

WHY JESUS CHRIST CAME INTO THE WORLD

LUKE 19:10 • TV076B

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Luke 19:10

“For the Son of man is come to seek and to save that which was lost.”

Last Sunday morning I brought you a message on the subject: **“WHAT IS SAVING FAITH?”** Today I’m going to be speaking on the subject: **“WHY JESUS CHRIST CAME INTO THE WORLD.”**

Now, these two messages are most important. I want you to listen carefully. If you missed the one last Sunday you can get it on tape along with this message. I have both of these messages on one tape, one on one side, and one on the other.

And I’d like for all of our listeners to have this cassette tape: **“WHAT IS SAVING FAITH AND WHY DID JESUS CHRIST COME INTO THE WORLD?”**

You know, an old-time preacher once said, “We preachers take for granted that our hearers are well acquainted with the condition of sinners with the remedy for sin and with the Gospel of salvation, while in reality most people know practically nothing about how God saves sinners, and how God can be just and justify the ungodly. It is better; to suppose too little knowledge and

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preach the way of life than to suppose too much knowledge and let people perish without instruction in the way of life.”

Most people are ignorant of the whole system of grace and redemption and the Word of God!

So, what I'm trying to do in these two messages is be faithful to your soul and faithful to the Word of God and deal from God's Word with the subject: **“WHAT IS SAVING FAITH AND WHY DID JESUS CHRIST COME INTO THE WORLD?”**

“WHY DID JESUS CHRIST COME INTO THE WORLD?”

In **Luke Chapter 19:10** the Scripture says: *“For the Son of man is come to seek and to save that which was lost.”* That's very clear isn't it? In the book of **1 Timothy Chapter 1:15** Paul writes; *“This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners of whom I am chief.”*

Now that's our text and our topic: **“WHY DID CHRIST COME INTO THE WORLD?”** And the text tells us: *“He came to seek and to save that which is lost.”* But what does this mean?

And then Paul tells us in **1 Timothy**, *“He came into the world to save sinners.”* But what does this mean? Do you know what it means?

Back in the book of **Luke chapter 2:41**, we have an interesting story. Mary and Joseph had gone to Jerusalem to observe the Passover. The Lord Jesus Christ was about 12 years of age and He'd gone with them.

While they were in Jerusalem they observed the Passover and when the days were ended or the days were accomplished, they packed up, probably in a great caravan with other neighbors and friends from their own town.

They left Jerusalem and it says *“they journeyed a day's journey; supposing that Jesus was with them.”*

And at the end of that day's journey they began to look for Him and they found that He was not there, that they just supposed He was there. They took for granted that He was there.

He was in Jerusalem. He never did leave with them. They left without Him and they traveled that whole day's journey thinking that Jesus the Lord was with them and He was not with them at all.

Now the Bible talks about life being a day's journey. Wouldn't it be tragic for you and me, preachers, deacons, Sunday school teachers, church members, and religious folks; wouldn't it be tragic for us to travel the entire day's journey of life supposing that Jesus Christ is with us,

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supposing that we know the way of life, supposing that we have a relationship with God, supposing that we are redeemed, and supposing that we are in His will?

And then find out at the end of that day's journey when darkness had fallen and all hope was gone and life was over that He was not with us and He never had been with us like those in **Matthew 7** whom our Lord said: "*I never knew you.*"

"But Lord; we preached and cast out demons and did many wonderful works." But He said, "*I never knew you.*" (I was never with you. I never traveled with you. You just suppose that I was with you)."

Years ago a ship called the Titanic left the American shores and there were all kinds of people aboard. There were all kinds of folks, you know. Every class was represented. There were rich people, poor people, educated people, unlearned people, black people, white people, important people, and unimportant people, just all classes represented on that great ship the Titanic.

But after it went down and the names were posted at the port where it had departed; there were just two classes, saved and lost; that was all. And when this life's over there will just be two classes; there will be the saved and the lost.

