

The Death of Jesus Christ

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I. The centrality of the death of Christ

1. The death of Jesus Christ is the core of the gospel (**1Co 15:1-4**).
2. This is why the preaching of the gospel is called the *preaching of the cross*, on which Christ died (**1Co 1:18**).
3. The thing we should know above all else is Jesus Christ and *Him crucified* (**1Co 2:2**).
4. The only thing in which we should glory is the death of Christ for our sins (**Gal 6:14**).

II. The necessity of the death of Christ

1. The wages of sin is death (**Rom 6:23**).
2. God's law required a bloody sacrifice to make atonement for sin (**Heb 9:7**).
 - A. The life is in the blood and is required to make atonement for sins (**Lev 17:11**).
 - B. Without the shedding of blood, there is no remission of sins (**Heb 9:22**).
 - C. The sacrifice had to be a blemish-free animal (**Exo 12:5; Exo 29:1; Lev 4:3**).
3. Though it was a temporary measure, the blood of bulls and of goats could not ultimately get the job done (**Heb 10:4,11**).
 - A. To sacrifice an animal for human sin was like kicking the dog for a child's rebellion.
 - B. It may have appeased God's wrath for a moment, but it didn't solve the problem.
4. Sacrifice and offerings were ultimately not pleasing to God (**Heb 10:5-6**).
 - A. God would have to provide Himself a sacrifice (**Gen 22:8**).
 - B. God became flesh in the person of Jesus Christ (**Joh 1:1,14; 1Ti 3:16**).
 - C. He prepared a body for Himself that would be the offering for the sins of His people (**Heb 10:5**).
 - D. Jesus was that blemish-free lamb, whose blood made atonement for our sins (**Joh 1:29; 1Pe 1:19**).

III. The manner of the death of Christ

1. Jesus was killed by crucifixion (**Joh 19:16-18**).
 - A. Crucifixion - 1. a. The action of crucifying, or of putting to death on a cross. b. spec. the Crucifixion: that of Jesus Christ on Calvary.
 - B. Crucify v. - 1. *trans.* To put to death by nailing or otherwise fastening to a cross; an ancient mode of capital punishment among Orientals, Greeks, Romans, and other peoples; by the Greeks and Romans considered specially ignominious.
 - C. Jesus was prophesied to die in this manner (**Psa 22:16; Zec 12:10 & Zec 13:6 c/w Joh 19:37; Joh 12:32-33**).
 - D. The Jews tried to kill him other ways several times (**Luk 4:29; Joh 7:30; Joh 8:59; Joh 10:39**), but were not able because of the determinate counsel of God (**Act 4:26-28**).
 - E. Crucifixion was a very cruel and painful manner of execution.
2. The following is a medical doctor's description of what happens to a person as he dies by crucifixion (the scripture quotations in the article have been replaced with the KJV text).
 - A. "Apparently, the first known practice of crucifixion was by the Persians. Alexander and his generals brought it back to the Mediterranean world — to Egypt and to

Carthage. The Romans apparently learned the practice from the Carthaginians and (as with almost everything the Romans did) rapidly developed a very high degree of efficiency and skill at it. A number of Roman authors (Livy, Cicer, Tacitus) comment on crucifixion, and several innovations, modifications, and variations are described in the ancient literature. For instance, the upright portion of the cross (or stipes) could have the cross-arm (or patibulum) attached two or three feet below its top in what we commonly think of as the Latin cross. The most common form used in our Lord's day, however, was the Tau cross, shaped like our T.

