

II. How did Jesus know that he had to die to be our Saviour?

(How did Jesus come to know) that he in this world must die? Was it through his familiarity with the fate of God's prophet before him, that he had come to believe that rejection and death would be the only possible end to the course he planned. Did he know that he must suffer and die because of the meaning of the structure of this universe, that all men would die physically.

His early followers reflected upon the things which he said. They saw in the passages of the (Old Testament) which told of the coming of the Messiah and of his sufferings, the fulfilment which was in Jesus. They identified him as he identified himself with the suffering servant of Isaiah "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

Did he see that the more one loved the more one

Did he see in his father the supreme and sublime illustration,--that the more one cares, the more one can be hurt. No one can say exactly when or where Jesus came to believe that a cross awaited him. There are at least two ideas on this. Some feel that he knew it was it from the very be-

WHY JESUS DIED Mark 8:31-38

Intro: Quite often we hear the (question) "Why did Jesus have to die anyway?" And we look at the last verse, and we read that he began to (teach) that the son of man of necessity must suffer many things and be tested and disproved by the elders and the chief priests and the scribes and put to death and after three days rise again from the dead.

And he said this freely, frankly, plainly and explicitly making it unmistakable that he should die.

It is a (difficult question) to answer. And it does not mean that people who are Christians are in doubt about his dying to save us. It only means that some of the most real things that happen to us, like falling in love, for example, seems most to defy a logical explanation. Why did Jesus have to die to save us from our sins? Could not God have arranged some lest costly way?

I. The (place given) to his death in the New Testament

If we search through the collection of scriptures as to how much the New Testament makes of Jesus' death and resurrection, we would be amazed. A biography is generally the story of a man's life and his death but most of the time the story ends there. It is inclusive. But when we study the life and death of Jesus Christ, it does not end there, but



it continues on and culminates in his death on the cross: plus his resurrection.

They knew that they were (not merely writing) history, or else they certainly would have reported more of his wondrous works. (Mark) in his account here, was not just merely preserving a way of life, a philosophy of life. Surely he would have recorded more of his wonderful words. We know that Mark devoted more than (half) of his gospel to the events of Jesus' death and passion. They gave their witness to the fact that God had saved them from their sins and that he had done so through the gift of his only begotten son.

One (might preach) convincing sermons about the life of Jesus, the things he said and did. But that great preacher of the Gentiles, (Paul) facing an openly hostile or indifferent pagan world, seems scarcely to have used that weapon at all. For in Paul's preaching, he preached that Jesus died for our sins. One would think that a disciple would lay the greatest emphasis on his master's teaching. But Paul was far from doing that. Paul hardly quotes him at all. His message was not about what Jesus said. It was that Jesus had died and had been raised from the dead and is alive forevermore.

You cannot help but be (impressed) when you read the gospels that Jesus himself felt that he had to die to save men from

their sins. He had been (touring) with his disciples some of the villages on the far side of the sea of Galilee when on a certain day, he stopped hinting and came right out in the open with it, and he began to teach them that the son of man must suffer many things and be rejected and be killed and after three days rise again. And he said it as plainly as he possibly could.

Could they ever forget (how shocked) they all were? How it had been when (Peter) finally said, "Why you ought to be ashamed of yourself to tell us that you're going to die, why we'll die for you." But Jesus told him, that that idea wasn't on the side of God.

There it was... the cross of death right in the middle of his teachings. The son of man must suffer and be killed. Now we might say all we want to to rub it out or to erase it by trying to make our religion a little society of mutual appreciation, and we might say that our world is not too bad, that with a little improvement it would be a Utopia. We might try to offer our pretty prayers and our soft music and sweet talk but here is a reality,--a Saviour who had to die to be a Saviour of sinners.



Now society calls one man, a murderer, and it might censure the other as a liar, but God says neither, he says you crossed his will, and it's sin.

The first commandment, "Thou shalt have no other God's before me." It is here that unbelief becomes the greatest of sin. Now you say that you have no God's before which you bow in worship but do you? (refusal) to believe in Jesus Christ as your Saviour is to have other gods before him. Whatever prevents you from trusting him is your God before him. It may be pride, moral character, or just plain neglect, but it becomes your God, and you're falling short of his glory.

