

Spirit and Truth

Bible studies dedicated to helping the Bible student to know and worship God as he requires His followers to know and worship Him.

The true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a Spirit, and they that worship Him must worship Him in spirit and truth. John 4:23,24

Lesson 7

JESUS:
REVEALS – GOD IS LOVE

Throughout the study of the Godhead we see the perfect copy of the Father God in His Only-Begotten Son; Jesus is an exact duplicate of the Father, in appearance, in substance, in love, in all behaviour and in thought; even His heavenly name, "Michael," means "who is like God." Whatever Jesus, the Son of God, would do in a particular situation, that will be, *absolutely*, the way the Father would behave in that same position. This is a most important concept to understand, for upon this profound and unalterable truth stands the vindication of God against the lies perpetrated by the arch rebel of heaven.

The lie Satan told to all of the host of heaven and is feeding to the human race is that, God is unfair, demanding, restrictive and is not the all loving merciful, self sacrificing King and Ruler He claims to be. Satan asserts that the Law of God is an unnecessary bind upon God's creatures and that the Law is there as a means to impose draconian and totalitarian rule (Gen.3:1-5). Satan was so convincing in his arguments that he won a third of the angelic host to his side, and later he deceived Eve (Rev.12:3,4,9; Gen.3:4,5,6,13).

Jesus was brought forth to confirm the truth about God the Father, He would show the love of God in a manner that was unmistakable. God is all loving, willing to sacrifice Himself for the welfare of His created children and defend the Law that gives liberty to all the inhabitants of the universe. His sacrifice will show the "Code of life," His Law, to be the very foundation for the sustaining of life throughout all creation.

All through Jesus' life he displayed a loving compassion for all people that crossed His path, but the three days of the closing scenes of His life are particularly expressive of true self abnegation and sacrifice. The giving of Himself, so totally, as a Lamb slain for the life of a doomed world, is evidence of the magnitude of the love of an ALL LOVING God. How these scenes of Christ, three days in the heart of the earth, describe and illustrate that love is now the subject of our lesson...

JESUS REVEALS GOD

1. What all embracing attribute is claimed of God?

1John 4:7,8

2. What did God do to demonstrate His love for you and for me?

1John 4:9,10

Note: The Bible has many statements such as this. Here are a few more texts that tell of His wonderful self sacrificing love for us:-
Jer.31:3; Rom.5:5-8; John 3:16; Eph.2:4-7. Praise our lovely God!

How does the offering of His Only-Begotten Son show the infinite love of God? After all, it was Jesus who died, not the heavenly Father!

As previously stated, Jesus is an exact copy of the great God, Jehovah. He is like God in every respect, including His love for His precious created children. Therefore, whatever act of love Jesus would do for the fallen race, this is the exact way the Father would also act in that same situation.

Prior to the appearance of sin, the love God has for His people had never been questioned, nor had there been a situation where God's love was called upon to be tested. Now, with sin threatening to destroy the universe, God must act in a way that reveals sin for what it is and disprove the false claims laid against Him. He was willing to surrender heaven, and life itself, that His created children might see the malignant, destructive force of sin, *choose* to have nothing to do with it, and live (Deut.30:19).

But how could the host of heaven be convinced that God, out of love for them, was willing to give up everything to preserve them and redeem the fallen world? Offering to sacrifice Himself and die for ever, while knowing that His term in the grave would be for three days, would do little to convince the heavenly host that He was making an eternal sacrifice. Three days, or thirty three years, out of an eternity does not measure with an eternal sacrifice!

Notwithstanding God's omniscience (all knowing), the sacrifice He makes must prove that He *will literally sacrifice His life for eternity* for the good of others. Should He do this, it will remove all doubt as to the absolute perfection of the love of God.

GOD UNDER TEST

The character of God is being tested, He is on trial. But how do we test God? He knows the end from the beginning and He is all powerful! His very innate properties would render the outcome meaningless. A test is only a test when the one examined has no prior knowledge of the exact questions. For a test of character, the most accurate results are found when the one being examined is not aware that he is under test, he, therefore, will behave in a manner that is his true self.

Another test that reveals the truth about character, is when circumstances make inordinate demands upon a man and he is called upon to extend himself almost beyond his limits of endurance. What are his thoughts? What and how does he speak? How does he react? Does nobility of character still shine through when the pressure is on?

