

# Significance of the Cross

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[ 0 : 00 ] Welcome. Thank you for choosing to listen to another faith-building message by Pastor David Entry. Faith comes by hearing and by hearing the Word of God.

May your knowledge of Jesus Christ increase as you listen. Be blessed. This morning, I told you I was going to continue and I would like to do exactly that.

This morning, I was teaching on the cross, which was the worst miscarriage of justice in human history.

And I explained the human side activities, the things that led to the cross. And I explained to you to know that even though men were culpable, men were behind it, it was actually God's plan.

So, it was by the predetermined and foreknowledge, predetermination and foreknowledge of God.

[ 1 : 14 ] They, by lawless hands, killed him to do what God has already planned to be done. But they did it lawlessly. And that's why in 1 Corinthians 2, Paul says that if the priests of this world had known, they wouldn't have crucified the Lord of glory.

So, they were carrying out their own evil intentions. It was executed by a coalition of hatred of people who, desperate people, who couldn't stand him.

The coalition of their hatred. It's climaxing. Let's kill him. We just hate this man too much. Let's do anything. That's how human beings are, especially when you get political power and it goes past a certain level.

Sometimes you don't care what you do. Your values, you don't care what is wrong or right. All you want is, this is what I want. I want this person to be out of power. Whatever I do to get him out of power.

I want to be in power. I want, I want, these people are a problem to me. Whatever I do, I have to get rid of them. And so, human nature has always been like that.

[ 2 : 36 ] And Jesus' cross exposed the problems of the human nature. But the beautiful thing is, as I said this morning, on the cross, we saw the mercy of God and the justice of God coming together.

For the first time in human history, man deserved to die. And God also is a God of mercy. But how can you have mercy and let a guilty person go free and remain just?

So, the justice of God must be satisfied. On the cross, his justice was, he vented all his anger, his wrath on sin.

And at the same time, he was able to also demonstrate his mercy for sinners. So, on the cross, that's where we see how real the anger of God is towards sinful men.

We see how real the love of God is towards sinful men. At the same time, we see how real sin is towards God.

[ 3 : 58 ] Hallelujah. So, I want to continue from there and just flow in that direction and throw a bit more light on, okay. So, if he died on the cross and all these things happen and it was God who was behind it and God allowed it, why?

Why the cross? I've said one or two things already, but let me just say it clearly. It was for the glory of God. When you read Matthew chapter 27, it says that now from the sixth hour, I'm reading from this 45.

Now from the sixth hour, there was darkness all over the land unto the ninth hour for three hours. Darkness was on the earth for three hours.

Now, just listen to me. Jesus was crucified, okay. He was crucified at 9 a.m. in the morning.

So, all his trial and everything happened in the night, as I explained it to you. So, in the night, they were trying him and everything. And in the morning, early hours of the morning, like working hours, you know, some of us, most people in the UK, they start work at 9.

[ 5 : 08 ] So, right, working hours, he was crucified at 9. Hallelujah. So, he was crucified at 9. And from 9, he stayed on the cross for six hours before he died.

He died in six hours on the cross. As I told you this morning, normally people don't die that early. So, when Pilate was told, Joseph of Arimathea went to Pilate.

He's also one of the council. Went to Pilate and he said, I wanted his body. Pilate said, but is he dead already? He, yeah, they said he's dead. And Pilate was surprised that he's already dead. He was surprised that he was dead because crucifixion does not or did not kill that quickly. It did not kill that quickly. And Jesus didn't die out of natural causes, okay?

He was crucified. His death was not because he was sick and he died. Not because he was in some accident or a house broke and fell on him and he died. Not because he was caught in some fire problem and he died.

[ 6 : 12 ] Not because some armed robbers and bandits caught him and killed, beat him and he died. No, he was executed. He died on the cross. And he didn't die. He didn't go to the cross helplessly.

He went to the cross willingly. He died willingly, not helplessly. He died willingly, not helplessly. He went to the cross willingly. He was willing. He was willing because he has settled that issue already with God in prayer.

He said, I wish it would happen, but not my will. Let your will be done. So he did it willingly to, and I'll show you why he did it willingly.

But then, as I was saying, Pontius Pilate was surprised that Jesus was already dead. He was surprised. Is he already dead? And Pilate marveled.

[ 7 : 13 ] Pilate marveled that he was already dead. And someone in the centurion, he asked him if he had been dead for some time. Jesus was, people don't die that quickly.

They don't die that quickly. In John chapter 19, I think from verse 32 or so, after he said, it is finished. Then the soldiers came. Let's go to verse 31.

I want to explain something to you there. Therefore, because it was the preparation day, that the body should not remain on the cross on the Sabbath. Because the Sabbath starts at 6 p.m. on Thursday night.

Okay. Sorry, Friday night. I'm sorry. 6 p.m. on Friday night. So the Sabbath starts at 6 p.m. And it was the preparation day. Friday was preparation.

So because that the body should not remain on the cross on the Sabbath, for the Sabbath was a high day. The Jews asked Pilate that the legs might be broken and that they might be taken away.

