

Notes for the Ekklesia Meeting

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Why The Son of Man Had To Be The Son of God

by Dan Trygg

“For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; ²⁷ who does *not* need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the sins of the people, because this He did once for all when He offered up Himself.”

Hebrews 7:26-27

“For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh, ¹⁴ how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?”

Hebrews 9:13-14

“And Yahweh desired to-beat-Him-to-pieces; He-has-severely-wounded-Him. If-He-might-present His-soul a-guilt-offering, He-will-see offspring, ...He-will-lengthen-days, ...and the good-pleasure of-Yahweh in-His-hand will-succeed. From-the-painful-toil of-His-soul He-will-see and-He-will-be-satisfied. By-the-knowledge-of-Him, the-Righteous-One, My-Servant, He-will-cause-to-make-righteous the-many, and-their-sins He-Himself will-bear.”

Isaiah 53:10,11

Why Jesus? Could Jesus have been a man, or an angel, and still have died for the sins of the world?

Was it *necessary* that someone die? If so, **was it necessary that God Himself would come as the atoning sacrifice?** Couldn't someone *else* die for us? Couldn't Jesus have been an angel, and still have satisfied God's demand for justice? **Was it really necessary for the sacrificial son of man to be the only human Son of God?**

Before looking into this further, it is important to recognize that **God was under *no* obligation to do *anything* for humankind.** Our very *existence* was an expression of His creative grace, ...and **the fact that He desired to redeem us *at all*, after our disobedience, was motivated by *love*, not by obligation.** God answers to nobody. He does what He pleases (Psa. 115:3; 135:6). There are no higher courts that He must answer to. **The only sense of “obligation, compulsion, indebtedness” or any “requirement” that we might say God is constrained to follow is *within* Himself.** His own inner sense of right and wrong, holiness, righteousness, goodness, fairness, and love are within His own nature, and directs His thoughts and actions. **God does what is consistent with who He is.**

One of our problems in attempting to understand God is that His ways are much different than ours. His perspective is *much larger* than ours. He is the Creator of all things, and is beyond all things. The heavens and the highest heavens could not begin to contain Him (II Chron. 2:6). The nations are like a drop from a bucket, like a mere speck of dust on a scale (Isa. 40:15). **Not only is His perspective much larger *spatially*, but also *temporally*.** He is an eternal being, ...not confined to time like we are (Psa. 90:2; Isa. 41:4; 48:9,10). The life spans of people are like nothing to Him. They are here for an instant, and then gone, ...like dust in the wind, or a dream in the night (Isa. 17:13; 29:5,7). Beyond these two aspects of reality that we know and experience to some very miniscule degree, **God also is fully aware of the entire *spiritual world*,** with its myriads of angels of different varieties and functions, demons, Satan, spiritual warfare. His dealings with people are on display before *them*, and *they* long to understand and see what He will do with *us* (Eph. 3:1-10; I Pet. 2:10-12). **Do you think that there may be more to things than what meets the eye? Do you think maybe there is more going on than we understand?**

Beyond the fact that God's perspective and understanding is much broader and larger than ours, **His ways of dealing with things are beyond our ability to grasp,** as well. God plainly tells us, “My thoughts are *not* your thoughts, neither are your ways My ways,” declares Yahweh. ‘for *as* the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.’” (Isaiah 55:8-9). God's judgments are unsearchable, and His ways are past finding out (Rom. 11:33). **God is saying, “I don't do things like you do, and you won't be able to follow my train of thought.”** Nevertheless, **His ways are *higher* than ours. They are wiser, more righteous, and better.** So, as we begin to ponder our question for today's study, ***we must put aside all of our preconceptions and try to grasp what God says about what He did, and why He did it in the manner He chose to.***

So, why did He choose to come as a man to die for our sins? Was this *necessary*? Absolutely! We don't see things as clearly as He does, but if we follow the clues and explanations He gives us in the scriptures, we will find that there really was *no other way* for us to be saved from the pervasive power and horrific effects of sin. Let's attempt to retrace what the Bible says, so we can understand why God Himself had to come as a human sin-bearer.

(1.) As a result of Adam's sin, *all people* descended from Him became sinners by nature, as well as by choice. They were estranged from God, even from the womb, rebels from birth (Psa.58:3; Isa. 48:8). Conceived with a sin orientation, the thoughts and intentions of their hearts incline toward evil and selfishness (Psa. 51:5; 53:2,3; Gen. 6:5). There is none who is absolutely righteous. All are sinners (Rom. 3:23).