3. How is the character of a man revealed?

Matthew 7:16–20

Matthew 12:33–35

Note: Compare Luke 6:43–45. The things we do every day tell of the character. Be not deceived, for what we do in the secret places is the true test of character and sooner or later this will be reflected in our behaviour before others (Gal.6:7–9; Pro.23:7).

When God came to this world in the form of Jesus Christ, He was in a position where He could be tested in a manner that was valid, that is, the results would not be made ineffective because of God's infinite power and knowledge; the results would be a true account of the character of God.

In Gethsemane, Christ was confronted with a decision -- either to be the sacrifice for the sinful race, or to abort the salvation plan and return to heaven. The agony and trial to which Jesus was subjected are the conditions under which He made that decision. We say, "the agony of Jesus" so easily, but do we really understand that His suffering was in proportion to His Godlikeness and in proportion to the magnitude of the sins which He bore.

If we are to contemplate the closing scenes of Christ's life, it will be impossible for us to understand even the remotest fragment of His experience, unless our heart is fully surrendered to God and we plead earnestly for the revelations that come only by the Spirit of Christ, the Spirit of the One who actually died (Acts.20:28). To contemplate His affliction by the power and revelations of His Spirit, will reveal a *God willing to surrender life and heaven, forever, that His beloved family might live* (Eph.3:14-20; 1:17-19). Greater love has no man than this, that -- he lay down his life for his friends; but God did it for His enemies (Rom.5:5-8; John 15:13; Isa.53:3).

Let us now examine the extreme conditions of suffering in which Jesus accepted eternal death that man may have eternal life! In this, we shall verily see the love of God.

THE SUFFERING OF JESUS

4. When Jesus entered Gethsemane what was His emotional condition?

Matthew 26:37,38; Mark 14:33,34

Note: "Very heavy", ADEMONEO, Greek, (Strong's 85), meaning: *distress of mind*. -- "Exceeding sorrowful", PERILUPOS, Greek, (Strong's 4036), meaning: *grieved all around, intensely sad, very sorrowful*. -- "Sore amazed", EKTHAMBEO, Greek, (Strong's 1568),

meaning: *astonish utterly* (fully, totally), *affright*. "Fright" -- *sudden and extreme fear, sudden terror* (dict.). Words fail to convey the extent of the extreme and humanly unbearable distress of mind the Saviour experienced at that time. He was so sorely troubled that, had He not been strengthened by an angel sent from His heavenly Father, He would have died there in Gethsemane (Luke 22:43).

5. What else indicates that He was in an extreme condition of stress?

Luke 22:44

Note: What man can comprehend the depths of mental anguish that would produce a physical reaction described as, *sweating great drops of blood!*?

6. What was happening in Gethsemane that was different to the stressful ordeals Jesus had encountered in the previous years of His life?

Isaiah 53:4,6,10,11,12

Note: When Jesus said to His disciples that "His hour had come" (John 12:27; Mark 14:35), He was referring to this time when the sins of a guilty world would be laid upon Him and He would bear the wrath of God in the place of the repentant sinner.

7. When Jesus received the sins of the whole world laid upon Him, how was He regarded by His heavenly Father?

2Corinthians 5:21

Compare Habakkuk 1:13a

Note: To the great God of all the universe, Jesus was not looked upon as a righteous man paying for the sins of the wicked and therefore worthy of compassion, Jesus was seen as the one who had actually committed the sins, *He was made to be sin for us* and God could not look upon the iniquity. Jesus then received the full wrath of God as His executive judgement against sin!

When Jesus appears the second time, it will be *without sin* (Heb.9:28).

This means, *there was a time when He had sin!* Was Jesus a sinner? -- Definitely not (1John 3:5). Hence, we may understand that, when Jesus was made to be sin for us, though innocent, He was considered to be the very sinner who had committed the act. The just for the unjust. He who was holy was given for the sins of the vile (1Pet.3:18).

8. When the Saviour became sin for us, He took the penalty that went with the sin. How is this expressed by the prophet Isaiah?

Isaiah 63:2,3

Compare Romans 6:23a

Note: "Jesus trod the winepress alone." What winepress? -- The winepress of the wrath of God! Notice the next question...

9. When Jesus took the wrath of God against sin for the penitent soul, what significance does this have for the impenitent?

