

Christ is All in Salvation

Radio Broadcast

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Bible Text: 1 Corinthians 1:30,31

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Welcome to the Grace Abounding Broadcast brought to you by the Congregation of the Shreveport Grace Church that meets at 2970 Baird Road in Shreveport, LA. My name is Ken Wimer and it is my privilege to bring to you today a message that seeks to exalt the Lord Jesus Christ and his glorious person and finished work of salvation, accomplished for sinners at the cross. Please stay tuned.

I'm reading today from 1 Corinthians chapter 1, just two verses 30 and 31, and I want to speak with you about how Christ is all in salvation. Here in first Corinthians 1:30 we read,

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the Lord.

I don't believe that you can have any more concise summary of what it is for a sinner to be saved than what we find right here in this verse 30 of 1 Corinthians 1. This is the sum of it and if you believe that you are the Lord's and that he has saved you, then my question for you would simply be: has the Lord Jesus Christ been made to you by God to be wisdom, righteousness and sanctification and redemption? If you look prayerfully and carefully at this verse, you'll notice that there is no "I" in there. How many people that I speak with when they tell me that they're a Christian and I ask them to share with me how it is that the Lord taught them and the very first word out of their mouth is "I," and then they go on to speak of some experience or some work, some act that they did: walking an aisle, saying a prayer, raising a hand, shaking the hand of a counselor, all of these things. But in this Scripture we find none of that. It just simply says, "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, sanctification and redemption."

So by the Lord's grace today, I want to speak with you about these qualities of salvation: wisdom, righteousness, sanctification, and redemption. The very first thing that we see here is substitution. When you see those words "of him" that means this is the work of

another, "of God through the Lord Jesus Christ." This is how God has purposed to save sinners. The whole matter of salvation can be summed in this: the doing and dying of the Lord Jesus Christ. I know that you've heard that expression, "Only one life will soon be past, only what's done for Christ will last," but nothing could be further from the truth. Nothing that we do has any substance at all. Salvation is entirely the work of God through his Son the Lord Jesus Christ and that's what substitution means. It has to do with Christ in the sinners place and continuing to be in that place. If Christ were to move one millimeter, then salvation would be undone. The Scriptures refer to him as the rock and we sing that hymn, "On Christ the solid rock I stand, all other ground is sinking sand." What is other ground? Well, it's to talk about your abilities. Talk about your coming to Christ even as if it's your coming. It's to speak of rewards. A lot of people think that somehow they're going to be rewarded for doing certain things for God. In fact, the way that Christ is preached to many, the hearers are made to believe that somehow they're doing God a favor by coming to Christ and there's a begging on the part of preachers for the hearers to come. Dear friend, all of that is sinking sand. Here in verse 30, it's simply put, "But of him," that is, "of God you are in Christ Jesus." It's because of God in his mercy and grace. It's because of his choosing. It's because of his calling and his working that any can be said to be in Christ Jesus. So in this matter of salvation it's by substitution: Christ became wisdom, righteousness, sanctification, redemption, on behalf of that people that God has purposed to save. He became everything that the sinner isn't. Think of it: wisdom, righteousness, sanctification, redemption, is there anything that could be added to these? Not even one grain of man's work is mentioned. No that door is shut it's all of his doing.

So let's look at the very first characterization here of salvation: Christ being made wisdom. Wisdom, that is in the place of foolishness. In the preceding verses of this text, it speaks of God's calling of sinners and in verse 27, "God has chosen the foolish things of the world to confound the wise." Why are sinners described that way? Well, born in sin because of Adam's sin that means that we have no knowledge of God in truth until or unless God himself is pleased to reveal Christ in us. That's what the Apostle Paul said in Galatians, "When it pleased God to reveal Christ in me." In Christ are hidden all the treasures of wisdom and knowledge and it's only through him that God can be known. There in John chapter 14 when the disciples were with our Lord Jesus Christ they asked, particularly Thomas asked of the Lord, but he really was the spokesman for the rest of them. He said, "Lord, we know not whither thou goest and how can we know the way?" He just told them that he would be going to prepare a place for them in John 14:2 and I believe that was with reference to his work at the cross. Through the cross, the way to God the Father was opened according to the book of Hebrews. But here they are asking him, "How can we know the way?" And our Lord said, "I am the way, the truth and the life. No man comes unto the Father but by me," and he says, "If you had known me, you should of known my Father also and from henceforth ye know him and have seen him." Here then Philip says to him, "Lord, show us the Father and it suffices us," and Jesus saith unto him, "Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father and how saith thou then, show us the Father?" You can see that the very Godhead dwelt in Christ and in him are hidden all the treasures of true wisdom and knowledge. It's through him that sinners are brought to

know God and that as the Spirit of God is pleased to reveal him in the hearts of his people that they have any understanding of who God is.

