

# Blessed Assurance of Salvation pt. 5

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*“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” 2 Tim.1:12*

As we return to our studies this morning on Blessed Assurance of Salvation, this is part 5 of our series. We opened up our third point from our 7 point outline on: Blessed Assurance in the Person.

### III. Blessed Assurance in the Person: (...for I know whom I have believed...)

Paul says with such fervency that he has suffered for Christ and in that suffering he was not ashamed of Him whom his soul delights in, that is, the PERSON of Christ, to which he says, *“...for I know whom I have believed...”* We said last week that 3 times in this text he speaks of his Lord and Savior: *“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”*

We also said last week that Paul establishes one of, if not the most important of all doctrines in the word of God and that is the Person and Work of our Lord Jesus Christ. This is a very deep and broad subject that covers both His humanity and His divinity. This is so important that if we leave any of those two out, His humanity or His divinity it affects the aspect of our salvation. In other words, this subject/doctrine is so important that without His incarnation/humanity we could not be saved and without His divinity/deity we could not be saved. This is why it is perhaps one of the most important doctrines in the Bible that the Apostle John put it this way in 2 John 1:7-11, *“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11 For he that biddeth him God speed is partaker of his evil deeds.”* Let us not take lightly the doctrine of the Person and Work of Christ, but with Paul and John make sure we are not ashamed of Christ and that we abide in the doctrine of Christ. This subject is very broad which we can begin in Genesis and go all the way to Revelation.

Now as we said last week, within this topic of the person and work of Christ is also the importance of the Eternal Sonship of Christ, that is, that Jesus Christ is the Son of God by Eternal Generation. In other words He did not become the Son at His incarnation; He was,

yea, He is the Son of God from all eternity. As mentioned last week I would like to speak on a very important text that is pertinent yea, perhaps preeminent to our study this morning and that is, 1 Timothy 3:16, “*And **without controversy** great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”*

The best way to begin in this verse is to deal with the first thing it says and that is, that there is indeed no controversy, not one whatsoever regarding the truth that God was manifest in the flesh. There is no basis for argument or debate, there is no controversy. The problem lies with man; it is man that begets a controversy in their attack against the Prince of Glory, the Lord Jesus Christ. With God there is no controversy, this is an established truth and this is a glorious fact that Jesus Christ became man. Again, He is called Emmanuel which means God with us. Matthew 1:21-23, “*And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name **Emmanuel, which being interpreted is, God with us.**”*

Paul again says with great conviction and without an ounce of a compromising spirit, without controversy GREAT IS THE MYSTERY OF GODLINESS! This is without a shadow of doubt an IRREFUTABLE MYSTERY. Outside the kingdom God, that is, outside the saved community, this is perhaps the most controversial subject in the religious world, but in the true church of the Living and True God, it is a settled issued. Among true believers there is no controversy at all. The greatest mystery in the world is the mystery of the glorious incarnation. Man refuses to believe this truth and have exchanged it for a lie. This is a miraculous and supernatural work of God that can by no means be explained by the laws of nature. This is a spiritual and supernatural work that cannot be understood by men who are lost in their trespasses and sins. As a matter of fact the Word of God itself cannot be understood without a spiritual birth, 1 Cor.2:14, “*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*” As the miraculous and supernatural work of God cannot be explained by laws of nature, no more can that which is spiritual be explained by the law of physics. This can only be understood by a regenerated heart, by those who have come in repentance towards God and faith in the Lord Jesus Christ. The hearts of these without question truly profess with great conviction, “*And **without controversy** great is the mystery of godliness: **God was manifest in the flesh** ...” There is no controversy by those in the faith, they believe that God was manifest in the flesh and confess with the Apostle John that Jesus came in the flesh. Now I understand that the natural man can believe in the virgin birth of Jesus Christ and in the incarnation of Christ, but this a mere acknowledgement of this truth. I’m not talking about just acknowledging this truth, but knowing this in reality as being the truth of the Living and True God, that is, the glorious union of the two natures of Divine and human in the person of Christ. This again is a mystery which is revealed in the gospel not something comprehended by the reason or intellect of man as mere trivia. We said last week that many heresies crept into*

