

# TREK 201

## CORE CHRISTIAN BELIEFS

### Lesson 5 – CHRISTOLOGY (CHRIST'S WORKS) Pt. 2

“Work hard to show the results of your salvation, obeying God with deep reverence and fear.” Philippians 2:12b (NLT)

TREK is a Discipleship Ministry of  
Rockpointe Church

Written by Dr. Matthew S. Harding and Gene Griffin

## Christology (The Works of Jesus Christ)

"May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world." Gal. 6:14 (NIV)

### Introduction

Last lesson we answered the question, "Who is Jesus Christ?" We identified that Jesus was both God and man. Jesus by His words and deeds both claimed to be and demonstrated through a sinless (perfect) life that He was God; yet, though He was God, Jesus Christ took on a purely human form (Phil. 2) and lived life on the earth as a man. Thus, we designate that Jesus was both fully God and fully man when we refer to our Savior as "Jesus Christ."

This week we want to study and discuss "The Work of Jesus Christ" and answer the questions, "Why did Jesus come into the world?" and "What should my response to Christ be?"

This lesson highlights what is the core of Christianity, the good news of the gospel that Jesus Christ not only came to this world in human flesh, but He willingly gave His life for us (the world) that through our identification with Christ we might live eternally. Christ died that you might be set free from the prisons of sin, death, self and fear. Truly, Christ is a Savior and has rescued us from ourselves, our sin nature, and the presence of sin in eternity (hell).

### A. Why Christ Came Into The World

Look up the following verses and discuss why Jesus came into the world.

I. I believe the first and most important reason that Christ came into the world was to "show" the world Who God is and How God wants to relate to man & how man was to rightly relate to God. Consider: Col. 1:15-20; John 14:9-15.

II. Second, Jesus Christ came into the world to solve man's fundamental problem, the problem of **sin**. Consider the following verses: 1 Timothy 1:15, Luke 19:10, 1 Corinthians 15:3B.

The Bible declares that All men are sinners: "For all have sinned and fall short of the glory of God" (Romans 3:23). Sin is an unpopular subject, but we cannot close our eyes to an obvious fact of human sinfulness which the Bible affirms and experience confirms. The darkness of selfishness and captivity of sin overshadows our whole life (Jer. 17:9).

Unlike man, God is absolutely pure and spotless, for the Bible states: 1 John 1:5, "And this is the message we have heard from Him and announce to you, that

God is light, and in Him there is no darkness at all." The results of man's sinfulness is listed in Isaiah 59:2. As light and darkness can never live together, neither can God and sin. He "dwells in unapproachable light" (1 Timothy 6:16). Just as darkness is dispelled by light, so the sinner is inevitably banished from God's holy presence and he cannot be in a relationship of fellowship with God until his sin has been cleansed away. Thus man's problem as illustrated below is, "How can I who am a banished sinner be reconciled to a holy God? How can my sins be forgiven so that I can have fellowship with God?"

III. In 1 Peter 3:18, how did Peter explain what God has done to bring men to Himself, to bridge the gap sin creates separating God and man?

Jesus Christ died on our behalf. He "came into the world to save sinners" (1 Timothy 1:15) by dying on the cross. Consider: 2 Tim. 1:9-10.

- According to John 14:6, Acts 4:12 is there any other way to bridge the gap?

- God solved man's fundamental problem by sending His Son Jesus Christ.

IV. Look up the following verses and record what motivated God to meet our deepest need: John 3:16; Romans 5:8; Ephesians 2:4, 5; 1 John 4:10

\*\*Before Christ could die on the cross and secure redemption history, Christ had to come to this earth and live out a life that was perfect. Jesus could not inherit any sin nature through the seed of a human father (Ro. 5), thus the miraculous virgin birth demonstrates that God provided as divine and holy "Father" that Jesus was conceived through the Holy Spirit's touch and a virgin unstained by the world.

