

# The Death of the Cross

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**Bible Text:** Philippians 2:5-11; 1 Peter 2:25; John 5:24

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Let's open our Bibles, please, to the book of Philippians chapter two. We want to read verse five, beginning with verse five through 11.

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, [this will be our text] even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.<sup>1</sup>

Then I want to read another verse of Scripture or two for you in the book of 1 Corinthians chapter two. Paul said in verse two, "For I determined not to know any thing among you, save Jesus Christ, and him crucified."<sup>2</sup>

He wanted to center upon that one thought.

Let's read verses one through five in this second chapter while you have it there.

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. and I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom...<sup>3</sup>

That word "enticing" means persuadable, not trying to persuade you with man's wisdom.

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<sup>1</sup> Philippians 2:5-11.

<sup>2</sup> 1 Corinthians 2:2.

<sup>3</sup> 1 Corinthians 2:1-4.

“...but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.”<sup>4</sup>

So Paul is explaining exactly how and why he preached Christ and him crucified.

The text we gave you back in Philippians two verse eight.

“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”<sup>5</sup>

We want to try to bring you a message this morning on the death of the cross. The death of Christ is mentioned directly in the New Testament 175 times. The cross and Christ are represented as one because he was nailed to the cross. He was joined to the cross. And to preach the cross is to preach Christ and him crucified. You preach the cross, you preach Christ crucified. Jesus died to put away sin by the sacrifice of himself the Bible tells us. And we need to pray that God will help us to see and to understand so great a subject as the death of the cross or the death of Jesus Christ on the cross.

The death of the cross, first of all, let me say it was necessary. And we will give you many reasons that it was necessary because of the holiness of God.

You say, “How could the death of the cross, the death of Christ be necessary because of God’s holiness?”

Because man is a sinner and it says in Habakkuk one verse 13, “Thou art of purer eyes than to behold evil, and canst not look on iniquity.”<sup>6</sup>

God could not look upon us in favor because of the fact that we are sinners. There is a great moral distance between us and God and we find that it is necessary not only because of God’s holiness, but because of the fact of the matter is that we are sinners and the sins of man have made it necessary.

“For ye were as sheep going astray,”<sup>7</sup> Peter says in 1 Peter two verse 25.

The lost straight condition of humanity.

The Bible says that, “All have sinned, and come short of the glory of God.”<sup>8</sup>

Back in Genesis chapter six verses five and verse 12 it says, “That the wickedness of man was great in the earth,”<sup>9</sup> that man had corrupted his way upon the earth. And you know

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<sup>4</sup> 1 Corinthians 2:4-5.

<sup>5</sup> Philippians 2:8.

<sup>6</sup> Habakkuk 1:13.

<sup>7</sup> 1 Peter 2:25.

<sup>8</sup> Romans 3:23.

<sup>9</sup> Genesis 6:5.

we don't need to look very far around to find that it is still a fact. There is still wickedness that is great in the earth.

In Jeremiah 17 verse nine says, "The heart is deceitful above all things, and [what?] desperately wicked."<sup>10</sup>

Man's heart is sinful and desperately wicked.

So we find that the death of Christ was necessary not only because God is holy, but because man is sinful. And for those two to be brought together there has to be the means of reconciling us to God through Christ's death, a means of reconciliation. That Christ died for our sins, the Bible says, according to the Scripture and that he was buried and that he rose again the third day according to the Scriptures not only because of the holiness of God was the death necessary, not only because of the sins of man, because the love of God made it necessary.

The Bible says in 1 John four verse 10, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins,"<sup>11</sup> to provide a mercy seat for our sins.

You know, we could go and show you in the Bible how that in the book of Romans there are 23 indictments in the very last part of the book of Romans chapter one and the very last part of the first chapter of the book of Romans against man.

He tells us in verse 28 that, "God gave them over to a reprobate mind."<sup>12</sup> And you can read of all the corruption of man before that.

But then from 29 on down it says:

Being filled with all unrighteousness, [listen[ fornication, [23 things] wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.<sup>13</sup>

Talk about the indictments against man. And you read over to the book of Galatians chapter five verse 19. It says... Listen to the roll call of the works of the flesh.

