

The Wondrous Cross

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[0 : 00] Hallelujah! We thank God you've tuned into this message by David Entry at Caris Church. No hand can help you with the fulfillment of your destiny but the Word of God.

May God's hand align you further into your destiny through this word. I'm reading from Isaiah chapter 53 verse 4 to 7 and then verse 10.

Then I'll read from Galatians chapter 6 verse 14 and then I'll go on and read 1 Peter chapter 3 verse 18. Isaiah chapter 53 verse 4.

Surely he has borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities. The chastisement of our peace was upon him. With his stripes we are healed. All we like sheep have gone astray, we have turned everyone to his own way, and the Lord has laid on him the iniquity of us all.

[1 : 09] He was oppressed and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter and as a sheep before his shearers is damned, so he opened not his mouth.

Verse 10. Yet it pleased the Lord to bruise him. He has 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.

In Isaiah 53, verse 4-7-10. Galatians 6, verse 14, he says that, And then we come to 1 Peter chapter 3, verse 18.

It says that, For Christ also has 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.

Here ends the reading of God's Holy Word. Shall we please pray? Father, we thank you so much for bringing us together around your word on a special day like this. We pray that as we hear your word, your timeless word, let what is predetermined by heaven to happen as your word is taught.

[2 : 53] Let there be deliverance. Let there be convictions. Let there be salvations. Let there be healings. Let there be the manifestation of your power. Oh God, back your word with signs, wonders, and miracles following.

Let Christ be revealed. Let your glory be seen. And let the beauty of the cross be unveiled to the glory of your name. In Jesus name.

Amen. Hallelujah. I'm talking about the wonders of the cross. The beauty of the cross. The amazing cross. The songwriter says that, When I survey the wondrous cross on which the prince of glory died.

My riches gains I count but lost and poor contempt upon my pride. When I survey the wondrous cross. Today, I think it to be good we survey the wondrous cross.

Now, when we talk about the cross. When we come to Easter. The cross of Christ is so significant and so important that it cannot be trivialized. Other religions believe in Christ.

[3 : 57] They believe in Christ as some great figure, some great teacher, some a good person. Some even believe is a prophet. And so, many major religions accept and believe the existence of Christ to a certain extent.

However, the depiction of Christ in the scriptures far outweighs what any human mind can imagine. That's why in Romans chapter one, Bible talks about separated unto the gospel of God.

The gospel is God's. It cannot be man's gospel. Because man couldn't have thought about this. Man couldn't have designed it. Man couldn't have programmed it. Man couldn't have planned it.

This must be of God. The revelation of Jesus Christ and the work of Christ on the cross was so, It's so amazing. It's so wondrous.

It's so beautiful that it can never have its origin in man but God. That's why Paul calls it the gospel of God. Another place calls it the glorious gospel.

[4 : 57] The glorious gospel. So, when you look at the story about the cross, it's easy for you to think, for anyone to think that it's just an event in history.

Yes, it's an event in history because greater part of Christianity is built on history. Much of Christianity has a historic data to back it. Now, so the cross is not just an event in history. It's a display of something more glorious and something more powerful. So, it becomes necessary for us to explore or to survey.

To survey the wondrous cross. You have to look at it critically and there is more to the cross than just somebody just dying or being executed by some Roman authorities.

For your information, according to history, there were over 30,000 people who were crucified on the cross. The Romans way of capital punishment was crucifixion.

[5 : 57] And in those days, in the days of Jesus Christ, around that time, the Romans executed over 30,000 people. So, Jesus was not the only one to die on the cross. So, when you see a cross, why is it that the cross has become the emblem, the symbol, or a symbol that identifies with Christians and what God has done for Christians?

Because of Christ who died on the cross. And even what is interesting is that on the day of his crucifixion, he wasn't the only one who died on the cross.

There were three of them on the cross. But what was unique about him? The cross was a place of humiliation. The cross was a place of execution. A brutal way of execution is excruciating.

In fact, there is a Latin word, or the word excruciating comes from the Latin word excruciatius. And the excruciatius, it means to torture, to torment, or to punish somebody to die slowly, like a slow cook, you know, cooking meat slowly.

So, it's a slow way of killing you. It's a torturous way of killing a person. It's very vile and very cruel. And so, the word excruciating comes from the word, or excruciatius, the original Latin word means, out of the cross, out of the cross.

[7 : 19] So, we have excruciation or excruciating, the word excruciating, being derived from actually the cross, from crucifixion. That's how bad and how painful and torturous the death of the cross is.