Revelation 14:19,20

Compare Matthew 13:30, 39-43

Revelation 19:11-16, 20, 21

Note: When we come to Jesus for forgiveness, confess and forsake our sin, and by the strength He supplies, overcome every cultivated and inherited tendency for sin, the blood of Jesus cleanses us from all unrighteousness (1John 1:7,9; Prov.28:13; John 1:12; Rom.10:13). **This opportunity is extended to *all* men by the grace and mercy of God** (Titus 2:11-14, 3:3-7).

It is because of God's grace and mercy that Jesus died for you and for me. On the cross He said, "It is finished" (John 19:30). The atoning sacrifice had been made, the fallen race may now have a chance to live; such love man cannot fully comprehend.

In His love and mercy, God must also bring sin to an end. When speaking of the love of God, what is often overlooked is that, God is also a God of justice. There is coming a time when mercy will cease to plead for guilty man, then God will say "It is done" (Rev.16:17; 22:11).

He will then set in motion the process whereby every account will be settled; He will reward every man according to his works and restore what has been destroyed (Matt.16:27; 2Cor.5:10; Ex.34:6,7; Ps.89:14; Rev.21:4,5). God must remove every trace of sin -- either it will be from the mind of the penitent, who will spend eternity with Him, or it will be the removal of the soul, who will not separate himself from his sin. Either way, there will be no more sin and perfect harmony will again delight the inhabitants of the universe.

When mercy no longer pleads for a guilty world, the impenitent will then see the justice of God. Those who have rejected His mercy will receive of the wrath of God against sin. The sin lover who has slighted His pleading, disregarded His mercy and considered the blood of the covenant an unholy thing will receive the just recompense for his deeds (Heb.10:29; Rom.2:5-11). The Father will take the cup of affliction from which Jesus drank and place it into the hands of all those who have afflicted Him (Isa.51:22,23). The ones to receive this cup are those who have continued in sin in the face of knowledge (Heb.6:4-6; 1Cor.11:27; John 6:53-63).

Jesus has said -- he who will not avail himself of My having been his substitute, in suffering the winepress of the wrath of God, will, himself, suffer the winepress of the wrath of Almighty God, which He shall tread against sin (Isa.63:2,3; Rev.19; 14:19,20). When the unrepentant sinner suffers for his own sin, it will be without mercy, in the same way that Jesus suffered without mercy¹ (Jas.2:13; Psalm 69:20,21). This concept will be explained in detail in lessons 8, 9, & 10.

10. What warning has God given to fallen man?

Ezekiel 18:30-32

Note: In sorrow, God must discharge His strange work (Isa.28:21). He says that He has no pleasure in having to carry out the judgement resulting from a foolish decision made by the impenitent soul.

11. What did God do with His Son, as the Lamb of God became sin for the sinner?

- Matthew 26:31
- Zechariah 13:7
- Compare Isaiah 53:4,5,10

Note: "Bruise" translated from the Hebrew DAKA (Strong's 1792), meaning: *to crumble; beat into pieces, break in pieces, bruise, destroy, smite*. God will slay the Lamb in sacrifice, bruise Him and make His soul an offering for sin. God gave His Son as a divine sacrifice, the life of the Son of God as the substitute (in place of) for you and for me. Notice the above references reaffirm that all earthly support left Jesus and He suffered alone.

12. What parallel has God given to illustrate, firstly, the sacrifice of His Only-Begotten Son and, secondly, the heartache with which He Himself was afflicted in giving the Son He loved so much?

- Genesis 22:1-16, note v.10

Note: In the sacrificing of his own son, Abraham could relate first hand to the suffering of the heavenly Father-God when God sacrificed His Only-Begotten Son. Just as Abraham was a type of the Father-God, so Isaac was a type of the Son of God in being the willing sacrifice (for more notes see lesson 3, Q.21).

WHERE WAS THE FATHER DURING HIS SON'S AGONY?

In Christ's day-to-day life and business on earth He knew the presence of His heavenly Father (John 8:28,29), but now, as He enters the next phase of His mission and takes upon Himself the sins of the world, where is His Father and His God?

13. Where did Jesus place His confidence and trust?

- John 16:32c
- Psalm 27:1-3, 13,14; 28:8

14. While Jesus trusted in His heavenly Father, what were the Father's thoughts toward Jesus during His affliction? We may understand the Father by looking at the Son -- examine Christ's thoughts as He related to the affliction of His children.

Isaiah 63:8,9; Jeremiah 8:21

Romans 15:3; Psalm 69:9

Note: Christ is the express image of the Father, as He was afflicted and hurt by the suffering of His people, so the Father was similarly afflicted as He suffered with the agony of His Son. So what was God doing while His Son hung on the cross?...