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<sup>10</sup> Jeremiah 17:9.

<sup>11</sup> 1 John 4:10,

<sup>12</sup> Romans 1:28.

<sup>13</sup> Romans 1:29-32.

Now the works of the flesh are manifest, which are these [think of them now]; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.<sup>14</sup>

So the Bible warns against all these sins of the flesh and all these other terrible things of wickedness that is spoken of in the book of Romans chapter one.

And therefore because man is sinful, the Bible says that all have sinned. All of us can be forgiven of these sins.

You know, Paul says in the Corinthians, “And such were some of you, but ye are washed,”<sup>15</sup> you are saved, you are redeemed.

Such were some of you. Such were some of us. And so we find that we can be cleansed by the blood of Christ. We can be saved from all those wicked things in our lives. And so there is a great necessity for the death of Christ. Otherwise we would not have the provision of salvation.

And, “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.”<sup>16</sup>

So what do we find the necessity of the death of Christ? It was necessary because of God’s holiness. It is necessary because of his love that is extended to man who is sinful because of our sinfulness. It is necessary in order that the Scriptures be fulfilled.

Back in the gospel of Luke chapter 24 verses 25 through 27 the Bible is telling us about these two men on the road to Emmaus after Christ’s death and they were walking along talking about Christ’s death. And as they walked along the way, Jesus was with them and they didn’t recognize him.

And Jesus said, “O fools, and slow of heart to believe all that the prophets have spoken.”<sup>17</sup>

They would not believe in everything.

And he says, “Ought not Christ to have suffered these things,”<sup>18</sup> and to rise again the third day?

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<sup>14</sup> Galatians 5:19-21.

<sup>15</sup> 1 Corinthians 6:11.

<sup>16</sup> 1 John 4:10.

<sup>17</sup> Luke 24:25.

<sup>18</sup> Luke 24:26.

The Scriptures that he had been in the Old Testament that prophesied of the death of Christ, “slow of heart to believe all that the prophets have spoken,”<sup>19</sup> and the prediction that Jesus himself made all they had disregarded. And so in order for the Scriptures to be fulfilled his death was necessary.

The purpose of God, the overall purpose of God from eternity made necessary the death of the cross.

You mean God purposed this?

Acts two verse 23 says, “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.”<sup>20</sup>

But he was the Lamb slain from before the foundation of the world. And it was purposed in God’s plan of redemption that Christ would suffer on the cross and die for our sins. And that is why in the process of it and as he hung on the cross in a great hour of travail and in darkness he cried out, “My God, my God, why hast thou forsaken me?”<sup>21</sup> because he was taking our sins upon himself.

He “suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.”<sup>22</sup>

Revelation 13:8 speaks of Christ, “The Lamb slain from the foundation of the world.”<sup>23</sup>

So that his death was predicted. It was predicted in the Bible, in the Old Testament. Paul says that Christ died for our sins according to the Scriptures. What Scriptures? The Old Testament Scriptures at that time because the New Testament was just then being made up as Paul and Peter and John all gave us the inspired Word of the New Testament.

So he says that Christ died for our sins according to the Scriptures and he points back to the Scriptures so that the death of the cross was predicted all through the Old Testament. And we read in Revelation 13:8 it speaks of Christ, “The Lamb slain from the foundation of the world.”<sup>24</sup>

So that Christ’s death on the cross for our salvation was no after thought with God. He had it planned and purposed. It was predicted. God looked down through the ages and saw the need after man had sinned for a Savior and the Savior was already promised before the foundation of the world. He could see you and I on our sinful road in life in a sinful nature and going away from God. And he was looking down through the years.

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<sup>19</sup> Luke 24:25.

<sup>20</sup> Acts 2:23.

<sup>21</sup> Matthew 27:46; Mark 15:34.

<sup>22</sup> 1 Peter 3:18.

<sup>23</sup> Revelation 13:8.

<sup>24</sup> Ibid.