And so, why should Jesus die on the cross? We are examining the cross very critically. Now, as we saw in Isaiah, the death of the cross was already prophesied in Isaiah. Or in Psalm 22, he spoke about the cross.

Prophets of old, different places in Zechariah, in Psalms, in Isaiah, in Jeremiah, in Leviticus, in Numbers, Exodus, in Deuteronomy, in Genesis.

The cross has always been prophesied. So, the cross was not just like an afterthought that just happened, or a plan B that just happened. It was always prophesied.

And according to 1 Corinthians chapter 15, verse 3, it talks about how Christ died on for our sins according to the scriptures. So, it's not a new thing at all.

[8 : 20] Romans chapter 1, verse 2, it talks about the gospel of God, which he has promised before by his holy prophets in the holy scriptures. So, what happened on the cross didn't just happen accidentally, but it had been prophesied.

So, when you look at the cross, you can see it was prophesied. It was something that was supposed to happen. Number 2, when you look at the cross, you'll find out that it's not just something that was prophesied.

Jesus, Jesus himself spoke about it. So, Jesus himself spoke about the cross. He said it's going to happen. In fact, he expected his death. In the book of John chapter 3, verse 14 and verse 15, Jesus talks about how, as Moses lifted the serpent in the wilderness, so must the son of man be lifted up. As Moses lifted the serpent in the wilderness, so must the son of man be lifted up. Look at verse 15. Verse 15 says that, that whosoever believes in him should not perish, but have everlasting life. These are the words of Jesus. He said the cross was going to happen. He knew the cross was going to happen. Jesus himself said it. In fact, in John chapter 12, from verse 23, some Greeks came seeking Jesus.

[9 : 31] They said, we want to see Jesus. They went to Philip, and they said, we want to see Jesus. And then Philip comes from verse 22, actually. And then Philip comes to Jesus, and he said that they want to see you. And Jesus says that the hour has come.

The hour has come that the son of man should be glorified. And then look at verse 24. Except a grain of wheat falls to the ground and dies. It abides all over. When he dies, he brings forth much fruit.

From there, Jesus began to speak. In fact, verse 31, verse 32, it talks about, Now is the judgment of this world. Now shall the prince of this world be cast out. Look at verse 32. And I, if I be lifted up, would draw all men to myself.

Jesus was talking about his crucifixion. And so it was prophesied. Verse 33 says that. And this he said, signifying what death, he should die. He always spoke about his death.

When he asked the disciples who do men say, I'm in Matthew chapter 16 from verse 13. Peter said, you are the son of the Christ, the son of the living God. Verse 16. And then Bible says that flesh and blood has not revealed. Jesus told him, flesh and blood has not revealed.

[10:32] But my father in heaven. I tell you, you are Peter upon this rock. I'll build my church. And from the verse 20 downwards. Bible says that from that time began Jesus to show unto his disciples. How that he must go unto Jerusalem and suffer many things in the hands of the elders and the chief priests and scribes.

And be killed. And be raised the third day. So Jesus spoke about his death. He expected his death. So the death of Christ was prophesied in the Old Testament. Jesus spoke about his death.

And in fact, Luke chapter 12 verse 50. Jesus said, I have a baptism to be baptized. I have a baptism to be baptized with. And how I am straightened till it be accomplished.

He knew the cross was coming. He expected the cross to come. And he went towards the cross.

And not just that. The apostles also preached the cross. So it was prophesied.

Jesus himself said it's going to happen. He expected it to happen. And the apostles in Acts chapter 2. Peter's the first preaching of the church in Acts chapter 2. The Bible makes us to understand that Jesus Christ of verse 22.

[11:36] It says, Jesus a man attested by God with signs and wonders following. All right. Jesus and of Nazareth a man approved by God amongst you by miracles, wonders and signs. Jesus says, which God did by him in the midst of you.

As you well know. The next verse. This is Peter preaching. Him being delivered by the determined counsel and the foreknowledge of God. Ye have taken and by wicked hands you crucified and slain. So Peter said, you killed him. You killed him. But your killing him was not an accident. In fact, he says that by wicked hands. The word wicked hands you have crucified means that you crucified through wicked means.

Lawless means. Lawlessly crucified. Okay. So he was actually speaking about how you have taken by lawless hands. His crucifixion was the most unlawful thing that man has ever done on earth. His crucifixion. Well, he was the perfect man who ever lived. Never did anything wrong. And yet they killed him. And so he says that in Peter's submission and preaching. He said, yes, the focus of his preaching was the cross of Christ.

