

LD – 6.2 – Discipleship Studies – Jesus’ Mission of Redemption

Introduction – there are so many ways we could approach the concept of who Jesus is, what He accomplished, and why it was necessary. For our time today we’re going to focus on a few questions to help us make better sense of what Scripture is actually saying to us and why the Jews of Jesus’ era didn’t understand the necessity of the Gospel of Grace displayed in God’s Love and Self-Sacrifice on the Cross..

A. **Redemptive History Timeline – Significant Theological Considerations:**

Eden			Jesus			Cross			Resurrection			Pentecost			New Heaven & Earth								
1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12

1. **The Fall:**

- a. **Part 1 - God Created Humanity and all of Creation to be Good... Humanity’s Problem – we are not what we were created to be – the Problem of Sin [AKA Original Sin]:**
 - i. **Created Very Good – Gen 1:31...** “God saw all that he had made, and it was very good.”
 - ii. **The problem of choice – our “Goodness” has become corrupted. This corruption is not merely disobedience, but rebellion against God resulting in the loss of innocence and the corruption of our moral and ethical character. Gen 6:1-12; Ps 14:1-3; Eph 4:22; Tit 1:15.**
 - iii. **Because of our corrupted state God in His mercy closed our access to His Garden so we would not have the opportunity to eat from the Tree of Life and live forever in our Fallen state – Gen 3:22-23.**
 - iv. **Humanity may still choose to act more wisely and nobly, but our best efforts fall short of what the Goodness of God expects. God delights that we desire to find Him and seek to do good things, but our good efforts are inadequate... without the Grace of Jesus we are lost – Heb 4:9-16.**
- b. **Part 2 – Gen 3:15 – Inherent conflict between Satan [Adversary] and God’s people will be the new normal.**
 - i. **Satan’s seed are those aligned with him by choice or default, Humanity’s seed is the Messiah Jesus who will destroy evil completely, and those aligned with Jesus.**
 - ii. **Earth has become a Spiritual war zone – 2 Pet 2:4; Jude 1:6; Rev 12:7-9; Matt 25:41; John 8:44; Eph 6:12; 1 John 5:19; 2 Cor 4:4; Eph 2:2.**
- c. **Part 3 – Gen 3:17-19 – because of human rebellion the earth has been cursed. Note that God did not curse humanity directly as He did with Satan, but indirectly through humanity’s tie to the earth. This demonstrates that Satan is doomed for destruction, and so is Fallen earth. This also demonstrates that God intends to redeem humanity, but in the meantime earth is also now in rebellion against humanity, until the time Messiah would come. Jesus has a 2-part mission for redemption:**
 - i. **Part 1 – On Jesus’ 1st advent He solved humanity’s Spiritual separation from God... the way is now open for relational intimacy through Jesus’ substitutionary sacrifice the Spirit may now permanently indwell believers.**
 - ii. **Part 2 – At Jesus 2nd advent at the end of the Church Age earth will be repaired during the Millennium again being a Garden, and then afterward Jesus will recreate Heaven and**

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Earth... a New way better Creation. [For more on this topic see [authenticdiscipleship.org](http://www.authenticdiscipleship.org) web site] <http://www.authenticdiscipleship.org/pdfs/1-biblical-literacy/Bible%20Survey%20-%20Apocalyptic%201.3%20-%20Eschatology,%20Millenianism%20&%20the%20Rapture.pdf>

