

## Salvation—The Work of Christ (3<sup>rd</sup>)

(Our study for today shows other verses that declare without question that Christ actually redeemed, reconciled, made satisfaction, and sanctified those for whom He died. Christ saved; He did not simply make salvation possible.)

Our last podcast closed as we began looking at passages that clearly teach that Christ did not come to die for the whole human race. We briefly looked at John 6:38-39 and some passages in the seventeenth chapter of John. Today we will continue with this line of thinking by supplying other texts. I also ask that you particularly give attention and notice that these verses teach that Christ actually redeemed; He did not provide redemption nor did He make redemption possible—He redeemed; He paid the sin debt for all for whom He died.

I directed your attention to another incident where Christ equally affirmed this truth. In John 10:11, Jesus plainly said, “I am the good shepherd: the good shepherd giveth his life for the sheep.” Note that He did not say that He was to give His life so that someone might become a sheep. No, He died for sheep and not goats. (Allow me to digress and say that in all my life, with over fifty years in the ministry, I have only met one individual that believed that goats can be children of God, too.) The Scriptures teach that when Jesus (the Son of Man) returns to the earth and gathers all nations before Him to be judged that the sheep will be on the right hand and the goats on the left hand. He also affirmed that those on the right hand (the sheep) are to “inherit the kingdom prepared for” them “from the foundation of the world.” However, to those on the left hand (the goats) He said, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” (See Matthew 25:31-46.) Note that the eternal kingdom was “prepared for” the sheep “from the foundation of the world.” The place for goats is a place of “everlasting fire, prepared for the devil and his angels.”

To affirm that Christ died for the whole human race to make salvation possible is to speak ill (to say the least) of the wisdom and knowledge of God. Why would the eternal Logos, that was made flesh and dwelt among us, give His life for people that He knew would be in hell? Our Lord has infinite wisdom and knows all things. One of the attributes of God is omniscience which means that He knows all things and as our Lord said, He gave “His life for the sheep.” He knew for whom He died and He knew those for whom He did not die. I am reminded of what the Lord said of His people as recorded in the book of Isaiah. The passage is Isaiah 49:13-16: “Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted. But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.” Notice that Zion (the people of God) questioned the comfort and mercy of the Lord by saying, “The LORD hath forsaken me, and my Lord hath forgotten me.” (Is not this the case with us often?) But the Lord replied with, “Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.” Yes, dear believer, you are loved and known by the Lord so much that you are graven on the palms of His hand. Does this not echo loud and clear within you when our Lord announced the same in John 10? Listen to verses twenty-seven through thirty: “My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. I and *my* Father are one.” We are not only in the hand of the Lord, but graven there. Equally, are we in the hand of the Father and nothing can pluck us out of His hand or of the hand of the Son. Salvation is certain and sure to the sheep and only for the sheep. Some try to deny this by saying that though no other can pluck one out of the hand of the Lord, a person can pluck or remove himself from the hand of the Lord. However, you will notice that the word “man” is in italics which denote that it is not in the Greek text. Therefore, it is simply “no thing” or “nothing” can remove a sheep or elect from the hand of the Lord. Again, I remind you that we are not only in the hand of the Lord, but we are “graven” there, cf. Isaiah 49:16.