[ 8 : 17 ] Now, I think if you followed the teaching this morning, you will know why the legs had to be broken. Because you are supposed, the cross kills you by suffocation. So whilst you're on the cross, you use your leg to support your body so that you can breathe.

Because your arms are being stretched. And your diaphragm is so tense that you can't breathe properly. So they use their legs to push themselves up. So support their body to breathe.

To breathe. That's how. And so that is why it takes a lot. It's one of the most, the vile, cruel means to execute people ever devised by human beings.

Because it doesn't kill you quickly. Unlike the electric chair. Unlike recent times, it will give you lethal injection and you die straight away. You are dead and gone. This one, no. You will die slowly.

You will die and they strip them naked. You know that waist cloth you see around the crucifix there where you see Jesus on the cross, the waist cloth. No, no. He didn't have anything around him. He was completely naked.

[ 9 : 21 ] Because it was a shameful death. They humiliate you. And they crucify you by the wayside where everybody passes and see. So be on top.

So everybody will see you. Everybody will see you. To send notice to other criminals that if you do that, this is how you will be handled. So anyway, they used their legs to support themselves to breathe.

So then, because the Jews didn't want their body to be on their cross, their bodies to be on their cross because of the Passover. He said, please, break their legs. Once they break their legs, they can't support themselves again.

So it makes them die quickly. So in other words, they facilitate the death or accelerate the dying process. So the Jews asked Pilate that their legs might be broken and that they might be taken away.

Verse 32. Then the soldiers came and broke the legs of the first and the other who was crucified with him. But Jesus, look at the next verse.

[10:25] But when they came to Jesus and saw that he was already dead. How? They did not break his legs. Because he was already dead.

He was already dead. He died too quickly. So it wasn't the cross that killed him. Kadaba, shido, matahaya.

It wasn't the cross that killed him. Because the cross doesn't kill that quickly. He died before. So the soldier, verse 34, took a spear and pushed it on his side.

Pushed it on his. So one of the soldiers pierced his side with a spear and immediately blood and water came out. Because there had been some water settlement around the heart.

Because the guy was dead already. And he showed that he was dead. So blood came out first. Blood for our redemption. And water for our life. Hallelujah. Hallelujah. The pierced his side.

[11:27] He was dead already. He was gone. So Pilate was surprised that he died so quickly. And this morning, as I told you, ruptured pericardium. Ruptured pericardium. It's a medical term.

That is heartbreak. He died from heartbreak. When he said, Ellie! Ellie! He couldn't stand. He couldn't stand. Some of us, if you are a genuine Christian, anytime you sin, you fall into sin or sin comes upon you.

And you feel the distance of God. You feel so uncomfortable. You feel so uncomfortable. I mean, a Christian cannot fornicate comfortably. It doesn't matter what a government will say.

It doesn't matter what the laws are. No, no, no, no, no. You see, the problem is not in your mind. It's in your heart. When you are a Christian, something has happened in your heart. It makes sin very uncomfortable for you.

After you push it so far that now, your conscience is seared. So now it doesn't feel again. Like when it becomes numb, a place has become numb. It doesn't, you don't feel it again. But you can't be a Christian and an active, be in active fellowship with God and feel comfortable with sin or around sin.

[12:35] Even if it's not for you, what others are doing. You just feel uncomfortable. Sin is what made God turn his face away from Jesus. Now let's look at the text and I'll show you a few things.

So I said he was crucified at nine. So back to this morning, I said, first three hours, the first three hours, everything was normal.

And he was concerned about people. So he spoke to, prayed to God about those who killed him. Father, forgive them for they don't know what they do. The second thing he said on the cross within the first three hours was for the thief on the cross.

Today, you'll be with me in paradise. The third thing he said was towards his mother and John. He said, mom, woman, this is your son, son. So that's the first three hours.

Then the next three hours, something drastic happens. Everything begins to change. He said four things. The first of the four things he said in the last three hours is that I test.

[13:35] I test. The second thing he said, huh? Eli! Eli! Lamaxabaktani! Father! Father!

Why have thou forsaken me? He couldn't handle that one. Because God turned his face. And then the next thing he said, it is finished. I've finished paying it. I've finished paying the price for sin.

And then the last thing he said on the cross is, Father, into your hands I commit. And guess what? He said it with such a loud voice. It's very interesting. He said it with a loud voice.

But let's read the text and I'll come to that. Now, so that's now from the sixth hour, there was darkness over all the land onto the ninth hour.

So that is from midday, it's called the sixth hour, okay? So they start counting from 6 a.m. So midday is sixth hour. From 6 p.m. is the 6 p.m. to 9 p.m. is the first watch.

[14:36] 9 p.m. to 12, second watch. 12 to 3, third watch. And then 3 to 6, fourth watch. 6 a.m. to 9 is first hour.

The third hour, sorry. Then from the 12 to 3 is the ninth hour, okay?

So that's what is from the 12 to 3. Now from the, sorry, from the sixth hour till the, from the sixth hour, that's 12 midday. There was darkness on the earth until the ninth hour, which is 3 p.m.

According to the law of God, the Passover lamb was always killed at 3 p.m. He slaughtered. And Jesus also died. The very time Jesus died, if you were a Jew in Judea, you will hear, especially in Jerusalem, you will hear a lot of lambs were slaughtered at the same time.