2. **Abraham** – Gen 12:1-3 – a covenant of faith with the promise of a nation of God’s people.
 - a. The “Triune God” is Father [Abba]/Son [Friend]/Spirit [Comforter] – Matt 3:16; 28:19; John 14:26; 15:26.
 - b. The most critical element of God’s nature and Character is Love – 1 John 4:8, 16.
 - c. The relationship into which we are invited is the same relationship that exists within the Trinity – John 17:21-23, 26.
 - d. Jesus is the Perfect example of the Father revealed to humanity – John 14:9-11; 1 John 2:24.
3. **Substitutionary Sacrifice** – Gen 22:1-2, 8, 13-14 – God pardons Isaac and provides a sheep to sacrifice.
4. **Passover** – Ex 12:1-4 – God’s people in captivity are saved by faith in a substitutionary sacrifice of a sheep. A new ordinance to commemorate.
5. **Annual Atonement** – Ex 30:10 – once a year a substitutionary atonement for the people.
6. **Personal Atonement** – Lev 1:4; 4:26[ff] – substitutionary atonement for individuals.
7. **Blessings & Curses** – the Covenant in the Land – Deut 30:15-19.
8. **The Suffering Servant [Messiah] and a New Age** – Isaiah 40:1-55:13:
 - a. 1st Servant Song – 42:1-4
 - b. 2nd Servant Song – 49:1-13
 - c. 3rd Servant Song – 50:4-11
 - d. 4th Servant Song – 52:13-53:12
 - e. The New Kingdom – 56:1-66:4
9. **Sermon on the Mount – Beatitudes** – Matt 5:1-12... all Blessings!!! Huge change from the Law!
10. **Messiah’s Substitutionary Atonement... once for all time:**
 - a. It is Finished – John 19:30 – Redemption has been accomplished!
 - b. Curtain Torn from top to bottom – Matt 27:50-51 – the barrier separating humanity and God is removed by God Himself! The Way is open!
11. **Redemption – Sin and Death are totally defeated at the Cross... and Eternal Life Available as a consequence:**
 - a. The universality of Sin – all of humanity are under the curse of sin and death – Rom 3:9-18; 6:20-21.
 - b. Justification by “Works” is what the Jews had held to... they thought they were made righteous before God by the things they did. This is why they were anxious to be seen publically as doing the right things... praying loudly, fasting with tortured expressions, publicly giving to the Temple and the poor... etc – Rom 3:20.
 - c. Justification is by faith alone in what Jesus accomplished for each of us – Acts 13:38-39; Rom 3: 21-26; 5:8-9, 18-19; 6:22-23; Eph 2:8-9.
12. **Spirit Indwells All Redeemed Believers:**
 - a. Believers through faith are adopted as co-heirs with Jesus in the Kingdom of God as “Sons and Daughters”... no longer ‘outsiders’ we are now ‘insiders’ – Rom 8:1-17; Eph 1:4-8; Gal 4:1-7; 1 John 3:1-2.

b. Sanctification is the work of the Spirit producing the Character and Nature of Jesus in our hearts [inner being], resulting in Spiritual Fruit in our life – Eph 2:4-10; Gal 5:22-23.

B. Theological Anthropology – the Theology of Jesus and Humanity... Q – Why was it necessary for God to come to humanity as a human?

How humanity conceives of itself necessarily must take one of two directions – it turns inward and defines itself by itself, or it turns outward and defines itself by an external standard. The philosophical and theological outworking of faith follows accordingly. God provided His self-revelation through Scripture, and provided standards of relational conduct defined by the Law. However, the Law itself though good was incapable of redeeming humanity, and the Law provided no spiritual power to enable Fallen humanity to live a righteous life... instead it provided a rigid standard of conduct that only condemned those who failed to meet its standards. It also provided a mediating solution for minor wrong doing through the ongoing process to gain forgiveness through blood sacrifice. However, everything changed through Jesus as God met face to face in the flesh with humanity to 1)provide a more complete understanding of Scripture, 2)to provide a perfect reflection of who God is and of our Father’s great love and character; 3)to personally redeem humanity with the sacrifice of Himself, and 4)with redemption accomplished the Spirit could now abide in the heart of every redeemed individual. This redemption had two aspects: a) the clemency of forgiveness through Jesus’ substitutionary sacrifice... we are now sons and daughters of God through our acceptance of Jesus’ sacrifice; and b) the ongoing process of sanctification [being made progressively Christ-like] as Jesus’ values and nature is progressively developed in our character.

