

Faith, Works and the Reward

A Discipleship Study

Part III

THE WORKS OF JESUS

In this portion of our study we will look at the work that Jesus has done, is doing, and will yet do. Clarity in this topic may help our understanding in the areas of faith, works and rewards. We will be looking at:

- His past work as our Passover ó
I Corinthians 5:7b...For indeed Christ, our Passover, was sacrificed for us.
 - His present work as our High Priest ó
Hebrews 9:11 But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.
 - His future work as our Judge ó
I Peter 4:5 They will give an account to Him who is ready to judge the living and the dead.
 - His Messianic work as King/Priest ó
Hebrews 6:20b ...even Jesus, having become High Priest forever according to the order of Melchizedek.
-
-

Faith, Works and the Reward

A Discipleship Study

Faith, Works and the Reward

A Discipleship Study

Part III — THE WORKS OF JESUS

Lesson One: His Past Work

NOTES:

In this first lesson of Part III, we will consider the past work that Jesus has done on our behalf. Essentially this work has to do with the Gospel of the Grace of God ó Jesus died as our Passover. Paul wrote: **I Corinthians 2:1 And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. 2 For I determined to know nothing among you except Jesus Christ, and Him crucified.** And: **I Corinthians 5:7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.**

As we begin this lesson, please consider and answer this question: What work has Jesus done in the past in order for us to be able to receive the free gift of eternal life?

We have also seen from Isaiah 46:9-10 that God revealed the end from the beginning. Since this is true, how would God have foretold the death of Jesus at the beginning? Write out your initial thoughts of *how* He might have done this.

In one sense, within God's economy ó within His eternal perspective of *all* things ó all that God had purposed at the very beginning, even from before the foundation of the world, has already taken place! However, *within the realm of time and space*, all prophecy will have been fulfilled within its own designated *fulness of time*. That the

Faith, Works and the Reward

A Discipleship Study

Lamb was slain from *before the foundation of the world* (Rev. 13:8) is a case in point. In time and space, Jesus did not physically die until 33 AD (which was *in the fulness time* for *that* specific prophecy [Gal. 4:4]), but in God's economy and from His eternal perspective Jesus' death had already taken place even *prior* to the creation of the world. So let's look at how God foretold this past work of Jesus.

JESUS' DEATH ON THE CROSS

Many Christians have some sort of grasp on the work that Jesus has done in the past when He died on the cross for the sins of the World. This *ó* His past work *ó* had been prophesied in many ways throughout the Old Testament, even from the very beginning. But in order for us to see this, we would have to see and understand things in Scripture *along the lines* and *in the way* in which God gave His Word His use of types and antitypes. God *foretold* the death of Jesus through the use of *types*. We'll remember that a *type* is *an historical person or event that points to someone or something future in the way of prophecy*. The *antitype* is *its fulfilment*.

Without looking ahead in the lesson, can you recall one historical person or event recorded in Scripture that might be a *type*, which lays out some particular detail or facet of Jesus' death?

Through the use of types and antitypes, God has given very much detail concerning many things which He will have brought to pass in the end; and in this light, we will consider the death and shed blood of Jesus as the Lamb of God. First we will look at the types God gave for this, then in the last half of this lesson, we will see how these types shed light on the death of Jesus as the Antitypes therein.

THE TYPES DECLARED IN GENESIS and EXODUS

The Type in Genesis Chapter Two¹

Ever so briefly, we can view historical events which prophesy some of the detail concerning the death of Jesus even as early as the second chapter of the entire Bible! In Genesis chapter two, God

¹ It would be very beneficial for you to take the time to read these entire chapters!

Faith, Works and the Reward

A Discipleship Study

added commentary to the details as to how He had created the Man and Woman back in chapter one. In the day that God created man, He created them male and female. Literally, in a real sense, the woman was initially created within the body of Adam, and was later removed, then built into his helper, his wife. God did this by causing a ðeep sleepö to fall upon the Man, and as he slept, God opened up the side of the Man removed a portion of his body and used that portion to build a helper suitable for him. Then once awakened from his sleep, God presented the helper back to him so that the two of them could, *together as one*, fulfill God's created purpose for them ó ruling over the earth. Because she was ðbone of [his] bones, and flesh of [his] flesh,ö he called her *woman* ðbecause she was taken out of Manö (Gen. 2:23). How might we understand this to be a picture of Christ?

The Type in Genesis Chapter Three

Immediately following the things seen in Genesis chapter two, the man and the woman sinned, bringing about their utter nakedness. And with this the plan for redemption began to be unveiled. The overall plan was first mentioned to the one who brought about sin in the first place Satan. We can see this statement in **Genesis 3:14** **And the LORD God said to the serpent, "... 15 And I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise him on the heel."**

How do you think this might begin to unveil God's plan of redemption?

And immediately following God speaking to Satan, God said to the woman: **Genesis 3:16...****"I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over you."** And then to the man, He said: **Genesis 3:17 ... "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you shall eat of**

Faith, Works and the Reward

A Discipleship Study

it All the days of your life. 18 Both thorns and thistles it shall grow for you; And you shall eat the plants of the field; 19 By the sweat of your face You shall eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return.” (Keep in mind the thorns and thistles for a moment.)

As a result of the things that God spoke, the man changed his wife's name from Woman (ōshe was taken out of manō) to Eve (ōthe mother of all the livingö). This name-change indicated their faith in what God had just revealed about their redemption, and as a result of their faith, God killed an innocent animal, shedding its blood, and made tunics from its skins to cover their nakedness.

In what way can you see this as picturing Christ as the Redeemer?

