

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

They are edited, but not “book” ready. To the critical eye mistakes can be found. So he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at pastorpat@waukeshabile.org.

Date: Second Sunday of Lent - February 28, 2010

Title: “Why the Provision Must Die” - “Vicarious, Voluntary, and Victorious”

Text: Isaiah 53:4-6

Theme: The death of the rebel is inevitable and unavoidable. The God who is both above all and present made a way for the rebel to receive the sentence of life and not death. It would be through the death of the only begotten Son of God.

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Waukesha Bible Church is a family of families seeking to live in the Storyline of the Bible. She is determined by design to have a God-centered, Christ-exalting worship; a Word-centered teaching focused on personal discipleship through intentional and systematic instruction; a Global-impacting mission that resolves to be a church planting church; and a Grace-based fellowship where disciples are invited to live under a reigning grace characterized by a Gospel-driven sanctification that celebrates a divine monergism to the Christian life.

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Introduction:

Our initial study noted how “the rebel must die.” The justice of God demanded that the rebel die. The insurrection was put down. The revolt against God would be stopped and the head of the serpent would be crushed. The serpent’s seed would find its demise in the seed of the woman. This study speaks to God’s answer for the rebel’s offense.

It is always easy to presuppose too much and work from a common assumption that everyone knows the same information and means the same thing when they speak. This however would prove unprofitable. In the Story of God there is a rebellion against His position as God. As a consequence of this rebellion, the perpetrator of the crime must answer for his transgression. The outcome is his death both immediate and eternal. God, however, makes a way for the debt to be paid. Through promise and picture He offers hope of an offering through whom an eternal atonement can be made. It will be through the shedding of blood that forgiveness for the transgression will be secured. The offering made by God will be vicarious, voluntary and victorious. It will be in place of or in behalf of the rebel and will be offered freely. It will also prove powerful in securing the end for which it is designed. The only necessary action from the rebel is an acceptance of his own inability and of the provision’s full and final sufficiency. It is in this great transaction that life comes from death. It is from this back story that we now consider the question, “Why the provision must die.”

This answer the question how God can be just and the justifier of the ungodly (Rom. 3:21-26).

²¹ “But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, ²² even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; ²³ for all have sinned and fall short of the glory of God, ²⁴ being justified as a gift by His grace through the redemption which is in Christ Jesus; ²⁵ whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; ²⁶ **for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus**” (Rom. 3:21-26).

It isn’t that God simply dismisses the charges against the rebel, but rather answers them by making His own provision.

Although the insurrection appears as blight on the Story, it is not without its purpose. The corrective to the insurrection enables a powerful contrast to the fulfillment of the rebel’s death. Yet all of this needs necessary footing. The created could never do what can only be done by

the Creator. Finiteness will always be limited and inadequate. In their rebellion against God, Adam and Eve offended the infinite. There was nothing they could do to remedy the situation. In an attempt to “save face” they clothed themselves with vegetation. Their effort only exacerbated the situation. It went from bad to worse. If they would be restored to communion with God, then He would have to step in.

The Story of God is permeated with glory and grace. It is inconceivable that the righteous would die for their enemy (Rom. 5), yet this is exactly what God does in redeeming the rebel. He saves the sinner by becoming the sin-bearer. God promised and pictures the greater truth (Gen. 3:15, 21). Three words will capture this scenario: vicarious, voluntary and victorious. These three ideas are in attendance in the Garden of Eden and are present every time redemption is marked.

THE BIG PICTURE:

1. Why the rebel must die.
2. Why the provision must die.
3. Why the rebel must come.
4. Why the Church must gather.
5. Why the reckoning must continue.
6. Why the King must come.
7. Why the Master must serve.
8. Why the Lamb must die.
9. Why the Church is Silent.
10. Why the Church must rejoice.

The Storyline:

There is complete wonderment as we contrast the rebel’s insurrection against the immeasurable grace and glory of God whereby sinners are pardoned and God is propitiated. The Story written by God shows the hideous nature of man’s plight and open rebellion and contrasts it with the astonishment and marvel of who God is, what He has done and who His people are as a result of His unprecedented grace. O may we fully wallow in the glory and grace of God.