[12:46] That's what I'm talking about. How he was executed. But Peter was trying to reveal to them and bring it to the attention that there is more to the cross than meets the eye. Look at what Peter said. He said, him being delivered by the predetermined purpose.

Purpose. So you can see from here. Let me put it on the screen here. You can see that there is a purpose of God at play here. There is a purpose of God at play.

It says that you have taken by the predetermined purpose. Purpose of God at play here. You can see that it is not something that just happened.

When you watch the cross critically, you will see that something is going on behind the cross.

Which ordinary eyes will not be able to notice. And so look at the text again. He says that being delivered by the predetermined purpose and the foreknowledge of God, you have crucified.

It was a predetermined purpose of God and the foreknowledge of God. How about Acts chapter 4 verse 27 and 28. When they released, they went to their company and they prayed. They lifted their voice and prayed.

[13:53] And the Bible says that this is their prayer. For truly against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together.

Watch this. What did they gather together? To do whatever your hand and your purpose. Your hand and your purpose determined before to be done.

Look at it again. He said your hand and your purpose determined something to be done, which ended up being done. Okay. He said this word, purpose appears again.

Purpose. You see purpose here. The purpose of God was clearly at work over here. The purpose of God. So, he said to do what your hand and your purpose determined to be done.

So, when you look at the cross, there is something beautiful going on. It looks nasty. It looks vile. It looks evil. It looks, it was lawless. It was vile. It was nasty.

[14 : 56] It was brutal. It was torturous. But, when you look at it critically. When you survey the cross. When you survey the cross. When you examine the cross. You will see something beautiful happening in the cross.

Hallelujah. There is something beautiful. Something glorious. Jesus said, the hour has come for the Son of Man to be glorified. John chapter 12. The hour has come for the Son of Man to be glorified. And he said, if I and I.

Verse 32. If I be lifted. I will draw all men to my side. So, there is something greater. There is something more beautiful about the cross than we see. Now, talking about the predetermined purpose of God.

I will also want to draw your attention to something very interesting here. That the cross was not an afterthought. But, according to Revelation chapter 13 verse 8.

It talks about whose names are the first. The first. The first. The first. The first. The first. The first. The first.

[15 : 56] The first. The first. The first. The first. are not written in the book of the lamb slain from when the foundation of the world from the foundation of the world first peter chapter 1 verse 19 let's speak from 18 it says we have been for as much as you know you are not redeemed from 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 sport look at this verse 20 who verily was for ordained when before the foundation of the world so before the world began this cross thing has been settled by god god is omniscient he knows everything he knew that man was going to sin and man would need redemption so before the foundation of the world the cross was already enacted in other words before the foundation of the world the lamb from what we just read first peter chapter 1 verse 20 it says that the lamb was for ordained before the foundation of the world okay for ordained and then in revelation chapter 30 verse 8 it talks about how the lamb was slain from the foundation of the world now in ephesians chapter 1 verse 4 and 5 it also points something greater there god chose us in christ when before the foundation of the world verse 5 verse 5 talks about having predestined us unto adoption as son by christ he says according to the good pleasure of his will look at verse 11 verse 11 of ephesians chapter 1 says that in him also we have obtained an inheritance be predestined according to the purpose purpose purpose of him who works all things according to the counsel of his will so he has already planned before we showed up he had already planned god the the cross had taken place for you and i who are to be saved the cross has already happened in eternity past before the world began so you see all over scripture is listed in romans chapter 9 verse 23 it talks about those of us who have which he had prepared beforehand for his glory so there are things that god has prepared beforehand for his glory we have already been chosen for his glory hallelujah he's prepared in first corinthians chapter 2 verse 7 and verse 8 verse 7 says that but we speak the wisdom of god in a mystery the hidden wisdom which god ordained before the ages for our glory there are things that god has ordained before the ages now this brings me back to the point i'm making about the cross that the cross is not just something that happened in history even though it did it's not just it was prophesied even though it was it was actually in the predetermined counsel of god that there's something beautiful about the cross that should happen which the new man mind and the ordinary mind cannot know in first corinthians chapter 1 verse 18 verse 19 verse 20 it says that for the message of the cross is foolishness to those who are perishing but to us who are being saved that message is the power of god verse 19 for it is written i will destroy the wisdom of the wise and bring to nothing the understanding of the prudent where where is the wise where is the scribe where is the disputer of this age has not god made foolish the wisdom of this world verse 21 for since in the wisdom of god the world through wisdom did not know god it pleased god through the foolishness of the message preached to save those who believe and what is the message the message is about the cross it says that the next verse said for the jews request a sign and the greeks seek wisdom but we preach christ crucified hallelujah this gets me very excited we preach what is it about the crucifixion that

