

Lesson 3: The Centrality of The Cross

In discussing the righteousness of Christ imputed to the sinner to meet the requirements of the law of God for justification of life, we have only satisfied one aspect of what Jesus came to do for us. Jesus lived a perfect life before the law of God without one sin, and through God's grace that righteousness is imputed to us as our own righteousness. If that was all that God required, then Jesus could have lived the perfect life and gone back to heaven. However, the law demands something more than perfect obedience for eternal life to be granted.

1. What is that which the law also demands?
 - A. What was the punishment for breaking God's commandment?
Genesis 2:16-17 _____
 - B. What does Paul say the penalty for breaking God's law is?
Romans 6:23 - For the wages of sin is _____
 - C. What is the meaning of the following text?
Romans 3:19 _____

 - D. What are the implications of this text?
Romans 5:12 - Therefore, just as through one man sin entered the world, and _____ through sin, and thus _____ spread to all men, because all sinned.
 - E. Read the first clause.
Romans 5:17 - For if by the ____ man's offense death reigned through the ____.
 - F. Read the first clause.
Romans 5:18 - Therefore, as through ____ man's offense judgment came to ____ men, resulting in condemnation.
 - G. What is the relationship between the sin of Adam and the whole human race?
1 Corinthians 15:22 _____

2. At this point it should be clear that the human race has a death penalty hanging over its head because Adam sinned, and in Adam we are all sinners. We are born into sin, and then by our own willful acts we commit sin, so according to the law we are condemned to the curse of death.

A. What does the bible say that Jesus did to save us from this penalty of death?
Romans 5:6 - For when we were still without _____, in due time Christ died for the ungodly.

Romans 5:8 - But God demonstrates His own _____ toward us, in that while we were still sinners, Christ died for us.

B. We spent some time in the previous lesson discussing that we were justified by faith in the righteousness of Christ. What is Paul adding to what it means to be justified by Righteousness?

Romans 5:9 _____

C. In what two ways are we saved by Jesus? Read **Romans 5:10**.

1. _____

2. _____

3. In what specific way did Christ take our sins?

Mark 15:28 - So the scripture was fulfilled which says, "And He was _____ with the transgressors."

What are the implications of this text?

2 Corinthians 5:21 - For He made Him who _____ no _____ to be sin for us, that we might become the _____ of God in Him.

Class Exercise: Read the following quote and discuss.

"The Lord imputes unto the believer the righteousness of Christ and pronounces him righteous before the universe. He transfers his sins to Jesus, the sinner's representative, substitute, and surety. Upon Christ He lays the iniquity of every soul that believeth. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Corinthians 5:21)." NL 21.3

Class Exercise: Read Isaiah 53 and pick out the words that refer to God imputing our sin to the suffering servant. _____

Summary: Christ paid the penalty of sin for us by imputing it to himself, and becoming guilty for us. Thus, satisfying the demands of the law of death to the transgressor. In simple language He died for us!

4. Was there anything unique about the death that He died for us? Some may argue that everyone dies, so what is so special about Jesus dying for the human race? Let's take a deeper look.

A. What does this mean, appointed to die once?

Hebrews 9:27 _____

B. How many deaths are there and has anyone died the second death yet?

Revelation 2:11 & 20:6,14 _____

C. What was this darkness and how does it relate to separation in light of the second death?

Mark 15:33-34 _____

Commentary from the book "Desire of Ages":

And now the Lord of glory was dying, a ransom for the race. In yielding up His precious life, Christ was not upheld by triumphant joy. All was oppressive gloom. It was not the dread of death that weighed upon Him. It was not the pain and ignominy of the cross that caused His inexpressible agony. Christ was the prince of sufferers; but His suffering was from a sense of the malignity of sin, a knowledge that through familiarity with evil, man had become blinded to its enormity. Christ saw how deep is the hold of sin upon the human heart, how few would be willing to break from its power. He knew that without help from God, humanity must perish, and He saw multitudes perishing within reach of abundant help.

Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt.

Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God.

Summary: Jesus did suffer a biological death as all men are appointed to do. But as the lamb of God, His death was uniquely different in that it was an atonement for sin. The death that Jesus died was the second death.