He, the lamb of God, as he was dying, the lamb of man was also dying. The slaughtered lamb, because it was 3 p.m. they slaughtered. So there was darkness between, this is important, the

darkness.

[15:49] So someone say darkness. Darkness. And about the ninth hour, Jesus cried with a loud voice, saying, Eli! Eli! Let me ask you back to me!

That is to say, my God! My God! Why have you forsaken me? He was forsaken, so we will be forgiven. Hallelujah. He was forsaken, so we will be forgiven.

I said he was forsaken, so we will be forgiven. Jesus was forsaken, so we will be forgiven.

Hallelujah. So he said, why have you forsaken me? Some of them that stood there, when they heard that, said, this man called Elijah.

And straight away, one of them ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink, and gave it to him to drink.

The rest said, let us see whether Elias, that's Elijah, will come to save him. They were mocking him. When he said, my God, my God! Why have you forsaken him? They knew he was saying from the Psalms.

[16:51] That's from Psalm 22. They knew he was quoting from the Psalms. They were Jews. They understood. But they just want to make mockery of him. So they mocked him. What are you saying? What are you talking about? And they said, he's calling Elijah.

Let's see whether Elijah will come and save him. Verse 50. Jesus, when he had cried again with a loud voice, knew that the ghost. The second cry with a loud voice was, Father, he cried out, Father, into your hands, I commit my spirit.

And behold, watch this. As soon as he said that into your hand, I commit my command, I yield the good. Verse 51. And behold, the veil or the drapes, veil in the temple was rent in twain from top to bottom.

And the earth did quake. And the rocks rent. And the graves were open. And many bodies of the saints which slept arose.

Wow, that's interesting. And came out of the graves. Came out of the graves after his resurrection. And went into the holy city and appeared to many. This is, this is also some strange supernatural activities.

[18:07] So you see, God didn't speak, but God was moving. There were supernatural activities that happened at the cross, especially from the sixth hour to the ninth hour.

The second section of his time on the cross, the second half of his time on the cross, there was, all these things happened. Now, look at this. Now, when the centurion and they that were with him, what Jesus saw the earthquake and those things that were done, they feared really saying, truly, this was the son of God.

They said, this was the son of God. And particularly, when you read Mark, Mark chapter 15, verse 39, Bible says that, and when the centurion saw the way he cried, can you imagine?

I used to wonder, I was, when I was studying some time ago, why, why? He said, when the centurion, we stood over against him, saw, saw that he, he so cried out and gave up the ghost.

He said, truly, this, this, this man was the son of God. Can you imagine? That's a Gentile. He wasn't Jew. He was standing there, the way Jesus died. The man said, no, surely, this, this guy is not a normal person.

[19:16] Why? The way you cry, when he said, Father! You know, you know why he said that? Can I explain to you why he said, why he was surprised? Do you want to know?

Are you sure you want to know? Yes. Yes. A quick one. The reason why he said that is, I told you, when people are about to die on the cross, they always are so weak and breathless and strengthless.

You wouldn't even have breath to ask, to talk, hello. Because it weakens you, so you can't. But Jesus shouted, ah, this man has so much strength.

It's not yet time for him to die then. He, oh, oh, oh, oh, oh. His death was unique. He's the only one who died on the cross. And watch this.

He has so much strength and could have gone on. Heli, heli, la maksa bakhtani. Father, Father, into your hands are coming my soul.

[20:15] And then he died. Bible said, he gave up the ghost. It's there, it's there. Didn't you see it? And he yielded the ghost. Verse 50, verse 50. And the Lord voice and yielded the ghost.

He gave up. It wasn't taken from him. In John chapter 10, verse 18, he said, I laid down my life and I take it up again. No man takes it from me.

You can't kill me. You cannot kill me. You can't kill him. You can't kill the altar of life. You can't kill him. He laid his life down and he took it. So why did he have to do that then?

That's where we are going. Why did he have to do it? What was God getting out of this? Why? He laid down. So when the man saw the way this guy has so much strength, he was so energetic and he was in control of his life.

The man said, no, this is truly the son of God. This is truly the son of God. The centurion. And then in the Matthew account said, and the other people, when they saw all these activities, what are their activities?

[ 21 : 18 ] Number one, there was darkness on midday, midday, and it wasn't eclipse. Eclipse of the sun usually occurs for about one minute. But this one, for three hours, it cannot be eclipse.

No, no, no. God was also beginning to make statements now. God was also beginning to make a statement. For three hours! God is in the middle of the sun. God is in the middle of the sun. From 12 midday to 3 p.m., that boy will ask the mom, mom, where is it?

Where is it? Where is it? Or Pilate's son will ask, Pilate, why is it? Why is there darkness? I don't know. What's going on? I don't know. Nobody could understand what was going on.

Because you can't have darkness in midday, midday, pitch darkness. Darkness usually stands for the judgmental goal. So when you read, that's why there was darkness in Egypt.

God was bringing judgment before he let them go. Pharaoh let the people go. There was darkness. And not only that, when you read Isaiah chapter, I think chapter 13, verse 9, 9 downwards, in Zechariah 1, 14 or so, and in other places, because in Joel, actually, Joel chapter 2, verse 31, 32, it talks about how there will be darkness.