Once God determined to write into the script a fall, then He equally determined to redeem sinners. Although God is completely just in all His actions regardless as to their impact on what He creates, God chose to save sinners and in so choosing there is only one way for redemption to be accomplished and applied. It is both His love and justice that moved Him to act against and for the sinner.

The Problem:

Although I know the unbelieving will never understand the nature of a vicarious, voluntary and victorious death, I am often equally shocked at our own inability to fully process the magnitude of our Lord’s suffering.

“Q. Why did God need to kill his own son to forgive us? If God is all powerful why couldn't he forgive us without?

A. Your question is a good one, and it brings up a number of other questions. My answer is that the bible (and other holy books) [does] not represent reality. The stories they contain were not originally intended to be believed as truth. They are metaphors.”¹

Herein lays our problem. We do not fully accept the bloody means whereby the insurrection is answered. God invaded time in order that a full and final redemption from sin would be made. Unless and until we accept this, we will continue in our open mutiny against God to overthrow and usurp His throne.

Questions:

1. Is the death of the rebel inevitable?
2. Why must the rebel die?
3. What place does the justice of God have in the death of the rebel and the putting down of the insurrection?
4. Why did God have to intervene if the rebel would be saved?
5. How can God be just and the justifier of rebels?
6. Why the rebellion and why the provision?
7. What is meant by “vicarious”?
8. How does His death remove the penalty from my crime?
9. Is God in bondage to anything outside Himself?
10. Does the Scripture speak to His death as a substitution? If so, what verses support this idea?
11. How would God as Father find satisfaction in the provision for the rebellion?
12. Did Jesus go voluntarily to His vicarious death?
13. Did the death Christ died accomplish what He set out to do?
14. Does God win?

The Holy Spirit is calling to us from this passage to consider three ideas.

To Know: The Holy Spirit desires for us to know the fullness and finality of God’s provision for our sin.

To Choose: The Holy Spirit desires for us to choose His way and abandon ours.

To Feel: The Holy Spirit desires for us to feel the joy of resting in His provision and leaving behind working for our righteousness.

There are three dominant ideas that we must consider as we look at the nature of the offering and the death He died. Each of these three qualities is in contrast to our own ineptness and inability to do for ourselves what only He can.

Outline:

“Throughout [the NT] Christ is thought of as fully effecting all that the ancient sacrifices dimly foreshadowed. He really took our place. He took our sins upon him. He is the perfect sacrifice. His offering was made willingly (Heb. 10:7).”²

I. His death is vicarious (Isaiah 53:4-6)

“This view of the atonement is sometimes called the theory of *vicarious atonement*. A ‘vicar’ is someone who stands in the place of another or who represents another. Christ’s death was therefore ‘vicarious’ because he stood in our place and represented us. As our representative, he took the penalty that we deserve.”³

Although we do not use the word “vicarious” in our every day speech, we do use the word “substitute” as in “substitute teacher” or “pinch hitter.” This is what the word means. It means “serving instead of someone or something else, performed or suffered by one person as a substitute for another or to the benefit or advantage of another.” Its synonym is substitutionary.

The idea of His death taking the place of another’s is clearly noted in Isaiah 53:4-6.

⁴ “Surely He has borne **our griefs** And carried **our sorrows**; Yet we esteemed Him stricken, Smitten by God, and afflicted. ⁵ But He was wounded for **our transgressions**, He was bruised for **our iniquities**; The chastisement for **our peace was upon Him**, And **by His stripes we are healed**. ⁶ All we like sheep have gone astray; We have turned, every one, to his own way [i.e. “we ran from God and hid”]; And **the LORD has laid on Him the iniquity of us all**” (Isa. 53:4-6).