The Type in Genesis Chapter Four

Then in the very next chapter, God continues to give more light as to **how** He would bring about man's redemption! When the older brother, Cain, was with his younger brother, Abel, in the field together, the older brother rose up in jealousy and slew the younger brother; and the blood of the younger brother cried up to God from the ground. How could you see this as picturing Christ as the Redeemer?

The Type in Genesis Chapter Twenty-two

Then in Genesis chapter twenty-two, Abraham was called upon by God to offer up his son ó his only son, the son whom he loved ó Isaac as a sacrifice. On the third day of the journey, God told Abraham they had come to the place called Mount Moriah where Abraham was to offer the sacrifice. Isaac carried the wood, Abraham carried the knife and fire. Once there, an altar was made of the wood Isaac had carried and Abraham laid Isaac on the altar to offer him as a sacrifice. Upon raising the knife to slay his son, the angel of the Lord stayed Abraham's hand; and nearby there was

Faith, Works and the Reward

A Discipleship Study

revealed a ram caught by his horns in a thicket of thorns. The ram was offered as a substitute. What picture of Christ do you see here?

The Type in Exodus Chapter Twelve

Then finally, God reveals the remainder of His plan for redemption in Exodus. The Children of Israel were in the bondage of slavery. Their only possible release would be God's intervention on their behalf, as they could not release themselves from this slavery. In releasing them from this bondage, God reveals the final picture as to *how* He would redeem man from the slavery of bondage to sin: Moses was born to a Jewish family belonging to the tribe of Levi. Due to specific circumstances, Moses grew up in royalty. As a young man, Moses was called upon by God to be used as His instrument in redeeming the Children of Israel out of slavery. At first, his brethren rejected his help on their behalf, and with this rejection he went away to a far country. But in *the fulness of time*, God sent Moses back to the Jewish people in order to redeem them out of slavery. This second time the Jews accepted him, and through Moses, God instituted the feast of Passover. A spotless and unblemished male lamb was to be taken into Jewish households throughout Goshen (a portion of Egypt where the Jewish Nation resided), and on the fourth day, each household was to kill the lamb and apply its blood on the door posts and lintels of their houses. That night the angel of the Lord traversed the Land of Egypt, killing all the first born sons in every household, but *passing over* the households wherein the blood had been applied to the door posts and lintels of that house. This applied blood indicated that a death — the substitutionary death of a spotless and unblemished lamb — had already taken place within that house. How would this picture the death of Christ?

So all in all, we have:

- The death and shed blood of an innocent animal with a covering made of its skins,
- The death and shed blood of a younger brother with his blood crying up to the Father,

Faith, Works and the Reward

A Discipleship Study

- The death and shed blood of a son with a substitution in view ó a ram caught by his horns in a thicket of thorns, and,
- The death and shed blood of a perfect, unblemished lamb with a release from the bondage of slavery.

Please briefly summarize how all of this might point to Jesus' death?

WHAT IT ALL POINTS TO – THE ANTITYPE

These various pictures point to the ways and means in which God would provide redemption for mankind who is in bondage to the slavery of sin. Let's look at the Antitypes of these specific historical events and see what we can learn about the death of Jesus. (As we read these sections, write any thoughts or questions you have in the margin at the right.)

The Antitype of Genesis Chapter Two

Through the picture of Adam being put to sleep and his side being opened up and a portion of his body being taken out from which God *formed* (Lit.. *built*) his wife, we can see Jesus being put to death (sleep is often seen in Scripture as death) for the sake of the one *created in Him* (Eph. 2:10), and His side being opened up out of which flowed blood and water, the two elements necessary to build His wife. Through Adam being awakened from his sleep, we can see Jesus resurrected to life again. Through God building the helper suitable for Adam (his wife) and presenting her back to Adam, so that the two of them could ó as one ó rule over the restored earth, we can see God building the Bride of Christ, presenting her back to Christ in order that the Two of them ó as One ó could rule over a restored earth.

The Antitype of Genesis Chapter Three

Through the picture of the seed of the woman bruising the head of the serpent, we can see Jesus triumphing over Satan as ruler of this world. Through the pictures of Adam and the Woman believing what God said concerning a coming Redeemer resulting in their being clothed with the skins of animal, which was made available through its death and shed blood, we can see that our faith in what God says about His plan of redemption results in our being clothed

Faith, Works and the Reward

A Discipleship Study

in Christ's Righteousness, which is made available to us through His death and shed blood.

The Antitype of Genesis Chapter Four

Through the picture of Cain, the older brother of Abel, rising up out of jealousy to kill Abel while in the field together, and with his blood crying up to the Father, we see Israel, the older brother of Jesus, rising up out of jealousy to kill Him while in the field together (the field is a picture of the world [cf. Mt. 13:38]), and Whose spilt blood cries up to the Father *speaking of better things than the blood of Abel* (Heb. 12:24).

The Antitype of Genesis Chapter Twenty-two

Through the pictures of Abraham offering up his only son, the son whom he loved on Mount Moriah, and through Isaac carrying the wood for the altar of sacrifice, and through the ram caught by his horns in the thicket of thorns being offered as a substitute, we see Jesus Christ ó the only begotten Son of God, the Son whom He loves ó offered as a sacrifice on exactly the same mount, as He hung on the wood of the cross that He carried, being offered as a substitute for us with a crown of thorn sitting upon His head. (Remember the thorns that came about as a result of man's sin in the Garden?) The thorns on the head of our Substitute would depict *the reason and need* for His death *He died because sin had brought forth death* (i.e., man's separation from God and from His created purpose for man).