[ 22 : 36 ] The sun will be turned into darkness. In Revelations chapter 6, verse 12, in Revelations chapter 6, verse 12, he says that, I looked when he opened the sixth door, and behold, there was great earthquake, and the sun became dark.

No, no, no. This is a black. As cycloth of hair. Okay. And the moon became like, no, this one is judgment. Okay. When the sun turns dark, it tells you something unique is happening, because you can't control the sun.

Jesus, God, Joshua's time, caused the sun to stand. The sun stood still until they overcame their enemies. But for that sun to turn into darkness, no, this is a supernatural, this is also a very serious supernatural act.

So number one, when you see darkness, when darkness comes on people, Jesus actually told them that now is the time of darkness. That means the kingdom of darkness is ready, but God is also bringing judgment.

So number one, it was a judgment. So long as God was concerned, the cross, God exercised his judgment. He executed his judgment. And so the cross stood for the judgment of God.

[ 23 : 45 ] God had to judge sin. Because if God doesn't judge sin, it's not fair. What's the point of law? If there will not be justice, when the law is broken.

So God, being a righteous judge, he can't just tell you with all the things you have done. And the way we've broken his law, he can't just tell you, go, you are free.

No, he has to judge sin. So the sin that was judged, Jesus, that is why Jesus was in darkness. And it was almost like he was in hell. On the cross, it was like he was in hell.

Because hell is dark. Hell is dark. That's why he said, I'm thirsty. Hell is dark. It's hot. And you've tested. You remember Lazarus. Lazarus and the rich man.

The rich man said, can you let someone dip their finger, Lazarus, in Luke chapter 16, from verse 26, to touch my leg? Because it's dark. It's thirsty there. And so Jesus Christ on the cross, he was practically almost like he was in hell.

[ 24 : 44 ] Jesus was like he was in hell. And there was darkness. And why? Because God's judgment. And you know where the judgment of God came? It came on Jesus. It came on.

God vented. Watch this. That is why he, God had to turn his back on him and vent his anger on Jesus. The wrath of God. The wrath of God was released on sin.

So when Jesus hung on the cross, now our sin was put on him. And God said, now I can show how angry I am against sin. And God entered his anger on Christ on the cross.

The wrath of God was released against Christ. That is why there was darkness. And God separated himself from him. That is one of the things that happened as well.

There was separation. Not from the nature of God, but from fellowship with God. God separated himself because of the sin that has come. So he could judge sin.

[ 25 : 41 ] God separated himself from Christ. So separated him. Turn his face away. That is why Jesus said, Eli, Eli, lamaq sabachthani.

My God, my God, why have you forsaken me? Eli, Eli, lamaq sabachthani. Bakachthani. Because watch this. Hey, on the cross, we saw the wrath of God.

On the cross, we saw the holiness of God. God was so holy. Now that sin has come upon you, he can't take it. So that's why I said, we see the cross help us to see how serious sin is to God.

Jesus Christ. And that's what Jesus feared. That's what troubled Jesus that, I'm about to take sin. I'm too holy to take sin. But you and I, our sins were put on him.

So that you can go free. And if your sins have been forgiven, then your healing is guaranteed.

Hallelujah. Amen. Your breakthrough is guaranteed. Somebody shout hallelujah.

[ 26 : 46 ] Hallelujah. On the cross, we saw the wrath of God. On the cross, we saw the holiness of God in display by turning himself, his face away from Christ.

And you know what happened again? Bible talks about how the curtain in the temple, verse 51, it was ripped. The temple, the curtain temple was very high.

Sorry. The temple curtain is very high. No human being can climb and go there easily. And Bible said it was, the veil in the temple was torn in two, from top to bottom.

If it was from bottom to top, you could imagine it was human activity. But it was not human activity. It was, it was divine vandalism. It was divine.

God himself carried out some vandalism. He said, I will rip this curtain. God, first of all, there was total, total, total blackout. Okay. Total blackout.

[ 27 : 43 ] And now we see divine vandalism. God came down and ripped. God ripped. Why did he say, I don't need it anymore. What was the purpose of the curtain? It was to separate.

When you go to the temple, you can never see the ark of the covenant or you can never see the holies of holies. It's only high priest that goes there once a year to offer blood, to offer sacrifices. So no human being can go there and you don't, the curtain is to prevent us from seeing it.

You can't see inside there because that's God's abode, as it were, in the temple. That's God's living dwelling place. No human being is supposed to go to our seat. And suddenly God himself ripped his head.

I'm tired of this. No more. No more separation from people. Now I cannot be kept in this temple anymore. I am out of here because there's nothing that stops man from coming to me.

Once, watch this, once the sacrifice has been done once and for all. Jesus Christ sacrificed himself once and for all. Somebody shout, once and for all.

[ 28 : 42 ] Once and for all. On the cross, we see Jesus became the sacrifice. According to Hebrews chapter nine, Hebrews chapter nine, when you look at Hebrews chapter nine, verse 12, verse 12, verse 26, verse 28.

