

Even The Death Of The Cross

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[0 : 00] Even the death of the cross. We read in Philippians 2 verse 5.

Think of the gravity of these words.

Even the death of the cross. It's not something we can just gloss over. It's fundamental, isn't it?

Truly. He was the Lord of glory.

God manifest in the flesh. Very God and very man. What a contrast. It says being in the form of God. And then it says being found in fashion as a man.

Made in the likeness of man. He made himself of no reputation. Zero reputation. He took the very lowest of places.

[1 : 35] He humbled himself and became obedient unto death. Even the death of the cross.

Friends, we can't really fully grasp that fact, can we?

Really. What it means. What the cross means. Even. Even that. Even the death of the cross. And consider his journey there. Firstly, the garden.

As the olive trees were there in the garden of Gethsemane. As he prayed. The agony of the cup.

That bitter cup that he prayed about.

The sweat. Like great drops of blood. Falling down to the ground. The betrayal. The betrayal. By the close friend. A friend close to him.

A friend of three years. The betrayal. And as time went by, the sleepless night. The pretense of three mock trials.

[2 : 36] The mockery. The purple robe. The crowning of thorns. Thorns. And this was really piercing thorns. These were not just three corner jacks.

These were very penetrating thorns. He was reviled. Struck by sharp blows. The mockery.

The spittle. And people mock him still, don't they? They still mock him. All around us. Some fools even try to pretend that he never existed. What a laughable thing.

When we consider the one from whom all history is dated. Is this one of whom we speak. One day all the mockers will be ashamed. Friends, no one can honestly deny the fact.

The fact of his existence. It's very clear. A very clear historical truth. And the fact of the eyewitness accounts. Multiple accounts.

[3 : 36] The veracity of the record. The written record. The scourging. His bruising. He was torn. His visage. His face.

It was more marred. It says. More marred. Marred more than any man. It was gruesome. And he was hated. Hated. Without a cause. Nothing deserved this.

That he suffered. It wasn't warranted. He was hated. Hated. Despised. Rejected. Without a cause.

There was no reason. The reproach.

The abuse. The rejection. The curse. Think of the curse as he trod that pathway. As he trod those cobblestones. That pathway. To the place of execution.

He was condemned to die. And not only did he bear that sentence of death. He bore the curse. The very curse. Of the sin of man.

[4 : 34] In the Bible we read in Genesis 3. Of the curse. The first reference of the curse. Was that the ground would be cursed. And the ground would bring forth thorns and such.

And the dread curse of man's sin. God's curse was hanging over this man.

Christ Jesus. And it says that Christ has redeemed us from the curse. Of the law being made a curse for us. For it is written. Cursed is everyone that hangeth on a tree.

As he was hanging there on this cursed tree. As the curse. It was fulfilling. As Deuteronomy 21 talks about. If a man have committed a sin worthy of death.

He be put to death. And they'll hang him on a tree. And it says how they couldn't hang it overnight.

That it says that he that is hanged is a curse of God.

[5 : 40] And in that reference Deuteronomy 21 verses 21 through 23. It talks about he that is hanged is a curse of God.

Literally it tells of the curse of God. Christ was made the curse of God. He was made the accursed one. The vilest thing. And this word curse is used of abominable things.

Of vile wicked evil things. The most abominable things. It's the sense of this curse. It was the most wretched and vile and shameful things.

He bore that. He bore it. The curse of the cross. And the shame. He wore it. The carrying of the cross. It was for almost two kilometers they reckon.

All the while. As he trod that pathway. As he was treading that agonizing death march. He walked it all the way to that rugged hill. The curse.

[6 : 39] The lamb. Behold the lamb of God. Says John the Baptist who takes away the sin of the world. The lamb is pictured of this one who would be the lamb of God.

The true lamb who takes away the sin of the world. The animal lambs could not do that. But the God. Man. The lamb of God.

Christ Jesus our Lord. Is the one who could take away the sin. Forever take it away. And even the death of the cross was the way that he had to go. That death reserved for the very worst of wretched of criminals.

