

SERMON OUTLINE

SERMON TITLE: The Cross

SERMON REFERENCE: 1 Peter 3:18

LWF SERMON NUMBER: #1779

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1) INTRODUCTION

- a) Sin was the reason for the cross.
 - i) In the media, we hear of arson, pillage, war, pornography, and disaster, but we never hear the word sin.
- b) Life is short; death is sure.
- c) Sin is the curse; Christ is the cure.
 - i) How does He cure?
 - (1) He cures through the cross of our Lord and Savior Jesus Christ.
- d) 1 Peter 3:18
 - i) There is enough Gospel dynamite in this one verse to blow the sin, the hatred, the sorrow, and the sickness out of anybody's life.
 - (1) But that dynamite must be ignited by the spark of faith.
- e) Sin is a clenched fist in the face of God.
 - i) Only God can forgive sin.
- f) God is a holy God; and sin is an affront, a reproach, and a rebellion against Him.
 - i) Sin must be dealt with.
- g) Today's message points out three wonderful truths about how God forgives sin and how God deals with sin.

2) THE VICARIOUS SUFFERING OF THE CROSS (1 PETER 3:18)

- a) The word "vicarious" means "in the place of another" or "substitutionary."
- b) 1 Peter 3:18
 - i) The "just" in this passage is Jesus.
 - (1) Jesus never sinned.
 - (2) He is the virgin-born, sinless, and spotless Son of God.
 - ii) We are the unjust.
 - (1) Jesus became our substitute.
- c) All through the Bible, God has taught the lesson of substitution.
- d) The first day of Passover is also Palm Sunday.
 - i) This is not by happenstance.
 - ii) What is Passover?
 - (1) Exodus 12:1-14
 - (2) In the Old Testament, God gave a prophecy and a picture of the cross of the Lord Jesus Christ.
 - (a) He instituted the ritual of the Passover lamb.
 - (3) There was judgment upon the land because of sin.
 - (4) God told His people to take a spotless lamb without blemish.
 - (a) They were to kill the lamb; the blood was to be shed.
 - (5) They were to take the blood of the lamb and put it upon the doorpost of their house, not on the inside but on the outside.
 - (a) This was to be done openly, publicly, and unashamedly.
 - (b) The blood was to be upon the lintel and upon the side posts.
 - (i) This was the sign of the cross.

1. This was a picture and a prophecy of the blood of Jesus Christ.
- (6) When God saw the blood, He would pass over them.
 - (a) That is how we got the word "Passover."
 - (b) If the blood was put beneath your feet and you passed over the blood, then God would not pass over you.
 - (c) When you put yourself under the blood, the death angel (the judgment of Almighty God) would pass over you.
 - (7) The Passover lamb is a picture of the Lord Jesus Christ.
 - (a) 1 Peter 1:18-19
 - (b) Jesus is the Passover lamb.
 - (i) He is the lamb without blemish and without spot.
- iii) Jesus Christ would die at Mt. Moriah.
 - (1) This is the same place where Abraham offered up his only begotten son, Isaac.
 - (a) Genesis 22:1-14
 - (2) This is the same place where the temple was built.
 - iv) Jesus was born in Bethlehem, not many miles away from Mt. Moriah.
 - (1) By the time of Christ, the priests and the Levites had instructed a special rank of shepherds to grow very special lambs, Passover lambs.
 - (a) These were the finest and the best lambs.
 - (b) They were grown in Bethlehem.
 - v) On Passover week, the lambs would come from the fields of Boaz at Bethlehem and go up to the Temple Mount through the sheep gate.
 - (1) There, they would be examined by the high priest and by the Levites.
 - (2) On the same day, the Lord Jesus (God's lamb) came down from the Mt. of Olives, riding upon a donkey, as He went up to Mt. Moriah.
 - (a) The lambs and God's lamb entered into Jerusalem on Palm Sunday.
 - vi) The priests examined the Passover lambs.
 - (1) They looked inside the mouth.
 - (2) They went through the fleece.
 - (3) They would examine the hooves, the eyes, and even the eyelids.
 - (a) If there was any flaw, then that lamb would not be worthy.
 - (i) He had to be a special lamb; a lamb without spot or blemish.
 - vii) There was another lamb born in Bethlehem; Mary had a little lamb.
 - (1) His fleece was white as snow.
 - (a) He never knew sin.
 - (b) He was the virgin-born Son of God.
 - (c) God's sinless lamb.
 - (2) He was the lamb Abraham spoke about on Mt. Moriah.
 - (a) Genesis 22:8
 - (i) Not a lamb for Himself.
 1. He, Himself would be the lamb.