It reminds me of the story of the prodigal son when the prodigal was away from home. And the Bible tells us that when he was returning after he said, “I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son.”<sup>25</sup> And it says, “ But when he was yet a great way off, his father saw him.”<sup>26</sup>

And when we were a great way off our Father saw us. He saw us before the foundation of the earth, the world. And he could look down through the ages and see each and every one. He could see what Adam and Eve did in the federal head of our race in bringing about sin in the world and all of us being born of a sinful nature. And therefore we needed redemption and we needed the new birth. That is why Jesus says, “You must be born again,”<sup>27</sup> born from above. And so he looked down and he saw us and he could see that we needed what he had planned and purposed. It was no afterthought with God.

Peter also tells us in the... that the Old Testament prophets predicted “beforehand the sufferings of Christ, and the glory that should follow.”<sup>28</sup>

It says, “Unto whom it was not revealed.” It was not completely given to them.

You turn to the book of 1 Peter, if you will. I will try to find it as quickly as I can. Chapter one. It says this in verse 10.

Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: [Listen.] Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.<sup>29</sup>

It testified before him these sufferings and the glory that should follow.

“Unto whom it was revealed, that not unto themselves, but unto us they did minister the things.”<sup>30</sup>

The ministry of the Old Testament prophets concerning then sufferings of Christ and the glory that should follow was ministry to us.

“...which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven,”<sup>31</sup> the New Testament apostles. And he says, “which things the angels desire to look into.”<sup>32</sup>

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<sup>25</sup> Luk3 15:18-19.

<sup>26</sup> Luke 15:20.

<sup>27</sup> John 3:7.

<sup>28</sup> 1 Peter 1:11.

<sup>29</sup> 1 Peter 1:10-11.

<sup>30</sup> 1 Peter 1:12.

<sup>31</sup> Ibid.

So we find that there is a lot of stock and security and confidence put into the Old Testament prophets of the purpose of Christ's death and the prediction of his death, the purpose of his incarnation. "Jesus came into the world to save sinners,"<sup>33</sup> he says, "of whom I am chief."<sup>34</sup>

The death of the cross was the topic of conversation on the mount of transfiguration. Most of us have read the transfiguration. You find it in Matthew chapter 17. You can put these Scriptures down. It will be easy for you to remember where they are and Mark chapter nine and Luke chapter nine and Matthew 17.

And so the transfiguration and in Luke's gospel it says that there appeared with him on that mount of transfiguration Moses and Elias or Elijah that was talking with him. They spoke to him. And what were they talking about?

Was Moses telling about all the power he had in bringing the plagues of judgment upon the Pharaoh and the Egyptian and bringing the children of Israel across the Red Sea and God parting the sea and Elijah is talking about God sending fire down from heaven and being taken up finally in the chariot into heaven without dying? Was that what they were talking about? No.

It says they, "Spoke of his [Christ's] decease which he should accomplish at Jerusalem."<sup>35</sup>

It was the sole topic and subject of the conversation on the mount of transfiguration of these two great, one representing the law, Moses, and the prophets, Elijah. That is what they were talking about, because that was the most important thing to be talking about.

Jesus foretold of his death of his death and his resurrection. You could look at Matthew 16:21 and 17:22 through 23 that speaks of the fact that he would "suffer many things of the elders and chief priests and scribes and be killed, and [he says] be raised again the third day."<sup>36</sup>

He speaks of all those things and he predicted all those things. So the death of Christ was predicted and it was, thirdly, a shameful death.

For robbery or murder the Roman slave was stripped naked and crucified as a means of capital punishment. The soldiers stripped Jesus naked to his shame and cast lots for his clothing.

John chapter 19, let me read verse 23 and 24.

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<sup>32</sup> Ibid.

<sup>33</sup> 1 Timothy 1:15.

<sup>34</sup> Ibid.

<sup>35</sup> Luke 9:31.

<sup>36</sup> Matthew 16:21.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them.<sup>37</sup>

That what? The Scripture might be fulfilled. His death was spoken of in the Old Testament, even the circumstances in what was happening here.

