

The Finished Work of The Cross (What was finished? What was the work?) Part 2

1. Extended recap from last meeting; we discussed...

- a) We talked about what was finished when Christ died on the cross. When he said *"it is finished"* in **Jn. 19:30**, it meant "paid in full". **What was paid in full?** The penalty of sin. Christ took our place. (Propitiation).
- b) **What was finished?** The law as not finished but, the requirement of the law was. - As we discussed in our last meeting. The "law" did not end with Christ, (He fulfilled it), but we who believe are no longer under "requirement of the law." **Rom. 6:14**. Remember, the "you" in these references is "believers."

Now for more context, let's read **Rom. 6:14-18 (NLT), (AMP)**.

{* Read **Rom. 6:14** and **Rom. 6:14-16** commentaries below}.

- c) **Rom. 7:4-6 (NLT)** *"Died to the power of the law when you died with Christ."* When did you die with Christ? When you believed in Christ. *"...now released from the law."*
- Because of what Christ finished on the cross, we do not have to keep the law to be saved and made right with God (made righteous). The New Covenant is a new way of faith. Made right by faith alone in Christ. **Rom. 3:20-31 (NLT)**, The new way of faith, New Covenant.
 - **Rom. 5:1 (NLT)** - "Therefore, since we have been made right in God's sight by faith, we (believers) have peace with God because of what Jesus Christ our Lord has done for us."

2. The Finished Work of the Cross (Part 2)

- a) First, let's start with Christ fulfilling the law. – **Mat. 5:17-20 (ESV)** "Christ did not come to abolish the law, but to fulfil it."
- b) In Christ's fulfillment of the law, he did the following: **Heb. 10:9 (NKJV)** - Christ said: *"Behold, I have come to do Your will, O God." He takes away the first that He may establish the second.* He cancels the first (Old Covenant) in order to put the second (New Covenant) into effect. - For full context, let's read through **Heb. 10:1-18 (NLT)** (Christ's Sacrifice, Once for All) - Christ's Death Fulfills God's Will. For full context read all of **Heb. Chapters 9 & 10** with a punch line in **Heb. 10:39**. "But we (believers) are not like those who turn away from God to their own destruction. We are the faithful ones, whose souls will be saved." Christ's Sacrifice, Once for All so that all can be saved. He made a way for all to be saved through faith. To help better understand **Heb. 10:1-18**, you have to back up to **Heb. 9:28 (NLT)** *"so also Christ was offered once for all time as a sacrifice to take away the sins of many people. He will come again, not to deal with our sins, but to bring salvation to all who are eagerly waiting for him."* Note the word "many." Not all are saved. Not all will be saved. Only believers in Christ are saved and will be in Heaven. Also, who are "all who are eagerly waiting for him"? Those are the believers.

