagnot for the evil impulse, no man could build a house, marry a wife, have children, or engagnot for the evil impulse, no man could build a house, marry a wife, have children, or engagnot for the evil impulse, no man could build a house, marry a wife, have children, or engagnot for the evil impulse, no man could build a house, marry a wife, have children, or engagnot for the evil impulse, no man could build a house, marry a wife, have children, or engagnot for the evil impulse.

²⁶ Vizner, Op. Cit., page 91; also respectively, in the <u>Hebrew English Edition of the Babylonian Talmud</u>, Op. Cit., n.p. and in the <u>Babylonian Talmud</u>, Op. Cit., pages 250, 251.

²⁷ Vizner, Ibid.

²⁸ <u>Ibid.</u>, as well as in the <u>Babylonian Talmud</u>, <u>Seder Nezikin</u>, <u>Vol. II.</u>, M. Simon., tr., (<u>Op. Cit.</u>, 1935), pages 79, 80.

²⁹ Vizner, <u>Ibid</u>.

4:4,4:4, <u>Gen. Rabba</u> 9:7; and <u>EccEccles. Rabba</u> on Eccles. 3:11).³⁰ The conclusion is that the passions within as man are an extremely essential element, necessary for the man are an extremely essential element, nece existence existence of civilization. Therefore, the evil <u>yeser</u> is not to be eradicated or suppres is not to be erad directed and controlled (Sanhedrin 107b; Sotah 47a).³¹

How Does One Subdue the Yeser Har a?

After having noted the acts and struggle with the evil incl After having noted the acts and struggle with victoryvictory over it that a person can cease to be a rebel before God. Rabbvictory over it that a person number of facets.

Yeser HaTov

Already noted is the suggestion of the two inclinations because of the two <u>yodyods</u> for t for the HebrewHebrew word, formed (Gen. 2:7), thereby allowing for the goodHebrew word, formed (Gen. 2:7), t addition, addition, mention was also made of the use of the Hebrew word for "heart" with two addition, mention was so a double portion or even a double-mindedness is indicated, and wheso a double portion or even a double-ununderstood understood as being single-minded. The argument therefore in the common Deuteronomy, Deuteronomy, in the command, Love the Lord your God with all your heart, (bekhal lbekhal lebal this this is inthis is interpreted to mean, With both your Inclinations, the Inclination to good and the Inclinative evil. (MisMishna Mishna Berakot 9:5). The rabbis therefore saw the possibility whereby man could alternative choices with his inclinations. The only problem is that the evil alternative choices with his atat birat birth while the <u>yeser hatov</u> is not activated until the boy becomes a <u>bar misvah</u>; the inclination to evil already has a head start of some thirteen years over the <u>yeser hatov</u>.

Because of this head start by the <u>yeser har a</u>, the <u>yeser hatov</u> is described in several wa is described in several was is described in several was in several was a sev

³⁰ In <u>Gen. Rabba, Vol. I, H. Freedman, tr. (Op. Cit., n.d.)</u>, page 68, and in <u>Midrash Rabba, Ruth, Eccl. Vol. 8</u> (London: Soncino, 1939), pages 91, 92.

Moore, Op. Cit. page 483, and also respectively, in the <u>Babylonian Talmud</u>, <u>Seder Nezikin Vol. III</u>, Op. Cit., pages 736, 737 and in the <u>Hebrew English Edition of the Babylonian Talmud</u>, <u>Seder Nashim</u>, A. Cohen, tr. (London: Soncino, 1985), n.p.

³² Sifre, Op. Cit., Piska 32, page 59; see also The Mishnah, Op. Cit., page 10._

Better Better a poor but wise youth than an old but foolish king who no longer k Better a poor but wis warning.warning. The youth may have come from prison to poverty within his kingdom (Eccles. 4:13, 14).

The The Midrash on this passage has an interesting interpretation where Better is on this passage has an interest this this is the yeser hatov. The . The question then arises as to why it is called a child and the reply is that hatovhatov can only can only begin its incan only begin its influence from the age of thirteen onward. So, it lacks harhar a. But why i. But why it is poor. But why it is poor and the answer is that not all obey it. But, the ch peoppeople people the right way to go. The old and foolish King is regarded as the evil inclination, and is called kingking because, unfortunately, people can be influenced by it and nearly everyone will oking because, unfortunately because it attaches itself to a person from the time of birth, and foolish becausecause it attaches itself comescomes to people in many roundabout ways, teaching them the wrong woomes to people in many roundab himself in the kingdom that belongs to the good inclination.³³

When one chooses to follow the <u>yeser hatov</u> over a long period of time, he or she can be over a long period prepared prepared to withstand the temptations of the evil inclination. So it was declared by Ben Azzai, Runpa fulfillfulfill the lightest duty even as the weightiest, fulfill the lightest duty even as the weightiest, and flee frfulfill inin its train, and one transgression draws another in its in its train, and one transgression draws another in inclinclination over a long period of time, it then becomes much easier for a person to overcome the even one; even then, however, although one can live a one; even then, however, although one can live a lifetione times it can be excruciating.

