

## Doctrine of God Part 30- The Son of God and Salvation (Part 1 of 2)

Having considered the saving work of God with special emphasis on the work of the Father, we will now consider the saving work of God the Son...specifically (1) the essentiality of the Son's work; (2) the Son's willingness to fulfill the plan designed by the Father before the foundation of the world; and (3) the uniqueness of the Son's person and work—His is the only name by which we must be saved (Acts 4:12).

### THE SON OUR SAVIOR

1. Note the names that are ascribed to the Son in the following texts that clearly point to the Son as Savior.

a. **Horn of salvation** (Luke 1:69). From the Greek word *kéras*, which literally means, "horn." In the animal kingdom, the horn is a means of both defense and attack. Thus, it was often used figuratively in the Old Testament to denote power and strength (e.g. I Samuel 2:1, 10; II Samuel 22:3; Psalm 18:2; 89:17, 24; 132:17). The salvation of fallen man is beyond the power of everyone but God. Christ, as God, possesses more than the required strength to secure and to preserve our salvation.

b. **Saviour of the world** (John 4:42; I John 4:14). From the Greek word *sotér*, which can also be translated, "deliverer" or "rescuer." It would be very wrong to take this title as an argument for universalism (the belief that all of humanity will be saved in the end). Rather, it teaches us that Christ's saving work is not limited to one ethnic group or geographical area; it is global in its effectiveness.

c. **Our Savior** (Titus 3:6). Literally, "the savior of us." The importance of this small possessive pronoun cannot be overemphasized. At least two truths are communicated. First, the Son is the One who saves, and we are the ones who are saved. Salvation is His work, and we are the recipients of it. Second, He is

not the Savior of all, but of those who believe. We must embrace Him and receive His salvation personally and individually. He must be **our** Savior.

d. **Deliverer** (Romans 11:26). Translated from the Greek verb **rhúomai**, which is related to the verb **erúo**, which literally means, "to drag." The idea communicated is that of dragging someone from danger and thereby rescuing or saving them. In the New Testament, the Son of God is described as the One who rescues us from the wrath to come (I Thessalonians 1:10), rescues us from our body of death (Romans 7:24-25), and rescues us from every evil deed (II Timothy 4:18). As both God and Man, the Son is uniquely qualified to deliver His people.

Note- In Luke 4:14-21, Luke records the initiation of Jesus' public ministry. In verses 18-19, Jesus reads a text from the prophet Isaiah regarding the Messiah or Christ who would come (Isaiah 61:1-2).

**NOTES:** The word "anointed" comes from the Greek verb **chrío** and the Hebrew verb **mashach**, from which the title "messiah" (i.e. "anointed one") is derived. In the Old Testament, the priests and kings were anointed with oil as a sign of their divine appointment or commission. The Holy Spirit anointed the Son as the Messiah, who would both proclaim and accomplish the salvation of God's people.

2. Note in the following texts from the Gospel of Luke, what Jesus taught regarding His mission.

a. Luke 5:31-32...**31** *And Jesus answered and said to them, "It is not those who are well who need a physician, but those who are sick. **32** I have not come to call the righteous but sinners to repentance."*

**NOTES:** Jesus is not teaching that there are two groups of people in the world—sinners who need salvation and the righteous who need nothing. He is simply stating the purpose of His mission—the salvation of the sinners. The great problem of the Pharisees and their scribes was that they did not recognize that they were also sinners and in need of a physician.

b. *Luke 19:10...“For the Son of Man has come to seek and to save that which was lost.”*

**NOTES:** To fully understand this statement it is important to consider the entire context. Jesus is being criticized for entering the house of an infamous sinner named Zaccheus.

3. Note Christ’s mission to save sinners and how this is illustrated in the following parables from Luke 15...

a. *The Lost Sheep (Luke 15:3-7)*

b. *The Lost Coin (Luke 15:8-10)*

c. *The Prodigal Son (Luke 15:11-24)*

**NOTES:** In each of these illustrations, the emphasis is not on the worth of the one being saved, but on the love of the One who is saving. The value of one sheep is miniscule in comparison to one hundred; a lost coin is often not worth the time and energy required to find it; and the young prodigal was not deserving of the father’s affections or the honor he bestowed upon him. In a similar manner, the Son was willing to make the greatest sacrifice and pay the highest price—not because of our worth or merit, but because of His great love with which He determined to love us!

