

Why We Need to Be Saved: The Solution

by

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1. Introduction

- a. At the core of properly understanding the gospel is an understanding of “the bad news.” That “bad news” is critical for us to believe because without it, there is no good news.
 - i. There are several realities that we must affirm if we are to come to a genuine understanding of what we call “the good news,” or the gospel.
 1. For one, we must begin with the understanding that God is the Creator, and that through Him, all things came into being.
 2. For two, we must come to grips with the reality that we live in a world that is not merely broken, but under the power of sin and death.
 - a. Through Adam’s disobedience, sin entered the world and from that moment on, everything became broken and twisted.
 - b. The fundamental reason why this world is the way it is, is due to sin, and yet this is not some isolated problem for one man named Adam.
 - ii. You and I face this very same problem and the reason for it is quite simple: we were born into it.
 1. From day one, you and I have not merely experienced a broken and fallen world, we are broken and fallen ourselves.
 2. There are four clear categories that demonstrate this: the root of sin, the depth of sin, the extent of sin, and the result of sin.
 - a. The root of our sin is due to Adam’s rebellion against God.

- b. The depth of sin in all people shows that the heart of mankind is wicked in everything.
 - c. The extent of sin shows us that everything we think, say, and do, is bound under the power of sin.
 - d. The result of sin is twofold: first, wickedness abounds in every aspect of our lives, and dominates the world we now live in. Second, all stand condemned before a holy and just God.
- b. This is what you must believe—and yet if you only believe this, you will not be saved.
- i. The message of the “the problem” in and of itself, is not able to save, it is only able to condemn.
 - 1. You must start here though. Whether for yourself or someone you’re witnessing to, you must start with “the problem.”
 - 2. The reason for this is simple: Scripture lays out the reality for us that we need to be saved, and yet we are powerless to save ourselves. The question remains: who can solve our problem?
 - ii. This question was the burning question of all who have ever groaned under the weight of sin and death.
 - 1. All throughout the Old Testament, we find a glimpse of an answer to this question.
 - a. What was known to them from the very beginning was that they too could not solve the problem on their own.
 - b. And yet they were not without hope. Why?
 - 2. God gave them an answer to this burning question. Who can fix it? Only God can.

- a. Throughout all the Old Testament, they heard the promise of this One who was to come, but they did not see the full glory of Christ's incarnation.
- b. What we find then is that the person and work of Jesus Christ is the solution that God gives us, which is to simply say—God became man to fix what you and I can't fix. Therefore, let us then examine Christ.

2. The Active and Passive Obedience of Christ

a. Jesus Christ Lived a Perfect Life

- i. The root of our problem stems from Adam's disobedience, but the root of our solution is found in the new and better Adam.
 - 1. The problem from Romans 5:12: Adam was the representative of all mankind—yet he failed to obey God, and the result was that sin and death spread to all.
 - a. In short, we all come under the power and dominion of sin because of Adam.
 - b. What we are in desperate need of is a new representative—One who can stand before the Father, perfect in every respect. And beloved, this is precisely what God has given us in Jesus Christ.
 - 2. "So then as through one transgression there resulted condemnation to all men even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous" (Rom. 5:18-19). Notice the contrast that Paul shows us here between Adam and Christ.
 - a. Whereas Adam was disobedient, Christ was obedient.

- b. Where Adam's disobedience brought on sin and death, Christ's obedience brings justification and life.
 - c. Where Adam's disobedience made all men sinners, Christ's obedience makes all who believe, counted as righteous.
 - d. The point that Paul makes in Romans 5 is that all of humanity falls under two respective representatives: you are either in Adam, or you are in Christ.
- ii. Christ satisfied the requirement of the Law.
- 1. When I speak of the requirement of the Law, I'm speaking to the Law of Moses in the Old Testament.
 - a. What the Law does, very simply, is reveal to us that we sin.
 - b. Yet Christ Himself perfectly obeyed the Law of God, and therefore, as Scripture states, He did not sin.
 - 2. "[Christ] committed no sin, nor was any deceit found in His mouth; and while being reviled, he did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls" (1 Pet. 2:22-25).
 - a. Notice the flow of Peter's argument here. He begins by stating that Christ did not sin.

