

# Why Christ Died and God Raised Him From the Dead

by Rolfe Barnard

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*Christ died and was raised from the dead to be Lord of everybody, bringing glory to God's eternal, blessed, and well-beloved Son.*

**Duration:** 39:41

**Scripture:** Matthew 7:6, Matthew 9:12, John 17:2, Ephesians 1:22

**Topics:** "Christ's Death"

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## Description

In this sermon, the preacher emphasizes the consequences of living a life ruled by sin, which leads to ruin and eternal judgment. On the other hand, being under the sweet and loving God as Lord brings joy and peace in this life. The preacher highlights that everything in this world belongs to God, and being right with Him is essential for true peace. The sermon also addresses the importance of recognizing Jesus as Lord and the danger of preaching a distorted version of the gospel, which has led to the decline of true evangelism and revival.

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## Transcript

I do not know whether I've got the word of the Lord or not, I just know that I've sought him, and I desire this morning, for the first time since I've been here, to bring a message of gospel. I have not touched the gospel thus far. I haven't had opportunity to.

I'm forbidden to sow among thorns. I'm forbidden to give holy things to dogs or cast pearls before swine. I believe that we do injustice to men if we offer them healing when they're not wounded.

I believe the gospel must be preached in its purity, and that it cannot be preached in its purity unless it's preached in its proper order. And the gospel is for wounded people. The gospel is for weary people.

The gospel is for guilty people. The gospel has no message for a person who's all right. It's good news to somebody who's all wrong.

I then bring in the first message of the cross for two solid weeks in the evening services. But this morning, for a reason, I hope the Lord, he knows about it, and I believe that I'm following his will. I desire to preach this morning, although I know that the ground has not been plowed as it ought to be.

I, for some reason, believe the Lord has this for us this morning. I want to try to speak on this subject, why Christ Jesus died and God raised him from the dead. That, of course, is the gospel.

The gospel is who died. The gospel is why he died. The gospel is God raising him from the dead.

And the gospel is what God did with him when he raised him from the dead. He put him on a throne. There is one verse of scripture that, to my thinking, sums up in the best way that a single verse can do so why Christ died and why God raised him from the grave and put him on the throne at his right hand.

This ninth verse of the 14th chapter of Romans, if I understand the teaching of the scripture at all, this is the most far-reaching and broad statement of the why of the death and resurrection of Christ and his exaltation. There are many scriptures in the Bible, both old and new, that tell us why Christ died for his own. He died for his own to save them.

He died for those whom God had given him that he might give them eternal life. He died for those whom the Father gave him that they might be delivered out of this present evil age. That is a tremendous truth that needs to be pressed again and again and again in these terrible days.

The person who has not in heart been utterly delivered from the spirit of this age, the man who rules along with the spirit of this age, indulges in its methods, enjoys its pleasures, of course, has not met the Lord. That certainly is tremendous. But this is one verse of scripture, this 14th of Romans chapter 9, that tells us of something in the matter of the death of Christ and his resurrection that affects not simply those whom God before eternity gave his son, but this scripture speaks of the purpose of the death and resurrection, which includes the exaltation of Christ as it affects every human being who ever has lived or ever will live.

And the language is very simple and very plain. This is something that Christ accomplished when he died, that God accomplished when he raised the son, and that God accomplished when he put him on the throne. This is a fact.

This has taken place. This is certain. For to this end, for this purpose, Christ both died and rose and revived in order that he might be Lord both of the dead and the living.

This is the reason Christ died. This is the fundamental reason Christ died. This is the world-far-reaching reason why Christ died and God raised him from the dead and put him on the throne.

The Lord never set out to save everybody. The Lord set out to be the Lord of everybody. This earth was created as the battleground upon which the battle would be fought between Satan and his imps and God and his son.

The earth was created to redound to the glory of him in whom and for whom, God says in his word, he purposed to sum up all things. Everything exists for the purpose of bringing glory to the Lord's eternal, blessed, well-beloved son. This scripture tells us of an accomplished fact.

Unless God shall be defeated in what he set out from eternity to do, this verse of scripture has taken place. Jesus Christ is Lord, thank God, of both the dead and the living. Bible teachers sometimes divide as to what the expression the dead and the living means.