Remember, the rebel must die. All those elements that speak to our just wage, He answers. Vicarious speaks to the sacrifice as a substitution. What the rebel warranted and deserved the lead character embraces and provides. Although the following statement is long, I want us to consider the thought and then add a qualifier.

If sin cannot be seen in legal categories, neither can God’s response to the couple’s sin. In fact, it should be understood from nearly the opposite perspective. God’s response to the couple is not the automatic working out of some divine order of cosmic justice. It is not even obedience to His own law. We see in this passage the most positive dimension of the sovereign God. Here is a God who is not bound to any necessity, who is not locked into a box of His own making. He is free to overrule legal justice, free to violate His own law for the sake of mercy.

Here is a God far removed from Zeus or Thor who were all too anxious to hurl lightning bolts of judgment at errant humans. Here is a dimension of God far different than that seen by legalistic Israelites in the time of Isaiah, overly pious Pharisees in the time of Christ, or indulgence-selling priests in the time of Martin Luther. He is a far cry from the Unmoved Mover of classical philosophy or the cosmic clock maker of Deism. He is not eager to carry out the prerogatives of divine justice. God is Master of His creation and will not easily yield it, or His creatures, to the chaos of sin.

From this story we learn that God chooses to exercise His sovereignty for the good of His creation and for humanity. God simply chooses to offer forgiveness rather than impose what His own law requires. God is not "just" in this story, at least not by any external standard of legal justice. This willingness of God to be "unjust" in order to reclaim His creation is the definition of grace. God's merciful "unjustice" both allowed the couple to live and covered their guilt. This "unjustice," this grace remains the only hope that any sons of Adam and daughters of Eve have. ⁴

The author's intent is not to dismiss the justice of God, but what he does note is how God is only limited by self imposed restrictions. It is impossible for God to be unjust. Everything He does is just and it is His justice that forces a response to sin's transgression. Yet, God is not a slave to His attributes. God is more than the sum total of His perfections/attributes. This is the absolute wonder of God's immeasurable quality.

All that God is He placed in motion to secure for Himself worshippers, and this entire "act" is driven by the deep well of His mercy, grace and love. Yet let me not be so foolish and base as to believe this is all that drove Him to act powerfully in our behalf. All that God is as Trinity is moved to secure for Himself this prize, this trophy of grace.

The idea of substitution is equally captured in Matthew 20:28.

"just as the Son of Man did not come to be served, but to serve, and **to give His life a ransom for many**" (Matt. 20:28)

"The word translated 'ransom' is the one commonly employed in the papyri as the price paid for a slave who is then set free by the one who bought him, the purchase money for manumitting slaves. There is the notion of exchange also in the use of anti. Jesus gave his own life as the price of freedom for the slaves of sin. There are those who refuse to admit that Jesus held this notion of a substitutionary death because the word in the N.T. occurs only here and the corresponding passage in Mark 10:45. But that is an easy way to get rid of passages that contradict one's theological opinions. Jesus here rises to the full consciousness of the significance of his death for men."⁵

It is also seen in the celebration of the Passover feast and captured in the Lord's Table (Matt. 26:28).

"for this is My blood of the covenant, which is poured out **for many for forgiveness of sins**" (Matt. 26:28).

Every time we celebrate and mark the Lord's Table we are remembering and marking the gospel. My passion burns hot when I think of the magnitude of what we are addressing. My friends, Jesus stood in the gap; He spanned the gulf between God and man and He made it possible for us to approach God. There is no other way. He did what had to be done or it would forever remain void. Jesus did for me what I could never do for myself. How can I not be moved?

Listen to Caiaphas as high priest in John 11:49-53.

⁴⁹ “But one of them, Caiaphas, who was high priest that year, said to them, ‘You know nothing at all, ⁵⁰ nor do you take into account that **it is expedient for you that one man die for the people**, and that the whole nation not perish.’ ⁵¹ Now he did not say this on his own initiative, but being high priest that year, **he prophesied that Jesus was going to die for the nation,** ⁵² **and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.** ⁵³ So from that day on they planned together to kill Him” (John 11:49-53).

