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MAN'S NEED FOR THE CRUCIFIXION OF JESUS CHRIST

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As we continue our study of the crucifixion of Jesus Christ it becomes imperative for the believer to fully understand and apply theology to their Christian walk. The Christian life is walk of obedience. If you are going to obey biblical principles you must inform the mind what the Scriptures says about fundamental and foundational doctrines.

As we stated in our last study, the crucifixion of Jesus Christ is the most deplorable yet most necessary event in human history. God has provided the means by which man can be reunited and reconciled with Him. Jesus Himself said, "I am the way, the truth and the life, no mans come to the Father except through me--Jesus Christ. Profound words yet necessary for the Christian to apply to his life.

IMPUTATION – CHARGING OR RECKONING SOMETHING TO A PERSON'S ACCOUNT.

A superb example of imputation occurs in Philemon 18, where Paul says that any wrong or debt caused by the runaway slave, Onesimus, should be "put on my account." Three distinct theological truths in the Bible are directly related to the concept of imputation:

1. The Imputation of Adam's Sin to His Descendants. Romans 5:12-19 declares that God imputes the guilt of Adam's sin to all other members of the human race: "By one man's disobedience many were made sinners." "Through one man's offense judgment came to all men, resulting in condemnation." "By the one man's offense death reigned through the one." This is the principle of "original sin," This principle is also in 1 Corinthians 15:21-22.

2. The Imputation of the Believer's Sin to Christ. In addition to guilt imputed from Adam's sin, all people are also charged with guilt for their personal sins. This Paul describes as "imputing their trespasses to them" (2 Cor. 5:19). The Lord Jesus, whose supernatural conception and birth freed Him from guilt from Adam's sin and who committed no personal sin, had no sin counted against Him. But when He died as our substitute, God "made Him who knew no sin to be sin for us" (2 Cor. 5:21) so that He "bore our sins in His own body on the tree" (1 Pet. 2:24). This is made explicit in the book of Isaiah where the prophet says of the Lord Jesus, "The LORD has laid on Him the iniquity of us all" (Is. 53:6).

3. The Imputation of Christ's Righteousness to the Believer. "The blessedness of the man to whom God imputes righteousness" is the theme of the fourth chapter of Romans (also 1 Cor. 1:30; 2 Cor. 5:21;

Phil. 3:9). Jesus became the Holy and Just One (Acts 3:14) through His perfect obedience to God's law (Rom. 5:19). These qualities are imputed in turn "to us who believe in Him who raised up Jesus our Lord from the dead" (Rom. 4:24). Because of this the believer will appear before God "faultless" (Jude 24). We can stand in God's presence because Jesus has imputed His righteousness and holiness to us through His sacrificial death on the Cross.¹

JUSTIFICATION – THE PROCESS BY WHICH SINFUL HUMAN BEINGS ARE MADE ACCEPTABLE TO A HOLY GOD.

Justification by Grace: Christianity is unique because of its teaching of justification by grace (Rom. 3:24). Justification is God's declaration that the demands of His law have been fulfilled in the righteousness of His Son. The basis for this justification is the death of Christ. Paul tells us "God was in Christ reconciling the world to Himself, not imputing their trespasses to them" (2 Cor. 5:19). This reconciliation covers all sin: "For by one offering He has perfected forever those who are being sanctified" (Heb. 10:14). Justification then is based on the work of Christ, accomplished through His blood (Rom. 5:9), and brought to His people through His resurrection (Rom. 4:25).

When God justifies, He charges the sin of man to Christ and credits the righteousness of Christ to the believer (2 Cor. 5:21). Thus, "through one Man's righteous act, the free gift came to all men, resulting in justification of life" (Rom. 5:18). Because this righteousness is "the righteousness of God" which is "apart from the law" (Rom. 3:21), it is thorough; a believer is "justified from all things" (Acts 13:39). God is "just" because His holy standard of perfect righteousness has been fulfilled in Christ, and He is the "Justifier," because this righteousness is freely given to the believer (Rom. 3:26; 5:16).

Justification by Faith: Although the Lord Jesus has paid the price for our justification, it is through faith that He is received and His righteousness is experienced and enjoyed (Rom. 3:25-30). Faith is considered righteousness (Rom. 4:3, 9), not as the work of human beings (Rom. 4:5), but as the gift and work of God (John 6:28-29; Eph. 2:8; Phil. 1:29).

The New Testament sometimes seems to speak of justification by works. For example, Jesus spoke of justification (and condemnation) "by your words" (Matt. 12:37). Paul said, "the doers of the law will be justified"

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(Rom. 2:13). And James concluded, “a man is justified by works, and not by faith only” (James 2:24).

These statements seem to conflict with Paul’s many warnings that “by the deeds of the law no flesh will be justified in His sight” (Rom. 3:20), and that the attempt to be justified through law is equivalent to being “estranged from Christ” and “fallen from grace” (Gal. 5:4).

The solution to this problem lies in the distinction between the works of the flesh and the fruit of the Spirit (Gal. 5:16–25). Not only is Christ’s righteousness legally accounted to the believer, but Christ also dwells in the believer through the Holy Spirit (Rom. 8:10), creating works of faith (Eph. 2:10). Certainly God’s works may be declared righteous (Is. 26:12). If this is true, then the order of events in justification is grace, faith, and works; or, in other words, by grace, through faith, resulting in works (Eph. 2:8–10).

The Results of Justification: The negative result of justification is what we are saved from: “Having now been justified . . . we shall be saved from wrath” (Rom. 5:9). The positive result is what we are saved unto glorification—“Whom He justified, these He also glorified” (Rom. 8:30).

Paul also notes “peace with God” (Rom. 5:1) and access to God’s grace (Rom. 5:2) as positive benefits. The believer in Christ may look forward to the redemption of his body (Rom. 8:23) and an eternal inheritance (Rom. 8:17; 1 Pet. 1:4).²

CONDEMNATION – TO DECLARE A PERSON GUILTY AND WORTHY OF PUNISHMENT.

It is the result of divine judgment. Condemnation is a judicial term, the opposite of justify and justification (Matt. 12:37; Rom. 5:16, 18). God alone is the judge of people in His demand for righteousness. Sin leads invariably to condemnation and death.

Romans 5:16, 18 *“The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification . . . So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.”*

Unbelievers remain under divine condemnation (John 3:18) because of their rebellious unbelief.

John 3:36 *“He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.”*

CHRIST DELIVERS HIS CHILDREN FROM CONDEMNATION.

John 5:24 *“Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.”*

Romans 8:1 *“Therefore there is now no condemnation for those who are in Christ Jesus.”*

Romans 8:33-34 *“Who will bring a charge against God’s elect? God is the One who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.”*

The mission of Jesus was not to condemn the world but to save it by bearing on the cross the sin that belonged to His people (John 3:17–18). There is no condemnation for sinners who repent and believe in Him. Jesus not only bore the consequences of sin, but also condemned (destroyed) sin itself so that believers are released from its power (Rom. 8:1, 3). Since they have experienced a gracious pardon, believers are directed to practice forgiveness and to avoid vindictiveness: “Condemn not, and you shall not be condemned” (Luke 6:37).

Realities of Crucifixion truths—man is born under sin because of Adam’s disobedience. Adam’s sin plagues mankind to this very moment. As also, God’s divine condemnation rests on all humanity. God alone, in His infinite wisdom provided redemption through the crucifixion of Jesus Christ. Christ alone is the one and only perfect sacrifice to reunite the utterly sinful to the infinitely holy God. Faith alone in Christ alone is God’s provision to the damnable sinner. Examine yourself! What or who are you trusting? If it is anything less than Christ alone, you are still in your sin, you are condemned by your unbelief, and God’s wrath abides on you. I beg of you on behalf of Christ, be reconciled to God.

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¹ Youngblood, Ronald F., F. F. Bruce, R. K. Harrison, and Thomas Nelson Publishers. *Nelson's New Illustrated Bible Dictionary*. Rev. ed. of: Nelson's illustrated Bible dictionary.; Includes index. Nashville: T. Nelson, 1995.

² Ibid., "Justification"