

The Finished Work of The Cross (What was finished? What was the work?) Part 3

1. Expanded recap from last meeting; we discussed... (and going a little deeper)

- The New Covenant being *"The end of the law for righteousness"*. **Rom. 10:4 (NKJV)**. The New Covenant is "righteousness based on faith" rather than the Old Covenant system of "establishing personal righteousness through law keeping" or "by works". The New Covenant is the new way of faith. **Gal. 3:23–25 (NLT)**. Vs 25 in (NKJV) *"But after faith has come, we are no longer under a tutor"*. (* read **Gal. 3:25** commentary – see below)
- We who believe in Christ are *"no longer under the requirement of the law but are under grace"*. **Rom. 6:14**. The unbeliever is still under the law, still has a sinful nature and is a slave to sin.
- Through Christ, God did what the law could not do. **Rom. 8:1-11 (NKJV)**. The very first vs. is very important. No condemnation - for those who are "in Christ" or other translations "belong to Christ". Let's dive into this a bit.
- Jesus said in **Jn. 8:24** "if you do not believe that I am He, you will die in your sins." No unbeliever will be cast into the lake of fire because of his sin. The issue is unbelief. If you will die in your sins because you did not believe in Christ as Jesus said, then you never "received" the forgiveness that was taken care of on the cross and are still condemned. Hence the reference: "no condemnation for those who are "in Christ". Those who do not believe are not "in Christ" and are still condemned and still a slave to sin.
- It is clear that Jesus removed the sins of the world as noted in **Jn. 1:29 & 1 Jn. 2:2**. However, for the unbeliever who never believes in Jesus Christ for everlasting life; his name is not in the Book of Life (**Rev 20:15**) and never receives this free gift of forgiveness of sins and thus will be cast into the lake of fire. (Homework) **Mat. 13:41,50, 24:31-46; Jn. 3:36, 5:28-29; Rev. 20:11-15; 21:6-8**. One must believe in Christ to receive the finished work of the cross. For those who do believe in Christ, there is no condemnation and their names are written in the book of life (**Rev. 3:5, 13:8, 17:8, 20:12**).
- Again, we see here particularly in vs. 2 that we believers **are free from the law**. vs 2 *"For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."* - "...no longer count on my own righteousness through obeying the law; rather, I become righteous through faith in Christ." **Phil. 3:8-9 (NLT)**.
- Christ fulfilling the law. – **Mat. 5:17-20 (ESV)** *"Christ did not come to abolish the law, but to fulfil it."* – Christ met all the requirements of the law. The law's demands have been fully satisfied by Christ's redemptive work. (* commentary for **Mat. 5:17-18** - see below)
- *When you believed in Christ: "You (believers) died to the power of the law when you died with Christ. And now you are united with the one who was raised from the dead."* **Rom. 7:4-6 (NLT)**.

Homework:

The Law of Faith in Christ – Gal. 3:1 – 4:31

Through faith in Christ the believer has: Freedom in Christ – Gal. 5:1 – 26

and is made alive with Christ – Eph. 2:1-22

and to the believer ...

God's mysterious plan has been revealed through the Holy Spirit. – Eph. 3:1 - 21

Commentaries:

Bibleref.com Commentary for Gal. 3:25 - "In the previous verse, Paul described the useful purpose the law of Moses served in Israel, between the time of the exodus from Egypt and the earthly ministry of Christ. He compared the law to a servant in Greek families called a pedagogue. This person served the family by caring for the children from the age of 6 until late adolescence. The pedagogue disciplined, protected, and steered the children until they became independent adults.

When Christ came, Paul now insists, the need for the pedagogue ended. The law had fulfilled its purpose. Through it, God had steered Israel through all the false religions, empty philosophies, and gross immorality of the other nations of the world. The law itself could not set people free from sin, only guide them through the minefield of sin until true freedom came. Now that Christ, the Savior, had arrived to set people free from sin through faith in Him, the guardian was no longer necessary."

