
a *Grace Notes* course

Doctrines of the Christian Faith
Doctrine 100

by Warren Doud

Lesson 6 of 10

The Judgment Seat of Christ
The Blood of Christ
The Body of Christ
Communion and the Passover

Grace Notes

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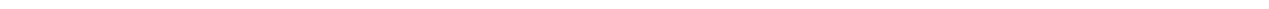
E-mail: wdoud@gracenotes.info

Doctrines of the Christian Faith

Doctrine 100 - Lesson 6

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The Judgment Seat of Christ

There are three thrones on which the Lord Jesus Christ will sit.

The Judgment Seat (in heaven) - after the Rapture.

The Throne in Jerusalem (on earth) - in Jerusalem during the Millennium.

The Great White Throne (in heaven) - after the Millennium.

There is a general principle of Scripture that every member of the human

race is accountable to God.

God will evaluate every man according to his deeds. Jer. 17:10; 32:19.

All unbelievers will be evaluated at the Great White Throne. Rev. 22:12; Psalm 11:4.

All believers in Christ will be evaluated at the Judgment Seat. Rev. 20:11-15

The Judgment Seat of Christ is an evaluation of a Christian's production during his Christian life on earth. There is no judgment of sin at the Judgment Seat. Believer's sins were judged at the Cross, and Christ was our atonement for sin. 2 Cor. 5:10

In John 15; Gal. 5, bad deeds (phaulos), refer to actions, which may not be sinful, but which are worthless in the sight of God. These are production which does not measure up to standard. These deeds are human good (wood, hay, stubble), which are produced by believers when they are in a carnal state, not filled with the Spirit, during periods when sin is not being confessed on a regular basis.

Divine good (gold, silver, precious stones) is agathos, which is production by a believer who is walking in fellowship and who is controlled by the Holy Spirit. In fellowship, a Christian will be controlled by the Holy Spirit, will be occupied with Christ, and will live in the Word. The power for his production comes directly from God, not from himself.

All production of the believer (phaulos or agathos) will be evaluated at the Judgment Seat.

The instrument of evaluation is fire. The production which is not burned up during the evaluation (the gold, silver, and precious stones) is the basis of rewards for the believer.

1 Cor. 3:11-14

A believer should never try to evaluate another believer's production. "To his own master he stands or falls..."

Matt. 7:1,2; Rom. 14:4

The Blood of Christ

The phrase "blood of Christ" refers to the Work of Jesus Christ on the Cross. Blood represents judgment -- the judgment for our sins while Christ was bearing them on the Cross (His spiritual death).

The physical death of the animal in the Old Testament sacrifices is analogous to the spiritual death of Christ.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Pet. 2:24

"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." 2 Cor. 5:21

Every animal sacrifice spoke of the Work of Christ.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1:29

"He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53:7

The animal had done nothing wrong but was judged anyway. In the judgment, the animal died physically. Jesus Christ had done nothing wrong, in fact He was impeccable. In His judgment, the sins of the whole world were poured out on him. The phrase "blood of Christ" sets up a representative analogy with the animal sacrifices

of the Old Testament. The Workx of Christ was presented by means of these ceremonial practices.

[For more information, study the topics of Reconciliation, Propitiation, The Barrier, and Furniture of the Tabernacle.]

After Jesus Christ's work on the Cross was completed, He said, "It is finished!" Then He said, "Father, into thy hands I commend my spirit." He dismissed His spirit; He did not bleed to death on the Cross.

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again..." John 10:17,18.

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: having said this, he gave up the ghost." Luke 23:46

After Jesus Christ had died physically, the soldier ran a spear into His side, and blood and water (serum) came out. The separation of the serum and blood indicated that He had already died physically. Hence, he did not bleed to death. And His throat was not cut as was the animal's in the sacrifice. READ John 19:31-34

So, the bleeding of the animal is an analogy to the spiritual death of Jesus Christ (His judgment for us). The judgment of the animal was physical death. The judgment of Christ was spiritual death.

"And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Col. 1:20

"And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Heb. 10:18-20

This judgment served to remove the Barrier between man and God. There is a meeting between the two sides of the Cross, and that meeting is in the phrase "blood of Christ".

The teaching of the death of Christ for the sins of the world was, to Old Testament people, by the

use of the blood sacrifices. And the significance of the analogy is that it relates us directly to the millions of people who were saved before the time of Christ. They were saved just as we are, by grace pro- vision and faith in the Lord Jesus Christ.

