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### **Inner Growth - Jesus 16**

**The book of the generation of Jesus Christ, the son of David, the son of Abraham.**

**Matthew 1:1**

**Journey - Luke 9:3**

**Enlighten - Job 33:30**

**Saves - Psalms 18:31, 1 Timothy 1:15**

**Unity - Ephesians 4:13**

**Sinners - Luke 5:32**

The Passover for saints today is significant because the Son of God had to pass: go through, surpass, and beat to succeed for us and allow potential believers to eliminate the waste, the sin removed by salvation through confession. However, the price that the Son of God begins in verses thirty-seven through forty-six of Matthew twenty-six, under **Jesus' agony in Gethsemane** section, where He began to be sorrowful. Jesus knew how much He would face concerning the Passover, where the suffering of humanity would soon begin. The suffering of Christ is stage one. The physical and spiritual sufferings of Jesus Christ began in Gethsemane. "His sweat was as it were great drops of blood," as in Luke twenty-two, verse twenty-four. Under great stress, the capillaries in the sweat glands can break out and mix blood with sweat. In verse thirty-nine, "And he went a

little further, and fell on his face, and prayed, saying, Oh my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." What Christ meant by "this cup" is doubtful that Jesus was praying to be saved from physical death, for He had resolutely set Himself to die for the sin of humanity, as in Mark ten, verses thirty-three through thirty-four, Luke nine, verses fifty-one, John twelve, verses twenty-four, and twenty-seven, and Hebrews ten, verses five through nine.

It is more probable that He was praying for deliverance from the punishment of separation from God, the ultimate penalty for sin. Jesus prayed that His physical death might receive acceptance as full payment for the sins of sinners. However, He prayed, nevertheless not as I will, but as thou wilt." He then committed Himself to undergo both physical death and spiritual separation from His heavenly Father to achieve our salvation, as in chapter twenty-seven, verse forty-six. His prayer was "heard" for He receive strength by His Father to drink the appointed cup, as in Hebrew five, verse seven.

The suffering of Christ is stage two. After His arrest at night and abandonment by His disciples, as in verses fifty-five through fifty-seven, Jesus was before Caiaphas and the Jewish council. He was blindfolded, mocked repeatedly, spat on, and struck in the face.

In Matthew twenty-seven, verse one, "When the morning came, all the chief priests and elders of the people took counsel against Jesus to put him to death."

The sufferings of Christ are stage three. In the morning, Jesus, battered and exhausted, was taken to the governor's palace in Jerusalem to be interrogated by Pilate. Barrabas was released, as in verse twenty-one, and Jesus was scourged and handed over to be crucified, as in verse twenty-six.

Judas learned that his sinful actions would lead to the death of Jesus. The entire story is under the death of Judas Iscariot section, from verses one through ten. Likewise, our actions inevitably affect others for good or for evil. Many things set in motion are not stoppable. And their evil and destructive results will be experienced by us and others. Still, avoiding all actions and plans that potentially have harmful consequences for others is crucial. Matthew states in verse five that Judas hanged himself. Acts one, verse eighteen, records that Judas died by falling, which is the possibility he threw himself on a sharpened stake. Hanging in those days was done by crucifixion or impalement. Pontus Pilate was the fifth governor of the Roman province of Judaea. Pilate's greatest sin was compromising what he knew was true and righteous for position, status, and personal gain. Pilate knew Jesus was innocent and declared Him so on several occasions, as in verse eighteen and John nineteen, verses four and six. The sufferings of Christ are stage four. The Roman flogging consists of the victim being stripped and stretched against a pillar or bent over a low post with his hands tied. The instrument of torture was a scourge made of several leather thongs attached to a short wooden handle, with bits of iron or bone tied to the thongs. The blows were laid on the victim's back by two men, one lashing the victim from each side. The flesh cut off the victim to such an extent that the arteries and sometimes inner organs were exposed. Often, the victim died during the flogging. Scourging was hideous torture. The inability of Jesus to bear His cross was due to this severe infliction, as in verse thirty-two and Luke twenty-three, verse twenty-six. Isaiah fifty-three, verse five, states, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are

healed." In First Peter two, verse twenty-four, "Who his own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

The sufferings of Christ are stage five. Jesus was untied and placed in the middle of the company of Roman soldiers, as in verse twenty-seven. The soldiers put a robe across His shoulders, placed a stick in His hand, and pressed a circle of branches covered with long thorns on His head in verse twenty-nine. The soldiers mocked Him and struck Him across the face and head, driving the thorns deeper into His scalp.

The sufferings of Christ are stage six. The heavy beam of the cross was tied to Jesus' shoulders. He began the slow journey to Golgotha. The weight of the wooden beam, together with sheer physical exhaustion, caused Him to fall. He tried to rise but could not. Simon then was pressed into service to bear Christ's cross.

The sufferings of Christ are stage seven. At Golgotha, the crossbeam was placed on the ground and Jesus was laid down on it. His arms were stretched along the beam and a heavy, square, wrought iron nail was driven through His hands or wrists, first into the right, then into the left, and deep into the wood. Next Jesus was lifted using ropes or ladders, the crossbeam was bound or nailed to the upright beam, and a support for the body was fastened to it. Lastly, His feet were extended and a larger piece of iron was driven through them.

The sufferings of Christ are stage eight. Jesus was now a pathetic spectacle, blood-streaked, covered with wounds, and exposed to the view of the people. He experienced hours of pain in His entire body, fatigue in His arms, great waves of cramps in the muscles, and skin torn from His back. Then another agony began: a

crushing pain deep in His chest as fluid began to compress the heart. He felt an intense thirst, as in John nineteen, verse twenty-eight, and was aware of the abuse and ridicule of those who passed by the cross, as in verses thirty-nine through forty-four.

The sufferings of Christ are stage nine. The words mark the climax of the sufferings of Christ in a lost world. His cry in Aramaic, "My God, My God, why hast thou forsaken me," testifies that He experienced separation from God as the sinner's substitute. Here the sorrow, grief, and pain were at their worst. He was wounded for our transgressions, as in Isaiah fifty-three, verse five, and gave Himself a "ransom for many" as in Matthew twenty, verse twenty-eight, and First Timothy two, verse six. Him who had no sin God made "to be sin for us," as in Second Corinthians five, verse twenty-one. He died forsaken, that we may never be forsaken, as in Psalms twenty-two. Therefore we are redeemed by the sufferings of Christ, as in First Peter one, verse nineteen.

The sufferings of Christ are stage ten. Jesus uttered with a loud voice, His final words, "It is finished," as in John nineteen, verse thirty. This cry signified the end of His sufferings and the completion of the work of redemption. The debt for our sin had been paid in full, and the plan of salvation was established. Only then did He offer a final prayer, "Father, into thy hands I commend my spirit." as in Luke twenty-three, verse forty-six.

The tearing of the "veil of the temple" signified that a way was now open into the presence of God. The curtain separating the holy place from the sacred place barred the way into the presence of God. Through the death of Christ, the curtain was removed, and the way into the holy place, God's presence was opened for all who believe in Christ and His saving message, as in Hebrews nine, verse

fourteen, and Chapter ten, verses nineteen to twenty-two.

This event is a prophetic sign that Jesus' death and resurrection guarantee our glorious resurrection at His return. His resurrection marked the defeat and death.