Other Means to Subdue the Yeser Har a

<u>WisdoWisdom as a Guide</u> -- A number of facets are possible through the guidelines in Prover -- A and and tand the Wisdom of <u>Sirach</u> that will enable one to overcome his or her evil inclination. The that will wisdomwisdom is awisdom is an excellent resource to control appetizing passions by recognizing the questionable behavior and continually thinking on the foolishness of wrong doing, questionable reasoning was encouraged although it was recognized that it was not always sufficient.

The Use of aThe Use of an Oath -- Still another method to overcome the evil inclination is to addr one one selfone self to the yeser har a with an oath in God s name. A number of examples follow, as d with an oath

³³ Koheleth Rabba on Eccl. 4:13, 14, Midrash Rabba, Vol. 8, Op. Cit., pages 123, 124.

³⁴ The Mishnah, Op. Cit., page 453.

(Gen. (Gen. 14:22); Boaz (Ruth 3:13); David (1 Sam. 26(Gen. 14:22); Boaz (Ruth 3:13); David (1 Sam. 26:1 do likewise when addressing their evil impulse so as to do wrong, as did Gehazi (II Kings 5:20).³⁵

<u>The Use of Torah</u> -- -- The best possi -- The best possibility to control the evil inclinate considerable considerable time with the Torah of God. Note how the wisdom literature again iconsiderable time with the medicine that prescompared to medicine that prescribe compared to medicine that prescribe them/and health to a man s whole body (Prov. 4:20-22; <u>Erubim</u> 54a).³⁶

<u>The Deeds of Loving Kindness</u> -- Still anot -- Still another attempt to -- Still another attempt throughthrough doing the works of loving kindness. So through doing the works of loving kindness. So the suchsuch as, Blessed are Israel as long as they are devoted to the such as, Blessed are Israel as long as they are kindness, the evil <u>yeser</u> is delivered into their hands (<u>Abodah Zarah 5b</u>).³⁷

PrayerPrayer as a Potent Protector — Another possibility were the various prayers offered by rabbis and and people so as to have victory over the <u>yeser har a</u>. In one ins. In one instance, a . In one instance, a R. Jud GodGod could save him from the evil <u>yeser</u> (Berachoth 16b).³⁸ Other prayers are stated Other prayers are stated for for example, God should make for example, God should make it possi (Berachoth(Berachoth 17b).³⁹ The Rabbis The Rabbis The Rabbis also prayed, May it be thy will that we shall not to be put too shame (not be put to shame (Berachoth 17b).⁴⁰ Here the prayer is directed against evilevil inclination. Prayer should also be offered that the individual can be led by the good inclinaevil inclination as AsAs already noted, the heart plays a very important part in AsAs already noted, the heart plays a very important part in AsAs already noted, the heart plays a very important part in Asas and and a fear of thy name remove us from all thou hatest. Bring a ar righteousness for thy Name's sake. 41 The prayers of The prayers of the Eighteen Benedic

³⁵ R. Josiah, Sifre, Op. Cit., Piska 33, pages 62, 63.

³⁶ In the BabylonianTalmud, Seder Moed, I.W. Slotki, tr. (Op. Cit., 1938), pages 375, 376.

³⁷ Ibid., Seder Nezikin Vol. IV, A. Mishcom, tr. (Op. Cit., 1935), page 22.

³⁸ In the <u>Hebrew English Edition of the Babylonian Talmud</u>, <u>Seder Zeraim</u>, M. Simon, tr. (London: Sincino, 1960), n.p.

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ S. Schechter, Op. Cit. Page 279.

one one to pray for God s help to bring him eto pray for God s help to bring him and one to pray for God s help the place of repentance.⁴²

Did God Regret Creating the Evil Yeser?

On the statement in Scripture, The Lord was grieved that On the statement in Scripture, The Lord was hishis heart was filled with pain (Gen. 6:6), the traditional commehis heart was filled with pain (Gen. 6:6), wordswords mean: Had I had not created him with the <u>yeser har a</u>, he would not have, he would not have rebell (Bereshith Rabbah 27:4).⁴³ While the Rabbis recognized the proble While the Rabbis recognized the probler continually continually made the wrong choices, but they acontinually made the wrong choices, but they also standardstandard of behavior, the <u>yeser har a</u> arrivers arrives on the scene as, quite literally, a devil s advocate of ZarahZarah 3a).⁴⁴ But, one must also recognize that But, one must also recognize point, point, man should make the right point, man should make the right choices and thpoint, man should make the byby the Rabbinical leaderby the Rabbinical leaders was that man should be engaged in killing doing, doing, he could vindicate God sdoing, he could vindicate God s trust in he can have His help as well as that of the <u>yeser hatov</u>.