christians cannot let go what is it about the cross

that christians hold on to what he said we preach christ crucified oh i wish we were in church for someone to shout we preach christ crucified we preach christ crucified we preach christ crucified because if you survey the wondrous cross there is something glorious there is something beautiful there is something exciting there is something amazing about the wondrous cross we preach christ crucified in galatians chapter 6 verse 14 we come back to the first cointest but galatians chapter 6 verse 14 which i read listen to how paul puts it but god forbid that i should boast except in the cross of our lord jesus christ the new american standard version let's look at how it renders but may it never be that i should boast except in the cross of our lord jesus christ and king jesus says that i will not glory the cross is glorious there's glory in the cross that's what i'm saying there's beauty in the cross it's a wondrous cross oh when i survey the wondrous cross on which the prince of glory died the cross is wondrous the cross is beautiful the cross is amazing the close the cross is glorious what is glorious what is glorious about the cross so we know that it's prophesied jesus spoke about it the apostles preached about it and in the apostles preaching we found out we can know that it is part of god's the predetermined council part of god's predetermined purpose and it's beautiful now this leads me to something very important god is transcendent is above us even though he's imminent he's within us so god did not create the world and sit somewhere for us to run the world it's called daism that's a philosophy called daism and that is not christian theology christian understanding is that the god who created the world is still part of the running of the world so he didn't create the world and sit somewhere he created the world to be part so god is part of the running the world that's why jesus christ is called emmanuel god with us god with us so now but where is god if god is with us how how do we find him how has he revealed himself god has revealed himself in romans chapter 1 verse 20 the invisible since the creation of the world his invisible attributes are clearly seen being understood by the things that are made so you can tell you can see that the invisible attributes are clearly seen being understood by the things that are made when you look at the seas when you look at the symmetry of the world when you look at how things are it tells you there is a designer the world didn't just happen by itself there's a designer there's a mastermind behind the world and so that is why in anthropology wherever you go you find out that human beings worship one way or the other there are human beings are always looking for a god to worship because it is innate it comes natural the desire to seek god the desire to find a setting god one way or the other or the notion about a god beyond us a transcendent god is innate it's natural it's unnatural to assume there is no god it's very unnatural it's very that's why the bible says in psalm 14 that a fool has said in his heart there is no god it's like an intellectual suicide to say god does not exist because intelligently it's it's so glaring it's obvious everywhere you can see so in nature god has revealed himself through nature to a certain limited extent and when you look at history as well history when you study history and you look at the trend of events and particularly the jews when you look at the jewish people there's no way you can look at them critically and examine them and say god does not exist that's why the enemy hates them the devil hates them why because they are a statement of the existence of god the jews are a statement historically

god has showed that he's is there and they're not just even historically there is something about when any time you can focus and seek god there's this supernatural dimension about life it's ethereal it's cerebral it's intangible but it's not deniable that there is something above or beyond just the physical it always keeps pointing humanity to something higher and even the moral instincts of humanity tell us that there is something higher it's all codes the codes the programming of god into creation it tells us that there is god somewhere but the truth is that we can do research and do research and do research and never find this god because god is not researched god is revealed god is revealed he reveals himself now we are not smart enough human beings are not intelligent enough or fantastic enough to be able to get to the standard where we can research god and understand god he ceases to be god the very moment we understand him so then how do we know god how do we know god in a glorious way and in at least a more comprehensive in human terms a more comprehensive way that can be appreciable the truth is that the bible says that the greatest display the greatest exposition the greatest demonstration of the character of the eternal god is found in jesus christ in john chapter 1 verse 18 the bible says that no one has seen god at any time the only begotten son the monogenes the only begotten son who is in the bosom of the father has declared him let's look at the new american standard version and the english standard version no