Some Bible teachers, God for men, say it means those who've already physically died and those who are not yet physically dead. I do not believe that's what it means, but if it does, it's all right. I believe the

scripture here refers to the fact that Christ died, that God raised him from the dead and thus put him on a throne, that he might be Lord both of the spiritually dead and the spiritually alive.

But whichever is correct, the end is the same. Jesus Christ, according to the set purpose of God, in every star that twinkles, in every sun that shines, and every lizard that crosses a road, in every eye that's batted, is for the purpose of redounding to the glory of him whom God says is the son of my love and whom he has declared to be the Lord forevermore. Whichever is the interpretation, it comes out at the same end.

Christ is Lord. Christ is Lord. The reason, listen, the reason for the terrible, terrible carnage of humankind going on in professing Christendom today, the reason that organized churches hear me and think it through, are more and more becoming the greatest enemies of the souls of men, damning more people than all the bootleggers and all of them put together.

The reason we're upon this awful hour is because another Jesus has been preached and received in the power of another spirit through the vehicle of another gospel, which is not the gospel. The evangelism of the last 60 years has not evangelized. The revivals of the last 60 years have not revived.

And the salvation of the last 60 years have not saved. Why? Because men have not been told largely who Jesus is, what he did, and why he did it. Who is it that died? And why did he die? The Jesus of the Bible, not the popular Jesus that has turned America into a nation of church-going, hell-raising, Sabbath-desecrators.

Oh no, no, no. Not that Jesus. But the Jesus of the Bible must be preached.

He's Lord. Every home needs a head, or it'll get along in a bad way. Every nation needs a head, or it'll flounder.

Every state needs a head. Every navy needs a head. Every army has to have somebody direct and give orders.

Every church needs a head. Baptists are in a terrible shape now, because I don't know when it was we pitched the headship of Christ out the window, and we've been running things, and we sure have got them in a mess. Baptists used to believe the scriptures that spoke of the truth, that God hath made Christ head over all things in the church.

Our old gray-bearded Baptist fathers and mothers and preachers made much of that, and that Christ was to have the glory in the church well without end, the quoted scripture, amen. Hallelujah. Then my privilege to preach to the Second Baptist Church at 9.30 each morning for two weeks, largely around the truth that we've ignored, that we do not give even lip service to now, of the headship of Jesus Christ of his church.

And so I pass from it this morning, and I declare unto you that every human being has a ruler. Every human being is under order. Every human being does the bidding of somebody else.

I hear a good deal about the free will of men, and I cannot understand all of that cock and bull foolishness when I remember that all men are governed. The Bible speaks of two sovereigns. It personifies sin and talks about the reign, R-E-I-G-N, of sin.

And then it talks about the kingdom, the rule, the reign of the Lord Jesus Christ. And I know nothing personally about any of you, except I know one thing that's true of you this morning. Somebody's running

your life.

Somebody gives the orders in your life. Somebody dictates your manner of living, not you. Either sin or the Lord.

To be dictated and ruled by sin is to wind up with a ruined life, an eternal judgment. To be under the sweet and the gentle and the easy and the blessed rule, and to be glad you're there, and to love him as your Lord is to have joy and peace in this life. For I'm so glad that this is God's world and a man cannot have peace and live in God's world except he's right with God.

The water you drink's not yours, it's God's. The air you breathe is not yours, it belongs to God. The ground you walk on's not yours, it belongs to God.

This is my Father's world and it's been so arranged by Almighty God that the way of the transgressor is hard. And people finding that out now as perhaps they never found it out in any 40 or 50 years put together compactly like ours. Three world wars, six million Jews burned by one madman and their bodies used to make soap to wash the lice off of German soldiers.