Final Destruction of the Yeser Har a

Man's struggle with the <u>yeser har a</u> will cease one day will cease one day when t will cease one day when the HolyHoly One, blessed be he, will bring the evil <u>yeser</u> and kill him in the presence both of the righteous and thethe wicked. (Sukkah 52a). In the discussion regarding this passage, the righteous and unrighteous viewview the evil iview the evil inclination view the evil inclination in an interesting contrast: the righteous see bigbig mountain and they will ask how they were able to overcome such an obstacle big mountain and they will at thethe wicked, the evil inclination will be as a thin hair and their comment will be that they should have been been strong enough to defeat such an insignificant willwill be on a dwill be on a day when Israel will be on a day when Israel will finally be restored to their good good. The Lord wigood. The Lord will remove all folly from the hearts of his children and the <u>yeser had</u>

⁴² Siddur for Messianic Jews, John Fischer, David Bronstein, eds., (Palm Harbor, FL: Menorah Ministries, 1988), pages 46-59.

⁴³ Gen. Rabba, Op. Cit., page 221, 222.

⁴⁴ In the Babylonian Talmud, Seder Nezikin, Vol. IV, pages 6, 7.

⁴⁵ Ibid., Seder Moed, Vol. VI, I.W. Slotki, tr. (Op. Cit., 1938), pages 246, 247.

fromfrom this world. The <u>yeseyeser hatov</u> wil will counsel people to love the Lord their God with all their hearts all their souls, that their lives may last forever.⁴⁶

Pertinent Questions Concerning Yeser Har a

The implication is already noted: If sin is regarded only as act, and not a state of being The implication leadsleads to acts of leads to acts of sin, then does it mean that man can finally achieve victory over his evil inclinate therebythereby earn his own atonement from sin? Does this mean that a person can, by subduing his or her yeser har a, be actually declared righteousness by God?

To this issue we need to address ourselves in tackling the To this issue we need to address ourselves in equivalent equivalent to all tequivalent to all that is wrong with a person or whether something more seriou man.

The Sin Nature

The attempt now will be to consider what is a most ba. The attempt now will be to consider what theology: heology: Who is man, prior to his fall, and what happened afterward. Before wouldwould be good to examine what are some of the observation would be good to examine when t

What Non-Jewish People Say

Two scholars who had become quite well known for their studies in Jewish Two scholars who had be whom many turn to consider their observations on this particular subject.

George F. Moore -- Moore had declared regarding the basic nature of man,

There is no notion that the original constitut There is no notion that the original consequenceconsequence of the fall, so that he transmitted to his descendents a vitiated naconsequence of appetiappetites appetites and passions necessarily prevail over reason and virtue, while the venfeebled or wholly impotent. 47

⁴⁶ S. Schechter, Op. Cit., page 291, citing Pseudo-Jonathan on Deut., 30:4.

⁴⁷ G.E. Moore. <u>Op. Cit</u>. page 479.

MooreMoore further Moore further insisted that wMoore further insisted that with man's yeser har a, a person is not not only include the conception only include the conception but a punot only include the conception but time, time, the heart, as generally in Hebrew, is thetime, the heart, as generally in Hebrew, is the organ affections. He further observed that the choices thraffections. He further observed that the choices thraffections. He further observed that the choices in themselves sin, but evil from their effect evil, much less in themselves sin, but evil from them to consciously unlawful acts. 48

<u>W. D. Davies</u> -- Davies echoes the same sentiments⁴⁹ although he seems to b although he seems to with some dimension of the problem of sin for example, in citing IV Ezra,

For For what good is to all that they live in sorrow now and expec For what good is to all that they Adam, Adam, what have you done? For though it was you who sinned, the Adam, what have you done? butbut ours also who are your descendants. For what gbut ours also who are your descendants. For wh promised us, but we have miserably failed? Or that promised us, but we have miserably failed. 50

In commenting In commenting on these last statements, Davies reflects how Adam is accused of somehowsomehow involved the race in perdition, but then, a struggle appearssomehow involved the Nevertheless, Nevertheless, in verses 127-129 and in 8:56, the author recognizes Nevertheless, in verses 127-129 of II Baruch and there is an evident incongruity in his the incongruity incongruity although in a less pointed form and all the Rabbinical teaching on Sin. That Adinvolved involved all his involved all his prosteriinvolved all his prosterity, the righteous as well as the wicked, RabbisRabbis were always anxious to safeguard human freedom, and so could nRabbis were always anxious between between Adam s sin and the sinfulness of mankind as directly causal ... the Rabbis do between Adam s sin exactly how, apart from the infliction of death, the sin of Adam affected all men ... ⁵¹

Davies still reflects some kind of a second thought in his thinking when he declares,

⁴⁸ Ibid., pages 480, 482ff.

