

Son of Man

Good Morning

Today, we're continuing in the Book of Numbers for the 13th time, and the message today is on '**The Son of Man**'.

The title '*The Son of Man*' is used 81 times in the four Gospels: 14 times in Mark, 25 in Luke, 30 in Matthew, and 12 in John. It's not used by anyone else but Jesus, and He uses it only in reference to Himself. Why did He use it, and what does it mean?

- In the Book of Daniel, the 'Son of Man' is pictured as a heavenly figure who – in the end times – is empowered by God with authority, glory and sovereign power. Jesus definitely uses this term as a Messianic one referring to Himself.
- But in Gospels, Jesus also says that the Son of Man will give His life for the ransom of many, and someone who does not even have a place to rest His head.

So there are several aspects to this title that seem diametrically opposed to each other – one of conquering King and ruler, one of suffering servant. Today, I want to concentrate on the second aspect – the redemptive aspect.

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Now, we need to realize that – even though Jesus used the term “*The Son of Man*” in the New Testament – it is an Old Testament expression. In all probability, the Gentiles listening to Jesus or reading the Gospels would not have understood what He was saying when He referred to Himself being the Son of Man. The term doesn’t have an obvious meaning, like the term “king” or “judge” or “lord” or “God.”

“The Son of Man”: what does that mean?

We’ll get into this in just a moment, but first let me tell you that the title ‘*The Son of Man*’ does not actually occur in the Book of Numbers. However, the concept for understanding the redemptive aspect of this title IS presented in Numbers, so let's go.

We're still in chapters 13 & 14, and scene is that famous incident when the Israelites get just to Kadesh Barnea – the edge of the Promised Land -- and they get scared of the people in the land and refuse to go in. They essentially accuse God of playing a cruel joke on them – taking them all this way, only to have them slaughtered by the Canaanites.

Joshua, in verse 16 of chapter 14, says:

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"And do not be afraid of the people of the land, because we will devour them. **Their protection** is gone, but the LORD is with us. Do not be afraid of them."

The term Joshua used that is translated as 'protection' actually means 'shade', like the shade of a tree protecting you from the sun. **It has been removed! The game is rigged, says Joshua, just go forward as God has promised.**

But, they don't trust God, and God threatens to destroy the whole lot and start afresh with Moses. Moses pleads with God not do it for His (God's) reputation sake among the Egyptians. God relents and spares them – but as partial punishment, He decrees that they are to march around in the desert for the next 38+ years until all those who were counted in the 1st census (fighting men over 20 years of age) die off.

After Moses tells them this, the Israelites reconsider, say they were wrong, and decide to follow God's *original* direction to invade the land. Moses advises against this because it is contrary to what God has just said, but they go forward anyway and get their hats handed to them. They came back running as if being chased by a horde of hornets.

- You know, it's a really, really bad idea to re-interpret God's directions. Just follow them. The rewards for

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obedience are wonderful, whereas the results of disobedience are disastrous.

Faith in the God of Israel requires you to act in the light of His promises, irrespective of what your eyes see and what your ears hear. Paul wrote "For we live by faith, not by sight".¹

SLIDE: Today's presentation will touch on three areas:

- 1) The longsuffering of God,
- 2) The Biblical concept of delayed punishment, and
- 3) The concept of '*The Son of Man*'.

SO, FIRST: THE LONGSUFFERING OF GOD

To consider the longsuffering of God, I want to look at the land of Canaan, specifically why God appears just to strip the land away from its long-standing inhabitants (the Canaanites) and gives it to the Israelites.

¹ 2 Corinthians 5:7

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SLIDE: Genesis 15:12–17

As the sun went down a deep sleep overcame Abram and then a sense of dread, dark and heavy.

God said to Abram, "Know this: your descendants will live as outsiders in a land not theirs; they'll be enslaved and **beaten down for 400 years**. Then I'll punish their slave masters; your offspring will march out of there loaded with plunder. But not you; you'll have a long and full life and die a good and peaceful death."

OK – God says to Abraham that his descendents will be enslaved in Egypt for 400 years... then, in verse 16.. God says:

SLIDE:

But in the fourth generation, they (your descendants) shall come here again: **for the iniquity of the Amorite is not yet full**.