There he hung suspended between heaven and earth. The mediator between God and man. And it was and is God's plan. The only way that we can be saved.

The lamb of God. Think of the penalty. The death penalty. The wages of our sin is death. He bore that penalty. The remedy.

[7 : 42] The only remedy for our curse. The spotless lamb. The spotless lamb. Without spot or wrinkle. Without sin. Without blemish. The just for the unjust.

Christ. And he who knew no sin was made sin for us. Our very sin was in him. On the cross. He was made a curse. Bearing the sins of many.

Think of the unfathomable suffering. Even. Even that. The death of the cross. The brutality. The shame. The humiliation.

The nails. The stabbing pain. It was painful. Every breath was painful. One doctor has called the cross. A symphony of pain. Produced by every movement.

With every breath. The spasms. The convulsions. The cramp. The thirst. He was offered. But refused. That bitter cup of gall. That it could have brought him.

[8 : 38] Some sedation. Of the pain. Then there was the gangrene. The tetanus. The torment. Of flies. The fever. Abandoned. Alone. Forsaken.

God forsaken. Yet hear his victory cry. It is finished. He said it. It's finished. Not I am finished. It is finished.

Everything that had to be done. It's the finished work. And the veil. It was torn. From top to bottom. God who tore it. It wasn't man tearing it from bottom to top. God saw it.

Wide open. The veil that separated man. From the very glory of God. As the ark of the covenant. Was that very emblem of God's presence.

And it was at the ninth hour. The time at which that sacrificial lamb was killed. Every day in the Jewish temple. And the Lord Jesus cried out. With a loud voice saying.

[9 : 34] Eloi. Eloi. Lama sabachthani. Which is translated. My God. My God. Why have you forsaken me? And he died after saying. It is finished. And it was that moment.

That the veil was torn. Forever torn. And we read of it in Matthew 27. Jesus when he had cried again with a loud voice. Yielded up the ghost. And behold. The veil of the temple was rent in twain. From top to the bottom. So it was torn in two. From the top to the bottom. And the earth did quake. And the rocks ran. There was a great earthquake. So it was about this moment.

Probably the very time that the temple's priestly ram's horn. The shofar would have been blown that day. Announcing that the priests had completed the sacrifice of the lamb for the sins of Israel.

It was that moment. That pivotal moment. And also at that moment. The thick curtain that closed the Holy of Holies from view was ripped open from the top to the bottom.

[10 : 35] And this veil was a thick curtain of separation. A thick curtain that separated and barred entry. And the veil was torn of the temple.

And we read as it reflects. The veil of his very flesh was torn open too. As his veil of his flesh was torn open. The God manifest in the flesh.

The veil of his flesh. His very flesh was torn. And after he was pierced. It appears to show that his very heart was torn. In his travail of soul. From a cardiac rupture.
The way was made open. Wide open. And it still is open. Even the death of the cross. Think of the darkness of it. As well. It was a shocking moment.
From what did he die? Christ was the victim of divine wrath. God's wrath against our sin. He bore it. He bore every bit of it. All that evil.
[11 : 36] All that is evil. That offends the Holy God. Was laid upon him. Imputed to him. Our evil. God's awesome anger was fully vented and poured out.
And the judge took the full sentence for us. Friends, greater love hath no man than this. It is finished. What's his triumphant cry?
His victory cry? But wait. There's more. More victory. Because he has risen. He has risen. Say it again.
He has risen. He has risen. Amen. Glory. There's more victory because not only has he won the victory over our sin in dying on our part.
Now he's alive. Now he's alive. Risen our saviour. Philippians 2 reads on. Wherefore God also hath highly exalted him and given him a name which is above every name.
[12 : 39] 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.
So he won that victory over our sin and in rising he kind of underlined it and reinforced it and declared it and offers it that life everlasting that victory over sin and death and health and friends we can rejoice in that fact that he is risen today.