⁴⁹ W.D. Davies, <u>Paul and Rabbinic Judaism</u>. <u>Some Rabbinic Elements in Rabbinic Theology</u> (New York: Harper and Row, 1948), page 33.

⁵⁰ The Old Testament Pseudepigrapha, II James A. Charlesworth, ed. (New York: Doubleday, 1983), lines 117-119, page 541.

⁵¹ W.D. Davies, <u>Op. Cit</u>. Pages 33, 34.

thatthat also made Paul to sin (Rom. 7) and yet Paul s sin is related to that of Adam as well: the PaulPaul every man sins both because of his own submission to the <u>yeser</u> and also because of the and also sinsin of the first sin of the first man, Adam. As we saw, Paul no less than the Rabbis would AdamAdam had injected a kind of virus into the huAdam had injected a kind of virus into the human asserting a direct causalasserting a direct causalasserting a direct causal relation, whasserting a direct causal relation, which sinsin of all men in Romansin of all men in Romans 5:19, his in of all men in Romans 5:19, he goes beyond insistinsist on the full responsibility of every individual for his sin despite the effects of Adam s fall. It is is possible It is possible that in the sharp contrast that he has drawn between Christ, the second Ad thethe first Adam, Paul has been led to a more radical statement of the signifithe first Adam, Paul has be thanthan is found in the Rabbis, and it must be remembered that Paul was not primarilthan is found in the withwith precise theological definitions in Romans 5:12f with precise theological definitions in Romans emphemphasizeemphasize the causal relation between the Fall of Adam and the sin of his posterity more of dodo the Rabbis, nevertheless we cannot dodo the Rabbis, nevertheless we cannot dodo the Rabbis, nevertheless we cannot dodo the Rabbis, nevertheless.

The The similarity of all this to what The similarity of all this to what we find in Pau The similarity of all

As one ponders what Davies has declared, h As one ponders what Davies has declared, he s As one porterelected reflected Rabbinreflected Rabbinical thought, not relating yeser har a and yeser hatov to sarx and prereplicareplica of Hellenistic dualism, nor again simply to be explained from the Old Testament. On the other hand, hand, it is rather the hand, it is rather the complex product of Paul s Old Testament It is indeed the latter that affords us the best clue too much in his thought on the flesh and sin.⁵³

This writer cannot This writer cannot help but think t This writer cannot help but think that while is what what Rabbinical thought declared, nevertheless in statements what Rabbinical thought declared, nevertheless hesitancyhesitancy or doubt in his thinking. He seems to holhesita diddid affect his descedid affect his descendants in more ways than mere physical death. Some aspects present in humankind, even though he cites other sources to deny it.

<u>Cohen Stuart</u> -- Apparently from the point of view of a Jewish believer, this scholar -- Apparently from anan interesting observation on what is occurring among some professing Christian scholarsan interesting assessing Berkhof, ⁵⁴ for example, who considered the origin of sin and concludes,

⁵² <u>Ibid</u>. page 34.

⁵³ Ibid. page 17.

⁵⁴ H. Berkhof, Christian Faith. An Introduction to the Study of the Faith (1979).

I It It is impossible to maintain the traditional teaching of original sin ... Berkhof is not satisfied wiwithwith the rejection of the usefulness of traditional doctrine. He wrestles towith the reject formulations for the description of the struggle in man with evil. ⁵⁵

He comments further,

I t It is anyway a remarkable fact that a Christian theologian I It is anyway a remarkable fact that a Christianistreammainstream of Christianity, cannot make use any longer of the traditional mainstream of Christianity describedescribe the tension in describe the tension in man, describe the tension in man, as man has to co has to go outside the traditional framework, for it is no longer sufficient. ⁵⁶

It It would appear from this assessment of Berkhof's observations, Stuart agreed and It would appear from toto discuss in his book his futo discuss in his book his full support of Rabbinic convictions. It It is conceivable that Paul made use of a concept of the power of evil in man. It is conceivable that Paul not that that of the Rabbis, but was expressed in different terminology, 57 which sounds almost similar to what Davies had written.

So, from a number So, from a number of modern so-cal So, from a number of modern so-called Christia describedescribe the acts of sin and the concept of sin as a state explain the human condition.

A Biblical Consideration of the Sin Nature

Our task is to now consider carefull Our task is to now consider carefully Our task is to now consider basic problem with humankind and several key Scripture passages will be examined.