- c) Some important scriptures that tie into **Heb. 9:28** noted above:
1 Thess. 4:16-17 (NLT) *"For the Lord himself will come down from heaven with a commanding shout, with the voice of the archangel, and with the trumpet call of God. First, the believers who have died (the dead "in Christ") will rise from their graves. Then, together with them, we (believers) who are still alive and remain on the earth will be caught up in the clouds to meet the Lord in the air. Then we will be with the Lord forever."* Christians (alive and dead) will meet the Lord in the air and will then be taken to Heaven." We see this second part in **Jn. 14:2-3** which teaches that the Lord Jesus Christ will receive the resurrected members of the church to Himself and then be escorted by the Lord back to His Father's house in heaven. Believers have this confident hope: **Ro. 12:12, 15:13; Heb. 3:6, 6:19, 11:1; 1 Pe. 1:3; Col. 1:27; Tit. 2:13.**
- d) **1 Cor. 15:23** also ties into **Heb. 9:28** & **1 Thess. 4:16-17.**
1 Cor. 15:23 (NLT) *"But there is an order to this resurrection: Christ was raised as the first of the harvest; then all who belong to Christ will be raised when he comes back."*
 - "belong to Christ" refers to true believers in Christ. – This also begs the question of: **What about those who died before Christ came?** - A Matt Slick quote from Carm.org covers this well in his commentary: "The people who died before Christ was crucified were saved the same way as those who die after the crucifixion, by faith. The people of the Old Testament time looked forward to the coming Messiah. They trusted God according to the knowledge that they had – as would all people everywhere who were to have faith in God. But we who are alive after the crucifixion and resurrection of Jesus, and who also have the New Testament documents, are at a great advantage. We can read the Scriptures with far more clarity and understanding than those in the Old Testament times. We know about the work of Christ on the cross. Those who died before Jesus never had the opportunity to trust in him because his crucifixion hadn't happened yet, but they were saved by faith the same as we are."
- e) Believers' commentary on **1 Cor. 15:23**: "The first resurrection does not include all who have ever died, but only those who have died with faith in Christ."
- f) See also our resurrected bodies. **1 Cor. 15:53 (NET/ESV)** *"For this perishable body must put on the imperishable, and this mortal body must put on immortality."* - Full context: **The Resurrected Body" 1 Cor. 1:35-58 (NLT).**
- g) The New Covenant is "righteousness based on faith" rather than establishing personal righteousness through law keeping. As noted above in **Rom. 6:14**, We who believe in Christ are no longer under the requirement of the law but are under grace. Even after the cross, those who do not believe in Christ are still under the law. Only Christ can justify, and not by law but by his finished work and promise of the Holy Spirit received by faith. The Bible does not teach universal salvation. One must believe in Christ to "receive" His finished work. Those who "believe in Christ" are

saved. Saved from what? From judgment, from Hell. Hell is real and the unbelieving and faithless are going there. The punishment for rejecting Christ: **Mat. 13:41,50; Rev. 20:11-15; 21:8 (AMPC)**. A note on justification from a CARM.org article:

"Salvation includes justification. Justification is a legal standing before God where we are declared righteous before God regarding his holy law. This is possible because Jesus bore our sins in his body on the cross (1 Pet. 2:24). When we trust in Christ by faith, His righteousness is reckoned to our account (Phil. 3:9). So, we are justified by faith (Rom. 5:1)."

h) **Continuing "what was finished on the cross".**

The end of the law for righteousness". Rom. 10:4 (NKJV), Rom. 10:3-5,9 (AMPC) –

Then read through Rom. 10:1-15 (NLT) {*Read **Rom. 10:4 Believer's Bible commentary** – see below}. **Rom. 10:6-8** is referencing **Deut. 30:11-14** about law but Paul is also tying it into New Covenant faith. Let's read **Deut. 30:11-17 (NLT)**. {*Read **Deut. 30: 11-14 Believer's Bible commentary** – see below}.

- i) Through Christ, God did what the law could not do. - **Rom. 8:3 (NKJV)** - "What the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh," – Let's dive into this: Let's read **Rom. 8:3 in (NKJV), (AMPC) and (AMP)**. In fuller context: **Rom. 8:1-11 (NKJV)**. **Vs. 11** is 🔥 !
- j) **Gal. 3:23–25 (NLT)** "Before the way of faith in Christ was available to us, we were placed under guard by the law until the way of faith was revealed. ... now that the way of faith has come, we no longer need the law as our guardian."
- k) **Gal. 2:16 (NLT)** "we know that a person is made right with God by faith in Jesus Christ, not by obeying the law." – Again, back to **Rom. 6:14** "We (new Covenant believers) are no longer under the requirement of the law but are under grace."
- l) **Phil. 3:8-9 (NLT)** "...no longer count on my own righteousness through obeying the law; rather, I become righteous through faith in Christ."

Next study: **What was accomplish on the cross?** Propitiation, Atonement and Reconciliation.

Homework: What is the “new nature” of the believer? We will dive into this on future studies. 😊

The new nature you received when you believed in Christ:

From darkness to light: Eph. 5:8; Acts 26:18.

Put on your new nature: Eph. 4:22-24; Col. 3:10-12.

Our spirit one with and complete in Christ: 1 Cor. 6:17; Col. 2:10.

