

Salvation—The Person and Work of Christ

(1st)

(Today we begin studying the Person and work of Christ in connection to salvation.)

A study on the Person of Christ alone can be massive if not incomprehensible and when it is connected to His work in redeeming His people it becomes a far greater subject. For this reason, it is obvious we will not exhaust the subject during these podcasts. Nevertheless, it is extremely important that we attempt to present the purpose and role of Christ in accomplishing salvation. We saw in previous podcasts that due to the fall of man it is impossible for him to save himself. In fact, the depravity of man is of such a nature that he cannot even contribute anything toward salvation. Scripture declares in no uncertain terms that salvation is either by grace or works: “And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work,” Romans 11:6. Furthermore, it is not a combination of grace and works.

All mankind are sinners and cannot save themselves; therefore, it is necessary that something be done so that justice is satisfied for salvation to be accomplished. It has been said that God could have devised any number of different plans for salvation. This might be true if God were changeable, but the Scriptures declare that “he *is* in one *mind*, and who can turn him?” (Job 23:13) Likewise, God says, “I *am* the LORD, I change not,” Malachi 3:6. Equally, we are told that the Lord is “the only wise God,” I Timothy 1:17; Jude 25. Therefore, since He has all wisdom (omniscient) and is of one mind and unchangeable, the plan of salvation taught in the Scriptures is the only way man could be saved. Salvation as ordained by God is the best that wisdom could set up to satisfy Divine justice, make sinful man righteous before the trice Holy God, and secure his eternal state with God forever. Any plan of salvation that is contrary to the clear and plain teaching of the Holy Scriptures is a perversion against the one and only true God of heaven and earth—Jehovah, the I AM that appeared to Moses and the Almighty God of Abraham, Isaac, and Jacob, Exodus 3:13-15; 6:2-3; Genesis 17:1. As a glorious reminder and for our edification I will quote these passages in the order listed. “And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.” “And God spake unto Moses, and said unto him, I *am* the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.” “And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.” For passages where the Almighty God manifested Himself as such to Isaac and Jacob, see Genesis 28:3; 35:11; 43:14; 48:3; 49:25.

Seeing that man cannot save himself and that the justice of God demands payment for each sin, it is obvious that a substitute is needed for salvation. However, it cannot be any substitute; the substitute must meet all the criteria established by God. The substitute must not only fulfill all the requirements of the law, but he must be fit to answer for the payment for all the sins of the redeemed and establish salvation that is without end. The payment for sin must be blood for Hebrews 9:22 says, “without shedding of blood is no remission.” The blood sacrifices of the Old Testament were types and figures of redemption (Hebrews 9:8-10, 23), but they could never pay for sin (Hebrews 10:11). Since animal sacrifices can never take away sin and the justice of God requires the shedding of blood for redemption, the debt must be paid by man. However, man fell and all mankind are born sinners through the fall of Adam, Romans 5:12. Nevertheless, God ordained the God-man, Jesus Christ, to be the Savior before the world was. Listen to II Timothy 1:9, “Who hath saved us, and called *us* with an holy calling, not according to our

works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”

The incarnation of Christ, the Word of God, is a divine mystery and is incomprehensible. Theologians, Bible scholars, and teachers for centuries have written books, treatises, and tracts, and preachers have preached many sermons regarding the subject, but the depths have never been reached. Nevertheless, we will try to glean from the Holy Scriptures about the Second Person of the Trinity becoming man for accomplishing salvation for the redeemed.

The Scriptures plainly declare the Trinity. “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one,” I John 5:7. I am well aware that German higher criticism of the 19th century and modern textual creation of various Greek manuscripts seek to erase this verse from the Scriptures, but there is much proof and evidence by honest and sound scholars to show otherwise. In fact, I highly recommend one modern book regarding this verse. It is *In Defense of the Authenticity of I John 5:7* by C. H. Pappas. However, we made it plain at the beginning of these podcast and reaffirmed it afterwards that our standard is the Holy Scriptures as given to man by divine inspiration in the Hebrew text of the Old Testament and the Greek text of the New Testament. The text of the Old Testament is designated as the Masoretic Text and the text of the New Testament is identified as the Textus Receptus or the Received Text. Also, to avoid much confusion as to what these Hebrew and Greek texts say, we present the truths of the Word of God from what we believe to be the best English translation from them in the King James translation of 1611. I am aware of the plurality of translations today and that this plurality of translations has done more to confuse man than to clarify the truths declared in the Hebrew and Greek texts. Nevertheless, I believe the position I am taking is the best and wisest course in the obedience of man to the one true and living God. This is not to say that the King James translation is without fault. There are some problems with it mainly due to the restrictions placed on the translators by the rules set forth by King James I. Still, I believe the virtues and merits far outweigh the difficulties found in it. For more information concerning this I refer you to the podcast entitled *Salvation-By What Standard*.

The Second Person of the Holy Trinity is designated as the Word. The Scriptures in the Gospel of John identifies the Word regarding the incarnation. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth,” John 1:1-4, 14. The book of Hebrews equally affirms the incarnation: “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high,” Hebrews 1:1-3. Though many other verses can be supplied, I believe these should be sufficient to any Bible believer that the Second Person of the Trinity became flesh—man—for the purpose of redemption.

His manhood was unique in that He did not sin and He could not sin: “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin,” Hebrews 4:15. Sadly, some today affirm that Jesus not only could have sinned if He desired, but that He actually did sin on certain occasions. Such blasphemous ideas are inspired by the devil to denigrate the virtues of our Lord and Master. Not only is it affirmed that Jesus was “without sin,” but I John 3:5 says, “And ye know that he was manifested to take away our sins: and in him is no sin.” Though He was tempted by the devil and the Pharisees and other enemies, it only revealed that He was impeccable. Some other passages that support the sinlessness of Christ are as follows: “Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation

received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.” “For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” “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.” (I Peter 1:18-19; Hebrews 7:26; II Corinthians 5:21.) What can such expressions as “without blemish,” “without spot,” “holy, harmless, undefiled, separate from sinners,” and the One Who “knew no sin” mean other than one who was sinless in every way? Jesus was so sinless and undefiled that he challenged His enemies by saying to them, “Which of you convinceth me of sin?” (John 8:46.)

The Lord willing we will discuss this further in our next podcast, but our time is up for today. Farewell.