- viii) Much of the Gospels are given over to the last week of Jesus' life because it was the climax of it all.
 - (1) It was there in that last week that Jesus was examined.
 - (a) He was examined by the Pharisees.
 - (b) He was examined by the Sadducees.
 - (c) He was examined by the Herodians.
 - (d) He was examined by the civil leaders.
 - (i) They found no fault in Him.
 - 1. John 7:46
 - (ii) Jesus could look all of them in the eye and say, "Which of you convicts me of sin?"
 - 1. John 8:46
- ix) Then came the day when the Passover lambs were slain.
 - (1) At 3:00 PM, the priest would sacrifice the spotless lambs.
 - (2) At the same time on Golgotha, God's lamb poured out His blood for the sin of mankind.
 - (a) Jesus said from the cross, "It is finished."
 - (i) John 19:30
 - (ii) It was paid in full.
 - (iii) The job of the priests, Levites, and shepherds was finished.
 - 1. Jesus, God's lamb, died upon that cross.
 - a. The purpose of the cross was substitution.
- e) When the Lord Jesus Christ died, He fulfilled another Old Testament symbolism.
 - i) The high priest would take a goat called "the scapegoat."
 - (1) He would lay his hand upon the head of the goat and confess the sins of the people.
 - (2) The goat would be led outside the city wall and killed.
 - (a) His blood would be shed.
 - (b) This is the reason the Bible tells us that Jesus died outside of the city.
 - ii) Jesus is our scapegoat.
 - (1) Our sins were laid upon Him.
 - (a) He carried those sins to the cross, and in agony He died.
 - (2) Pilate didn't want to crucify the Lord Jesus, but Pilate was a fence-straddling politician; whatever buttered his bread determined his conduct.
 - (a) The people were clamoring for the blood of Jesus.
 - (b) There was another prisoner named Barabbas.
 - (i) He was a thief, murderer, and an insurrectionist.
 - (c) According to tradition, a prisoner would be released to the people.
 - (d) Pilate let them choose whom they would pardon: Barabbas or Jesus.
 - (i) They chose Barabbas.

- (ii) They said to let Jesus be crucified.
 - 1. This was the same fickle crowd that on Palm Sunday was saying, “Hail Him.”
 - a. John 12:13
- (3) Jesus died in Barabbas’ place.
 - (a) There were three crosses.
 - (i) The middle cross was made for Barabbas.
 - (b) Jesus was crucified on that cross instead of Barabbas.
 - (i) We don’t know if Barabbas was ever saved, but God arranged a perfect picture of substitution.
 - 1. 1 Peter 3:18
- f) “Christ also hath suffered for sin.”
 - i) 1 Peter 3:18
 - ii) Tongue cannot tell, throat cannot sing, and hand cannot paint the tragedy that was called Calvary and the suffering of the Lord Jesus Christ.
 - iii) There was the emotional suffering of Christ.
 - (1) Matthew 26:38
 - (2) Luke 22:44
 - (a) He was in such agony that the minute capillaries ruptured and broke down.
 - iv) There was the bodily suffering of the Lord Jesus.
 - (1) They scourged the Lord Jesus.
 - (a) In a scourging, the victim’s hands would be tied, and he would be hoisted up until he was on the balls of his feet to increase the pain.
 - (b) The scourging instrument was a whip with a sturdy handle and leather thongs.
 - (i) On the ends of the thongs were bits of bone, metal, and glass.
 - (c) There would be two scourgers.
 - (i) One would start at the nape of the neck and work downward.
 - (ii) The other would start at the ankles and work upward.
 - (d) No one walked away from a scourging; they crawled away.
 - (i) That is why the Bible says that they brought Him to the judgment hall.
 - 1. He was too weak to walk.
 - 2. You can understand why Jesus later stumbled and fell beneath the cross.
 - (2) They battered Him with their fists.
 - (3) They beat Him with clubs.
 - (4) Then, they took Him out for the actual crucifixion.
 - (a) Crucifixion was meant to be cruel.
 - (i) It was meant to inspire stark terror.
 - (b) The word “excruciating” comes from a Latin word that literally means “out of the cross.”
 - (i) Our word “excruciating” comes from “crucifixion.”

