

A large, light-colored wooden cross stands on the left side of the image, set against a dramatic sky with deep blue tones and scattered white clouds. The cross is simple in design, with a vertical post and a horizontal beam. The background sky transitions from a lighter blue near the horizon to a darker blue at the top, with soft, wispy white clouds scattered throughout.

*The Death of
Jesus Christ*

The Death of Jesus

I. THE IMPORTANCE OF HIS DEATH.

First: The death of Jesus Christ is mentioned directly more than 175 in the New Testament. Moreover, there are many prophetic and typical references to the death of Jesus Christ in the Old Testament.

Second: Jesus Christ became a partaker of flesh and blood in order that He might die.

Hebrews 2:14 "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;"

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Third: Jesus Christ came into the world that He might die as a ransom.

The incarnation was for the purpose of His death. Jesus Christ's death was not a mere incident of His human life, it was the supreme purpose of it. He became man in order that He might die as man and for man.

Matthew 20:28 — "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

2 Corinthians 5:20-21 "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. 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."

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II. THE PURPOSE OF HIS DEATH.

First: Jesus Christ died because of the sins of others.

It was sin that made His death necessary. It was not His own sin, but that of others that He bore in His death. His death was vicarious (i.e., a just one who deserved to live, dying in the place of the unjust men who deserved to die).

Isaiah 53:5 — "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

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Isaiah 53:8, 11-12 — "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. He 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. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

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1 Peter 3:18 — "For Christ also hath once 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."

Romans 4:25 — "Who was delivered for our offenses, and was raised again for our justification."

1 Corinthians 15:3 — "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."

1 Peter 2:24 "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 are healed."

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Second: Jesus Christ's soul was made a guilt-offering for sin.

Isaiah 53:10, "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

It was on the ground of His death that pardon is granted to sinners.

See: Leviticus 6:6-7, RV. See also Hebrews 9:22 "And almost all things are by the law purged with blood; and without shedding of blood is no remission."

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Hebrews 9:28 "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Third: Jesus Christ is the propitiation for our sins.

(The definition in Thayer's Greek-English Lexicon of the New Testament of the word translated "propitiation" is a "means of appeasing.")

God set Him forth to be a propitiation by His blood. Through the shedding of Christ's blood, or death, the wrath of God against us as sinners is appeased.

God is holy and must hate sin and His holiness and hatred of sin must manifest itself. His wrath at sin must strike somewhere, on the sinner himself or upon a lawful substitute.

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Isaiah 53:6 says, "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all."

Romans 3:25 — "Whom God set forth to be a propitiation, through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God."

1 John 4:10 — "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

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Fourth: Jesus Christ died to bring us to God.

His death puts out of the way the impassable gulf that is wide open between a holy God and sinful man.

1 Peter 3:18 — "For Christ also hath once 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."

Fifth: Jesus Christ died that He might bring forth much fruit.

John 12:24 "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

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III. THE RESULTS OF CHRIST'S DEATH.

First: The death of Jesus Draws all men.

John 12:32-33 — "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die."

The death of Christ is the world's great magnet drawing all men unto Him. There are many who will resist that drawing to their own ruin But the crucified Christ draws all men.

Second: Jesus Christ by His death took away the sin of the world.

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

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His death took the sin of the world out of the way so that a clear way to God and pardon and life was opened for all.

1 Corinthians 15:21-22 — "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

Third: By His death upon the cross Jesus Christ has "blotted out," (blotted out meant to have totally eradicated) and "taken out of the way," and "nailed to the cross," "the bond written in ordinances that was against us," (i.e., the law).

Colossians 2:14 — "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;"

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Not only has the curse which the law imposes upon the breaker of it been settled, but the law itself has been done away with by the death of Christ.

Christ has settled all the claims of the law, fulfilled it, and done away with it.

Jeremiah 33:8 — "And I will cleanse them from all their iniquities, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me."

Fourth: By the death of Jesus Christ the separation between Jew and Gentile is eliminated. We all then have peace between God and Man.

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Ephesians 2:14-18 — "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father."

The law that separates Jew and Gentile, Jesus abolished in his flesh. Now there is neither Jew nor Greek, but all are one man in Christ Jesus

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Galatians 3:28. — "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

John 8:34-35 — "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed."

We are free from sin and the results of sin, having our sin paid for by Jesus Christ shed blood and death on the cross.