Let's look at it. Hebrews nine, verse 12. What do we find out? Jesus Christ went into the holies of holies, not with the blood of, the blood of goats and cows, but with his own, wow, with his own blood.

Can you imagine? The high priest normally goes with the blood of animals. Jesus said, me, I'm taking my own blood. It's better than animal blood. With his own blood, with his own blood, he entered the most holy place.

How many times? Once for all, having obtained eternal redemption. Kabadashakataya. He entered it once for all. Someone shout, once for all.

Once for all. Look at verse 26. Thank you, Jesus. He would have, he would have had to suffer often since the foundation of the world. But now, once at the end of the ages, he has appeared to put away, oh, oh.

[ 29 : 50 ] So on the cross, he was doing what? He was putting away sins. He was putting away sins. How did he do it? By the sacrifice of himself. Kabadashakataya. Kabadashakataya. He sacrificed.

So it was an act of, the cross was not an act of martyrdom. It was an act of sacrifice. He became an offering to God. He became an offering to God.

God looked at him and said, now, watch this, now my anger against sin has been satisfied. That is why I said, no more curtains to separate me from people. No more curtains.

Remove their curtains. You see, normally when you go, you are walking past a place maybe and you see a house and there are no curtains. It tells you the house is empty, isn't it?

Normally when you see a house without curtains, it's all, nobody lives there. Usually when there are curtains, you will see, that tells you there are people there. But when there are no people there, most of the time, when is the house is not being occupied?

[ 30 : 46 ] Some of you, you remember when you moved to your new house, you have to get a curtain. You have to get some new curtains because in the night, you realize that, oh boy, no, no, no. Some of you move without planning for curtains. You go there and realize that there's no curtains.

Why? Because there was nobody there. The people there had left. That's why when you come, but when I come and visit you in your house, I can be sure there'll be curtains because you live there. So God removed the curtain because I said, I'm no more, somebody shout hallelujah.

Because I have been satisfied. I have been placated. I have been placated. The theological word for it is propitiation.

God has been appeased. He was angry at sin because why? Why must God be angry? Because he's holy and sin offends his holiness. So God has to be angry at sin because he's a holy God. And then suddenly, the right of God was satisfied, was propitiated. In Romans chapter 3, verse 25, it talks about propitiation. Hallelujah.

[ 31 : 51 ] The right of God was propitiated. Look at Romans 3, 25. It says that whom God set, talking about Jesus, give me, yeah, whom God set forth as a propitiation by his blood through faith to demonstrate his righteousness because, because in his forbearance, God has passed over the sins that were previously committed.

So he was set forth to be propitiation. 1 John chapter 4, verse 10. Look at 1 John chapter 4, verse 10. It says that in, in this is love, not that we love God, but that he loved us and sent his son to be the propitiation for, ah, ah, ah, ah, ah, ah.

Did you see that? Now, that word propitiation is to pacify, to satisfy the anger. God is angry. God is angry. That is why there's hope for you when you come to Christ. There's hope.

It doesn't matter what you did in the past. Once you come to Christ, there is hope for you because the anger of God against sin. See, God judges only sin. He doesn't judge any other thing. He judges sin. He's angry with sin.

He can't stand sin. And so, once you come into Christ, guess what? I'm going to tell you the next thing that happened. Once you come into Christ, there's something called substitution. You take the place of Christ and Christ has taken your place.

[ 33 : 03 ] But let me finish this point. In 2nd, 1st Peter, sorry, 1st John 2, verse 2. 1st John 2, 2. Look at 1st John 2, 2. It tells us about propitiation and he himself is the propitiation for our sins.

Hey! And not for us only, not for us only, but also for the whole world. He's the propitiation. He's the prop, he's the satisfaction. God looks at the, the suffering of Christ on the cross.

So, the cross was for God. The cross was for God. The cross was for God. The cross was for, it was a God thing. So, whilst they were planning against him, God was also using their wickedness to fulfill his purpose so he will be satisfied.

So, you and I can walk boldly before the throne of grace and come before the throne of grace boldly, without fear because God has removed their character. He said, come to me now! Come to me now!

Come to me now! Shout hallelujah! Hallelujah! We see that on the cross, we see how the wrath of God, we see the wrath, the demonstration of the wrath of God and then we see the demonstration of the justice, the holiness of God, we see the demonstration of the wrath of God, we see the demonstration of the holiness of God, we see the demonstration of the love of God in what way?

[ 34 : 31 ] Do you know that Jesus was not killed as I said, he laid down his life. So, he was actually, he was a sacrifice. He actually sacrificed himself. He sacrificed himself.

He sacrificed himself. He was a sacrifice for us as we just read. He sacrificed himself for us so that we can come to the Father.

He sacrificed. So, it was an act of love. That's what made him die. Now watch this. Watch this.

Jesus went to the cross because he was compelled not by his enemies, but he was compelled.

He went willingly because he was compelled by his love for the church. Husband, love your wives as Christ loved the church and gave. He was compelled by his love for the church.

It was his love for the church that compelled him to go to the cross and finish it at the cross and then when he did it, he said, let's try. It is finished.

[ 35 : 37 ] I've done it. I've taken the justice. The justice that is supposed to go to them, I've taken it. The punishment that was supposed to go to them, I've taken it. Why? Because I have become their substitution.