And it would be well for you and me to examine our hope, examine our hope. You know, the Scripture says, for us; "*To be able to give an answer to every man that asketh us a reason for the hope that is in us.*" It would be well for us to examine our faith.

Now, why did Jesus Christ, the Son of man come into the world, do you know? Are you acquainted with the Gospel of redemption? I'm not talking about are you acquainted with the Bible, or with religion, or with the deep doctrines of the Word, are you acquainted with the Redeemer, why He came and what He came to do?

There are six questions that I would like to deal with in this message. I think they are important questions and I'm going to deal with them very plainly in words you can understand. I'm going to try to answer these questions from the Scripture.

Now here are the six questions that I want us to deal with in this message:

First of all: How did man become lost?

"The Son of man is come to seek and to save the lost." Well how did man become lost in the first place?

Secondly: What does the word "*lost*" mean; what do we mean by (lost)?

Thirdly: Who is lost?

Fourthly: How does God save the lost, how are men saved?

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Fifthly: What does it mean to be saved?

Sixthly: Who can be saved?

Now those are important questions: How did man get lost to start with? Well, let's look in the Scripture:

First of all, in **Romans 5:12**; now listen to this, **Romans the 5 chapter** deals with how man got lost, what happened. In **Romans 5:12** the Scripture says: *"Wherefore, as by one man, (and that's Adam), sin entered into the world."*

That's how sin entered into the world, by one or through one man, and death; that's how death came, death by sin, spiritual death and even physical death. *"Wherefore by one man and sin entered the world and death by sin. So, death passed upon all men for all sinned."* That's where it started and that's how it started.

And then in **Romans 5:18**; listen to this: *"Therefore, by the offense of one man, (the sin of one man, the rebellion of one man, by the willful disobedience of one man), judgement came upon all men to condemnation."* That's what God's Word said; that's how man got lost.

And then in **Romans 5:19**: *"For, by one man's disobedience, many were made sinners."* So, if you ask me the question: "How did man become lost?" I will say first of all by representation and by imputation.

Now Adam in the Garden needed no salvation because he had no sin. Adam in the Garden needed no redemption because he had no guilt. Adam didn't know anything about shame. He didn't know anything about fear.

He didn't know anything about hate. He didn't know anything about envy. Adam didn't have any of these feelings. He didn't have any of these sins, any of these guilts. In the Garden, he was made in the likeness and image of God and he had no sin. *"He was holy and upright."*

But, something happened; Adam fell and Adam was put out of the Garden, now guilty, Adam was ashamed; he ran and hid from God. He was ashamed because he was naked. God said; "Who told you that you were naked? How'd you find out you were naked? When were you impressed with the fact that you were naked?"

Adam knew fear; he tried to hide from God. Adam was a foolish person now. Try to think about trying to hide from God. Adam knew something about hate. He began to lay the blame for his fall on somebody else instead of taking that blame himself in love; he blamed Eve for the whole thing.

So, Adam outside of the Garden needs help. He's now guilty. He's now filled with shame, fear, hate, and all of these things. He's lost now. And what happened? Adam sinned against God.

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God said to him; “*Adam; in the day you eat (the forbidden fruit) you will die.*” This is spiritual death.

You see, most people think that when we talk about eating of the forbidden fruit and dying that it’s physical death. But Adam didn’t die physically then; he lived for 800 years. But something happened to him spiritually. Something happened to him in his spiritual relationship; he lost that relationship with God.

He was filled with shame and fear. Adam is man; that’s what the Hebrew Adam means, man. Adam represented all men. I saw a bumper sticker the other day that said: “God created men.” My friend; God created a man, one man.

You weren’t created, you were born. God created a man, Adam. And all men were created in him, in Adam. That’s a deceptive statement: “God created men.” God created a man: “*Let us make man.*”

And out of that man came all men. Adam is man. By Adam all died. “*In Adam all died. Even so in Christ (all in Him) will be made alive.*” You see: “*The first Adam was of the earth, earthy. The second Adam is the Lord from heaven.*”

There are just two men and all men are represented in those two men. That’s what we mean by imputation. Adam stood on this earth with the whole human race in his loins, in his seed. We all came from him.

And when Adam sinned, we sinned. That’s what the Scripture’s teaching. Read **Romans 5:12** again, “*By one man sin entered the world and death by sin, so death passed upon all men,*” (by imputation, by representation). Adam represented us. And sin came to us by one man’s disobedience.

Now Adam also not only imputed guilt to us but he imparted guilt to us. That is, when Adam and Eve came together and Eve conceived and bore a son, she could have just one kind of son, and that’s a sinful son.

You see, the seed of Adam was fallen just like every faculty of his being. And David wrote in **Psalms 51:5**: “*Behold, I was shapen in iniquity; and in sin did my mother conceive me.*”

I was born of a sinful father; that made me a sinner. He imparted to us a guilty nature. He imputed unto us by representation guilt before God. And he imparted unto us by natural generation, guilt in our souls, and in our minds, and in our hearts.

You see, that’s why Jesus Christ was virgin born, that He might not partake of the sin of Adam. If Joseph was the father of Jesus Christ He’s a sinner just like you are.

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But the Holy Spirit came over Mary and the Holy thing born in her was the Son of God. That's why the virgin birth's important. I hear preachers always saying: "Well, you have to believe in the virgin birth," but they don't tell you why.

You see, when Adam stood on this earth, the whole human race was in him. And when he fell we fell, when he sinned, we sinned, and when he died, we died. And when he beget his first son he beget a sinful son. He imparted to him his nature. "*That which is born of the flesh is flesh;*" that's what Christ said. So, that's how man got lost.

Secondly: What does it mean to be lost?

What are the consequences of this fall? A verse that ably describes it and sums it up is **Ephesians 2:12**; it says: "*We are without Christ, without hope, and without God, in this world.*"

That's what it means to be lost. That's what happened when Adam fell. He lost God. He lost the way to God, he lost the truth of God, and he lost the life of God. And when we are born into this world, we are born in sin, and we are born without God and without Christ and without hope.

What does it mean to be without Christ? Well Christ is wisdom. If you read the book of **Proverbs** you will find the book of **Proverbs** talking about wisdom; that wisdom is Christ. Christ is wisdom and without Him we do not know God. Christ said, "*Ye neither know me nor my Father.*"

Without Christ we have no righteousness. He is righteousness and without Christ we are unholy. And God cannot look upon us outside of Christ because we are unholy. God is holy.

And then without Christ we are without a mediator. There's no one to plead for us, no one to pray for us, no one to represent us, no one to make contact with God. "*There's one God and one mediator between God and men, the man Christ Jesus.*"

So without Christ is to be without a representative, without a Mediator, without God, and without a high priest. Christ is the high priest and if we have no high priest we have no sin-offering, we have no sacrifice, and we have no atonement.

So what does it mean to be lost? It means to be without Christ. It doesn't mean just a fellow goes to the picture show, so he's lost or a fellow takes a drink, so he's lost, a fellow curses a little, so he's lost.

That's not what it means to be lost. To be lost is to be without Christ, no knowledge of God, no life of God, no Mediator, no contact with God, no knowledge of God, no sin-offering, no sacrifice and no representative without Christ.

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And He says: “*Without hope,*” without the hope of forgiveness. God cannot forgive, arbitrarily, without a sacrifice. God’s just and holy. Sin’s got to be punished. So, without Christ we have no hope of forgiveness, we have no hope of life, and no hope of resurrection.

We have no hope of eternal glory. We have no hope of a reunion with loved ones without Christ. “*He is the resurrection and the life.*” Without Him we have no hope, and then without Christ, without hope and without God.

A lost man is without God’s presence, he’s without God’s mercy, he’s without God’s blessings, and he’s without God’s love. That’s right; that’s what it means to be lost; it’s a problem, its trouble.

Thirdly: Well who’s lost?

Well, the book of **Romans chapter 3:19** says this; now listen: “*Now we know; (we know this), that what things so ever the law saith, it saith to them who are under the law,*” and that’s every man, because every creature in God’s universe is under the law of God and the law of that universe.

So the Scripture says to everyone who is under the law that they’re lost, “*that every mouth may be stopped and all the world become guilty, (all the world).*” That’s you, me, every son of Adam, “*All have sinned and come short of God’ glory.*” So, we are all lost.

This thing, “*without Christ, without hope, without God;*” is true of all of us. “*All we like sheep have gone astray. We’ve turned everyone to his own way.*” And Christ said, “*Go into all the world and preach the gospel to every creature*” because every creature needs the Gospel, every creature needs to hear about salvation.

Every creature is lost. It’s not just the drunkard who is lost; it is the preacher too. It’s not just the harlot who is lost; it is the good mother and grandmother. It’s every child of Adam. In Adam death passed upon all men, all sin, judgment came upon all men to condemnation.

“*All have sinned and come short of the glory of God. God looked down from heaven to see if there were any that did understand, that any, that did see God.*” He said, “*They have all gone out of the way. Every imagination of man’s heart is evil continually.*” You’re not by yourself, you’re not by yourself. Every son of Adam by flesh, by birth, is lost.

Fourthly: How are men saved?

Well, I’ll give you three statements here:

First of all: We are saved by the grace of God!

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We are not saved by the merits of the flesh; we are saved by the grace of God: *“For by grace are you saved through faith and that not of yourselves; it’s the gift of God, not of works, lest any man should boast. We’re His workmanship created in Christ Jesus.”*

Salvation began with the Father. *“We love Him because He first loved us.”* That’s where salvation began; salvation began in the council halls of eternity.

It didn’t begin in the church, here on earth. It didn’t begin in a heart or a mind of a human being; it began with God. *“He is the author and finisher of our faith.”* It all started with God. He said to Moses: *“I will be merciful to whom I will be merciful. I will be gracious to whom I will be gracious.”*

“Jesus Christ was the lamb slain before the foundation of the world.” We were chosen in Christ before the foundation of the world. God set out to show mercy to sinners before sinners ever became sinners.

That’s right! Before Adam ever fell there was a Redeemer in the mind and purpose and plan of God almighty. So, we are saved by the grace of God because God willed to redeem us. He did not will to leave us alone or to pass us by but He willed to have a people.

“For whom He foreknew He predestinated to be conformed to the image of His Son that His Son might be the first born among many brethren. And whom He predestinated He called and whom He called He justified and whom He justified He glorified. What shall we say to these things, if God be for us who can be against us?”

So, salvation starts with God. We are saved by the grace of God.

Secondly: We are saved by the person and work of Christ!

That’s right, by the person and work of Christ. *“He is the surety of the everlasting covenant.”* And not only that; now I’ve talked about man falling in a representative, Adam. He’s restored in a representative Christ.

Now listen to **Romans 5:19**: *“By one man’s disobedience we were made sinners. So, by the obedience of one, (Jesus Christ) shall many be made righteous.”* In other words, when Adam stood in that Garden, we stood in him. When he fell we fell in him. When he sinned we sinned in him.

Now, God said, “The second Adam from heaven, the Lord Jesus Christ.” He was born of a woman, made under the law, as our representative, as our federal-head. He came down here in the flesh and *“He was tried and tempted and tested in all points as we are, yet without sin.”*

And by His perfect obedience He imputed unto us a perfect righteousness. Even as in Adam we had imputed unto us a sinful and fleshly nature. In Christ we had charged to our account and reckoned to us, imputed to us, a perfect righteousness before God.

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And in the flesh He went to the cross, the God-man, and there He endured the wrath of God and the judgment of God and honored the law of God and satisfied the justice of God and paid our debt and was buried in a tomb and rose again and now He's at the right hand of God interceding for us.

You see, God planned salvation and Jesus Christ purchased it. God almighty in His eternal council purposed to redeem a people and Christ Jesus in the flesh, the God-man, purchased those people.

Now, we talked about Adam imparting unto us a sinful nature. Christ imparts unto us by His Holy Spirit a righteous nature. The Holy Spirit comes and quickens: *"You who were dead in sins hath He quickened."* He awakens, He makes alive, and He gives a new nature, a divine life.

He brings people to love Christ, to believe on Christ, to repent of sin, and to receive Christ. He gives them a new nature. He makes them a new creature. *"If any man be in Christ he's a new creature."*

That's what the new birth is. It's not walking a church aisle and joining a church or getting baptized or turning over a new leaf; it's being born from above. It's receiving a new nature; a divine nature and a holy nature.

We were born the first time of sinful parents and we became flesh and we received a fleshly nature, fleshly, carnal lusts, desires, and passions. When we were born of the Holy Spirit we received a spiritual nature with spiritual love, with spiritual desires and with spiritual passions.

Do you see that? That's how men are saved. Read **Ephesians 1:1-14**; the Father chose us, the Son redeemed us, and the Holy Spirit enlightened us. The Father blessed us and the Son of God saved us and the Holy Spirit is our pledge or our token of redemption.

Fifthly: What does it mean to be saved?

Well, in **Matthew 1:21** the angel said to Joseph; *"Mary will have a Son and thou shalt call His name Jesus for He shall save His people from their sins."* To be saved means to be saved from sin.

The word saved means delivered and it's a four-fold deliverance. It's a four-fold salvation in regard to sin.

First of all: We're saved from the penalty of sin!

God must punish sin. He says; *"The wages of sin is death. The soul that sinneth; it shall surely die. Sin when it's finished bringeth forth death."* God must punish sin.

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So, in Christ our sins have been punished; they've been paid for. So, we are saved from the penalty of sin, the curse of the law. *"There is therefore, now, no condemnation, (no curse, no penalty), to them who are in Christ Jesus."*

Secondly: We are saved from the power of sin!

There was a time when sin reigned over us; sin had complete power and dominion over us. But when we receive a new nature, sins are still there, it's still to be dealt with, it's still to be mourned over and prayed over and repented of. But it doesn't control us. Christ controls us.

The tenor of our life is holiness to the Lord. The bent of our wills is to do His will. We have been saved from the dominating power of sin. It's still to be dealt with. It's still a force, but we're delivered from its control. The redeemed man is not controlled by sin; he's controlled by Christ.

The unregenerate man is controlled by sin. That's the reason he does what he does. Well you say, "Why do folks do like they do?" They are controlled by the force and power of evil. God's people are controlled by the force of His Holy Spirit.

Thirdly: It means to be delivered from the practice of sin!

The Scripture says: *"He that is born of God doth not commit sin."* Now then, that word is practice. You and I both know that, *"he that saith, he is without sin is a liar and if we say we have no sin we deceive ourselves. If we say we have no sin we make God a liar."*

We do sin; we know that. *"The thought of foolishness is sin."* To know to do good and do it not is sin. But that's not the practice of the believer. He practices holiness. The tenor of his life is holiness unto the Lord.

That old Mississippi River flows south. That's the direction of that River, basically. Sometimes it goes north, sometimes it goes west, and sometimes it goes east but the direction of that River is south and the direction of the believer is holiness.

Fourthly: And then someday we will be saved from the presence of sin!

There will be no more sin. When we are raised from the grave and made like Christ, no more sin, no more sin. John Newton once said; "I know I'm not what I ought to be, and I'm not what I want to be, and I'm not what I expect to be, but thank God, I'm not what I use to be," saved from the penalty and the power of sin, from the practice, and someday from the presence of sin.

Sixthly: Now, last of all in closing: Who can be saved?

"Whosoever shall call upon the name of the Lord shall be saved." Whosoever; that's a big word, that's black and white, old and young, rich or poor, learned or ignorant, *"Whosoever shall call on the name of the Lord."*

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To call is to call out of need. To call is to believe, to trust Christ on His name. The name of Christ signifies who He is and what He did and why He did it and where He is now!