“That the Scriptures might be fulfilled which saith, They parted my raiment among them, and for my vesture did they cast lots. These things therefore the soldiers did.”<sup>38</sup>

And so we find that the prediction and even the circumstances concerning Christ’s death brought about him being stripped naked to his shame. Not only was he openly put to shame, but for his great love for sinful man the Bible says in Hebrews 12 that, “who for the joy that was set before him endured the cross [listen], despising the shame, and is set down on the right hand of the throne of God.”<sup>39</sup> That is Hebrews 12 verse two.

The Bible tells us that also another sense of shame—it was a shameful death is what we are trying to point out—that he was numbered with the transgressors. There were three that were crucified that day, thieves on either side, robbers, murderers and Jesus what? In the midst.

And the Bible says, “He was numbered with the transgressors,”<sup>40</sup> one, two, three. He was just like these other criminals in the eyes of the world.

That was a shame for the holy only begotten Son of God to be numbered with the transgressors. But in doing so he bare the sin of many and that is what the Bible teaches us. He bore the sin and he suffered the shame and for sin and shame and they cannot be separated. That is why sins are done in the dark. That is why people hide when they sin. That is why when the robber comes in, the thief breaketh in the middle of the night and breaks into the house. For when there is no one around. They don’t want to be seen. Sin and shame are joined together. Jesus even joined himself with the shame of the cross, “despising the shame.”<sup>41</sup>

But, “who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”<sup>42</sup>

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<sup>37</sup> John 19:23-24.

<sup>38</sup> John 19:24.

<sup>39</sup> Hebrews 12:2.

<sup>40</sup> Isaiah 53:12; Mark 15:28.

<sup>41</sup> Hebrews 12:2.

<sup>42</sup> Ibid.



He did that for you and I because we had sin and we also had shame and he took our place.

And I want to give you some more things about his death. It was absolutely voluntary. His death was absolutely voluntary.

What does that mean?

It means that it was by free choice, not by compulsion, but by free choice.

Jesus said, "I lay down my life,"<sup>43</sup> in John chapter 10. Let me read some Scripture for you. John chapter 10, if you will, verse 15.

He says... well, verse 14 he says:

I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.<sup>44</sup>

He said, "I lay it down."

He says:

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 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.<sup>45</sup>

Voluntarily.

We said it was a voluntary offering, absolutely voluntary.

He says, "I lay it down of myself."<sup>46</sup>

He says, "I have power to lay it down and I have power to take it again,"<sup>47</sup> or to rise again.

"This commandment have I received of my Father."<sup>48</sup>

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<sup>43</sup> John 10:15, 17.

<sup>44</sup> John 10:14-15.

<sup>45</sup> John 10:16-18.

<sup>46</sup> John 10:18.

<sup>47</sup> Ibid.

<sup>48</sup> Ibid.

So Jesus, in obedience to the Father's purpose and plan and will for him, he says, "I do always those things that please [the Father]."<sup>49</sup>

He says, "I will lay down my life voluntarily."

It is a voluntary sacrifice.

I love that verse where he says, "No man taketh it from me."<sup>50</sup>

And you can find the evidence of it in his death on the cross if you will look at the three crosses there. And the soldiers came by to break the legs of these criminals including Jesus as they considered him to be. And what happened? Jesus was dead already because the Bible says after he uttered that last word, "Father, into thy hands I commend my spirit,"<sup>51</sup> he gave up the ghost. He could literally yield up life to God.

And he says, "I have power to lay it down and I have power to take it up again." And so he did both. And they had to hasten the death of these two thieves with a mallet to hit their knees and their legs to make them suffer more and to make them... and to hasten their death. But for Jesus they didn't do that because he was dead already. He had yielded up the ghost to God. He had power to lay it down.

He says, "No man taketh it from me."<sup>52</sup>

So his death was absolutely voluntary. Again, his death was vicarious. Not only voluntary, that is by free choice, but it was vicarious, on behalf of others. That is what the word vicarious means.

1 Peter three verse 18 says, "For Christ also hath once suffered for sins, the just for the unjust [that is you and I], that he might bring us to God."<sup>53</sup>

He suffered. He was the just and he suffered for the unjust. Why did he do that? That he might bring us to God. He was willing to do that.