Listen to how the apostle Paul states this truth in 1 Timothy 2:3-7; Titus 3:11-15; 2 Corinthians 5:21 and Galatians 3:13.

³ “This is good and acceptable in the sight of God our Savior, ⁴ who desires all men to be saved and to come to the knowledge of the truth. ⁵ For there is one God, and **one mediator also between God and men, the man Christ Jesus,** ⁶ **who gave Himself as a ransom for all**, the testimony given at the proper time. ⁷ For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth” (1 Tim. 2:3-7).

¹¹ “For the grace of God has appeared, **bringing salvation to all men,** ¹² instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, ¹³ **looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus,** ¹⁴ **WHO GAVE HIMSELF FOR US to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.** ¹⁵ **These things speak and exhort and reprove with all authority.** Let no one disregard you” (Titus 3:11-15).

²⁰ “Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. ²¹ **He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him**” (2 Cor. 5:20-21).

¹³ “Christ redeemed us from the curse of the Law, **having become a curse for us**--for it is written, ‘CURSED IS EVERYONE WHO HANGS ON A TREE’ -- ¹⁴ in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith” (Gal. 3:13-14).

Listen to how the apostle Peter states this truth in 1 Peter 1:17-19.

¹⁷ “If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth; ¹⁸ **knowing that you were not redeemed with perishable things** like silver or gold from your futile way of life inherited from your forefathers, ¹⁹ **but with precious blood, as of a lamb unblemished and spotless, the blood of Christ**” (1 Pet. 1:17-19).

Someone stepped in and paid the price for our freedom from sin's debt and demand. King Jesus, the prophet and priest, did for us what we could never do for ourselves.

Listen to how the apostle John states this truth in 1 John 2:1, 2.

¹ "My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; ² and **He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world**" (1 John 2:1, 2).

How can I sit unmoved? From the top of my head to the soles of my feet, my body quivers shame at the magnitude of my sin, its just wage and His gracious vicarious substitutionary death. He took my place so that I might live. Consider the hymn, "Alas and Did my Savior Die" written by Isaac Watts in 1707.

Alas! and did my Savior bleed
And did my Sovereign die?
Would He devote that sacred head,
For such a worm as I?

Was it for crimes that I had done
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!

Well might the sun in darkness hide
And shut his glories in,
When Christ, the mighty Maker died,
For man the creature's sin.

Friend, the justice of God demands that the rebel die and the insurrection be put down. The means for God's satisfaction is through the death of His Son. God has made the way. His vicarious death is in contrast to our own inability to suffer for ourselves. We could never do what was done. We need a substitute. We need someone or something that will correspond to or is suitable the problem. In Adam we all die and there is nothing we can do to undo what was done. All of our attempts to address the problem only complicate the issue. The immeasurable God made the way. Yet not only is this death vicarious, it is also voluntary.

II. His death is voluntary.

Not only did the offering die in our behalf, but He did this freely. **He did this without external compulsion.** Listen to how Paul speaks to this idea.

⁶ “For while we were still helpless, **at the right time Christ died for the ungodly.** ⁷ For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. ⁸ But God demonstrates His own love toward us, **in that while we were yet sinners, Christ died for us.** ⁹ Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. ¹⁰ **For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life**” (Rom. 5:6-10).

Does this not resonant within us? Is there not marvel and amazement in all of this? Are we not bowed down before this? Consider the Gospel narrative concerning the nature of His offer.

¹⁷ “For this reason the Father loves Me, **because I lay down My life so that I may take it again.** ¹⁸ No one has taken it away from Me, but **I lay it down on My own initiative.** I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father” (John 10:17-18).

“Therefore when Jesus had received the sour wine, He said, "It is finished!" **And He bowed His head and gave up His spirit**” (John 19:30).

³⁷ “And Jesus uttered a loud cry, and **breathed His last.** ³⁸ And the veil of the temple was torn in two from top to bottom. ³⁹ When the centurion, who was standing right in front of Him, **saw the way He breathed His last,** he said, “Truly this man was the Son of God!” (Mark 15:37-39).

“And Jesus, crying out with a loud voice, said, **‘Father, INTO YOUR HANDS I COMMIT MY SPIRIT.’ Having said this, He breathed His last**” (Luke 23:46).

Jesus Christ was not only the high priest making the sacrifice on the Day of Atonement; He was also the lamb sacrificed. Voluntary is the attitude of the one offered. He would willingly lay down His life for those He came to seek and save. Victorious addresses the consequence of His vicarious and voluntary death. What He set out to do, He did. What looked like defeat gave birth to victory. In the bruising of His heal He would crush the serpent’s head. Let us consider each of ideas separately.

If we are to be restored to God’s favor a sacrifice must be brought for our sins, a payment must be rendered for our debt of transgressions. This necessity lies in God’s own being. God is supremely righteous and just. This means that He always rewards the good and punishes the evil (Ps.11: 5-7). God requires that the same human nature that committed sin also make payment for that sin (Heb. 2:16, 17). Sin deserves punishment, and God will certainly inflict the punishment that sin deserves for He is the holy and righteous God (Ps. 5:5; Gal. 3:10). This justice of God does not contradict His mercy. God’s virtues are not at war with one another. He is not torn and twisted between opposing inclinations and feelings. But God is a God of peace (Romans 16:20; Duet. 6:4). All his virtues are in perfect

harmony with each other. His mercy is a righteous mercy, and his justice is satisfied in the way of His mercy providing Jesus Christ (Romans 3: 25, 26).⁶

When derided and provoked He could have called twelve legions of angels to come and destroy His adversaries, but He held fast and finished the course (Matt. 26: 51-54; 27:42). He willed this. It is the same language He uses in the Garden when He prayed to His Father, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will" (Matt. 26:39). He willingly and freely bowed His knee before the Father's will.

How do we wrap our minds around this thought sufficiently when the Scripture says "**who for the joy set before Him endured the cross**, despising the shame, and has sat down at the right hand of the throne of God" (Heb. 12:2).

⁷ "'THEN I SAID, 'BEHOLD, **I HAVE COME** (IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME) **TO DO YOUR WILL**, O GOD.' ⁸ After saying above, 'SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE in them' (which are offered according to the Law), ⁹ then He said, 'BEHOLD, **I HAVE COME TO DO YOUR WILL**.' He takes away the first in order to establish the second. ¹⁰ **BY THIS WILL we have been sanctified through the offering of the body of Jesus Christ once for all**" (Heb. 10:7-10).

Jesus fully and finally, only and alone, submitted all that He is to that of the Father in order that He would become the sacrifice for the sins of His people. It is not only what we could not do, but also would not do, He did. His death is vicarious and voluntary. And in addition, His death is victorious.

III. His death is victorious

"Victory is for the vindication of God's purposes, or because of righteous living on the part of God's people."⁷

All of the promises and pictures speak of this day. It is a day when the seed of the woman will crush the serpent's head.

"Therefore when Jesus had received the sour wine, He said, "It is finished!" **And He bowed His head and gave up His spirit**" (John 19:30).

¹ "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, ² in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. ³ And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. **When He had made purification of sins, He sat down at the right hand of the Majesty on high**, ⁴ having become as much better than the angels, as He has inherited a more excellent name than they" (Heb. 1:1-4)

“but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD” (Heb. 10:12).

“who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, **because this He did once for all** when He offered up Himself” (Heb. 7:27).

“and not through the blood of goats and calves, but through His own blood, **He entered the holy place once for all**, having obtained eternal redemption” (Heb. 9:12).

“Otherwise, He would have needed to suffer often since the foundation of the world; **but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself**” (Heb. 9:26).

“And inasmuch as it is appointed for men to die once and after this comes judgment” (Heb. 9:27).

“so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him” (Heb. 9:28).

“By this will we have been sanctified through **the offering of the body of Jesus Christ once for all**” (Heb. 10:10).