## **B. THE VIRGIN BIRTH**

The union of the Divine and human natures was accomplished, in the incarnation of Christ, by the power of the Spirit in the womb of the virgin Mary. *"Now the birth of Jesus Christ was follows: When his mother Mary was betrothed to Joseph, before they came together, she was found with child by the Holy Spirit"* (Matt. 1:18). Some argue that the word "virgin" simply means an unmarried woman. The birth of a child to a woman is no miracle. There have been many unmarried women who have given birth to babies; but for a virgin to give birth to a child is indeed a miracle. The time had come for the eternal purpose of God to be fulfilled — the Savior was to be born of a virgin. The incarnation, prophesied in Genesis 3:15, was fulfilled in the "seed of the woman." A virgin bearing a Son was a sign (Is. 7:14) — thus a miracle. If Jesus Christ had come into the world like all other men, then He would have been no different from them in other respects — having a sin nature through the seed of Adam (Ro. 5:12). This would have disqualified Christ from being the Savior of men.

I. Christ's incarnation demanded a perfect human nature. The eternal Son has come forth: (1) From everlasting — His place with God in the beginning; (2) From Bethlehem — the place of His birth in time; and (3) From the womb of the virgin — the place of the union of the Divine and human natures in one Person—the impeccable Savior (Micah 5:2, Luke 1:35). His coming through the womb of the virgin was in order that He might have a perfect human nature. The eternal Son assumed a nature — not a person — in the incarnation. The nature is called the “holy thing,” “seed of Abraham,” and the “form of a servant” (Luke 1:35, Heb. 2:16; Phil. 2:6-8).

II. The Assumer and the assumed cannot be the same. Nevertheless, the Assumer (Jesus as God) is perfect; therefore the assumed (Christ's new human body) must also be perfect. His Deity required the virgin birth because there is a difference between His humanity and ours. The Incorruptible could not unite with the corruptible; the Holy could not unite with the unholy. The miracle of the virgin birth solved this problem and enabled Christ to live and die perfectly holy (as Savior – Heb. 4:15) and resulted in true salvation for lost humanity.

In summary, the virgin birth is the manner by which the human nature of Jesus Christ is clear of original sin. Had it been otherwise, the human nature would have been infested with original sin. Deity is not humanity, nor humanity Deity; nevertheless, it must be acknowledged that He is the God-Man. This is possible because the names “Word” and “Man” refer to the Person of Jesus Christ who possesses both natures. Thus, by virtue of this union, Jesus Christ bears the office of Mediator; He exercises this office in both natures as a perfect mediator between sinful humanity and holy God (1 Ti. 2:5; Gal. 3:20; Heb. 12:24).

### **C. CHRIST'S IMPECCABLE (without sin) LIFE**

Read: He was “*a lamb without blemish and without spot*” (I Pet. 1:19).

The Lord Jesus Christ was God's representative Man. There was never anything needed to commend Him but Himself, for He was the impeccable (sinless) Christ (Jn. 8:46). “For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb. 7:26). Jesus Christ was not an unclean Jew who needed an offering for his own sin, but He was the spotless sacrifice to be offered for sin. He touched the leper, but He was not defiled. Christ had God's relationship to sin because He was God (Jn. 10:30). He would have been defiled if He had been clothed in a peccable (sinful) nature. The Savior was not merely undefiled; He was undefilable. As God's representative Man, He was undefilable in every aspect of His earthly life. Thus, when His earthly sojourn was completed, He went straightway to God as the “sheaf of the firstfruits” (Lev. 23:10).

R.C Sproul says: “In order for [Jesus] to qualify as our Redeemer, it was not

enough for Him simply to go to the cross and be crucified. If Jesus had only paid for our sins, He would have succeeded only in taking us back to square one. We would no longer be guilty, but we still would have absolutely no righteousness to bring before God.” We would be free of guilt before God, but we would have no righteousness. This is what Christ merited for us in his life.

Our Redeemer needed not only to die, but also to live a life of perfect obedience. The righteousness that He manifested could then be transferred to all who put their trust in Him. Just as my sin is transferred to Him on the cross when I trust in Him, His righteousness is transferred to my account in the sight of God. So, when I stand before God on the judgment day, God is going to see Jesus and His righteousness, which will be my cover.

#### **D. CHRIST’S MIRACLES: The Miraculous Nature of Jesus Christ**

Miracles were signs of attestation. “Men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs...” (Acts 2:22). “Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake” (John 14:11). God never wrought miracles to gratify curiosity, but to prove that His power was Divine. A greater manifestation of power may be expected at the creation of the world or at the commencement of an age than during the continuance of either. A miracle is God’s omnipotence becoming a scaffold on which to plant God’s truth. When the building of Truth is complete, the scaffold is removed. This is what Paul meant when he said, “Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away.”<sup>1</sup> 1 Corinthians 13:8 (ESV). Paul explained miraculous gifts to the Corinthians by showing the difference between that which endures forever and the things which serve their purpose in a given period of time.