"In this cross, the patibulum was placed in a notch at the top of the stipes. There is archeological evidence that it was on this type of cross that Jesus was crucified. Without any historical or biblical proof, Medieval and Renaissance painters have given us our picture of Christ carrying the entire cross. But the upright post, or stipes, was generally fixed permanently in the ground at the site of execution and the condemned man was forced to carry the patibulum, weighing about 110 pounds, from the prison to the place of execution. [Joh 19:17 says Christ bore *his cross*, not part of it, which refutes this claim - CEW]

"Many of the painters and most of the sculptors of crucifixion, also show the nails through the palms. Historical Roman accounts and experimental work have established that the nails were driven between the small bones of the wrists (radial and ulna) and not through the palms. Nails driven through the palms will strip out between the fingers when made to support the weight of the human body. The misconception may have come about through a misunderstanding of Jesus' words to Thomas, "Behold my hands." Anatomists, both modern and ancient, have always considered the wrist as part of the hand. [This claim is answered later - CEW]

"A titulus, or small sign, stating the victim's crime was usually placed on a staff, carried at the front of the procession from the prison, and later nailed to the cross so that it extended above the head. This sign with its staff nailed to the top of the cross would have given it somewhat the characteristic form of the Latin cross.

"But, of course, the physical passion of the Christ began in Gethsemane. Of the many aspects of this initial suffering, the one of greatest physiological interest is the bloody sweat. It is interesting that St. Luke, the physician, is the only one to mention this. He says, "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." Every ruse (trick) imaginable has been used by modern scholars to explain away this description, apparently under the mistaken impression that this just doesn't happen. A great deal of effort could have been saved had the doubters consulted the medical literature. Though very rare, the phenomenon of Hematidrosis, or bloody sweat, is well documented. Under great emotional stress of the kind our Lord suffered, tiny capillaries in the sweat glands can break, thus mixing blood with sweat. This process might well have produced marked weakness and possible shock.

"After the arrest in the middle of the night, Jesus was next brought before the Sanhedrin and Caiphus, the High Priest; it is here that the first physical trauma was inflicted. A soldier struck Jesus across the face for remaining silent when questioned by Caiphus. The palace guards then blind-folded Him and mockingly taunted Him to identify them as they each passed by, spat upon Him, and struck Him in the face.

"In the early morning, battered and bruised, dehydrated, and exhausted from a sleepless night, Jesus is taken across the Praetorium of the Fortress Antonia, the seat of government of the Procurator of Judea, Pontius Pilate. You are, of course, familiar with Pilate's action in attempting to pass responsibility to Herod Antipas, the Tetrarch of Judea. Jesus apparently suffered no physical mistreatment at the hands of Herod and was returned to Pilate.

"It was then, in response to the cries of the mob, that Pilate ordered Bar-Abbas released and condemned Jesus to scourging and crucifixion. There is much disagreement among authorities about the unusual scourging as a prelude to crucifixion. Most Roman writers from this period do not associate the two. Many scholars believe that Pilate originally ordered Jesus scourged as his full punishment and that the death sentence by crucifixion came only in response to the taunt by the mob that the Procurator was not properly defending Caesar against this pretender who allegedly claimed to be the King of the Jews. Preparations for the scourging were carried out when the Prisoner was stripped of His clothing and His hands tied to a post above His head. It is doubtful the Romans would have made any attempt to follow the Jewish law in this matter, but the Jews had an ancient law prohibiting more than forty lashes. The Roman legionnaire steps forward with the flagrum (or flagellum) in his hand. This is a short whip consisting of several heavy, leather thongs with two small balls of lead attached near the ends of each. The heavy whip is brought down with full force again and again across Jesus' shoulders, back, and legs.

"At first the thongs cut through the skin only. Then, as the blows continue, they cut deeper into the subcutaneous tissues, producing first an oozing of blood from the capillaries and veins of the skin, and finally spurting arterial bleeding from vessels in the underlying muscles. The small balls of lead first produce large, deep bruises which are broken open by subsequent blows. Finally the skin of the back is hanging in long ribbons and the entire area is an unrecognizable mass of torn, bleeding tissue. When it is determined by the centurion in charge that the prisoner is near death, the beating is finally stopped. The half-fainting Jesus is then untied and allowed to slump to the stone pavement, wet with His own blood.