Substitution. On the cross, he didn't just demonstrate the holiness of God. We don't only see the holiness of God. We don't only see the love of God. We don't only see the satisfaction of God, but we also see the substitution for God.

Remember when Abraham was about to kill his son, God said, don't kill him. There's a substitute there. In the same way, God, we are supposed to die, but Christ became our substitute. Listen, he didn't die for himself.

Please remember this. He didn't die for himself. Christ didn't die for himself. He said, Christ died for sinners. Christ died for sinners.

In 2 Corinthians 5, verse 21, the Bible says that God made him who knew no sin to be sin. So he made him who knew no sin to be sin for us that we might become.

[ 36 : 43 ] So there's something called the double substitution. It's not only Jesus taking our sins, but we also took his righteousness. So he took our sins and he gave us his righteousness.

It's the substitution. We lived in his place and he died in our place. Hallelujah. Hallelujah. He died for us. It wasn't his death. It was our death.

2 Corinthians chapter 5, verse 14. It says that if one died for all, then all died. It says that verse 15, I think it's verse 15 instead.

It says that and he died for all, that those who live should live no longer for themselves, but should live for him who died for them and rose again.

So he died for us. Say Christ died for me. Christ died for me. Verse 51. Let me give you a few scriptures. Write them down quickly. John 6, 51.

[ 37 : 38 ] John 6, 51. It says that Christ died. He came to give his life for the whole world. And the bread that I shall give is my flesh, which I shall give for the life.

He gave his life, his flesh, for the life of the whole world. He came to give himself for the whole world. In Hebrews chapter 9, verse 28, we were going there and I didn't even arrive there.

So Christ was offered how many times, how many times? Once, once, he was offered once for what? To bear the sins of many, many, including Natalie.

He was offered, including David. He was offered, including Joel, including Isaac, including Abigail, including Esther.

He was offered, including Jumi, including Natalia, including Hope, including Venus, including Nana. He was offered, including Menashe.

[ 38 : 38 ] He was offered for our sins. He was offered once to bear the sins of many, including every member of Courage, including everybody listening to me.

He was offered to bear the sins of many. He was offered. He wasn't bearing his own sins on the cross. It wasn't his sins because he was sinless.

It wasn't his sins that put him on the cross. In 1 Peter chapter 2, it talks about, chapter 3 verse 18, he said, the just for the guilty. He died for us.

He died for us. Christ suffered once for what? Sins. The just for the unjust. The just one was suffering for the unjust one. Hey, this is good news.

This is the gospel. This is the gospel. If you come to church and you begin to attend church and you have not understood this, my friend, you have not been born again.

[ 39 : 35 ] If you come to church without coming through the cross, I'm telling you, you are not yet in church. You are not part of the church, the body of Christ.

You can only get into the church through the cross. So I preach a message. Christ plus the cross equals to the church. Christ, it takes Christ and the cross to get the church.

If you take the cross away, Christ alone couldn't do it. It's the crucified Christ that produces the church. And so there's no way we can forget about the cross. You should understand when people say this is foolishness, they don't get it, they don't get it, because they have not come to the cross.

If you pass through the cross, you realize that this is real. This is real. The problem is people end up in church without going through the cross, and they come to church because God is such a good God, God is such a loving God, and God is there to empower your body to achieve things you want

to achieve in life.

That's how they see God. Many preachers in our days are preaching this kind of message, and the center of their message is how God is there to empower you to live your potential.

[ 40 : 48 ] God is there to make you fulfill all your potential, to give you a good marriage, to give you a good job, to give you good health. Hey, come on, that's not the gospel.

That's not the gospel. You come knowing that you are a sinner, going to deserving the judgment of God, but for some reason, Jesus took it. Guess what? Guess what? When you get to heaven, and they ask you, why are you here?

If you have a reason why you are there, based on you, because I, if you can explain why, what you have done to get you to heaven, my friend, it is not true. The thief on the cross, and the thief on the cross, I'm sure, when he gets to heaven, the angel will be checking, and he say, okay, Isaac, yeah, okay, why are you here?

And then, then they will ask the thief on the cross, why are you here? He said, I don't know. Why are you here? I don't know why I'm here. So, what did you do?

Don't you know about atonement? No. Living by faith? No. Baptism of regeneration?

[ 41 : 56 ] No. So, how did you get here? Because the man, Jesus told me I should come. And so, I'm here. Jesus said, come and I'm here. He said, come and I'm here.

He said, come and I'm here. If you come without going through the cross, I'm telling you, you haven't entered, you haven't entered. You can never enter the church without the cross. You can never enter.

So, the cross has a compelling power, compelling force to sinners. When sinners see the cross and they are made to understand the cross, it has a compelling, because you said you don't believe, what you going to do about your sins?

Hey, what you going to do about your sins? Because God will judge the sins. I'm telling somebody listening to me, if you don't come to the cross, what are you going to do about your sins? Oh, yeah. Please forget about religion.

I'm talking about your sins. I know you belong to a different religion, but how about your sins? How about your sins? It's only Christ that can forgive sins, because he paid for sins, and you dare not die in your sins.