the early church in attacking the incarnation of Christ as well as His divinity. Some of them continue to this day in attacking the hypostatic union of Christ, that is, the truth of the two natures of Christ, that He is 100% God and that He is 100% man, the union of the two natures of Divine and human in the person of Jesus Christ. He is fully God and He is fully man. He is not half God and half man, He never lost His divinity when He became man and He continued to exist as God when He became man. In other words, God did not go through any changes when Jesus came in the incarnation. God did not cease to be God. Even at this present moment, right now in heaven, there is the God Man, Jesus Christ who is the mediator between us and God the Father! Jesus is the Word who was with God who is God and was made flesh. God's glorious attribute of His immutability teaches us that the essence of the Godhead is eternally and perpetually the same.

The following are some of the heresies challenged the early church:

- Gnosticism: This heresy traces its roots all the way back to the beginning of the Christian Church. Many believe that Gnosticism even predates Christianity. Regardless, it is a dangerous heresy. I think that the Apostle John addresses this in his epistle in 1 John 4:1-3, *“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.”* The word gnosticism comes the Greek word, ‘**gnosis**’ which means knowledge. Gnostics believe salvation could be obtained by special knowledge and of course this knowledge dealt with the person's relationship to a transcendent being. Oprah Winfrey might not know this, but she is a gnostic. One writer says, *“Gnostic theology is as follows. The unknowable God was far too pure and perfect to have anything to do with the material universe which was considered evil. Therefore, God generated lesser divinities, or emanations...Since, according to the Gnostics, matter is evil, deliverance from material form was attainable only through special knowledge revealed by special Gnostic teachers. Christ was the divine redeemer who descended from the spiritual realm to reveal the knowledge necessary for this redemption. In conclusion, Gnosticism is dualistic. That is, it teaches there is a good and evil, spirit and matter, light and dark, etc. dualism in the universe.”* A lot of this is seen in the New Age Movement. Thus, the dangers of gnosticism is that it denies the incarnation of God as Son and by doing this it attacks the efficacy of the atonement of Christ.
- Arianism: This heresy developed around 320 AD in Alexandria, Egypt. It is named after Arius of Alexander. It was and still is today one of the biggest heresies that attacks the deity of our Lord Jesus Christ. Modern day Jehovah Witnesses follow Arianism to its fullest. Arius taught that only God the Father was eternal and therefore the Father produced Christ as His Son out of nothing as the first and greatest creation. He believed that Jesus as a god was to be worshipped and even looked upon as a god. Because the Son relationship to the Father is not one of nature there it is adoptive, God adopted Christ as the son. He believed that at the incarnation of Christ, the divine quality of the son, the logos took place of the human

and spirit of Jesus Christ. Thus, Arianism totally denies the full and complete incarnation of God the Son.

- **Adoptionism:** This is an error concerning that Christ did not preexist with God the Father and after passing a test and upon his baptism he was granted supernatural powers by God and adopted as the son. As a reward God raised him from the dead and finally adopted him into the godhead.
- **Monarchianism:** In the Greek mono means one and arche means to rule. Monarchianism was an error concerning the nature of God. It arose as an attempt to refute the Trinity. It basically teaches that there is only person in the Godhead, the Father. Two other groups, the Patripassinists and Modalists all stressed the oneness of God by denying the other 2 persons of the Trinity, the Son and the Holy Spirit. They maintained that God the Father became God the Son. Jehovah Witnesses and Unitarians hold to this heresy. Modal Monarchianism believes that the father, the son and the Holy Spirit are but modes of a single person who is God. Modern day groups include Oneness Pentecostals, United Pentecostals and the United Apostolic churches. They require baptism for salvation and only in the name of Jesus not the Father, Son and Holy Spirit. Patripassinists Monarchianism believes that the Father became incarnate, born suffered and died on the cross. Patri = Father and Passi = Suffer, hence the Father suffered. This heresy is still being promoted in our day.
- **Nestorianism:** This is a heresy named after Nestorius in the 3<sup>rd</sup> century which teaches that Jesus is two distinct persons.
- **Monophysitism:** This is a heresy concerning the nature of Christ that teaches that Jesus only had one nature and not two. It teaches that the single nature was divine and not human. This was also known as Eutychianism after Eutyches in 3<sup>rd</sup> century.
- **Apollinarianism:** This heresy teaches that the divine nature of Christ overtook and replaced the human one. It taught that the two natures of Christ could not coexist within one person.
- **Docetism:** This heresy had several variations in regards to the nature of Christ. It basically taught that Jesus only appeared to have a body and was not really incarnate. In the Greek 'dokeo' means to seem. This error started from the dualistic philosophy that viewed matter as being inherently evil. Therefore, God could not be associated