"The Roman soldiers see a great joke in this provincial Jew claiming to be king. They throw a robe across His shoulders and place a stick in His hand for a scepter. They still need a crown to make their travesty complete. Flexible branches covered with long thorns (commonly used in bundles for firewood) are plaited into the shape of a crown and this is pressed into His scalp. Again there is copious bleeding, the scalp being one of the most vascular areas of the body.

"After mocking Him and striking Him across the face, the soldiers take the stick from His hand and strike Him across the head, driving the thorns deeper into His scalp. Finally, they tire of their sadistic sport and the robe is torn from His back. Already having adhered to the clots of blood and serum in the wounds, its removal causes excruciating pain just as in the careless removal of a surgical bandage, and almost as though He were again being whipped the wounds once more begin to bleed. In deference to Jewish custom, the Romans return His garments. The heavy patibulum of the cross is tied across His shoulders, and the procession of the condemned Christ, two thieves, and the execution detail of Roman soldiers headed by a centurion begins its slow journey along the Via Dolorosa.

"In spite of His efforts to walk erect, the weight of the heavy wooden beam, together with the shock produced by copious blood loss, is too much. He stumbles and falls. The rough wood of the beam gouges into the lacerated skin and muscles of the shoulders. He tries to rise, but human muscles have been pushed beyond their endurance. [This is not recorded in scripture - CEW] The centurion, anxious to get on with the crucifixion, selects a stalwart North African onlooker, Simon of Cyrene, to carry the cross. Jesus follows, still bleeding and sweating the cold, clammy sweat of shock, until the 650 yard journey from the fortress Antonia to Golgotha is finally completed. Jesus is offered wine mixed with myrrh, a mild analgesic mixture. He refuses to drink. Simon is ordered to place the patibulum on the ground and Jesus quickly thrown backward with His shoulders against the wood. The legionnaire feels for the depression at the front of the wrist. He drives a heavy, square, wrought-iron nail through the wrist and deep into the wood. Quickly, he moves to the other side and repeats the action, being careful not to pull the arms too tightly, but to allow some flexion and movement. The patibulum is then lifted in place at the top of the stipes and the titulus reading, "JESUS OF NAZARETH THE KING OF THE JEWS," is nailed in place.

"The left foot is now pressed backward against the right foot, and with both feet extended, toes down, a nail is driven through the arch of each, leaving the knees moderately flexed. The Victim is now crucified. As He slowly sags down with more weight on the nails in the wrists, excruciating pain shoots along the fingers and up the arms to explode in the brain — the nails in the wrists are putting pressure on the median nerves.

"As He pushes Himself upward to avoid this stretching torment, He places His full weight on the nail through His feet. Again there is the searing agony of the nail tearing through the nerves between the metatarsal bones of the feet. At this point, as the arms fatigue, great waves of cramps sweep over the muscles, knotting them in deep, relentless, throbbing pain. With these cramps comes the inability to push Himself upward. Hanging by his arms, the pectoral muscles are paralyzed and the intercostal muscles are unable to act. Air can be drawn into the lungs, but cannot be exhaled. Jesus fights to raise Himself in order to get even one short breath. Finally, carbon dioxide builds up in the lungs and in the blood stream and the cramps

partially subside. Spasmodically, he is able to push Himself upward to exhale and bring in the life-giving oxygen." (*A Physician's View of the Crucifixion of Jesus Christ*, Dr. C. Truman Davis, [CBN](#))

- B. "Jesus experienced hours of limitless pain, cycles of twisting, joint-rending cramps, intermittent partial asphyxiation, searing pain where tissue is torn from His lacerated back as He moves up and down against the rough timber. Then another agony begins -- a terrible crushing pain deep in the chest as the pericardium slowly fills with serum and begins to compress the heart. One remembers again the 22nd Psalm, the 14th verse: "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels."

