

can God be just – that is, holy and righteous and one who must punish sin – and at the same time be a Savior who can deliver man from his sins and their punishment? In other words, how can He be perfectly just, and at the same time perfectly merciful?

Here the human mind is helpless. It does not have an answer. Will God forgive me and thus be merciful and compassionate, or will He punish me and be just but not merciful? It is impossible for men and angels together to find a solution to this dilemma. But God has the answer, and in His answer we see His wisdom and power. We see His love and perfect mercy as well as His perfect justice and holiness.

Human solutions to this question are all defective and lead to man's damnation, because sin is a very serious matter in God's sight. Sin is an insult to God because it is disobedience to Him. If you insult an ordinary person, you may be lightly punished. But if you insult a king or a president, your punishment is much more serious. How much worse will it be if you disobey God whether by thought or word or deed? The idea that God will put the good deeds on one side of the scale, and the evil deeds on the other side to determine which is greater is totally wrong. First of all, it is wrong because good deeds are required of man, and they are not a favor to God. Good deeds do not erase offenses, neither in human laws nor in God's laws. Secondly, such an idea, if true, would require that we would know the weight of sin in the sight of God. We would need to know how much a lie weighs, how much each evil thought weighs, how much pride weighs, and finally how much do all our innumerable sins weigh. He who trusts in his good deeds to erase or outweigh his sins will only discover at the end that he is lost forever. What then is the solution to this problem, and how can God be "a just God and a Savior" at the same time? The answer is in the Incarnation of Christ.

THE INCARNATION OF CHRIST

We saw that the Holy Bible testifies that Christ is the Son of God, and we explained that this sonship is not a physical sonship, nor a result of procreation, because God is a Spirit. It is a spiritual and divine relationship that surpasses human understanding. But we must remember also that Christ became a perfect man, and said of Himself, "The Son of man came not to be ministered unto, but to minister (to serve) and to give his life a ransom for many" (Matthew 20:28). Thus we see that Christ came not merely to teach and do miracles, though He certainly did both. He came mainly to redeem us by dying on our behalf. This required that He become a Man, so that He could die for us. This is the reason for the Incarnation of Christ.

There are two reasons why no one else could have redeemed us. First, the redeemer has to be someone who never sinned, otherwise he has to bear his own punishment only. Christ is the only one who never sinned. All the true prophets were protected from making mistakes in religious teachings and prophecies, but not in their own personal lives. They all sinned. The prophet David said: "I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight" (Psalm 51:3,4). But of Christ, the