

# Why Jesus Christ Died

by Bob Jennings

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*Bob Jennings explains the profound reasons behind Christ's death, emphasizing its significance for salvation and God's glory.*

**Duration:** 44:04

**Scripture:** Galatians 1:4

**Topics:** "The Atonement", "Gods Love"

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## Description

This sermon focuses on the reasons why Christ died, emphasizing the importance of understanding the true Gospel message. It highlights how Christ gave Himself for our sins, to rescue us from this present evil world, to fulfill the will of God the Father, and to bring glory to God. The speaker delves into the deep significance of each reason, emphasizing the love, grace, mercy, justice, and power of God displayed through Christ's sacrifice.

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## Transcript

Could we pray again? Lord, I've brought a bottle of water up here. I pray, Lord, that I might be able to bring something of a refreshing, a refreshment to your people. We are thankful for the glorious gospel of the blessed God.

We are thankful that you have not destined us, so many as have truly believed, that you have not destined us for wrath, but for salvation. We are thankful tonight for the blessed hope of the glorious appearing of our great God and Savior, Jesus Christ. A lot of songs have been sung today, but none of them are like the songs that you've given us to sing.

There's been a lot of talk in the world today, but none of it is like what you've given us to talk about. There's been a lot of attention to kings and noblemen, but none of them compare with you, Lord Jesus. There's been a lot of things done today.

Many works have been done. People have done their job today, but none of it compares, Lord, with the work that you did on Calvary when you put away your sin for the sacrifice of yourself. We bless you, Lord, tonight and we wonder, Lord, today how many idols you have toppled in the hearts of men, how many have been brought into the kingdom of God today, how many have been rescued from the devil's domain this day, and we pray, Lord, that you'd bless us tonight right here as we're gathered in the name of Jesus.

We ask you, Lord, for your nearness, which is our good, your presence, which is our peace. We ask you, Lord, for help and healing for the inner man, for the outer man. We know you will one day, in the days of your flesh, you went about doing good, healing those who were oppressed by the devil, and we pray, Lord, you'd do it again and again and again, and even here in and through our lives.

Help us and nerve our faint endeavor. We pray tonight your kingdom come and your will be done. Unite our hearts to fear your name.

Do not be far. We ask, Lord, that you'd show us more of your glory, that you'd show us more about Jesus, and help us, equip us, arm us to better work for you, to better walk with you, to better enjoy you. Amen.

I spoke Thursday night on something of the last words of Peter, and then last night, the last words of Joshua. You are to cling to the Lord. And so I'm not going to be speaking on last things.

That's the last of the last things. But rather, on the first things. Things that Paul says are of first importance.

That is, the Gospel. And taking it from Galatians chapter 1. Let's read the first five verses. Paul, an apostle, not sent from men, nor the agency of man, but through Jesus Christ, and God the Father, who raised him from the dead, and all the brethren who are with me, to the churches of Galatia, grace to you and peace from God our Father and the Lord Jesus Christ, who gave himself for our sins, so that he might rescue us or deliver us from this present evil age or world, according to the will of our God and Father, to whom be the glory forevermore.

Amen. Paul opens this letter to the Galatians with this glorious Gospel statement. Why do you think that he opened the letter like that? Surely it was because of eleven that had been slipped in.

Paul says, he's telling them that some have come in among you and they have brought in a different Gospel, which is not really a different Gospel, but rather a distorted Gospel. And so he wants to open the letter to them with a statement of the true Gospel. Like someone says, the best way to expose a crooked stick is to put a straight one right down beside it.

And so I'd like to speak on verse 4 and 5. These three words could be the title. Why Christ died. There's four reasons stated here.

Number one, Christ died. First phrase, he gave himself for our sins. The second reason that he died is so that he might rescue us from this present evil age.

The third reason that Christ died is to fulfill the will of God the Father. And the fourth reason that he died is to bring glory to the Father. And so, we'll be looking at it, those four points.

Phrase by phrase and almost word by word. The first reason that Christ died is that he died for our sins. He gave himself for our sins.

That is to pay off our sin debt. To pay off that penalty. It says that he gave himself.

I'm underlining the word gave. Have you ever noticed all of that? Surely you have. In Matthew chapter 20 it says, The Son of Man did not come to be served, but to serve and give his life a ransom.

Give his life a ransom for many. In Luke 22 it says, This is my body which is given for you. And in Galatians chapter 2 it says, He loved me and gave himself for me.

In Ephesians chapter 5 it says, He loved the church and gave himself for her. In 1 Timothy 2 it says, That there is one God and one mediator between God and men, the man Christ Jesus, Who gave himself a ransom for us all. You have to conclude, don't you? That the Lord Jesus was not a selfish person.

He is the glorious Giver. Secondly, the word himself. He gave himself.

One time, Johnny, we were on campus preaching and talking about God sending His own Son and the objector says, Well, that makes God the Father a murderer. He murdered His own Son. And we said, well, the Son did it by agreement.

And furthermore, the Son gave Himself. And furthermore, the Father and the Son are one in essence. The Lord gave Himself.

He did not give lands, though He owned it all. He did not give gold, He owned it all. He did not give animals.

Not all the beasts on Jewish altars slain could give the guilty conscience peace or wash away its stain. He gave Himself. Animals wouldn't do.

They are not infinite and they are not man. And then, so God sent His Lamb, who is man and God. Man to identify and God to pacify, to satisfy all of God's righteous requirements.

So He gave Himself. And then the next word, I'm just taking it as simple as I can, so I hope you can enjoy it. The next word is the word for.

A pretty simple word, isn't it? But some have said it's the most powerful word in the language. He gave Himself for our sins. A pretty simple word.

We use it all the time. You know, what do you give me for this car? For this car? I'll give you \$5,000. And so we use that word all the time.

It indicates an exchange, a substitution. I get the car, He gets the \$5,000. And so this little word for, it's teaching that the Lord died for us.

He died in our place. It's teaching substitutionary atonement. He died for us.

And Peter says, the just for the unjust, that He might bring us to God. In another place it says, He who knew no sin was made to be sin for us, that we might be made the righteousness of God in Him. The next word, He gave Himself for our sins.

For our sins. And sometimes the atonement is specified in very personal terms, very narrow personal terms, like Galatians 2.20. He loved me, me, and gave Himself for me. Sometimes it's specified in very broad terms.

The Lamb of God who takes away the sin of the world. God was in Christ reconciling the world to Himself. The world.

Not imputing their trespasses against them. In John 4.42, the Samaritan says, Now we know you're the Savior of the world. The world.

We know it's not universal salvation. As we know, not everybody's going to heaven. Some are going to hell.

And so, world, it must mean not all without exception, but all without distinction. He redeemed a people for God with His blood out of every tribe, tongue, people, and nation. But here it says, our sins.

Talking about who? Talking about the church, right? Ephesians 5, it says, He loved the church and gave Himself for her. It says in Acts 20, Shepherd the church of God which He purchased with His own blood. He gave Himself for our sins.

You're not going to get the comfort out of the atonement that you could or should if you don't believe that Jesus died personally for you personally. The next word, sins. He gave Himself for our sins.

The problem is not economy. It's not education, is it? It's not environment. It's not hurts, not mistakes, not my upbringing.

If you're going to get in on this, you've got to realize that you're a sinner because Jesus just died for sins. All that other is just symptoms. The supreme problem of the human race is sin, and the supreme problem of my heart is sin.

So quit shifting the blame and say, God be merciful to me, the sinner. And you notice it's plural. I mean, it's not just part of them.

It's all of them, the small and the great, past and the present and the future. Jesus paid it all, paid in full, my bad record taken care of because of what Jesus did for me on Calvary. When I truly, sincerely, really, genuinely, genuinely believe on Jesus and what He did on the cross, a major legal transaction occurs, right? My guilt is put on His books and His righteousness is put on my books.

And then I have a righteousness equal with the Lord Jesus Christ Himself. Bold I approach the eternal throne. Blessed in this, the Lord gave Himself for our sins.

And I'm in free, absolutely fully free forever. That's the gospel. That's part of it.

Only if I'm that way accepted, so freely, so simply, if I'm accepted, if I've got the trophy before I run the race, does that mean that I can go on sinning and live any way, any how? No. That brings us to the second phrase, the second heading. It says, So that He might rescue us or deliver us from this present evil age or world.

So that. Look at those two words. So that.

You see, where redemption has been accomplished, redemption is then applied. When the Lord accomplished redemption on Calvary for the elect, then in the fullness of time, the Holy Spirit of God is sent into the heart of that lost sheep and He's born again and rescued out of this present evil world. If I got to stealing watermelons and got caught finally and couldn't pay and they threw me in jail and somebody came along and out of great good will talked to the judge and paid it all, justice would demand that the jail door be opened, right? My family might say, Hey, it's not right for you to leave the door shut.

It's already been taken care of. And so it says, So that He might deliver us from this present evil world. Let's look at the word deliver or rescue.

You know, what I'm trying to tell you is that there's power in the blood. You know, the Lord did not just go to the salvage yard and buy that old wrecked car. He bought it and takes it home and fixes it up better than it ever was in its original condition.

And so it says over and over, verses like Titus chapter 2, He gave Himself for us to redeem us from every lawless deed and to purify a people for Himself, zealous of good works. Romans chapter 8, it says, He who spared not His own Son but delivered Him up for us all, how shall He not with Him then really give us all things, all things pertaining to life and godliness? It says His name should be called Jesus for He shall save His people, yes, in their sins, but also from their sins. So it says here deliver or rescue.

I like that. I mean, other religions, they've got their prophets and they've got their leaders and they've got their teachers. But our Lord Jesus is more than that.

He's a deliverer. He's a rescuer. A firefighter when he goes out on a call and there's somebody still in there, He doesn't holler in commands to them.

Come on out of there. Save yourself. He goes in and drags them out.

And so it says here to deliver us, to rescue us, to redeem us. Thus we are no more when we're born again then, no more slaves of sin, no more slaves of society's standards and smiles, no more slaves of Satan, but rather slaves to God and slaves to righteousness. And so He delivers us from this present evil world.

Now, the first phrase, we've been delivered from the penalty of sin. The second phrase, we've been delivered from the power of our sins and eventually even from the presence of our sins, that is, in heaven. Right now, the work has been begun, right? And we're just strangers and pilgrims and sojourners.

Our citizenship is in heaven. And then the Lord comes back and restores all things into regeneration. I mean, the big regeneration.

Then we'll be with Him and we'll be like Him entirely, free from even the presence of sin. So, number one, why did Christ die? He gave Himself for our sins. Secondly, to deliver us from this present evil world.

It says this present world in contrast to the future world in which righteousness dwells. And it's called an evil world. I need to convince anybody about that.

This present evil world, you go back to the beginning right after Adam and Eve sinned. We find them lying. And then you go to the next chapter and you find the first two brothers.

One of them killed the other. And then you go three more chapters and we have the Genesis flood. Every thought of the intent of man's heart was only evil continually from his youth right on up.

And then you go a few more chapters and God had to destroy Babel. You go a few more chapters and you find Sodom had to be burned down. And a few more chapters and the iniquity of the Amorites.

All of this right back just in the beginning of the history of the world. And so man has gone on. He's gone on loving darkness rather than light.

Loving self rather than God. Drinking iniquity like water. And it's not that far from us.

Look at the 20th century. Hitler slaughtered some 20 million. And then Stalin some 40 million.

And then Mao upward of 70 million. And lest we think why those beasts, look at ourselves. The nation hadn't been in existence but four score and seven years from when we had our own civil war and killed a half a million.

And not only that, what about abortion? In the last 40 years, we've killed over 40 million of our own babies. This present evil world characterized by death, disease, deficiency, cruelty. Is that your world view? Or do you think the world's a pretty nice place? It's alright? I'm comfortable.

This ought to be your world view, this present evil world. We are looking for a new heavens and a new earth. If you've been born again, the world is on a head-on collision course with God.

But for us, we have been rescued from this present evil world. A third reason that Christ died, the third phrase here, is He died to fulfill the will of God our Father. That's the struggle of the universe, isn't it? I mean, it's one big power struggle.

Parents and children, husband and wife, king and subject, it's one big power struggle. But for the Christian, that struggle is settled. Like Saul on the road to Damascus, the first thing he said is, Lord, who are you and what do you want me to do? I give up.

Not my will, but yours be done. That's why the Lord came. In a way, the Lord did not come to teach or preach or heal or even ultimately to die for our sins.

But you take it way on back further, and the Lord Jesus came to carry out the will of God, which was redemption. When He came, He says, Lo, I come to do your will, O God. And He did it.

So the gospel is not our idea. All the love that drew salvation's plan, all the grace that brought it down to man, lined out before the foundation of the world, carried out in time by the Son of God. A fourth reason that Christ died is this last phrase, to the glory of God the Father.

The Lord came for God's glory. There is a purpose in the universe, isn't there, brethren? Not just for our good, but for His glory, for God's glory. Think of how the death of Christ glorified the Father.

How it glorified the mercy of God. Mercy at Calvary was great, and grace was free. How can it be that I, a child of hell, would in His image shine? That I've been snatched out of the fire when I spent my years in vanity and pride? And here I am, I've got a little light, I've got a hope of heaven? What mercy has been bestowed upon us? What has been lavished upon us? This is the mercy of God because of the death of Christ.

The mercy, the goodness of God. Here's Rick and Chad, Wiseman back there, father and son. For 17 years they were separated because of raw sin, drink, drugs, and on and on.

And God came to Rick one year ago and saved him. And then four months later, saved Chad. And there they are sitting together.

Partners in the kingdom. They love one another's company. And on and on through all eternity the story could go.

Oh, the death of Christ, how it glorifies the grace of God. Free, unmerited favor. Free, free, free, unmerited favor.

Grace. The other day, we had a big snowstorm up there and so I got the tractor out with the blade on the back and plowed our driveway out and then went down to plow the neighbors out. And I caught something there in his yard and it just sheared the blade right off.

Not minor damage. And there I was, half dead anyhow, and what am I going to do? You know, you try to help somebody and how do you like that for rotten bananas? And so I thought of Brother Chris and called him. I mean, he said over and over, Brother, is there anything I can do to help you? Okay.

I called him and he happened to be in town and he says, I'll be right out there. And he wouldn't let me touch it. You know, you just get in the pickup and back up when I say.

And so we got that thing lifted up, he did, in the back of his truck and we looked at it and realized, yeah, this is a major repair. And so we got the piece that was still on the tractor, got that all in the back of his truck and he says, if anybody can fix it, Carl, Carl the welder can. And he got Carl on the phone and Carl said, yeah, I'll come up.

And there it was bitterly cold, deep snow, and they got that thing fixed. Ten o'clock that night, the next day it was delivered in my yard, fixed. What do I owe Carl? Nothing, it's taken care of.

Free? Yeah. Don't even try. And I tell you, that thing was just as sweet as could be.

And that's just a little picture of God's marvelous, free, matchless, infinite grace. I mean, isn't this matter of restoration so beautiful? Of restoring, of healing, of salvaging, saving, making it better than even it was before. I mean, I remember one time we were digging a ditch to put in some water lines and I lost one of my gloves, one of my new leather gloves.

What good does one glove do me? And one of the kids found it in the trench before it got covered up with the dirt. And I remember thinking just how nice that was. I remember one time, growing up, I was operating a tractor with a blade filling the tile ditches and I was coming home for lunch.

And, you know, I had it in road gear going down a field road. And I thought, you know, here's a little, here's some bumps here and some mud puddles that need to be filled in. And so, I mean, talk about stupidity.

I lowered that blade down in road gear to fill that dirt hole and of course it caught. And I ended up on the hood and the loader was broken bad. And I took it home and I confessed to my father he did not say a word.

He just shook his head. And with some time and some welding rod, he got it fixed better than it was before. And it's just wonderful that God fixes lives.

Think how the death of Christ magnifies the love of God. It's greater far. Higher than star.

So high that it reached way up to the mercy seat. So deep was the death of Jesus that it went deeper than the stain is gone. So wide that it reaches out to every tongue and tribe and people and nation.

And so long that it goes out to all eternity. Matter of fact, this phrase here, forevermore, they poorly translated it. It means ages of the ages.

Think how the death of Christ magnifies the justice of God. Jesus paid it all. It wasn't like the Muslims where they believe their God just forgives.

But our sin debt is actually paid for. Think of the wisdom of God that God, this just God, found a way to justify the unjust and still be just about it. That's the wisdom of God.

And think of how the death of Christ magnifies the power of God. Here's Adam, the perfect man, who fell in paradise. And yet here we are, formerly slaves of sin, formerly children of the devil.

His servants on his side. Now we're serving God on his side and even being used by God. And we're going to stand.

Adam fell. We stand. In conclusion, this ought to be for our admiration.

Oh, the love that drew salvation's plan. The songwriter says, Hail, sovereign love that first began the scheme to rescue fallen man. Hail, matchless, free, eternal grace that found my soul a hiding place.

It ought to be, I say, for our admiration. It ought to be for our exaltation. Paul quotes David and he says, Oh, how blessed is the man whose sins are covered, whose iniquities are forgiven.

How blessed is the man to whom the Lord imputes righteousness without works. How blessed is the man, I do not know how to describe it. A thousand tongues could not.

It ought to be this theme, why Christ died, it ought to be for our proclamation. You know, in the last 20 years, there's been a big emphasis that the Ten Commandments are the thing we ought, that's the tool, that's the message we ought to use in evangelism. But what do you see? You see, the Lord used it once at least, maybe twice, like Mark was bringing out.

But what do you see that the Lord used? What was his message? It was things like, you must be born again. It was things like, except you become like little children. It was things like, if you don't give up everything and follow me, you can't be my disciple.

It was things like, if anyone will come after me, he must deny himself, take up his cross daily and follow me. But Paul, what did you preach? Well, he says right down here in verse 16, he set me apart, he called me and revealed his Son in me so that I might preach him. Paul, that's what you preached to the Galatians.

Well, what about, what did you preach to the Philippians? I preached that believe on the Lord Jesus Christ and you'll be saved. What did you preach to the Athenians? I preached that God has fixed a day in which he'll judge the world in righteousness through the man that he's appointed, Jesus Christ, having furnished proof to all men that he raised him from the dead. What did you preach to the Corinthians? I determined to know nothing among you except Jesus Christ and him crucified.

What did you preach to the Ephesians? The unsearchable riches of Christ. Paul, how would you sum up your message? He says, repentance toward God and faith in the Lord Jesus Christ. Well, Paul, what did you preach at Caesarea? I told Felix, I told him about righteousness, a self-control and a judgment to come and faith in Jesus Christ.

What is the summary of our great commission? Repentance and remission of sins in his name among all nations. I say it ought to be for admiration, our exaltation. It ought to be for our proclamation and it ought to

be an exhortation or an admonition to us to not be conformed to this present evil world.

I mean we've been delivered from it, right? Rescued, that's what it says here. And so don't be conformed to it. It ought to be an admonition to keep yourself, James says, pure and undefiled religion is this, keep himself unspotted by the world.

Unspotted, untouched, don't touch it. Stay true. Don't go off track like these Galatians did.

The songwriter says just a few more rolling suns at most will land me safe on heaven's coast. So press on in the Gospel. This ought to be for our expectation.

I mean we look for a new heavens and a new earth. This world is not our home. It doesn't satisfy.

We're just, I say, strangers, pilgrims, sojourners. We've cast our anchor in another realm. It ought to be for our examination.

I mean am I rescued? Am I delivered or not? If I look like the world and walk like the world and am friends with the world and smell like the world and talk like the world, I must be still part of the world and not yet rescued from this present evil world. And also, this should be for our invitation. An invitation to come and believe on the Lord Jesus Christ who died for our sins.

Can you put up with another blade illustration? The next neighbor I went to, I...

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