Put on the Lord Jesus Christ: Rom. 13:14; Gal. 3:27.

Walk in the light: Jn.8:12.

Created anew in Christ Jesus: Eph. 2:10.

Dead in Adam, alive in Christ: 1 Cor. 15:22.

You get the idea: A NEW CREATION, A NEW LIFE!! - Born again Jn. 3:3–7, 2 Cor. 5:17; Titus 3:5; 1 Ptr. 1:3; 1 Jn. 2:29; 3:9; 4:7; 5:1–4, 18). ...and the believer does not just become a new creation but also becomes child of God. Jn. 1:12–13 indicates that being “born again” also carries the idea of becoming “children of God” through faith and trust in Jesus Christ. And an inheritance comes with being a child of God. You receive the promise of the Holy Spirit. You receive the finished work of the cross!

Faith Brings Joy **Rom. Chapter 5** / Sin’s Power Broken **Rom. Chapter 6**.

No longer bound by the law: **Rom. Chapter 7**. / Live In the Spirit **Rom. Chapter 8**

“Finding Treasure in the Word” RiverLife Fellowship Life Link – Meeting 13 - 04/18/23

All studies with full notes in PDF format are available here:

<https://christinyoustudymap.com/finding-treasure-in-the-word-bible-studies/>

Commentaries referenced in study above:

BibleRef.com commentary on Rom. 6:14

6:14 - "The context of this passage is the spiritual condition of those who are saved. Paul's remarks here are about those who have expressed saving faith in Christ, not to the entire human race (**Rom. 5:1**). Paul concludes his commands to not allow sin to tell us what to do. He again reminds the reader that sin has no authority in our lives any longer. Those without Christ, standing on their own merits apart from God, are compelled to sin. As we once were, they are slaves to sin. Because Christ rescued us, that's not who we are any more. Sin is not the boss of us. Now Paul adds a surprising thought. We are not under sin's authority because we are not under the law. In some sense, being under the law revealed how powerless we were against our own desires to sin. Instead, Paul writes, we are under grace. Because of God's grace, we are no longer compelled to sin."

Believer's Bible Commentary on Rom. 6:14-16

6:14 - "Now another reason is given why **sin shall not have dominion over** us as believers. The first reason was that our old man was crucified with Christ (6:6) The second reason is that we are **not under law but under grace**. Sin does have the upper hand over a person who is under law. Why? Because the law tells him what to do but doesn't give him the power to do it. And the law stirs up dormant desires in fallen human nature to do what is forbidden. It's the old story that "forbidden fruit is sweet." **Sin** does **not have dominion over** the person who is under grace. The believer has died to sin. He has received the indwelling Holy Spirit as the power for holy living. And he is motivated by love for the Savior, not by fear of punishment. **Grace** is the only thing that really produces holiness.

6:15 - Those who are afraid of **grace** insist that it gives license for sinning. Paul meets this error head-on by asking the questions, then flatly denying it. We are free from the law, but not lawless. **Grace** means freedom to serve the Lord, not sin against Him. In 6:1 the question was, "Shall we continue to sin? Here the question is, "**Shall we sin just a little?**" The answer in both cases is a horrified "**Certainly not!**". God cannot condone any sin at all. **6:16** - It is a simple fact of life that when we submit our selves to someone as our master, we become that person's slave. Likewise, if we sell out to sin, we become **slaves** of sin, and eternal **death** lies waiting at the end of that road. If, on the other hand, we choose to obey God the result is a holy life. Sin's slaves are bound by guilt, fear, and misery, but God's servants are free to do what the new nature loves. So why be a slave when you can be free?

Believer's Bible Commentary on Rom. 10:4,6 - **10:4** - If they had only believed on **Christ**, they would have seen that He is **the end of the law for righteousness**. The purpose of the law is to reveal sin, to convict and condemn transgressors. It can never impart righteousness. The penalty of a broken law is death. In His death, Christ paid the penalty of the law which men had broken.

When a sinner received the Lord Jesus Christ as his savior, the law has nothing more to say to him. Through the death of his substitute, he has died to the law. He is through with the law and with the futile attempt to achieve righteousness through it.