Orthodox Jewish Bible

This passage is saying that God will give the land to the Israelites after their measure of sin is full, and that will take 400 years. God timed the arrival of His judgment on the Canaanites with the fullness of the sin to be judged. Not before. God did not jump the gun. He was, in fact, longsuffering and He endured the idolatry and sins of the

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nations for centuries, giving them “rains from heaven and fruitful seasons, satisfying [their] hearts with food and gladness”

The timing of Abraham's descendents coming back to the land of Canaan will have much to do with when the residents of Canaan have finally crossed over some line of evil that only God knows.....their wicked ways had become too much..... and Yahweh was then ready to have them driven out of their land in divine judgment for that wickedness, and displaced them with Israel.

This is an interesting **clue about how Yahweh operates**. In some intricate way that is beyond humans to fathom, God uses the acts of the wicked to achieve His purposes, even to the ultimate benefit of His people. Further, this also indicates God's absolute foreknowledge of all things. It would take more than 400 years, during which time God's patience would wait while the Amorites continued to heap sin upon sin, iniquity upon iniquity, until they reached a certain point—and then God would bear with them no longer. When the Lord uttered the words of this text, the Amorites had not come up to that fatal point and, therefore, He did not at once mete out their punishment to them, for the measure of iniquity was not yet full.

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There comes a time when the sins of a people are “complete.” That is the time for decisive judgment. The appointed instrument of God’s judgment was the army of Israel. **Evidently, the Canaanite's cup of iniquity was now full, the clock struck midnight, and God would destroy them.**

The same thing happened with Noah's generation. Noah warned the people for over 100 years, and then came the flood. God gives civilizations a considerable amount of time—even hundreds of years—to choose the spiritual and moral direction they will take. If His patience is ignored, destruction comes.

NEW TESTAMENT EXAMPLE OF GOD’S LONGSUFFERING

This same principle is reiterated in the New Testament. Jesus criticized the scribes and Pharisees as descendents of many generations in the history of Israel that rebelled against divine precepts. He intimated that they were nearing the limit of God’s toleration and impending punishment:

SLIDE: Matthew 23: ²⁹ “Woe to you, experts in the law and you Pharisees, hypocrites! You build tombs for the prophets and decorate the graves of the righteous. ³⁰ And you say, ‘If we had lived in the days of our ancestors, we would not

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have participated with them in shedding the blood of the prophets.' ³¹ By saying this you testify against yourselves that you are descendants of those who murdered the prophets. ³² **FILL UP THEN THE MEASURE OF YOUR ANCESTORS!**
³³ You snakes, you offspring of vipers! How will you escape being condemned to hell?

³⁴ "For this reason I am sending you prophets and wise men and experts in the law, some of whom you will kill and crucify, and some you will flog in your synagogues and pursue from town to town, ³⁵ so that on you will come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the temple and the altar. ³⁶ **I tell you the truth, THIS generation will be held responsible for all these things!**

Fill up the measure – **their** cup of iniquity was just about full – and the death of Jesus would make it overflow. They were guilty of piling sins on top of sins, until inevitable divine wrath would be forthcoming—as it did when the Romans sacked Jerusalem in A.D. 70.

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SLIDE:

The most famous sermon ever delivered in the history of America – *"Sinners in the Hands of an Angry God"* – was preached by Jonathan Edwards several times, but first preached on July 8, 1741 in Enfield, Connecticut – about an hour-&-a-half drive from here.

- Great Awakening, 1741 – America was still just Colonies

George Whitefield had preached in the area earlier that year, and the neighboring town of Suffield was experiencing a significant revival, with ninety-five communicants added the previous Sunday. This enthusiasm, however, had not reached Enfield. In response to this spiritual lethargy, a number of clergy had banded together to stoke the fires of revival by instituting a series of weekday services.

On the afternoon of Wednesday, July 8, 1741, the Northampton pastor Jonathan Edwards came to Enfield and began to preach the sermon titled "Sinners in the Hands of an Angry God". **The verse he chose was Deuteronomy 32:35 "Their foot shall slide in due time."** Slipping = like slipping on a narrow slick footpath on the edge of a canyon, falling to your death (hell)

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Before the sermon was finished, people were moaning, groaning, and crying out such things as *'What shall I do to be saved?'* An eyewitness account by another minister reported that *'there was such a breathing of distress, and weeping, that the preacher (i.e., Edwards) was obliged to speak to the people and desire silence that he might be heard.'*

Here's a sample of the sermon:

"Deut: 32:35 Their foot shall slide in due time." (The verse) *implies that (we're) always exposed to sudden unexpected destruction. As he that walks in slippery places is every moment liable to fall, he cannot foresee one moment whether he shall stand or fall the next; and when he does fall, he falls at once without warning.. they are liable to fall of themselves (at any time), without being thrown down by the hand of another; as he that stands or walks on slippery ground needs nothing but his own weight to throw him down... The reason why they are have not fallen already, and do not fall now, is only that God's appointed time is not come.*

"You probably are not sensible of this (God's working in your life); you find you are kept out of hell, but do not see the hand of God in it; but (you) look at other things, at the good state of your bodily constitution, your care of

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your own life, and the means you use for your own preservation. But indeed these things are nothing; if God should withdraw his hand, they would avail no more to keep you from falling, than the thin air to hold up a person that is suspended in it.

*Your wickedness makes you as it were heavy as lead, and to tend downwards with great weight and pressure towards hell; and if God should let you go, you would immediately sink and swiftly descend and plunge into the bottomless gulf, and your healthy constitution, and your own care and prudence, and best contrivance, **and all your righteousness, would have no more influence to uphold you and keep you out of hell, than a spider's web would have to stop a fallen rock.**"²*

This type of sermon would come to be known as Hellfire & Brimstone -> would it would be a turn -off for a lot of people today?

I have to admit that I misunderstood the thrust of the sermon because I assumed something from the title of the sermon that wasn't true. "Sinners IN THE HANDS of an Angry God" – as a Catholic who had never read any Protestant

² <http://www.ccel.org/ccel/edwards/sermons.sinners.html>

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writings, I assumed that this meant falling into the hands of an angry God when I died, like falling into the hands of robbers! – beat up by robbers, money stolen, maybe even being tortured and killed. That was my understanding.

- But... that's **not** what Edwards meant & I understood **only** when I read his sermon

Sinners In the Hands of an Angry God is about God being eternally angry about sin, but He is holding us from death by His mercy. He is keeping us alive and thus not tumbling into the fires of hell, hoping that we come to Jesus!

God is holding sinners in His hand and thereby allows them to continue to live so they might accept Christ. If He lets them go, they would plunge into hell, which is the consequence of His being eternally angry at sin.

- The title of the Sermon could very well have been:
Sinners in the hand of a Merciful and Loving God.

God acts as a Father even to sinners, He's preserving us now even if we don't realize it.

Examples of God preserving me

- Mom & her birth
- Dad & Marines, boot camp, missed airplane

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- Think of this also. My ancestors were alive at the time of Jesus! And so were yours!

Think of all that had to happen to keep them alive until your next ancestor was born. If the chain was broken at any time, you would not have been born. God kept them alive long enough to have that NEXT crucial child born. If the chain had been broken at any time – if some great-great-grandfather had been killed before he fathered that child, YOU would not be alive today. And neither would I.

- The longsuffering of God – **He arranged it that you would be born.**

I'M A GOOD PERSON

But, we can't forget that all our ancestors were kept alive because they were good. No doubt, many died *believing* they were good people based on their own standards, but that's not what God says.

Did you ever wonder why God kicked Adam and Eve out of the Garden? It says so they would not eat of the tree of life and live forever. But why couldn't He allow that? Because of the **STAIN OF SIN WAS ON THEIR SOULS.** They tried to cover their nakedness with grape leaves – it might as well been poison ivy!

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God gave them animal skins to cover their sin, but they still we kicked out.

- **COVERING SIN WASN'T ENOUGH – THE STAIN IT LEFT HAD TO BE REMOVED SOMEHOW FOR THEM TO REMAIN IN HIS PRESENCE.**

So, here in the Book of Numbers, the Amorites' cup of iniquity was now full. They no doubt thought they were OK, since they had been doing what they did for 400 years. But, the clock struck midnight, their cup was full, and God would allow them to be conquered.

- I thank God that, in His grace, the clock did not strike midnight before I accepted Christ.

SLIDE: CONCEPT #2: DELAYED PUNISHMENT

The longsuffering of God leads into the second concept: '*deferred punishment*', sometimes called '*vertical retribution*' by the rabbis. This is a second rather significant theological principle that is revealed in this dialogue between Moses and God ay Kadesh-Barnea. **This one is rarely discussed in a modern Church setting.** The concept is this: that God may, in His will, *move* the punishment a father is due to his offspring. Or He may take mercy due to a father, and extend it to his offspring.

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➤ STAY WITH ME PLEASE!

Let's look at Moses' prayer to God, asking that God not destroy the entire bunch.

SLIDE:

¹¹ The LORD said to Moses, "How long will this people spurn Me? And how long will they not believe in Me, despite all the signs which I have performed in their midst? ¹² I will smite them with pestilence and dispossess them, and I will make you into a nation greater and mightier than they."

¹³ But Moses said to the LORD, "Then the Egyptians will hear of it, for by Your strength You brought up this people from their midst, ¹⁴ and they will tell *it* to the inhabitants of this land. They have heard that You, O LORD, are in the midst of this people, for You, O LORD, are seen eye to eye, while Your cloud stands over them; and You go before them in a pillar of cloud by day and in a pillar of fire by night. ¹⁵ Now if You slay this people as one man, then the nations who have heard of Your fame will say, ¹⁶ 'Because the LORD could not bring this people into the land which He promised them by oath, therefore He slaughtered them in the wilderness.'

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¹⁷ But now, I pray, let the power of the Lord be great, **JUST AS YOU HAVE DECLARED**, ¹⁸ 'The LORD is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression; but He will by no means clear the guilty, **visiting the iniquity of the fathers on the children to the third and the fourth generations.**' ¹⁹ Pardon, I pray, the iniquity of this people according to the greatness of Your lovingkindness, just as You also have forgiven this people, from Egypt even until now." Numbers 14:

Notice two points of Moses prayer:

- # 1. Moses says that God has declared – *i.e. this is not Moses' opinion* – that God forgives a man's sin, but God does not entirely clear the guilt of a sin from the man.

While the sin may be forgiven, evidently a stain on the soul remains. Sounds odd? Remember Jesus gave a parable of a rich man and a beggar named Lazarus who both died and went to Hades?³ Lazarus was seen in Abraham's bosom, but across the way, the rich man was in torment. Did you ever wonder **why Abraham was not in heaven?** **Because part of the guilt – even for Abraham, the friend of God – still remained, awaiting the Messiah's sacrifice.**

³ Gospel of Luke, chapter 16

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If Abraham couldn't make it on his own, then none of us can. He was called the Father of Faith, the friend of God, and yet he was still stuck outside of God's presence. That stain of sin was still there – awaiting the Messiah to cleanse it.

- If it took the death of the most perfect being to keep us out of hell, then I would suggest that we avoid it at all costs.

Moses says that God has declared that He may delay part of the punishment on the current generation and put it on future generations. The rabbis call this principle 'DELAYED PUNISHMENT' or 'VERTICAL RETRIBUTION.' The concept is this: that God may, in His will, move the punishment that a father is due, to his offspring. Or he may take mercy due to a father, and give it to his offspring.

In case it hasn't struck you yet as to what Moses is asking, he is asking God to transfer some or all of the retribution due the rebellious adult Israelites to their children and their children's children.

- Say what? Yes, that is the case.

This delayed punishment concept was around long before Moses. We cannot get away from this principle in the Bible.

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Remember how Noah declares a curse upon his grandson, Canaan, for what Ham – Canaan's father – did? That was a case of delayed punishment.

I must admit that this is a concept that haunted me for years, as it might have done for others here. Did you ever seen the movie *The Patriot*? It's about a man named Benjamin Martin during the Revolutionary War. Mel Gibson plays Martin. He had committed some atrocity against the French over what they had they (the French) had done during the previous French and Indian War, for which he was now very sorry. At the death of his 2nd son at the hands of the British during the Revolutionary War, he states: *"I have long feared... ..that my sins would return to visit me. And the cost is more than I can bear."* He was assuming that what happened to his sons was the result of his sins in the past.

- Seem silly, almost pitiful?

WELL – I WANT YOU TO KNOW THAT THIS VERY CONCEPT IS ACTUALLY STATED IN THE TEXT OF THE 10 COMMANDMENTS:

SLIDE:

⁴ You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the

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earth beneath, or that is in the water under the earth.
⁵ You shall not bow down to them or worship them; for I the LORD your God am a jealous God, **punishing children for the iniquity of parents**, to the third and the fourth generation of those who reject me, ⁶ but **showing steadfast love to the thousandth generation of those who love me and keep my commandments.**"⁴

Some try to make this statement by God more palatable to modern sensibilities by saying that this only means that children mimic their parents' bad behavior. **Certainly, God would not punish an innocent party for the sins of others, would He?** Keep that in the back of your mind for a minute.

Note: the passage also states that mercy can also be passed forward. This is echoed in the Psalms: "But the Lord's steadfast love is for all eternity towards those who fear Him, and His beneficence is for the children's children of those who keep His covenant and remember to observe His precepts."⁵

Now, in Moses' prayer, he states the then-common knowledge that punishment due to someone can be postponed to a *later time*. In Bible terms, it is postponed to a *later generation* (e.g.; forcing the children to endure the years of wandering in the desert along with their parents). So, if a father commits a sin, and then repents, acknowledged his

⁴ Exodus 20

⁵ Psalm 103:17-18

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wrong-doing, and asks for mercy, then God may, in His mercy, relent and pass some of that punishment forward to a later generation.

So, what Moses is asking of God is to show mercy towards the parents by postponing the punishment due to them as guilty parties. **And, God meets Moses halfway.** He says that He will not summarily destroy those guilty parents, but in a postponed retribution, He also will NOT permit those who committed this great sin against Him to ever enter the Promised Land. Their sin is so great that they will have to bear at least some of the punishment. So, they will die natural deaths, in time, out in the desert wilderness, with the punishment being that they'll never personally inherit the Promised Land.

Also – there is another penalty to be paid, and it is the offspring of these guilty adults who will also pay a price for their parents' rebellion. As it says: *"But you (you adult Israelites), your carcasses will fall in the desert; and your children will wander about in the desert for 40 years bearing the consequences of your prostitutions until the desert eats up your carcasses."*

SLIDE: KICK THE CAN DOWN THE ROAD

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Summarizing what we just read:

- If a person who committed an offence against God was repentant, and contrite, the punishment was postponed and transferred to the next generation of his family.
- The punishment was pardoned in a sense by having it passed forward. But, the sin and the guilt of committing that sin, remained permanently.
- However, if that next generation accepted and acknowledged that they rightfully bore the iniquities of their fathers, that they accepted and honoured God's principle of Delayed Punishment and then they repented for it, they could ask for *salach* - pardon, or forgiveness of the punishment – and then the punishment would be moved onto the NEXT generation, and so on and so forth.

In our modern political era, we call this act of passing the problem forward "**kicking the can on down the road**". We see this all the time with politicians, who rather than facing a knotty problem and doing the right thing because it is a politically explosive, he/she finds a way to put a Band-Aid over it and let whoever the next leader is inherit the problem. And, of course, when the next leader is handed this can of worms, his tactic likewise becomes "kick that same can" down the road a little further.

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Now, let me emphasize: this is NOT some ancient superstition. This is a very foundational Biblical principle ordained by the Creator. It is woven into the entire Word, and it has everything to do with why we need a Saviour.

You see, God is not a man that He should change His mind.⁶ When justice is due because someone has broken His commands, justice *must* be extracted. It cannot be any other way or God is simply fickle, arbitrary, and cannot be taken at His word. However, since He has allowed that justice be postponed and that someone who is innocent can bear the just punishment *in place of* the guilty party, God can do what He really wants to do: show mercy to His creatures.

The point is that as thousands of families kicked the can of retribution and punishment on down the road through all the generations of mankind, **the buck has to stop somewhere**; it all eventually has to fall on somebody.

- **It is NOT an endless road. It doesn't just keep going forward into eternity and then God just forgets about it at the end of time.**

But what human could bear all the retribution and guilt that had built up over the centuries, even within his own family, let

⁶ Numbers 23:19

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alone for a world full of families? Consider when Jesus faced the question of a person suffering for his parents' sin.

SLIDE: The MAN BORN BLIND

Jesus changed the way the principle of Delayed Punishment worked. In John 9:1, when Jesus is asked why a certain man was born blind, he wanted to know if it was the sins of that man's father that caused the blindness, or it was that man's own sins. What this fellow was referring to was the well-understood principle of delayed punishment.

