**The Work of Christ**

**On the work of Christ: WCOF 8.4** “The Lord Jesus undertook this office [mediator] completely voluntarily. In order to discharge it, he was made under and perfectly fulfilled the law. He endured extremely severe torment in his soul and extremely painful suffering in his body. He was crucified and died. He was buried and remained under the power of death, but his body did not decay. On the third day he arose from the dead with the same body in which he suffered and with which he also ascended into heaven. There he sits at the right hand of his Father, interceding for believers. He will return to judge men and angels at the end of the world.”

1. **The estate of humiliation:**
	1. **Active obedience**
		1. **WCOF 8.4** “In order to discharge it (the office of mediator) he was made under and perfectly fulfilled the law.”
			1. **Covenant of works:**
				1. **WCOF 7.2** “The fist covenant made with man was a covenant of works. In it life was promised to Adam and through him to his descendants, on the condition of perfect, personal obedience.”
				2. **WLC #20**

**Q.** What was God’s providence relating to the humans he created?

**A.** God providentially put Adam and Eve in paradise and assigned them the job of taking care of it. He gave them permission to eat everything that grew, put them in authority over all the creatures, and established marriage as a help for Adam. God allowed them to have fellowship with Him, instituted the Sabbath, and made a covenant of life with them on the condition of their personal, perfect, and perpetual obedience. The tree of life was a sign guaranteeing this covenant. Finally, God told them not to eat from the tree of the knowledge of good and evil or they would die.

**1 Corinthians 15:42-49**

**The Work of Christ (2)**

**On the work of Christ: WCOF 8.4** “The Lord Jesus undertook this office [mediator] completely voluntarily. In order to discharge it, he was made under and perfectly fulfilled the law. He endured extremely severe torment in his soul and extremely painful suffering in his body. He was crucified and died. He was buried and remained under the power of death, but his body did not decay. On the third day he arose from the dead with the same body in which he suffered and with which he also ascended into heaven. There he sits at the right hand of his Father, interceding for believers. He will return to judge men and angels at the end of the world.”

**Luke 4:1-4**

**Background factors:**

Contrast the scene here with Eden.

**Tipton:[[1]](#footnote-1)** “The desert is the antithesis to the Garden of Eden. If Eden is the prototype of a time before the curse, then the desert is the prototype of a time after the curse. – In Eden you find every conceivable creature comfort. But Jesus begins his temptation not in Eden but in the desert. And the Desert is the scorched, dry, picture of the Fall. The curse remember extends to the ground too, not just humanity. Creation has been subjected to futility! Jesus places his incarnate feet on the ground that is cursed because of Adam’s sin. Jesus has no human companionship, no human community, no contact with another human being for 40 days and 40 nights, because only one person can do what needs to be done. Jesus is not only hungry and without food, but for 40 days and 40 nights – he is weak and tired and starving.”

**Deuteronomy 8:3 and Israel as “son of God”**

**Tipton**:[[2]](#footnote-2) “The significance – it is not only that Jesus is offering the obedience that Adam and Israel ought to have obeyed, but in a way that they could not have obeyed. He is obeying as the mediator of the Covenant of Grace – as the incarnate, messianic Son. This is the first time in covenant history where someone has stood before the serpent and said no to the serpent and Yes to the Father. Jesus is not only undergoing temptation as the Second Adam, but he is undergoing temptation as the true Israel. By his obedience, Jesus begins the process of abolishing the curse. Luke is telling us that this Second Adam, this New and True Israel is turning aside the curse by rendering the obedience that *neither Adam nor Israel* could offer. Not only a Son of God, but THE Son of God, is doing what is right in the face of Satanic temptation.”