The Antitype of Exodus Chapter Twelve

Through the spotless and unblemished lambs killed on the night of Passover, killed at the hands of enslaved Jews, and with its blood applied to the door posts and lintels of the houses in Goshen revealing a death ó a substitutionary death ó had already taken place within that household allowing the angel of the Lord to pass over that household as the angel traversed Egypt killing all the first born sons throughout the land, we can see Jesus as our Passover. Jesus, the spotless and unblemished Lamb of God, Who was killed on the very Feast of Passover at the hands of the Jews, and Whose death and shed blood will release anyone, through the application of His blood through faith, from the bondage to the slavery of sin. His death is the substitute for our own death.

Faith, Works and the Reward

A Discipleship Study

All of this prophecy is laid out within the first two books of the Bible through the use of *types* ó historical events in Scripture, recorded exactly as God inspired them to be recorded for our learning and understanding, and to be accepted through faith. Can we begin to see that God, in fact, *has declared the end from the beginning*?

And really, we are only *beginning* to see how He has done so. There is so much more for us to glean as we make our way through the study of His eternal Word. Thank You, Jesus!

As we close, do you have any thoughts or comments about this lesson?

Faith, Works and the Reward

A Discipleship Study

Part III — THE WORKS OF JESUS

Lesson Two: His Present Work

NOTES:

I Corinthians 15: 17 and if Christ has not been raised, your faith is worthless; you are still in your sins.

Just to get you thinking about the topic covered in this lesson, would you consider how the statement in this verse can be true? Write out how you think this statement is true.

Last week we glimpsed the two sides of the overall message of the Gospel of God, focusing on the initial message having to do with the death of Jesus as Passover — the gospel of the grace of God. This week we will look at His death along with His burial and resurrection as seen in the gospel of the glory of Christ (II Cor. 4:4; II Thess. 2:14).

When Paul *first* came to Corinth, he came with the message concerning Christ and Him crucified: **I Corinthians 2:1 And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. 2 For I determined not to know anything among you except Jesus Christ and Him crucified.** What was the specific message that Paul *first* brought to the people in Corinth?

But then we see in chapter fifteen of the same epistle that once Paul had given them the *initial* message mentioned above, he continued with the *remainder* of the message. *Now* he made known to them the other facet of the gospel: **I Corinthians 15:1 Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, 2 by which also you are saved [Lit. are being saved], if you hold fast the word**

Faith, Works and the Reward

A Discipleship Study

which I preached to you, unless you believed in vain. 3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures, 5 and that He appeared to Cephas, then to the twelve. At first, this passage may seem a bit confusing, but let's look closely at it. In verses 1, 2 Paul reminds them that he did in fact *also* give them the other facet of the gospel (speaking of the gospel of the glory of Christ), which deals with the salvation of the soul. Why would we have to see this as dealing with this portion of our salvation? (Look v. 2.)

Then in v. 3 Paul reminds them that he had first preached the initial message, mentioned back in 2:2. Then v. 4, he is back to dealing with the gospel of the glory of Christ again. And then notice how both facets of the gospel are "according to the Scripture." Do you know what Scriptures Paul would be referring to in v. 3?

In v. 4?

I Corinthians chapter fifteen is a great chapter to help us more clearly understand the gospel of the glory of Christ as having to do with His burial and resurrection. Also, in order to understand why His burial and resurrection would be so important to the gospel of the glory of Christ, we must understand the details of the Law of Moses, as this Law pointed to this portion of the present work of Jesus Christ.

THE FEAST OF PASSOVER

Last week we realized that the slaying of the paschal lambs on the night of Passover simply pointed to the slaying of Jesus, our

Faith, Works and the Reward

A Discipleship Study

Passover (I Cor. 5:7). Jesus fulfilled the Law of Passover in His death on the cross ó His past work ó which provided the way and means for salvation unto eternal life. But Passover was simply the first of seven feasts that were to be given to Israel, with each feast pointing to something yet future from the feast itself.

All seven feasts are listed in Leviticus 23. Will you take a moment to look up this chapter in your Bible and then list all seven of them here?

- | | |
|----|----|
| 1) | 5) |
| 2) | 6) |
| 3) | 7) |
| 4) | |

Something needs to be said here concerning these feasts: All seven feasts are *Jewish*, given to Israel for two reasons:

- 1) for Israel to keep as part of the Law, and
- 2) to lay out a prophetic timeline for Israel.

Each of the seven feasts point to something Jesus would do *with* or *for* Israel yet future. And while Israel is the *primary* focus of these feasts as well as the primary focus for the fulfillments of each, the Church has secondary application in their fulfillments as well.

For the purpose of this week's study, we will be spending our time looking at the details of the Feast of the Day of Atonement according to the OT Law, but will apply its secondary fulfillment with respect to the Church rather than its primary fulfillment with respect to Israel. (Fulfillment of the seven feasts with respect to Israel would be a whole study unto itself.) But before we get into the details of this feast, let us know this: Once the feast of Passover took place, the Feast of Unleavened Bread *immediately* began for a 7 day period. This feast was a time when Israel was to clean out all the leaven from their houses, which indicated the need *to clean out* the *sin* from their lives for a complete period of time. For us now, this feast points to the fact that once we are saved through the death of our Passover, we are to avail ourselves to our High Priest for a *cleansing of sin*. And this would be pictured in the work of the high priest on the Day of Atonement.

Faith, Works and the Reward

A Discipleship Study

So let's look at

THE FEAST OF THE DAY OF ATONEMENT

God instituted the Feast of Atonement to be celebrated seven months after Passover. Essentially this feast had to do with the *cleansing of the sins of God's redeemed people* ó people redeemed as a result of their faith in the Passover. Do you think that a redeemed person continues to sin *after* they have been saved?

This feast has to do with those sins! On this feast, as directed by God through Moses, the Children of Israel were to gather before the high priest of Israel *humbling themselves before him in order to acquire atonement* (a covering) *for their sins*. This feast involved two animals:

- 1) a sacrificial animal, and
- 2) a scapegoat.