Jesus responded that NEITHER that blind man's own sins NOR the sins of his father were the issue; rather, he was blind so that the works of God could be manifested in him. And, Jesus proceeded to heal him.

Jesus was showing here, and later said plainly, that a man would bear only his own sins from THIS TIME FORWARD. From the advent of Jesus forward, this will be the case. Not because the principle of Delayed Punishment changed or was cancelled, but because from this time forward, God grants *pardon* to a man who had sinned against Him if that man ASKS God for *pardon* in the name of Jesus. **The divine punishment was transferred to Jesus.**

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When a man, in our era, sins, be he Believer or non-Believer, that man (you, me, anybody) is due divine retribution. And, a non-Believer will bear that punishment himself; spiritually speaking, it will be after his physical death when he receives eternal death. But, for the Believer, our remedy is to trust in Christ, repent and be contrite, and ask God for *pardon* in His name – because JESUS bore that divine retribution that was due to us. And, the God-established principle of Delayed Punishment, which we find here in Numbers, is the foundation of enabling Christ's atonement for mankind a viable substitution for what should have been our own personal and eternal destruction.

When the Israelites reached Kadesh Barnea at the edge of the Promised Land, the *Canaanite's cup of iniquity was full*, the clock struck midnight, and God was ready to would destroy them. In the Garden of Gethsemane, Jesus prayed: "Father, if you are willing, take **this cup** from me; yet not my will, but yours be done."⁷ And He drank it on the cross, **He drained the cup of my sin.**

⁷ Luke 22:42

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SLIDE: THE SON OF MAN

- So, my final topic: Jesus **is** The Son of Man.

The "can" of postponed retribution that had been kicked down the road for so long, stopped rolling when it bumped into the Cross – when it ran into the Descendant (Son of Man) upon Whom mankind's punishment would be laid.

When Jesus went to the cross and drank that cup, it was not just for the iniquities of past generations. It was both for "the iniquities of the fathers" (the iniquities that had occurred in all the previous generations) – **AND for future generations** – that's us. He was That Son upon whom all sin was laid.

And, it was God's principle of **Delayed Punishment that played a key role** in allowing those destructive divine retributions to be **postponed until we had a Saviour** to bear them for all past generations.

You see, we may have escaped the divine punishment that we rightfully should have experienced: a punishment that is not only ours by our own actions, but ours due to the sins of our fathers that have been passed down to us. But, that punishment indeed **WAS** extracted. It was laid upon Jesus Christ. So, in that way, God's justice was literally fulfilled, as it

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must be. Punishment was postponed for a long time, but it was eventually meted out, in full, to Jesus on that Cross.

Do you remember in the Gospel of Matthew when Jesus asked the disciples "Who do the people say that the Son of Man is?" Peter DIDN'T say, "*You are the Son of Man.*" He says, "*You are the Christ, the Son of the living God.*" And Jesus says,

"Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven."⁸

In the four Gospels, Jesus presents himself as the Son of Man. He *expects* those who see Him like Peter to confess Him as the Christ, the Son of God, and the Lord.

When Jesus refers to Himself *as "Son of Man,"* He is saying, "I AM THAT MAN WHO YOU'RE ALL LOOKING FOR." I am the Son of God, but I am also the Son of Man. *I am* the Son of Man. I am *THAT man*. I am THAT Man upon whom the accumulation of sin that has been – and will be – built up thru the ages will be laid. I am the *One*. There isn't any other.

*In Christ alone my hope is found
He is my light, my strength, my song*

⁸ Matthew 17

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*This Cornerstone, this solid ground
Firm through the fiercest drought and storm*

**Til on that cross as Jesus died
The wrath of God was satisfied
For every sin on Him was laid
Here in the death of Christ I live, I live*

*And as He stands in victory
Sin's curse has lost its grip on me
For I am His and He is mine
Bought with the precious blood of Christ*

** No guilt in life, no fear in death
This is the power of Christ in me
From a life's first cry to final breath
Jesus commands my destiny*

** No power of hell, no scheme of man
Could ever pluck me from His hand
Till He returns or calls me home
Here in the power of Christ I stand*