- b. Where Adam failed and sinned, Christ did not. In every single way that Jesus was bombarded with the temptation to sin, He remained obedient to the Father.
- c. The point we must come to understand, is that part of the solution that God has provided, is that Jesus is the One who fulfilled our obligation to obey God perfectly.

b. Jesus Christ Died as a Perfect Substitute

- i. “He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls” (1 Pet. 2:24-25).
 - 1. Peter begins here by lifting up the death of Christ. In it, he shows not only what Christ actually did upon the cross, but a purpose, and a result.
 - a. Notice how he begins by saying what Christ actually did when He went to the cross: he bore our sins in His body on the cross.
 - b. This is the same reality that 2 Corinthians 5:21 speaks of when the apostle Paul says that the Father made Jesus, who knew no sin, to be sin on our behalf, so that we might become the righteousness of God.
 - c. Notice the finality of what he describes here. The past tense of the word “bore” shows us that this is not some ongoing work that Jesus needs to do—but it is final.
 - d. The purpose: “So that we might die to sin and live to righteousness, for by His wounds you were healed” (v. 24).

e. The result: “For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.”

ii. Jesus Christ satisfied the wrath of God

1. “But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life” (Romans 5:8-10).
 - a. Again, notice how Paul begins by drawing out the point of what we’ve seen thus far. “While we were still sinners, Christ died for us.”
 - b. He moves from the greater to the lesser to draw out that every problem has been resolved through Jesus Christ.
 - c. The argument then is that If God could resolve our sins and our status as enemies of God through the death of Christ—there is no longer any problem in saving us from the wrath to come.
2. The whole point of the gospel is that in every aspect, it is Christ alone who could provide the solution we so desperately need.
 - a. But the question remains: how do we know that this is truly the case?
 - b. The answer, yet again, lies within what Paul stated in Romans 5:10. “For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.”
 - c. Once again, Paul makes an argument from the greater to the lesser. He makes the point here that if this was accomplished through Jesus’s death,

how much more so shall we be saved by His life. So, what does Paul mean by this?

c. Jesus Christ Rose Again to Give Us Perfect Life

i. In Corinthians 15, certain people have risen up within their ranks, denying a bodily resurrection for the Christian. If this is true, Paul lays out implications.

1. "...and if Christ has not been raised, then our preaching is vain, your faith also is vain. Moreover we are even found to be false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised. For if the dead are not raised, not even Christ has been raised (1 Cor. 15:14-16)."

a. In other words: if there is no resurrection from the dead, the life of the Christian serves no purpose.

b. All of this he argues, is the natural conclusion if you deny the resurrection.

2. "...if Christ has not been raised, your faith is worthless; you are still in your sins. Then those also who have fallen asleep in Christ have perished. If we have hoped in Christ in this life only, we are of all men most to be pitied" (1 Cor. 15:17-19).

a. The point that Paul makes here is very simple: If Christ merely died upon the cross and did not raise again on the third day—the cross was to no effect.

b. Furthermore, If your hope is only in this life, you of all men are to be pitied, because the world is still dominated by the power of sin and death.

3. “But now Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all will be made alive” (1 Cor. 15:20-22).
 - a. In one sense, we come full circle to our first problem: the root of sin. The root of our sin is Adam. Through his disobedience, the whole of Creation was plunged under the dominion of sin and death.
 - b. If Jesus Christ did not raise from the dead, you have no new and better Adam who can stand as your representative.
 - c. But Christ was not left upon the cross, nor was He confined to the grave.
 - d. Because of this, those who trust in Christ have hope in also being raised from the dead. In other words, every problem that Adam brought into this world has been solved by Jesus Christ.

3. Conclusion

- a. This is at the heart of what you and I must believe is the solution.
 - i. Through the life, death, and resurrection of Jesus Christ, God has supplied us with the only solution to the problem of the evil in this world.
 - ii. But more importantly, He has solved the problem of the evil within us, and the judgment that awaits for sin.
- b. The only thing that provides an answer to the problem we have due to sin is what God has done through Jesus.

Benediction: Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit (Romans 15:13, NASB95).

The Problem:

The Root of Sin (Genesis 3:1-7, Romans 5:12)

The Depth of Sin (Mark 7:20-23, Jeremiah 17:9-10)

The Extent of Sin (Genesis 6:5)

The Result of Sin (Romans 1:18-32, Romans 2:1-5)

The Solution:

Jesus is the New and Better Adam (Romans 5:18-19)

Jesus Lived a Perfect Life (1 Peter 2:22-23)

Jesus Died a Perfect Death (1 Peter 2:24-25, 2nd Corinthians 5:21)

The Result: No More Wrath (Romans 5:8-10, 1 Corinthians 15:12-22)