

PHILOSOPHY OF THE CROSS

COURSE PURPOSE

1. **To know** - the purpose of the Cross in God's plan for man in the ages and eternity. The Cross is pivotal in eternity past to eternity future. It will never change in power. It is the wisdom of God. There is no other way to be reconciled to God, except each individual's rebellious nature coming to the Cross where the innocent victim was sacrificed.
2. **To feel** - the atonement at the Cross and to simply expose the scriptures that guide the lost man to the Cross with conviction of sin and desire for forgiveness and submission to the Cross of Jesus for every situation. To repent continually for failures and to keep a constant desire to stay in open communion with God through the blood of the Lamb.
3. **To apply** - the Cross and the shed blood of the Lamb to the Christian experience of being born again; to enter more completely into the life in and by the Spirit on a daily basis.
4. **To judge** - all things by the work of the Cross as God's only way of redemption and ultimate reconciliation with Him.

SCRIPTURAL REFERENCES

"For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God." I Corinthians 1:18

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Hebrews 9:14

"For I (Paul) delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." I Corinthians 15:3

"Forasmuch as ye know that ye were not redeemed 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 spot: Who verily was foreordained before the foundation of the world, but manifest in these last times for you, Who by

Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God." I Peter 1:18-21

"And all that dwell upon the earth shall worship him, (the beast) whose names are not written in the book of life of the Lamb slain from the foundation of the world." Revelation 13:8

"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." Genesis 3:21

"And he that taketh not his Cross, and followeth after me, is not worthy of me." Matthew 10:38

"And when He had called the people unto Him with His disciples, He said unto them, Whosoever will come after me, let him deny himself, and take up his Cross, and follow me." Mark 8:34

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." II Corinthians 3:18

"And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Exodus 34:6-7

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." John 3:16

"He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him: He was despised, and we esteemed Him not. Surely He hath 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; and with his stripes we are healed." Isaiah 53:3-5

"And He shall take of the congregation of the children of Israel two kids of the goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for

the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat in the wilderness." Leviticus 16:5, 7-10

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world." John 1:29

DOCTRINAL OVERVIEW OF THE CROSS

The Cross is the basic revelation of God in Christ to the Christian. The synoptic Gospels present Jesus as the Son of Man, as Messiah, and the Suffering Servant. The fundamental picture is Jesus, the Son of God. Jesus is the Messiah because He is the Son of God, not the Son of God because He is Messiah. Messiahship, suffering and death belonged together in the mind of Jesus. He could only fulfill His messianic mission by suffering. The Cross is the only event in history that, when embraced by man, not only saves him from the death penalty that hangs over his head due to his rebellion, but daily affects his life of change from glory to glory. See Matthew 10:38, Mark 8:34, II Corinthians 3:18. There is a cost to rebellion. Every man must be convinced by the Holy Spirit that he is rebellious toward God and therefore not in fellowship with Him and needs to be reconciled. Until that condition is accepted personally, an individual will not approach God for help. "I do not need God" is the voice of rebellion. God will allow us to fail over and over until we learn we need a new way of approaching life. Only when we come to the end of our self life, come to the Cross and apply the death of Jesus to our old life, can we have new life through His blood.

When rejection and death came to Him, they did not come as a surprise nor did they come to one unwilling to accept them. His insight interpreted this suffering, not simply as a cruel infliction by a wicked world, but as a part of the blessedness that comes to the righteous in a providential order (Matthew 5:10-12). The application of the combined title, Suffering Servant, of Isaiah 42 and Psalm 2, to Jesus indicates the continuity of God's purpose in relation to His chosen people and the world. The Old Testament looks forward to someone or some order of things that would complete its promises and expectations: Jesus, as the Christ, is the completion of all those expectations and promises.

OLD TESTAMENT SYMBOLS OF THE CROSS

The foreshadowing of the Cross in the Old Testament begins with Genesis 3:21. It was prophetically portrayed in the pageantry of the seven feasts, sacrificial laws, the ordinances, the Mosaic and Davidic Tabernacles including every article inside the tabernacle, and the priests' garments. The Cross is the compassion of God.

Adam and Eve were driven out of the Garden of Eden (God's presence) and an angel with a flaming sword guarded the tree of life from them. When the flood desolated the earth we observe the first visitation of vengeance on the hopelessly corrupt and willfully impenitent. When we look at the burning of Sodom and Gomorrah, we see again that there was no way for the lost to escape the judgement of God except the way He provided: the Cross that spilled the blood of His only begotten Son (John 3:16). Despite its recent escape from 430 years of slavery in Egypt, Israel sinned while Moses was receiving the law. Yet, God revealed His mercy and grace (Exodus 34:6-7).

It is not suffering that stirs God to the depths, but sin. If men would take God's way, and deal first with the world's sin, the world's suffering would greatly decrease. God was so grieved and so angry at sin at the Cross, He overlooked the suffering of His own dear Son. He never excuses sin through partiality. He chastens those He loves. Because all have sinned and rebelled against God, He only clears the guilty when we say, "I have sinned and turn to God's way of holiness." The Cross is the symbol of sin and redemption from sin. It is His judgement but also His mercy and grace. The natural act of death on the Cross produces the supernatural life in Jesus in and through the life of the believer.

DYNAMIC OF THE CROSS

The dynamic of the Cross is that Jesus Christ was crucified on the Cross for the sins of men; this was regarded as foolishness. It was this statement of Paul which provoked the most derision (I Corinthians 1:18). It is still regarded as foolishness by men who think they can purge their consciences and renew their wills by a noble teaching or an austere discipline. The message of the Cross does not help one make a fortune, carve out a career, or become politically powerful. The religious leaders of the New Testament times were as scornful of the dynamic of the Cross as the mob. When a man cannot control a situation he becomes fearful because he believes it all depends on him. The powerful dynamic of the Cross is supernatural and puts us in the hands of God.

In the New Testament the church is one of hope and expectancy. Yet she is called to look back in repeated remembrance (Memorial Supper) to one supreme fact: the death of Jesus on the Cross. The Cross is the symbol of Christianity. It is the supreme fact of Christian history that Jesus died on the cross. In the Pauline epistles of the New Testament the Cross dominates all else. John, the eloquent preacher to the Hebrews and the Revelator, along with Peter and James, all look back to the "Lamb that was slain." They understood Christ's own emphasis on His death. It was His hour, His cup, His baptism in the Holy Spirit, and His ascension. He was pressed in until it was accomplished. These three apostles all looked back to remember the nail prints, the pathos of the loneliness surrounding the tragedy of His death, the love that breathed out tender solicitude while He was dying, and the cries that told of grief, pain and torture. As they recalled the Cross,

its love and sorrow entered their souls. It softened and cleansed their hearts. No man, past or present, ever looked back to the Cross simply as a fact without knowing it to be the power of God unto salvation.

The doctrine of the Cross simply stated enshrines, expresses and works out the mind and the will of God. It is the revelation of the love of God, the exhibition of His reaction against sin, and His vindication of holiness. It is the means by which God Himself has borne our sins, and brought us nigh to Himself and to each other. The New Testament is strewn heavily with statement after statement that this is the doctrine of the Cross.

Always connected with the Cross is the doctrine of substitution. This is prefigured in the Passover with the paschal lamb being made a substitute for the sins of the people, as well as on the Day of Atonement when a goat had the sins of the people laid on him. Neither the paschal lamb nor the scapegoat were guilty but were the sacrificial victims to be bruised and to die in place of another (Isaiah 53:3-5, Leviticus 16:5,7-10). Jesus was referred to by John the Baptist as "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). A sacrifice does not become sin to pay for sin, nor did the lamb or goat, nor Jesus. He remained the pure, spotless Lamb of God, the perfect substitute, taking the place of the guilty, the innocent victim of sacrifice.

THE MEANING OF CHRIST'S DEATH

The testimony of the Scriptures is overwhelming as we consider the importance and meaning of Christ's death. His death was unique, incomparable, infinite and of eternal value. The Cross is a symbol of death. It stands for the abrupt, violent end of a human being. The man in Roman times who took up his Cross and started down the road had already said good-bye to his friends. He was not coming back. He was not going to have his life redirected; he was going to have it ended. The Cross made no compromise, it slew all of the man, completely and for good. It did not try to stay on good terms with its victim. It struck directly and hard, and when it had finished its work, the man was no more.

The race of Adam is under a death sentence. There is no commutation and no escape. God cannot approve any of the fruits of sin, however innocent or beautiful they may appear to the eyes of men. God salvages the individual by liquidating him and then raising him again to a new life. The Cross is not a public relations agent sent to establish good will between Jesus and the world. It is not a commission to make Jesus acceptable to big business, the press, the world of sports, or education. The call is not for diplomates but prophets, with a message that is not a compromise but an ultimatum. God, through the Cross, offers new life, not an improved old life. The new life He offers springs forth out of death. It always stands on the far side of the Cross; whoever would possess it must pass under the rod. The sinner must repudiate himself to God's just sentence against him.

How does a condemned man find new life? The answer is simply by repentance, that is by turning from the old life with the conviction that he is condemned and separated from the holy Godhead. He asks for forgiveness of the confessed sinful nature that is the inheritance of the old man through Adam. Then he moves on to the Cross to receive the life of Jesus in his payment for atonement. The sinner believes that Jesus accomplishes the work of salvation in his life, instantly and progressively and turns from the old man of sin and self. Let a man cover nothing, defend nothing, excuse nothing. There is no setting terms with God. The only conviction possible before God is to see His stern displeasure with one's rebellion. Then the individual should let his eyes gaze with simple trust and adoration on the risen Savior, from whom will come life, rebirth, cleansing and power. The Cross that ended the earthly life of Jesus now puts an end to the sinner (Romans 13:12,14). The power that raised Jesus from the dead now raises you to a new life in Christ.

Dare we, the heirs of such a legacy of power, tamper with the truth? Dare we erase the lines of the blueprint or alter the pattern shown us in the Holy mount? God forbid. Let us present the old Cross and we will know the old power.

THE CROSS IN ATONEMENT

The Cross was God's instrument to atone for the rebellion of man. Jesus was the chosen lamb to be sacrificed on the Cross. His blood was given in atonement for sin.

The Father, Son and Holy Spirit all worked in what has been called "the week of creation" and then rested (Genesis 1-2). When man was created, he began in rest. When he rebelled, both his and God's rests were broken. God began to work again, this time in what has been called "the week of redemption." There could be no true rest while sin reigned, so the Father, Son and Holy Spirit had to work to redeem fallen man and bring about redemptive rest.

Jesus, the eternal Son, was given work to do, the work of atonement. All that Jesus did was the work of His Father. His work was to fulfill His Father's will. It is on the basis of Christ's work that the sinner is invited to enter into redemptive rest (Matthew 11:28-30, Hebrews 4:3, 8-11). The necessity of the atonement is understood when we realize the relationship between the holiness of God, His divine law, the sinfulness of man and divine wrath.

Holiness is the fundamental moral attribute of God. Holiness describes God's inward character, His very essence. His holiness is absolute and underived. God is perfectly holy in all He says and does because He is holiness personified. Because God is absolutely holy, He can expect no less than holiness in His creatures (I Peter 1:1-6). He hates sin with

a perfect hatred and cannot tolerate it as it separates man from Him. His righteousness demands that sin be exposed, judged and punished (Psalm 89:14, Romans 1:17).

God's divine law was given as a standard of righteousness for man to follow. Without law there would be no order and all would be chaos. God's will was His law and His law was His will. The laws governing God's being were to be the laws which would govern all created beings. God gave Adam and Eve one law, the law of loving obedience (Genesis 2:17). To transgress this law was sin (I John 3:4).

Man's rebellion caused his fall into sinful nature. He became totally depraved in spirit, soul and body. Adam violated the one law God had given him and "sin is the transgression of the law" (I John 3:4). Sin makes man lawless, a rebel at heart. Man is sinful by nature, inherited from Adam's fallen nature. He is not a sinner because he sins, he sins because he is a sinner. He does what he does because of what he is (Romans 3:23, Galatians 3:22; Psalm 51:5, Romans 7:7-21).

The righteous reaction of a holy God against sin is revealed in His wrath, not against the sinner, but against the sin. It is His holiness that causes His wrath to manifest itself against sin. Within His holiness His love moves Him toward man (John 3:16, 36). Sin cannot be tolerated by God. It must be dealt with and come under divine judgement. Sin is an attack on the honor and holiness of God. Only as sin is dealt with will God's character be vindicated. Then His throne is established, the Law upheld and God's government of His creatures is maintained (Romans 1:18, Revelation 6:16-17).

The law of God is spiritual, holy, just, good and perfect (Romans 7:12). When man transgresses the law of God it is sin (I John 3:4). The wrath of God is the righteous reaction of a holy God against sin. Divine wrath is not always executed immediately against sin, because of other moral attributes in the nature of God. He restrains immediate judgement so that man may be brought to repentance. This restrained wrath reveals to sinful mankind the wonderful attributes of God's grace, long-suffering and mercy (Ecclesiastes 8:11, Romans 2:4, II Peter 3:9, Revelation 2:21).

God's holiness demands that man's sinfulness be dealt with and that wrath be executed upon it. Divine grace restrains immediate wrath for God to provide a means for man to escape the wrath. From this desperate need of disobedient man, God provided the atonement necessary for restoration.

God chose the Cross as the instrument of death for His Son to make atonement, once and for all. The Hebrew word "Kaphar" means to cover; figuratively, "to expiate or condone, to placate or conceal." It is translated: "to appease, make atonement, cleanse, disannul, forgive, grant mercy, pacify, purge, reconcile." The old English word "atonement" means "to be made as one, to reconcile, to bring about agreement, or concord." Thus it may read "at-one-ment," the making at-one those that have disagreement (Exodus 29:33-37,

Leviticus 16:6-17). Paul aptly summarizes this view of Christ's death when he says: "Christ died for our sins according to the Scriptures" (I Corinthians 15:3-4). This sentence can be better understood if examined in parts. First, "Christ died": this is the historical fact of the atonement. Secondly, "for our sins": this is the doctrinal interpretation of the atonement.

Calvary is not first a revelation of the love of God, but a revelation of the holiness of God. It is always holiness first, then love, for God's love can never be revealed at the expense of God's holiness. For example, Moses received the revelation of the Lord God in the burning bush. Holiness came first, then Israel's redemption (Exodus 3:5,9-10). The same sequence occurred in the life of Joshua and also Isaiah (Joshua 5:13-15, Isaiah 6:1-8). John spoke of both in John 3:16-17, 36. Paul dwells on the wrath of a Holy God in Romans 1-3, as revealed against all ungodliness and sin. The subject of love is not expressly brought up until Romans 5:5.

How can God with love save the sinner without violating His holiness and executing His wrath upon sin? The answer is found in the atonement achieved on the Cross, as typified in the Old Testament, as prophesied in the Law, the Psalms and the Prophets and then fulfilled in the work of the Lord Jesus Christ on the Cross. In the atoning work of Jesus, God deals in holiness with sin, and in love with the sinner. In the work of the Cross, holiness and love are in perfect balance in God's provision for the salvation of the sinner (Isaiah 53:3-6, II Corinthians 5:21, Romans 3:25).

It is important to understand that the death of Christ is an absolutely unique death. All the combined deaths of mankind cannot be compared with the death of Christ, for His death is an atoning death. The work of the Cross sets forth Christ's death in its uniqueness because it is the only death which makes redemption possible. The entire structure of Christianity is founded on his death and resurrection. His death is a pivotal point in time. Many will accept Christ as a leader, as an example, as a prophet, as a teacher, but they reject his atoning death as a priestly sacrifice for sin. However, it is not His ethics, life or example, but His death which saves man. His perfectly sinless life, like the perfect Law, simply condemns man. It is like the unrent veil. It stands between God and man, condemning and excluding man from any approach to God. It is His life, His risen life, that saves men (Romans 5:1-10). God's order is first His saving death and then His saving life.

SCRIPTURAL REFERENCES TO THE DEATH OF CHRIST

His soul was made an offering for sin, or a sin offering (Isaiah 53:5-6,10, II Corinthians 5:21, I Peter 2:24, 3:18). To understand this is to understand the atonement. The following references are to some of the important scriptural facts concerning the unique death of Christ.

1. **The death of Christ was part of God's eternal purpose.**

Revelation 13:8; I Peter 1:18-20; Acts 2:22-23

2. **The death of Christ was foretold under the Law, Psalms and Prophets.**

Luke 24:27, 44-45; Matthew 5:17-18; 11:13

3. **The death of Christ was the chief purpose of the incarnation.**

He was born to be crucified. The incarnation was not an end in itself but the means to an end. Mark 10:45; Hebrews 2:9,14, 9:26; I John 3:5; Matthew 20:28

4. **The death of Christ is the major theme of the gospel of grace.**

The death penalty was paid. This is God's good news to sinners. I Corinthians 15:1-4; Romans 5:5-10, 12-21

5. **The death of Christ is prominent in the New Testament writings.**

The last three days of our Lord's earthly life are said to occupy about one fifth of the four Gospels. Although His 3 1/2 year ministry is covered, the details of His death and the three days and three nights of Calvary are given in the most detail. His death is mentioned about 175 times in the New Testament; that is, one out of every 53 verses mentions it. The apostles Peter, John and Paul are the major interpreters of the death of Christ (I Corinthians 2:2, 15:1-4; Galatians 1:4, 2:20, 6:14; Romans 5:6; I Thessalonians 4:14; Philippians 3:10; Ephesians 2:13; Colossians 1:14).

6. **The death of Christ is the burden of the Law and the prophets.**

When Moses and Elijah, representing the Law and the Prophets, appeared on the Mount of Transfiguration, they spoke to Jesus about His coming demise. He was to be the Kinsman Redeemer of a lost race. Luke 9:30-31; Revelation 5:8-12; Matthew 16:21-25

7. **The death of Christ is essential to Christianity.**

All other world religions are built upon the teachings of their founders, who are dead, or who will die. Christianity alone is built upon the death and resurrection of Jesus Christ, its founder. As the rod of Aaron budded to life, attesting to the fact that he was God's ordained and anointed High Priest, so the resurrection of Christ from the dead attests to His divine priesthood. Without the death of Christ, Christianity is reduced to the level of other religions.

8. **The death of Christ is essential to our salvation.**

It was necessary that Christ die, for God cannot pardon sinners unless he deals with sin. In order for God to pardon the sinner and remain consistent with His holiness, Christ must pay sin's penalty. The wages of sin is death. John 3:14-15, 12:24; Romans 3:25-26; Matthew 16:21; Mark 8:31; Luke 9:22, 17:25; Acts 17:3; I Peter 3:18; Matthew 20:28, 26:38; Luke 22:19; I Timothy 2:6; II Corinthians 5:14; I Peter 2:24; Hebrews 8:28; I John 3:5

9. **The death of Christ was a voluntary act.**

The Cross was His deliberate choice, not His fate. He offered Himself as a freewill or "voluntary offering" as foreshadowed in the voluntary burnt, meal and peace offerings in Leviticus 1-3. The seeming tragedy of His death was God's triumph. John 10:17-18; Matthew 26:54-55; Isaiah 53:12

10. **The death of Christ was an atoning sacrifice.**

- a. It was a *redemption*. Titus 2:14
- b. It was a *ransom*. Matthew 20:28; Mark 10:45
- c. It was a *substitution*. Romans 5:5-10; II Corinthians 5:18
- d. It was a *reconciliation*. Romans 5:10; Hebrews 2:17
- e. It was a *propitiation*. Romans 3:25-26; I John 2:1-2
- f. It was an *atonement*. Leviticus 16:16-20

11. **The death of Christ was a necessary penalty for sin.**

Jesus suffered at the hands of a righteous and holy God. It pleased the Lord to bruise His Son. Jesus was smitten with the rod of God for our sins. The death penalty which Christ suffered satisfies the justice and law of God. Thus, His death

was necessary. It vindicated God's holiness, upheld His justice, and satisfied the demands of His broken Law. Isaiah 53:4,6; Micah 5:1-3

- a. It satisfied the justice of God.

State criminals have to be penalized for their crimes. Man sinned against God's government. Divine justice can be satisfied only when the penalty has been executed on the criminal.

- b. It satisfied the outraged holiness of God. God is holy, therefore sin must be judged. Calvary is a revelation of the holiness of God, and His holy hatred against sin.
- c. It satisfied the violated law of God. The wages (cost) of sin is the death penalty. Any violation of the law is worthy of death (Genesis 2;17; Romans 6:23; Ezekiel 18:4,20). Once death has been executed, the Law can do no more. Its claims have been satisfied.

12. The death of Christ was a manifestation of divine love.

Holiness hates sin, and deals with it. God is love and loves the sinner, and thus died for him. God could not manifest love at the expense of holiness, nor save the sinner without judging sin. The death of Christ then is a manifestation of both holiness and love. John 15:13; I Peter 2:21; I John 4:9-10; John 3:16; I John 3:16; Romans 5:8; Psalm 85:10

13. The death of Christ was for the whole world.

John 1:29, 3:16; Isaiah 53:6; I Timothy 3:5-6; I John 2:2

- a. Christ died for the whole world. Romans 8:32; Titus 2:14; I Corinthians 15:22,45
- b. Christ died for the Church, His Bride. Ephesians 5:26-27; I Timothy 4:10
- c. Christ died for the unjust (I Peter 3:18); for the sinner (Romans 5:8); and for the ungodly (Romans 5:6). He tasted death for every man (Hebrews 2:9).
- d. Christ died for the elect of every kindred, tongue, tribe and nation. Revelation 5:9; I Timothy 2:6; Matthew 20:28

14. **The death of Christ was incomparable to all other deaths.**

Because of the uniqueness of Christ's death, His death is incomparable with all of the deaths of mankind. All others die for their own sins. Jesus alone died for the sins of others. His death was attended by supernatural signs. No other man has ever had his death confirmed with signs such as Jesus had. Matthew 27:51-53

15. **The death of Christ is of infinite and eternal value.**

Because of who Jesus is and what He was to accomplish in His life and death, the death of Christ is of infinite and eternal value. Jesus was God incarnate, the eternal Son of God; it is this which makes His death of eternal and therefore infinite value. His death conquered all other death.

16. **The death of Christ was an accomplishment, not an accident.**

Jesus Himself spoke of things that He would "accomplish" at Jerusalem (Luke 9:31, 12:50, 18:31, 22:37; John 19:28). His death was neither an after-thought nor an accident, but a divine accomplishment.

17. **The death of Christ was the conquest of Satan's kingdom.**

Satan held the power of sin, sickness, disease and death, as well as control over his own kingdom of principalities, powers and wicked spirits of this world system. At Christ's death, He disarmed the princes and powers of Satan, stripping Satan of the keys of death and hell. He turned what seemed to be the greatest defeat into the greatest victory. He spoiled principalities and powers, making a show of them openly, and triumphed over all in the Cross. The death of Christ was the conquest of the whole of Satan's realm. Colossians 2:15; Hebrews 2:14-16; John 12:31-32

18. **The death of Christ was both retroactive and retrospective.**

Christ's death looked backward to those under the Old Covenant who had faith for redemption, and also looked forward to those under the New Covenant who had faith for redemption. Christ died for all the faithful of both Old and New Testament eras. The Old Testament saints are saved by faith looking forward to Calvary while the New Testament saints are saved by faith looking backward to Calvary, as well as upward to Jesus in the heavens. Hebrews 9:11-14; Romans 3:25

19. **The death of Christ was complete and final.**

Christ's death took place once, and "once-for-all." It was a finished and complete work. There is no need of continual sacrifices, as were offered under the Law. Christ sat down after He offered an acceptable and perfect sacrifice, for it is a finished work. Hebrews 10:12; Ephesians 5:2; I Thessalonians 5:10; John 19:30; Matthew 20:28; Hebrews 9:25-28, 10:10-18

20. **The death of Christ became the foundation of eternal worship.**

The revelation of the redeemed gathered around the throne, out of every kindred, tongue, tribe and nation shows that all worship to Father God is through the Lamb (Revelation 5:9-13). This designation of the Savior is used about 24 times in Revelation. He is eternally "The Lamb" and the worship of the saints in eternity will always pass through Him. The atonement will be eternally fresh, and the redeemed of earth will never forget the cost of their eternal salvation.

FORESHADOWS OF THE CROSS IN THE OLD TESTAMENT

There are those who pass over the truths foreshadowed in the Tabernacle of Moses as unimportant. The author of Hebrews refers back to the Old Testament Covenant system as does Paul and other writers in the New Testament. When the true source of the Shadow is traced you will always come to the light.

The most important lesson for studying the wilderness scene is to find details concerning the Lord Jesus Christ. Jesus Himself verified this, "And beginning at Moses . . ., He expounded unto them in all the scriptures the things concerning Himself" (Luke 24:27;44).

Men today spend a lifetime studying ruins of an old temple to find hidden purposes of idol worship. How much more should we realize that one who does not know Moses or understand his experiences with God or his teachings, can never fully know Christ. The Tabernacle of Moses is, in a sense, Prophetic pageantry (Exodus 1-24). Many hidden purposes of Christ are in not only the structure and design of the Tabernacle, but also in the office of the Priest and his garments and the three major feasts that were observed either in the Tabernacle or at home. In the study of the Cross it is vital to have knowledge of the outer court ministry in Moses's tabernacle as it was there that the people entered in to meet God. There was only one entrance directly in front of the outer court fence. Jesus said He was the door. Once inside, the first piece of furniture to be seen was the brazen altar of sacrifice where individuals presented themselves as they brought a perfect living

animal to be offered in death for their offenses to God. The blood was shed and the flesh was consumed in the fire. The purpose of an altar is death.

The brass laver was directly in line with the brazen altar. The priest looked inside to see the laver himself and to wash before being attired to enter the Holy Place where greater revelation and fellowship with God awaited. God had spoken to Moses to build the Tabernacle according to the pattern He had given and insisted again and again that it not be changed in any way.

In the present day many people come to the outer court where it is noisy. People rejoice at finding a way of escape from their sinful nature through Jesus dying on the Cross (altar) for the sins of the world. Some obediently go on to water baptism by immersion for their heart to be circumcised so that fall motives of the heart are changed by death to self. Some enter into the Holy Place for greater awareness of His presence and a daily relationship that is growing and open ended. In the Holy Place the lampstand sheds light on the table of shew bread (bread of His presence) to increase the awareness of God and believer's spontaneous response in prayer, praise and worship. In this court the supernatural life begins to be the normal life, as the individual yields to the work of the Holy Spirit to lead into more truth (John 14:16,26).

The ultimate area of abiding, which is the purpose of the Cross is to be restored into the presence of Almighty God for fellowship. As the High Priest went through the outer court on the Day of Atonement, he did everything according to God's pattern, approaching the Most Holy Place with the blood of the sacrificed lamb to sprinkle on the mercy seat of the ark of the covenant for atonement and forgiveness of sins for all of the people for the previous year. What an awesome moment, for if the sacrifice was accepted by God, the priest would return to the people. They could hear him coming as the bells on his robe would begin to tinkle as he turned to approach the people. The glory of the Lord's presence was the climax of the pilgrimage from the Brazen Alter to the Holiest Place. We go from glory to glory.

All this teaches us that man, in himself, can never meet God's requirements. It is only by God's mercy, grace and favor that we can accomplish the thing He has called us to do. Through this we build for God a sanctuary in our hearts according to the pattern set forth in His word.

THE PASCAL LAMB

The most memorable and oldest of the sacrificial feasts of Israel was the Passover. It predates the giving of the pattern for the Tabernacle; it was given before the Israelites left Egypt. The Tabernacle was given in the wilderness after leaving the land of Egypt. Vividly dramatized in the ritual was God's deliverance out of bondage into glorious

freedom and into His presence. Its imagery is still reflected in Christian communion. The object of the study of the feast is to understand how it is centered in the blood of Calvary's Lamb.

THE FIRST PASSOVER

At the time of Israel's slavery in Egypt, the children of Israel had been under the lash of cruel taskmasters for many years. At last they cried to God for help, and the Lord heard their groanings (Exodus 2:23-25). In remembrance of His covenant with Abraham, God promised to redeem His people "with an outstretched arm and to bring them into their own land (Exodus 6:2-9). Moses was raised up to lead the people, but the pharaoh would not let them go. When plagues came upon the land, still the pagan ruler remained obstinate. Finally, God said that the first born son of every family would die. Only those sons behind the blood-sprinkled door would be saved.

The way of deliverance was portrayed so clearly that no one could ever mistake its meaning (Exodus 12). Each household in Israel was commanded on the tenth day of the month to choose a lamb "without blemish," a male of the first year. If the family was small, they could join with a neighbor in the observance. The animal was to be kept for four days where it could be watched to see that it was healthy, and also, perhaps to remind the household of what momentous event would soon transpire. On the fourteenth day of the month, the head of the house was to slay the lamb in the evening, then sprinkle with hyssop the blood on the two doorposts and lintel of the house. This accomplished, they were all to go inside, through the blood-marked door, and remain there until morning. No harm could come to them hidden behind the blood.

The flesh of the lamb was roasted and eaten around the family table, indicative of the intercommunion which they shared with God. Unleavened bread and bitter herbs, symbolizing the haste of their deliverance and the bitter suffering of their bondage, were also part of the meal. It was to be eaten quickly, while they were fully clothed with sandals on their feet and staffs in hand. They were soon starting on their journey to the Promised Land. Any food left over in the morning was to be burned.

While they were observing this holy feast, the Lord passed over the land, and the first born of every Egyptian family was slain. Pharaoh and all his subjects arose in the night and there was wailing throughout the land. Moses and Aaron were summoned before the king. They were told to take their people and leave the country. The Israelites began their exodus immediately. With their flocks and herds, gifts of gold and silver from their taskmasters, and the dough for unleavened bread, they started their journey. Although the king soon changed his mind and pursued the Israelites to the sea, God laid bare His mighty arm to hold back the waters while His people passed over on dry land. When all

were safe on the other shore, the waters returned and covered the pursuing army. God's people were free at last.

Read Exodus 12 carefully. Note how the picture of Christ as the Lamb of God stands out in this first Passover: His perfection (v. 5 cf., I Peter 1:19); His entry into the city of Jerusalem four days before the Passover (vs. 3,6); His death toward the evening of the day (v. 6) and His sacrifice to represent the whole household of believers (v. 46; cf., John 19:33,36). Observe, too, how we receive the benefit of His sacrifice by faith (vs. 7,22). We live by feeding on His sacrifice (v. 8). We must accept all of Christ, His suffering as well as His joy (v. 9). We should remember the bitterness from which Christ has saved us, and be grateful (v. 8). We must forsake the old world of bondage in sin (v. 11; cf., Hebrew 13:13,14). We must not mix our life with hypocrisy (vs. 18-20); and we should always give a reason for our faith (vs. 26, 27).

On the basis of these and other analogies, how would you explain the truth of Christ offering His life for us?

THE BENEFITS OF THE CROSS

The benefits of the Cross are the gifts Jesus purchased for us when He died upon the Cross of Calvary. There are four basic gifts.

1. Eternal life.
2. Forgiveness from iniquities and sins.
3. Peace for the mind and spirit.
4. Healing for the body. (Isaiah 53:5)

For the host of believers who make up the universal body of Christ, the Church, Jesus also gave the following gifts to men after His ascension:

1. The Baptism in the Holy Spirit. (Matthew 3:11; Luke 3:16; John 1:33; Acts 2:4-5; 8:14-17; 9:17; 10:44-48; 19:1-6)
2. The five fold ministries for the perfection of the saints and edifying of the church: Apostles, Prophets, Evangelists, Pastors-Teachers. (Ephesians 4:11-13)

The victory of Christ over Satan and all his hosts has made complete victory available for every believer. Jesus is Lord over all principalities and powers. He is the "strong man"

who has overcome. Satan is conquered and has been stripped of his authority and now Christ is dividing His spoil with the church (Luke 11:20-22; Psalm 19:5; Isaiah 53:12).

The universal problem is sin. It alone separates us from God (Isaiah 59:2). As in ages past, earth dwellers have often viewed the human predicament as due to lack of education, poverty, improper food and lack of opportunity or resources. The Bible says it is due to sin. All are sinners (Romans 3:23). Prevalent is the thought that all men are basically good and only need to be freed from guilt. But the Bible speaks of a disorder that is greater than what we observe on the earth historically or presently.

The question in all of our quest is "why did Christ die?" Answer that from God's word and all else will fall into place. At the Cross sinners were saved, God was revealed and evil was conquered. The Lamb that was slain was the innocent victim for the sacrifice to appease God's justice, supplied by His love, mercy and grace.

QUESTIONS

I. Doctrinal Overview of the Cross

- A. The Gospels present Jesus in three ways by title. Name the three titles. Which one is the most fundamental?
- B. When was Jesus aware of His Messianic role?
- C. What is the first foreshadowing of the Cross?
- D. What is the basic condition of Man that separates him from fellowship with God?

II. The Meaning of Christ's Death

- A. The powerful dynamic of the Cross is that it places man into a new dimension of living. Explain what this is and how it is maintained.
- B. How is the doctrine of substitution foreshadowed in the Day of Atonement?
- C. What must sinful man do to have fellowship with God restored, besides the work Jesus did on the Cross? Explain your answer.

III. The Cross in Atonement

- A. What was the work of Jesus while He was on the earth? Was there a work He did in eternity past? What work is He doing now in eternity?
- B. What is the relationship between God's holiness and His wrath?
- C. What rules man when there is no law?
- D. What was the basic law of God given to Adam and Eve in the garden?
- E. Where does our rebellious nature originate?
- F. What attribute of God governs His wrath?
- G. Calvary reveals which character attribute of God?

- H. What attribute of God is first revealed to man to bring conviction of sin? Explain why.
- I. Jesus made an open show of Satan's power on the Cross. What is Satan's position after the Cross and resurrection?

IV. **Foreshadows of the Cross in the Old Testament**

- A. The Old Testament was the only written scripture in the early church. How did Jesus use the scripture and verify its use for His work and in the life of His followers?
- B. Draw a sketch of the Tabernacle of Moses and designate the six pieces of furniture.
- C. Explain briefly the foreshadowing of each piece of furniture in the Tabernacle to the life and work of Jesus in God's plan of redemption.

V. **The Pascal Lamb**

- A. The redemptive promise of God was revealed in the passover in Egypt. The Israelites were delivered in Egypt only to have to still contend with the Egyptians to continue on their Exodus. How is this a prefigurement of the Christian life?
- B. How is the Cross prefigured in the Passover?

VI. **The Benefits of the Cross**

- A. What gift did Jesus promise to send from the Father after He was nailed to the Cross, buried, resurrected and caught away?
- B. List at least three scriptures where this promise was received by believers.
- C. What physical "sign" followed the promised gift after he was received?
- D. What gifts are a manifestation of this promise in the life of the believer?
- E. What gifts were given to the church for its nurturing and maturing?

THE PHILOSOPHY OF THE CROSS

FINAL EXAM

1. What is the first verse in the Old Testament that foreshadows the cross?
2. What key doctrine concerning the cross is prefigured in the passover?
3. What is the cross a symbol of?
4. What is the fundamental moral attribute of God?
5. What is the righteous reaction of the holy God against sin?
6. How can God, in love, save the sinner, while still punishing sin?
7. In your text, we listed 20 important scriptural facts about the death of Christ. List four of these.
8. List three of the four basic gifts Jesus purchased for us at Calvary.
9. In the tabernacle of Moses, what does the brazen altar picture?
10. What ancient feast reflects the imagery of the Lord's Supper?

THE PHILOSOPHY OF THE CROSS

FINAL EXAM ANSWER SHEET

1. What is the first verse in the Old Testament that foreshadows the cross?
Genesis 3:21
2. What key doctrine concerning the cross is prefigured in the passover?
Substitution
3. What is the cross a symbol of?
Death
4. What is the fundamental moral attribute of God?
Holiness
5. What is the righteous reaction of the holy God against sin?
Wrath
6. How can God, in love, save the sinner, while still punishing sin?
Atonement (In the atoning work of Jesus, God pours out His wrath against sin upon Jesus, who is acting as our substitute. This allows God to administer the just punishment for sin, yet still be free to deal with us in love.)
7. In your text, we listed 20 important scriptural facts about the death of Christ. List four of these.
Answers on pages 12
8. List three of the four basic gifts Jesus purchased for us at Calvary.
Answers on page 15
9. In the tabernacle of Moses, what does the brazen altar picture?
The cross (Christ's death for sin)
10. What ancient feast reflects the imagery of the Lord's Supper?
The Passover