- (c) They would nail the victim's hands to the cross.
 - (i) They would drive the nails through the nerves.
- (d) They would nail the victim's feet to the cross.
- (e) The weight of the body would come down upon the chest, and the person who was crucified would gasp for breath.
 - (i) In order to breathe, he had to lift himself up.
 - 1. In order to lift himself, he had to push down on the nails in his feet.
 - a. He would be between gasping for breath and searing pain.
- (f) There was nausea, shock, and searing pain as every nerve in the body became a pathway for the pain.
- v) Not only did Jesus Christ drink the cup (the pollution of sin), but He also wore the crown (the penalty of sin).
 - (1) Jesus never sinned; He was the just for the unjust.
 - (2) Jesus paid the price.
 - (a) The price was separation from Almighty God.
 - (b) Not only would God the Father be separated from Him, but for that moment Jesus would become the object of the Father's loathing.
 - (i) God the Father looked upon Him as God the Father would look upon a sinner.
 - (ii) God the Father dealt with Jesus as He would deal with a sinner.
 - (c) 1 Peter 3:18

3) THE VITAL SATISFACTION OF THE CROSS (1 PETER 3:18)

- a) 1 Peter 3:18
 - i) The word "once" here does not mean once upon a time.
 - (1) It means once for all.
- b) When Jesus said that it was finished, He meant that the debt had been paid.
 - i) John 19:30
 - ii) In Rome when a man had been found guilty of a crime, he would be put in prison, and a certificate of debt would be written.
 - (1) This told of his debt to the state and to society and what his crime had incurred.
 - (a) It would be placed on his prison door.
 - (2) After he had paid the penalty and satisfied the demands of the law, they would write across the certificate of debt, "Paid in full," and give it to him.
 - (a) This meant that "it was finished."
 - (i) The man would not have to go back to prison again.
 - (ii) He would never come into double jeopardy.
 - 1. He could not be charged with the same crime twice.
 - iii) Jesus has once suffered for sin.
 - (1) 1 Peter 3:18

- (2) What blasphemy to say that again there needs to be another sacrifice for sin.
 - c) Hebrews 10:12-14
 - i) This is why we can believe in eternal security.
 - ii) After you are saved, you cannot lose your salvation.
 - (1) But suppose you could get lost after you got saved.
 - (a) For you to be saved again, Jesus would have to die again.
 - iii) When Jesus died, it was good for one salvation only.
 - (1) It is done; it is paid in full.
 - (a) There is nothing you can do, and there is nothing you need to do.
 - d) Isaiah 53:11
 - i) God is satisfied with what Jesus did on the cross.
 - (1) The sin debt is paid.
- 4) THE VICTORIOUS SALVATION OF THE CROSS (1 PETER 3:18)
- a) 1 Peter 3:18
 - i) "That He might bring us to God."
 - (1) Sin separates us from a holy God.
 - (2) On the cross, Jesus took holy God with one hand and sinful man with the other hand.
 - (a) He has reconciled God and man.
 - (b) He has made peace by the blood of His cross.
 - (i) Romans 5:10
 - ii) In this verse, the word "bring" in the Greek language means to take an individual and present him to a king or a dignitary.
 - (1) That is what Jesus has done.
 - (a) Jesus has taken us by the hand to present us to God the Father.
 - (b) He brings us to God.
 - (i) He says, "Father, these are mine. I purchased them with my blood on that cross."
 - b) King David, in the Old Testament, had a son named Absalom.
 - i) Absalom rebelled against David.
 - ii) There was a woman in the kingdom who told David that he needed to reconcile with his son, but David did not do it.
 - (1) She said that David was not acting like God.
 - (2) 2 Samuel 14:14
 - (a) This is a great Gospel text in the Old Testament.
 - (b) God has a way of bringing us back.
 - c) God devised a means that His banished be not separated from Him.
 - i) Jesus died for you on that cross.
- 5) CONCLUSION
- a) God will save you.
 - i) He "suffered the just for the unjust, that He might bring us to God."

- (1) 1 Peter 3:18
- b) God is satisfied by what Jesus did on that cross, and now you must receive it.
- c) What should you do today?
 - i) Put your faith where God has put your sins: on the Lord Jesus Christ.
- d) Do you know Jesus personally? If not, you can pray to Him today by asking Him to come into your life.
- e) Call upon Jesus today. Repent (turn) from your sins, and turn to Jesus. Ask Him to forgive you of your sins, and acknowledge Him as Lord of your life.
 - i) Romans 3:23
 - ii) Romans 10:9-10
 - iii) Romans 10:13
 - iv) Acts 16:31
 - v) John 3:16