There is no longer a need for animal sacrifices, because Christ's sacrifice on the Cross is once for all.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission." Heb. 9:22

The blood of Christ is the basis for all of the salvation doctrines of the New Testament, including the following:

Redemption

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot:" 1 Pet. 1:18,19

"In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." Eph. 1:7

Justification

"Much more then, being now justified by his blood, we shall be saved from wrath through him." Rom. 5:9

Imputation

God's righteousness is imputed (credited) to us because our sin is imputed (credited) to Christ. 2 Cor. 5:21 (above). God looks at the believer and sees a righteousness equivalent to His own. This is possible because our sins were judged at the Cross and we were given righteousness by Grace.

Propitiation

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God:" Rom. 3:25

Cleansing and Restoration to Fellowship

"But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sin, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7-9

[Read Leviticus chapters 4 and 5 for an account of the two offerings related to restoration to fellowship.]

The Body of Christ

Each member of the Trinity is related to the Body of Christ, and every Christian is a part of the Body of Christ.

God the Father placed Christ as the Head of the Body.

Eph. 1:22,23, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that fills all in all."

Col. 1:18,19; Eph. 5:23,24

The Holy Spirit forms the Body of Christ and sustains the Body.

1 Cor. 12:12-14, "For as the body in one, and has many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit were we all baptized into one body, whether we be Jews or Greeks, whether we be bond or free, and have been all made to drink into one Spirit. For the body is not one member, but many."

1 Cor. 6:15; 6:19,20.

Christ is the Savior of the Body.

Eph. 5:23, "For the husband is the head of the wife, even as Christ is the head of the church; and he is the savior of the body."

Eph. 5:25,30.

Christ is the Sanctifier of the Body.

Heb. 2:11, "For both he that sanctifies and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren."

Heb. 13:12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered outside the gate."

The Body of Christ participates with the Lord Jesus Christ in tactical and strategic victory over Satan and his forces of evil.

Eph. 1:22,23, "And has put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that fills all in all."

Every Christian is a member of the Body of Christ. The Body includes Gentile believers and Jewish believers.

Ephesians 3:16, "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

The Body of Christ is the recipient of many spiritual gifts.

Rom. 12:4,5, "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another."

1 Cor. 12:7,8, "But the manifestation of the Spirit is given to every man to profit. For to one is given, by the Spirit, the word of wisdom, to another, the word of knowledge, by the same Spirit..."

The communication of Bible truth is the responsibility of the Body of Christ and of those who are given communication gifts.

Eph. 4:11 and the following verses describe the process of church building through communication of doctrine. This is discussed in the Ephesians course for chapter 4.

The objective of the Body in this life is to live the Grace life.

Eph. 4:15,16, "But, speaking the truth in love, may grow up into him in all things, who is the head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplies, according tot he effectual working in the measure of every part, makes increase of the body unto the edifying of itself in love."

Communion and the Passover

The Passover Feast became the Communion Table on the evening that Jesus Christ was betrayed, the evening of the "Last Supper" on which the Lord Jesus and His disciples celebrated Passover.

In God's mind, the death of Jesus Christ was an accomplished fact long before it became a reality.

1 Pet. 1:18-20, "Forasmuch as you know that you were not redeemed with corruptible things, as silver and gold, from you vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

Therefore, the Father recognized that the symbolic offering of the paschal lamb, the lamb of sacrifice at the Passover, was sufficient throughout Old Testament times. The shed blood of the animal became an atonement, or covering, for the guilty sinner, God knowing that the time would come when the Lamb of God would take away the sins of the world. John 1:29

In Old Testament times, the people gave testimony to their faith by ceremony. The ceremonies gave testimony to the death of Christ and His work on the Cross as a substitute sacrifice for mankind.

God Himself provided his own lamb: Acts 2:23; Rev. 13:8.

Jesus Christ gave Himself willingly to become the final Passover sacrifice: John 10:18; 1 Cor. 5:7.

Christ's substitutionary death on the cross provided the means to reconcile the world to God so that, through His saving grace, eternal life might be given to all who believe: Eph. 2:8,9.

At the last Passover, Christ showed His disciples that there would be no more Passover feasts after this one - no more killing of lambs.

The Passover Feast was just a shadow picture, an illustration of Christ Himself who would bring a greater deliverance to people than the deliverance from Egypt, namely, salvation.

The shadow was soon to become the reality: Col. 2:16,17; Heb. 10:1-12.

The disciples would soon look back on the cross instead of looking forward to it.

The Passover became the Communion Table, for the purposes of:

Harmony: 1 Cor. 11:20-22.

Remembrance of the Lord Jesus Christ: 1 Cor. 11:23-26

Restoration to Fellowship: 1 Cor. 11:27-32

Fellowship: 1 Cor. 11:33,34