Hell on earth, hell on our streets, hell in our homes, God help, hell in our churches, everywhere it's true, it's holy, men cannot live in God's world and have peace and joy and happiness if they have broken God's rule. God just fixed it that way and I'm glad he has. And I'm so glad that one thing has been settled for time and for eternity, that one who was born of a virgin in a cave outside the little city of Bethlehem who lived in Nazareth, that despised section from which the scriptures say no good thing ever came, that one who wound up a Roman giver between two seas outside the religious and holy city of Jerusalem that was having its Sunday morning worship service and didn't want to be disturbed by the crucifixion of the fellow Jesus, that one who they put his body in another man's grave and shrouded it with other men's clothing and perfumed it with other men's spices, that one who God raised from the grave and he God didn't put on a throne to stay there till his enemies were made his footstool, thank God one thing's been settled, he's been made Lord, God made him Lord, he's Lord of old Adolf Hitler, the only reason old Adolf Hitler will be in hell is the Lord will send him there, he's the Lord of brother Khrushchev, he's not doing so well now, but the only person in the eternities that has the right and the authority and the power to send Mr.

Khrushchev to hell is the one whom God gave that right to, the Pope, he can't send people to hell, he makes out like he can, the Catholic priest, he thinks he's got the power to send men to hell, but he hasn't, but somebody has, the one who on Calvary's cross bought all men and owns them by the Father's decree and has been given a job to do to save all whom the Father gave him and to damn all of the rest, that one is Lord, hallelujah, the difference between being a Christian and not being a Christian, both people know Jesus is Lord, there isn't anybody in this town but what knows deep down in his heart that God has made Jesus Christ absolute Lord, but the unsaved man's not happy about it, he bucks against it, he don't like it, the law of that Lord to him is grievous, and he thinks that

the Lord's awful narrow-minded and not up-to-date, I've heard that expression, dear, no, no, but the Christian delights in the law of him, and in his law he does meditate day and night, and he confines that the commandments of the Lord are precious, they're not grievous, oh, I know, he loves it, he's at the time of his life, he's under the rule of somebody that's got strength and power and wisdom and will to take him by the hand and see him safely through and bring him to his desired heaven, he's glad about it, he's not mad because Jesus demands obedience, he's happy, he's found that the only way that you can get along in God's world, by the blood of God's Son, the only way you can get along in God's world is to get along in

the rule of God's Son, and love him there, and be glad he's

there, and praise God, worship him there, I'm so glad that there's one thing been settled, Jesus Christ is Lord, it was prophesied that the government should be on his shoulders, and oh, since all men are born to be ruled, isn't it wonderful that God in grace ahead of time, ahead of the time when he'll put his feet on the necks of men and make them submit, isn't it wonderful that now, now, now, in this hell of God and infernal generation, that the God of all grace ahead of time is prepared to give you the life of the Spirit, the joy of the Holy Ghost, heaven in your soul, you repeat on a rock a new song in your heart, even now, even now, I don't know anybody that's been given authority to give eternal life to people except this Christ, and I do not know anybody on earth that's been given

authority to say to men, depart from me, he cursed, into everlasting fire prepared for the devil and his angels, and no, nobody's been given that authority but Christ, I'm glad that the conduct and the destiny of this world of sinners has been placed on the broad shoulders of God's Son, I couldn't get the job done, and I'm perfectly satisfied, and I'm not offering my Lord any advice as to how he ought to do it, I believe when the Father put the government of all mankind on the shoulders of King Jesus, he knew what he's doing, I believe he made a good choice, I'm glad that if you go to hell, this one will send you there, I'm glad if you get saved, this one will save you, he's been given that job, it's his responsibility to damn your heart to save you, and he's going to do one or the other,

not the preacher, but the Lord, why?

Why? The Father gave him that job.

My Lord Jesus is Lord by God's decree, not by your decision. I think that one of the most damning things that's invaded our church life, I just said I think this, you can spit it out if you want to, is that expression by well-meaning people, won't you make Jesus Lord? But you couldn't do that, because God's already done it. You do not make Jesus Lord, God did that.

God made Jesus Lord. I wish we believed that. Oh, this old white-headed preacher, I make no apologies, I refuse to fall in with what we call evangelism and church life, I'm calling mourners, I refuse to dishonor God by telling me, that they have the privilege of accepting or rejecting Jesus as Lord.

No, no, that issue's already been solved. Why, you can organize your army and shoot all you want, there's one thing you can't undo, Jesus Christ is your Lord. Now you may be mad about it, you can spit in God's face about it if you want to, and see what good it does, and you can say, I don't believe it, because that changes the fact, and I refuse to bow, and you can do that, but that don't change the fact that he's your Lord.

He's your Lord by God's decree. Ask of me, says Psalms 2, the Father says to his Son in resurrection morn, Ask of me, and I'll give thee the heathen for thy possession, and the rest of the outfit for thy inheritance. Who, Jesus, who, Jesus, who gave this outfit to Jesus, the Father? John 17 and 2, my Lord says as thou has given him, talking about himself, authority over all flesh, who gave it to him? The Father, the Father.

Acts 2 36, Therefore let all the house of Israel know as a matter of fact, that God hath made this same Jesus whom ye crucified, both Lord and Messiah. Oh, settle it, my Lord, his ruler over a kingdom. He has willing and unwilling subjects.

He has happy and unhappy subjects, but all men are under the Lordship of Jesus Christ. Salvation is being brought under the rule of Jesus Christ in such a wonderful way that you actually love him there and worship him on the throne. The old man says, I am the Lord, Jesus, tell me what to do.

I will not find the Lord. The center of my spirit shall not see the will of God. God said, okay, okay.

You're bucking the one who's your Lord, who made him, my Lord, God almighty. What's his job? To save and to damn. You're bucking the only one that can save a sinner or damn a sinner.

I don't think you'll win. Don't think you'll win. He's Lord by God's decree.

He's not trying to be Lord. He is Lord. He's not Lord.

If we'll let him be, he is Lord. This thing has been settled. He's Lord.

How many people are gonna be saved? The answer's not yet all in. How many people have been placed under the rule and dominion of King Jesus already been settled? All mankind, both the dead and the living. Jesus Christ, God's Lord, by God's decree.

Oh, the preacher wishes he had the power many times to take a man by the nap of his neck and shake him, and shake him till he sees the folly of trying to get rid or escape from this act of almighty God. Whether anybody likes it or not, God's Son has been made Lord over everybody. God settled it.

How foolish to stick your tongue out against him, the only one that can keep you out of hell, or the only one who can send you there. How blind men are. Oh, how foolish to try to live in God's world that's been turned over to God's Son.

Sticking your tongue out at God's rule. He's Lord by God's decree. He's Lord because he deserves to be Lord.

Your pastor has had hours, some hours, with me talking about the problems this meeting have revealed again. They were here, of course, they're a little more sharply reflected. I'm leaving it on his hands, and I said, well, if God gave you the heart to be a pastor, I have no sympathy.

You just go ahead, they shoot you, shoot you, whatever. Nothing can touch a servant of God. God don't want to.

I don't know anything about that. But there are problems, deep problems. He asked me for advice, and I told him I can't advise a pastor.

I just come, and I point out in the scripture what we're doing, the scripture forbids, and what the Bible says, the church is paying no attention to it, and all of that. I can't, I'm not, I won't be here. Listen, you can do whatever you want to with it.

That's between you and God. Listen, I said to him, all the authority he has is in this book, this wheel of death. This won't get the job done.

You can't build a church on the book. It can't be built. Amen.

He can't get him a club, make folks live for the Lord. Amen. It's against the law to shoot people.

And his authority, just the wheel, this book, that's all authority he's got. He must not lord it over the people. But in, without striving, he teaches.

And I pray God's blessing on him as he labors to bring you back more and more to what the Bible says do, and how the Bible says walk, and so forth. That's between the Lord and him. But I said, let's say this, Brother Beecher doesn't deserve the job of saving people.

He's not big enough to handle it. Brother Beecher, I'm glad he can't send anybody to hell. He's a Dutchman.

He's not big enough for that job. And up to now, he hadn't earned the right to save anybody. And up to now, he hadn't earned the right to damn anybody.

But Jesus has. Jesus has. He has done himself, says the word of God.

He did it. And became obedient to the Father, to the point of death, even the death of the cross. Wherefore, God also is highly exalted here.

Why? Because he humbled himself and became obedient to the will of the Father, and that obedience sent him to a cross, here to death. And what kind of a death? The most shameful, the death of a cross. And for that reason, because he desires it, he got a right to save people.

He got a right to damn people because he died for them. He deserves to be Lord, and he is. He desires to be Lord.

There's a passage of scripture in the book of Hebrews, chapter 12, that I do not profess to know all that it means, but I read it and hint at it. We're to run with patience the race that's set before us. Verse 1 tells us, looking unto Jesus, who's he? Well, he's the author.

Who's he? He's the finisher of our faith. Who for the joy that was set before him. I wish I knew what that means.

Who for the joy that was set before him, endured the cross, and despised the shame, and is set down at the right hand of the throne of God. I have pondered that verse of scripture some. I do not profess to be able to enter into its depths.

I wonder if it means this a little bit. The joy that was, wonder what that was, Brother Beecher. How was he able to endure that awful cross? How was he able to go through that time of shame when the scripture made him? When they pressed the crown of thorns on his head and spat in his face, shot craps for his garments, and hurled insults to him.

The scripture says, for the joy that was set before him, wonder what it was. I read all through the Bible, he delighted in mercy. He delighted in mercy.

The only answer I've been able to find, whether it's so or not, is found in the verse I quoted a moment ago at John 17 and 2. As thou hast given him authority over all flesh, that he should give eternal life to as many as thou hast given him. That must be, look, I got to go to the cross. Why? That's the way I am, the right, and the authority, and the power to give eternal life to those the father's given me.

How my Lord must look at the travail of his son every time another one is brought into the fold. And because of the gift that only Christ can give, that's eternal life. And the scripture says that's to make men acquainted with the God of glory and the son whom he sent.

He must get a kick out of you, let me use the language of the street. He must, Brother Carter, say, I'm glad I died. I'm glad now I could make it.

They spat on me. They called my mother a fallen woman. They made fun of me.

They jeered me. They insulted me. They stripped me.

They crucified me. But bless God, in the agony of being in Satan's jaws, bless God, he pressed the rod to save and to damn for the joy that had set before him. He endured the cross and despised the shame.

Now bless God, he sat down at the right hand of God, giving eternal life, damning. I'm so glad I have a hope within me that he's given unto me that which only he can give, and he earned the right to give it to me. Make me acquainted with the only true God.

During the First World War, a Red Cross nurse became sick and proved to be sickness unto death, and she lay on her bed almost dead, and she lost the power almost to speech. And another Red Cross nurse was acting as nurse for her, and the dying woman began to move her lips, move her lips, try to speak. After a while, she was able to say, freeze, freeze.

That's all she could say. And the attendant nurse thought perhaps she wanted a sip of water, and she brought her some water, but the dying woman shook her head. She wasn't after water.

Directly, she summoned up her strength, and she said, freeze, freeze. And the attendant nurse thought perhaps she wanted the Bible, and she brought it to her. She shook her head.

She didn't want the Bible. Directly, she said, freeze, freeze. And the nonplussed attendant nurse, not knowing what to do, brought her a pad of paper and a pencil, thought maybe she could write out what she was trying to say.

She shook her head. She didn't want to write anything. Directly, she began to summon up her last strength, and after a while, her superhuman power almost, she put her hands behind her on the bed, and on the palm of her hand, she raised herself to a half-sitting position and gasping for breath, holding herself there, and gasping for breath, bring, bring, bring, bring forth the royal diadem and crown him lord of all.

And she died. What a privilege to put the crown on his head, for he puts his foot on your neck. That's salvation.

Do you love him on the throne? Do you worship him there? Do you find your joy there? If so, you're saved. If not, you're not. We're going to stand and sing, and we give a three-fold invitation.

While they get ready with number 219, you may have come at wanting to ask for membership in any way this church receives members by bringing your letter of the promise that the Lord has saved you by asking for baptism, or it may be that you want to publicly this morning come and publicly say, I gladly bow, I gladly bow, I gladly surrender to him who brought me on a cursed tree. I surrender to him. I surrender.

Let us stand. I think the invitation's clear and fast. We'll stand here for those who may wish to come.

God bless you.

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