2. The cross is a reminder to us of how deep sin runs in our lives. It reveals the awful penalty that we have upon us. You will see how deeply imbedded in your life. The best people commit the foulest deeds, that Jesus himself was crucified at the instigation of some of the best people in Jerusalem.

"The wages of sin is death." Now Jesus had to die to pay the penalty of sin. Now death in the physical sense is separation of the soul from the body. In the spiritual sense it is the separation of the soul from God. Isa. 59:2. "But your iniquities have separated between you and your God."

gunning, and point to his words to his parents when they found him in the temple at the age of 12.

There are others who believe that this feeling came through the human requirements that this terrible responsibility came gradually to be thought upon it, and as his life developed in the midst of this sinful world.

Whenever it happened, there can be no doubt that our Lord came to believe that there was no other way out, that the "have to" within him compelled him to announce that he must suffer and die, and it compelled him to say, "No man taketh my life from me, but I lay it down of myself."

III. Why did he feel that there was no other way out?

Could not God have found a (less costly) solution?

Why must the cross symbolize the answer to sin?

1. Note the crime - To really understand the why, it

is bound up in our willingness to understand and accept the deep and the persistence of sin in our lives. The cost is an examination point, there is (none righteous) no not one. There is something deep and permanently wrong with the human race, individually and collectively. Men have called the trouble (original sin). Others have called it pride, some

Adam Explosion -



selfishness, missing the mark, rebellion, but we must know that man's sinful condition and moral impotence which is the result of his sin, is the conviction that man is powerless to alter his situation is at the very heart of the Christian gospel.

✓ We may sound in our speeches as though we are cultured and refined. We may be accustomed as we are to thinking about ourselves as good people. In fact, what Christianity is all about, man is caught in the clutches of sin, a power which condemns him. If by being good, or making promises, or coming to church, or tithing, or doing anything under the sun, he can remedy this otherwise hopeless condition, then he does not need a Saviour.

He only needs to get up out of his sin and leave it, and being gripped by sin is inexcusable if man's own will can break it. Either man can save himself,--in that case, he does not need the gospel. Or he cannot save himself. In that case the gospel is more urgent and more needed.

For me to say there is a price on your head implies that you have committed a crime for which you must be punished.

The law has no charge against you,--not even a traffic violation, you say. Longfellow's "Village Blacksmith" could look the whole world in the face, but can you look God in the face?

Think about your crime. "For all have sinned and come short of the glory of God." The verb "have sinned" presents a view of the human race as constantly living in sin. The word all is both inclusive and exclusive. It includes all men, but it excludes all others, leaving you to stand alone in your sin. Sin means to miss the mark by failing to obey God.

✓ Paul does not say that all have committed the same sin. He does not say that Jesus died on the cross just for certain sins. The base sins of the flesh as seen in the pagan gentils are not the kind of sins which were seen in the Jews which were more of the nature of spiritual sin such as pride and scorn for the evil pagans. And we must remember that these sins result from the greater sin of rebelling against God.

✓ Think about the true nature of your crime and of your sin. Now, you say, that it is sinful to break the 10 commandments. Very well, admitting that these commandments express the will of God, they forbid murder and adultery. Now, <sup>let's</sup> suppose you have done neither of these, but two others forbid Sabbath breaking and lying. Who of us can claim to be guiltless here? So God has drawn the line of his will, will we say that we have not crossed it? You say, well, I have not committed murder, while you do so, only by failing to properly keep the Lord's Day, and by telling lies, things that are not so.



this great man wrote and released to the press a letter, "I do indeed happen to be the father of Harilal M. Gandhi, he is my eldest boy. His ideals and man have been discovered 15 years ago to be different. He has been living separately from me. His commercial undertakings are totally independent of me. Could I have influenced him, he would have been associated with me in my several public activities, earning a decent livelihood. He was, and still is, ambitious. He wants to become rich, and that too easy. There is much in his life I do not like. He knows that, but I love him in spite of his faults."