Genesis 3

God had instructed Adam, and Eve was also later charged, that they were free to eat of fruit fruit of any tree in the garden efruit of any tree in the garden except the frufruit of any tree in the garden amountamount of descriptive information was provided by Gamou would then surely die (Gen.2:17).

⁵⁵ G.H. Cohen Stuart, <u>The Struggle in Man Between Good and Evil: An Inquiry Into the Origin of the Rabbinic Concept of Yeser Rah a</u> (Kampen: J.H. Kok, 1984), pages 1, 2.

⁵⁶ Cohen Stuart, Op. Cit. page 2.

⁵⁷ Cohen Stuart, <u>Ibid</u>. Page 4.

One aspect of the judgment was physical death, not only for Adam and Eve eventually, One aspect of t waswas a facet passed on to all their descendants. On this point, Jewish and Christian scholars agree. isis this all the information entais this all the information entailed in God s d intended, although Genesis 3 does not fully spell it out.

The clue to the predicament in which Adam and Eve found themselves immediately after the The clue to FallFall lieFall lies in the slaughter of animal(s), first, for properly clothing our first parents. The word usedFall lief forfor cover (Gen. 3:21) is the Hebrew <u>lavash</u>, not, not for the purpose of atonement, but instead AdamAdam and Eve. However, Adam and Eve. However, the factAdam and Eve. However, the fact that God and while it is not directly asserted, the possibility for it needs to be entertained.

When Adam and Eve made the choice of choosing to eat When Adam and Eve made the choice of choosing and evil, they took themselves out of the circle of God s will, as illustrated:

Their Their choice had created a barrie Their choice had created a barrier between the Their choice had created a forfor Adam, both he and Eve ran to hide themselves, a facet of behavior for Adam, both he and Eve entertained.

We note further from the d We note further from the diagram. We note further from the diagram parents, parents, Adam's descendants have sought to return to the circle of God's will. Subsequently parents, Adam

centuries, centuries, as other religions decenturies, as other religions developed, in isis to come is to come back into a fellowship with God and communicate with him. However, no return possible based on one s efforts or whatever religion a person possess. Rather, the retupossible based on of of God s will is based upon an expiatoof God s will is based upon an expiatory sacrific Eden, Eden, the animals that were killed were for the purpose of providing an atonement for the Eden, the first parents so as to enable them to establish a proper fellowship with God once more.

The necessity of providing for an expiatory sacrifice pointed to a facet of

drasticallydrastically drastically wrong; drastically wrong; more than mere physical death, as serious as that was. But AdamAdam and Eve out of the garden so as to not permit them or their descendants to also partake of the Tree of life and eat, and live forever (Gen. 3:22). Adam and Eve Tree of life and eat, and live forever (passedpassed on to their descendants, namely, a sin nature. And, to partake of this passed on to their descendants physical physical and spiritual death physical and spiritual death as part of the physical and spiritual death compocompounded, compounded, whereby humankind would live forever with this state of affairs, with no possitive redemption.

Delitzsch noted,

The

The necessit

But But after he had fallen But after he had fallen thr But after he had fallen through sin into immorismmortality immortality could only do him harm. For immortality in the state of sin is not the eterna whichwhich God designed for man, but ewhich God designed for man, but enwhich God designed for man (Rev. 2:11; 20:6, 14; 21:8). 58

This This commentator concluded that the This commentator concluded that the expulsion fThis commentator maman sman s own good. At least, with everyone out of the Garden, the possibility existed the respond, make a choice to receive the truth as it was shared and then have eternal life.

While many may not agree with all While many may not agree with all that ca While many may not agree the tree of good and evil, nevertheless, these are the facethe tree of good and evil, nevertheless, these are expansionexpansion of God's revelation in His Word, fexpansion of God's revelation in His Word, furtexpansion of sin as a state that leads to acts of sin.

Leviticus 4

⁵⁸ C.F. Keil & F. Delitzsch, <u>Biblical Commentary on the Old Testament</u>, The <u>Pentateuch Vol. 1</u>, James Martin, tr. (Grand Rapids: Eerdmans, 1951), page 107.

With the enactment of the Mosaic covenan With the enactment of the Mosaic covenant o With the enactment of the sin offering in Leviticus 4, one facet of the state of sin, or sin nature, is explained of the sin offer offering offering of the sin offering. Of the five Levitical offerings presented to God, it was the fit offered at the altar and had an unique emphasis.

God provided through Moses what was be special about this God provided through Moses what was When When anyone sins unintentionally (bishgagah) and does what is) and does what is for) and does commandommands commands (Leonmands (Leo. 4:2). The key for this sacrifice lies in an understanding of or sin committed through ignorance.