The extraordinary gifts of prophecy, tongues, and knowledge passed away when that which was perfect came (I Cor. 13:10). When the apostle John wrote the book of Revelation, the apostolic age ended. Consequently, the Bible was finished; and the Word of God had been fully confirmed by the miracles of God through the apostles. “Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds” (II Cor. 12:12). “how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will.” Hebrews 2:3–4 . We have now come to the age when apostolic miracles are no more needed than the sacrifices of the Old Testament. As the purpose of sacrifices has been fulfilled by the one perfect Sacrifice of Christ, so the purpose of apostolic miracles has been fulfilled by the completion of the Bible — “the perfect law of liberty” (James 1:25).

Christ’s miracles have a redemptive character. When Jesus Christ healed the sick and raised the dead, He manifested His sovereign power over the spiritual poverty of depraved humanity. When He fed the thousands with a few loaves and fishes, He

demonstrated His ability to reverse the curse of barrenness caused by the fall. When He walked upon the yielding waves and beckoned to the obedient winds, He showed that He was creation's Lord; therefore, He would, in time to come, make all things new. His works and miracles bear the stamp of Redeemer—the evidence of redemptive power. His miracles in the physical realm were examples of what He had come to do in the spiritual.

The recorded miracles of our Lord, during His earthly ministry, have a progressive character. His changing water into wine showed Himself the God of nature; healing the sick revealed power over disease; the miraculous catch of fish manifested control over the animate creation; casting out the devil proved ability over demons; raising the dead displayed control over death and decay. The progressive character of His miracles gives a wonderful illustration of His power and grace in the salvation of sinners.

Our Lord came to preach deliverance to the captives. He came to set the prisoner free but left John the Baptist to die in Herod's prison. Herod's birthday was John's death-day (Mark 6:14-29). No Christian doubts Christ's ability to put down all tyrants and deliver His people; nevertheless, they are all ordained of God for the fulfillment of His purpose. "Surely the wrath of man shall praise you; the remnant of wrath you will put on like a belt." Psalm 76:10 (ESV). The Lord wants His people to know that the world's pleasure often proves to be their trouble, but God is glorified in their trouble. We need not assume that just because we are endeavoring to walk in the ways of God we shall be exempt from the troubles which afflict the saints of God in various ways. Paul said, "We are troubled on every side..." (II Cor. 4:8). David prayed, "Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me..." (Ps. 9:13). Steadfast faith in time of trouble evidences a token of God's righteousness. Such heroic endurance is so unusual as to indicate its Divine source. Therefore, they are sure to be delivered; their enemies are sure to be punished because justice is justice and God is God (II Thess. 1:7-10). The deliverance of the elect from sin does not guarantee their deliverance from, but through, trouble.

There was a great multitude of impotent folk at the pool of Bethesda (John 5), but Christ healed only one man. Among this great multitude there was a certain man to whom the Savior said, "Do you want to be healed?" The record states that "the impotent man took up his bed and walked." Christ took the first step in the impotent man's healing. Bethesda was crowded with people, but the Son of God was not recognized by the multitude. The Light shined in darkness, but the darkness comprehended not the Light. There is no difference today. Man does not discover his need of Christ by natural discernment, nor does he come to Christ by natural strength and will. Bethesda is a vivid description of the cumbersome machinery of human religion while the grace of God is rejected. As the Son of God manifests His sovereignty by healing only one man out of the multitude, so He reveals His sovereignty in salvation by saving only the elect out of the multitudes.

The first advent of Christ was not for the purpose of banishing tyranny and death. He did not proclaim universal healing, liberty to all captives, nor resurrection of all the dead. We affirm that the impeccable Savior was able to do all these things, but deny that He actually healed all the sick, set at liberty all the captives, and raised all the dead.

Many religious people have more zeal than knowledge; their main emphasis is the miraculous works of Christ rather than His impeccable Person. Crowds of people speak of physical healing to the neglect of the spiritual; they gather around modern Bethesda. John gives the true order of healing. “Beloved, I wish above all things that you would prosper and be in health, even as your soul prospers” (3 John 2). A message on the impeccable Savior holds very little, if any, interest to these religionists. Physical healing occupies their chief interest. Their philosophy is similar to that of people who desire to be saved from the punishment of hell, but desire no part of the Lordship of Christ. They want the blessing but not the Blessor.