Wisdom, now that's a gift. It's not something that you earn through learning. So, do you know God? If you do than what you know of him he has revealed in you and to you through his word and it's in the Lord Jesus Christ. None can say they know God who do not know the Lord Jesus Christ. That's how plain the Scripture is, "But of him are ye in Christ Jesus who was made unto us wisdom." Had we been given the assignment to seek out God and to find him in order to be saved, none would be saved. The glory of the Scriptures is that God descended and took on him the form of a man. He became a man and he lived on this earth to work out a perfect righteousness and obedience on behalf of fallen sinners and then laid down his life to pay their penalty, the penalty of their sin, that God might be a just God and Savior. That's the wisdom. That's how he's been made wisdom unto this people. It is God that has directed and determined the means by which he can still be God, holy and just, he didn't lower his standard but at the same time, declare otherwise wretched and condemned sinners to be just or justified before him. There is no other way than in, by and through the Lord Jesus Christ and that's how Christ has been made wisdom to his people. God determined it by Christ, his people should know him and if we're his people then we've been given that knowledge of God in the Lord Jesus Christ and it is through him alone that we approach unto God.

The second characteristic that we see here of the salvation is: in righteousness. 1 Corinthians 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness." What is this righteousness? Well, it has to do with being justified before God, just as righteous as God himself and the word "righteousness" is the word "justice." There had to be justice satisfied and here it has to do with that perfect standing before God. You can see why it's ludicrous for any sinner to think that somehow they're going to be able to satisfy the justice of a holy God. Even if you determined today that from here forward you're never going to sin again, which is an impossibility, but let's say you determine so, what are you going to do about your past? What are you going to do about your fall and how already you've come short of the glory of God? Now here we find in Scripture the answer has to do with the fact that through the very blood of the Lord Jesus Christ and that's how sinners are justified in that one way, in that one means, by the blood sacrifice of the Lord Jesus Christ alone.

In Romans chapter 5:9 we read, "Much more then, being now justified by his blood." That word "justified" means that Christ was made to be righteousness on behalf of those sinners for whom he died. But notice it's "being now justified by his blood we shall be saved from wrath through him." There is no double jeopardy with God. He's not going to punish his Son and then turn around and punish the sinner, that would be double jeopardy. God would be unjust to do that. And notice the connection: being now justified by his blood we shall be saved from wrath through him. Here is the reason I know that when Christ came, lived and died, he did not do it for every single person in the world as you hear some preachers say, "Well, he died for every single person." If that were the case, then everyone is saved. No dear friend, his blood was shed specifically for those that God the Father gave to his Son. It's for those that he prayed in the Garden. In John

17:9, he said, "I pray for them: I pray not for the world, but for them which thou hast given me; from out of the world." And so in that way he was made to be their righteousness. He had to observe perfectly the law not only in the letter but the spirit and that he did in his life but then he also had to pay the penalty in his death and that's what we find here in Romans 5:10, "For if, when we were enemies, we were reconciled to God," that is where the reconciliation took place legally, when Christ died. It says there, "we were reconciled to God by the death of his Son, much more, being reconciled," having been reconciled, "we shall be saved by his life." He ever lives to intercede now on behalf of those for whom he paid the debt.

So all of our salvation is summed up in the Lord Jesus Christ. Christ was made to us righteousness is what the apostle says coming back to 1 Corinthians 1:30. This is an imputed righteousness. Imputed means it's put to the account of those for whom Christ died and so when you look in the Lamb's book of life next to the names of those that the Lord Jesus Christ died and paid their debt, one thing is written: perfectly righteous. Why? Well, it's written in the Lamb's book of life and that's why Paul says, "Where then is boasting," it's excluded. Over in Romans 3:27, it complements the portion we're looking here. But it's excluded by what law? Works? He says, "Nay, but by the law of faith," therefore we conclude that a man is justified by faith without the deeds of the law. One says he's justified by faith. That word does not mean your personal believing, that's not what justifies you but faith here in Scripture is objective, it's the body of truth in connection with Jesus Christ and his death and so it's through that body of truth that any sinner has a hope of being justified. It's written, it's declared, it's revealed. So we're not just hopefully hopeful that we're the Lords. If the Lord has taught us, Christ has been made to us wisdom and righteousness and it's the faith, that is the gospel of the Lord Jesus Christ, that declares it and therein those that he has so declared righteous by his Spirit now they rest and they look to him.

But the third quality of salvation that we find here 1 Corinthians 1:30 is: sanctification. Here again, it's through the Lord Jesus Christ. Now growing up and going through preacher school, I was taught that there is a progressive sanctification. In other words, that once you're converted that somehow you sin less and less. That's how this is often preached. But notice again, it's speaking of substitution. It's not something that I do. It says, "But of him are ye in Christ Jesus who of God is made," has been made, "unto us wisdom and righteousness and sanctification." That word "sanctification" means simply "to be set apart unto holiness." It's not in us but it's being set apart in that righteousness and that holiness again, that the Lord Jesus Christ came and worked out in his life and his death on behalf of, in the stead of, that people he came to save. And so this is not talking about something that takes place in us but it has to do with those that God by his grace has accomplished for such as we are. That's clear from 1 Corinthians 1:2, when Paul writes there under the church of God which is at Corinth, you notice it says, "To them that are sanctified in Christ Jesus having been set apart already in Christ Jesus, called to be saints." In other words, saints by his imputed righteousness. It's like the furniture of the tabernacle or the Temple in the Old Testament. These instruments were sanctified, they were set apart, they didn't stop being what they were: gold, silver or even wood. But they were set apart for a holy service and so that's a beautiful picture of who we are in the