The Scriptures provide numerous examples of sins of commission as well a The Scriptures promission omission. In the former, the sin omission. In the former, the sin of commission deomission. In the former notnot to commit a specific sin, chose not to commit a specific sin, chose to do snot to commit a specific sin, sin.sin. In the sins of omission, when the person knows what is the good this in. In the sins of omission, deliberately fails to do so, is also guilty of committing sdeliberately fails to do so, is also guilty of committed through ignorance?

It would appear a person is up against something within him. It would appear a person is up against something realizerealize its full impact. The question can then be asked:realize knowknow it? Asknow it? Assuredly, people do. Such a situation is not even due to the <u>yeser har a</u> where one thethe decision in the heart and then proceedthe decision in the heart and then proceeds to commit wrong something more basic is wrong, a factor that lies deep within the person as something more basic is wrong dimensiondimension that is designated the <u>state</u> of sin. So, either the person realize of sin. So, either the person to unintentional sin.

The Rabbis were very skittish in speaking of the offer of sacrifices, The Rabbis were very skittish in decisions decisions rendered at the council of Yavne (70-90 C.E) but nevertheless, the s (70-90 C.E) but nevertheless ignored. Schechter stated It should be be ignored. Schechter stated as as a means oas a means of atonement and reconciliation. ⁵⁹ In referring to Leviticus 4, a general rule was down, down, One brings a sin offering for sins committed in igndown, One brings a sin offering for sins committed committed willfully (Keriboth). ⁶⁰ In all these kind of sins, however, the major factor. In all these landand reconciliation deand reconciliation depended largely upon repentance for committed committed.

⁵⁹ S. Schechter, Op. Cit. page 295.

⁶⁰ In the Babylonian Talmud, Seder Kodashin, I. Porusch, tr. (Op. Cit., 1948), pages 68, 69.

willful, willful, and then of willful, and then of fewillful, and then of fering proper restitution where this was applicated wrongwrong doing, not only before God but also before mawrong doing, not only before God but also before fellowfellow human being. In particular, however, after the Count anyany sacrifices at the temple was possible; the way by which one attained rightany sacrifices at the temple was one one had sinned was through repentance, prayer of confession, and restitone had sinned was through repentance of righteousness.

Neve Nevertheless, under the Mosaic constitution, when people offered a sacrifices of sin offerin Never thethe possibility of being able to come to faith was present, the possibility of being able to come to faith was away. When belief was genuine in any belieaway. When belief was thethe offerer knew he had been forgiven (Psalm 103:12; Micah 7:19; and even with the ritual onthe offerer knew of of a of atonement with the scapegoat). When the high priest had finished praying over the scapegof atonement words confessed the sins of the nation, someone then took the goat, lconfessed the sins of the nation, someone walkedwalked it to a walked it to a prescribedwalked it to a prescribed distance to make sure that it did not return and and watching the scapegoat as it was led out, could watching the scapegoat as it was led out, could watching the scapegoat as it was led out, could watching the scapegoat as it was led out, could watching the scapegoat as it was led out, could watching the scapegoat as it was led out, could watching the scapegoat as it was led out, could watching the scapegoat as it was led out, could watching the scapegoat as it was led out, could watching the scapegoat as it was led out, could watching the scapegoat as it was led out, could watching the scapegoat as it was led out, could watching the scapegoat as it was led out, could watching the scapegoat as it was led out, could watching the scapegoat was led out was

In the fullness of time, Yeshua died In the fullness of time, Yeshua died as our s In the fullness of consider when discussing Romans 3 and 5.

Psalm 51:5 (M.T., vs. 7)

Without question, this passage has been a difficult one to understand but upon clo Without question, examination, it does provide an interesting diexamination, it does provide an interesting dimension verseverse has been especially popular with Christian exposiverse has been especially popular with Christian eductrine of original sin. ⁶¹

Tat Tate also mentions alternative explanations concerning this passage, The sin involved i Tate also represent the ofof sexual passion or sexual intercourse, and therefore refersof sexual passion or sexual passi

⁶¹ Marvin E. Tate, Word Biblical Commentary, Psalms 51-100, Vol. II, (Dallas, TX: Word Books, Publisher, 1990), page 18.

⁶² Y. Kaufmann, <u>The Religion of Israel, from its Beginnings to the Babylonian Exile</u>, M. Greenberg, tr. (Chicago: University of Chicago Press, 1969), pages 293-294.

