

Sermon Outlines

Why Did Christ Die?

Readings:

2 Tim. 1:10
Heb. 2:14

Introduction

- 1) To the heart of the saint there ought to be no sweeter theme and more effecting than that of the sufferings and death of our Lord. Just as with the priest in the Old Testament who continually offered sacrifices for sins, it was easy for it to become common and him lose sight of the blessedness of communion with God. To the best of my knowledge and from honest conversation with many saints I have never met anyone who on Sunday morning was able to keep their mind focused on the Lord for the entire duration of the remembrance meeting.
- 2) Approaching God in prayer can become casual and at times the mentioning of the Name of the Lord can deteriorate into a formula to begin and end prayers without the appreciation of the necessity for the sacrifice of the Lord for us to approach God.
- 3) Our Lord came into the world for several reasons, the evangelical, vocational, and declarative are some of them. Our meditation will be on “The reality of the death of the Lord” and “What are some of the reasons Christ died”?

The Reality of the Death of The Lord

It is well known that our Lord had multiple wounds from which came blood. On this we must be very careful, for there is never a single mention of His blood until the substitutionary, the work of propitiation was completed, and Christ was already dead. I judge it is an error for emotionalism to speak of the Lord being crowned with thorns and the “blood trickling down His face”. The sufferings of our Lord from the hand of men and God are too sacred for fleshy emotionalism.

There was only one wound which would have caused His death, and that was the piercing of His side by the spear. However, HIS SIDE WAS NOT PIERCED UNTIL AFTER HE HAD DIED. (Jn. 19:33-34)

That the Lord died is evidenced by:

- a) The witness of the soldiers before and after the enquiry of Pilate (Mk. 15:44; Jn. 19:33)
- b) The religious leaders accepted the fact of His death and burial (Matt. 27:64)
- c) His being buried (Jn. 19:40-42; 1 Cor. 15:4)
- d) His being raised (Acts 2:31; 13:33-35; 26:23)
- e) The declaration of the Lord (Matt. 16:21; Jn. 10:18; 19:30; Lk. 24:46)
- f) The words of the angels (Lk. 24:5)

His entrance into death was not through lack of blood, asphyxiation, but was a voluntary deliberate act.

Four times over in John 10:15-18 the Lord says: “I lay down”

- a) “I lay down my life for the sheep” (v.15)
- b) “I lay down my life, that I might take it again” (v.17)
- c) “I lay it down of myself” (v.18)
- d) “I have power to lay it down” (v.18)
- e) I lay it down, no coercing, no taking it from Him, He laid it down of Himself.
- f) “I take it again”, the Lord was not a passive responder, He took it again.
- g) His spirit / soul, essential person reunited with His body and He raised Himself from the dead.

Thank God for the precious truths that not only did the Lord know the abandonment by God in the three hours He suffered for our sins, but also He entered death. This leads to the question: “Since the work was finished, why did the Lord have to die, could He not just have come down from the cross?”

Why Did Christ Die?

There are multiple reasons why the Lord had to die, some of which are:

- 1) He abolished death:
 - a) Isa. 25:7-8
 - i) He will destroy (bala) which means “the face of the covering”. The wording is illustrated by a criminal who has his face covered before execution. As they lie on the table, or sit on the electric chair, they are “Condemned already” (Jn. 3:18).
 - ii) Christ has borne the condemnation, and for those who accept His salvation, that covering will be removed and the condemnation forever gone. Same as word (v. 8) “Swallow up death” in victory.
 - b) Rev. 1:17-18
 - i) He became dead and now is alive forevermore.
 - ii) He has the keys of death and Hell.
 - iii) The walled city the Devil has had domination over has been breached, and the Lord has the keys to its entrance.
 - iv) He is alive forevermore
 - c) Acts 2:25-27; 13:34
 - i) “Thou wilt not suffer thine Holy One to see corruption”
 - ii) This is spoken about David and is applied to Christ
 - iii) Could he have known corruption?
 - iv) What is meant by “His soul in Hell?” (Acts 2:27)
 - v) His soul which was poured out in death (Isa. 53:12)
 - vi) “My soul is exceeding sorrowful, even unto death” (Matt. 26:38)
 - vii) His soul which was troubled (Jn. 12:27)
 - viii) It is His person, God will not leave His unspotted Son in the realm of death, nor will His body to see corruption (Acts 2:27)
 - ix) Reverently speaking God had no alternative but to raise Christ from the dead, justice demanded it. His morality demanded it.
 - d) “I have power to lay it down, and I have power to take it again” (Jn. 10:18)
 - i) Why was it so important He take it again?
 1. To provide a complete salvation (Rom. 8:23)
 2. To take the book and rule for God (Rev. 5:7)
 3. To fulfill God’s purposes for Him as Judge (Jn. 5:22, 27)
 - e) It was one of the evidences that Christ was the son of God. (Rom. 1:4)
 - i) He was declared to be the Son of God:
 1. Before His birth: “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Lk. 1:35); “Son of the Highest” (Lk.1:32)
 2. At His baptism (Matt. 3:16-17)
 3. At His transfiguration (Matt. 17:5)
 4. By His own declaration (Jn. 5:17-30)
 5. By the religious leaders who recognized His claim of deity (Jn. 5:18)
 6. Such is His own spirit (character) of holiness that death could not hold Him (Rom. 1:4)
 7. Such was the power of that holiness, death could not retain Him (Acts 2:24)
- 2) The Lord had to died to rise again, and in so doing:
 - a) He broke the spiritual relationship we had with Adam as our head (Rom. 5:12-19), and by His death and resurrection He brought a new order of manhood.
 - b) He destroyed him that had the power of death (Heb. 2:14)
 - i) By His resurrection He rose triumphantly having spoilt, divested principalities and powers of their domination. He “made a show of them openly” (Col. 2:15), and “led captivity captive” (Eph. 4:8). Christ entered the strong man’s house and having bound him, spoilt his goods (Matt. 12:29).

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- ii) Singlehandedly He defeated the devil and his armies. How precious are the words: “Himself likewise took part of the same; that through death He might destroy him that had the power of death”. (Heb. 2:14)
 - iii) That which David did to Goliath was a faint foreshadow of this victory of David’s greatest son. (1 Sam. 17:49-52).
 - iv) Satan and his hosts are like some nationalities, arrogant, ignorant in suppressions, and Satan like a squatter seeks to come into our lives and in arrogance seek to make us submit to him. God reminds us that he will yet be broken in four ways:
 - 1. In prophetic picture He was cast out of His high place in heaven. (Isa. 14:4, 9-14; Rev. 12:7-9)
 - 2. He was defeated at the cross and resurrection of the Lord. (Heb. 2:14)
 - 3. He will be defeated when to the beast he gives his throne and authority, and the beast is defeated. (Rev. 19:11-20)
 - 4. He will finally be defeated when he is cast into the bottomless pit, the lake of fire forever. (Rev. 20:10)
- c) He laid the basis for our justification (Rom. 4:25), thus we are forever:
- i) Free from sin’s domination. (Rom. 6:18, 22)
Illustration: A General in the armed forces dominates a little Private, “Do push ups”, etc. However, the General cast out in disgrace, approaches the Private he once dominated and demands, “Do push ups”. This time the Private does not have to obey for the General no longer has dominion over him, because he is freed from he who dominated him.
 - ii) Free from the law of sin and death. (Rom. 8:2)
 - iii) Glorious is the truth that because the Son has made us free we have liberty. (Jn. 8:36; Gal. 5:1)
- 3) Because of His moral perfection death could not hold Him.
- a) “Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.” (Acts 2:24)

There are some hymns which can be sung sitting down, but for others, I feel that the sheer wonder of them causes one to stand. One such hymn is that of Robert Lowry.

Low in the grave He lay, Jesus my Savior,
Waiting the coming day, Jesus my Lord!

Refrain:
Up from the grave He arose,
With a mighty triumph o’er His foes,
He arose a Victor from the dark domain,
And He lives forever, with His saints to reign.
He arose! He arose!
Hallelujah! Christ arose!

Vainly they watch His bed, Jesus my Savior;
Vainly they seal the dead, Jesus my Lord!

Death cannot keep its Prey, Jesus my Savior;
He tore the bars away, Jesus my Lord!

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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