Failure to ascertain the true sense of Scripture is a danger among religionists. They think a mere quotation of Scripture is sufficient to prove their point and silence all opponents. These people give no consideration to the relevance of Scripture which they quote; the context is completely ignored. Others suppose it would be a perversion or denial of Scripture to place a different meaning upon what appears to be its obvious sense. For example, they think that such statements as “this is my body” (John 6:50-58; Matt. 26:26-28) or “out of his belly shall flow rivers of living water” (John 7:38) must be understood literally. Scripture requires interpretation; and only when the Word is handled aright, can the truth be known. As the prophets did not speak apart from being borne along by the Spirit (II Pet. 1:20, 21), so Christians can never know the true meaning of Scripture apart from the illumination of the Holy Spirit (I Cor. 2:9-14).

The Savior proved His resurrection power by raising Lazarus from the dead (John 11:43). If Jesus Christ had not called Lazarus by name, all the dead would have come forth. During this age of grace, the voice of the Savior is heard by those whom He calls by name: “...the sheep hear his voice: and he calls his own sheep by name, and leads them out. And when he puts forth his own sheep, he goes before them, and the sheep follow him: for they know his voice” (John 10:3, 4). The sovereignty of God is displayed in the calling, by name, of the dead in sin. But He does not call all the dead in sin to life: “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live” (John 5:25). The day will come when the dead bodies in their graves shall be resurrected: “...for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.” (John 5:28-29 (ESV)). Christ does not call all without exception to salvation, but He does call all without exception to judgment—the saved to the “judgment seat of Christ” (II Cor. 5:10) and the unsaved to the “great white throne” (Rev. 20:11).

Miraculous power was exercised to accredit the testimony of the apostles (II Cor. 12:12). We cannot, however, isolate one incident of miraculous power from the other experiences of Paul. The miraculous power which opened the Philippian jail for Paul (Acts 16:25-36) was not displayed in other prison experiences. Why did he not appeal for miraculous intervention as he stood before Caesar? The foremost champion of miracles now stood alone. “At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge” (II Tim. 4:16).

What is the answer to the absence of miraculous signs in this age of grace? Christianity is not received on the authority of miracles. Did not the people who witnessed Christ's miracles crucify Him as an imposter? God's silence now is because the climax of Divine revelation has been reached. No disciple of Christ ever attributed his faith to the ground of miracles. Everything must be tested by the "perfect law of liberty" (James 1:25). Consider carefully what our Lord said at the Passover feast in Jerusalem! "Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men" (John 2:23, 24). Thus, we see that men's affections may be stirred and intellects informed, but Christ will not commit Himself unto stony ground hearers (Matt. 13:5, 6).

The God of the Bible is a miracle working God, but one of the great mysteries of our age is not the occurrence but absence of miracles. We must consider what God is doing; not merely what He has done or will do. One cannot deny that Christ is now on the Father's throne, and all power in heaven and earth is His. Therefore, Christ could, if it were in His plan, do for men today all that He did for them in the days of His flesh. Nevertheless, the fact remains it is not a matter of the Lord's ability but of His plan for men of this age. Christ did not come primarily to be a miracle worker in the sense of healing the sick, stilling the storm, and raising the dead. His miracles were credentials for His claims of Deity. His character does not change (Heb. 13:8; Mal. 3:6), but His method does. God is no longer demanding animal sacrifices in worship, but He does demand the "sacrifice of praise" (Heb. 13:15).

The age of grace is not the time when more miraculous power needs to be performed, but more grace evidenced through Christians. Christianity exhorts men not to covet great demonstrations of miraculous gifts (I Cor. 12) by which to dazzle people; but to covet earnestly the best gifts of faith, hope, and love (I Cor. 12:31; 13:13). Some people are like the nobleman who besought Christ to heal his son (John 4:46-54). Christ said unto him: "...Unless you see signs and wonders you will not believe." John 4:48 (ESV). The man was demanding signs of Christ before he would trust his boy's case into the Lord's hands. God will not be dictated to by man, for He is the sovereign Lord. Faith, which is the gift of God, does not need signs and wonders. Lame faith looks for crutches of miraculous signs. "An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah." Matthew 16:4 (ESV). Here is the standard by which faith is measured. This determines whether it is true or lame.