Tate calls these interpretations dubious Tate calls these interpretations dubious and even Tate calls these moremore commonly understood today as a confession amore NoNo particular sinfulness of the mother or the process of conception is invoked. The emphasis iNo particular sin sinsin of the speaker, who admits that sin has been no freak event ... but goes back to the roots of personal existence ... thus the Psalm reflects acceptance of the understanding the personal existence ... thu involves involves sin and guilt. ⁶³ It would be safe to as It would be safe to assume that David, in referr committed committed his acts of sin of both adultery and murder also recommitted his acts of sin of both advexisted existed within him which he inherited from a previous generation throughexisted within him which he inherited from a previous generation throughexisted within him which he inherited confirmed that sin is not merely the act; it was also confirmed that sin is not merely the act; it was committed. He never cast any aspersion on his previous generation, she also passed on to David a facet that hyprevious generation, she also passed on to back to what had occurred in the Garden of Eden

Romans 5

While many passages can be adduced from the new covenant regarding the While many passage particularly particularly in Romans 3:25 where particularly in Romans 3:25 where particularly in Romans 3:25 where chapter dealing with the aspect of the sin nature in the connection between the first and chapter dealing with precisely in Romans 5:12-19.

M Moo points Moo points out that Death is the inevitable consequence of sin is taught in Genesis 2-was a staple of Jewish theology, as already noted. But he goes to explain with regard to Romans 5,

The The death of which Paul speaks here has been variou The death of which Paul speaks here has been concepted of physical death, noting that than to in vs. 14 means physical death. But the passage goesgoes on to contrast than to with & (zoe aioniaionios, eternal li, eternal life, vs. 21) ... and reasons, reasons, it could be argued that than to in in verse in verse 12 means spiritual death: the estrar from from God that is a result of sin, and which, if no from God that.

⁶³ M.E. Tate, Ibid., page 19.

⁶⁴ Douglas Moo, The <u>Wycliffe Exegetical Commentary</u>, <u>Romans 1-8</u>, K. Barker, Gen. Ed. (Chicago: Moody Press, 1991), pages 331, 332.

The passages in verses 13 and 14 serves to The passages in verses 13 and 14 serves to strength The passages in an end note on verse 14,

Traditional Traditional Christian doctrine has frequently understood Adam s sin to be generic (or genetic) aandand to and to infect all future generations with sinfulness: Human beings sin because they are descendants descendants from Adam, and are genetically sinful in that his sin nature was passdescendants them. This clause is the closest support in the text for this doctrine ofthem. This clause is the closest PaulPaul directly addresses the issue of passage passage remains within that passage remains within this sphere of a digrest very cautiously established. ⁶⁵

This This statement is interestiff is interestiff is statement is interesting because in most cases, Shulam Rabbinic Rabbinic doctrine of <u>yeser har a</u> and <u>yeser hatov</u>, or from the influence in the Qumran literature with thethe concept of the concept of Twthe concept of Two Ways, where a person not only has the inclination t within,

butbut is also acted but is also acted upon by two principles frombut is also acted upon by two principles from outsid what is good and uplifting.

Nevertheless, as Shulam asserts on Romans 3:25,

The blood of The blood of the The blood of the bull and of the scapegoat effected atonement Israel. Israel. Paul therefore Israel. Paul therefore describIsrael. Paul therefore describes Yeshua here as ((th(the(the mercy seat) of atonement, since his blood was poured out to atone for those who are faithful to him (cf. Psalms 32:1, 85:2, Heb. 9:12, 13:12).

ButBut the question can be But the question can be rBut the question can be raised: Is the atonement of Yeshu which leads to the acts committed by a person?

Other areas of Romans 3, Other areas of Romans 3, 5-8, Other areas of Romans 3, 5-8, are propresence of sin as a state of being. But this writer feels that enough has been presence of sin as a state of there is a good argument for the presence of sin as both an act as well as a state of being

Additional Statements

It is helpful to also note a number of passages with Scripture which se It is helpful to also note possibility of sin as a state of being:

<u>Jeremiah 17:9</u> -- The heart is -- The heart is deceitfu -- The heart is deceitful abouunderstandunderstand it? Something is resident in the heart of a person that forces us to realize understand it? the acts of sin.

⁶⁵ Shulam, Op. Cit., footnote 36, page 206.

⁶⁶ Shulam, Op. Cit., Page 144.

Ezekie Ezekiel 36:26 -- Another statement strongly suggesting sin as a presence and state is f -- Another inin the message of the prophet Ezekiel when he announced God's plan for Isin the message of the prophet Ezekiel when he announced God's plan for Isin the message of the prophet Ezekiel when find redemption, I will give you a new heart ... I will remove from yowill then find redemption, I will give you a heart of flesh. Once again, it is this implacable heagive you a heart of flesh. Once again, more than sin as an act, but rather, sin must also include the necessary facet of a state of being.