That is most eloquent language, and yet when we think about the divine action of God, it speaks to us that God is able, man is helpless.

Some have thought this action as if it were payment and cancelling of a crushing burden of debt. Others spoke of man's capacity and of God's coming in Christ to set us free. Others who have written of Christ's becoming the sacrifice of our sins in our place. Some have thought of it as a scene in the court of a condemned prisoner being justified. Some have thought of it as a great estrangement which in Christ we have found reconciliation.

It was God taking the initiative in his love, hoping to regain that which was lost, like the poor woman searching

But someone will say, "I do not feel that I am lost," -- perhaps not, but God does, you are like a child at the (Circus) looking for her mother. Seeing a policeman, she said, "Will you please find my mother, she's lost." No, God is not lost from you. He knows where you are, but you're lost from him.

Now there are others who insist that being dead in sin is not so bad, but the very (unrest) of your soul says otherwise. So long as your soul is in your body, you may compensate for that unrest by indulging the body. You may seek to drown it in alcohol, or narcotics, but the unrest is still there, and you will discover that it is all resulting in failure.

Augustine said once, "Thou hast made us for thyself, and our souls are restless until they find rest in thee,"

You are dead in trespasses and in sin, (Eph. 2:1). The Bible says that at the judgment all who are lost from God will be cast into the lake of fire. Rev. 20:15, and it also says, that this is the second death, Rev. 20:14. And we know that Jesus realized the awful condition of being dead to God, that there was a terrible penalty resting upon sinful man for his crime.

3. I think if we are to understand his death, we must look at ourselves. I believe that if you look at yourself,



you will see how deeply sin is imbedded in your own life. It is not only your evil will, your lust, your hypocrisy, your sinfulness, your boundless pride, which reveals how sin had corrupted you. You will see how evil has not been content to control just a part of your personality, but it has actually infiltrated behind the lines, and is doing 5th column work in areas where you think you're trying to do good. Even man's good is tainted with evil.

Note the two men that Jesus talked about going up into the temple and praying. He made it plain that there is no sin so subtle as the destructive sin of goodness.

You say this is taking a pretty dim view of human nature. You're absolutely right, and this is what the gospel has said about it. When you consider that not only are we often openly in rebellion against God, but even in our attempts to do good, we are infected with the disease of sin. Then we really begin to see how grave the issue is, and why Jesus had to die. And until man does see how hopeless he is, until his stubborn will surrenders to the hope in God, he will not be able to get on without God. He cannot be saved.

Life preserver thrown to a man who is confident that he is strong enough to swim to safety may prove only an annoyance

but to one who's drowning it comes as great relief, and that's the problem of man's sin. Jesus said he had to die.

IV. Man is helpless, yet God is not.

The other thing that Jesus' dying on the cross tells us...there's nothing short of death of Jesus that could be the measure of God's love nor tell the length to which that love was willing to go in an effort of reconciliation. The death of Jesus set men thinking more than anything else, that has ever happened in the life of the human race.

When the early Christians looked back upon the dreadful cross and the thing that happened, it made them think of the love of God. God was in Christ reconciling the world unto himself, and the gospel said, "We love him because he first loved us."

There was an illustration of this truth that we're trying to bring out. Ralph McGill who was the editor of the Atlanta Constitution many years ago, wrote of an incident in the life of Gandhi. One of Gandhi's son was a ne'er-do-well young man who died a drunken wreck. On one occasion he sold stock in a shaky enterprise, on the basis that his father was interested in the company. When the business began to fail, a stockholder wrote Mr. Gandhi in complaint. Whereupon



understood that those who had known Jesus best and those who would come after him would surely be saved as a result of his death. Such an experience could be yours.

Experience is available to everyone with the penitent, trusting, childlike faith and heart, for to such belong the kingdom of God. This, I believe, is why Jesus died.