15. Even though the heavenly Father felt the agony of His Son, at the *climax* of His suffering, on the cross, what comforting and strengthening did Jesus receive?

Psalm 69:20,21; Luke 23:35,36

Note: Christ's senses were telling Him that He was all alone. While the heavenly Father was grieving with His Son, He must leave the Lamb of God, unaided, to take the full penalty for sin.

16. Remembering that Jesus, on the cross, was seen by God as the one who had actually committed the sins for which He was dying, we may understand God's position at this time when we see His response to a man who purposely takes the course of disobedience. This is clearly demonstrated in the sad case of Saul, the first king of Israel. What did God do when Saul repeatedly chose sin and rejected His counsel?

1Samuel 28:15,16

Compare 2Chronicles 15:2b

Note: When we compromise with sin we know not the **danger** of the paths in which we walk. Every rejection of the wooing of God binds the cords of sin ever more tightly about us making a later escape that much more difficult (Pro.5:22,23; Isa.14:16,17).

Eventually, with continual rejection, the time comes when a man has separated himself totally from God, then should he search for

Him he cannot find Him (Heb.12:15-17), the Spirit of God has withdrawn and departed (Gen.6:3; Hos.9:12c; Jer.44:22,26; Eph.4:30; 1Thess.5:19; Matt.12:31,32). This would be the most sorrowful, desperate and lost condition that a man can enter into. He literally feels lost, empty, dead, hopeless and that every objective in his life is meaningless. Confused and desperate he has nothing left but to turn to Beelzebub, his chosen god (Satan, 1Sam.28).

17 As the Father withdrew His Spirit from the sin-Bearer, what were the feelings of Him who had ever been one with the Father?

Psalm 28:1

Note: The pit is the grave or death (Eze.31:14-16). Jesus became sin for us, taking upon Himself the sins of the world He experienced the withdrawal of God's Spirit (Hab.1:13a), and suffered the living death of separation from His God. In this mental agony He rung out the cry of those well known words....

18. Prior to entering Gethsemane, Jesus was confident of the presence of His Father. What statement indicates that His later, bitter anguish on the cross, being so great, now blocked His vision of God?

Matthew 27:46; Psalm 22:1

Note: It was the sense of the withdrawal of the Spirit of God that caused Jesus His greatest and most unbearable agony. When Jesus took upon Himself every sin ever committed and that ever would be committed, He became the guilty one. Thus, as the Father cannot be in the presence of sin, He separated Himself from the sin-Bearer (Hab.1:13a). Beginning at Gethsemane and reaching its climax at the cross, Jesus received the full outpouring of God's wrath against sin.

All through Jesus' life the devil tempted Him, now, in His most vulnerable and trying hour Satan drives home to Him that which would cause the most unbearable, heart breaking despair. Satan told Him that by taking the sins of men, being counted as the sinner and dying for them would mean eternal separation from His heavenly

Father and eternal loss of His place in heaven (Ps.92:7; 37:10; Eze.28:19).

It was this expectation of eternal separation from His heavenly Father that was the most grievous and heart rending sacrifice He had to suffer. It was made the more difficult to bear and accept when He knew that He could leave men to their own sin and damnation and, at that moment, return to heaven forever!

Before Jesus entered Gethsemane for His last season of prayer He knew His closest companions would leave Him, yet He was confident in the abiding presence of His Father (Matt.26:56; John 16:32). Separation from His God was not foreseen through prophecy and was a contingency He had not expected. The uncertainty of this moment was confirmed, when, upon His resurrection, He desired to ascend to His Father and confirm the acceptance of the Divine sacrifice. Was His offering marred by some personal failing? (John 20:17; Psalm 69:5,6; Mal.1:6-14, note vv.8,10).

It should be understood that after the close of probation, when the remaining saints on earth live without a heavenly Mediator (Isa.59:16,17; Rev.22:11), Christ's experience will be theirs, but with one exception, they will not have to face the ordeal alone (Mark 10:38,39; Matt.18:20; 28:20; Heb.13:5). As they await the coming of their Lord, they agonise in prayer, afflicting their souls that every sin will have gone beforehand to judgement. They wrestle with Christ, searching their hearts, that no sin remains unconfessed, unrepented of, or unforsaken.

As the followers of Christ wrestle with God in prayer for the removal of every sin, they will see nothing in themselves worthy of eternal life. All they will have to sustain them is their faith in the Word of God and His promise to deliver them (Rev.14:12; Jer.30:5-7; Gen.32:24-30). Such faith, is the faith that sustained Jesus in His trying hour (Rev.3:10). Just as Christ's sustaining faith was formed by His daily communion with, and obedience to, His heavenly Father, so it is with the saints. Their faith is acquired *before* the close of probation through diligent,

daily, intense seeking for the character of Christ to be fully reproduced in their lives (Rev.14:4,5). And just as Jacob was given the blessing so will God's faithful remnant receive the blessing (Gen.32:24-30; Hos.12:3,4).

Notwithstanding Christ's meticulous knowledge of the prophecies, on the cross, it was as though the bars of the earth were around Him forever (Jonah 2:6a; Matt.12:38-40); His despair was such that it held out no hope for Him to rise again in three days, even though He had preached it sometime earlier² (Matt.12:38-41; 16:21; John 2:19-21; Jonah 2:6b). Now He could not see it and exclaimed with a broken heart the cry that tore the heart of the Father --*My God, My God, why hast Thou forsaken Me?* The sense of eternal death was the *unknown* quantity upon which, God, through Christ, would now be *tested*.

Will the Son of God complete His part of the salvation plan and, as He now sees it, die for eternity? Or will He take the option that is still open to Him and leave the cross, return to heaven and leave man to die as he deserves? In the person of His Son, God in the flesh³ (1Tim.3:16; Matt.1:23), what will He decide to do when He *genuinely* believes His own eternal life to be in the balance!!? The outcome of that decision will determine the fate of the human race and demonstrate, unquestionably, the magnitude of His love for all of us.

19. What other indication do we have that shows the intense anguish and cruel heart break suffered by the meek and lowly Jesus?

John 19:33, 34

Note: A physiological manifestation of a broken heart is the separation of the blood, where the red and water-like components flow as a separate stream⁴. It was not the physical torture that killed the Son of God, extreme though this was, it normally took days for a man to die by crucifixion -- Jesus died of a broken heart.

20. As the full burden of sin was laid upon the dying form of the Son of God, what then covered the crucifixion scene and the whole earth?

Luke 23:44,45a ; Mark 15:33, 34

Note: The sun was darkened and that darkness was global. This was not a natural darkness and has never been explained. It was not caused by a solar eclipse, for, at the time of the Passover, there was a full moon (confirm by the phase of the moon at Easter. Luke 23:44,45).

Unable to give His Son comfort or aid as He drained the last dregs of the wrath of God, in compassion, the Father shrouded His Son, for His visage (appearance and expressions of the face) and His form were marred more than that of any other man as His body gave outward expression of His intense mental suffering (Isa.52:14).

It was in the midst of the darkness that Jesus exclaimed His separation from His God, the God who had ever been His present help and never failing companion. The despair felt by Jesus at this time will be felt by those who have rejected His salvation. They will know the fear that grips the mind at the withdrawal of God's Spirit and will feel the fury of His wrath against sin as did Jesus (Nahum 1:2-6; lesson 8).

21. How does the God of light use this darkness, at the time when Jesus hung upon the cross?

Psalm 18:9,11

Compare: Exodus 20:21b; 1Kings 8:12

Note: At Calvary, the great God of all the universe and His angelic host, concealed in darkness, were with Jesus as He hung on the cross, yet, the Lamb of God perceived it not (Matt.27:45,46; Psalm 97:2; clouds are angels 104:3; 68:17). The Father longed to comfort His Son but He could not; the dying Saviour must drink the dregs of the bitter cup alone.

The darkness hid the glory of God and of the heavenly host lest men should be destroyed by their brightness (2Thes.2:8; 1Tim.6:16; Ex.33:20).

22. What finally happened to the Lamb of God as He hung on the cross, the pagan symbol of sun (Satan) worship?

John 19:30,33

Compare Isaiah 53:12b

Note: He poured out His soul unto death, the Divine sacrifice for sin.

23. When Jesus died – what did it mean for the satanic host and for you and for me?

Hebrews 2:14

Hebrews 2:15, compare Luke 4:18

Note: Praise God! We fight a defeated foe, Jesus won the victory over the power of the devil. Satan hated Michael, who cast him out of heaven, so much so, that to kill Him on the emblem of his own worship, was not only revenge but an insult to the Godhead. Satan worked on the minds of the leaders of Israel to destroy the Son of God. In so doing, he laid bare the nature of his manifesto and signed his own death warrant (Heb.2:14). Had the leaders of Israel (princes Num.7:2; 16:2; 1Chro.28:1) realised the implications of their actions, they would not have crucified the Lord of glory (1Cor.2:7,8).

24. The glory and triumph of Satan was short lived. What soon followed?

Luke 24:1–9; 33–36

Note: Satan was delighted at the death of Jesus, but his triumph was brief; when he saw Jesus come forth a conqueror over death he knew his own death was soon to follow (Job 20:4–7). He then turned his attack more intensely upon Christ's followers.

25. Christ has risen from the dead, what blessed hope does this hold for the true servant of Christ?

1Corinthians 15:12–23

Note: Glorious victory!! While passing through His greatest trial, Jesus could not see the deliverance beyond it. But now the bitterness is turned into joy and what glory at the resurrection of our Saviour, the first fruits from the dead. Now is our glorious deliverance from death assured. All praise to God and His Son!

CHRIST'S VICTORY – OUR VICTORY

When the affairs of life – persecution, temptation, trials of the most demanding nature and when the enemy comes in like a flood – our vision of the nearness of Christ can be cut off. Under these conditions the follower of Jesus *walks only by faith* in the promises of God. This is the kind of faith that enabled Jesus to stay true to His God and not give up, when yet, it appeared, there would be no deliverance.

26. Victory that overcomes the world requires power. What summons that power from the courts of heaven to aid every struggling child of God?

1John 5:4

Note: Without *faith* it is impossible to please God. With *faith* nothing shall be impossible for God's honest servants (Heb.11:6; Matt.17:20).

27. When Jesus was hanging on the cross, in His darkest hour, what did He say that indicates His faith in His heavenly Father was stronger than what His senses and Satan were telling Him?

Luke 23:42,43

Compare Job 13:15,16,18

Note: Christ's words to the thief on the cross -- I say unto you "today" (today, when it does not appear that I am able to carry out the promise) that you shall be with me in paradise! Considering the circumstances when these words were spoken (He was hanging on the cross and, due to His anguish of soul, could not see beyond the grave), this statement of Jesus was as much an act of faith on His part, as it was an act of faith on the part of the thief in receiving it (2Cor.5:7; Rom.1:17).

28. At the time of the greatest crisis of God's faithful people (those who have refused the mark of Satan) what characteristic will show them faithful to the end?

Revelation 14:12; 13:10

Note: "Patience" is enduring when persecution is oppressive and the promise seems to delay (Mark 13:13; Hab.2:3,4). "Faith" is holding fast to that promise – the blessed hope of the soon return of Jesus. The "patience" and "faith of Jesus" in the heart of His devout followers will sustain them when their senses behold apparent evidence that the Word of God is of no effect (Rev.3:11; Col.2:4,6,7,8). Conversely, the soul who is not strengthened by daily exercising faith in the Bible will be overwhelmed by the delusions and coercion of Satan (Heb.4:1,2: 5:12–14; Acts 17:11).

29. To have the "faith of Jesus," God's people will endure the cross of Jesus. How does He describe the experience through which the saints will pass?

Matthew 20:22,23

Note: Is there no cross for the redeemed to bear? (Matt.16:24–26). The cup from which Jesus drank was the experience that proved the metal of His faith (Luke 22:42).

Those who have the faith of Jesus will be tried in the "fire of affliction" (Isa.48:10); the trials will hide His face from them for a little while but, He is merciful and, they will be delivered (Isa.54:6–8; Heb.12:3–11; 1Cor.10:13). They endure the trial by holding fast to that which they have – trust (faith) in the Word of God (1Pet.4:12,13; John 12:26; 16:33; 2Tim.1:12).

The victorious saints, will have the patient endurance and the faith of Jesus, the same faith that enabled Him to stay true to His Father's commandments and to endure the cross. While God withdrew from His Son, as Jesus became sin for us (Hab.1:13a), He has promised He will never withdraw from His faithful and honest children (Heb.13:5,6; Matt.28:20b; Isa.41:9–11; Jer.23:23; John 14:16–23; Acts 2:38c). Though it may appear to the saints that God is far off (hiding His face Isa.54:5–10), yet He is nearer in their greatest crisis than at any other time (Deut.30:11–14; Rev.3:10; Dan.12:1).

30. Describe the expression used by Jeremiah, the prophet, to relate the travail of the saints during the time of their great trouble.

Jeremiah 30:5–7, note v.7

Note: The wrestling of Jacob with the angel represents the earnest importunate supplications of the repentant sinner desperately seeking the removal of and forgiveness for the last sin and to find acceptance with God. This word picture describes the deep travail and afflicting of soul through which the saints pass, for every sin must go before hand to judgement that there be no remaining record of transgressions not covered by the blood of Jesus (1Tim.5:24; Rev.20:12; Acts.3:19).

31. What was the result of Jacob's supplication to God and how does it relate to us?

Hosea 12:4,5

Compare Jeremiah 30:7c

Note: What a blessed encouragement for the striving Christian who walks in the footsteps of the Master (1John 2:6; 1Pet.2:21,22; Rev.14:4,5).

32. Relate another promise of victory for those who choose to follow their crucified Lord?

Romans 8:35–39, note v.37

Note: Jesus gave Himself for you and for me and by His blood will cleanse us from all unrighteousness (Titus 2:14; 1John 1:7). It is by faith we hold fast to His promises and come off more than conquerors.

33. What does it mean to be crucified with Christ?

Galatians 5:22–24

Galatians 2:20

Compare Psalm 50:5; 51:17

Note: Romans chapter 6 elaborates on the above verses. In essence, to be crucified with Christ is to be dead (crucified) to the sins of the flesh (vv.6,7,11,12,13). If one is dead, there is no physical or mental activity, no practising of, or meditating upon sin. Sin is not desired and is actually shunned (v.2,14,17,18).

Romans 6:14 says, we are *not under law but under grace*. Does this mean the sacrifice of The Son of God is to give us liberty to sin for eternity?!! If the law could be done away with that easily – why did Jesus die? – He died because His law could not be altered to allow the unconverted into heaven. "Under law" means "under the *condemnation* of the law." It follows then that a righteous man is not under the condemnation of the law (Rom.8:1; John 5:24). God's perfect code of conduct reveals (condemns) for us where we transgress the law of life, but does not condemn the one who is walking by that law. For I would not have known I was sinning against God and my own body unless the law had shown me (1Tim.1:9; Rom.7:7).

Not under the law but under grace, must therefore mean -- God, instead of exercising His right to destroy the sinner, has by His grace empowered the sinner to cease from sin – for sin shall not have dominion over him (John 1:12; Rom.6:14); he is dead to sin, crucified with Christ, and is therefore not condemned by the law.

34. When Jesus comes, delivers His faithful people and establishes his kingdom, what will remain of the past world of sin?

Isaiah 65:16,17
 Revelation 21:1–5

35. All of the effects of sin will be gone forever, yet there will remain one reminder that sin once threatened the life of God's beloved created children. What is that scar that remains?

Zechariah 13:6

Note: The scars, in the body of Jesus, inflicted by the ones He came to save (Ps.22:16; Zech.12:10), He will carry forever as a testimony that GOD IS LOVE. Compare Isaiah 49:15,16.

CONCLUSION

What example has Jesus left us by His experience through Gethsemane and Calvary? — Implicit trust and faith in the great Jehovah God. It is

this faith – *the faith of Jesus* – that will bring the redeemed host through the greatest trial of their lives. The "faith of Jesus" is faith, or confidence, in God, that develops by continual obedience to the word of God. Such faith, the Bible calls "belief" (Gal.3:22; Rev.14:12).

Through the eye of faith we have witnessed the trial and agony of the Saviour, even His unswerving obedience to His Father. Jesus' obedience was regardless of His own thoughts and fears, for He perceived that His sacrifice would cost Him His life *forever*.

To know what the great God of the universe is like --- look at His Son. The Son of God was willing to die, under the conditions of believing He was giving up His life and place in heaven, forever. This He did, in order that His people may have eternal life and a home in God's kingdom. The Saviour did not regard heaven as a place to be desired when His beloved creation could not be there.

Truly, Jesus testifies to the love of the Father-God for the children He has made, children who return His love and bring Him so much joy (1John 4:19; Rev.4:11; Isa.43:7).

God is vindicated. Satan is proven a liar. All the universe now can see

God is Love!

The Lord will not forsake His people for His great name's sake: because it has pleased the Lord to make you His people. Only fear the Lord and serve Him in truth with all your heart; for consider how great (are the) things He hath done for you.

1Sam.12:22, 24

Superscript -- See appendix A

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