[ 42 : 55 ] You will burn in the hottest part of hell. I'm telling you, I'm telling you, I'm telling you, what you're going to do about your sins, outside of the cross, the cross pays for our sins.

He died for our sins. He died for our sins. He died for our sins. He gave himself for the sins of many. Hebrews 9, 28.

Hebrews 9, 28. Hebrews 9, 28. Thank you. So Christ offered, Christ was offered once to bear the sins of many. To those who eagerly wait for him, he will appear the second time apart from sin for salvation.

When he's coming the second time, this time he's coming in glory. This time he's going to come in glory. This time he's going to come in glory. 1 Peter 2, 24.

He said, he who in himself bore our sins on the cross. In himself, he bore our sins on the cross. In himself, he bore our sins on the cross.

[ 43 : 53 ] He wasn't bearing his own sins. He bore our sins in his own body on the tree, on the tree, on the tree. I think Colossians 1, 23 also says something similar.

Colossians 1, 23. Indeed, you continue in the faith, going to move from the gospel which was preached to everyone which, I think 21 from somewhere there, it talks about how he himself, he also bore our sins in the cross of his flesh, through the blood of his cross.

Hallelujah. He bore our sins. Yeah, verse 20 is there. By him to reconcile all things to himself.

By him, whether things on earth, having made peace through the blood of his cross. So, Jesus Christ came to, he was our substitution. We were supposed to die, but he died in our place so that the life he was supposed to live, he gives it to us.

Double substitution. Double substitution. Bible says that he came as a ransom. He came as a ransom. Ransom for all.

[ 45 : 07 ] Hallelujah. Now, quickly, let me finish this. When you look at the cross as well, I think let me add to one more. You see, all right, let's see quickly.

Salvation. The cross. verse. In Acts chapter 20, verse 28, he says that, take heed to the flock over which the Holy Spirit has made me overseer, which he purchased to see the church, made you

overseer, to shepherd the church of God, which he purchased with his own blood.

That's how he saved us. He redeemed us. In 1 Peter chapter 1, verse 19 and 20, he said, we have been redeemed by the blood, the precious blood of Christ, as of a blood without blemish and without, that's, he redeemed us.

In 1 Corinthians 6, 20, we have been redeemed. We have been bought with a price. He bought us at a price, at a price. Therefore, glorify God. So he bought us. That's where we get our salvation from, by his blood.

By his blood, he secured, he secured our lives. By his blood, he secured our salvation. In 1 Timothy chapter 2, verse 6. In 1 Timothy chapter 2, verse 6, and then Titus 2, 14.

[ 46 : 16 ] 1 Timothy said, he gave himself a ransom for all to be testified in due time. He gave himself for all. And Titus chapter 2, verse 14 says that he gave himself for us.

I like this one. He gave himself for us that he might redeem us. So redemption, we've got our salvation through his work on the cross. So on the cross, it wasn't like someone who was dying because of the hatred of people.

He was dying because of the purpose of God. He was dying because of you. Now, let me add this. When people look at the cross, they have, they have different reactions to the cross. Some people, when they look at the cross, they are indifferent.

I can't be bothered. What cross and so on? I can't be bothered. They don't care. They don't care whether Jesus died for anybody, died for himself. They don't care. Oh, no, that's not your story. And there are some people too, when they look at the cross, they are not just, some people are indifferent.

Others are also interested. Oh, tell me about this. Oh, so this is how he died? Like this one is teaching I was giving. People are interested to know the details. So tell me, tell me, tell me, tell me.

[ 47 : 19 ] They were interested. So some people are just out of interest, out of intellectual curiosity. They just want to know how things happened. And so, so there are people who are indifferent, others who are interested, and others who are indignant or just stress indignation.

Anger. How can you kill people like, somebody like this? How can this, you guys be so cruel? We know we have to defend the right of the, of, of the innocent. This guy is innocent.

He's against his human right. And you see, this is how they kill Jesus. And so, some people get angry because of the way the Jews or the, the Pharisees, the injustice that was meted out against Jesus.

It's just, so people look at the cross and it's, they are full of indignation. So people look at, now let's recap. People look at the cross and they are indifferent. Others look at the cross and they are interested.

Others look at the cross, they are filled with indignation. But you and I, when we look at the cross, we know we are involved. The cross is about me. The cross is about, I'm involved.

[ 48 : 21 ] I am, this is not somebody's story. This is not story somewhere. It is my life they are talking about. The cross is about me. The cross is about me. The cross is my cross. The cross is for me.

Someone shout, the cross is for me. It was for me. The cross was for me. And then finally, the cross brought reconciliation. We had problem with God, but through the cross, he brought us together in Romans chapter 5, verse 10, in 2 Corinthians chapter 5, 2 Corinthians chapter 5, verse 18 and 19. 2 Corinthians chapter 5, verse 18, and then let me just use that one that we can close. Now, all things are of God who has reconciled us to himself through Jesus Christ and has given us the ministry of reconciliation.

Look at the next verse 19. That is, God was in Christ, ah, reconciling the world to himself, not imputing their trespasses to them and has committed to us the word of reconciliation.