one has seen god at any time the only begotten who is in the bosom of the father has explained him has revealed him how does the new english standard version puts it no one has seen god has ever seen god the only god who is at the father's side he has made him known he has exigited god he has given an exposition of god the most comprehensive exposition of god the most elaborate expression of god depiction of god reflection of god definition of god is in christ so jesus said john 10 30 i and my father are one john chapter 14 verse 9. it says that if you have seen me you have seen the father why because it takes christ to reveal god john chapter 14 verse 9 he said he who has seen me has seen the father if you see me you have seen the father in hebrew chapter 1 verse 3 it says that he is the express image or the effugies of his glory the express image of god's person when you see christ you have seen god bible says that he in colossians chapter 1 verse 15 bible says that he is the icon the greek word image is icon who is what we derive the english word icon from icon the image the icon of the invisible god the god who cannot be seen is clearly revealed clearly expressed clearly exegeted clearly explained clearly manifested hallelujah in jesus christ what has this got to do with us and then there is no never a time oh thank you jesus there's never been a time in history where the attributes of god have been all merged and revealed at once like on a cross surveying the wondrous cross what do you mean pastor i will explain it you know god is merciful god is kind

god is righteous god is just so a just god must punish sin sin makes the cross necessary grace makes the cross possible sin makes the cross necessary somebody must die for their sin somebody must die for the the wages of sin is death according to romans chapter 6 verse 23 the wages of sin is death the wages of sin is death in ezekeiel he says that the soul that sins must die the soul that sins must die so he says that that ezekeiel chapter 18 verse 20 says the soul whose sins shall die god told adam in the very day you eat it genesis chapter 2 verse 16 17 17 said the very day you eat it you shall surely die the very day you eat it so in other words the very day you sin in romans chapter 5 verse 12 bible says that by one man just as through one man sin entered the world and death how did death come death came through sin death came through sin thus death spread on all men why because all have sinned even the one who is not yet born has sinned because once you are coming on earth you come dead on arrival why because all have sinned and have fallen romans chapter 3 verse 23 all have sinned and have fallen short of the glory of god so in romans it says that death passed on to all men and all men are sin how did it happen because of sin because bible says that the soul that sins must die and so that means sin made the cross necessary sin made the cross necessary is the character of god to have mercy but it's also the character of god to punish sin now how can that happen simultaneously how can god show mercy means that you are being left off the hook justice means that you are receiving what you merit so there's a challenge the conflict between mercy and justice or mercy and merit justice gives you what you meant so the soul that sins is not the soul that sins must die every sin the wages of sin is dead so someone got to die someone got to die that is the justice of god at the same time we see the love of god god is love at the same time we see that god is merciful at the same time we see god is powerful at the same time we see god is wise the wisdom of god all these attributes of god to converge at the same place at one time to be displayed by god can never happen anywhere outside of the cross now watch this so that tells us that when jesus christ was dying on the cross god was working jesus was working and the holy spirit was also working yes god was working jesus was working and the holy and so god the father was working god the son was working and god the spirit was working every time christ was working on earth the spirit was working at the same time and god was working at the same time and it is the word i thought some time ago i think you like that word opera trinitatis ad extra indivisor sang.

Opera trinitatis ad extra indivisor sang. It's a Latin word that means that the operations of the Trinity outside or in the world are not divisible.

[31 : 47] So anytime you see the Father working, the Son is working. Anytime you see the Son working, the Spirit is working. The Trinity work together on earth. This is very important to understand. So on the cross, according to Hebrews chapter 9, verse 14, Bible talks about Jesus Christ by the eternal.

How much more shall the blood of Christ, who through, watch this, who through what? The eternal Spirit. Hallelujah. Hallelujah. He through the eternal Spirit, Jesus Christ through the eternal Spirit offered himself without support to God.

So whilst the cross was happening, the Spirit was actually working. The Father was actually working. The Son was actually working. The cross was work time. That is why Jesus Christ, when he was on the cross and the thieves were complaining, that one thing was just castigating him, the other one was also defending him.

He spoke to the other one who defended him, that you'll be with me in paradise. Why? Because he was working on the cross. The cross was work time. That's why when the devil, through Peter said, you cannot go to the cross, Jesus said, get thee behind me, Satan.

Why? Because I definitely have to be on the cross. I need to go on the cross. The cross was a necessity. The cross was important. The cross was needed.

[33 : 01] And the cross was wondrous. Hallelujah. The wondrous cross. So let me just mention a few things quickly as I run up. Jesus said, I am the way, the truth, and the life. I am the, John chapter 14 verse 6, I am the way, the truth, and the life.

No one comes to the Father except through me. Hallelujah. No one comes to the Father except by me. No one comes to the Father. Jesus said, if you want to get to the Father, it's me.

If you want to know God, it's me. If you want to see how God can explain himself, define himself, express himself, expose himself, or a true exposition and demonstration, and display. I like that one. A true display. The greatest display. The greatest exposition of the eternal Father. Of the character of the eternal God. The greatest exposition of the character of the eternal God was displayed in Christ.

And its culmination was on the cross. Now on the cross, what do we see? I want to give you five points as I end. Number one, on the cross. When you survey the cross, when you watch the cross very critically, you watch it, there's something on display on the cross.

[34 : 04] And what it is? On the cross, we have something beautiful being displayed for us. When you look at the cross, you will see that something amazing was happening.

All right. The cross. First of all, what do we see about the cross? What gets displayed on the cross? Number one is the grace. Grace of God.

The cross is the display of the grace of God. It's the display of the mercy of God. It's the display of the kindness of God. Yes. How kind God can be.

So when you look at the cross, it's the display of the compassion. God had mercy on us. God had compassion on us. And he displayed it on the cross. So when you saw the cross, it's not just some wicked people trying to get rid of someone they hated.

It says they didn't die because they did anything wrong for your information. Right? Bible talks about Galatians chapter one verse four. Christ died for our sins. Himself. Bible says that who gave himself for our sins.

[35 : 06] Okay? That he might deliver us from this present evil age. According to the will, God's will was at play. It said not as I will, but as you will. God's will was at play.

But Christ gave himself for us. So on the cross, it's a display of God's grace. None of us deserve to have Christ. What you and I deserve is hell. We don't deserve Christ.

None of us. No. What we deserve, what I deserve is hell. But thank God, grace and mercy makes Christ available for us. Makes Christ available for us.

And so we don't deserve him. We deserve hell. We don't deserve him. We deserve hell. But God gave us him on the cross. So the cross was a display of the kindness.

It was a display of the mercy. It was a display of the goodness. It was a display of how gracious God can be. Bible says that God was imputing our trespasses onto him on the cross.

[36 : 06] On the cross. The Bible says that God was reconciling the world to himself on the cross. Second Corinthians chapter 5 verse 19.

It says that that is that God was in Christ reconciling to himself. Not imputing their trespasses. All right. Reconciling the world to himself. Not imputing the trespasses, the sins, the faults.

He's not imputing it against us. But he was rather in Christ reconciling us to himself. Hallelujah. So on the cross, one of the first things you see at display, the attributes of God is the grace of God.

All the kindness of God. The mercy of God. The compassion of God. Number two. What do we see on the cross? On the cross, you see the righteousness of God.

On the cross, we see the righteousness of God at work. The righteousness of God on display. The righteousness of God. God is righteous.

[37 : 08] So in Romans chapter 1 verse 17, it says, for in it, talking about in the gospel, the righteousness of God is revealed from faith to faith. The righteousness of God is revealed.

So on the cross, God was displaying his righteousness. Number one, he was displaying his grace. Number two, he was displaying his righteousness. When we talk about his righteousness, we are talking about his justice.

Why was he displaying his justice? The sinner must die. The soul does sin. Someone sinned. Somebody must die. Sin invites death. So Romans chapter 5 verse 19, it says that by one man's disobedience, for us by one man's disobedience, there are many, many, many there. One equals to many. By one man's, that's Adam's disobedience, there are many who are made sinners. We are made sinners. We are made sinners not because of what we do, but we are sinners because of our nature, because we came from Adam.

So now, God brings us Christ that whoever is in Christ also, the mere fact that you are in Christ, it makes you righteous. Bible says that, so also. I like when I'm reading the scripture and I come across those words, so also, so also, so also.

[38 : 16] All right? So, for by one man's disobedience, many were made sinners. I like this. I like this. So also. So, so also, if Adam could put us into this without us contributing to it, then Christ can also put us into this according to the righteous standard of God so that we don't have to also have to pay for it.

But the point is that Exodus chapter 34, Exodus chapter 34 verse 7, it says that God is so righteous, he has to punish the guilty. Keeping mercy for thousands, forgiving iniquities and transgressions and sins, by no means clearing the guilty.

God will by no means clear the guilty. He can't do it. He can't do it because that will invalidate and that will be an assault or insult or affront to his holiness, to his righteousness, to his justice.

How can a judge let someone who is guilty, a criminal who is guilty, let him go and still remain just? No, that's not justice. But on the cross, hallelujah, on the cross, God displayed his justice.