Paul's sufferings revealed a greater degree of faith than the mighty deeds of his earlier ministry. It was not until he entered on the path of faith, as we know it now, that his life became "...a pattern to them which should hereafter believe on him [Christ] to life everlasting" (I Tim. 1:16). To believe in Christ is to own His Lordship now; in the power of this truth, Christians live and die. Thus, the miracle of regeneration gives the faith of perseverance.

There is a threefold reason why Christ did not, in His first advent, banish sickness, tyranny, and death: (1) The redemption of the body is not yet; we still wait for it. "...even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of

our body" (Rom. 8:23). Christ's redemptive work is absolutely perfect and finished—Godward—so that "He is the propitiation for our sins," but its application to our bodies remains to be accomplished. (2) The day of righteous government is not yet. We look forward to the time when "the government shall be upon his shoulder..." (Is. 9:6). Christ is the "King of righteousness" before He is the "King of peace" (Heb. 7:2). Tyrants still hold their cruel sway, but they are overruled to serve God's eternal purpose. Tyrants, however, will be ruled with a rod of iron during the righteous reign of peace and prosperity which is to come. (3) The day when all that are in their graves shall come forth is not yet. The resurrection of both the just and the unjust is future.

## **E. Christ's Death and Resurrection**

### **I. Jesus Died As Our Substitute**

The picture is from Old Testament sacrifices. Just as animals put to death were thought of as substitutes for people, so Jesus died for human sinfulness instead of us. If we trust in Jesus we do not have to bear the ultimate penalty for sin - death or separation from God.

"He himself bore our sins in his body on the tree." 1 Pet 2:24

### **II. Jesus Died As Our Representative**

Jesus identified Himself with sinful humanity. He became one with us. God sent Jesus to represent us. Without faith in Jesus we are "in Adam", part of sinful humanity - fit only to die. But "in Christ", represented by Him, we can know a completely new kind of life.

"God made him (Christ) who had no sin to be sin for us, so that in him we might become the righteousness of God." 2 Corinthians 5:21

### **III. Jesus Died As Our Redeemer**

The picture was as familiar to people in the market-place (and slave-market) in the ancient world as supermarket coupons and trading stamps today. Jesus has paid the price so that we can go free. The price of sin is death. Jesus has bought us back.

"He (Jesus) entered the Most Holy Place once for all by his own blood, having obtained eternal redemption." (Hebrews 9:12)

In order to give final decisive proof that Christ's death was an acceptable and effective sacrifice for the removal of sin, God raised Him from the dead and exalted Him (Ephesians 1:20, 21; Philippians 2:8-11).

Man's sin is the fundamental problem Christ's death is the answer. The message or "good news" of the Gospel is that God has provided a way for man to leave

the shadows and confines of sin and enter into the light and fulfillment of a righteous relationship with God. This way is through the death of Jesus Christ.

IV. Summary of the Work of Christ in Effecting Salvation: Mankind was helpless and hopeless, and facing eternal condemnation when “the goodness and benevolence of our God our Savior appeared [in the flesh]” (Tit.3:4), namely, Jesus, the “grace of God” personified, who has brought “salvation . . . to all mankind” (Tit.2:11; cf. Heb.9:26; 1Jn.1:2; 3:5). But “while we were yet sinners, Christ died for us” (Rom.5:8), for you and me and for everyone, dying on the cross for every sin that has ever been committed or ever will be. The work of Jesus Christ in atoning for sin, is called in scripture the “blood of Christ”, a phrase which refers not to our Lord's literal blood, for He did not in fact bleed to death but gave up His spirit of His own accord once the work of salvation had been accomplished, proclaiming, “It has now been accomplished!” (Jn.19:30), but to His work on the cross in dying for our sins, that is to His spiritual death. For Jesus was judged in our place, condemned in our place, paid the penalty for all of our sins in Calvary's darkness, bearing them all in His body on the tree. This He did not only for us who have in humility and repentance gratefully accepted in faith His substitutionary death on our behalf, we who now call Him “Lord”, but He died also for those who rejected Him, the atonement being universal for all mankind.