10:6 - In order to show that the language of faith is quite different from that of the law, Paul first quotes from Deut. 30:12-13, which states: "It is not in heaven, that you should say, 'Who will ascend into heaven for us and bring it to us, that we may hear it and do it?' 13 Nor is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?'" The interesting thing is that, in their setting in Deuteronomy, these verses are not referring to faith and the Gospel at all. They are speaking about the law, and specifically the commandment to "turn to the Lord your God with all your heart, and with all your soul". (Deut. 30:10b) God is saying that the law is not hidden, distant, or inaccessible. A man does not have to go up to **Heaven** or cross the sea to find it. It is near at hand and waiting to be obeyed.

Believer's Bible Commentary on **Deut. 30:11-14** which ties in with **Rom. 10:4,6** noted above.

30:11-14— Moses reminded the people that the covenant was not too hard for them to understand (mysterious), nor was it far off (inaccessible). They were not required to do the impossible to find it. The Lord had brought it to them, and their responsibility was to obey it. These verses are used by Paul in **Rom. 10:5-8** (see commentary above) and are applied to Christ and the Gospel. The covenant was not easy to keep, but God had made provisions in case of failure. The people were then required to repent and to bring the appointed sacrifices. Since the sacrifices were types of Christ, the lesson is that those who sin should repent and put their faith in the Lord Jesus Christ.

Deeper Study on 1 Thessalonians 4:15-16:

[Who are the dead in Christ in 1 Thessalonians 4:16?](#)

[1 Thessalonians 4:15-16 Precept Austin Commentary](#)

BibleRef Commentary - [What does 1 Thessalonians 4:16 mean?](#)

This is part of one of Scripture's most often-quoted passages. The event referred to here is called "the rapture," a moment when Jesus Christ will call all Christians—living and dead—away from the earth to be with Him. Paul's description here is given as part of his reassurance to the Thessalonian Christians. Earlier verses comforted them with a reminder that believers who have already died will also be raised to life in Christ (1 Thessalonians 4:14). Unlike unbelievers, Christians have a hope of seeing loved ones again, in the presence of Jesus.

Paul assures his readers that Jesus, our Lord, will come in person for Christians. This will be accompanied by a loud command, the voice of an archangel, and a trumpet blast. Whether these are three separate incidents, or three ways of describing the same basic sign, is difficult to tell. The archangel mentioned here might be Michael (Jude 1:9), though Paul does not specify. Combined with the description given in the next verse, this event will apparently be sudden, dramatic, and extremely obvious.

At that time the bodies of departed Christians will rise in resurrection glory and become immortal (1 Corinthians 15:54). The inclusion of the words, "in Christ," indicates that only Christians will experience resurrection at the rapture, because only Christians have been baptized by the Holy Spirit into the body of Christ (1 Corinthians 12:13). The phrase, "in Christ," never occurs in the context of Old Testament believers. They will be resurrected at Christ's second coming to establish His kingdom on earth (Daniel 12:1–3).

The "cry of command" will likely be Jesus' command to departed Christians. When Jesus summoned Lazarus to come out of the tomb, He specifically called Lazarus by name: "Lazarus, come out" (John 11:43). A common quip suggests that if Christ had simply said, "Come out," the bodies of all the dead would have left their burial places.

1 Thes. 4:16 *"...First, the believers who have died (the dead "in Christ") will rise from their graves. "*, brings up the question: How were people who died before Christ saved? There is a great article on this by Matt Slick found on the Carm.org website that covers this well.

[How were people who died before Christ saved?](#)

A much deeper dive into Rom. 6:14, Rom. 7:4-6 regarding believers no longer being under the law but under grace.

Note: Below is an A.I. response to my challenging question and is pulling from the entire text of the Bible in these versions AMP, AMPC, ESV, KJV, NASB, NIV, as well as many commentaries, it is always wise to dig into the Word of God yourself and read the scriptures in full context while allowing the Holy Spirit to teach you as you dive in. Ask this same question yourself and ask the Holy Spirit to reveal truth as you dig into the word for the answers. Use the question and answer below for deeper study and a starting point for your own study.

