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THREE WORLDS
by Paris Reidhead

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Summary: The sermon emphasizes the profound significance of Christ's suffering and sacrifice as fulfillment of prophecy and victory over sin and darkness.

Duration: 44:17 Topics: "Christian Life"

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DESCRIPTION

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In this sermon, the preacher discusses the concept of 'it is finished' from the 24th chapter of Luke. He explains that there are three worlds represented at the cross: God in his majesty and sovereignty, humanity with its sinful nature, and the satanic foe. The preacher emphasizes that Jesus' death on the cross accomplished deliverance from these three things. He encourages the listeners to enter into the finished work of Christ and experience deliverance from guilt, cleansing through his blood, life from the dead, and victory over personal struggles. The sermon references various Bible verses to support these teachings.

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CONTENT

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Our text is found in the 24th chapter of Luke. Our Lord is speaking of himself and is describing that which has taken place. Let me read for you certain words.

I shall begin with the 25th verse. Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village whither they went, and he made as though he would have gone further.

But they constrained him, saying, Abide with us, for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meet with them, he took bread, and blessed it, and break, and gave to them.

And their eyes were open, and they knew him, and he vanished out of their sight. They said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scripture? They rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in the breaking of bread.

And as he thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. They were terrified, and affrighted, and supposed that they had seen a spirit. He said unto them, Why are you troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself.

Handle me, and see what a spirit doth not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy and wonder, he said unto them, Have you any meat? They gave him a piece of a broiled fish, and of an honeycomb, and he took it, and did eat before them.

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the scripture, and said unto them, Thus it is written, and thus it behoove to Christ to suffer, and to rise from the dead the third day, that repentance unto remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

Will you turn please now to Psalm 22, for he said that in all the things written in the Psalms concerning me. The last verse of the 22nd Psalm, I want you to see it for just a moment. For here in this 22nd Psalm, we're

all familiar with the opening statement, My God, my God, why hast thou forsaken me? We're aware of the fact that in the hour of his anguish our Lord experienced that separation from the face of his father, as he was laden with our guilt and with our sin.

And as you've read, I'm sure during the days of this week, the 22nd Psalm, you've been impressed again and again with the fact that it refers completely to the experiences through which our Lord was passing. But I want you to notice this morning, the very last verse. Some days ago at our Christian Life Convention, after one of the services, Brother Harold Wildish was speaking to those that had tarried for further instruction, and he opened this verse in a manner that I had never seen, simply by calling our attention to the meaning of the words.

You know that in John 19 30, you have the only record of that word from the cross given by our Lord just before he died. It is finished. But notice these last words.

He hath done this. Let me read the verse. They shall come and shall declare his righteousness unto a people that shall be born, that he hath done this.

But see the this, it's in italics, which means that it was inserted by the translators. So let us leave it off that he hath done. But what does the word done mean? Doesn't it mean completed or finished? Can we not change it that he has finished? But what does the word half mean? What's the synonym for it? Let's take it in the present tense, is.

And the word he, this is in the tense of the verb, in the third person, it could apply either to the masculine pronoun or the feminine or to the neuter. And in this case, let us just change it to the neuter and read what it is. They shall come and shall declare his righteousness unto a people that shall be born, that it is finished.

He hath done, it is finished. What is finished? What is involved? Why did it behoove Christ to suffer and to rise again from the dead? Because something is finished. Something is completed, something that began yea

centuries, millennia before.

Something now is finished. Let's go back in this 22nd psalm and notice the kind of a conflict that our Lord is experiencing. Of course in the first verse, he is there as your representative and mine, and consequently he's dealing with the matter of sin.

We shall see this in a moment. But there's something else involved in this experience. If you'll come down just a little further, you'll find that there are men that are at the scene.

Men who are angry against him as and against the the father. Verse five, they cried unto thee and were delivered, they trusted in thee and were not confounded, but I am a worm and no man of approach of men and despised of the people. All they that see me laugh me to scorn, they shoot out the lip, they shake the head, saying he trusted on the Lord that he would deliver him.

Let him deliver him, seeing he delighted in him. And so angry men are gathered at the cross as it's pictured here. And later on we find these very words applied to those that stood at the foot of the cross.