The Word Became Human – John 1:1-18:

1. In the beginning was the Word, and the Word was with God, and the Word was God [Isa 9:6]. ²He was in the beginning with God. ³ All things came into being through Him, and without Him not one thing came into being. What has come into being ⁴ in Him was life, and His life was the light of all people. ⁵ The light shines in the darkness, and the darkness did not understand it and could not overcome it. ⁶ There was a man sent from God, whose name was John [Mal 3:1]. ⁷ He came as a witness to testify to the light, so that all might believe through him. ⁸ He himself was not the light, but he came to testify to the light. ⁹ The true light, which enlightens everyone, has come into the world [Isa 49:6]. ¹⁰ He was in the world, and the world had come into being through Him; yet the world did not know Him. ¹¹ He came to what was His own, and His own people did not accept Him. ¹² But to all who received Him, who believed in His name, He gave power to become children of God [Isa 56:5], ¹³ who were born, not of blood or of the will of the flesh or of the will of man, but of God. ¹⁴ And the Word became flesh and lived among us, and we have seen His glory, the glory of the Father's only Son, full of grace and truth [Isa 40:5]. ¹⁵ John [the Baptist] testified of Him and cried out, "This was He of whom I said, 'He who comes after me ranks ahead of me because He was before me'." ¹⁶ From His fullness we have all received, grace upon grace. ¹⁷ The law indeed was given through Moses; but grace and truth came through Jesus Christ [Ex 20:1-17]. ¹⁸ No one has ever seen God. It is God the only Son, who is central to the Father's heart, who has made Him known [Prov 8:30].
2. **Q – Why was it necessary for John to begin his Gospel with this Message?** The Apostle John begins his Gospel message with the affirmative statement of a new creation narrative where the Messiah

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Jesus is the central figure in redemptive history. The previous central figures of Abraham and Moses are replaced.

- a. Abraham was known as – the man of faith.
- b. Moses was known as – the Law giver.
- c. Jesus is now 1)the embodiment of faith... the Emanuel “God with us,” 2)the fulfillment of the Law, and 3)the atonement for all of God’s people for all time. Jesus’ coming to Earth to meet with humanity face to face revealed first-hand the nature and character of God, and to redeem humanity from sin and death.

C. The Christian Gospel:

1. The Gospel is the “Centerpiece” or driving force and transformational engine of Scripture where a Christian’s faith & life becomes the heart of redemptive history. **Q – in your own words, how would you explain the Gospel?**
 - a. Aspects of the Gospel – in terms of personal salvation some things are dealt with quickly... such as justification, our personal redemption, and our adoption as sons and daughters of God. Other things are more complicated and require time and discipline as the Spirit works in and through our lives... such is sanctification where the personal nature and character of Jesus is being formed within every indwelt believer. Pay attention to basic short-term issues versus long-term change & growth.
 - i. Hope & Time:
 1. God is outside of time – past, present and future are all the same for Him. God as timeless Spirit is in a perpetual now. Humanity lives within time – past, present and future is the context in which we live, think, and act. This is why Jesus had to enter history as a man... to bridge the gulf of time and space and deliver God’s love in person.
 2. The Gospel maintains that temporal time on the earth is not our home or our hope... our home and hope are seated in eternity with God.
 3. The personal indwelling of the eternal Spirit Who will never leave us or forsake us means that our Hope is also eternal.
 4. Resurrection means that we are eternal spiritual beings in the likeness of Jesus, and our hope is to be with God in His Paradise forever.
 5. **Q – is this concept of resurrection an operative reality for you?**
 - ii. Grace – there are at least 6 aspects of Grace we can identify:
 1. Cross – the atonement of Christ is the center of the 4 literary Gospels in Scripture. One atonement made for all people for all time for any who accept the free offer of Grace in Jesus.
 2. Forgiveness is provided solely on God’s terms. It is applied only on the basis of confession and humility in faith based on what Jesus has done for us – every person needs to acknowledge their fundamental need of Grace with a penitent heart, and allow God to apply Grace in their life.
 3. Guilt – each person must have a personal recognition [conviction] of Sin... both original sin and ongoing sin. We realize our failure to be the person we want to be, and in terms of who God wants and expects me to be. In honest moments, we

observe that we are not the person we want to be, much less who God wants me to be.