Lord Jesus Christ. When he sanctified himself there in John 17, the Lord said that, that he sanctified himself for his people. It doesn't mean that he became holier. No, he is holy, but he set himself apart. He sanctified himself unto his Father that God then based upon his work, might set apart or sanctify that people that he came to save. The point here is that it's already accomplished. It's not an ongoing progressive thing as we read in 1 Corinthians 1:2, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus." If it were as some preachers put it, that each one is progressively working at getting better, then there would be degrees of sanctification in the assembly. It couldn't be said of all of the members that they are sanctified in Christ Jesus. Secondly, when you talk about holiness, there are no degrees of holiness. We can't be thinking in terms of this one being a little holier than that one, this one being a little more perfect than that one. That's faulty reasoning. No, it's summed up in "to them that are sanctified in Christ Jesus." It's already accomplished. We're sanctified in him but also because of him because of his substitutionary death. If we stand before God it doesn't matter whether we've just come to Christ or whether we've been in Christ for years. If you're sanctified, it's because of the work of the Lord Jesus Christ. It's because of his doing and because of his dying. It's the imputation of his righteousness to your account if you're the Lords.

Now we've always made excuses, "Well, you know, you progress. You never get perfect but certainly you do progress." Do you ever hear people talk like that? Well, here's how we progress: we grow in grace. That's how Peter wrote of it in his epistle: to grow in grace and in the knowledge of our Lord Jesus Christ. To grow in grace. You think about the word "grace" and it means you grow in your need of it. Who needs grace but sinners? So we don't stop sinning but having been sanctified and set apart and declared righteous already in Christ, then we rest knowing that no matter what the sin or the fall, that yes even for that, Christ paid the debt and that's what it is to grow in grace each day by the Spirit of God. As I look again into the Scriptures, I find myself to be just as far off as I ever was. As far as my sin, I'm nothing but I see in Christ all my sanctification, all of my righteousness and that's what the Scriptures say.

So he was made unto us wisdom. He was made unto us righteousness and also sanctification and then the last quality we find here in verse 30 is that of redemption. It says there: Christ also became for us redemption. Well, if we've already discussed righteousness and sanctification, what in the world is this about redemption then put in the last place? Well, we know that in the word "redemption" there is the word "ransom" and certainly when Christ paid the debt, he paid the ransom for the sin of his people and upon completion of his death, they were redeemed from the curse of the law and that has taken place. But there is yet a redemption to which the children of God still look and that is the redemption of the body. It's one thing to have the soul redeemed and to know that we're the Lord's because of that redemption, but we have to still face physical death and the hope of those that Christ has redeemed at the cross is that that very power of the grave itself will also be removed and we will be raised in the last day. In Hosea 13:14 this is how the Lord foresaw this work of Christ. He said, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." In other words, God will never deter from this final redemption and I'm thankful it's that way. He never changes

his mind. What he is purposed to do, he has accomplished in, through and by his Son, the Lord Jesus Christ.

And so here in 1 Corinthians 1:30, the redemption of which Paul speaks, I believe is that redemption in the last day. As this body of mine is laid in the grave, what power do I have of taking my soul to God? I don't have any. What power do I have of being delivered from death? I have no power. I am just as unable in death as I am in life but here it says very plainly that Christ has become my redemption. Do you see that? He'll see to it. That's why salvation from beginning to end is of him. It's of God, by him and just as that righteousness has been imputed to my account, he'll be there. If I stand before him someday, it will be because of his doing or if you stand before him as a saved sinner one day, it will be because of his doing. Our standing and our keeping before God is the work of Christ. Oh what a great Redeemer he is. He has a people and he will save them, that's sure. Can we call Christ the Savior if he doesn't save? What kind of Redeemer is one that doesn't truly redeem? You see, that's why there's no power in a message that says that Christ died for every single person in the world. Those that preach that limit the very power of God in the saving of sinners because they say, "Well, you still have to believe," but even believing is the fruit of what he accomplished. It's like the raising from the dead of this body is the fruit of what Christ accomplished. Think about it: can we speak of him being a Redeemer if he doesn't actually redeem everyone for whom he paid the debt?

The truth here is that if any are in Christ, it is totally God's working and totally of his doing. Any other message, dear friend, is not the gospel and so may the Lord in grace and mercy teach us of Christ, teach us of this truth that is so plainly set forth here and if there is any glorying, as verse 31 says, "he that glorieth, let him glory in the Lord." He's the one to whom all of the glory of salvation is due.

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