In essence, the sins of the people (as they humbled themselves before the high priest on that day) were transferred onto the high priest, and then as the high priest laid his hands upon the sacrificial animal he transferred the sins of the people onto the animal. The animal was then killed and its blood was caught in a basin and taken by the high priest into the Most Holy Place of the Temple and poured onto the Mercy Seat. This was the means in which God *covered over the sins of the people* (made atonement) for that year.

Then the priest would come out of the Holy Place and would lay his hands on the head of the scapegoat, transferring the sins of the people, as it were, onto the scapegoat. The scapegoat would then be taken *alive* outside of the camp of Israel to a place far enough away so that the animal would not be able to come back into the camp. This was the means in which God *carried away the sins of the people*, so that the sins would never be revisited upon the people. From God's perspective, once their sins were covered and taken away in this respect, He would never remember them again.

Although, according to the Law, sacrifices for sins were performed daily, it was on this particular day of the year that God would *cover over and take away* the sins of His people for that year. So, in

Faith, Works and the Reward

A Discipleship Study

looking at this whole picture, who did all the work on behalf of the people before God?

But there was something that the people had to do on this day. What was it? (You can find it in the text above.)

JESUS PRESENT WORK AS HIGH PRIEST

All of the Law pointed to some facet of the work of Jesus, and as such, the facets of the Feast of Atonement also pointed to the work that He would do, whether it was His death as the sacrificial animal, or His coming to life again in order to be the scapegoat and to take away sins, or the work of the High Priest in ministering forgiveness and cleansing. Jesus has done everything necessary in order to fulfill this Feast! All of this was foreshadowed in the Feast of Atonement.

The Book of Hebrews makes it plainly clear that the blood of a dead sacrifice *cannot take away sin*: **Hebrews 10:1 For the Law, since it has only a shadow of the good things to come and not the very form of things, can never by the same sacrifices year by year, which they offer continually, make perfect those who draw near. 2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? 3 But in those sacrifices there is a reminder of sins year by year. 4 For it is impossible for the blood of bulls and goats to take away sins.**

And so, because it was impossible for *the blood of an animal* to take away the sins of as it was dead of another animal, a living one, was used to **take away the sins of the people**. So it is with the work of Christ! Jesus not only died as our Passover, but in His death (after He had died), His side was pierced and out flowed blood and water. It was this blood that was placed on the heavenly Mercy Seat in fulfillment of the Feast of Atonement, and it was this water which is referred to by Paul as the washing of the water with the Word; **Ephesians 5:26 that He might sanctify and cleanse her with the washing of water by the word.**

Faith, Works and the Reward

A Discipleship Study

The washing of the water with the Word is what convicts us of sin, and it is the blood on the Mercy Seat that cleanses us from that sin. But just as it was necessary for the Jews to humble themselves before the high priest (after they had already offered sin offerings throughout the year) there is something that we need to do in order to avail ourselves to this forgiveness and cleansing. **I John 1:9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.** So, what must be our part in this activity?

And not only this, but Jesus is sitting at the right hand of the Father in heaven constantly making intercession on our behalf. Only a *living* sacrifice can work in this capacity, as a *dead* sacrifice would not *continue* to work in *any* capacity. (Refer to Heb. 10:4.) Therefore, if Jesus had not been raised from the dead, would He be able to do this work on our behalf?

With that thought, go back to our opening verse for this lesson, and reread it. Now does it make more sense to you than it did when we first began our lesson?

So within these two feast days, we can see that *Jesus has done everything necessary to fulfill both feasts!* And both of these feasts would have to do with the two aspects of salvation.

- In the **Feast of Passover**, Jesus is the Lamb of God, Who died as our Passover, through which we have cleansing from all the sins that we had previously committed up to the point of our faith in Jesus' death, resulting in eternal life. (This cleansing would not only include the sins we had committed from birth until that moment of our initial faith in Jesus, but would also include the cleansing of the *original sin* in the first place — sin that brought forth eternal death, the sin of Adam, which was imputed to us in our birth [*cf.* Gen. 5:3]!) So with which facet of salvation would His death be dealing?

Faith, Works and the Reward

A Discipleship Study

We have been saved by grace through faith. And thení

- In the **Feast of Atonement**, Jesus is the Lamb of God Who takes away our sin. He is the One Who died as the sacrificial animal. He was *buried* (as a result of His death) and was *raised to life* again! It was in His death that He shed His blood which was placed on the Mercy Seat in Heaven, so that we can have a cleansing of sin. It was in *His resurrection* that He takes away our sin so that it never returns upon us! With which facet of salvation would His burial and resurrection be dealing?

WE HAVE BEEN SAVED FOR A PURPOSE

Since Christ died as Passover, any person putting faith in His death would have eternal life. Right? And when that person dies, their redeemed spirit would be present with the Lord on an *ongoing* basis. In other words, they would be with God for all of eternity. But if that was all there was to our salvation, then where would be the fulfillment of God's plans and purposes for mankind, as stated when He first created man (Gen. 1:26-28)? If it were not for the resurrection from the dead, how would man rule over the earth? What do you think?

God's stated plans and purposes would not be able to be fulfilled, as these plans and purposes would need to be fulfilled by beings having *living* bodies, not dead bodies. And it is in the resurrection or rapture of the Church that our *physical bodies* will put on immortality in order to LIVE in *physical bodies* so that we can fulfill the plans and purposes of God for mankind that to rule over the earth in the coming age.

We'll close by looking at a portion of I Corinthians 15, which reveals the magnitude of what we are learning this week! **I Corinthians 15:1 Now I make known to you, brethren, the gospel which I preached to you, which also you received, in**

Faith, Works and the Reward

A Discipleship Study

which also you stand, 2 by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. 3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures, 5 and that He appeared to Cephas, then to the twelve.....12 Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, not even Christ has been raised; 14 and if Christ has not been raised, then our preaching is vain, your faith also is vain. 15 Moreover we are even found to be false witnesses of God, because we witnessed against God that He raised Christ, whom He did not raise, if in fact the dead are not raised. 16 For if the dead are not raised, not even Christ has been raised; 17 and if Christ has not been raised, your faith is worthless; you are still in your sins.

Now explain in your own words that if Christ were not raised from the dead why we would still be in our sins.

Does it make sense now?

Write out any thoughts or questions that you have as a result of this lesson.

Faith, Works and the Reward

A Discipleship Study

Part III — The Works of Jesus

Lesson Three: His Future Work as Judge

NOTES:

Revelation 1:12 Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, 13 and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. 14 His head and hair were white like wool, as white as snow, and His eyes like a flame of fire; 15 His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; 16 He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength.

List the descriptive phrases used to describe the way Jesus looks in this passage, describing His clothing, head, eyes, and feet. Also, what did His voice sound like; what did His face look like? (We will refer back to this list in just a bit.)

BRIEF REVIEW — THE PAST AND PRESENT WORK OF JESUS

In Lesson One of this section, we saw that Jesus has done everything required to fulfill the Law as it was given to Israel. With respect to the Feast of Passover ó He died as Passover Lamb in order to set us free from slavery to sin. Our faith in this finished work allows our eternal salvation to *never come into judgment*. Judgment ó *with respect to one's eternal destiny* ó has past. Through faith, an individual passes out of the judgment of death, into the free gift of eternal life, and is never to be judged in that arena again! No works

Faith, Works and the Reward

A Discipleship Study

on the part of the individual can *ever* enter into this picture, only the work of Jesus. Then, once a person is saved, God deals with that person on an entirely different level.

In our last lesson, we saw that Jesus' present work is that of High Priest, ministering in the heavens the forgiveness and cleansing of the sin of His redeemed people. In His death on the cross, His side was opened up and out flowed blood and water. The water (the washing of the water by the Word [Eph. 5:26]) cleanses us through conviction of sin, and the blood, which was placed on the *heavenly* Mercy Seat cleanses us through the confession of sin.

Here is where cooperation on the part of spiritually-alive people (saved individuals) comes into the picture. Just as the people of Israel had to humble themselves before their high priest on the annual Feast of Atonement in order to receive *cleansing* from their ongoing sins, so we must humble ourselves before our heavenly High Priest, continually confessing our sins in order to be forgiven and cleansed (I John 1:9). It is in this cooperation with Christ concerning our sins, that His present work comes into play as He continually offers forgiveness and cleansing through the water and blood which flowed from His side in His death. Also, it is in His resurrection life that He *takes away* our sin as we confess. In this, He is also our Scapegoat.

But the time is coming when His present work as High Priest ends and His future work comes into play. The time is coming when He will step into His position as a Judge, as all future judgment is given into His hands. Look up John 5:22 in your Bible and write out how this pertains to Jesus' future role.

THE FUTURE WORK OF JESUS

Our opening passage found in chapter one of Revelation pictures Christ being dressed as a Judge in preparation for His future work. Go back for a moment and reread our opening passage as well as the list you made of the description of Jesus in the role as Judge.

Now this picture of Jesus in Revelation chapter one would be in contrast to a picture of Jesus at His first coming depicting Him in

Faith, Works and the Reward

A Discipleship Study

preparation for the *then future* role as High Priest (future at that point in time). After having shared the Passover Meal with His disciples in John 13 we see Jesus *laying aside His garments, girding His loins with a towel, pouring water into a basin*, all for the purpose of *washing the feet of His disciples*. Jesus' description in this scene depicts His offering a cleansing from their sins ó something necessary in order for them to have part with Him in His coming Kingdom (John 13:4-8). But in Revelation chapter one, we no longer see the towel girded about His loins depicting His High Priestly ministry; instead the *long robe with a golden sash girded around His breast* speaks to His future role as Judge. His white head/hair speaks to His purity and eternity. His eyes being a flame of fire and His feet being like fine brass as if refined by fire speaks to Christ's purity and sacrifice as well as His qualification to judge because of that purity and sacrifice. His voice sounding like many waters speaks of His power. The sword coming out of His mouth speaks of the separation in judgment that is about to take place, based upon the sword, which is the Word of God. The sun shining in its strength speaks of His Power and Glory. Do you have any questions or thoughts about this?

Now notice specifically what John says in vv. 12 and 13 in this passage: **“And I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; and in the middle of the lampstands one like a son of man...”** Jesus explains the meaning of what John saw a few verses down: **Revelation 1:20 “As for the mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.** So what is Jesus' explanation? What are the seven stars?

What are the seven golden lampstands?

So, all in all, in whose presence is Jesus (dressed as a Judge) standing in the midst of?

Faith, Works and the Reward

A Discipleship Study

In Scripture, the number seven represents *divine completeness* ó completeness of that which is in view. This passage is dealing with the Church, the *complete* Church (*all* resurrected and raptured Christians from the entire dispensation) in Christ's presence. Now Jesus stands ready to judge all Christians at the Judgment Seat of Christ (JSOC). Then the following two chapters in the Book of the Revelation (2, 3) depict this future judgment, revealing *what* is about to be judged. Within these chapters, Jesus says *seven times*, **"I know your works..."** Here, the works of *all* individual Christians from the entire dispensation will be judged at the JSOC² (I Cor. 3: 13; *cf.* Rom 14:10; II Cor. 5:10). Look up one of these verses and write out what you learn from it.