with matter and thus could not become flesh and suffer. This denial of Christ's true incarnation meant that Jesus did not truly suffer on the cross or that He arose from the dead.

These are but a few of the heresies that attacked the early church and these are not the only ones, but we don't have time for all of them. Now, these heresies clearly attack the Godhead bodily that is, the Trinity and the incarnation of our Lord Jesus Christ which implies that Jesus was not truly God nor man and therefore, our Lord and Savior is unable to act as mediator and unable to atone for our sins. I hope you see the impact and danger that these heresies have not only upon our Christ but also us. In other words the only other course would be a works salvation which is the end result of all these. This is the reason all the cults promote a works salvation. This is why it is important to have a true and proper understanding on the Person and Work of our Lord Jesus Christ, eternity is at stake.

Now, when the Apostle Paul says that God was manifest in the flesh, He wants us to understand that the Second Person of the Godhead bodily took upon Himself the task and mission of saving His people from their sins. He would become man in order to accomplish this great work.

The Son of God assumed a mortal human body that was prepared for Him. Heb.10:5-10. *"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, **but a body hast thou prepared me:** (6) In burnt offerings and sacrifices for sin thou hast had no pleasure. (7) **Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will,** O God. (8) Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; (9) Then said he, Lo, **I come to do thy will,** O God. He taketh away the first, that he may establish the second. (10) **By the which will** we are sanctified through the offering of the body of Jesus Christ once for all." We must again remember this very important point that, though He laid aside His glory, He never at any point ceased to be God blessed forever. All the fullness of God dwelt in him, yet He became a real man. He was exactly like us except for one thing, HE HAD NO SIN! This is called the impeccability of Christ. He did not sin, He could not sin. Sad that there are some who believed He could have sin, but that He chose not to. I totally refute this teaching, because He is holy and undefiled. The sad concept of those who believe Jesus Christ could have sin and chose not to, have not really reason this thought to its end result, that is, if it was possible for Christ to sin while on earth, then He can sin while in heaven now. How blasphemous is this. No, He could not sin while on earth and therefore we have the assurance that He will never sin in Heaven! He is holy and completely without sin, Jesus Christ did not have the propensity to sin like we do. Notice the following verses showing that Jesus Christ was and is without sin:*

- Heb.4:15, *"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, **yet without sin.**"*

- Heb.7:26, “For such an high priest became us, **who is holy, harmless, undefiled**, separate from sinners, and made higher than the heavens.”
- Heb.9:28, “So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”
- 2 Cor.5:21, “For he hath made him to be sin for us, **who knew no sin**; that we might be made the righteousness of God in him.”
- 1 Pet.2:22, “**Who did no sin**, neither was guile found in his mouth.”
- 1 John 3:5, “And ye know that he was manifested to take away our sins; and **in him is no sin**.”
- Isa.53:9, “And he made his grave with the wicked, and with the rich in his death; **because he had done no violence, neither was any deceit in his mouth**.”
- John 8:46, “Which of you **convinceth me of sin?** And if I say the truth, why do ye not believe me?”
- John 14:30, “Hereafter I will not talk much with you: **for the prince of this world cometh, and hath nothing in me**.”