My Question:

Rom. 6:14, Rom. 7:4-6 talk about how those who believe in Jesus Christ in the New Covenant are no longer under the requirement of the law. Explain how even though we believers now live under grace and now under the law, "it is through faith in Christ alone that we are made right with God, not by keeping the law", there is still God's law to keep, but believers now do that through the power of the Holy Spirit such as the Spirit producing good fruit in believers Galatians 5:22-23 and how God is working in believers: Philippians 2:12-13 (NKJV) "12 Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; 13 for it is God who works in you both to will and to do for His good pleasure." In Philippians 2:12 we are told to work out your own salvation with fear and trembling, but then there is the good news for believers in V. 13 for it is God who works in you both to will and to do for His good pleasure. Part of both to will and to do for His good pleasure is keeping His laws, but this is now done through the power of the Holy Spirit that is in believers vs. the hard toil of keeping the law to be made right.

Grok 4's Answer:

Believers in Jesus Christ, under the New Covenant, are indeed no longer "under the law" in the sense that the law is no longer the basis or means of being made right with God (justification). Romans 6:14 declares, "For sin shall not have dominion over you, for you are not under law but under grace." Romans 7:4-6 further explains that we have "died to the law through the body of Christ" and are now "delivered from the law," so that we "serve in the newness of the Spirit and not in the oldness of the letter." The law's role as a condemning power and as a system for earning righteousness has ended for those who are in Christ. Justification—being declared righteous before God—is by grace alone through faith alone in Christ alone (Romans 3:21-24; Galatians 2:16; Ephesians 2:8-9). No amount of law-keeping can contribute to our right standing with God; it is entirely Christ's finished work on the cross that secures it.

However, this freedom from the law as a means of justification does not mean the abolition of God's moral standards or that believers are now lawless. The law still reflects God's holy character and His righteous will for human life (Romans 7:12: "the law is holy, and the commandment holy

and just and good"). Jesus Himself said, "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill" (Matthew 5:17), and He summarized the law as love for God and love for neighbor (Matthew 22:37-40). Paul echoes this by saying that love is the fulfillment of the law (Romans 13:8-10).

What has radically changed in the New Covenant is **how** believers relate to God's commands. Instead of striving in our own strength to keep the law in order to be accepted by God (which only exposes sin and brings condemnation—Romans 7:7-11), believers are now indwelt by the Holy Spirit, who empowers us to live out God's will from the inside out.

This is vividly illustrated in the passages you cited:

- **Galatians 5:22-23** describes the "fruit of the Spirit"—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. Notice that Paul adds, "against such things there is no law." The Spirit's fruit naturally fulfills the moral intent of the law (e.g., love fulfills "you shall not commit adultery, you shall not murder," etc.—see Romans 13:9-10). This is not self-effort producing legalistic obedience, but the Spirit producing Christlike character in us.
- **Philippians 2:12-13** (NKJV) beautifully balances human responsibility and divine enabling: "work out your salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure." Verse 12 calls believers to active, serious obedience—to "work out" (not "work for") the salvation already received. But verse 13 immediately gives the good news: the power and even the desire ("to will") come from God Himself working in us through the Holy Spirit. Obedience, including keeping God's moral commands, is no longer a burdensome toil to earn favor; it is God energizing us to delight in and do what pleases Him (see also Ezekiel 36:26-27, where God promises under the New Covenant to put His Spirit within us and cause us to walk in His statutes).

In summary:

- We are justified by faith alone, apart from works of the law.
- The moral will of God (summarized in love and reflected in the law's commands) remains our standard for holy living.
- The crucial difference in the New Covenant is that obedience is now Spirit-empowered rather than flesh-driven. We do not grit our teeth and try harder in our own strength; we yield to the Spirit who produces in us both the desire and the ability to live for God's pleasure.

This is the glorious freedom of grace: no longer slaves to sin or to futile self-effort, but liberated to bear fruit for God through the indwelling Holy Spirit (Romans 7:6).