Our pending judgment is something that we as Christians need to know about. We should *want* to know as much about this topic as we possibly can because ignorance of this will not prove to be bliss! That God will render to each of us according to what we have done in our lives since becoming saved is a bad thing to be ignorant of! God rendering to every man according to what they have done is clearly taught in both Old and New Testaments, and judgment will be meted *without partiality* when Jesus comes as Judge (**Job 34:11; Ps. 62:12; Pr. 24:12; Jer. 17:10; 32:19; Ezek. 18:30; Mt. 16:27; Ro. 2:5, 6; 14:12; 1Co. 3:8; 2Co. 5:10; 1Pe. 1:17; Re. 2:23; 20:12; 22:12**). From this list given in the parentheses, look up one or two passages in the OT, *and* one or two passages in the NT, and write out what you learn from the passages you chose?

² If you would like to review what we have already seen about these things, you could go back and glimpse Part I, Lessons 1 and 3.

Faith, Works and the Reward

A Discipleship Study

Let's take one of these passages within a bit of context: **II Corinthians 5:9 Therefore also we have as our ambition, whether at home or absent, to be pleasing to Him. 10 For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.** Think for a moment about the phrase that is underlined. The purpose for appearing before the Judgment Seat of Christ is so *that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.* This thought should strike fear in each one of us, right? The very verse that follows this is: **11 Therefore, knowing the fear of the Lord we persuade men...** According to this whole passage, what do you think the fear of the Lord might look like?

OT Scriptures say that *the fear of the Lord is to hate evil* (Ps. 97:10)! Knowing that Jesus will *render unto men according to what they have done* should produce in each of us a godly fear that causes us to hate evil and every perverse way (Pr. 8:13)! And the wonderful thing to remember in all of this is that *prior* to Jesus becoming our Judge, He is our High Priest offering us forgiveness and cleansing. It is good to know that **II Peter 1:3 ...His divine power has given to us all things that pertain to life and godliness!** We can rest assured that as we humble ourselves before God, He forgives us and cleanses us, and He remembers the sin no more! And so with that in mind, let's consider the *basis* for God's Judgment.

THE BASIS FOR JUDGMENT

Something rarely understood in Christendom today is what the basis for God's judgment is, both in the past and in the future. The basis for His Judgment is *works*! God's basis for *past judgment* is Jesus' finished *work* on the cross. And God's basis in future judgment will be *our own works*. We have already seen this passage, but let's look at it again: **I Corinthians 3:11 For no man can lay a foundation other than the one which is laid, which is Jesus Christ. 12 Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, 13 each man's work will become**

Faith, Works and the Reward

A Discipleship Study

evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work. 14 If any man's work which he has built upon it remains, he shall receive a reward. 15 If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire. According to v. 13, what will become evident?

And what exactly is tested by the fire?

And so we see that the basis for *all* judgment is works! This is not only true for God's future judgment of *Christians* at the JSOC, but is also true for all saved *Jews* at the judgment of Israel (Ezek. 20:34-38); and for the saved *Gentiles* coming out of the Tribulation (Matt. 25:31-46); and ultimately even for all *non-saved people* at the end of the Coming Age, just before the ages of the ages begin (Rev. 20:11-15). Will you list all four categories of people who are yet to be judged?

Does that leave anyone out?

THE PURPOSE FOR THE JUDGMENTS *PRIOR* TO THE MESSIANIC ERA

Three judgments will occur *prior to* the Messianic Era, each for the purpose of determining who will participate as a ruler in the Coming Kingdom of Jesus Christ, and who will not. All judgment will be done on an individual basis within a corporate setting:

- All Christians will be judged individually in a corporate setting in the heavens at the JSOC.
- All OT saints as well as Jews who were saved during the Tribulation will be judged individually as they gather nationally in the wilderness at the end of the Tribulation.

Faith, Works and the Reward

A Discipleship Study

- All saved Gentiles coming out of the Tribulation will be individually judged in a group setting on the earth just prior to Jesus setting up His kingdom on the earth.

There are some things for us to understand and remember about judgment. One thing is that all judgment has been given to Jesus by the Father. **John 5:22 For the Father judges no one, but has committed all judgment to the Son.** And to know that we are not to pass judgment on another person is made clear in several places, here is one place **I Corinthians 4:5 Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God.** What directives are we given here?

For Christians, judgments and determinations made at the JSOC will be based upon the way in which a Christian lived after becoming saved. These judgments will determine an individual's placement within the Coming Kingdom of Christ *in the heavens* for the Messianic Era revealing whether or not he/she becomes a co-heir with Christ (aka the Bride of Christ), able to reign with Him and share in His glory during that age. And it is for this reason that we need to heed what Paul says to the Church at Corinth in **II Corinthians 13:5a Examine yourselves as to whether you are in the faith.** On what basis are we to examine ourselves?

Herein is the reason that *ignorance* of this future judgment is **not** *bliss*! Preparations for this judgment must occur today! Our placement in the Coming Kingdom will be based upon our present preparations. We need to know that there will be either of two outcomes at the JSOC, and this should not be a surprise to any Christian, as God has made it known in His Word: *If any man's work abides...he will receive a reward* (I Cor. 3:14; cf. Mt. 25:19-23; Mat. 25:45-47; Luke 19:15-19). *If any man's work is burned up, he will suffer loss, yet he himself will be saved* (I Cor. 3:15; cf. Mt. 25: 1-30). That there is a possibility that a Christian will suffer loss and be shamefully naked at the JSOC is clearly stated in Scripture: Jesus speaking to the Laodicean Church in **Re 3:17 '...Because you**

Faith, Works and the Reward

A Discipleship Study

say, “I am rich, and have become wealthy, and have need of nothing,” and you do not know that you are wretched and miserable and poor and blind and naked, 18 I advise you to buy from Me gold refined by fire, that you may become rich, and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eye salve to anoint your eyes, that you may see...”

What do you think about these things?

We'll close this lesson with this thought: Only confusion and complacency can result from ignorance of JSOC issues ó confusion with respect to the free gift of eternal life and an individual's accountability before God once he is saved; and complacency with respect to his relationship with God. Correctly understanding issues concerning God's judgment of Christians often begins with an uncomfortable fear, but we know that *the fear of the Lord is the beginning of wisdom*. And as wisdom grows in respect to this understanding, the uncomfortableness subsides. Isn't it your desire to grow in wisdom? Then let this fear have its perfect result in you! Allow your faith (believing what God says about this) to grow into maturity that will result in a peace that passes all understanding. It is the way and means of God to bring your faith to maturity.

I Corinthians 4:1 Let a man regard us in this manner, as servants of Christ, and stewards of the mysteries of God. 2 In this case, moreover, it is required of stewards that one be found trustworthy. 3 But to me it is a very small thing that I should be examined by you, or by any human court; in fact, I do not even examine myself. 4 For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord. 5 Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God.

Faith, Works and the Reward

A Discipleship Study

II Timothy 4:1 I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom...

1 Peter 4:5 They will give an account to Him who is ready to judge the living and the dead... ..17 For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?

Do you have any comments or questions about this lesson?

Faith, Works and the Reward

A Discipleship Study

Faith, Works and the Reward

A Discipleship Study

Part III — The Works of Jesus

Lesson Four: His Future Messianic Work

NOTES:

Ps 110:1 (A Psalm of David.) The LORD says to my Lord: “Sit at My right hand, Until I make Thine enemies a footstool for Thy feet.” 2 The LORD will stretch forth Thy strong scepter from Zion, saying, “Rule in the midst of Thine enemies.”

...4 The LORD has sworn and will not change His mind, “Thou art a priest forever³ According to the order of Melchizedek.” 5 The Lord is at Thy right hand; He will shatter kings in the day of His wrath. 6 He will judge among the nations...

We will want to notice several things in our opening passage today: Firstly, look at v. 1 ó the One speaking is God the Father; the One to Whom the Father is speaking is God the Son. Until what point in time does the Father tell the Son to sit at His right hand?

And secondly in v. 4, it says that the Father has sworn about something and He will not change His mind about it. What is it?

In past weeks, we have looked at the past, present and a portion of the future work of Jesus Christ. This week we will continue looking at what His future work will consist of. We will remember that His past work consisted of His death on the cross; His present work consists of His work as our High Priest in the heavenly sanctuary; and the initial portion of His future work will consist of His being

³ The Hebrew word for *forever* is a word that literally means *for a long period of time*. The Greek counterpart would refer to *an age*.

Faith, Works and the Reward

A Discipleship Study

our Judge. And all of this is for the purpose of bringing about *His Messianic work*. Look at it this way:

- **He died as our Savior** to redeem us from death brought about through sin;
- **He lives as our High Priest** to make intercession for us, offering us cleansing from ongoing sin;
- **He will come again *initially* as our Judge** deeming us either worthy of reward or loss with a view to our participation with Him in His Kingdom when He comes as the King/Priest in the order of Melchizedek.

In the midst of all of this, we should not overlook the present work of *the Holy Spirit* in the life a believer, as it is He Who brings about understanding of God's Word concerning these things. Just prior to Jesus' death, He told His disciples: **John 16:7 “But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper shall not come to you; but if I go, I will send Him to you... ..12 I have many more things to say to you, but you cannot bear them now. 13 But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. 14 He shall glorify Me; for He shall take of Mine, and shall disclose it to you. 15 All things that the Father has are Mine; therefore I said, that He takes of Mine, and will disclose it to you.**

Relate v. 7 to v. 13. Who is the Helper and what does He do?

According to v. 13, what will the Holy Spirit disclose to us?

According to v. 14, what will the Holy Spirit do, and what will He disclose to us?

Faith, Works and the Reward

A Discipleship Study

How does v. 15 explain v. 14?

So all in all, what do you think God wants the Holy Spirit to disclose to us?

ACCORDING TO THE ORDER OF MELCHIZEDEK

Our opening passage in this lesson, speaks to the work of Christ in the Messianic Era. The Messianic Era will consist of a 1,000 year period, often referred to in Scripture as The Day of the Lord, which is the era wherein Christ will rule from the heavens over the earth. According to this opening passage, Jesus is *presently* seated at the right hand of the Father, waiting until a particular time yet future when God will make Jesus' enemies a footstool for His feet. During the time that Jesus is seated at the right hand of His Father, his enemies ó the fallen angels ó continue to rule from the heavens over the earth. **Ephesians 6:12 For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.** Will you take a moment to describe what our struggle is against?

According to this verse, where are these spiritual forces located?

So for the time being, we know that Christ is seated at the right hand of the Father in the upper recesses of the North *waiting* **Ephesians 1:20 which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, 21 far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.** But the time is coming when,

Faith, Works and the Reward

A Discipleship Study

these spiritual forces of wickedness (fallen angels) will be cast into the bottomless pit, which is in the center of the earth. It will be at this time that Psalms 110 becomes a completely fulfilled reality. **Isaiah 66:1a Thus says the LORD: “Heaven is My throne, And earth is My footstool”** – Compare this statement to Psalms 110:1 (at the beginning of the lesson). What do you see?

It will be at this point that Jesus will be a priest *according to the order of Melchizedek*. So let's look to see who was this priest named Melchizedek, and what we can learn about him from Scripture.