**Thy Life was Given for Me (Havergal, 1858)**

*Thy life was given for me;*

*thy blood, O Lord, was shed,*

*that I might ransomed be,*

*and quickened from the dead.*

*Thy life was given for me;*

*what have I given for thee?*

*Thou, Lord, hast borne for me*

*more than my tongue can tell*

*of bitterest agony,*

*to rescue me from hell.*

*Thou sufferedst all for me;*

*what have I borne for thee?*

*Long years were spent for me,*

*in weariness and woe,*

*that through eternity*

*thy glory I might know.*

*Long years were spent for me;*

*have I spent one for thee?*

*O let my life be given,*

*my years for thee be spent,*

*world fetters all be riven,*

*and joy with suffering blent!*

*Thou gavest thyself for me;*

*I give myself to thee.*

*And thou hast brought to me,*

*down from thy home above,*

*salvation full and free,*

*thy pardon and thy love.*

*Great gifts thou broughtest me;*

*what have I brought to thee?*

**The Work of Christ (3)**

1. **Passive obedience**
	* 1. **WCOF 8.5** “By his perfect obedience and sacrifice, offered up to God once and for all through the eternal Spirit, the Lord Jesus has completely satisfied the justice of the Father and purchased not only reconciliation but also an everlasting inheritance in the kingdom of heaven for everyone whom the Father has given to him.
			1. **Let me begin to make a few comments about the death of Christ from 8.5**.
			2. **The passive obedience of Christ and the Covenant of Grace.**
				1. **WCOF 8.6** “Although the work of redemption was not actually done by Christ until after his incarnation, yet the power, effectiveness, and benefits of it were given to the elect in all ages from the beginning of the world by means of those promises, types, and sacrifices which revealed him and indicated that he would be the seed of the woman, would bruise the serpent’s head, and was the lamb slain from the beginning of the world. Jesus Christ is yesterday and today and forever the same.”
				2. **WCOF 7.3** By his fall, man made himself incapable of life under [the Covenant of Works], and so the Lord made a second, the covenant of grace. In it he frequently offers sinners life and salvation through Jesus Christ. In order to be saved he requires faith in Jesus and promises to give his Holy Spirit to all who are ordained to life so that they may be willing and able to believe.”
				3. **WCOF 7.5** [The covenant of grace] was administered differently in the time of the law and in the time of the gospel. Under the law it was administered by promises, prophesies, sacrifices, circumcision, the paschal lamb, and other types and ordinances given to the Jewish people, all foreshadowing Christ. For that time the covenant administered under the law through the operation of the Spirit was sufficient and effective in instructing the elect and building up their faith in the promised messiah, by whom they had full remission of their sins and eternal salvation. This administration is called the Old Testament.

**The substance of the Covenant of Grace is always the same.**

Christ was and is the Lamb slain.

**Rev. 13:8**

**Hebrews 10:1-14**

There has been, and always will be only one people of God.

Classic Dispensationalism IS American Evangelicalism (and this isn’t good).

Christ was and is the only way to be saved, and faith functions the same way in the Old Covenant as it does in the new.

The same eternal promises were held out to believers under the OC as there are in the NC.

Compare **Gen 17:7** and **Rom. 9:8**

**Gen 22:8** and **Gal. 3:16**

As the OC develops there is greater and greater clarity for God’s people living under its administration.

**The Work of Christ (4)**

**WCOF 8.5** “By his perfect obedience and sacrifice, offered up to God once and for all through the eternal Spirit, the Lord Jesus has completely satisfied the justice of the Father and purchased not only reconciliation but also an everlasting inheritance in the kingdom of heaven for everyone whom the Father has given to him.

* 1. **The Atonement (different views)**
		+ 1. **Ransom to Satan:**
			2. **Recapitulation:**
			3. **Satisfaction theory (largely the view of Rome)**
			4. **Moral influence theory**
			5. **Penal Substitutionary Atonement:**
				1. Isaiah 53:6
				2. 2 Corinthians 5:21
				3. Galatians 3:13
				4. Hebrews 9:28

**The Work of Christ (5)**

Resurrection

1. **The Estate of Exaltation**
	1. **The Resurrection of Christ**
		1. **WCOF 8.4** “The Lord Jesus undertook this office [mediator] completely voluntarily. In order to discharge it, he was made under and perfectly fulfilled the law. He endured extremely severe torment in his soul and extremely painful suffering in his body. He was crucified and died. *He was buried and remained under the power of death, but his body did not decay. On the third day he arose from the dead with the same body in which he suffered and with which he also ascended into heaven. There he sits at the right hand of his Father, interceding for believers. He will return to judge men and angels at the end of the world.*”
			1. The tomb:

**Psalm 16:10**

**Acts 2:24, 27, 30-31**

* + - 1. Bodily Resurrection:

**John 10:18**

**Revelation 1:117-18**

The apostolic faith is grounded in the historic resurrection of Christ:

**Acts 2:22-36**

**1 Corinthians 15:1-1-9**

**The Work of Christ (6)**

Resurrection and Union with Christ

1. **Resurrection and Union**

The resurrection of Christ guarantees the future resurrection of believers.

1. See **WLC 52**
2. **1 Corinthians 15:20-28**
3. “first fruits.”[[3]](#footnote-3)
4. **Deuteronomy 26:1-11** as an example. (cf. Ex. 23:19; Lev. 23:10; Num. 15:20, 18:8, Deut. 18:4)
5. **2 Corinthians 4:14 (4:7-14) and 1 Thessalonians 4:14 (4:13-18)**
6. **2 Corinthians 4**
7. **1 Thess 4**

The resurrection of Christ and the past resurrection of believers.

1. **Ephesians 2:4-7**
2. **Colossians 2:12-13, 3:1**
1. Ibid., 5. [↑](#footnote-ref-1)
2. Ibid., 6. [↑](#footnote-ref-2)
3. Richard B. Gaffin, *Resurrection and Redemption: A Study in Paul’s Soteriology* (2 edition.; Phillipsburg, N.J: P & R Publishing, 1987). 34-35. [↑](#footnote-ref-3)