John 1:29 -- In turning to the New Covenant, we note this passag -- In turning to the New Covenant LambLamb of God, who takes awaLamb of God, who takes away the sLamb of God, who takes away the sin of inhabit inhabit this world and not merely the subjection of this worlinhabit this world and not merely the subjection of this worlinhabit this world and not merely the subjection of this worlinhabit this world and not merely the subjection of this worlinhabit this world and not merely the subjection of this worlinhabit this world and not merely the subjection of physical evil. Rather, it would appear that the composition of the state of sin iMessiah was, first and foremost, to provide the means for controlling the state of sin iMessiah was, first and secondly who believes in him and acceptsheart of everyone who believes in him and acceptsheart of everyone will no longer be dogged by this state of sin anymore.

While this list is not intended to be e While this list is not intended to be exhaustive While this list is forfor for consfor consideration that man not only sins because of his or her acts but something is also present beh thesethese acts, serving as athese acts, serving as a reminder of the link that exists between sin as a follow.

CONCLUSION

How shall we then conclude How shall we then conclude this How shall we then conclude this paper conture; nature; Does a person have both, sinnature; Does a person have only. Several observations need to be made in order to bring this discussion to a conclusion.

From what has already been noted, sin certainly is an act an From what has already been noted, sin certainly is an act an From what has already been noted, sin certainly exercises har a, with its propensity for evil. Before a child, with its propensity of evil. Before a child, with its propensity for evil. But man is sheshe can also choose to perform good deeshe can also choose to perform good the Lord and people.

But the question But the question is go But the question is going to quickly come: Can a person always byby choosing to do good deeds and avoiding by choosing to do good deeds and avoiding thby choosing to do herselfherself the righteousness of justification? The rabbis do affirm that somherself the righteousness of just Atonement WhAtonement when the scale oAtonement when the scale of good will far outweigh the scale that that conthat condition, he or she will be welcomed gladly into God's presence. But even Rabbinic that con recognized recognized how far a person can fall in making a mess out of his or her life anrecognized how far a person bopehope that one can achieve ahope that one can achieve and every encouragement atonement based on what a person can do?

People responded in several ways to the sin People responded in several ways to the sin offering und plainplain did not care and went off to the pagan shrines to worship the pagan gplain did not care and went off to bothboth Israel and Judah went into the butbut only as a ritual, where they were merely going through the motions ofbut only as a ritual, where they we earnedearned for them God's condemnation (Isa. 1:10-15). And again, a third response was wheearned for the adopted a legalistic approach to God through the worship system, but thiadopted a legalistic approach to OnlyOnly thooly those who believed in the atoning sacrifice, first under the Mosaic covenant with its sin offerOn

oror later under the New Covenant with the Mesor later under the New Covenant with the Messor later under are able to find an atonement for their sins and be declared righteous by God.

The tragic observation is that no amount of good deeds, while The tragic observation is that no amount of good deeds, while The tragic observation is that no amount of good deeds, while The tragic observation is that no amount of good deeds, while The tragic observation is that no amount of good deeds, while The tragic observation is that no amount of good deeds and in the Good who is he plainplain Biblical fact is that a barrier exists beplain Biblical fact is that thethe only way it can be circumvented is through the sin othe only and and Eve to be brought back again into the fellowship of God's will. All of the good deedand Eve to be brought onto the horizontal level before mankind can never be the substitute for what on the horizontal level before justification on the vertical level

Rabbinic theology count Rabbinic theology counters by saying that if man has a sin nature, he gripsgrips of sin as a state, and is not free to make his choices of choosing what is the good thing tgrips of sin But,But, even though humankind iBut, even though humankind is underBut, even though humankind is under th soul,soul, with the possibility of makisoul, with the possibility of making the right choisoul, with the possibilit outwardlyoutwardly and helpful to everyone outwardly and helpful to everyone around himoutwardly and helpful thesethese kithese kithese kind of choices, even though at times he chooses the opposite and commits his or her act And yet, man is not as free as he or she thinks.

So, the tragedy still remains: What makes the human being a person a sinn. So, the tragedy still remain wrongwrong acts of sin? As already noted in Leviticus chapter 4, wrong acts of sin? As already noted in Leviti and not even realize it, onland not even realize it, only points up the fact that there is someth sinsin sin nature within every human being. Certainly, Paul did not derive this thinking from an unique within sourcessources which in many cases were quicksources which in many cases were quicksources which in many cases were quicksources which in many cases were quicksources, both the sin nature of sin.

Therefore we conclude that <u>yeser har a cannot</u> be the sole reason why ne thoughthough a person may live though a person may live the good life before society GodGod on the vertical lGod on the vertical level. OGod on the vertical level. Only when a person responds to oror she know the freedom that comes whenor she know the freedom that comes when the sin nator she know the andand where He will also have the power over the acts of and where He will also have the power over the acts 8.