"It is now almost over. The loss of tissue fluids has reached a critical level; the compressed heart is struggling to pump heavy, thick, sluggish blood into the tissue; the tortured lungs are making a frantic effort to gasp in small gulps of air. The markedly dehydrated tissues send their flood of stimuli to the brain. Jesus gasps His fifth cry, "I thirst." One remembers another verse from the prophetic 22nd Psalm: "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death." A sponge soaked in posca, the cheap, sour wine which is the staple drink of the Roman legionaries, is lifted to His lips. He apparently doesn't take any of the liquid.

"The body of Jesus is now in extremes, and He can feel the chill of death creeping through His tissues. This realization brings out His sixth words, possibly little more than a tortured whisper, "It is finished." His mission of atonement has completed. Finally He can allow his body to die.

"With one last surge of strength, he once again presses His torn feet against the nail, straightens His legs, takes a deeper breath, and utters His seventh and last cry, "Father, into thy hands I commend my spirit."

"The rest you know. In order that the Sabbath not be profaned, the Jews asked that the condemned men be dispatched and removed from the crosses. The common method of ending a crucifixion was by crurifracture, the breaking of the bones of the legs. This prevented the victim from pushing himself upward; thus the tension could not be relieved from the muscles of the chest and rapid suffocation occurred. The legs of the two thieves were broken, but when the soldiers came to Jesus they saw that this was unnecessary.

"Apparently, to make doubly sure of death, the legionnaire drove his lance through the fifth interspace between the ribs, upward through the pericardium and into the heart. The 34th verse of the 19th chapter of the Gospel according to St. John reports: "and forthwith came there out blood and water." That is, there was an escape of water fluid from the sac surrounding the heart, giving postmortem evidence that Our Lord died not the usual crucifixion death by suffocation, but of heart failure (a

broken heart) due to shock and constriction of the heart by fluid in the pericardium." (A Physician's View of the Crucifixion of Jesus Christ, Dr. C. Truman Davis, [CBN](#))

3. Although the wrists could be considered the hands (**Act 12:7**), it is most reasonable to conclude that the nails were driven through Jesus' actual hands (**Joh 20:25,27; Psa 22:16; Zec 13:6**).
 - A. **Hand** - 1. The terminal part of the arm beyond the wrist, consisting of the palm and five digits, forming the organ of prehension characteristic of man.
 - B. There is no reason to conclude that the nails could not have been placed in Jesus' actual hands.
 - C. "Medically speaking, studies have shown that a nail through either hands or wrists would be strong enough to hold a person to a cross. In fact, it has been said the conjunctive tissue in the hand is stronger than a rope." (*Did the crucifixion nails go through Jesus' hands or wrists?*, www.compellingtruth.org)
 - D. "It's possible that the nails may have been angled to enter through the hand and exit through the wrist, but it's just as likely that the nails were driven straight through the hand somewhere near the base of the thumb. Experiments have shown that both ways do work and either way could have been used in the crucifixion of Jesus." (*When Jesus was nailed to the cross, did the nails go through His hands or His wrists?*, www.gotquestions.org)
 - E. "Even though some suggest the hands couldn't support the weight, this may not be entirely true. The bones on the hand are relatively strong, and Jesus (being a carpenter), would have had very tough muscles and bones in his hand. So it is feasible that he was actually nailed through the palm region, and it could have held him for the few hours he was there." (*Was Jesus Nailed to Cross By Wrists or Hands?*, www.revelation.co)

IV. The object of the death of Christ

1. Jesus came to die for a select group of humanity, that being all that God the Father had given Him (**Joh 17:2-4**).
 - A. The group of humanity that Christ died for is called His church, which is His bride (**Eph 5:25-27**).
 - B. The group (the elect) were chosen by God and given to Christ for Him to make them holy (**Eph 1:4**).
 - C. Just as the bride doesn't choose a husband, the church likewise didn't choose Christ (**Joh 15:16**).
 - D. Just as a husband doesn't choose every woman to be his bride, so God didn't choose all of humanity to be Christ's bride.
 - E. Just as God brought Eve to Adam to be his bride (**Gen 2:22-25**), God likewise brought His elect to Christ (**Joh 6:37**), the last Adam (**1Co 15:45**), to be His bride.
 - F. Only those whom God has drawn (*dragged, hauled, pulled* - OED) can come to Christ (**Joh 6:44; Joh 6:65**).
 - G. Christ lost none that the Father had given Him (**Joh 6:39**).
2. The elect are also called His sheep (**Joh 10:11,14-15**).
 - A. Not all people are Jesus' sheep (**Joh 10:26**).