The author in the Book of Hebrews mentions the name Melchizedek eight times in his writing. After quoting a portion of Ps. 110 in the Book of Hebrews the author says that Jesus was: **Hebrews 5:10 called by God as High Priest “according to the order of Melchizedek,” 11 of whom we have much to say, and hard to explain, since you have become dull of hearing.** Apparently, what did the author of Hebrews want to tell his reader about?

Contextually, the author was relating Melchizedek to Jesus. Since there is not much said in Scripture about this ancient king/priest, we might wonder what the author of Hebrews would have had *much to say* about him, but could not as they had become dull of hearing. So let's look at it.

THE FIRST WAR

Interestingly enough, Melchizedek is only found in Genesis 14 and in Psalm 110 prior to being mentioned in Hebrews. This man is introduced after a war had taken place involving Abraham (at the time he was known as *Abram*) in **Genesis 14:18 And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High. 19 And he blessed him and said, “Blessed be Abram of God Most High, Possessor of heaven and earth; 20 And blessed be God Most High, Who has delivered your enemies into your hand.” And he [Abraham] gave him [Melchizedek] a**

Faith, Works and the Reward

A Discipleship Study

tenth of all. The name *Melchizedek* literally means *king of righteousness*, and we see from this introductory statement in Genesis chapter fourteen that Melchizedek was the king of *Salem*, a name which means *peace*. (Salem is the original name of the city Jerusalem.) All told, this means he was the *king of righteousness* over *the City of Peace*. Wow! So what do you think the author of Hebrews would want to teach with respect to Jesus in all of this?

As mentioned, the context of the passage introducing Melchizedek follows the *first mention* of a war in Scripture. This war took place between nine kings. Abraham was brought into the picture because his relative, Lot, had been taken away in the defeat of five kings including the kings of Sodom and Gomorrah. Abraham formed a band of men who went into the camp of the four victorious kings, rescuing the captives including Lot and his family, and slaughtering the theretofore victorious kings. It was after Abraham's victory that we are introduced to the priest/king Melchizedek, *the king of peace and priest of God Most High*, who upon Abraham's return, served Abraham bread and wine and blessed him.

THE LAST WAR

Essentially, that is all we are told about Melchizedek, yet the author of Hebrews says that he has *much* to tell his recipients about this man. Here again we must employ our knowledge of how God gave His Word. We must come to understand that Melchizedek was a type of Christ, as evidenced by what King David wrote in our opening passage. **Psalm 110:4 The LORD has sworn and will not change His mind, "Thou art a priest forever According to the order of Melchizedek."** Herein, we can learn much about Melchizedek, as we apply the facts about him to Christ after the *final war with kings* (Rev. 19) when all Gentile rule and authority is put down, including the man of sin also known as the Antichrist.

Let's take note of these facts:

- After the *first* war, Melchizedek is introduced as the *king of righteousness* over the *city of peace*, and is the priest of God Most High. After the *last* war, Jesus Christ is seen as the King of Righteousness ruling from the Heavenly Jerusalem

Faith, Works and the Reward

A Discipleship Study

- ó *the city of peace*, and is Priest after the order of Melchizedek.
- After the *first* war, Melchizedek is seen serving bread and wine to Abraham; after the *last* war, Jesus Christ, the Bread of Life, is seen serving æged wineø in the kingdom to Abrahamø descendants (Isa. 25:6; cf. Isa. 2:2-4; Dan. 7:14; Matt. 8:11).

With this information, will you write down what you think might be some of the things that the author of Hebrews would want to teach about Melchizedek?

And not only these things, but more can be learned about Christ being a King/Priest after the order of Melchizedek when He comes as King of kings and Lord of lords, to rule in righteousness and splendor.

A GOOD THEME

We will close with reading a Psalm, which as v. 1 states ðis a good theme.ö Please read it thoughtfully and make any notes of what you learn from it in the column to the right.

Psalms 45

1 My heart overflows with a good theme; I address my verses to the King; My tongue is the pen of a ready writer. 2 Thou art fairer than the sons of men; Grace is poured upon Thy lips; Therefore God has blessed Thee forever. 3 Gird Thy sword on Thy thigh, O Mighty One, In Thy splendor and Thy majesty! 4 And in Thy majesty ride on victoriously, For the cause of truth and meekness and righteousness; Let Thy right hand teach Thee awesome things. 5 Thine arrows are sharp; The peoples fall under Thee; Thine arrows are in the heart of the King's enemies.

6 Thy throne, O God, is forever and ever; A scepter of uprightness is the scepter of Thy kingdom. 7 Thou hast loved righteousness, and hated wickedness; Therefore God, Thy God, has anointed Thee With the oil of joy above Thy fellows. 8 All

Faith, Works and the Reward

A Discipleship Study

Thy garments are fragrant with myrrh and aloes and cassia;
Out of ivory palaces stringed instruments have made Thee glad.
9 Kings' daughters are among Thy noble ladies; At Thy right
hand stands the queen in gold from Ophir.

10 Listen, O daughter, give attention and incline your ear;
Forget your people and your father's house; 11 Then the King
will desire your beauty; Because He is your Lord, bow down to
Him. 12 And the daughter of Tyre will come with a gift; The rich
among the people will entreat your favor. 13 The King's
daughter is all glorious within; Her clothing is interwoven with
gold. 14 She will be led to the King in embroidered work; The
virgins, her companions who follow her, Will be brought to
Thee. 15 They will be led forth with gladness and rejoicing; They
will enter into the King's palace. 16 In place of your fathers will
be your sons; You shall make them princes in all the earth. 17 I
will cause Thy name to be remembered in all generations;
Therefore the peoples will give Thee thanks forever and ever.

Make comments about what you learned from this Psalm.

Do you have any comments or questions about this lesson?

Faith, Works and the Reward

A Discipleship Study