4. **Humility** – is demonstrated in my personal attitude of my need and acceptance of God’s provision. When we come to the end of our own efforts... realizing we can never become the person I want and need to be, much less the person God wants and expects me to be... then we may open the door for acceptance of God’s provision of Grace [unmerited gift of life].
5. **Conviction** of my fallen and failed condition – profession of sin is the central realization in the action of personal confession.
6. **Profession** – Grace demands a positive response:
 - a. John’s Gospel preaching – focuses on belief amid the Spiritual conflict of light and darkness.
 - b. Matthew, Mark & Luke preaching – focuses on truth and discipline amid Spiritual confusion.
 - c. The tension between belief and discipline are actually not in conflict – they are the two sides of the same coin. Thus, the epistle messages of James and Paul are in concert.

7. Q – do these aspects of Grace make sense? Is there any that you struggle with?

2. Result of the Gospel – Grace opens the door to the transformational work of the Spirit. Before Pentecost the Spirit came upon individuals intermittently or for a period of time. After Pentecost the Spirit permanently indwells believers guaranteeing their right to eternity.
 - a. God’s intent is that knowing Him must somehow change a person. Though knowledge ‘about’ God alone doesn’t necessarily transform me, it is a component for the development of the proper relational intimacy with God that must bring about change in my thinking about everything... values, priorities, lifestyle, hopes, etc.
 - i. This is the heart of the **Great Commandment** – Love the Lord your God with all your heart, all your mind, and all your strength... and love others as you love yourself.
 - ii. It is also what fuels the **Great Commission** – the “to go” [evangelism] and the “to make” disciples [teach to obey]. Since we have this wonderful gift of Grace, why wouldn’t we want others to have it? This is the opposite of the Jews in the 1st century who desired to maintain their exclusive claim as the people of God.
 - b. The Gospel has to be understood in terms of the progressive Spiritual transformation of my nature that plays out in every aspect of my life.
 - c. The Gospel of Grace is not about ‘doing’ – doing stuff leads to legalism, which is a simple but dangerous focus that can undermine the faith it seeks to strengthen. Gospel Hope has to be in God, not in my effort.
 - i. I have a role to play in cooperating with what the Spirit is doing in me, but it is His work of fleshing out Grace where Jesus’ nature and character are formed in me.
 - ii. This is a conundrum that both Mormonism and Islam seek to resolve by instilling a works based theology.
 - iii. The Judaizers that Paul complained about sought to return to the pre-Christian concepts of Jewish thought where obedience = blessing: and doing = justification... this is not the Grace revealed in Jesus’ Gospel.
 - d. The Christian Gospel of Grace is by faith alone... works do not avail to secure my justification,

however Grace begs to be lived out in a positive way – faithful people are thankful and joyous; as such they will naturally do the things that are important to Jesus... which add salt and light to our environment.

- e. The result of Grace is demonstrated in a loving response to people around us. It is a reflection of our understanding of Grace – ‘if you understood Grace, you wouldn’t do this’ – which is the message of James. It is not legalism as often thought; instead it is gracious living knowing the great extent of what we have been given in Christ.
- f. In contrast, the Law seeks to restrain our natural human response. The problem with authoritative requirements is that they don’t tend to promote love and Grace... and worse since the Law has no power to transform one’s spiritual life, all the Law can do is point out my failures and condemn me – which leads to depression and hopelessness. However, grateful obedience is a sign of Grace being lived out in a believer.
- g. **Question – The Spirit wants to enable you to live in such a way... How will you cooperate with the Spirit?**