How? By executing or emptying his wrath. God has wrath. We were all children of disobedience and we are children of wrath according to Ephesians chapter 2 verse 5.

[39 : 30] We were by nature sons of disobedience. We were by nature. As soon as you are born, naturally, you don't have to do anything. Amongst whom also, we all once conducted ourselves in the lust of the flesh, fulfilling the desires of the flesh and of the mind.

And were by nature children of... Naturally, that's what it means. Naturally. As you are walking, you are a child of wrath. So, by nature we are children of wrath.

And guess what? The wrath of God, Romans chapter 1 verse 18 says, The wrath of God was revealed from heaven against all ungodliness and unrighteousness of men.

No cats, no dogs. Of men who suppress the truth in unrighteousness. All. So, God has wrath and on the cross, the wrath of God was emptied out on Christ.

So, instead of you and I taking that punishment, Christ stood in our place. He pushed us out, stood in our place and took that punishment. On the cross, you see the wrath, the righteousness, the holiness, the anger of God.

[40 : 36] That's how Christ died so brutally. That tells you how serious God takes sin. Sin is a serious death, man. So, God's wrath, God's anger was vented out on Christ because Christ was made sin on the cross.

2 Corinthians chapter 5 verse 21, Bible says, He made him who knew no sin to be not a sinner. He wasn't a sinner, but he was made sin. So, our sin was hanging on the cross.

So, that the anger of God, the righteousness of God, the justice of God, the holiness of God can be executed on sin on the cross. So, you can see on the cross, you can see the grace of God at work. On the cross, you can see the righteousness of God at work. But, that's not all. That's not all. Okay. Number three, we also see the wisdom of God. God outsmarted the devil.

Bible says that, 1 Corinthians chapter 2 verse 8, He said, if the prince of this world have known, they wouldn't have crucified the Lord of glory. They didn't know. God outsmarted them. So, that's why in 1 Corinthians chapter 1 verse 24, it talks about, I didn't finish, I read the verse 23.

[41 : 43] Let's go back, let me pick it from there. But we preach Christ crucified to the Jews' stumbling block and to the Greeks' foolishness. Verse 24, but to those two of us who are called, both Jews and Greeks, Christ, the power of God and the wisdom of God.

So, that leads me to the third point. On the cross, we see the wisdom. On the cross, we see the wisdom of God at play. So, number one, we see on the cross the grace of God.

Number two, the righteousness of God. And number three, we see the wisdom of God. How about number four? There's something that is so beautiful. You don't have to miss this. I like this one.

I like this word. The immutability of God. The immutability of God. That means God does not change. God cannot change.

God is who he says he is. So, when God said, anyone who sinned, I'm going to punish sin. Not even when his son came. He had to remain constant as the punisher of sins.

[42 : 44] So, in Isaiah chapter 53, as we read it, verse 4 to 6, it says, But surely he has borne our griefs and carried our sorrows. Yet we did esteem his striking, smitten of God.

God himself smote his son. He punished his son for us because God's character is constant and consistent. If he says sinners must be punished, he will punish sin.

He smitten of God and afflicted. But he was wounded for our... It wasn't for his own transgressions.

He didn't have transgressions. It's our transgressions. He was wounded for our transgressions.

He was bruised for our iniquities. The chastisement, we are supposed to have the peace. But there's a certain punishment that must come for our peace. It was put on him. The chastisement for our peace was upon him.

And with his stripes, we are healed. His stripes, we. So, he took the stripes and we took the healing.

Look at the verse 10. I like the verse 10. It pleased the Lord to bruise him. He has put him to grief.

[43 : 43] God put him to grief. God was happy to bruise him. Why would God do that? Somebody asked me. Why God's blood test? God is not blood test. Just that the nature of sin requires the cross.

So, that sin must die. So, God's character is constant from Genesis to Revelation. God doesn't change. He said, God is the same yesterday, today, and forever. God is the unchangeable God. He's immutable. He's the same. God's character does not change. So, for him to punish Christ is showing his immutability. It's not that, okay, now this is my son.

So, let me make the punishment severe. No. The punishment is the same for sinners. So, on the cross, we see the immutability of God at play. And then finally, on the cross, we say, I know you love this one.

You love this one. The love. Love. I like this one. The love of God. The love of God. The love of God.

[44 : 45] So, point number five. The love of God. On the cross. So, what we see? What we see on the cross? We see the amalgamation. The convergence. Okay. Or, let me use this word.