(2.) The consequences of sin spread to all people. God had warned Adam that in the day he ate of the fruit of the tree of the experiential knowledge of good and evil that “dying you will die”. Paul tells us that sin entered the

world through Adam, and death through sin (Rom.5:12). The first indication that Adam and Eve felt was an *inner* loss, a feeling of emptiness and “nakedness”. Romans 3:23 says, “All have sinned and lack (are in need of) the glory of God”. Something was *lost*. The inner glow of God’s abiding presence was missing. People were not only to have the imprint of God’s nature. They were to be radiators of His glory. God’s Spirit was to *enliven* them, *fill* them, and *shine out* from them. When they chose disobedience, the inner radiance was deeply diminished or lost. Instead of being filled with life, they immediately felt the loss or separation from the life of God’s Spirit. **The “payback”, the “wages earned”, by choosing sin is death** (Rom. 6:23). There was the immediate separation from the sharing of the inner life of God’s Spirit. This was followed by a diminishing of their physical bodies, resulting in physical death, a separation of their inner person from their bodies. Ultimately, the end result of sin is the eternal separation from God, known as the second death, the lake of fire (Rev. 2:11; 20:6,14; 21:8). By choosing the serpent’s counsel over God’s, in effect Adam & Eve threw in their lot with the devil, and fallen humanity would receive *his* portion, the lake of fire (Matt. 25:41). God, as the holy and righteous Judge *must* bring this consequence upon the head of every person. **All are under sin, and consequently under the wrath of God** (Eph. 2:1-3). The wrath of God is His holy inclination to destroy evil and eradicate imperfection. It is the demand of His nature to execute judgment on the sinner.

(3.) God provided a way for sin to be temporarily covered by the substitution of another life. Initially, this was through the sacrifice of animals. The idea of substitutionary atonement harks back to the very garden of Eden, when God slew animals to provide a skin covering for human nakedness (Gen. 3:21). The sacrifice of a ram in place of Isaac, and the blood of a lamb sprinkled on the doorposts and lintel of the Israelite homes to avert the destroying angel are clear examples of the substitution of one life for another (Gen. 22:15; Ex. 12). The entire sacrificial system of the Mosaic covenant was based upon this principle. Without the shedding of blood, poured out before God on the altar, there was no forgiveness (Heb. 9:22). **The life of the animal was in the blood. It was offered to God as a substitute in place of the life of the sinner, who deserved to die because of his or her sin** (Lev. 17:11).

(4.) Animal sacrifices, while an opportunity for faith, were woefully inadequate to deal with human sin in any meaningful way. (a.) It was obvious that an animal’s life was not a sufficient trade for a human life. It was understood to only be symbolic. What good did a *symbolic* substitution do? What was needed was an *actual* substitution, one that would truly be adequate to remove the debt of sin. **(b.) It was obvious that an animal sacrifice did nothing to change the heart.** This was evident, because the worshipper had to offer new sacrifices repeatedly. In fact, each offering of a new sacrifice was actually *a reminder* that the person’s heart had not changed (Heb. 10:1-4).

(5.) Because all of us are sinners, no person could give his or her life in exchange for another. Each person will die for his or her own sin. Psalm 49:7,8 says, “No one can by any means redeem his brother, or give to God a ransom for his life, for the ransom for his life is costly, and can never suffice.” Each one will die for his or her own sin (Deut. 24:16; Ezk. 18:4), so he cannot be the substitute for another, even if he wanted to.

Now we can appreciate somewhat the hopelessness of our situation. Every one of us born naturally of human parents is born with a propensity toward sin. Every one. Every one of us is born with an inner emptiness that causes us to be self-focused, and we make selfish, sinful choices as a result. We are all under the sentence of death. No one can save himself, or anyone else. **If a substitute could be provided for our sin, what would be required? To save a person, it would require a sinless life to be offered in exchange, one that was at least as valuable as a human life.** Of course, *every time we sin, we deserve death*, so we would either need an endless supply of sinless lives offered in exchange for ours, or **we would need a life of infinite worth to be offered to cover not only the countless sins of one person, but also the sins of the entire human race.** Whatever spiritual beings there may be, none is of infinite value. **Only one life in the universe is of infinite value, that of God Himself.** But there is another problem. Sin entered our world through *a man*. **Shouldn’t a man be the one to pay the price, to be the substitute?** Yes. So, **in the fullness of time the eternal Word intervened in history. He was miraculously born of a virgin to become a sinless human being, like Adam and Eve were before the fall. He came to live a human life, experiencing human weakness and temptation, and to voluntarily offer Himself as a satisfactory sacrifice on our behalf. God, the eternal Word, became flesh, becoming both a son of man and the son of God.** He who knew no sin took our sins upon Himself, so that He “became sin”, and the wrath of God was fully expended upon Him (I Pet. 2:24; II Cor. 5:21). God was “pleased to crush Him, putting Him to grief” and “He bore the sins of many” (Isa. 53:10,11). In this manner, God paid the price we could not pay to satisfy justice, and set things right.

He offers this as a free gift to all who are willing to accept it. But there is more. **All of this started as a disregard of God’s authority and counsel. To take the free gift, we must acknowledge that we were wrong, and purpose to follow Him as our King.** God returns us back to where we started. We are once again given the opportunity to follow and serve Him as our Savior and King. God’s justice *demand*s a re-orientation. **Repentance is the door, rebirth is the reception of new life, and renewing of the mind is learning to live out of the new glory of the indwelling Spirit.** This is not a legal fiction for the insincere. It is a new beginning for those who want God.