- B. Most of humanity are goats for whom Jesus did not die (**Mat 25:31-32,41 c/w Luk 13:23-24 c/w Mat 7:13-14,21-23**).

V. The effect of the death of Christ

1. Jesus' death actually accomplished what God purposed to do, which was to put away the sins of those for whom He died. Consider what the following verses *actually say*.

- A. Jesus was named Jesus because it was said "He *shall save his people* from their sins" (**Mat 1:21**).
- i. It doesn't say *He shall try to save the human race* from their sins.
 - ii. It doesn't say *He shall offer to save humanity* from their sins.
 - iii. It says *He shall save his people* from their sins, which He did.
 - iv. In other words, Christ's death was effectual and actually put away the sins of those for whom He died.
- B. God *condemned sin* in the flesh of Jesus Christ (**Rom 8:3**).
- i. God didn't *hope to condemn sin* in the flesh.
 - ii. God didn't *offer to condemn sin* in the flesh.
 - iii. God didn't *try to condemn sin* in the flesh.
 - iv. God actually *condemned sin* in the flesh of Jesus Christ.
 - v. In other words, Christ's death was effectual and actually put away the sins of those for whom He died.
- C. God *hath reconciled us* (those for whom Christ died) to himself (**2Co 5:18; Col 1:21**).
- i. God didn't *attempt to reconcile us* to himself.
 - ii. God didn't *offer to reconcile us* to himself.
 - iii. God didn't *hope to reconcile us* to himself.
 - iv. God actually *reconciled us* to himself.
 - v. In other words, Christ's death was effectual and actually put away the sins of those for whom He died.
- D. We (those for whom Christ died) *were reconciled* to God by the death of Jesus Christ (**Rom 5:10**).
- i. It doesn't say that we *can be reconciled* to God by the death of Christ.
 - ii. It doesn't say that we *will be reconciled* to God by the death of Christ if we accept Him.
 - iii. It doesn't say that God *made reconciliation possible* by the death of Christ.
 - iv. It says we *were reconciled* to God by the death of Jesus Christ.
 - v. In other words, Christ's death was effectual and actually put away the sins of those for whom He died.
- E. Christ *made peace* between God and those for whom Christ died by the cross (**Col 1:20**).
- i. Christ didn't *attempt to make peace* between God and us by the cross.
 - ii. Christ didn't *offer to make peace* between God and us by the cross.
 - iii. Christ didn't *potentially make peace* between God and us by the cross.
 - iv. Christ actually *made peace* between God and us by the cross.
 - v. In other words, Christ's death was effectual and actually put away the sins of those for whom He died.
- F. God *hath made us* (those for whom Christ died) *accepted* in Christ (**Eph 1:6**).