So God was in Christ and he was bringing us, drawing us to himself, drawing us to himself, drawing us to himself, drawing us to himself, drawing us to himself. God, on the cross, he was drawing us.

[ 49 : 37 ] He was winning us to himself. So the cross means so much. And finally, to the devil, the cross means his defeat. The cross means defeat. The lion of the tribe of Judah who has prevailed.

The lion has prevailed. Satan has been defeated on the cross. Jesus said, if I be lifted up, I will draw all men to myself. He says that, in fact, in John chapter 12, verse 28, verse 29, and verse 30, let's go to verse 30.

He said, let's go to the verse 30. I think, Jesus answered it. He said, look at verse 31. Now is the fragment of this world and now the ruler of this world will be cast out. and look at the next statement. He said, if I be lifted up, that's talking about from the earth, that's when I'm crucified, I'll draw all men to myself. When I'm, he knows that when I go to the cross, now the judgment has come against the devil.

And so Colossians 1, verse 15, he said, Jesus Christ made an open show of the devil. Sorry, 2.15, I'm sorry. Colossians 2.15.

[ 50 : 49 ] Colossians 2.15. He, having disarmed principalities and power, he made a public spectacle of them, triumphing over them in it. He made an amplifier.

Let's see how the amplifier puts it. He said, God disarmed the principalities and powers that were ranged against us and made a bold display and public example of them in triumphing over them in him and in it, that's in the cross.

He triumphing, he made an open show. Satan, he said, you are Satan. Bible says that he came to die. In fact, in 1 John 3, verse 5, he said, for this, verse 5 and verse 8, look at verse 5, 1 John 3, verse 5, and we know that he was manifested to take away sins and in him there is no sin.

Look at verse 8. For this purpose, the Son of Man, whoever sins is of the devil and all that. For this purpose, the Son of God was manifested that he might destroy the works of the devil.

And so, Hebrews 2, verse 14, because his brethren were flesh and blood, he himself not quite shared in the same that through death he would destroy him that had the power of death.

[ 52 : 04 ] That is the devil. So, when he died, he destroyed. On the cross, he gave a fatal blow. He dealt a fatal blow to the devil, the devil's power over our lives. The devil has been defeated.

So, let me give four, I think five words, acronym of the cross. The C, you can use that to talk about the conquest of Christ. He defeated the devil. The R, that is our substitution.

R means, he was ransomed. He was a ransom paid for our relief. He was the ransom paid. So, C, and then R, the ransom, and then the O, he was an offering to God.

Hallelujah. He was an offering to God. As he was, he was, he brought satisfaction. The justice of God was satisfied. The justice of God was satisfied.

And then, the last S is, he was our substitution. So, he was our ransom. He took our place. He was our ransom. So, he conquered over sin, our ransom for our redemption, and then offering for our sins.

[ 53 : 08 ] He was our offering. He was the satisfaction. God was satisfied. The wrath of God was satisfied. Our propitiation. Hallelujah. And then, he, he, he substituted.

So, we don't say, Christ died on the cross. We say, on the cross, I died with Christ. Wow. On the cross, I died with Christ. We don't say, Christ was buried. We say, I was buried with him.

We don't say, Christ just resurrected. We say, I was raised with him. Hallelujah. That is what it is for us, we Christians. Cross means so much. It means so much to Christ.

And guess what? We are also involved. It means so much to us. That is why I can stand here and declare healing. That is why I can stand here and prophesy someone's difference.

That is why I can stand here. It's on the grounds of the cross. The blood has been shed. Satan has lost his victory. And I did this evening and prophesy over somebody's life. Whatever the force of darkness is against you, whatever Satan has used against you, has been used to work against you.

[ 54 : 09 ] Ika da basha. Tonight, it is broken. The snare is broken. The snare is broken. The snare is broken. It might be in your health. It might be with your marriage.

It might be with your life. It might be regarding an addiction. I'm telling you, tonight, the snare is broken. Tonight, the snare is broken. The snare is broken.

The snare is broken. The snare is broken. In the name of Jesus, it is time for someone to lift your voice and pray and release the blood on your life. Appropriate the blood on your finances.

Appropriate the blood on your marriage. Appropriate the blood. I said something earlier on that the cross compels sinners. It's a compelling force for sinners. And it's also a correcting force.

It's a correcting force for believers. So it's a compelling force for unbelievers. And a correcting.

When you look at the cross, it will correct you. Your behavior in church. Your behavior.

[ 55 : 04 ] Your thinking about the things of God. Your attitude towards God will be corrected. As long as you can look at the cross. When you see the cross, it corrects you. That is why every believer is supposed to keep constantly living under the cross.

Live under the cross. And you are never permitted. To forget about the cross. The cross carries correcting force. It's the force of correction. It helps you to align properly. You don't say, I'm struggling. I don't know why I can't stop it. Look at the cross. Look at the cross. Thank you, Jesus. Thank you, Jesus. Hallelujah. Hallelujah. Thank you for listening. To hear more from David Entry, follow him on Facebook, Instagram, Twitter and LinkedIn. Why don't you subscribe to our YouTube channel at Karis Church? And subscribe to our podcast so you are always up to date. Be blessed. Be blessed.