Dr. Lee - Woman fell into Drussel her up  
to meet Daddy in the evening. Climbed on fence & fell on a  
spike & died in the arms of the father -- Woman said  
Husband thought he would go crazy -  
Is God a God of Love? You let something happen,  
You suffer much -  
Jesus comes to your S.S. Class & says This is Jesus,  
Teach about suffering on the Cross -  
Jesus comes to the Cracker & says Teach about  
suffering on the Cross -  
Jesus comes to young people & says Look out  
on the City - There is no Church here - would you like to  
go there - This is Jesus would you give your life to me?  
Jesus comes to Business men - will you put the  
Cross in the Pocket Book -  
little girl died in arms of husband - Is God's God  
of Love? God's son on cross - spit on face - Crown Thorns  
God agony - Cross - in Christ - 6 hour - sun refused  
to shine. For satan - Multiply your agony & but a  
fraction of what God suffered  
Remember at time you saw the Cross like that? Have  
you seen the Cross - So you live in climate of cross?

June 4, 1961 to Norfolk -  
Nov-6, 1966 A.M. 11

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for a needed coin; a shepherd for a lost sheep, a father for a wandering child.

And as man comes to meet the loving father who in Christ has first come to him, realizes God's willingness to suffer for him, so that his forgiveness is not merely a condonement of our wrong, but a full acceptance of a full pardon. That is to be restored to his family. And that's what makes the gospel good news. Jesus died that you might have pardon of your sins. A merciful God has moved to redeem you from sin. The most glorious couplet in the Bible is: For all have sinned and come short of the glory of God. Being justified freely by his grace through the redemption that is in Christ Jesus. Romans 3:23. It warns you of your sinful condition, and it also points to the remedy of sin. Being justified,-- literally it means that you keep on being justified by the work of God. Paul says Justified freely by his grace. Free means free, for nothing, and the idea is compounded by the word grace. Originally grace meant to make a gift. Then, to pay a debt, then to forgive a wrong, and finally to forgive a sin. So free for nothing, God forgives your sin by paying your debt. This forgiveness he imparts to you, gives free for nothing.

God does not, by ignoring your sin, but through redemption in the death of Jesus Christ as the purchase money in the



freeing of slaves. This does not mean that Satan holds you captive and that God must submit to Satan's demands, by paying the ransom for your release. The price is on your head, and is rather the demand made by the holiness of God.

"The wages of sin is death" (Somebody must die for you) And that's why Jesus died! - T

The act of God in picking you up out of the wrong and putting you down in the right as though you had never been in the wrong... in so doing God must be justifier of him that believeth in Jesus. The penalty for sin must be paid. Therefore God is the person of his son, paid the penalty... Through his death on Calvary. II Cor. 5:19. That God was in Christ reconciling the world unto himself. In the resurrection he declared Jesus to be the son of God with power.

(God can) declare you righteous, free for nothing as a gift of his grace. Your redemption cost you nothing, but it cost God all that he had. Jesus had to die.

It refers to the (act of getting rid of sin) which has come between God and man. To refer to the (golden cover on the ark of the covenant). Lev. 16:14. Underneath this cover in the ark were the tablets of stone upon which were written the 10 commandments, which Israel had violated. Thus it was a place of judgment. But when the blood of the sacrifice was sprinkled upon this golden cover, it became the mercy seat.

So when Jesus died, his blood changed your place of judgment into a place of mercy. He removed the sin. This is possible only through faith.

V. What is needed is an experience

As we come to this final point we must realize that the death of Christ does not need so much an explanation, but requires an experience. To be sure that men must understand it. And yet, they may not understand it all in the way of explanation. But the first thing that is needed is an experience. And then they try to describe it with an explanation.

✓ In other words a good explanation without an experience is worthless.

In the (blood of Christ) and apart from your faith it is still the place of judgment. But through your faith it becomes the mercy seat. --Christ died for all men, but all men are not saved. You cannot understand it, you can only accept it as God's way of being both just and justifier of him which believeth in Jesus. It depends upon your faith and your faith alone.

We cannot do without this experience. Jesus constantly believed and promised that his dying would save men from their sin if they would put their trust in him. To be sure that he