- i. God didn't *try to make* us accepted in Christ.
 - ii. God didn't *offer to make* us accepted in Christ.
 - iii. God didn't *merely desire to make* us accepted in Christ.
 - iv. God *hath made* us accepted in Christ.
 - v. In other words, Christ's death was effectual and actually put away the sins of those for whom He died.
- G. We (those for whom Christ died) *have obtained an inheritance* (**Eph 1:11**).
 - i. It doesn't say that we *can obtain* an inheritance.
 - ii. It doesn't say that God *offered us* an inheritance.
 - iii. It says we *have obtained* an inheritance.
 - iv. In other words, Christ's death was effectual and actually put away the sins of those for whom He died.
- H. God *hath saved* us (those for whom Christ died) according to His own purpose and grace given to us before the world began (**2Ti 1:9**).
 - i. It doesn't say that God *attempted to save* us.
 - ii. It doesn't say that God *offered to save* us.
 - iii. It doesn't say that God *wants to save* us.
 - iv. It says that God *hath saved* us.
 - v. In other words, Christ's death was effectual and actually put away the sins of those for whom He died.
- I. God *saved* us (those for whom Christ died) according to His mercy by the regeneration of the Holy Ghost (**Tit 3:5**).
 - i. It doesn't say that God *attempted to save* us.
 - ii. It doesn't say that God *offered to save* us.
 - iii. It doesn't say that God *wants to save* us.
 - iv. It says that God *saved* us.
 - v. In other words, Christ's death was effectual and actually put away the sins of those for whom He died.
- J. By Christ's obedience many were *made righteous* (**Rom 5:19**).
 - i. It doesn't say that it was by Christ's obedience *and our obedience* that we were made righteous.
 - ii. It doesn't say that it was by Christ's obedience that He *offered to make* us righteous.
 - iii. It says that it was by Christ's obedience that many were *made righteous*.
 - iv. In other words, Christ's death was effectual and actually put away the sins of those for whom He died.
- K. Jesus entered into the holiest after His resurrection *having obtained eternal redemption for us* (those for whom Christ died) (**Heb 9:12**).
 - i. It doesn't say that He entered into the holiest *having made* eternal redemption *possible* for us.
 - ii. It doesn't say that He entered into the holiest *and now offers* eternal redemption *to* us.
 - iii. It says that Jesus entered into the holiest after His resurrection *having obtained* eternal redemption for us.
 - iv. In other words, Christ's death was effectual and actually put away the sins of those for whom He died.

- L. In Christ we (those for whom Christ died) *have redemption* through His blood (**Col 1:14**).
- i. It doesn't say that we *can have redemption* through His blood.
 - ii. It doesn't say that Christ *offered us redemption* through His blood.
 - iii. It doesn't say that Christ *made redemption possible* for us through His blood.
 - iv. It says in Christ we *have redemption* through His blood.
 - v. In other words, Christ's death was effectual and actually put away the sins of those for whom He died.
- M. Christ *hath redeemed* us (those for whom Christ died) from the curse of the law (**Gal 3:13**).
- i. It doesn't say that Christ *made redemption* from the curse of the law *possible* for us.
 - ii. It doesn't say that Christ *will redeem* us from the curse of the law.
 - iii. It doesn't say that Christ *offered to redeem* us from the curse of the law.
 - iv. It says that Christ *hath redeemed* us from the curse of the law.
 - v. In other words, Christ's death was effectual and actually put away the sins of those for whom He died.
- N. Jesus *hast redeemed* us (those for whom Christ died) to God by His blood (**Rev 5:9**).
- i. It doesn't say that Christ *made redemption* to God *possible* for us.
 - ii. It doesn't say that Christ *will redeem* us to God.
 - iii. It doesn't say that Christ *offered to redeem* us to God.
 - iv. It says that Christ *hath redeemed* us to God by His blood.
 - v. In other words, Christ's death was effectual and actually put away the sins of those for whom He died.
- O. Jesus *purged* our sins *by himself* (**Heb 1:3**).
- i. It doesn't say that Jesus *offered to purge* our sins.
 - ii. It doesn't say that Jesus *made it possible for our sins to be purged*.
 - iii. It doesn't say that Jesus *purged* our sins *with our help*, or *by our acceptance of it*.
 - iv. It says that Jesus *purged* our sins *by himself*.
 - v. In other words, Christ's death was effectual and actually put away the sins of those for whom He died.
- P. By His offering of Himself Jesus *hath perfected* forever them that *are sanctified* (**Heb 10:14**).
- i. It doesn't say that Jesus *will perfect* forever them that *sanctify themselves*.
 - ii. It doesn't say that Jesus *offered to perfect* forever them that *sanctify themselves*.
 - iii. It says by His offering of Himself Jesus *hath perfected* forever them that *are sanctified*.
 - iv. In other words, Christ's death was effectual and actually put away the sins of those for whom He died.
- Q. God *hath quickened* us (those for whom Christ died) together with Christ and *saved* us by His grace (**Eph 2:4-5**).
- i. It doesn't say that God *will quicken* us together with Christ.

