

Doctrine of Crucifixion

1. The apostle Paul was committed to knowing Jesus Christ, and Him crucified, because in the crucifixion we find the zenith of the work of Christ.
 - *1 Corinthians 2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.*

2. Though the crucifixion of Christ was a cosmic event, though it was an act of redemption, those who were present when Jesus died viewed the moment in a different way.
 - To the Jews, the execution of Jesus was a matter of political expediency. It was better that one man die than for a whole nation to perish.
 - To the Romans, the execution of Jesus was a matter of fidelity to Rome, and maintaining social order.
 - To the Disciples, the execution of Jesus was the end of their hopes and dreams for a Messianic Kingdom, in which they would have the preeminence
 - To the people of Jerusalem, the execution of Christ was an opportunity to witness a spectacle, whereby they could cruelly mock, and jeer, the condemned.
 - To the thief on the cross, the execution of Jesus was a miscarriage of justice.

3. Only in the New Testament is the true significance of the crucifixion explained.
 - *Romans 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.*

4. In the death of Christ, in the shedding of the blood of Christ, there was propitiation.

5. The Jew reading the writings of Paul would understand the word propitiation in light of the Old Testament, and the Day of Yom Kippur.

6. On the Day of Atonement, the high priest took two goats, sent one into the desert, and offered the other as a sacrifice.

7. Then, after a cleansing ritual, the High Priest would enter into the Holy of Holies, behind the veil, to make an offering for the sins of the nation.

8. Blood would be sprinkled on the mercy seat of the Ark of the Covenant, and atonement would be made for the nation of Israel. The righteousness of God was satisfied.
9. The God of love, the God of mercy, the God of grace, is the God who must be propitiated, for God is holy.
 - *Romans 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*
10. God can only justify a person because His wrath against sin has been satisfied. God's wrath is satisfied in the person and work of Jesus Christ, in whom individuals must believe.
11. The book of Hebrews reminds people that the blood of bulls and goats had no sustaining power to justify a sinner. An animal sacrifice could not atone for sins, because there is no intrinsic value in the blood of a bull, or goat, to effect propitiation.
12. The sins of the people in the Old Testament were covered by the blood of the divinely appointed sacrifice, but they were ultimately forgiven on the basis of the shed blood of Christ.
 - *Hebrews 10:4 For it is not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*
13. Christ was sent to bring redemption. The concept of redemption has to do with redeeming something.

Special Note.

There was a time in American history when stores gave out redemption stamps. There was a redemption center where the stamps could be turned in for another item. S&H Green Stamps were among the most popular stamps in the United States from the 1930s to 1970s. Customers received S&H stamps from cashiers at supermarkets, gas stations, and other retail locations, collected them in books, and redeemed them for merchandise from local Green Stamps stores, or the S&H Idea Book catalog. The practice has passed away, but the memory lingers.

14. At Calvary, Jesus was redeeming the souls of those whom the Father had given to Him. He was purchasing their salvation from the penalty, power, and pollution of sin.

15. In the Old Testament, a person could sell themselves into servitude until their debt was paid.
16. If a man married while in servitude he could still pay off his debt, but his wife remained in a state of servitude until the man paid a bride's price, and redeemed her. Only then would the bride be set free.
17. Jesus purchased His bride, who was in bondage, who was in servitude to the world, the flesh, and the devil. This is why every Christian should realize they have been bought with a great price.
- *1 Corinthians 6:19 What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*
18. The purchasing price for the redemption of the soul was the blood of Christ, or the life of Christ.
19. Another Jewish concept that speaks of the redemptive work of Jesus, is that of the Kinsman Redeemer.

Special Note.

According to Jewish law, an Israelite could sell himself, his family, or his land. *Leviticus 25:39 And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: 40 But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: 41 And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. 42 For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. 43 Thou shalt not rule over him with rigour; but shalt fear thy God.*

In cases of poverty, the kinsman-redeemer was provided to protect the clan. *Leviticus 25:25 If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.*

This person, a near relative, had the first option, by law, to buy any land being sold, thus allowing it to be kept within the clan.

Leviticus 25:23 The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. 24 And in all the land of your possession ye shall grant a redemption for the land. 25 If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. 26 And if the man have none to redeem it, and himself be able to redeem it; 27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. 28 But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.

Jeremiah 32:6 And Jeremiah said, The word of the Lord came unto me, saying, 7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. 8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord. 9 And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. 10 And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances.

The outstanding example of the kinsman-redeemer in the Old Testament occurs in the story of Ruth and Boaz. Boaz, a near kinsman of Naomi (Ruth's mother-in-law), acted as a redeemer in accordance with Jewish law, and married Ruth.