4. In John 10:10-11, we find still another powerful declaration regarding the Son of God and the reason He took on flesh and dwelled among men.

**NOTES:** The “thief” is likely a reference to the false prophets, false messiahs, and hypocritical religious leaders who appeared in Israel before the coming of the true Christ. Unlike them, Christ proved the integrity of His mission and His willingness to save by His great sacrifice on behalf of His people.

## **THE UNIQUENESS OF THE SON’S SAVING WORK**

One of the most important and scandalous claims of the Christian faith is that Jesus is not just **a** savior, but He is **the** Savior. The Scriptures unequivocally state that outside of Christ and His redeeming work on Calvary there is no salvation. The Old Testament saints believed God, and it was credited to them as righteousness (Romans 4:3; Galatians 3:6). However, such pardon could be bestowed and such righteousness accredited only because one day Christ would come and atone for their sins. The New Testament saints (and all those after them who believe) are saved in the same manner—through the atoning death of Christ and faith in the promise that whoever believes in Him will not perish but have everlasting life (John 3:16).

1. Note in the following Scriptures what means has God appointed through which man might be saved...

a. Acts 5:30,31...**30** *The God of our fathers raised up Jesus, whom you had put to death by hanging Him on a cross. **31** He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins.*

**NOTES:** Repentance and faith cannot remove the guilt of sin unless the demands of God’s justice against the sinner are satisfied. God can grant forgiveness of sin to those who repent and believe only because Christ has atoned for their sin on Calvary. Thus, it is only through Christ’s person and work that we can be saved.

b. *1 Thessalonians 5:9...For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ*

**NOTES:** The word “destined” comes from the Greek word **títhemi**, which literally means, “to place, set, or lay.” Figuratively, it means to set, fix, appoint, or determine. God has determined that salvation be found in Christ and His atoning work on the cross. Men may try to earn their salvation by many different methods, but God has appointed only one way—the life, death, and resurrection of Christ.

2. God has determined or appointed the Son as Savior, and it is important to understand that this appointment belongs **exclusively** to the Son.

a. *John 14:6...Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.*

b. *Acts 4:12...And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.*

c. *1 Timothy 2:5...For there is one God, and one mediator also between God and men, the man Christ Jesus,*

**NOTES:** The word “mediator” comes from the Greek word **mesítes**, which denotes a mediator or arbitrator—someone who brings two adverse or opposing parties together in peace and agreement.

d. *1 John 5:11-12...**11** And the testimony is this, that God has given us eternal life, and this life is in His Son. **12** He who has the Son has the life; he who does not have the Son of God does not have the life.*

3. The Scriptures unequivocally state that apart from Christ and His redeeming work on Calvary there is no salvation. This truth has tremendous implications for

all men in that the eternal destiny of all is dependent upon how they respond to Christ.

a. *John 3:18...He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.*

**NOTES:** This does not mean that those who hear the gospel and do not immediately believe are condemned to irreversible judgment; rather, it means that those who continue to walk in a hardened state of unbelief will be condemned.

b. *Hebrews 2:1-3...For this reason we must pay much closer attention to what we have heard, so that we do not drift away from it. **2** For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty, **3** how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard,*

**NOTES:** The author of Hebrews is making a comparison between those who reject the law that was mediated by angels (v.2) and those who reject the salvation mediated by God's Son (v.3). If the rejection of God's law brought punishment, how much more the rejection of God's Son!

c. *Hebrews 10:26-31...**26** For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, **27** but a terrifying expectation of judgment and the fury of a fire which will consume the adversaries. **28** Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. **29** How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified,*

and has insulted the Spirit of grace? **30** For we know Him who said, "Vengeance is Mine, I will repay." And again, "The Lord will judge His people." **31** It is a terrifying thing to fall into the hands of the living God.

## **Part Two: The Son's Finished Work**

God the Father designed a plan for His people's salvation, and God the Son came into this world robed in human flesh in order to accomplish it. Consider four important aspects of the Son's work on our behalf during His time here on earth: He emptied Himself, lived a perfect life, offered Himself freely, and rose from the dead.