1 Corinthians 15 verse three says, "Christ died for our sins."<sup>54</sup> We have already quoted it, "according to the Scriptures."<sup>55</sup>

Romans four verse 25 says, "Who was delivered for our offences, and was raised again for our justification."<sup>56</sup>

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<sup>49</sup> John 8:29.

<sup>50</sup> John 10:18.

<sup>51</sup> Luke 23:46.

<sup>52</sup> Ibid.

<sup>53</sup> 1 Peter 3:18.

<sup>54</sup> 1 Corinthians 15:3.

<sup>55</sup> Ibid.

<sup>56</sup> Romans 4:25.

And that is why you read in Romans chapter five verse one, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”<sup>57</sup>

Why? Because he was delivered for our offences, but he was raised again for our justification. And therefore what? We have peace with God.

So his death was vicarious. His death was also sacrificial. He sacrificed. He was not... he didn't die as a martyr. He died as a sacrifice. And the word sacrificial means an offering for sin. His death was a sacrificial death.

In Ephesians five verse two it says, “Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.”<sup>58</sup>

Christ's death was an offering and a sacrifice to God for a sweet smelling savor. We need to delve into that just a little bit to tell you what it means.

Let me read the whole verse, Ephesians five verse two.

It says, “And walk in love, as Christ also hath loved us [now look], and hath given himself for us.”<sup>59</sup>

So his sacrifice was for us, but it says, “...an offering and a sacrifice to God for a sweetsmelling savour.”<sup>60</sup>

If you study the sacrifices in the book of Leviticus you will find that there are sweet savor offerings. Well, you say they are sin offerings and the Bible says Christ died for our sins according to the Scriptures. So it was a sin offering, right?

Think of this for a moment. He not only paid the price of our sins, but at the same time what he was doing was acceptable to God so much as a sweet savor offering. Notice the wording there.

“...hath given himself for us an offering and a sacrifice to God.”<sup>61</sup>

You see, there was something about Christ's death and his sacrificial death that was not only satisfaction for the sins of man, but it was satisfactory to God and he accepted it as a sweet savor offering.

If we can get it in our minds that all of the offerings of Leviticus were fulfilled in him, in this, it is in Christ's one death on the cross, it will bring a greater blessing and knowledge of what it really meant.

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<sup>57</sup> Romans 5:1.

<sup>58</sup> Ephesians 5:2.

<sup>59</sup> Ibid.

<sup>60</sup> Ibid.

<sup>61</sup> Ibid.

The Bible says in Isaiah 53 that he, that is God, “shall see of the travail of his soul, and shall be satisfied.”<sup>62</sup>

It was satisfactory to God.

The Bible says in 1 Corinthians five verse seven, “For even Christ our passover is sacrificed for us.”<sup>63</sup>

Remember how that there was a Passover Lamb sacrificed for Israel and their deliverance. But “even Christ our Passover is sacrificed for us.”<sup>64</sup>

And Hebrews 10 verse 12 says, “But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.”<sup>65</sup> That is Hebrews 10 verse 12.

Listen.

“But this man, after he had offered one sacrifice for sins for...”<sup>66</sup>

Completely done. It would never need to be done again. And that is why it says in the book of Hebrews nine also it says that he shall “appear the second time without sin unto salvation.”<sup>67</sup>

He will not have to deal with that anymore because he offered himself one time for sins forever. The work was completed. Jesus cried out on the cross the very last words before he said, “Father, into thy hands I commend my spirit,”<sup>68</sup> he said, “It is finished.”<sup>69</sup>

He said, “Accomplished.”

What was accomplished? Everything that was necessary for our salvation was completed when Jesus died on the cross. He completed everything. He said, “It is finished.”<sup>70</sup>

The sufferings were over. His humiliation was over. The sacrifice was over. The shedding of his blood for our redemption was over. He said, “Finished,” in a word of triumph.

And then he said, “Father, into thy hands I commend my spirit.”<sup>71</sup>

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<sup>62</sup> Isaiah 53:11.

<sup>63</sup> 1 Corinthians 5:7.

<sup>64</sup> Ibid.

<sup>65</sup> Hebrews 10:12.

<sup>66</sup> Ibid.

<sup>67</sup> Hebrews 9:28.

<sup>68</sup> Luke 23:46.

<sup>69</sup> John 19:30.

<sup>70</sup> Ibid.

<sup>71</sup> Luke 23:46.

His death was satisfactory in the sight of God. We have already quoted Isaiah 53 verse 11 where it says he, that is God the Father, “shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.”<sup>72</sup>

The Bible says that he would bear our iniquities. And then, you know, when we find that God, our heavenly Father, his heavenly Father, was perfectly and completely satisfied, why should we doubt and fear? Why should we even question the fact whether or not his sacrifice is sufficient for our eternal salvation if God says he is satisfied with it.

I don't have any worries about God accepting all that Jesus did. Well, then why should I worry after I have accepted Christ and I am God's on his behalf. We belong to God through what Christ did. So then we ought to be pretty secure, shouldn't we? We ought to be pretty secure if God is satisfied with it. Why are you and I dissatisfied? Why do we have doubts and fears?

You know, my only hope of heaven, of eternity, of life hereafter is in the shed blood of Jesus Christ and nothing else, not anything else. I don't hope because I am preaching. I don't hope because I don't have this hope because I try to do what is right and good and all the things that might be attributed to man's effort of doing the best he can or, you know, of even having a whole lot of good works or whatever you do. It doesn't count. It really doesn't count.

What counts is the shed blood of Christ. And that is what is going to get us to heaven. Everyone who has been redeemed and washed in the blood of the Lamb will be there. And those that have not will not be there. And it is a warning that you accept Christ as your own personal Savior.

So we find that God is satisfied. And then, again, it was redemptive in purpose. That means ransoming by payment. Christ's sacrifice on the cross was redemptive in purpose. Think of it.

There are three things I want to point out about redemption. First of all, it is the purchase price. I will give them to you one at a time.

Matthew 20 verse 28 it says, “The Son of man came not to be ministered unto, but to minister [now listen], and to give his life a ransom for many.”<sup>73</sup>

He is pointing out that there is going to be a price paid, the ransom for many. That is the purchase price.

And then the second thought is to be set free by paying a price, to set free by paying a price. He set us free by paying the price. And how did he do that? Ephesians 1:7. We

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<sup>72</sup> Isaiah 53:11.

<sup>73</sup> Matthew 20:28.

have quoted it time and time again, Colossians 1:14 and 1 Peter chapter one verse 18 and 19. Write them down if you would like, but Ephesians 1:7 says:

“In whom we have redemption through his blood.”<sup>74</sup>

He paid the price and he set us free.

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”<sup>75</sup> That is Ephesians 1:7.

Colossians 1:14 says, “In whom we have redemption through his blood, even the forgiveness of sins.”<sup>76</sup>

1 Peter 1:18:

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: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory [why?]; that your faith and hope might be in God.<sup>77</sup>

All the purpose of redemption and it was redemptive in purpose.

So we gave you two things about redemption. First to the purchase price. There had to be a price, a ransom for many. And that is what these words mean in the context that I am quoting to you.

And then to set free by paying a price. That is the last references I gave you.

And then this one. I love this last one. It means to buy out the market. Redemption is to buy out the market. And let me try to explain that. It says in Galatians three verse 13:

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.”<sup>78</sup>

Think of it. It means... redemption here means to buy out the market. He has redeemed us from the curse of the law. What does it mean? It means never to be exposed to sale again. Never to be put up for auction again, or sale.

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<sup>74</sup> Ephesians 1:7.

<sup>75</sup> Ibid.

<sup>76</sup> Colossians 1:14.

<sup>77</sup> 1 Peter 1:18-21.

<sup>78</sup> Galatians 3:13.