- ii. It doesn't say that we *will be quickened* together with Christ when we accept Him.
 - iii. It says that God *hath quickened* us together with Christ and saved us by His grace.
 - iv. In other words, Christ's death was effectual and actually put away the sins of those for whom He died.
- R. God *hath called* us (those for whom Christ died) *unto His eternal glory* by Christ Jesus (**1Pe 5:10**).
- i. It doesn't say that God *will call* us unto His eternal glory by Christ Jesus.
 - ii. It doesn't say that God *is offering to call* us unto His eternal glory by Christ Jesus.
 - iii. It says that God *hath called* us unto His eternal glory by Christ Jesus.
 - iv. In other words, Christ's death was effectual and actually put away the sins of those for whom He died.
- S. God *hath delivered* us (those for whom Christ died) from the power of darkness and *hath translated* us into the kingdom of His Son (**Col 1:13**).
- i. It doesn't say that God *offered to deliver* us from the power of darkness and *offered to translate* us into the kingdom of His Son.
 - ii. It doesn't say that God *merely hoped to deliver* us from the power of darkness and *merely hoped to translate* us into the kingdom of His Son.
 - iii. It says that God *hath delivered* us from the power of darkness and *hath translated* us into the kingdom of His Son.
 - iv. In other words, Christ's death was effectual and actually put away the sins of those for whom He died.
- T. All those whom God foreknew and predestinated He has *called, justified, and glorified* (**Rom 8:29-30**).
- i. There is no chance of any that were foreknown and predestinated will not be called, justified, and glorified.
 - ii. The reason is because Christ actually put away their sins and guaranteed their salvation.
2. J.I. Packer put it well in his Introductory Essay to John Owen's book *The Death of Death*.
- A. "Christ did not win a hypothetical salvation for hypothetical believers, a mere possibility of salvation for any who might possibly believe, but a real salvation for His own chosen people." (J.I. Packer, Introductory Essay to John Owen's *The Death of Death*, p. 10)
 - B. "And we can now see what has gone wrong. Our theological currency has been debased. Our minds have been conditioned to think of the Cross as a redemption which does less than redeem, and of Christ as a Saviour who does less than save, and of God's love as a weak affection which cannot keep anyone from hell without help, and of faith as the human help which God needs for this purpose." (J.I. Packer, Introductory Essay to John Owen's *The Death of Death*, p. 13)

VI. The sufficiency of the death of Christ

1. The sacrifices under the law of Moses were offered continually (**Heb 10:1-3**).
2. But Jesus Christ was only offered *once* to God for our sins (**1Pe 3:18; Rom 6:10; Heb 7:27; Heb 9:12,25-26,28; Heb 10:10**).

3. The reason for this is because the sacrifices under Moses' law couldn't take away sins (**Heb 10:4,11**), but Christ's sacrifice did (**Heb 10:12-14**).

VII. The importance of the death of Christ

1. Through His death, Jesus:
 - A. Put away our sins (**1Pe 3:18**).
 - B. Appeased God's wrath toward us (**1Jo 2:2; Rom 5:8-11**).
 - C. Abolished the law of Moses that was against us (**Col 2:14; Eph 2:15**).
 - D. Undid the curse that came by Adam's sin (**Gal 3:13; Rom 5:17-19**).
 - E. Destroyed death itself (**2Ti 1:10; 1Co 15:54-57**).
 - F. Destroyed and spoiled the Devil and his fallen angels (**Heb 2:14 c/w 1Jo 3:8; Col 2:15**).
 - G. Delivered us from the fear of death (**Heb 2:15**).
2. There is no more important event in human history than the death of Jesus Christ.