The blood of Christ, Jesus' spiritual death on the cross in dying for and in paying the penalty for all of the sins of the world, has been proclaimed fully effective in satisfying the righteous demands of the Father's justice that sin be atoned for (Eph.5:2; cf. Matt.3:17; 17:5; Mk.1:11; Lk.3:22; 2Pet.1:17); we call this aspect of the blood of Christ in salvation **propitiation**.

“God made [Christ] a means of atonement (or propitiation; lit., “appeasement”) [achieved] **by His blood** . . .”Romans 3:25a

Having satisfied the demands of divine justice, the blood of Christ, avails to ransom sinful mankind from the bondage of sin, buying us out of our slavery to sin by paying the full price of the penalty for everything we have done; we call this aspect of the blood of Christ in salvation **redemption**.

“In whom (i.e., Christ) we possess our **ransoming** [from sin] (i.e., “redemption”) **through His blood**, the forgiveness of our transgressions according to the riches of His grace.” Ephesians 1:7

“For you know that it was not with perishable things [like] silver or gold that you were **ransomed** from the futile manner of life passed down to you by your ancestors, but [you were redeemed] with precious blood, like that of a lamb without spot or blemish, [that is, **by the blood**] **of Christ**.” 1 Peter 1:18-19

Having been redeemed from sin's grasp and bought out from under its control, we

who walk out of the prison house in faith are washed clean by the blood of Christ, and receive His righteousness in place of our own, so that we are now considered guiltless by the justice of God; we call this aspect of the blood of Christ in salvation **justification**.

“How much more [is it not then clearly the case that] we who have been **justified by His blood** shall therefore [certainly] be saved through Him from the wrath [of judgment to come]!” Romans 5:9

As those who have now been washed clean of sin and justified by faith (Rom.3:28; 4:1; 5:1; Gal.2:16; 3:11; 3:24), we are fit to be presented to God, ushered back into the presence of our loving Father by our Mediator, the One who saved us by His blood, our Lord and Savior Jesus Christ; we call this aspect of the blood of Christ in salvation **reconciliation**.

Because He lay bare His life unto death, and was dealt with as transgressors [are], so that He bore the sin of the many, and **substituted** [Himself] (i.e., made intercession) for the transgressors. Isaiah 53:12b

“For it was [God's] good pleasure for the fulfillment [of His plan] to reside entirely in [Christ], (20) and so through Him **to reconcile** everything to Himself, having made peace through Him, **through the blood of His cross**, whether things on earth, or things in heaven.” Colossians 1:19-20

For Jesus is our **High Priest**, God's **propitiation** and means of atonement for all mankind through His blood, having died that all might have eternal life.

or this reason He had to be like His brothers in every way, in order to become a merciful and faithful **High Priest** in the things relating to God in order **to propitiate** the sins of the people (i.e., through the sacrifice of Himself). Hebrews 2:17

Jesus is our **Redeemer**, having purchased by His blood the release from sin and **redemption** of all who are willing to receive it.

“The **Redeemer** will come to Zion, to those in Jacob **who repent of their sins**,” declares the Lord.” Isaiah 59:20 NIV

And they sang a new song, saying, “You are worthy to take the scroll and to open its seals, because you were slain and have **purchased with your blood** for our God [men] from every tribe and tongue and people and nation, and have made them into a kingdom and priests to our God, and they will rule upon the earth!” Revelation 5:9-10 (cf. Re.14:3-4)

Jesus is our **Savior**, having delivered us from condemnation through the **justification** which is in His blood.

“My righteous Servant will **provide righteousness** for the great [of heart] (i.e., believers) through the[ir] acknowledgment of Him, and He Himself will **carry their guilt** (lit., “guilts”).” Isaiah 53:11b

“How much more [is it not then clearly the case that] we who have been **justified by His blood** shall therefore [certainly] be saved through Him from the wrath [of judgment to come]!” Romans 5:9

And Jesus is our **Mediator**, the One who has **reconciled** us to God and made all with faith in Him sons and daughters of God most high, in anticipation of the eternal inheritance and resurrection that is our hope.