He sat down for the work was done; it was finished. He did it once because it is fully and finally enough. No more would this work be done. It is blasphemous for us to ever think anything we do can add to or take from this complete and concluding work.

“It is finished] As if he had said: ‘I have executed the great designs of the Almighty-I have satisfied the demands of his justice-I have accomplished all that was written in the prophets, and suffered the utmost malice of my enemies; and now the way to the holy of holies is made manifest through my blood.’”⁸

“The work long contemplated, long promised, long expected by prophets and saints, is done.”⁹

It is efficacious. It accomplishes exactly what He willed for it; nothing more or less. Yet because the sacrifice of the offering is infinite the benefit is far greater than the demand. Although the offense is perpetrated by a finite being and although it is against an infinite God, the nature of the sacrifice is more than adequate or sufficiency; it is enough.

Listen to Revelation 19.

¹ After these things I heard something like a loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation and glory and power belong to our God; ² BECAUSE HIS JUDGMENTS ARE TRUE AND RIGHTEOUS; for He has judged the great harlot who

was corrupting the earth with her immorality, and HE HAS AVENGED THE BLOOD OF HIS BOND-SERVANTS ON HER." ³ And a second time they said, "Hallelujah! HER SMOKE RISES UP FOREVER AND EVER." ⁴ And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne saying, "Amen. Hallelujah!" ⁵ And a voice came from the throne, saying, "Give praise to our God, all you His bond-servants, you who fear Him, the small and the great." ⁶ Then I heard something like the voice of a great multitude and like the sound of many waters and like the sound of mighty peals of thunder, saying, "Hallelujah! For the Lord our God, the Almighty, reigns. ⁷ "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." ⁸ It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints. ⁹ Then he *said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he *said to me, "These are true words of God." ¹⁰ Then I fell at his feet to worship him. But he *said to me, "Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy." ¹¹ And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. ¹² His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. ¹³ He is clothed with a robe dipped in blood, and His name is called The Word of God. ¹⁴ And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. ¹⁵ From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. ¹⁶ And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS." ¹⁷ Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in mid heaven, "Come, assemble for the great supper of God, ¹⁸ so that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great." ¹⁹ And I saw the beast and the kings of the earth and their armies assembled to make war against Him who sat on the horse and against His army. ²⁰ And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone. ²¹ And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh. (NAS95) (Rev. 19:1-21)

It sure sounds to me like HE WON! Friend, what we could not do, He did. It is over.

"The confidence that in Christ we cannot be condemned because he has been condemned in our stead, leaves the Christian in humble and speechless wonder."¹⁰

Shepherding the Sheep: (What's the NEXT STEP?)

1. Do you know the provision of God personally?
2. Have you accepted your inability and received His sufficiency?
3. Right now our response is to be one of gratitude and worship.

Let us remember the last stanza of the hymn, "Alas and did my Savior Die."

But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give my self away
'Tis all that I can do.

From death comes life. You must die and in His death you can live. Will you accept this?

¹ http://www.answerbag.com/q_view/1874625

² Leon Morris, "Sacrifice," *Baker's Dictionary of Theology*, 467.

³ Wayne Grudem, *Systematic Theology*, 579.

⁴ <http://www.cresourcei.org/gen3.html> Dennis Bratcher, "The 'Fall' - A Second Look: A Literary Analysis of Genesis 2:4-3:24," An edited form of this essay was first published in *Biblical Resources for Holiness Preaching: From Text to Sermon*, vol. 2, edited by H. Ray Dunning, Beacon Hill Press, 1993, pp. 317-332.

⁵ A.T. Robertson on Matthew 20:28.

⁶ http://www.bethelprc.org/dort_2.htm

⁷ (Robert B. Laurin, "Victory," *Baker's Dictionary of Theology*, 542.

⁸ Adam Clarke on John 19:30.

⁹ Albert Barnes on John 19:30.

¹⁰ T.W.J. Marrow, "Substitution and Representation," in *New Dictionary of Theology*, 667.