Believer's Bible Commentary for Mat. 5:17-18 – "The law is that system of legislation given by God through Moses to the nation of Israel. The entire body of the law is found in Exodus 20-31, Leviticus, and Deuteronomy, though its essence is embodied in the ten commandments.

The law was not given as a means of salvation (Acts 13:39; Rom. 3:20a; Gal.2:16, 21; 3:11); it was designed to show people their sinfulness (Rom. 3:20b; 5:20; 7:7; 1 Cor. 15:56; Gal. 3:19) and then drive them to God for His gracious salvation. It was given to the nation of Israel, even though it contains moral principles which are valid for people in every age (Rom. 2:14,15). God tested the people of Israel under the law as a sample of the human race, and Israel's guilt proved the worlds guilt (Rom. 3:19).

The law had attached to it the penalty of death (Gal. 3:10); and to break one command was to be guilty of all (Jas. 2:10). Since people had broken the law, they were under the curse of death. God's righteousness and holiness demanded that the penalty be paid. It was for this reason that Jesus came into this world: to pay the penalty by His death. He died as a substitute for guilty law breakers., even though He Himself was sinless. He did not wave the law aside; rather He met the full demands of the law by fulfilling its strict requirements in His life and His death. Thus, the gospel does not overthrow the law; it upholds the law and shows how the law's demands have been fully by Christ's redemptive work.

Therefore, the person who trusts in Jesus is no longer under the law; he is under grace (Rom. 6:14). He is dead to the law through the work of Christ. The penalty of the law must be paid only once; since Christ paid the penalty, the believer does not have to. It is in this sense that the law has faded away for the Christian (the

believer) (2 Cor. 3:7-11). The law was a tutor until Christ came, but after salvation (through faith), this tutor is no longer needed (Gal. 3:24,24).

Yet, while the Christian is not under the law, that does not mean he is lawless. He is bound by a stronger chain than law because he is under the law of Christ (1 Cor. 9:21). His behavior is molded, not by fear of punishment, but by a loving desire to please his Savior. Christ has become his rule of life (Jn. 13:15; 15:12; Eph. 5:1, 2; 1 Jn. 2:6; 3:16).

...The ministry of the law to unsaved people has not ended: “but we know that the law is good if one uses it lawfully” (1 Tim. 1:8). Its lawful use is to produce the knowledge of sin and thus lead to repentance. But the law is not for those who are already saved: “The law is not made for a righteous person” (1 Tim. 1:9).”

Back to my comments. The saved person; the one who has believed in Christ, has the righteousness of Christ and is therefore righteous and no longer under the law but under grace. The unbeliever is still under the law. i.e. the righteousness of Christ has been **imputed** to the believer not the unbeliever.

GotQuestions.org commentary for Christ's righteousness being imputed to believers.

“On the cross, Jesus took our sin upon Himself and purchased our salvation. We have “been justified by his blood” (Romans 5:9), and part of that justification is an imputation of His own righteousness. Paul puts it this way: “For our sake [God] made [Jesus] to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Corinthians 5:21). Jesus is righteous by virtue of His very nature—He is the Son of God. By God’s grace, “through faith in Jesus Christ,” that righteousness is given “to all who believe” (Romans 3:22). That’s imputation: the giving of Christ’s righteousness to sinners.

Having Christ’s righteousness imputed to us does not mean we automatically do what is right—that will come through the process of sanctification. What it does mean is that we are positionally righteous; even though we still sin, we are forensically or legally righteous. God has credited the righteousness of Christ to our account, and He did this when He saved us. In grace, the holiness of Jesus Christ is ascribed to us. Christ “has become for us wisdom from God—that is, our righteousness, holiness and redemption” (1 Corinthians 1:30).

By having the righteousness of Christ imputed to us, we can be seen as sinless, as Jesus is sinless. This is amazing grace! We are not righteous in ourselves; rather, we possess Christ’s righteousness applied to our account. It is not our perfection but Christ’s that God sees when He brings us into fellowship with Himself. We are still sinners in practice, but the grace of God has declared us to have righteous standing before the law.

Full commentary here: <https://www.gotquestions.org/imputed-righteousness.html>