Prophetically David saw what was to transpire centuries later. Men are there in anger and in wrath, viciously hating Christ because he is God come in the flesh. But it's not only God seeing Christ and men seeing Christ, but as you go a little further to the twelfth verse you discover there's an entirely new or other dimension to this experience through which he's passing.

Notice many bulls have compassed me. Strong bull's ovation have beset me round. I do not believe the most literal minded would think this to be actually anyone of the bovine family.

It is spiritually representing something that is strength, wrath, and anger. Something that's powerful and able to destroy and hurt and hinder. Then they gaped upon me with their mouths as a ravening and a roaring lion.

To whom would this report? Does not the scripture also indicate that there was, that the devil as a roaring lion goeth about seeking whom he may devour? I believe that we would be in order if we were to then say that here we have the evidence that our David saw by virtue of his vision if you please, or the use of terms that was given to him. That at

the cross there would be another area of conflict. Those represented by bulls and lions would be there.

If you come down to the 20th verse you'll find that there is another reference made. Deliver my soul from the sword, my darling from the power of the dog. Save me from the lion's mouth or thou hast heard me from the horns of the unicorn.

Thus three worlds if you please are figuring in this scene at the cross.
The first world is that mentioned in the first verse. God in his majesty and his sovereignty on the throne, reigning and ruling in justice and holiness.

God that has looked at man and said the soul that sinneth it shall die.
God who's examined the passing generations and has said of each man as he came upon the scene. The heart is deceitful above all things and desperately wicked.

Who can know it? I the Lord that searches the heart. This God who said God is angry with the wicked every day. If he turn not he will destroy him.

He hath wet his sword, he hath bent his bow. This God is on the scene and when he sees the Lord Jesus with your sin and mine in your place and mine made to be what you were. Then this infinitely holy God can no longer look upon his son because his son is covered with my uncleanness and with your sin.

And God must deal with Christ from the day that man sinned he was under the sentence of death. This death that which unremitted and undealt with would mean eternal separation from God must be dealt with. For God has said that he will have a people and he will give a people to his son.

But he has also said the soul that sinneth it shall die. And God even God cannot lie. And God must punish sin.

The soul that sinneth it must die. Every sin must come into condemnation. And so now God has become flesh by means of the incarnation.

And the Lord Jesus has lived the sinless holy life himself being tempted

and tested and tried by the direct activity of Satan yet without sin. And because he himself is sinless out of love for you he can reach down across the centuries and press you to his heart and stand before the father as you. You have a representative you were there on this occasion and God saw Christ as you and God dealt with him as you.

He said to the father I want you to deal with me as you would and you put your name in it. For it is that personal in the eyes of God. The Lord Jesus interposed himself between you and the just anger of God against sin.

To the father he said the sword that you've suspended over the human heart is a justly drawn sword and the sentence that you have pronounced is a justly given sentence. And I honor the sentence and I honor the condemnation you have done as you must do to be true to yourself. That sword must fall upon and you put your name in.

And the Lord Jesus said I stand before you in the place of and as and you put your name in. And that sword of God's justice and wrath was sheathed in the heart of Jesus Christ. It said an arrow was drawn the picture is a crossbow with the feet against it and the archer pulling until the arrow was right up to the edge of the bow.

That arrow was leveled right at your heart. The arrow of God's wrath and justice and his anger against sin. He said that arrow must be loosed that arrow must fly home it must find the heart for which it's intended.

And the heart to which it must come is and put your name in. Your heart. Now Lord Jesus that had drawn to himself the sword of God's wrath also allows that arrow to find its place to his heart.

This is transpiring at the cross. Jesus Christ our wonderful Lord knew that there was a cup of wrath that you must drink. And so as he hung upon the cross he said to the father bring that cup with all its bitter contents to my lips.

And he drained it. For God had a controversy with sinners and God had said the soul that sinneth it must die. He was there as you doing for you in your place instead.

All that must be done to satisfy the law to vindicate his holiness to publicly substantiate his rule and government. Our Lord even endured the

agony of being separated from the father as we have in these first words
that he might redeem me and you. But that's only one part of the problem.

One part of the difficulty. Surely this mountain of guilt that separated
us from God must be dealt with. Surely the law must be satisfied.

It must be upheld. Its sanctions must be carried out. But there's something more.

There's not only the penalty of sin but there's also the power of wicked
fallen human nature. So our Lord Jesus in order that he might not only pay the penalty of the law but break the power of sin in the human heart
turned to man. And he said to men do to me everything you can do.

And you remember how that they began to deal with him in their anger toward God. The first things they did was to tie the rope around his hand and if I know anything about the soldiers they jerked it and dragged it and did all they could to cause him to stumble. And then bringing him into the place of judgment they plaited a crown of thorns and pressed it cruelly on his head.

And then they pulled his beard from his cheek and they buffeted him and
spat upon him and did mockery to him bowing before him as he was there with one of his robes cast off and a broken reed in his hand as a symbol of power that he was thought not to possess. They had their fun with him buffeting him beating him bruising him. And he took it because
his purpose in grace was not only to deliver from the penalty of sin but
to break the power of sin in the human heart.

So he submitted to the worst that man could do. Then you see him as a judicial man has judged him worthy to be scourged. He's taken into the
courtyard the leather thongs tied around his wrist and drawn up until his hands are right against the ring that's fastened securely in the pavement.

And with his back arched so that the skin is tense and tight the executioner comes with the cat of nine tails and lays it upon him until
the flesh is drawn from his back perhaps even exposing the rib cage but
certainly lacerating the flesh and tearing it from him. And into that

open wound is rubbed either ashes or salt or both. And our lord is thus submitted to this and then he's taken out to the cross with nails through his hands he's suspended between heaven and earth.

This two men have done to him and they stand around and shoot out the lip and mock him to score. And there's nothing more that man can do. Nothing more.

Oh every time anybody has ever been in trouble with his fellows it's been over pride and here was pride it's been over arrogance here was arrogance it's been over wrath here is wrath it's been strife and every sin of the human heart and human spirit was manifested the cross and our lord Jesus took it. They lied about him they mocked him they scoffed him at him. They did everything they could do.

Why? Because there was a problem here that had to be finished. Somehow he had to break the power of sin in the human heart that he could set men free. The only way he could do it was to submit to it.

So just as he submitted to the wrath of god that he might deliver us from the penalty of sin. He submitted to the wrath of men that he might break that terrible evil thing in the human heart that makes men hurt one another and lie about one another and deceive each other. That thing which causes grief and heartache bruises and injuries.

Sin. Sin. In vain.

Jealousy. Everything that breaks the happiness of the human family was poured on Christ. Why? He wanted to deliver his people from the penalty of their sin but he also wanted to deliver them from the power of sin.

He took it that his people wouldn't have to take it or would at least wouldn't have to give it. He took it in his own bosom. Why? So that in your heart he could break the power of sin.

That's it. There's something else. He was counted for two worlds.

The world of god's wrath seeing Christ as you dealing with you. The world of man's wrath seeing Christ as god and as man and dealing with him. But there's another world.

There's another world. There's a world of darkness. There's the world of

hell.

And this carries you clear back to before the foundation of or at least long before the creation of man. Carries you back when god had made a being called Lucifer. The son of the morning.

The most brilliant and beautiful of all of his created beings. Made this way. Invested with this superior grace and beauty and intellect so that he might serve as the as the prime minister over the created angels.

And moved with imagination and then with envy and then finally in rebellion. There came an hour when Lucifer said I will be like the most high. I will set my throne above his throne.

And knowing what every intelligent individual would know. That every thesis has its antithesis. That every front has its back if you please.

That every positive has its negative. He knew that his strength would be in taking those attributes directly opposite to the character of god. And whereas god is love, satan armed himself with another weapon which was hate.

And god is light, satan armed himself with another weapon which is darkness. And god is life and satan took to himself death. And god is the truth and satan took to himself, if you please, the sword of the lie.

And so you have a battle against god who is love and light and life and truth. Against such a god comes another individual armed with the very opposite. Against love comes hate and against light comes darkness and against life comes death and against truth comes the lie.

And god prevails over him temporarily. And in authority casts him down to earth. And earth becomes then the habitat of satan.

And when he would make man he puts him right on earth and establishes the darkness and the light so that there'd be the constant sermon of contrast and warning to man. Then into that garden he allows satan to come. And you remember the lie that was used to bring man out of light into darkness and out of life into death and out of love into hate? What was the first thing that satan said when christ accused him? The woman that thou gavest me made me to eat.

Kill her. Don't touch me. What's hatred? The lie has brought into darkness and hatred and under the sense of death.

Why do you say why did god ever cast him down from heaven to earth?
And
why did he let him come? And why and why and why didn't god say i hate this rebel and destroy him? Listen if god had reached out to take hate to destroy the one who used hate he would have destroyed himself. Oh
no
it couldn't be settled that way. But now watch.

God has become man and the lie begins to operate. Turn this bread this stones into bread. Lying trying to do the same way did with eve.

She had an appetite for food so was 40 days without it. She'd been eating that day. Man shall not live by bread alone.

Cast thyself down. Bow down and i'll give you the kingdoms of the earth.
And our lord resisted him.

He resisted the lie and since he couldn't beguile him the only thing that satan could do was to try and destroy him. He'd sought to destroy the bloodline across the centuries. He'd sought through herod to destroy
him when he was born by the slaughter of the innocents.

And now the lord jesus out of love for you reaches to you and to him
to
you and brings you to himself and with you he brings your sin. So that when that identification with you is complete he stands there laden
with
your sin. And now he's vulnerable.

Twelve legions of angels wait to be called. But does he call them? No because you didn't deserve deliverance. He could have spoken and come from the cross.

Did he speak? No because he's there as you and since he's there as you he endures all that you must do. But what's happening? As he hangs
upon
the cross he is vulnerable and that three hours of darkness was not
just
a meteorological phenomena. I believe it was when the region of darkness
came up from the nether regions and gathered around the cross and shrouded the son of god.

And what's happening? He's there with your sin. Taking the sword of

god's wrath into his bosom. Taking the arrow of god's wrath into his heart.

He's there taking all the anger and the malice and the venom of the human spirit. But what else is he taking? Watch the bulls come pawing the unicorn the dogs yes the lion. What is it? We wrestle not against flesh and blood but principalities and powers and the rulers of the darkness of this age and wicked spirits in high places.

There you go to the dogs and the bulls and the lion. They've all gathered around. And when there's not another spear in the arsenal of hell to be thrown.

And when there is not another fiery dart to be lighted and cast. When there's not another arrow in the quiver of the demons of darkness to be flung. And when the arms of the buffeting beasts of the pit are hung limp at their sides.

Listen to me. When there is nothing more that god can do to man because of his sin. When there is nothing more that man in sin can do to man or god.

When there is nothing more that satan can do to man or to god. He says it is finished. And now cold in death he's wrapped in grave clothes and laid in the tomb.

For the soul that sees it should die and you've died in him. Do you not see? And satan has vanquished and man is triumphant. And so into the tomb.

Wrapped cold in death in grave clothes mixed with spices and ointments. But on the third day that god life that cannot die returns to that bruised body. And life coming breaks the shackles and bursts the bands and casts off the chains.

And our lord rises through the grave clothes. And they're not unwrapped. And when Peter comes into the tomb the grave clothes are lying there slightly collapsed but conforming to the shape of a body.

It's not been cut. It's not been unwrapped. But he and his resurrection glory has passed up through the grave clothes leaving the head napkin where the head would pay not in a pile.

And what is he said? The resurrection of Jesus Christ testifies to three things. The three things that are finished. First that the penalty of sin is fully paid.

That there is nothing more that God will do to sinners for their sin. Because Jesus Christ died and you can come dear sinner friend and see that it was your cross on which Christ died in your death that he experienced and received him. Receive him and receive life and pardon and forgiveness.

You can do that now. Then having done that you can come with your traits, your disposition, your meanness, your selfishness, your pride, your anger, your wrath, your malice with everything that has beset you and tormented you as a child of God. You can come and see in the resurrection of Jesus Christ deliverance over the tyranny of yourself.

You need not my dear if you go on with that ugly disposition that we inherited from Adam. It's because we want to not because we have to. He died to set me free from myself.

He died to deliver us from the tyranny of our flesh. He died to deliver us from everything that hurts and injures and bruises. Died to set us free from the chains of fallen human nature.

Died to make us like himself and he arose again having provided that deliverance. And if you are here today assaulted by a defeated foe and battered by the powers of hell and attacked by the demons of darkness for it says we wrestle not against flesh and blood. I testify to you today that the resurrection body of Jesus Christ at the right hand of the father testifies that the power of hell of satan of demons has been fully broken.

There is no place that they can take unless they're given it. For he said give no place to the devil. But if you put on that whole armor of God and enter into the meaning of that victory there is deliverance.

From the assaulting attacks of a defeated foe there is victory. He's finished. He has done it.

What has he done? What has he finished? He's delivered us from those three things we fear the most. The justice and wrath of a righteous God by dying for us. The power and grip of a fallen nature by freeing us from it.

The attacks and subtleties of a satanic foe by conquering him openly. Triumphant over him. No wonder he said it behooved Christ to suffer and to rise from the dead because it is finished.

It is finished. And to the word then shall they shall come and shall declare his righteousness unto a people that shall be born that it is finished. He has done this.

Have you entered into it? Do you know deliverance from the guilty conscience? Do you know the cleansing of his precious blood? Do you know life from the dead? You can. Do you know victory over the tyranny of your personality? Do you? You can. Do you know deliverance from the assaulting attacks of a defeated foe? Blessed be his name.

You can. For he has done this. It is finished.

Oh enter in today. Enter in today to all that the Lord Jesus died to make yours. Don't be content to go with anything less than that which he hath done, which he hath finished.

Shall we pray? Their heads bowed and our eyes closed. Wait before in a minute. Dear him is that day with his disciples he said.

Thus it behooved Christ to suffer and to be buried and to rise again. That repentance unto remission of sins might be preached among all nations. The remission of sins includes deliverance from the penalty of sin and the fear of hell.

It includes deliverance from the power of sin in your own personality. And it includes deliverance from the grounds through which a defeated foe would operate to harass and distress you. Oh take victory.

Take victory. Take deliverance today. It is finished.

He's provided it. Do I speak to a burdened heart? Do I speak to a lost man or woman? Invite this risen Christ in. Own him as Lord and Savior.

Do I speak to a troubled Christian because of your own personality and traits? Invite him in to deliver you from yourself. Do I speak to an attacked, harassed Christian? He's delivered you. From the snare of the fowler.

The pestilence that walketh at no day. How glorious is this deliverance. What is your need? It's met in Christ.

Father of our Lord Jesus look down upon us as we see thy dear son
carried from the cross to the grave and rising in glorious triumph
testifying that it's finished that he has done it. Oh father let thy
people enter in. Let them appropriate its revelation.

Bring such revelation now to the sinner of his sin to see it all in
Christ and to receive Christ as Lord and Savior. To the saint in his
defeat to receive victory. Grant Lord that it shall come now seeing
that
it is accomplished that it's finished in Christ.

Behold Christ to suffer and to be raised from the dead that he might
finish our deliverance and redemption. Grant it Lord that there shall
be
hearts that shall reach out to take whatever their need may be knowing
that it is finished in the work of Christ. Find thy truth upon our
hearts.

Let those that are in need not go until they've sought to meet and
meet
every hungry waiting heart for Jesus sake. Amen. The voice of heaven
reigns.

Crown him, crown him, crown him, crown him, crown the savior king of
kings. Sinners in derision crowned him marking thus the savior's
claim.
Saints and angels crowd around him own his title, praise his name.

Crown him, crown him, crown him, crown him, spread abroad the victor's
name. Hark the bursts of acclamation. Hark those loud triumphant
chords.

Jesus takes the highest station. Oh what joy the sight affords. Crown
him, crown him, crown him, crown him, king of kings and lord of lords.

Prison conquering song, endless is the victory. Angels tempt the foe.
Prison endless is the victory.

Oh Jesus meet us, prison too. Lovingly he greets us, fair and good.
Without thee, aid of sinners, make us more than God.

Through thy deathless reign, bring us safe through Jordan to thy home.
Thine be the glory, prison conquering song. Endless is the victory.

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