Boaz Secures the Right of Redemption Ruth 4:1-12

Boaz Meets the Immediate Relatives at the Gate Ruth 4:1

“Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! Turn aside, sit down here. And he turned aside, and sat down.

Boaz met with the close relatives at the gate of the city, for this was the place where people would travel in and out of the town. The gate is the place where business transactions were often made. The gate was the place where judges and officers were to be found, established there by the Mosaic Law. “Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment” (Deut. 16:18).

Boaz Calls Together the Elders of the City Ruth 4:2

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

Calling together ten elders of the city who were frequently gathered at the gate, Boaz invited them to serve as witnesses. And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I “have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi” (Ruth 4:9).

The Selling of Naomi's Land
Ruth 4:3

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's:

Whether or not Naomi had already sold the land she inherited from her late husband, or whether she was going to sell that land, is uncertain. That Naomi had the right to inherit the land and sell it, is without question. Ideally, the land would be sold to a kinsman. "If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold" (Lev. 25:25). It was important that land stay within the family (Lev. 25:23-28; Num. 27:1-11).

Boaz is Willing to Buy the Land
Ruth 4:4

4 And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.

An Important Reminder
Ruth 4:5

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

If a near kinsman were to buy the land, an important responsibility came with the purchasing price. To buy, or acquire the land, was also to buy, or acquire Ruth, which would forcefully implement the Law of the Levirate. Ruth would have to be married with a view to raising up a seed to honor her dead husband. "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. 6 And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel" (Deut. 25:5-6).

Having Second Thoughts
Ruth 4:6

6 And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

Concerned about his own inheritance, the close relative declined to redeem the land, knowing that the land would belong to Elimelech's family, and not his own. The kinsman would be spending money for land that would not be his to keep, and pass on. A decision was made. The kinsman would give the right of redemption, and all of connected responsibilities, to Boaz.

**Boaz Redeemed Naomi's Land, and Thus Ruth
Ruth 4:7-10**

7 Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel. 8 Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

Today, a contract would be drawn up, signed, confirmed, and filed, if a piece of land were purchased. In the ancient world, the custom was for the new owner to walk on the soil of the land, claim it, and confirm the transaction by having the former owner take off a shoe, and give it to the new owner. In all of this, there was no shame.

**Witnesses to Redemption
Ruth 4:9-10**

9 And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. 10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

**A Word of Blessing
Ruth 4:11-12**

A Prayer for Prosperity and Fame

11 And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem: 12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman.

**Boaz Marries Ruth
Ruth 4:13**

13 So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son.

Obed, the Grandfather of David, is Born
Ruth 4:14-17

14 And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. 15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. 16 And Naomi took the child, and laid it in her bosom, and became nurse unto it. 17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David. 18 Now these are the generations of Pharez: Pharez begat Hezron, 19 And Hezron begat Ram, and Ram begat Amminadab, 20 And Amminadab begat Nahshon, and Nahshon begat Salmon, 21 And Salmon begat Boaz, and Boaz begat Obed, 22 And Obed begat Jesse, and Jesse begat David.

20. Jesus is the supreme Kinsman Redeemer, for He came to save His people from their sins.

- *Matthew 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*

21. The payment Christ made was His own blood. He made this payment to redeem souls from sins, and to redeem them from being under the curse of the Law.

- *Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*

22. As far as the curse is found, so Christ has redeemed us. The curse began in the Garden of Eden after the Fall. It followed in the giving of the Law. It continues until a soul is covered by the blood of Christ through faith in His redeeming work.

“Joy to the world, the Lord is come!
Let earth receive her King;
Let every heart prepare Him room,
And Heaven and nature sing,
And Heaven and nature sing,
And Heaven, and Heaven, and nature sing.

No more let sins and sorrows grow,
 Nor thorns infest the ground;
 He comes to make His blessings flow
 Far as the curse is found,
 Far as the curse is found,
 Far as, far as, the curse is found.”

Isaac Watts

23. Without the crucifixion, there would be no joy to the world. There would be no blessing. There would be no countenance of God upon the soul.
- *Numbers 6:24 The Lord bless thee, and keep thee: 25 The Lord make his face shine upon thee, and be gracious unto thee: 26 The Lord lift up his countenance upon thee, and give thee peace.*
24. The curse of God upon a person is the opposite of this blessing. When a person is cursed of God, the Lord hides His face. No grace is shown. There is no peace.
25. Christ became a curse for us that we might not be a curse of God. Thanks be to God for His unspeakable gift.
26. While thousands of people suffered the agonies of physical crucifixion, only One was made a curse.
- *Psalms 22:1 To the chief Musician upon Ai'-je-leth Sha'-har, A Psalm of David. My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring?*
27. But then, the curse was finished. Jesus cried out, “*Tetelestai*”. A redemption accomplished is now to be applied to your heart, and mine.