The word of God is very clear in showing forth that Jesus Christ was sinless. If you get anything out of my message this morning, let it be the truth regarding the impeccability of Christ, that is, that Jesus did not sin because He could NOT SIN! If Jesus had sinned at any point there is no salvation. He came to fulfill all the demands of the Father and if Jesus sinned or had the propensity to sin, how could He fulfill all of the Father’s demand? Jesus’ work on the cross satisfied the Father and He accepted the sacrifice of the Son. Isa.53:11, “He shall see of the travail of his soul, **and shall be satisfied**: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.” This again is the essence of, “And **without controversy** great is the mystery of godliness: **God was manifest in the flesh** ...”

Why did the Second Person of the Godhead bodily have to become man? It was because man had sinned in the garden and must suffer for sin. This is where we saw last week that the first gospel promise came into existence in Genesis 3:15. Therefore it was necessary that our redeemer would be a man. If our redeemer was just a mere man even a good man for that matter it would have been of no redemptive value to us because it was necessary that he who was to redeem us, must redeem and save us by the merits of HIS sufferings and death. Mere man could not do this because we are all stained with sin and therefore our redeemer must be sinless and merit satisfaction before the Father, thus our redeemer must be God as well as man. Because Jesus is a man, He is able to suffer for us and because He is God, He is able to satisfy God to the fullest. The sufferings of Jesus Christ were vicarious sufferings, that is, He suffered in the stead of His people. He procured infinite merit to God for the satisfaction of His JUSTICE!

Reminds me of the second stanza of that Hymn: Stricken, Smitten and Afflicted, by Thomas Kelly in 1804:

**Tell me, ye who hear Him groaning;  
Was there ever grief like His?  
Friends through fear His cause disowning,  
Foes insulting his distress:  
Many hands were raised to wound Him,  
None would interpose to save;  
But the deepest stroke that pierced Him  
Was the stroke that Justice gave.**

“And **without controversy** great is the mystery of godliness: **God was manifest in the flesh** ...”

Because the Second Person of the Godhead bodily, Jesus Christ was manifest in the flesh and also put to death in the flesh, God can now be the just and justifier of all those who believe. God forgives our sins on the basis of His Son, because His Son made complete satisfaction on the cross. God does not forgive just to forgive, no He forgives on the fact that satisfaction was render for His Holy Justice and therefore He is now free to justify sinners.

Payment had to be made for sin and this is why God had to be manifest in the flesh. Let us go back to the garden in Genesis 3:1-15. In verse 21 notice what the Lord did for Adam and Eve, “*Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.*” What a glorious type of what Christ would accomplish for us. There are at least four things we see here:

1. In order for sinful guilty person to approach a holy God he needs a suitable covering: 1 Timothy 6:16, “*Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.*”
2. The aprons of fig leaves which Adam and Eve made were not acceptable to God. They are but a type of mere religion. Mark 11:13 & 20, “*And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. 20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.*”
3. That God Himself must provide the covering. God must become man to provide the suitable offering. The covering is none other than the Lord Jesus Christ; it is the imputed righteousness of Christ. Isa.61:10, “*I will greatly rejoice in the LORD, my soul shall be joyful in my God; **for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness**, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.” Luke 15:22, “*But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet.*” 2 Cor.5:21, “*For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*”*

4. The necessary covering could only be obtained by death. Heb.2:17, *“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”* Phil. 2:8, *“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”* 1 Peter 3:18, *“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.”* Heb.9:12, *“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”*

This was the hope of the Apostle Paul in having a clear and sure assurance, yea A Blessed Assurance of Salvation in the Person and Work of Christ so that he could say: *“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”*

How about you this morning what assurance do you have? Can you say with Paul with such assurance knowing without a shadow of a doubt that Christ is your Lord and Savior or are you yet in your sins! I implore you this morning come in repentance toward God, and faith toward our Lord Jesus Christ.

Let's pray.

Let's sing, “Stricken, Smitten and Afflicted.”