And it is for this reason that He is the **Mediator** of a New Covenant, so that those who have been called might receive their eternal inheritance **on the basis of the death He suffered** to redeem us from the transgressions [committed] under the first Covenant. Hebrews 9:11-15 (cf. Heb.12:24)

### **\*\*The Resurrected Christ:**

The prophets and founders of the world’s religions are dead--often, their tombs are shrines. The great but twisted minds that conceived the great humanistic philosophies that have dominated the 20th century are also dead. Most of the scientists and inventors who laid the foundations for our miracles of 20th century technology are dead. Death is the way of the human race, as the Bible says, “It is appointed unto men once to die . . .” All must leave this life, never to return--all, that is, except One. The joyous victory shout of the Christian church is, “Christ is risen!” The equally joyous answer to that shout of victory, “He is risen indeed!” So have believers greeted each other on Resurrection Sunday for nearly 2,000 years, and so we shall greet one another until He returns!

The resurrection of Jesus Christ from the dead is the other side of His death on the Cross--as Paul said in Romans 4:25, “He was delivered over to death for our sins and was raised to life for our justification.” Jesus Christ was crucified in our place--He bore our penalty, took our sins upon Himself, and laid down His life for us. In the resurrection, however, is the proof of God’s acceptance of His Son’s sacrifice. “. . . and who through the Spirit of Holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.” (Rom 1:4) As Paul makes plain in his beautiful and powerful defense of the doctrine of the resurrection in 1 Corinthians, “. . . if Christ has not been raised, your faith is futile; you are still in your sins. “ (1 Cor 15:17) Without the resurrected Savior, Christianity is useless and foolish.

The Bible teaches that His resurrection was a literal bodily resurrection. He was not a phantom; His resurrection was not “spiritual” only; His resurrection is not an allegory in celebration of life, or any other such nonsense. He literally rose from the grave in a body that was real and physical. You could touch Him, He was recognizable to those who had known Him before the crucifixion and He still bore the scars of His torment Luke 24:36-42 tells how He appeared to two of His followers; indeed, each of the Gospels has several factual incidents about His resurrection and His appearances afterward. The resurrection is mentioned and stressed throughout the New Testament, but as we quoted above, the most important passage in understanding its meaning for us is in 1 Corinthians 15--the whole chapter. The heart of the chapter, however are verses 12-25:

1 Corinthians 15:12-25 “But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead? If there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, our preaching is useless and so is your faith. More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised. For if the dead are not raised, then Christ has not been raised either. And if Christ has not been raised, your faith is futile; you are still in your sins. Then those also who have fallen asleep in Christ are lost. If only for this life we have hope in Christ, we are to be pitied more than all men. But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. But each in his own turn: Christ, the firstfruits; then, when he comes, those who belong to him. Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet.(NIV)

### **The Returning Christ**

The second coming of Christ is a cornerstone of Biblical doctrine. It is not possible to be considered orthodox and evangelical unless you believe Jesus is coming back. Our Lord promised it, the apostles confirmed it, and the entire book of Revelation celebrates it. Below are just a few examples of the verses that establish this fact.

John 14:1-3 “Do not let your hearts be troubled. Trust in God; trust also in me. In my Father’s house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.”  
(NIV)

Matthew 26:64 “Yes, it is as you say,” Jesus replied. “But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.” (NIV)

Luke 21:27 At that time they will see the Son of Man coming in a cloud with power and great glory. (NIV)

The return of Christ will be visible. He will not come in secret; He will not come “mystically,” or only to those with eyes to see Him. All humanity will witness His coming, and those who do not belong to Him will be terrified.

Acts 1:11 “Men of Galilee,” they said, “why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.” (NIV)

Matthew 24:29-30 “Immediately after the distress of those days “the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.’ “At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. (NIV)

The Second Coming of Christ will be Bodily. He will not come “spiritually,” He will return in His Body. He has a body now, a glorious body, witnessed by the apostle John (Rev 1:12-16), and when He comes in clouds of glory, it will be in that glorious body.

Philippians 3:21 who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body. (NIV)

Zechariah 14:3 Then the LORD will go out and fight against those nations, as he fights in the day of battle. On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south. (NIV)

He will come in Power and Glory--unlike His first coming, His true nature will not be concealed. He will come at the head of a heavenly army, as the conquering Sovereign that He is.

Titus 2:13 while we wait for the blessed hope-- the glorious appearing of our great God and Savior, Jesus Christ, (NIV)

Matthew 24:30 They will see the Son of Man coming on the clouds of the sky, with power and great glory.

### **F. What is Christ doing for believers at this time?**

1. He keeps us secure in our eternal salvation (John 10.28-29).
2. He is preparing an eternal home for us (John 14.1-3).
3. He makes intercession for believers, since he is our high-priest and advocate (Hebrews 7.25; 1 John 2.1-2).
4. He sympathizes with our weaknesses and helps us when we are tempted (Hebrews 2.18; 4.15-6).
5. He is faithful to his word and to believers (2 Thessalonians 3:3; 2 Timothy 2:13).

### **G. My Response To Christ's Work:**

A. Some people wrongly suppose that through Christ's death on the cross, forgiveness of sins is automatically conferred upon all men.

God's solution to the fundamental problem of sin is, however, not mechanical and impersonal. He does not impose salvation on those who do not want it. He still respects His own gift of free will to mankind. He offers me salvation. He does not oblige me to accept it.

We cannot achieve it by our own efforts, but we must receive it from God if we are to possess it. How?

If I am to benefit from Christ's death I must take three simple steps, the first two are preliminary and the third so final that to take it will make me a Christian. Consider these steps carefully, asking yourself, "Have I responded to Christ in this way?"

The 3 steps and explanations are taken from a Booklet entitled "*Becoming A Christian*" by John R.W. Stott, IVP).

1. I must acknowledge myself to be in God's sight a helpless sinner.

In Romans 3:22-23, this unequivocal statement is made: "there is no distinction; since all have sinned and fall short of the glory of God." All men are sinners indiscriminately. That is to say, there may be some distinction between men in the degree to which they have sinned; there is no difference in the fact. This

statement includes me. In thought, word and deed I have continually disobeyed God's commandments and fallen short of what I should have been. Consequently I have been banished from His presence as Isaiah 59:1, 2 makes clear. "Your iniquities have separated between you and your God, and your sin have hid His {face from you." Moreover, I am helpless to remedy the situation. No amount of good deeds on my part can win God's favor. I am a hopeless, helpless sinner. I need: a Savior to bring me back to God.

2. I must believe that Jesus Christ died on the cross to be the very Savior I have just admitted I need.

"The Son of God loved me and gave himself for me" (Galatians 2:20). He bore my sins in His own body. He was made sin for: me. More than that, He voluntarily endured the penalty which those sins of mine deserved He was wounded for my transgressions and bruised for my iniquities Clearest of all verses is I Peter 3:18, which says that, in order to bring me back to God, Christ, the innocent One, suffered for the sins which I, the guilty one, had committed.

3. I must come to Christ and claim my personal share in what He did for everybody.

He died to be the Savior of the world; I must ask Him to be my Savior. He bore the sins of all men; I must ask him to take my sins away. He suffered to bring everybody back to God. I must ask Him to bring me. Exactly what I must do is explained by Christ in Revelation 3:20, "Behold I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him." The house is a picture of my life. Christ stands outside the front door. He will not put His shoulder to it. He does not use a battering ram. He waits patiently until I open the door. Then He will come in, and on entering He will have become to me the Savior I have acknowledged I need, and I shall find myself reconciled to God, enjoying that fellowship with Him for which I was created

B. According to Romans 10:9-11, 13

(-v. 9) What is the result of confessing Jesus as your Lord and Savior, and accepting His death and resurrection as payment for your sins?

(v. 10) What's the result of confessing and believing in Jesus Christ as Savior?

(v. 11) Will putting your faith in Christ lead to disappointment?

At some point in your life have you responded to and accepted Jesus Christ as your Savior by taking these three steps given earlier? Yes \_\_\_ No \_\_\_

## **Appendix A Synopsis of Christology**

THE DIVINITY & HUMANITY OF JESUS CHRIST Hebrews 1:1-10 , John 10:27-33 , John 5:22-23, John 4:5-7, John 11:32-35, & Hebrews 4:15.

THE LIFE & MIRACLES OF JESUS CHRIST Matthew 1:20-21, Luke 8:22-56 , Mark 6:32-44 , & Luke 12:13-21.

THE DEATH OF JESUS CHRIST Luke 18:31-34, Matthew 26:14-16, John 13:21-30, & Mark 15:16-39.

THE RESURRECTION OF JESUS CHRIST Matthew 27:57-66, Luke 23:55-24:9, Luke 24:36-48, & I Corinthians 15.

WHAT IS THE MEANING OF IT ALL? I Peter 3:18, Romans 5:6-8, Acts 10:43, & Philippians 2:8-11.