The harmony. Harmony. I prefer harmony. The harmony. The beautiful harmony of God's attributes. All converging. All happening on the cross. That's why the cross is so beautiful.

It's the greatest display of the attributes of God. It's the greatest display or expression or depiction or definition or exhibition or demonstration of God.

Bible says in Romans chapter 5, verse 8, that God demonstrated his love towards us this way. That whilst we were yet sinners, Christ died for us. He didn't die for himself.

He died for us. So, look at this. So, on the cross, we have the convergence of the grace of God, the righteousness of God, the wisdom of God, the immutability of God, and the love of God. They all come together to display the beauty of the nature of God.

[45 : 47] And that could only happen on the cross of Christ. No other place in history or in time amongst humanity at any time can the convergence or the beauty of God's love, God's grace, God's righteousness, God's wisdom, God's immutability and love all converge at one time.

How can you be angry and laughing at the same time? How can you be angry and laughing at the same time? It doesn't work. You can't be crying and dancing or laughing at the same time.

A sorrowful cry. Cry. No. It can't happen. But God. So, you see, God is angry. He has wrath. He's angry with us and yet he loves us.

But how can his anger and his love converge so that we can see the fullness of God, the depiction of fullness of glory of God outside of the cross? Without the cross, it's a big problem.

You can't explain the nature of God. You can't explain properly the nature of God in redemption.

That is why the cross is the center. The cross is the center of God's plan of salvation.

[46 : 58] Cross. At the cross. Now, that means that, watch this. I'm going to draw something very strong. Your view of the cross will determine your eternal destiny. How you view the cross will

determine where you spend eternity.

That's why it's important to survey the cross. Examine the cross to understand what it stands for. How you view the cross will determine your eternal destiny. How you view the cross will determine your eternal destiny.

Your view about the cross of Christ will determine where you spend eternity. He didn't die for his sins. 1 Corinthians chapter 15 verse 3. Christ died for our sins. Romans chapter 5 verse 8. Christ died for our sins. He died for our sins. The Bible says in 1 Peter chapter 3 verse 18. He suffered for us to bring us to God. Okay. He suffered for our sins. In Hebrews chapter 9 verse 26 and 28.

He suffered once. He then would have had to suffer oftentimes from the foundation of the world. But now, at the end of the ages, he has appeared to put away sin by the sacrifice of himself.

[48 : 02] He put away sin by the sacrifice of himself. Look at verse 28. He says that, so Christ also was offered once. Why? To bear the sins of many. He didn't know his sins.

Galatians chapter 1 verse 4. I said it earlier on that Christ gave himself for our sins, not for his sins. He didn't die for his sins. He died for our sins.

He died for our sins so he can live his life. That's the cross, the beauty of the cross. Sometimes it's good to take a stop, examine the cross and see how far God has brought us.

I pray that this message has been a blessing to somebody. Now go back. Anytime you read your Bible, examine. Look at the cross very critically. It will shock you the amazing, amazing beauty. How loaded. Even human mind and words cannot capture everything. As you study the word, the eternal spirit himself will explain it more and more and more to you. I'm so glad you joined me today on Easter Friday.

[49 : 00] Thank you for joining me. I pray that this has been a blessing in Jesus' name. Amen. Shall we please pray? Father, thank you so much for giving us the privilege to hear about the wondrous cross, the glorious cross, the beauty of the cross.

Why Paul said, and we can also say, God forbid that I should glory, I should boast accepting the cross because the cross is so beautiful. Thank you for sending your son to die to save us.

For you did not send your son into the world to condemn the world, but that through him we might be saved. Thank you that you were at work in Christ, reconciling the world to yourself, not imputing our trespasses against us.

Thank you. Thank you. Thank you. We thank you for finding it fit in Jesus to empty yourself, to empty yourself of the privileges of deity, to take upon yourself the form of a bond servant, to take humanity on yourself just so you can die on the cross to deliver us from us who all our lives are subject to bondage through the fear of death and true sin.

We pray that may your name be ever glorified. Thank you. Help us to understand it more and to know you increasingly. And those who don't know you, that they will know you saving me. We give you praise in Jesus name.

[50 : 22] Amen. Thank you for listening to this message by David Entry. We pray you have been strengthened and enlightened. You can connect with David Entry on all relevant social media platforms, including Instagram and LinkedIn.

You can also hear more messages from David Entry on all relevant streaming platforms and the Karis Church app. Don't forget to like and share the message. Be blessed.

Thank you. Thank you.