Let me give you something, then. It may be a poor illustration, but it might help us to understand what we are talking about. To buy out the market, redemption, the thought of redemption. And that is, say you go to a pawn shop and you have a beautiful diamond ring and you pawn it for probably a 10<sup>th</sup> of what it is worth. Usually that is what you get if that much. I think if you say it is worth 2000 dollars and you pawn it for 100 dollars. That is usually the way it goes.

And then you decide that you are going to go and redeem that and you give that guy the 100 dollars. He gives you back the ring.

But then you could take that same item, do the same thing, maybe not for the same price or whatever, under other circumstances and put it in that shop and low and behold you didn't show up and it would be exposed to sale and someone could buy it, go in there and take what belonged to you.

Listen. The word "redemption" means that you will never have an opportunity of losing what he has redeemed, that he has bought out the market. He is never going to expose it to sale again.

You might be in hock once, which we were by sin and you... we were in trouble and the devil had a hold on us and Christ redeemed us from the curse of the law which we had broken, but we will never be put up there anymore. There is eternal security in that. Redemption means eternally saved, eternally secure.

Hebrews nine verse 12 says, listen. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained [listen, obtained is past tense, isn't it?] eternal redemption for us."<sup>79</sup>

It is already obtained. We will never be put to sale gain. The devil has no hold on us. Sin has no hold on us. Christ's claim is upon us.

And then, last of all, his death was substitutionary. And that means in place of others. Jesus died in my place. Jesus died in your place on the cross, the death for sin. He paid the penalty for sin, the judgment for our sins. In that judgment he took our place.

And the Bible says, John five verse 24, listen carefully. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life."<sup>80</sup>

"Hath" means present tense, here and now. It is already within you.

"...and shall not come into condemnation [or judgment]; but is passed from death unto life."<sup>81</sup>

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<sup>79</sup> Hebrews 9:12.

<sup>80</sup> John 5:24.

<sup>81</sup> Ibid.

From that final judgment that would condemn you to an eternity without God in hell, you have passed from that. You won't have to stand before the great white throne judgment. You will have to stand before the Christian judgment. You will have to give an account of your life done in the flesh. But you are not going to have to stand to see whether you are saved or lost, because if you stand before the judgment seat of Christ no one stands there but those who are saved. And we will be judged, certainly and we ought to be because God has given us many privileges and many responsibilities and we should be accountable to God. But we are saved through what? The redemptive blood of Christ and nothing else, minus nothing and plus nothing.

And then the Bible teaches us that it was in our place that he died and paid the penalty for our sins and also the judgment for our sin took place on the cross of Calvary.

1 Peter 2:24 says, "Who his own self bare our sins in his own body on the tree."<sup>82</sup>

The thought of substitution runs all the way through the Bible from Adam and Eve through Revelation 22:21, the last chapter and book and verse of the Bible. And redemption is all the way through. There is a blood line of redemption in our Bible that starts with Adam and Eve. They were clothed with fig leaves to cover their nakedness and God says, "That won't do."

It is symbolical of what you have made and you trying to do it yourself. It is symbolical of self righteousness. And God says, "You will have to take those off." And he made... He, God provided, didn't he?

"[He] made coats of skins and clothed them."<sup>83</sup>

Coats of skins. And when you have skins, coats of skins, you have to have some animal sacrificed and giving its life. It had to be killed in order to provide a covering of skins for Adam and Eve.

And then, of course, Abel was taught the same lesson.

And he "offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying..."<sup>84</sup> not of Abel, but of his gifts, because Abel believed God and by faith he offered that sacrifice.

And we could go on and on all thought eh Old Testament and though the New and find that it is through blood redemption.

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<sup>82</sup> 1 Peter 2:24.

<sup>83</sup> Genesis 3:21.

<sup>84</sup> Hebrews 11:4.



So it is up to you this morning. How do you stand before God? Are you standing before God in this sense of the word that you have nothing else to depend upon but Christ's sacrificial atoning death on the dross?

Beloved, I will tell you truthfully from the depths of my heart that that is all I am depending on. Nothing else, nothing in my hands I bring, simply to thy cross I cling. And that is where you need to stand this morning. And if you are depending upon anything else, you have a false hope.