

## Salvation—The Person and Work of Christ

(5<sup>th</sup>)

(Today we continue studying the Person and work of Christ in connection to salvation. We are discussing the importance of the human nature of Christ in the incarnation and His death.)

In our last podcast we discussed the incarnation regarding the hypostatic union. Let us remember that the hypostatic union is that the Divine nature of the Second Person of the Trinity in the virgin birth became united to the human nature so that the Divine nature and the human nature are united to the one Person—the eternal Word; the Son of God. This is a great mystery and the Lord did not reveal the details as to how such a thing could be. Nevertheless, as the angel Gabriel told Mary, “For with God nothing shall be impossible,” Luke 1:37. Equally, as the apostle Paul wrote to Timothy, “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory,” I Timothy 3:16.

We must understand the necessity of the human nature regarding our salvation. Scripture tells us that there is no remission of sin without the shedding of blood, Hebrews 9:22. Furthermore, we are told, “For *it is* not possible that the blood of bulls and of goats should take away sins,” Hebrews 10:4. And since Adam and all his descendents sinned in the fall (Romans 5:12), then “all the world” is “guilty before God” (Romans 3:19) and can never live a sinless life or make proper payment for sin. Therefore, man needs a substitute, and since man sinned, the substitute must be a man. From the Old Testament sacrifices, we find the idea of a substitute as ordained by God in the tabernacle and temple services with Israel. Depending on the sin or feast various animals were appointed. When an individual presented an animal for his own sin, he identified with it by putting his hands on the animal showing that it was a sacrifice as his substitute. See for example the feast of a burnt offering in Leviticus 1:4, “And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.” By this we see that an animal was offered as a substitute or in the place of the person. When a feast was performed for the nation by the high priest, the high priest would put his hands on the sacrifice showing that the animal was a substitute for the nation. For example Leviticus 16:21 says, “And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness.”

Another important point to know is the requirement for redemption. If for some reason a person lost his inheritance or sold the inheritance, he could redeem it (i.e., buy it back) when he was able to do so. However, if for some reason he was unable to do so, a relative or a near kin of his could redeem the property. This law was established when the daughters of Zelophehad presented the situation to Moses because their father died without having any sons. After bringing the case before the Lord, it was ordained that the daughters could have an inheritance in the land of Canaan. Listen the instructions of the Lord to Moses regarding this: “And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father’s brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses,” Numbers 27:8-11. This was played out in the story of Boaz and Ruth. Boaz was the near kinsman and redeemed the property of Naomi and acquired the right to marry Ruth. So likewise, our Redeemer must not only be a human but He must be of “kin” to those He redeemed.

You may remember that in previous podcasts it was shown that before the world was created that God elected some and gave them to Christ for redemption. I will supply only a couple of verses of the many that could be given to support this. First Ephesians 1:4, “According as he hath chosen us in him before the

foundation of the world, that we should be holy and without blame before him in love.” Next, when Christ was praying to the Father, He spoke of Himself accordingly: “As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him,” John 17:2.

Hebrews chapter two speaks of Christ bypassing the nature of angels and took on Him the nature of man. Note the connection of Christ as a kinsman to the elect in assuming humanity for the purpose of their redemption. “For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.” (Hebrews 2:10-17.) In this we see that the Sanctifier (Christ) and the sanctified (the elect) are “all of one” nature in their humanity; therefore, Christ is not ashamed to call us “brethren.” And since the “children” that were given to Him by the Heavenly Father are “partakers of flesh and blood,” then He (i.e., Christ) “took part of the same” to redeem and “to make reconciliation for the sins” of His brethren—the people of God. What a glorious blessing! Our Kinsman Redeemer is, also, our Elder Brother! And the Scriptures further declare, “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together,” Romans 8:17. Notice that we are not only “heirs of God,” but we are “joint-heirs with Christ.” All that Christ inherits, we jointly inherit with Him.

Please allow me to enlarge on the difference between an heir and a joint-heir. For example, if a man dies and leaves a will that his children divide the inheritance then the part each inherits is solely his, but if they are joint-heirs then each the children jointly participates in the inheritance. In other words, if the estate is only money and the estate is valued at \$100,000.00 and there are five children and the estate is equally divided among all the children then each child is to receive \$20,000.00. However, if they are made joint-heirs then each of the children have joint access to the \$100,000.00. What this means to us as children of God and joint-heirs with our Elder Brother (Christ) is that we (each child of grace) jointly participate in the whole of the inheritance with Christ. We jointly inherit or participate in all that Christ is. I Corinthians 1:30 says it this way, “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” The Scriptures equally declares that we shall “reign with him,” II Timothy 2:12; Revelation 20:6. When Paul wrote, “Know ye not that we shall judge angels” (I Corinthians 6:3), that can only be because we are “joint-heirs with Christ.” The reason we shall stand before God “holy and without blame” (Ephesians 1:4) is because our holiness is composed of being “joint-heirs with Christ.” Yes, the One in Whom dwelled (and still does) “all the fulness of the Godhead bodily,” causes us to be “complete in him,” Colossians 1:9-10. Yes, “it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people,” Hebrews 2:17. The word “behoved,” according to the Greek scholar A. T. Robertson is an “old verb” meaning “to owe, money.” We were indebted in sin and violators to all the law of God and our “Kinsman Redeemer” took on our sins so that we might be joint-heirs with Him. II Corinthians 5:21 says it so beautifully: “For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.”

In summary regarding the necessity of the incarnation of Christ for our redemption, John Gill wrote: “*Wherefore in all things it behoved him to be made like unto his brethren*, The adopted sons of God, who were brethren before Christ’s incarnation, being from all eternity predestinated to the adoption of

children: Christ's incarnation was in time, and after that many of the brethren existed; and it was only for their sakes that he assumed human nature; and therefore it was proper he should be like them in that nature, in all things: in all the essentials of it; it was not necessary that he should have it by natural generation; nor that it should have a subsistence in itself as theirs: and in all the properties and affections of it, that are, not sinful; for it did not behove him to be like them in sin, nor in sickness, and in diseases of the body: and in all temptations; though in some things his differ from theirs; none of his arose from within; and those from without could make no impression on him: and in sufferings, that there might be a conformity between the head and members; though there is in some things a difference; his sufferings were by way of punishment, and were attended with wrath, and were meritorious, which cannot be said of theirs; but that he should have an human nature, as to its essence and perfection, like to theirs, was necessary: it was proper he should be truly and really man, as well as truly God."

Much more could be said to emphasize the necessity of the incarnation regarding the redemptive work of Christ. Hopefully, what we have studied so far will whet your appetite to dive into the depths of this ocean of truth. However, our time is up for today. Farewell.