Next I draw your attention to II Corinthians 5:19-21, "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. 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." It should be obvious that the world under consideration is not the whole human race because, if so, the whole human race would have been "reconciled to God" and "made the righteousness of God" in Christ. But we know that this is not the case because we saw earlier that those on the left hand of Christ (the goats) will be cast "into everlasting fire, prepared for the devil and his angels," Matthew 25:33, 41. Equally, Revelation 20:12-15 declares that at the last judgment some will be judged "according to their works" and those whose names were not found "written in the book of life" are to "cast into the lake of fire." Clearly, such were not "reconciled to God" nor "made the righteousness of God" in Christ. Therefore, the world that was reconciled to God in II Corinthians 5:19-21 is the world of the elect or the sheep for whom the Good Shepherd died. In this passage it does not imply or say that Christ made reconciliation possible. Also, it did not say that Christ provided reconciliation or that He showed the way for man to reconcile himself to God. No! It said that "God was in Christ, reconciling the world to himself." In other words, God reconciled the world of the elect or the sheep to Himself. Furthermore, the trespasses of the reconciled world were not imputed unto them. Additionally, verse twenty-one says that God made Christ "sin for us ... that we might be made the righteousness of God in him." In other words, the elect (the sheep or the believer) was "made" (legally constituted) "the righteousness of God" in Christ. Note well, the text does not say that we might become the righteousness of God, and it does not say that the righteousness of God was made possible. Neither does the text imply that we are to do anything so that we might be made the righteousness of God or that we must do something so that we will be reconciled to God. No! God did it all in Christ Jesus. This coincides with II Timothy 1:9. It says that God "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." Not only was our salvation "not according to our works" but it was according to the "purpose and grace" of God and it was given to us "in Christ Jesus before the world began." This includes our calling or regeneration and conversion. You see. Salvation is all-inclusive of all the spiritual blessings bestowed by God on His people.

Another passage that I would direct your attention is Hebrews 1:3. It says, "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." Without question this is speaking of Christ and there are many glorious truths that can be addressed in this verse, but we will limit ourselves to that part that is directly related to our subject at hand; it is, "when he had by himself purged our sins." Without controversy, it says that Christ, "by Himself purged our sins." The Greek word used for "purged" means "a washing," "absolution," or "expiation." Again, I direct your attention to the fact that it did not say that Christ made it possible for our sins to be purged, nor does the text say that He provided a way for our sins to be purged. No! It plainly says that Christ "purged our sins." Furthermore, it emphasizes the fact that Christ not only purged our sins, but it stated that He did it "by Himself." It does not say or imply that our sins will be purged if we believe. Again, please do not misunderstand me at this point. I do not want to minimize the importance of belief and (the Lord permitting) I plan to address this in the future. I believe the elect child of grace will be brought to faith, but faith (or believing) in no way produces reconciliation or the purging of our sins. Faith (or believing) is the evidence in one's life that his sins were purged and that he was included in the work of reconciliation by God. Our current objective is to show abundantly that Christ actually redeemed the sheep (the elect) and that He did not simply make salvation from the wrath of God possible nor did He provide a way for this salvation nor did He only show the way of such salvation. As the angel declared to Joseph regarding Jesus, "He shall save His people from their sins," (Matthew 1:21), equally these verses clearly declare that Christ saved His people (the sheep).

Many other passages could be supplied to support this truth. Without looking at each verse individually, we will show this by giving some passages in the book of Hebrews alone. In chapter two, verse seventeen, it declares that Christ made "reconciliation of the sins of the people." Hebrews 9:22 declares that Jesus was a "surety" for

those for whom He died. In chapter nine, verse twelve, we are told that He “obtained eternal redemption.” In verse twenty-eight we are told that Christ “bear the sins of many.” Notice, He did not bear the sins for the entire human race; it was for many. Nevertheless, Christ did not bear some of the sins of many, but all of the sins of many. In Hebrews 10:10 we are told that “we are sanctified through the offering of the body of Jesus Christ once *for all*.” And then verse fourteen proclaims that the sanctified are “perfected for ever” “by one offering.” Verse seventeen tells us that our “sins and iniquities” are remembered no more by God. As we previously stated many more suchlike passages could be supplied that plainly show that the Person and work of Christ was not done to make salvation possible, or to provide salvation on some condition of man, or to show how salvation might be obtained. They all clearly proclaim that those for whom Christ died are saved, reconciled, redeemed, sanctified, perfected, and their sins and iniquities are not remembered by God against them. As the song writer, P. P. Bliss well expressed it, “Hallelujah! What Savior.”

In closing, my prayer is that we always give all the honor and glory to God for our salvation, and that we have a humble heart and mind that the Lord, in sovereign mercy and grace, saved us according to His purpose as given in Christ Jesus before the world began. However, our time is up for today. Farewell.