### **THE SON WILLINGLY EMPTIED HIMSELF**

1. In Philippians 2:6-8 is found perhaps the most powerful description of the incarnation in all the Scriptures.

*a. Although He existed in the form of God, He did not regard equality with God a thing to be grasped (v.6).*

**NOTES:** The word "form" comes from the Greek word *morphé*, which refers not only to the outward appearance of a person but also to his essential character. The Son did not merely *seem* to be God; He *was* God and was equal with God. The phrase "to be grasped" comes from the Greek word *harpagmós*, which can refer to an unauthorized seizing of something that is prized. The idea communicated is that the Son, through His incarnation, demonstrated His willingness to let go of the privileges of deity in order to do the will of His Father.

*b. But emptied Himself (v.7).*

**NOTES:** The word “emptied” comes from the Greek word **kenóo**, which means, “to empty or take away.” In His incarnation, the Son laid aside the glory and privileges of His deity and became a Man. It is extremely important to understand that the emptying of the Son does not mean that He gave up His deity or became something less than God, but that He laid aside the **glory** and **privileges** that were rightfully His as God (John 17:5).

*c. Taking the form of a bondservant, and being made in the likeness of men (v. 7).*

**NOTES:** The word “form” comes from the Greek word **morphé**, which refers not only to the outward appearance of a person but also to his essential character. Christ did not merely **seem** like a bondservant; He actually and truly became such in every way. The word “like-ness” comes from the Greek word **homoíoma**, which may also be translated, “resemblance” or “similitude.” Christ bore all the characteristics of true humanity. It was not an illusion—He was a real Man.

2. Consider one more text that beautifully describes the Son’s incarnation on behalf of His people—II Corinthians 8:9....For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich

**NOTES:** There was a definite redemptive purpose in the Son’s self-imposed poverty. He left the glories of heaven so that we might enter in as sons and daughters of God.



## THE SON LIVED A PERFECT LIFE

1. In II Corinthians 5:21 is found an undeniable declaration of the sinless life of Jesus. Read the text, and fill in the blank.

a. *He knew no sin.* The word comes from the Greek word **ginósko**, which often bears the Hebrew idea of personal or even intimate knowledge. Jesus did not have even the slightest acquaintance with sin. It was totally and completely foreign to Him.

2. The following verses are also clear texts that the Son lived a perfect life.

- *Hebrews 4:15...For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.*
- *I Peter 1:18,19...knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, **19** but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.*
- *I John 3:5...**5** You know that He appeared in order to take away sins; and in Him there is no sin.*

## THE SON WILLINGLY OFFERED HIMSELF

1. Philippians 2:6-7 teaches that the Son willingly laid aside the glory and privileges of deity and became a Man. Note verse 8 and the even greater act of humiliation to which the Son willingly submitted...**6** who, although He existed in the form of God, did not regard equality with God a thing to be grasped, **7** but emptied Himself, taking the form of a bond-servant, *and* being made in the

likeness of men. **8** Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross

**NOTES:** The cross is arguably the cruelest form of torture ever invented by man. That the Son died willingly on such a cross reveals the extent of His love for the Father and for us.

2. Note what John 10:17-18 teaches about the willingness with which Christ offered Himself for the sin of His people...**17** For this reason the Father loves Me, because I lay down My life so that I may take it again. **18** No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.

3. Note in Romans 5:7-8, what is one of the most amazing aspects of Christ's offering of Himself for His people...**7** For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. **8** But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

4. Note in the following texts from the Old and New Testaments, what was accomplished for God's people through the Son's offering of Himself...

a. *Isaiah 53:11...As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities.*

**NOTE:** The Messiah will be abundantly satisfied as He reflects upon His redeeming work and the resulting justification of a countless multitude.

b. *II Corinthians 5:21...He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.*

**NOTES:** Because He became sin on our behalf, we have become the righteousness of God in Him. Our sin was imputed to Him, and He bore the wrath of God in our place. His righteousness was imputed to us, and we stand before God blameless and fully accepted.

c. *Hebrews 10:10...By this will we have been sanctified through the offering of the body of Jesus Christ once for all.*

**NOTES:** The word "sanctified" comes from the Greek word *hagiázo*, which means, "to make holy or consecrate." In this context, the word is not referring to the ongoing **process** of sanctification (*i.e.* growing Christlikeness in the believer's life), but to the believer's set- apart (or sanctified) **position** in Christ, which is an accomplished reality. The believer has been made holy before God through Christ's once-and-for-all sacrifice.

d. *I Peter 3:18...For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit*