

# **The Gospel of Jesus Christ**

**(The Four Gospels)**

**Chang Seh Kim Missionary**

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# Introduction

I hope and pray for the gospel of Jesus Christ to be preached. All of us, Christians, must preach the gospel of Jesus Christ. We must voluntarily preach the good news of Jesus Christ. Even if not voluntarily, we are commissioned to preach the gospel. Therefore, according to the guidance of the Holy Spirit, we must immediately obey in faith and preach the gospel of Jesus Christ. If we do not preach the gospel, woe is us (1 Corinthians 9:16).

I thank God for being able to publish a senior pastor Missionary Chang Seh Kim's first book "The Gospel of God (Romans 5~8)" last year in commemoration of the 42nd anniversary of the establishment of Victory Presbyterian Church, that he proclaimed during the weekly Wednesday service during the pandemic period. I am grateful and happy to have his second book, "The Gospel of Jesus Christ (The Four Gospels)" in this new year. In this book, I took notes of Missionary Kim's sermons that he preached about Jesus centered on the Gospels of Matthew, of Mark, of Luke, and of John every Wednesday worship and organized the notes and the meditations in this way to make this book. What I hope is that the Lord will use this book according to the Lord's will so that the gospel of Jesus Christ may be spread more widely.

Praying that the gospel of Jesus Christ be spread more widely,

James Kim

(January 2023. In Victory Presbyterian Church Shepherd's room)

# The Word became flesh (1)

## [John 1:1-4, 9-14]

We should all want to know more about Jesus. I hope and pray that we all grow in the knowledge of Christ Jesus our Lord and realize that the knowledge of Jesus is of the highest value (Phil. 3:8). May we be assured as we come to know Jesus more deeply (especially His death and resurrection).

Who is Jesus? Look at John 1:14 – “And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.” Jesus is the Word made flesh. Here, “the Word” refers to Jesus Christ, the Only Begotten Son of Heavenly Father. Look at John 1:1 – “In the beginning was the Word, and the Word was with God, and the Word was God.” Here “the beginning” is different from “the beginning” mentioned in Genesis 1:1. ‘The beginning’ spoken of in Genesis 1:1 refers to the beginning of all things (“the heaven and the earth”) [the Chinese Bible translates it as “the beginning,” which means “the foundation”]. Because we also belong to all things, we have a beginning (birthday). ‘The beginning’ spoken of in John 1:1 does not refer to the beginning of all things. It means that there was “the Word”. When was “the Word”? The Word existed before all things existed (vv. 2-3). Look at John 17:5 – “Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.” Jesus the Son, the Word, shared glory with God the Father while he was before the foundation of the world. Look at Colossians 1:17 – “He is before all things, and in Him all things hold together.” Here, “He” refers to the Son of God, Jesus. Jesus the Son, the Word, is the one who is before all things. Here, the phrase “In the beginning was the Word” (Jn. 1:1) does not mean that Jesus, God the Son, existed from “the beginning”. The existence of God, that is, the being of God, has no beginning. In other words, God has no beginning in existence.

The reason is because God is self-existent. Look at Exodus 3:13-14: “Then Moses said to God, ‘Behold, I am going to the sons of Israel, and I will say to them, The God of your fathers has sent me to you. Now they may say to me, ‘What is His name?’ What shall I say to them?’ God said to Moses, ‘I AM WHO I AM’; and He said, ‘Thus you shall say to the sons of Israel, I AM has sent me to you.’” These words are the words of God's calling Moses. In order to fulfill the promise God made to Abraham, He called Moses and sent him to Egypt with the mission to bring Abraham's descendants and lead them to the promised land of Canaan. Then Moses asked God, “Behold, I am going to the sons of Israel, and I will say to them, The God of your fathers has sent me to you. Now they may say to me, 'What is His name?' What shall I say to them?’” (v. 13), God’s answer was “I AM WHO I AM’; and He said, ‘Thus you shall say to the sons of Israel, I AM has sent me to you” (v.14). The Son Jesus (Jn. 10:30), who is the Word who is one with God the Father, is also “I AM WHO I AM.” Here, the word “was” (1:1) does not mean that the Son Jesus, the Word, existed from then on, but rather that He existed before Himself and existed even in the beginning. Here, “the Word was with God” (v. 1) means that God the Father, who is the only one, is with God the Son (Triune God). Here, “the Word was God” (v. 1) refers to the equality of God the Father and the Son Jesus, who are equal with God. Look at Philippians 2:6 – “who, although He existed in the form of God, did not regard equality with God a thing to be grasped.”

We must think of the triune God. Look at Matthew 28:19 – “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit.” This word is the basis for pastors to baptize “in the name of the Father and of the Son and of the Holy Spirit” when baptizing. Look at 2 Corinthians 13:14 – “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.” This word is the basis for pastors to bless us with benediction. Look at John 1:4 – “In Him was life, and the life was the Light of men.” The Word (v. 1) is “the life” (v. 4). In other words, Jesus is the life. Look at John 6:48 – “I am the bread of life.” Look at John 11:25 – “Jesus said to her, ‘I am the resurrection and the life; he who believes in Me will live even if he dies.’” Look at John 14:6 – “Jesus said to him, ‘I am the way, and the truth, and the life; no one comes to the Father but through Me.’” The life is the Light of men (1:4) means that the Son Jesus is the Light. God the Father is Light. Look at 1 John 1:5 – “This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all.” God the Father and Jesus the Son are the Light (Triune God). Let us all commit ourselves to getting to know Jesus. We must all grow in the knowledge of Jesus Christ. I sincerely hope and pray that the Holy Spirit will become our teacher and teach us the truth so that we can come to

know Jesus through the Word of God. Our lifelong wish is to earnestly know the ransomed love of Jesus Christ.

Jesus is the Word made flesh (Jn. 1:14). Jesus, who became the Word, is self-existent (Exod. 3:14) and was with God the Father, and this Word is God (Jn. 1:1). God the Father and Jesus the Son are one (10:30) (Triune God). Jesus the Son is the Life and the Light. I earnestly hope and pray that the Holy Spirit will convince us all of these words.

# The Word became flesh (2)

## [John 1:1-4, 9-14]

This is John 1:1 – “In the beginning was the Word, and the Word was with God, and the Word was God.” Here, “the Word” refers to Jesus Christ, God the Son. The words, “the Word was with God” (v. 1), mean that God the Father is the only one, and God the Son is with Him. The words “the Word was God” (v. 1) means that God the Father and the Son Jesus are equal to each other (Triune God).

It is a rudimentary meditation on the triune God. Although the word “Triune God” does not appear in the Bible, the Bible testifies that God is the Triune God. The Bible says there is only one God: “Hear, O Israel! The LORD is our God, the LORD is one!” (Deut. 6:4), “Now a mediator is not for one party only; whereas God is only one” (Gal. 3:20), “You believe that God is one You do well; the demons also believe, and shudder” (Jam. 2:19). The devil doesn't believe in God right away. If we correctly believe that God is one, we must draw near to God, crying out, “Abba, Father” (Mk. 14:36, Rom. 8:15, Gal. 4:6). The Bible uses the word “God” in the plural, not the singular. Look at Genesis 1:26 – “Then God said, ‘Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.’” Here, if the Bible expresses God in the singular, it should be “my image,” “my likeness,” and “I,” but the Bible uses the plural as “Our image,” “Our likeness,” and “us.” The reason is because God is the triune God. Look at Isaiah 6:8 – “Then I heard the voice of the Lord, saying, ‘Whom shall I send, and who will go for Us?’ Then I said, ‘Here am I. Send me!’” Here, “I” in the singular refers to God the Father, and “Us” in the plural refers to the triune God. The Bible says that God the Father, God the Son, and God the Holy Spirit are “God.”

Look at Psalms 110:1 – “The LORD says to my Lord: ‘Sit at My right hand Until I make Your enemies a footstool for Your feet.’” Here, “The Lord” refers to God the Father, and “my Lord” refers to God the Son. God the Father said to God the Son, “Sit at My right hand,” and we can see this in Romans 8:34 – “who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.” The Old Testament says “the Lord,” but the New Testament says “the Holy Spirit”: “Behold, days are coming,” declares the LORD, ‘when I will make a new covenant with the house of Israel and with the house of Judah’” (Jere. 31:31), “The Holy Spirit also testifies to us about this. First he says: ‘This is the covenant I will make with them after that time, says the Lord. ....’” (Heb. 10:15-16). Jeremiah 31:31 says “the Lord,” but Hebrews 10:15 says “The Holy Spirit.” The Old Testament says “the Lord,” but the New Testament says ‘The Son of God, Jesus Christ’: “And it will come about that whoever calls on the name of the LORD Will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the LORD has said, Even among the survivors whom the LORD calls” (Joel 2:32), “for, ‘Everyone who calls on the name of the Lord will be saved’” (Rom. 10:13). Joel 2:32 says “the name of the Lord,” and Romans 10:13 says “the name of the Lord,” where “Lord” refers to Jesus Christ, the Son of God. God the Father is God. Then, is the Son of God Jesus also God? Then, is God the Holy Spirit also God? Today, I will think about whether God the Holy Spirit is also God, and next week I will think about whether the Son of God Jesus is also God.

The Bible says that the Holy Spirit is God. Look at Acts 5:3-4: “But Peter said, ‘Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God.’” In verse 3, the Bible says “the Holy Spirit,” but in verse 4, it says “God.” In other words, the Holy Spirit is God. Look at Philippians 2:13 – “for it is God who is at work in you, both to will and to work for His good pleasure.” Here, “it is God who is at work in you” refers to the Holy Spirit. This Holy Spirit is said to be “God”. The Bible says that the Holy Spirit has the same nature that only God the Father possesses. The nature of God the Father is eternal, and the Bible speaks of the Holy Spirit as “the eternal Spirit.” Look at Hebrews 9:14 – “how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?” The nature of God the Father is the omnipresent God (the omnipresent God), and the Bible says that the Holy Spirit is also

omnipresent. Look at Psalms 139:7-8: “Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend to heaven, You are there; If I make my bed in Sheol, behold, You are there.” The Holy Spirit is also everywhere. Therefore, the Holy Spirit is God. The Bible says that the Holy Spirit also does what only God can do:

(1) Creation:

Look at Genesis 1:1-2: “In the beginning God created the heavens and the earth. The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.” Like God, the Holy Spirit created the heavens and the earth. Look at Job 33:4 – “The Spirit of God has made me, And the breath of the Almighty gives me life.” Like God, the Holy Spirit created man.

(2) Resurrection:

Look at Romans 8:11 – “And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.” Like God, the Holy Spirit resurrects. The Holy Spirit raised Jesus from the dead. When Jesus returns, the Holy Spirit will resurrect our mortal bodies as glorious bodies. Prophet Elijah raised the son of the widow of Zarephath from death (1 Kgs. 17:17-22), but he was raised in the same physical body, not in a glorious body.

(3) Eternal life:

Look at John 6:63 – “It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.” The Holy Spirit also gives eternal life that only God can give. Therefore, the Holy Spirit is God!

# The Word became flesh (3)

## [John 1:1-4, 9-14]

The Bible says that the Son of God, Jesus Christ, who is “the Word,” is also God. Look at John 1:1 – “In the beginning was the Word, and the Word was with God, and the Word was God.” The Bible says that Jesus Christ, who is “the Word,” is “God.” Look at Isaiah 9:6 – “For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.” This is the word prophesied by the prophet Isaiah about the birth (incarnation) of the Son Jesus, and refers to Jesus who will come as “Mighty God.” Look at 1 John 5:20 – “And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ This is the true God and eternal life.” The Bible says, “Jesus Christ is the true God and eternal life” (v. 20).

The Bible says that Jesus Christ, “the Word,” also has the nature (attributes) that only God has:

### (1) Jesus Christ is unchanging:

Although all things change, the God who created them does not change. Look at Hebrews 1:11-12: “They will perish, but you remain; they will all wear out like a garment. You will roll them up like a robe; like a garment they will be changed. But you remain the same, and your years will never end.” The Bible says that the Lord will remain the same. Look at Hebrews 13:8 – “Jesus Christ is the same yesterday and today

and forever.” Look at James 1:17 – “Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.” d

(2) Jesus Christ is eternal.

Look at Isaiah 9:6 – “For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.” The Bible says that Jesus Christ, who will come, is “Eternal Father” (v. 6).

(3) Jesus Christ is everywhere (omnipresent).

Look at Matthew 18:20 – “For where two or three have gathered together in My name, I am there in their midst.” God is where two or three gather in the name of Jesus. But Satan cannot be everywhere. Satan can never be omnipresent. The reason is because Satan is a creature of God. Therefore, Satan cannot be in me, nor can he be around me. It is not Satan who tempts us all around us, but his minions.

The Bible says that Jesus Christ, the Son of God, who is “the Word,” also does what only God can do:

(1) Jesus Christ creates:

Look at John 1:3 – “All things came into being through Him, and apart from Him nothing came into being that has come into being.” Here, “Him” refers to the Son of God, Jesus Christ, who is “the Word” and God (v. 1). The Bible says that everything was created through the Son of God, Jesus Christ (v. 3), who is “the Word” (v. 1). Look at Hebrews 1:2 – “in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.” The Bible says that Jesus Christ, the Son of God who is “the Word,” created all the worlds together with God the Father.

(2) Jesus Christ resurrects:

Look at John 11:25 – “Jesus said to her, ‘I am the resurrection and the life; he who believes in Me will live even if he dies.’” The Son of God Jesus Christ, who is the Word and God, not only said, “I am the resurrection,” but also said, “He who believes in me will live, even if he dies.” Here, “even if he dies” refers to resurrection. Look at 1 Thessalonians 4:14, 16: “For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. ... For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.” Here, “Jesus died and rose again” (v. 14) refers to the resurrection of Jesus. Here, the verb “rose again” is not a passive voice, but an active and automatic voice, which means that Jesus died and rose again.

Jesus has the power of resurrection. Look at John 10:18 – “No one has taken it away from Me, but I lay it down on My own initiative I have authority to lay it down, and I have authority to take it up again This commandment I received from My Father.” Here, the word “dead in Christ” (1 Thess.4:16) refers to the saints (believers) who died in Christ. And the word “will rise first” means that they will live again (resurrect). When God and the Son Jesus come (v. 14), that is, when the Lord returns, the saints who died in Christ will be resurrected. The phrase “the Lord Himself ... with a shout” (v. 16) means that the dead live again because the Lord shouts (commands). Jesus went to the tomb of Lazarus, who had already been dead for 4 days (Jn. 11:39) and called out (commanded) with a loud voice, “Lazarus, come forth” (v. 43). As a result, the dead man Lazarus came forth, bounded hand and foot with wrappings (v. 44). When the Lord returns and commands the dead saints to “rise,” they will be resurrected with glorious bodies. Until then, living saints will be transformed into glorified bodies. In this way, Jesus Christ, who is the Word and God, will also raise (resurrects) the dead saints with a glorious body.

### (3) Jesus Christ gives eternal life:

Look at John 14:6 – “Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.” The Bible says that Jesus Christ, the Son of God who is “the Word,” is “life,” that is, eternal life. And the Bible says that God the Son, who is eternal life, gives eternal life. Look at John 10:28

– “and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.”

The Bible says that God the Son, “the Word,” gives eternal life.

The Bible says that God the Father, Jesus the Son, and the Holy Spirit are all God and all are equal, and that God is one. In other words, the Bible says that God the Father, the Son Jesus, and the Holy Spirit are three persons and one God. Look at 2 Corinthians 13:14 – “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.” During the Sunday service, when the pastors give a benediction, they pray with “the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit.” The Bible says that the Lord Jesus Christ, God the Father, and the Holy Spirit are all God and all are equal, and that God is one. Look at Matthew 28:19 – “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit.” When pastors baptize, they baptize ‘in the name of the Father and the Son and the Holy Spirit’. According to a theologian, the reason why the Bible commands us to baptize “in the name of the Father and the Son and the Holy Spirit” rather than telling us to baptize ‘in the name of the Father and in the name of the Son and in the name of the Holy Spirit’ is because the Father and the Son and the Holy Spirit is one. Look at Philippians 2:6 – “who, although He existed in the form of God, did not regard equality with God a thing to be grasped.” The Bible says that “He,” that is, Christ Jesus, is “the form of God” and ‘equal with God.’ However, Jesus Christ, the Son, who is the Word and God, “did not regard equality with God a thing to be grasped” (v. 7; Jn. 1:14). Look at John 10:30 – “I and the Father are one.” The Bible says that “I”, the Son Jesus Christ, is one with Heavenly Father.

The Bible says that “the Word,” the Son Jesus Christ, is also God (the Holy Spirit is also God). The Bible says that the Son, Jesus Christ, who is the Word, is God, and that the Son, Jesus Christ, who is the Word, has the character (attributes) that only God has. The Bible says that God the Father, Jesus the Son, and the Holy Spirit are all God and all are equal, and that there is only one God. In other words, the Bible says that God the Father, the Son Jesus, and the Holy Spirit are three persons and one God. We must be convinced of the triune God spoken of in the Bible and stand firm in the doctrine of Trinity (the triune God). Therefore, when heresies attack and deceive us, we must not be shaken, but rather help them to go the right way.

# The Word became flesh (4)

## [John 1:1-4, 9-14]

This is John 1:14a – “And the Word became flesh, ....” I would like to receive the grace given by meditating on three things centered on this word:

### **First, what does “flesh” mean?**

‘The Word’ is “God” (v. 1), and “the flesh” is man (human). Here, “the flesh” can be divided into two broad categories: (1) A person who is related to sin: a person who is guilty or a person who belongs to sin, (2) A person who has nothing to do with sin: a person without sin or a person who does not belong to sin. In the words “the Word became flesh,” the “flesh” refers to a person who has nothing to do with sin/a person without sin/Jesus Christ who does not belong to sin at all. There are several meanings of “the flesh,” but I want to think of only one. Look at 2 Corinthians 10:4 – “for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.” The word “our warfare” here means the good fight, that is, the spiritual fight (war). And “the weapons” are not of the flesh. That “weapon” is the power of God [“a mighty weapon against God” (Korean Modern Bible)]. Therefore, any stronghold can be demolished. The Bible says, ‘The weapons of our warfare are not of the flesh,’ and here “the flesh” refers to powerlessness (weakness).

God the Son, “the Word,” that is, Jesus Christ became flesh can be seen as a weak or weak person in a way. It means that Jesus was tired when he couldn't sleep, hungry when he couldn't eat, and thirsty when he couldn't drink.

Look at Matthew 4:2 – “And after He had fasted forty days and forty nights, He then became hungry.” When Jesus was hungry like this, Satan tested Jesus three times, and the first temptation was, “If You are the Son of God, command that these stones become bread” (v. 3). At that time, Jesus overcame Satan's temptation by saying, “It is written, ‘Man does not live on bread alone, but on every word that comes from the mouth of God’” (v. 4; Deut. 8:3 quoted). Satan tempts us when we are weak and puts us to the test. Like Jesus, we must overcome with the word of God. Look at John 4:6 – “and Jacob's well was there. So Jesus, being wearied from His journey, was sitting thus by the well. It was about the sixth hour.” When Jesus left Judea and went to Galilee again (v. 3), He had to pass through Samaria on the way (v. 4). At that time, Jesus came to a village in Samaria called Sychar (v. 5) and, tired from the road, sat down by Jacob's well (v. 6). Jesus met a Samaritan woman at the well, talked to her, preached the gospel, and saved her. Like Jesus, we must meet people, talk, and preach the gospel. Look at John 19:28 – “After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, ‘I am thirsty.’” Jesus was thirsty. However, Jesus did not fall into sin and commit sin because of that thirst.

This is Matthew 26:41 – “Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak.” Jesus went to the Garden of Gethsemane with His disciples, put nine disciples at the entrance of the garden, took only three disciples, Peter and the two sons of Zebedee, and went into the garden and prayed (vv. 36-37). Although Jesus said to the three disciples, “My soul is deeply grieved, to the point of death; remain here and keep watch with Me” (v. 38), when He returned after praying, He found the three disciples asleep (vv. 39-40). At that time, Jesus told the three disciples, “Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak” (v. 41). The three disciples had a desire in their hearts, but their bodies were weak, so they fell asleep without being able to stay awake and pray. After Jesus went out and prayed a second time, when He returned, the three disciples were very tired and were sleeping again (v. 43). As a result, Peter denied Jesus three times: (1) He denied Jesus in front of everyone (v. 70), (2) He swore and denied Jesus again (v. 72), (3) He cursed and swore to deny that he knew Jesus (v. 74). This is a sin. Peter sinned in his weakness. But Peter repented of his sin (v. 75). Weakness itself is not a sin, but Satan and his subordinates tempt us when we are weak and lead us to sin.

We have the word of God, God's mighty weapon in this spiritual battle. We must fight with His Word and

win. Look at 1 John 2:13-14: "... I am writing to you, young men, because you have overcome the evil one ... I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one." Therefore, like the Thessalonian church saints, when we hear the word of God through the servants of the Lord, we must be spiritually strong by receiving God's word not as the word of man but as the word of God, so that the word works powerfully in us who believe (1 Thess. 2:13-14). This is the hymn "Let people all worship our God" verse 3 lyrics: "Let people all trust their whole life, Holy Spirit, Comforter: He teaches them the words of God and strengthens them to overcome sin. He teaches them the words of God and strengthens them to overcome sin." Look at Hebrews 4:15 – "For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin." Jesus Christ was in all points tempted as we are, yet without sin. Like Jesus, we must all win the spiritual battle. We all must seek God's power to overcome the spiritual battle. And we must fight and overcome the temptations of Satan and his subordinates with the powerful word of God.

### **Second, how did God, "the Word," become "flesh" (man)?**

Look at Philippians 2:6-8: "who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross." Here, "He" refers to Jesus Christ, who is "the Word" and "God" (Jn. 1:1). Jesus Christ, being in the form of God and equal with God, did not regard equality with God as something to be grasped, but became like men (Phil. 2:6-7). Jesus Christ was a perfect man, so why did the Apostle Paul say that He became like men, not that He became a man? According to one theologian, the reason is that Jesus is not only man, but also God. In other words, Jesus is both the perfect God and the perfect man. That's why He said He became like man. Jesus Christ is saying that He appeared in human form (v. 8). Jesus was born (meaning: God came down). He came as His newborn baby (as a man). And because Jesus grew up and lived as a commoner, everyone thought of Him as a commoner. Jesus, who lived humbly like this, obeyed the will of Heavenly Father even to the point of death on the cross. Jesus came to this world through the body of a woman. Look at Matthew 1:18 – "Now the birth of Jesus Christ was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit."

If we look at Genesis 3:15, the word of God's covenant, the Bible says, "And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel." Here, 'the seed of the woman' refers to Jesus Christ, who was born of the virgin Mary (Mt. 1:18). How could an unmarried virgin Mary deliver Jesus Christ? It was possible because the Holy Spirit allowed her to conceive. Look at Matthew 1:18, 20: "Now the birth of Jesus Christ was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. ... But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit." Look at Galatians 4:4-5: "But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, so that He might redeem those who were under the Law, that we might receive the adoption as sons." The purpose of Heavenly Father begotten His Son, Jesus Christ, from a woman and be born under the law is to save those who are under the law and make us children of God (v. 5). Because we are now God's children, God sent us into our hearts, the Spirit of the Son, the Holy Spirit, and made us call God "Abba, Father" (v. 6). To save us, God sent His only begotten Son, Jesus Christ, to this earth and sent the Holy Spirit into our hearts so that we can call upon God and say, "Abba, Father."

### **Third, what is the result of God, "the Word," becoming "flesh" (man)?**

The result is twofold: (1) Jesus became the perfect God and perfect man, and (2) Jesus became the eternal man. Jesus lived on this earth for 33 years, died on the cross, rose from the grave, then ascended to heaven and sits at the right hand of God's throne. Jesus will return in God's time. And Jesus lives forever. Look at Revelation 1:18 – "and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades."

The word that "the Word became flesh" (Jn. 1:14) means that when this "Word" began, man ("flesh") also began. Regarding the existence of "the Word" ("God") (v. 1), there is no beginning and cannot have beginning. However, when Jesus Christ, the Son of God, "the Word" became "the flesh" (man), there was a beginning. Look at Luke 2:11 – "for today in the city of David there has been born for you a Savior, who is Christ the Lord." We cannot know for sure the exact day Jesus was born, but the beginning of Jesus as a man is definitely there. Jesus, "the Word", the perfect God without beginning, the perfect man, the eternal man, was conceived by the Holy Spirit and became

“flesh” (man) through the Virgin Mary, the descendant of a woman. He had a beginning (birth) and an end (death). The purpose is to make us, who have a beginning and an end on this earth, who are spiritually dead and eternally dead, become eternal people who live forever in the eternal kingdom of heaven, where there is no beginning and no end. Therefore, we must have confidence that the Word became flesh. We must live a victorious life in which we fight and overcome spiritual warfare with God's power by faith in our Lord Jesus Christ, who is the perfect God, perfect man, and eternal man. We must awake and seek God's power from Father, must be armed with God's powerful word, and resist the temptations of Satan and his subordinates with faith. Since Jesus Christ overcame Satan on the cross, I hope and pray that all of us will fight the battles against ourselves, the world, sin, and Satan in our life of faith with the assurance of victory.

# The Word became flesh (5)

## [John 1:1-4, 9-14]

Why did God the Son, “the Word,” become “flesh” (man)? What is its purpose? Its purpose is threefold: (1) To dwell among us, (2) To be the mediator between God and us, (3) To be peace offerings.

**The first purpose for God the Son, “the Word,” to become “flesh” (man) is to dwell among us.**

Look at John 1:14a – “And the Word became flesh, and dwelt among us ....” Here, the word 'dwell' means 'to pitch a tent' or 'to live in a tent'. In the Old Testament, the first passage in which the word “dwell” appears is Genesis 4:20 – “Adah gave birth to Jabal; he was the father of those who dwell in tents and have livestock.” The Bible records that a man named Jabal dwelled in a tent. When Abraham, the ancestor of faith, was called by God (Gen. 12:1-3) and entered Canaan, the land that God would show him (he was 75 years old), he did not build a house and live as in his hometown. But he lived in a tent for about 100 years and died at 175 years old (25:7). Even at the time of the Exodus, the Israelites lived in tents in the wilderness. Look at Exodus 25:8 and 26:1 – ““Let them construct a sanctuary for Me, that I may dwell among them” (25:8), “Moreover you shall make the tabernacle with ten curtains of fine twisted linen and blue and purple and scarlet material; you shall make them with cherubim, the work of a skillful workman” (26:1). God told Moses to build a sanctuary or tabernacle for God to dwell among the Israelites. There was a veil in the sanctuary or tabernacle, the purpose of which was to separate the holy place from the holy of

holies (26:33). The reason was for God to dwell in the holy of holies. There were seven lampstands in the sanctuary to light the sanctuary day and night, but there was no need for lampstands in the holy of holies. The reason is that it was bright because the holy God was dwelling there. King Solomon built the sanctuary for 7 years (separate the sanctuary and the holy of holies).

The New Testament says that the Word became flesh and does not dwell in the sanctuary/tabernacle/temple, but among us (Jn. 1:14). Look at Matthew 27:51 – “And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split.” The veil in the holy place that separated the holy place from the holy of holies was torn in two, so people were able to enter the holy of holies. Look at John 1:14a – “And the Word became flesh, and dwelt among us, ...” Look at Matthew 1:23 – “The virgin will be with child and will give birth to a son, and they will call him Immanuel--which means, ‘God with us.’” This word was prophesied by the Prophet Isaiah about 700 years before Jesus was born (Isa. 7:14), “God is with us” (“Immanuel”). God became a man and is with us.

Where is the temple in this day and age? Look at 1 Corinthians 6:19-20: “Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.” The Bible says that our bodies are “a temple of the Holy Spirit.” In other words, we have the Holy Spirit within us. And we also have God the Son, the Word made flesh. Jesus said, “I will be with you always, even to the end of the world” (Mt. 28:20). Why is God the Son, the Word, with us? What is its purpose? There are 3 purposes:

(1) It is to show us God.

Moses wanted to see God and asked God, “Show me Your glory.” Look at Exodus 33:18 – “Then Moses said, ‘I pray You, show me Your glory!’” Just as children yearn to see their parents' faces, Moses, God's child, yearned to see God. But God's answer was, "You will not see my face, for no one will see me and live" (v. 20). That is why Jesus, the Son of God, became a man and is with us in order to show God. Philip also wanted to see God. Although Jesus said, “I am the way, the truth, and the life. No one comes to the

Father except through me. If you had known Me, you would have known My Father also; from now on you know Him and have seen Him” (Jn. 14:6-7), Philip said, “Lord, show us the Father, and that will be enough” (v. 8). Then Jesus said to Philip, “Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father?'” (v. 9) Look at John 1:18 – “No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.” The only begotten God, Jesus Christ, who is in the bosom of God the Father, appeared to reveal God the Father. The word “revealed” here means that He revealed all the hidden things clearly, in detail. Jesus, the only begotten Son, showed God the Father. Therefore, the more we know Jesus, the more we know Heavenly Father. Knowing Jesus is knowing Heavenly Father, but not knowing Jesus is not knowing Heavenly Father. Look at John 8:19 – “So they were saying to Him, ‘Where is Your Father?’” Jesus answered, ‘You know neither Me nor My Father; if you knew Me, you would know My Father also.’” In this way, the first purpose of the Son God the Word, Jesus Christ, who became flesh (man) and dwells among us is to let us know and show us God the Father.

(2) It is to get to know us.

He is the God who created us, so how could an all-knowing God not know us? He knows us very well. Nevertheless, God the Son became a human being to know us. Here, “to know” means to know experientially, not just knowledge. Look at 2 Corinthians 5:21 – “He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” The saying that Jesus Christ did not even know sin means that He did not know sin experientially. Jesus never sinned. Jesus is without sin. In a word, Jesus is a righteous God. The purpose of God making Jesus Christ, who knew no sin, to be sin is to justify us. Look at Hebrews 2:9 – “But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.” Jesus Christ, who is God, suffered death for us and actually tasted death for us. The teaching of the Bible tells us not to know just by knowledge, but to taste it. Look at Psalms 38:8 – “Taste and see that the Lord is good. ....” Look at 1 Peter 2:3 – “if you have tasted the kindness of the Lord.” We must taste God's goodness and the Lord's lovingkindness. The more we taste it,

the more we can't help but yearn for it. When we believe in the truth that God the Son, the Word, became human in order to know us experientially, we must also experientially know Jesus. The second purpose of the Word, the Son of God, Jesus Christ, who became a man and dwells among us, is to know us..

(3) It's to help us.

God the Son, who is the Word, becomes a man and knows even the suffering of death, so He can sympathize with us. Look at Hebrews 4:15 – “For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.” Also, Jesus is able to help us sufficiently. Look at Hebrews 2:18 – “For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.”

The first purpose for God the Son, the Word, to become flesh (man) is to dwell among us (Jn. 1:14). The purpose of God the Son dwelling among us is to show God to us, to know us, and to help us. I hope and pray that we all come to know more and more of God Immanuel, who is with us forever, not only through knowledge but also more and more experientially, so that as we know Heavenly Father more and more, we can firmly believe that God the Son, who knows us best, sympathizes with our weaknesses, will certainly help us. Also, I hope and pray that all of us can walk with God Immanuel by faith and taste eternal life on this earth partially.

# The Word became flesh (6)

**[John 1:1-4, 9-14]**

**The second purpose for God the Son, “the Word,” to become “flesh” (man) is to be the mediator between God and us.**

Originally, there was no need for a mediator between God and us. Originally, God had fellowship with Adam. Look at Genesis 2:7 – “Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.” God created man (Adam) from the dust of the ground, breathed into his nostrils the breath of life, and he became a living being. In other words, the man Adam was created to have fellowship with God. And God made a garden east of Eden and put the man Adam there and had fellowship with him (v. 8). Also, God made a covenant with Adam. Look at Genesis 2:16-17: “The LORD God commanded the man, saying, ‘From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.’” When God made the covenant with the first man, Adam, He commanded Adam not to eat the fruit of the tree of the knowledge of good and evil. The reason is because God wanted to continue fellowship with Adam. In other words, if Adam had not eaten the fruit of the tree of the knowledge of good and evil in obedience to God's command, he could have continued fellowship with God. Also, God created a family for Adam. Look at Genesis 2:18-24: “Then the LORD God said, ‘It is not good for the man to be alone; I will make him a helper suitable for him.’ Out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. The man gave names to all the cattle, and to the birds of the sky, and to every

beast of the field, but for Adam there was not found a helper suitable for him. So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man. The man said, 'This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man.' For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh." God created a helper for Adam so that he could have a family. In Genesis 2, there was no need for a mediator between God and Adam.

However, when Genesis came to chapter 3, a mediator was needed between God and Adam. The reason is because the woman fell for the serpent's temptation and saw that the fruit of the tree of the knowledge of good and evil was good for food, and that it was pleasing to the eyes, and that it was desirable to make one wise, so the woman took and ate the fruit and gave it to her husband Adam who was with her, and he ate (3:6). As a result, their eyes were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loin coverings (v. 7). "They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden" (v.8). And Adam was cursed: "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you will eat of it All the days of your life. 'Both thorns and thistles it shall grow for you; And you will eat the plants of the field; By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return'" (vv. 17-19). So in the end, God and Adam became enemies: "For if while we were enemies ..." (Rom. 5:10a). God regards us as enemies and is angry with us and opposes us. That is why we need a mediator.

The mediator should not be for one side only, but for both sides and be reasonable. God the Son, the mediator, has the nature of God and can do all that God can do. And God the Son, the mediator, became a man ["The Word became flesh ..." (Jn. 1:14)] and He is the perfect man. God the Son, the mediator, is without sin. If He is guilty, He cannot be a mediator. The reason is because God is holy. Look at Romans 8:3 – "For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh." If Jesus Christ, God the Son, had come as "sinful flesh," then He could not be

the mediator. However, the Bible says that He came “in the likeness of sinful flesh”. It means that Jesus Christ, God the Son, came with a weak body (hungry, thirsty and tired). This itself is not a sin. At that time, Satan tempted Jesus, but Jesus defeated it with the word of God. So He did not sin. Jesus took all the temptations, but He is innocent because He overcame all of them. Therefore, Jesus is the only one who can be the true mediator between God and us.

The only mediator between God and men is the man Christ Jesus. Look at 1 Timothy 2:5 – “For there is one God, and one mediator also between God and men, the man Christ Jesus.” Jesus Christ, God the Son, has the ability to intercede well. Look at 1 Timothy 2:6 – “who gave Himself as a ransom for all, the testimony given at the proper time.” He gave himself as a ransom to atone for our sins. He is the one and only great mediator. When we were enmity with God, Jesus Christ reconciled us to God by dying on the cross (Rom. 5:10). So now we also rejoice in God through our Lord Jesus Christ, through whom we have reconciled (v. 11). Look at Ephesians 2:11-13: “Therefore remember that formerly you, the Gentiles in the flesh, who are called ‘Uncircumcision’ by the so-called “Circumcision,” which is performed in the flesh by human hands-- remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.” Here, “formerly” (v. 11) or “at that time” (v. 12) refers to the time when we were God’s enemies (Rom. 5:10), when we were sinners (v. 8) and the problem of our sins was not resolved. “At that time” (Eph. 2:12) or “formerly” (v. 11) we did not know Christ and were outside of Christ (v. 12). We were without God (v. 13). We were God’s enemies. We had no hope (v. 12). But “now” (v. 13) (“now” expresses very strong emphasis) we, who were once far off, have been brought near in Christ Jesus by the blood of Christ (v. 13). In other words, through the death of Jesus Christ on the cross, He broke down the barrier between us and God, and made peace with God (vv. 14-15). Because the veil in the holy place that separated the holy place from the holy of holies was torn in two (Mt. 27:51), people were able to enter the holy of holies. Also, God, who was in the holy of holies, is also in the holy place, so He dwells with people, fellowships, and makes peace. Look at Ephesians 2:16-19: “and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit. Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household.” Through the death of Jesus Christ on the cross, He destroyed our enmity with God and reconciled us to

God. From now on, we are fellow citizens with God's people and members of God's household. Here, "God's household" means that we have become members of God's family. So now Jesus is our eldest brother (Rom. 8:29), and Jesus, the eldest brother, is not ashamed to call us "brothers" (Heb. 2:11). In this way, we, who were enemies of God, became reconciled to God through the crucifixion of the Holy Son God Jesus Christ, the mediator, and became members of God's family. And since Jesus became our eldest brother and we became Jesus' younger brothers. How are we so glorified? Therefore, we must always be thankful for this great grace and go to Heavenly Father by relying only on the merits of the cross of Jesus Christ, the mediator.

# The Word became flesh (7)

**[John 1:1-4, 9-14]**

**The third purpose for God the Son, “the Word,” to become “flesh” (man) is to die (become a peace offering).**

Someone had to die in order for God to save us. We humans cannot die instead, and neither can angels. Christ, who is God, became a man and died to save us from eternal destruction. God the Son became a man and served us until He died on the cross. Look at Matthew 20:28 – “just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” Here, ‘the Son of Man came’ means “the Word became flesh” (Jn. 1:14). Its purpose is twofold: (1) The first purpose is to serve, and (2) The second purpose is to give His life as a ransom.

Today, we are going to meditate on the first purpose, ‘to serve,’ and at next week’s Wednesday prayer meeting, we are going to meditate on the second purpose, ‘to give His life as a ransom.’ Our human instinct is to be served. In other words, we love to be served. However, the coming of Jesus Christ did not come to be served, but rather to serve. If we are to serve, we must humble ourselves and exalt others. Look at Philippians 2:3b – “... but with humility of mind regard one another as more important than yourselves.” Jesus humbled Himself. The very fact that Jesus, who is God, became a man was humbled (we can never count all of Jesus' humiliation). The fact that Jesus, the Son of God, was humbled to the point of becoming a man is incomparably lower than that of we becoming a dog

or a pig. This is Philippians 2:6-8, which tells how humble the Son Jesus was: “who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.” God (“the Word”), who existed in the form of God and equal to God, became a man (“the flesh”), became a servant, and became obedient unto death. Jesus was humbled to the point of death and died on the cross. At that time, crucifixion was always applied only to the lower classes because of the harshness of the punishment. The fact that Jesus of Nazareth was crucified speaks of His social status at the time. Although He was the Son of God, it can be seen that He belonged to the lower classes of society at the time (Internet). In this way, Jesus Christ, who is God, humbled Himself to serve.

If we look at John 13:3-14, which tells how humble the Son of God Jesus was, Jesus served until He washed the feet of His 12 disciples. Look at verses 13-14: “You call Me Teacher and Lord; and you are right, for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet.” Just as the Lord Jesus Christ, who is God, humbled Himself to the extent of washing the feet of His disciples and served them, so we must humble ourselves and serve one another humble enough to wash one another's feet. In the Philippian church, two female leaders did not humble themselves and serve each other like Jesus did. First of all, looking at the background of the Philippian church, God opened the heart of Lydia, a seller of purple fabrics and a worshiper of God, who was listening to Apostle Paul's preaching in Philippi (Acts 16:14). The meeting in her house is the beginning of the Philippian church. So, the Philippian church had female leaders like Lydia, and the names of two of them are recorded in Philippians 4:2 – “I urge Euodia and I urge Syntyche to live in harmony in the Lord.” When we see that Apostle Paul used the word “urge” twice, what he emphasized was that the two women, Euodia and Syntyche, should have the same mind in the Lord. The reason seems to be that the two women did not have the same mind in the Lord and had a conflict. It seems that the two women did not “Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves” (2:3). They did not strive to keep the unity of the Spirit through the bond of peace (Eph. 4:3). So, the Philippian church was not becoming one. That's why the Apostle Paul strongly urged the two women to have the same mind in the Lord.

Aren't our family and our church becoming one right now? In order for us to keep the unity of the family

and the church well, we must humble ourselves and serve like Jesus. We should serve rather than try to be served at home and at church. We must serve by humbling ourselves and regarding others more important than ourselves. If we serve even unto death like Jesus (Phil. 2:8), we can keep the unity of our family and church well. But if we do not serve until death, we cannot say that we have served. This is the result of Jesus humbled Himself and served even to death: “Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (vv. 9-11). Because Jesus served to the point of being extremely low, God highly exalted Jesus. We must imitate Jesus and serve even to the lowest.

# The Word became flesh (8)

## [John 1:1-4, 9-14]

Let me ask the question: When God created Adam and Eve, did God intend for them to be served or to serve? The answer is that God created Adam and Eve for the purpose of serving. So, Adam and Eve must have served well. But in Genesis 3, Eve was deceived by the serpent, the most cunning of the wild beasts (Gen. 3:1). The key to that delusion was “You will be like God”: “For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil” (v. 5). Why did the serpent, Satan, deceive Eve like this? The reason is that Satan himself, a fallen angel and an evil angel, wants to be like the Most High God. Look at Isaiah 14:12-14: “How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations! But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. 'I will ascend above the heights of the clouds; I will make myself like the Most High.'” Satan wants to “raise my throne” and not only wants to raise his throne, but he also wants to be like the Most High God. So, Satan disguised himself as a serpent and tempted Eve to make her eat the fruit of the tree of the knowledge of good and evil (Gen. 2:9). So he said to her that if she eat that fruit she would be like God (3:5). Eve, who fell into that temptation, eventually took and ate the fruit of the tree of the knowledge of good and evil, which was good for food, pleasing to the eyes, and desirable enough to make one wise, and gave it to her husband Adam, who was with her, and he ate it too (v. 6). Sin came into this world because Adam and Eve, having been deceived by Satan disguised as a serpent, sinned by disobeying God's covenant commandment, "You shall not eat of the tree of the knowledge of good and evil" (2:17). Therefore, because Adam disobeyed, sin entered into the world, and death through sin (Rom. 5:12). Eventually, because of the sin of one man,

the first Adam, sin entered this world, and death through sin, and so death spread to all men, because all sinned (v. 12).

The core of Satan's temptation is for us to be exalted, to sit in a high seat, to be like the Most High God and to be served. A good example is a man named "Diotrephes" in 3 John 1:9-10: "I wrote something to the church; but Diotrephes, who loves to be first among them, does not accept what we say. For this reason, if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words; and not satisfied with this, he himself does not receive the brethren, either, and he forbids those who desire to do so and puts them out of the church." Diotrephes was a man who loved to be first. He refused to welcome the brothers. He also stopped those who wanted to do so. Even now in the church, there are people who like to be the first like Diotrephes. Such people prefer to be treated rather than treated by sitting in a high seat rather than a low one. Satan deceives these people into sinning by disobeying the word of God, so that they do not have the same mind in the Lord (Phil. 4:2) and do not strive to keep the unity of the church, which is unified by the Spirit (Eph. 4:3).

However, Jesus Christ, the second Adam and the last Adam (1 Cor. 15:45, 47), came to this world to save us from death due to sin in the first Adam. Rather, He emptied Himself, taking the form of a servant and becoming like men (Philippians 2:6-7). Look at Matthew 20:28 – "just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." Jesus' 33 years of life on this earth was, in one word, a "life of service." Jesus not only washed the feet of His disciples, but also fed the hungry, healed many sick, etc. He lived a life of serving people. Jesus served until He gave His life, that is, shed His blood and died on the cross. Look at 1 Timothy 2:6 – "who gave Himself as a ransom for all, the testimony given at the proper time." Here, "Himself" refers to the one mediator between God and men, the man Christ Jesus (v. 5). The mediator Jesus Christ gave Himself as a ransom for us (our salvation). If we look at Exodus 21:28-36, even though an ox's owner knew that the ox he was raising had a habit of goring and its owner had been warned, yet he did not confine it and it killed a man or a woman, then the ox and its owner had to be stoned to death. This is because the owner of the ox neglected it even though he knew the danger of the accident, so the owner had to take responsibility as the owner of the ox which killed the person. However, there was an exception here, and that was so that the owner of the ox could be released if he paid the amount of compensation for the deceased as determined by the judge. The reason is because the family's livelihood is tied to it

[If the person killed by the ox is the head of the family, the grudge can be resolved by killing the ox and the ox owner, but the remaining family members will face immediate livelihood risks. And for the person who caused the accident, if the head of the family is killed because of the ox, the rest of the family will also find it difficult to live (Internet)]. So, if the owner of the ox paid the amount of compensation for the dead person as determined by the judge, he was exempted from the death penalty. Understanding the “atonement” we are talking about in the Old Testament will help us understand 1 Timothy 2:6, where Jesus gave Himself as “a ransom.” Just as slaves and prisoners of war came to the slave market to be sold at the slave market, ransom was bought and the slave was freed. In order to free us from sin, Jesus Christ paid the price with His precious blood shed on the cross. Look at Ephesians 1:7 – “In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace.” Through the blood of Jesus Christ, we can enjoy freedom from sin by receiving the redemption, the forgiveness of sins.

Therefore, we too must imitate Jesus and live a life of service. Like Jesus, we must live a life of service that can offer our lives. In other words, we must serve until death like Jesus (Phil. 2:8). But because we are weak, we cannot live a life of service like that. But the Holy Spirit, the Spirit of Jesus, helps us. In other words, the Holy Spirit, the Spirit of serving, helps us in our weakness so that we can imitate Jesus and live a life of service. Look at Romans 8:26a – “In the same way the Spirit also helps our weakness; ....” The Holy Spirit not only helps us in prayer, but also helps us with everything we need to do with the Holy Spirit. Therefore, the Holy Spirit makes all things beautiful in the Lord. Therefore, we must pray for the filling of the Holy Spirit. Heavenly Father promised to give the Holy Spirit to those who ask (Lk. 11:13). We should not be drunk and debauched but be filled with the Holy Spirit (Eph. 5:18) and live a life of service like Jesus. In this way, when we live a life of service like Jesus, not only will we be personally full of joy and gratitude, but also we will achieve the kingdom of heaven both at home and at the church. I hope and pray that all of us will imitate Jesus and strive to serve rather than try to be served, so that not only ourselves, our families, and churches, but also the Lord will be pleased.

# Fleeing Jesus

## [Matthew 2:13-18]

The gospel is Jesus Christ. The heart of the gospel is the death and resurrection of Jesus Christ. So, in order to know more about the gospel of Jesus Christ and the death and resurrection of Jesus Christ, the core of the gospel, we meditated eight times under the heading “The Word became flesh” centered on the words of John 1:1-4, 9-14. Who is Jesus Christ? He is the One from the beginning (Jn. 1:1), and was with God, so Jesus Christ is God (v. 1), the Creator of all things (v. 3). There is life, the light of man, in Jesus Christ (v. 4). What was the purpose of Jesus Christ becoming a man [“the Word became flesh” (v. 14)]? It was to dwell among us. Look at John 1:14a – “And the Word became flesh, and dwelt among us, ....” Also, it was to be a mediator between God and us. Look at 1 Timothy 2:5 – “For there is one God, and one mediator also between God and men, the man Christ Jesus.” And the purpose of Jesus Christ becoming a man was to die. Look at Matthew 20:28 – “just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” These words refer to the suffering of Jesus Christ in a broad sense. Jesus Christ became a man and suffered while He lived on earth for 33 years. The suffering of Jesus is not only the death of the cross at the age of 33. If we look at Matthew 2:13-18, He suffered even when he was young. In other words, when Jesus was young, He experienced a life of refuge.

Look at Matthew 2:13 – “Now when they had gone, behold, an angel of the Lord appeared to Joseph in a dream and said, ‘Get up! Take the Child and His mother and flee to Egypt and remain there until I tell you; for Herod is going to search for the Child to destroy Him.’” Here, “they” refers to the magi from the East (v. 1). It is not certain

how many magi there were from the East. People think it's usually 3 people. The reason is because when they worshiped the baby Jesus, they opened a treasure chest and offered gold, frankincense, and myrrh as gifts (v. 11). When the magi from the East came to Jerusalem to worship the baby Jesus, who had been born as the king of the Jews by looking at the star, King Herod and all Jerusalem heard it and were troubled (vv. 1-3). King Herod gathered all the chief priests and scribes of the people and asked where the Messiah was to be born (v. 4). Then they answered, "Bethlehem of Judea" based on the record of the prophet (vv. 5-6). So, King Herod quietly called the magi from the East, asked them in detail about when the star appeared, and sent them to Bethlehem, saying, "Go and search carefully for the Child; and when you have found Him, report to me, so that I too may come and worship Him" (vv. 7-8). When the magi heard King Herod's words and were leaving, the star they had seen in the East appeared again and went ahead of them and stopped over the place where the baby Jesus was (v. 9). When they saw the star, they rejoiced exceedingly with great joy (v. 10). When they entered the house and saw the baby with his mother, Mary, they fell on their faces and worshiped the baby Jesus, then opened a treasure chest and offered gifts (v. 11). Having been warned in a dream not to return to Herod, they returned to their country by another route (v. 12). After they left, an angel of the Lord appeared to Joseph in a dream and said, "Get up! Take the Child and His mother and flee to Egypt and remain there until I tell you; for Herod is going to search for the Child to destroy Him" (v. 13). So, Joseph got up and took the baby Jesus and his mother Mary at night and left for Egypt and stayed there until Herod died (vv. 14-15). Why did the baby Jesus "flee" and go down to Egypt? The reason was to fulfill what the Lord said through the prophet, "I called my son out of Egypt" (v. 15). Here, what is spoken through the prophet is a prophecy through the prophet Hosea. Hosea 11:1 says: "When Israel was a youth, I loved him, And out of Egypt I called My son."

Jesus Christ came to this earth to fulfill all that He had promised. For example, Jesus said "It is finished" and died on the cross (Jn. 19:30) in fulfilling the covenant in Genesis 3:15, "And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel." Jesus Christ came to this earth to fulfill God's will at the time God had decided. Jesus Christ died at God's appointed time. Look at Romans 5:6 – "For while we were still helpless, at the right time Christ died for the ungodly." Jesus Christ died for the ungodly "at the right time," that is, at God's appointed time. Jesus Christ came to this earth at the time appointed by God (the first coming of Jesus). Look at Galatians 4:4 – "But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law." God sent His only begotten Son, Jesus Christ,

to be born of the virgin Mary, “when the fullness of the time,” that is, at the time appointed by God. Jesus Christ will come back to this earth at a time appointed by God (the second coming of Jesus). Look at 1 Timothy 6:14-15: “that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, which He will bring about at the proper time--He who is the blessed and only Sovereign, the King of kings and Lord of lords.” Jesus Christ fled to Egypt not because He was weak or because He was afraid of King Herod, but because it was not God's appointed time (Mt. 2:13-14). Jesus Christ not only fled to Egypt, but also fled afterwards. It was because it wasn't God's time. Look at John 8:59 – “Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.” When the Jews tried to stone Jesus, Jesus hid and left the temple. In a word, Jesus fled death because it was not God's appointed time. Look at John 10:39 – “Therefore they were seeking again to seize Him, and He eluded their grasp.” The Jews tried to catch Jesus again, but Jesus fled from their hands. The reason was because it was not yet God's appointed time to die. Look at John 11:53-54: “So from that day on they planned together to kill Him. Therefore, Jesus no longer continued to walk publicly among the Jews, but went away from there to the country near the wilderness, into a city called Ephraim; and there He stayed with the disciples.” Jesus no longer walked openly among the Jews because it was not yet God's appointed time to die, and He fled from that place. Look at John 12:36 – “While you have the Light, believe in the Light, so that you may become sons of Light ” These things Jesus spoke, and He went away and hid Himself from them.” Look at John 2:4 – “And Jesus said to her, “Woman, what does that have to do with us? My hour has not yet come.”” Look at John 7:8 – “Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come.”

The reason our Lord hid and fled was never because he was a weak and fearful man. Jesus turned water into wine (Jn. 2:1-11), fed 5,000 men with 2 fish and 5 loaves of bread (6:1-15), and walked on the water (vv. 16-21), raised the daughter of Jairus (Mk. 5:21-24, 38-43), the son of the widow of Nain (Lk. 7:11-17), and Lazarus (Jn. 11:1-44) from the dead. Jesus never fled to Egypt out of fear of King Herod. He fled because it was not God's appointed time. Pilate tried not to crucify Jesus. When all the crowd got up and took Jesus to Pilate and accused him, Pilate said to the high priest and the crowd, “I find no guilt in this man (Jesus)” (Lk. 23:1-4) and tried to release Jesus (v. 20): “You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have found no guilt in this man regarding the charges which you make against Him. “No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him” (vv. 14-15), “And he said to them

the third time, 'Why, what evil has this man done? I have found in Him no guilt demanding death; therefore I will punish Him and release Him'" (v. 22).

There are many people living in refuge in this difficult land, many people who are struggling (e.g. refugees, people suffering from diseases, etc.). Thinking of Jesus Christ, who fled to Egypt, we must wait patiently with faith, with the conviction that God will accomplish God's will for salvation in God's time. In particular, we must silently and faithfully carry out our responsibilities with the conviction that God will faithfully fulfill the covenant He has given us in His time and in His way. For example, according to Matthew 16:18, which is the Lord's promise to the church, which is the Lord's body, we must humbly and faithfully participate in building the Lord's church with the conviction that the Lord will build the Lord's church without fail. In doing so, of course, there will be many difficult things, but each time we take refuge in the Lord who is our refuge, hold on to the word of promise of the Lord, and pray in faith. We must consistently carry out the vocation and ministry given to each of us with faith, with the conviction that God will surely fulfill it. In doing so, the Lord will surely accomplish His will in His time and in His way.

# Prophesized death and resurrection (1)

## [Matthew 16:21-23]

Matthew 16:21 says: “From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.” This is the word that Jesus prophesied that He would die and that He would be resurrected on the third day.

During the Wednesday prayer meeting last week, centering on the words of Matthew 2:13-18, we learned that Jesus, who came to this earth to die at the time appointed by God (Gal. 4:4), fled to Egypt because the time appointed by God was not yet the time to die. During his 33-year life on this earth, Jesus often fled and hid Himself, but the reason was that the time of death set by God had not yet come. Then Jesus died at God's appointed time (Rom. 5:6). In this way, Jesus, who came to this earth at God's appointed time (Gal. 4:4) and who died at God's appointed time (Rom. 5:6), will return to this earth at God's appointed time (1 Tim. 6:14-15). Jesus, who came to this earth to fulfill God's will, fulfilled God's will at God's time. We must imitate Jesus and do God's will in God's time. In this way, Jesus, who fulfilled God's will at the time God had appointed, said that He would die in the place God had appointed. That place was “Jerusalem” (Mt. 16:21).

If we look at today's text Matthew 16:21, “From that time...” in “From that time Jesus began to show” means, when Jesus came to the Philippi region of Caesarea, He asked His disciples, “Who do people say the Son of Man is?” (v. 13), and then asked, “Who do you say that I am?” (v. 15). At that time Simon Peter confessed his faith, saying,

“You are the Christ, the Son of the living God” (v. 16). So, Jesus said to Peter, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven. And I say to you, you are Peter, and on this rock I will build my church, and the powers of Hades will not overcome it. I will give you the keys to heaven. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (vv. 17-19). After saying this, Jesus warned His disciples that they should tell no one that He was the Christ (v. 20). Right after saying this, “From this time on” Jesus foretold that He would go to Jerusalem to suffer and be killed (v. 21). Jesus had spoken about His death and resurrection before, but He did not say it clearly and said like this. Regarding His death, Jesus said, “The days will come when the bridegroom will be taken away” (Mt. 9:15), and regarding His resurrection, He said, “Destroy this temple, and in three days I will raise it up” (Jn. 2:19). However, “From that time” (Mt. 16:21) Jesus clearly spoke of His death and resurrection. In addition, in Matthew 16:21, Jesus spoke of His death and resurrection at the same time. Jesus spoke clearly about His death “From that time” and said that the place where He would die was “Jerusalem” (v. 21). The reason is because “Jerusalem” was the place where Jesus had been appointed by God to die.

Then, I would like to think about “Jerusalem” that God has appointed in three ways:

- (1) In Genesis 22, when “God tested Abraham” (v. 1), the place God had appointed for him to offer his only son, Isaac, whom he loved, as a burnt offering was Mount Moriah in “the land of Moriah” (v. 2), which God told him (vv. 3, 9). And this Mount Moriah was Jerusalem [(2 Chron. 3:1) “Then Solomon began to build the house of the Lord in Jerusalem on Mount Moriah ...”].

Obedying God's command, Abraham got up early in the morning, saddled his donkey, took two young men and his son Isaac, and split wood for the burnt offering (v. 3). “On the third day Abraham raised his eyes and saw the place from a distance” (v. 4). “Abraham said to his young men, ‘Stay here with the donkey, and I and the lad will go over there; and we will worship and return to you’” (v. 5). After that, he put the burnt offering on Isaac, and he had a conversation with his son Isaac, holding a fire and a knife in his hand (v. 6). Isaac asked his father Abraham where he had the fire and wood, but where was the lamb for the burnt

offering (v. 7). Abraham's answer was, "My son, God himself will provide for himself the lamb for the burnt offering" (v. 8). And in fact, since God himself prepared a ram (v. 13), Abraham offered the ram as a burnt offering in place of his beloved son Isaac (v. 13). So, the name of the land was called "The Lord Will Provide" ("In the mount of the Lord it will be provided") (v. 14). However, when Jesus Christ, the only begotten Son whom Heavenly Father loves and delights in (Mt. 13:7), was killed in Jerusalem (as Jesus prophesied in Matthew 23:21) and said, "My God, my God, why have you forsaken me? When He cried out loudly (27:46), God did not prepare for Himself a lamb for a burnt offering for His son (Gen. 22:8). In other words, to Father Abraham, Mount Moriah (Jerusalem) was "The Lord Will Provide," but to God the Father, Jerusalem, where Jesus, the only begotten Son, died, was not "The Lord Will Provide." The reason is because "the Lamb" prepared by God (v. 8) is Jesus Christ, "the Lamb of God who takes away the sins of the world" (Jn. 1:29).

(2) In 2 Samuel 24, King David made a census of Israel, which was not right in the sight of God (vv. 1-4), and as a result, 70,000 people died throughout Israel due to a terrible plague over 3 days (v. 15). To stop the disaster (v. 21), David went to the threshing floor of Araunah (Ornan) the Jebusite and built an altar (vv. 18-25), according to the word of the prophet Gad, which the Lord had commanded (vv. 18-25). This Araunah (Ornan) threshing floor was Jerusalem.

Look at 2 Chronicles 3:1 – "Then Solomon began to build the house of the LORD in Jerusalem on Mount Moriah, where the LORD had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite." David, desiring not to offer burnt offerings to God from Araunah (Ornan) without cost, bought his threshing floor with a fair price (1 Chron. 21:24), built an altar to the Lord there, and offered burnt offerings and peace offerings to the Lord. God responded by sending down fire from heaven on the altar of burnt offering, and the Lord commanded the angel, and he put his sword in the sheath (vv. 26-27). In the end, when the angel stretched out his hand toward Jerusalem to destroy it, the Lord repented of the disaster and said to the angel who destroyed the people, 'It is enough; now withdraw your hand.' It was the threshing floor of the man Araunah" (Mount Moriah, Jerusalem) (2 Sam. 24:16). However, Heavenly Father poured out his holy wrath on Jesus Christ, the only begotten Son whom he loved

and delighted in dying in Jerusalem, so He did not stop and poured out His wrath sufficiently. The reason is because God sent His Son, Jesus Christ, to this earth as a sacrifice to atone for our sins (1 Jn. 4:10).

- (3) In 2 Chronicles 3:1, the Bible says “Then Solomon began to build the house of the LORD in Jerusalem on Mount Moriah, where the LORD had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite.” According to these words, “Mount Moriah,” where God commanded Abraham to sacrifice his beloved son Isaac, and “the threshing floor of Ornan the Jebusite,” the place God commanded David through the prophet Gad to offer burnt offerings and fellowship offerings, are the same places. We can know that it was “Jerusalem” that God had chosen.

In Jerusalem, King Solomon built the Jerusalem Temple, and Jesus said to the Jews, “Destroy this temple and in three days I will raise it up” (Jn. 2:19). Here, the temple in Jerusalem that Jesus was talking about was referring to his flesh (his own body] (v. 21). In other words, the temple in Jerusalem refers to the body of Jesus, and Jesus prophesied (spoken) in Matthew 16:21, that he would go up to Jerusalem and be killed.

Not only did Jesus die at God's appointed time, He died in God's appointed place ("Jerusalem"). We too must imitate Jesus, the eldest brother, and die at the time and place appointed by God. In other words, we must live according to God's will and die according to God's will. The deaths of these saints are precious in the sight of God (Ps. 116:15). Although it may be a cursed death in the eyes of people, the most important thing is to live according to God's will and then die according to God's will, which is the most precious life and the most precious death. Psalms 116:15 says: “Precious in the sight of the LORD Is the death of His godly ones.”

## Prophesized death and resurrection (2)

### [Matthew 16:21-23]

Matthew 16:21 says: “From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.” This is the first word Jesus prophesied that He would suffer, be killed, and rise again on the third day, and is repeated twice (17:22-23; 20:18-19). The first words of Mark's Gospel are recorded as follows: “And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. And He was stating the matter plainly. ...” (Mk.8:31-32). It appears twice more in Mark's Gospel (9:30-32; 10:32-34). In the Gospel of Luke, the first word is recorded as follows: “saying, ‘The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day.’” In this passage of Luke's Gospel, there is no record that Jesus first appeared/disclosed and spoke to His disciples, as in Matthew and Mark's Gospels. Rather, the second statement in Luke's Gospel seems to us to be saying the exact opposite: “Let these words sink into your ears; for the Son of Man is going to be delivered into the hands of men. But they did not understand this statement, and it was concealed from them so that they would not perceive it; and they were afraid to ask Him about this statement” (Lk. 9:44-45). The first words of the Gospels of Matthew and Mark (Mt.16:21; Mk. 8:31-32) reveal to the disciples that Jesus must suffer many things, be killed, and rise again on the third day. On the other hand, the second verse of Luke's Gospel (Lk. 9:44-45) records that Jesus' disciples did not know the words of Jesus, but the reason was hidden so that they would not understand. To us, the records of Matthew/Mark and the Gospel of Luke seem to contradict each other, but all Scripture is inspired by God (2 Tim.3:16), and never by human will, but by the inspiration of the

Holy Spirit. Since those who receive them will speak from God (2 Pet.1:21), the written words of the Bible never conflict or contradict what we presuppose by faith. I think we should compare the second record of the Gospel of Luke, “Let these words sink into your ears; for the Son of Man is going to be delivered into the hands of men. But they did not understand this statement, and it was concealed from them so that they would not perceive it; and they were afraid to ask Him about this statement” (Lk.9:44-45) with the second record of Matthew and Mark rather than the first record of Matthew and Mark. Look at the second account of Matthew's Gospel: “And while they were gathering together in Galilee, Jesus said to them, ‘The Son of Man is going to be delivered into the hands of men; and they will kill Him, and He will be raised on the third day.’ And they were deeply grieved” (Mt.17:22-23). Look at the second account of Mark's Gospel: “From there they went out and began to go through Galilee, and He did not want anyone to know about it. For He was teaching His disciples and telling them, ‘The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later.’ But they did not understand this statement, and they were afraid to ask Him” (Mk.9:30-32). Comparing these three words, the Gospels of Mark and Luke show that when Jesus prophesied (spoken) for the second time that He would be delivered into the hands of people and put to death, the disciples' common response was, ‘They did not know / did not understand this word.’ Therefore, the word 'hidden' in Luke's Gospel (Lk. 9:45) is not that Jesus intentionally hid the words of the prophecy from His disciples (the basis is that Jesus already told his disciples in Luke 9:22). But because of the foolishness of Jesus' disciples and because they were "slow of heart to believe in all things" (Lk. 24:25), Luke said that the words of Jesus' prophecy were hidden from Jesus' disciples at the time, so that they could not understand them (They did not realize that Jesus hid His suffering, death, and resurrection from them on purpose, but rather because they themselves were foolish and slow-hearted to believe).

Jesus spoke clearly about His death “From that time” and said that the place where He would die was “Jerusalem,” because “Jerusalem” was the place Jesus had chosen by God to die (Mt.16: 21). Jerusalem, where Jesus died, is (1) Mount Moriah, where God instructed Abraham to offer Isaac as a burnt offering when testing Abraham (Gen. 22:2, 3, 9; 2Chron. 3:1), (2) The threshing floor of Ariuna, which was the place where God instructed through the prophet Gad to offer burnt offerings to God when God was angry with the census of David, which was not right in the sight of God, and sent down a plague (2 Sam. 24:16), and (3) The Mount Moriah, Jerusalem, where Solomon built the house of the Lord (2 Chron. 3:1). Jesus not only said that Jerusalem was the place where He would die, but

He also said that He must rise on the third day (Mt. 16:21). He prophesied that Jesus would be resurrected on the third day after his death.

There are many prophecies about the resurrection of Jesus in the Old Testament. For example, look at Hosea 6:2 – “He will revive us after two days; He will raise us up on the third day, That we may live before Him.” The word “on the third day” here refers ultimately to the resurrection of Jesus Christ. Look at Jonah 1:17 and 2:10 – “And the LORD appointed a great fish to swallow Jonah, and Jonah was in the stomach of the fish three days and three nights” (1:17), “Then the LORD commanded the fish, and it vomited Jonah up onto the dry land” (2:10). Here, the words that the prophet Jonah was in the belly of the big fish three days and three nights and then God commanded the fish to vomit Jonah on dry land are foreshadowing the death of Jesus and His resurrection after three days. Look at Psalms 16:10 – “For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay.” This word is the prophecy of the resurrection of Jesus. When Apostle Peter, filled with the Holy Spirit on the day of Pentecost, spoke of the resurrection of Jesus and he quoted Psalms 16:10. Look at Acts 2:27 – “because you will not abandon me to the grave, nor will you let your Holy One see decay.” The Apostle Paul also quoted this Psalms 16:10 – “So it is stated elsewhere: ‘You will not let your Holy One see decay’” (Acts 13:35). Look at Psalms 110:1 – “The LORD says to my Lord: ‘Sit at My right hand Until I make Your enemies a footstool for Your feet.’” Apostle Peter quoted this Psalms 110:1 in his sermon on Acts 2:34-35: “For David did not ascend to heaven, and yet he said, ‘The Lord said to my Lord: Sit at my right hand until I make your enemies a footstool for your feet.’” These words testify that Jesus Christ not only resurrected but also ascended to heaven and is at the right hand of God. The Apostle Paul also testified: “who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us” (Rom. 8:34). In this way, the Old Testament prophesied the death and resurrection of Jesus Christ in advance, and according to this prophecy, Jesus died and was resurrected on the third day.

The words that prophesied that Jesus would be resurrected on the third day after His death also appear in the New Testament. Look at 1 Corinthians 15:3-4: “For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures.” Apostle Paul testified that Jesus died “according to the Scriptures” and was

resurrected on the third day “according to the Scriptures”. Here, “according to the Scriptures” refers to the Old Testament. The Old Testament prophesied that Jesus Christ would die in our place for our sins. Look at the Apostles’ Creed: “... He suffered under Pontius Pilate, was crucified, died, and was buried; he descended to hell. The third day he rose again from the dead. ....” We offer prayers of confession of faith, believing that Jesus died according to the Scriptures and rose again according to the Scriptures.

We must have confidence without doubting the resurrection of Jesus. We must be convinced that Jesus died according to the Scriptures and was resurrected on the third day according to the Scriptures. Jesus became our first fruits. We too will be resurrected like Jesus. If we are already dead at the Second Coming of Jesus, the Lord Himself will descend from heaven with a shout, the voice of the archangel, and the sound of the trumpet of God, and the dead in Christ will rise first (1 Thess. 4:16) [Reference: (1 Cor. 15:52) “The trumpet will sound, and the dead will be raised incorruptible, and we will be changed”]. However, if we are alive until Jesus returns, we will all be changed in an instant and suddenly, like the glorious body of Jesus. Look at 1 Corinthians 15:51 – “Behold, I tell you a mystery; we will not all sleep, but we will all be changed.” Look at Philippians 3:21 – “who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.” With this faith in resurrection, I hope and pray that we will become gospel preachers who preach the gospel of Jesus Christ, the death according to the Scriptures, and the resurrection according to the Scriptures, until the day the Lord calls us or until the moment Jesus returns.

# Prophesized death and resurrection (3)

## [Matthew 16:21-23]

Matthew 16:21-23 say: “From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day. Peter took Him aside and began to rebuke Him, saying, ‘God forbid it, Lord! This shall never happen to You.’ But He turned and said to Peter, ‘Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's.’” Here, “that time” refers to the time when Simon Peter confessed his faith, “You are the Christ, the Son of the living God” (v. 16) through the revelation of God the Father in heaven, and received many compliments from Jesus. After hearing Peter's confession of faith, Jesus said, “I will build my church on this rock (Peter's confession of faith), and the powers of Hades will not overcome it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven, and you will Whatever you loose in heaven will be loosed in heaven” (vv. 18-19). Also, “Jerusalem” (v. 21) here is the place appointed by God: (1) It was Mount Moriah in the time of Abraham (Gen. 22:2, 3, 9; 2 Chron.3:1), (2) It was a threshing floor of Araunah during the time of David (2 Sam. 24:16), (3) It was Mount Moriah in Jerusalem as the place where the house of the Lord was built during the time of Solomon (2 Chron.3:1). We, too, must give praise and worship to God in the place God has appointed.

‘The elders, chief priests and scribes’ mentioned in Matthew 16:21 were the people who made up the Sanhedrin Council. And since the Sanhedrin was the highest legislative body of the Jews at that time, it exercised great authority (even killing people). Jesus prophesied that when He went to Jerusalem, He would suffer many things,

be killed, and be resurrected on the third day. Also, in Matthew 16:21, it says, "Jesus began to show His disciples," and here, the word "began to show" refers to what He said "the matter plainly" (Mk. 8:32). Until this time, that is, until Peter's confession of faith, "You are the Christ, you are the Son of the living God," Jesus did not speak openly about his death and resurrection but spoke privately (in parables). Look at Matthew 9:14-15: "Then the disciples of John came to Him, asking, 'Why do we and the Pharisees fast, but Your disciples do not fast?' And Jesus said to them, 'The attendants of the bridegroom cannot mourn as long as the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them, and then they will fast.'" In Jesus' answer to the question of John the Baptist's disciples (v. 14), there is no word of prophecy that Jesus would die publicly, but the phrase "the days will come when the bridegroom shall be taken away" (v. 15) means that Jesus would die. Look at John 2:18-22: "The Jews then said to Him, 'What sign do You show us as your authority for doing these things?' Jesus answered them, 'Destroy this temple, and in three days I will raise it up.' The Jews then said, 'It took forty-six years to build this temple, and will You raise it up in three days?' But He was speaking of the temple of His body. So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken." When the Passover was approaching, Jesus went up to Jerusalem and saw in the temple those selling oxen and sheep and doves and the money changers sitting. He lifted up and overturned their tables and cleansed the temple (vv. 13-16). At that time, the Jews asked Jesus, "What sign will you show us, since you do these things?" (v. 18), and Jesus said, "Destroy this temple, and in three days I will raise it up." Here, the "temple" refers to Jesus' body (v. 21), "Destroy this temple" is a prophecy of Jesus' death, and "in three days I will raise it up" is a prophecy of Jesus' resurrection. However, even Jesus' disciples did not know the meaning of the words at that time, and only after Jesus died and was resurrected did they remember Jesus' words and believe in the Scripture and what Jesus said (v. 22). In this way, before Peter's confession of faith, Jesus did not openly speak of his death and resurrection but spoke only in parables (privately). But after Peter's confession of faith, Jesus spoke openly. At that time, "Peter took Him aside and began to rebuke Him, saying, 'God forbid it, Lord! This shall never happen to You'" (Mt. 16:22). When Jesus spoke only in parables, His disciples did not know the prophetic words of Jesus' death and resurrection. But when Jesus spoke openly and plainly, they understood the meaning of the words. That's why Peter grabbed Jesus and protested: 'Lord, you can't do that. This should never happen' (v. 22, Korean Modern Bible). Then Jesus turned and looked at Peter and rebuked him: "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's" (v.23). How cunning is Satan's temptation? This temptation was not only

the Apostle Peter, but other disciples also fell into it. How can we know that, we can find out by looking at Mark 8:33 – “But turning around and seeing His disciples, He rebuked Peter and said, ‘Get behind Me, Satan; for you are not setting your mind on God's interests, but man's.’” In Mark 8:33, “But turning around and seeing His disciples ...” (In Matthew 16:23, “But He turned and said to Peter ...”). Because the other disciples had the same mind as Peter, Jesus looked at not only Peter but also the other disciples and rebuked Peter as the representative.

How are we today? Aren't we, like the disciples of Jesus, being tempted by Satan a lot? Aren't we often, like them, tempted by Satan and “not setting your mind on God's interests, but man's” (Mt.16:23; Mk. 8:33)? Apostle Peter and the other disciples thought about human affairs, but they warned Jesus that the death of Jesus should never happen (Mt 16:22). This is the purpose of Satan's temptation. Satan tempted Jesus three times even when Jesus was hanging on the cross because he thought that Christ should never die for our sins (1 Cor.15:3) according to the Scriptures: (1) The first temptation: (Lk.23:35) “And the people stood by, looking on. And even the rulers were sneering at Him, saying, ‘He saved others; let Him save Himself if this is the Christ of God, His Chosen One.’” (2) The second temptation: (vv.36-37) “The soldiers also mocked Him, coming up to Him, offering Him sour wine, and saying, ‘If You are the King of the Jews, save Yourself!’” (3) The third temptation: (v. 39) “One of the criminals who were hanged there was hurling abuse at Him, saying, ‘Are You not the Christ? Save Yourself and us!’” The core of these three temptations of Satan is that Jesus saved Himself on the cross and did not die. In other words, Satan never wanted Jesus to die on the cross, bearing our sins. So, he tempted Jesus three times to save Himself using “the rulers” (v. 35), the “soldiers” (v. 36), and “One of the criminals who were hanged” (v. 39). Satan's cunning temptation keeps us focused only on Jesus' death and not on Jesus' resurrection. In other words, Satan left out the words that Jesus would be resurrected on the third day from Jesus' prophecy (Mt. 16:21), He must suffer many things, be killed, and be raised on the third day. He tempts us by emphasizing only suffering and death. In particular, Satan comes to us when our loved ones die and tempts us, making us mourn like hopeless unbelievers (1 Thess. 5:13). In order for us not to fall into Satan's temptation and to win the spiritual battle, we must stand firm in the gospel of Jesus Christ. We must firmly establish our faith in the word of truth that Christ died for our sins according to the Scriptures, was buried, and rose again on the third day according to the Scriptures (1 Cor. 15:3-4). The reason is because this gospel is the power of God for salvation to all who believe (Rom. 1:16). Jesus died as prophesied and resurrected on the third day, fulfilling the prophecy. Therefore, even if we suffer death, we must resist and overcome the temptations of Satan with

the assurance and hope of resurrection. Look at 1 Corinthians 15:42-44: “So also is the resurrection of the dead It is sown a perishable body, it is raised an imperishable body; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.” Just as Jesus was resurrected with a glorified body, we too will be resurrected with a glorified body. By firmly believing in this, we must fight and overcome Satan's temptations. And we must diligently preach the gospel of Jesus Christ.

# Gethsemane Prayer (1)

## [Luke 22:39-46]

Luke 22:39-46 is the content of what Jesus prayed in the Garden of Gethsemane and is found in all four Gospels (Matthew/Mark/Luke/John). We have already meditated the prophecy of Jesus, “From that time Jesus began to show His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day” (Mt. 16:21) three times. The words of Jesus' prayer in the Garden of Gethsemane in Luke 22:39-46 are in the process of fulfilling the words of prophecy of Jesus who went up to Jerusalem, suffered, prayed in the Garden of Gethsemane, and was crucified the next day.

If we look at Luke 22:39, Jesus “came out and proceeded as was His custom to the Mount of Olives ...” Matthew 26:36 says, “Then Jesus came with them to a place called Gethsemane, ....” Here, the conjunction “Then” is a link that connects the preceding word, which is the content of Jesus' prayer to God as the high priest in John 17. In other words, Jesus prayed to God as the high priest (Jn. 17) and then went out (Lk. 22:39). In Matthew 26:36, Jesus went out with His disciples and went to the Garden of Gethsemane. Here, “His disciples” refers to the 11 disciples, excluding Judas Iscariot, who went out to sell Jesus. Luke 22:39 says that Jesus went to the Mount of Olives according to custom, which means that whenever Jesus came to Jerusalem, He went to that place many times and became a habit. So even though it was night, Jesus was able to visit the Garden of Gethsemane with His disciples. If we look at John 18:2, it says, “Now Judas also, who was betraying Him, knew the place, for Jesus had often met there with His disciples.” That's why Judas Iscariot took the cohort and the officers he had obtained from the chief priests and

Pharisees and went there with lanterns, torches, and weapons (v. 3). We, too, must make our prayers a habit by imitating the habitual prayers of Jesus. Luke 22:39 and Mark 14:26 say that Jesus went to “the Mount of Olives,” but Matthew 26:36 and Mark 14:32 say “Gethsemane.” This is because the Garden of Gethsemane is located within the Mount of Olives.

Matthew 26:36-37a says: “Then Jesus came with them to a place called Gethsemane, and said to His disciples, ‘Sit here while I go over there and pray.’ And He took with Him Peter and the two sons of Zebedee, ....” Jesus arrived at the place called Gethsemane inside “the Mount of Olives” (Lk. 22:39), and at the entrance said to the eight disciples, “Sit here while I go over there and pray” and took with Him Peter and the two sons of Zebedee (Mt. 26:37), James and John (Mk. 14:33), and went into the Garden of Gethsemane (Mt. 26:36-37) and said, “My soul is deeply grieved, to the point of death; remain here and keep watch with Me” (v. 38). And Jesus left the three disciples and went as far as a stone's throw, knelt down, and prayed (Lk. 22:41). If it is enough to throw a stone here, I think that perhaps Peter, John, and James could have heard Jesus' prayer. Luke's Gospel says, 'He knelt down and prayed' (v. 41), and Matthew 26:39 says 'He fell on his face and prayed'. In Jesus' prayer, Jesus asked Heavenly Father, "Abba, Father, all things are possible for you; remove this cup from me. But not as I will, but as you will" (Mk. 14:36). In today's text, Luke 22:42 says, "Father," but Mark 14:36 says, "Abba! Father!" In this way, when Jesus prayed for the first time in the Garden of Gethsemane, an angel appeared to Jesus from heaven and strengthened Him (Luke 22:43). So, Jesus prayed more earnestly, and His sweat became like drops of blood falling to the ground (v. 44).

Luke 22:45-46 says, “When He rose from prayer, He came to the disciples and found them sleeping from sorrow, and said to them, "Why are you sleeping? Get up and pray that you may not enter into temptation.” When Jesus prayed the first prayer earnestly and went to His disciples, Peter, James, and John, the three disciples were asleep. Seeing this, Jesus said to them, “Rise up and pray so that you will not fall into temptation” (vv. 45-46) (The Gospel of Luke has only been recorded so far. In other words, the Gospel of Luke records only the first of Jesus' three prayers in the Garden of Gethsemane). When Jesus said “You will all forsake me, for it is written: I will strike the shepherd, and the sheep will be scattered. But after I am raised up, I will go ahead of you to Galilee” to His eleven disciples, Peter replied, “Even if all fall away, I will not” (Mk. 14:27-29). Then Jesus said, “Truly I say to you, that this very night, before a rooster crows twice, you yourself will deny Me three times” (v. 30) and Peter said, “Even if I have to

die with You, I will not deny You!” and all other disciples said the same thing also (v. 31). However, Peter, John, and James did not stay awake with Jesus even for an hour (Mt. 26:40). So, Jesus said to them, “Watch and pray that you may not enter into temptation. The spirit is willing, but the flesh is weak” (v. 41) (Matthew's Gospel records Jesus' prayer in the Garden of Gethsemane the most, and up to verse 41 is the record of Jesus' first prayer). “He went away again a second time and prayed, saying, ‘My Father, if this cannot pass away unless I drink it, Your will be done’” (Mt. 26:42), Jesus prayed to Heavenly Father (Mark 14:39 says, “Again He went away and prayed, saying the same words”). This is the second prayer of Jesus in the Garden of Gethsemane recorded by Matthew. When Jesus came to Peter, James, and John again after praying this second time, He found them sleeping, because their eyes were tired (v. 43). At that time, Peter, James, and John did not know how to answer Jesus (Mk. 26:40). This is Matthew 26:44-46: “And He left them again, and went away and prayed a third time, saying the same thing once more. Then He came to the disciples and said to them, ‘Are you still sleeping and resting? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners’” [(Mk. 14:41-42) “And He came the third time, and said to them, ‘Are you still sleeping and resting? It is enough; the hour has come; behold, the Son of Man is being betrayed into the hands of sinners. Get up, let us be going; behold, the one who betrays Me is at hand!’”]. These are the words Jesus spoke to His disciples after praying the third time in the Garden of Gethsemane. As He spoke, Judas Iscariot, one of the twelve, came, and a large crowd, sent from the chief priests and the elders of the people, came with him with swords and clubs (Mt. 26:47; cf. Mk. 14:43).

After Jesus prayed the high priest's prayer in John 17, He went with His eleven disciples to the Garden of Gethsemane, where Jesus often met with them, so even Judas, who was trying to sell Him out, knew about it (John 18:1 -2). Jesus knew that Judas Iscariot was coming with a large crowd sent by the chief priests and elders of the people to betray him, but He followed His custom and went to the Garden of Gethsemane to pray. Daniel 6:10 says, “Now when Daniel knew that the document was signed, he entered his house (now in his roof chamber he had windows open toward Jerusalem); and he continued kneeling on his knees three times a day, praying and giving thanks before his God, as he had been doing previously.” Jesus, knowing all that was about to happen to Him, came forward and asked the large crowd, “Who do you seek?” and they answered Him, “Jesus the Nazarene” and Jesus said to them, “I am He” (Jn.18:4-5). At that time, Judas, who was betray Jesus, stood with them (v. 5). When Jesus said to them, “I am He,” they drew back and fell to the ground (v. 6). Jesus received answers to prayers and the authority of Jesus

appeared. Even in the midst of this, Jesus said to the large crowd, 'If you seek me, let these go their way' (v. 8). Jesus made sure that even when He was captured, He made His disciples to escape from them. The reason was "to fulfill the word which He spoke, 'Of those whom You have given Me I lost not one'" (v. 9). At that time, the Apostle Peter drew his sword and struck Malchus, the servant of the high priest, and cut off his right ear (v. 10). At that time, Jesus said to Peter, "Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?" (v. 11). Jesus had to be caught to drink the cup. We must be certain that Jesus prayed in the Garden of Gethsemane.

## Gethsemane Prayer (2)

### [Luke 22:39-46]

Matthew 26:36-38 says, “Then Jesus came with them to a place called Gethsemane, and said to His disciples, ‘Sit here while I go over there and pray.’ And He took with Him Peter and the two sons of Zebedee and began to be grieved and distressed. Then He said to them, ‘My soul is deeply grieved, to the point of death; remain here and keep watch with Me.’” Here, the conjunction “Then” (v. 36) is a link that connects with the preceding word, and Jesus went out (Lk.22:39) after praying to God as the high priest (Jn. 17). The conjunction “Then” (Mt.26:36) is a link that connects the preceding words, Matthew 26:31-35, with the words that follow. Jesus said, “This very night you will all fall away on account of me, for it is written: ‘I will strike the shepherd, and the sheep of the flock will be scattered’” (v. 31). Here, the words “it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered’” is Jesus quoting the prophecy of Zechariah 13:7 – “‘Awake, O sword, against My Shepherd, And against the man, My Associate,’ Declares the LORD of hosts ‘Strike the Shepherd that the sheep may be scattered; And I will turn My hand against the little ones.’” Here, the meaning of what Jesus said, “it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered’” (Mt. 26:31) means that Jesus prophesized that God the Father (“I”) will strike the good “shepherd” Jesus, the Son of God (Jn. 10:11, 14) so that Jesus’ disciples (11 disciples excluding Judas Iscariot), the sheep of the flock, would be scattered. Hearing this word of Jesus’ prophecy, Peter said, “Even if all fall away on account of you, I never will” (Mt.26:33). Jesus said to Peter, ‘I tell you the truth, this very night, before the rooster crows, you will deny me three times’ (v. 34). At that time, Peter assured, ‘Even if I die with you, I will not deny you’ (v. 35). And all the other disciples said the same (v. 35).

After this, Jesus followed his custom and went to the Garden of Gethsemane in the Mount of Olives (Luke 22:39) with his 11 disciples, excluding Judas Iscariot, who had gone out to sell him [(Mt. 26:36) “Then Jesus came with them to a place called Gethsemane ...”]. And Jesus placed 8 disciples at the entrance of the Garden of Gethsemane and said to them, “Sit here while I go over there and pray” (Mt. 26:36). And He took Peter and Zebedee’s two sons (v. 37), James and John (Mk. 14:33), and went into the Garden of Gethsemane (Mt. 26:36-37). Jesus, who was about to leave, was troubled and grieved (v. 37), and said to Peter, James, and John, “My heart is deeply grieved, to the point of death. Stay here and stay awake with me” (v. 38). And Jesus left the 3 disciples and went as far as a stone’s throw (about 10 meters), got down on His knees, and prayed (Lk. 22:41). Here, Jesus said to Peter, James, and John, “Watch with me” (v. 38), which meant that Jesus said that the 3 disciples, together with Jesus, watch and pray so that you do not fall into temptation (v. 41). Here, Jesus did not tell the 3 disciples to watch and pray for Himself, who was troubled and grieved (v. 37) and was deeply troubled in heart (v. 38) [because Jesus did not come into this world to be served and to be helped, but rather to serve and help others (20:28)]]]. Just as Jesus quoted the prophecy of the prophet Zechariah and said, “It is written, I will strike the shepherd, and the flock will be scattered” (v. 31), when Heavenly Father strikes Jesus, the shepherd, all of Jesus’ disciples will abandon Him and scatter (v. 31). Also, in the case of Peter, he would deny Jesus as Jesus said, “Before the rooster crows tonight, you will deny me three times” (v. 34), Jesus told the disciples to ‘watch and pray so that you do not fall into temptation’ with Jesus for their own sake (v. 41). However, Jesus’ disciples were willing in spirit, but their bodies were weak (v. 41), so they could not stay awake and pray with Jesus and fell asleep due to sorrow (Lk. 22:45; Mk. 14:40).

Jesus, with the death on the cross the next day in front of Him, prayed fervently (Lk. 22:44) in Gethsemane, so that He could drink the cup of suffering (v. 42) according to the will of Heavenly Father (v.42) for us and won. However, Jesus’ disciples listened to Jesus’ words, “remain here and keep watch with Me” (Mt. 26:38), that is, “Keep watching and praying” (v. 41) together with Jesus so that they would not fall into temptation. But because of this weakness (v. 41), they fell asleep without being able to stay awake and pray with Jesus (Lk. 22:45; Mk. 14:40), and eventually fell into temptation and committed a sin. We are no different from the disciples of Jesus. We, too, are sinning against God because we do not watch and pray with Jesus so that we do not fall into temptation. Our hearts want not to commit sins by watching and praying with Jesus, but our flesh is weak and we are committing unwanted sins against God because we do not watch and pray with Jesus. What should we do?

First, we must hold on to Romans 8:26-27 and 34 by faith: “In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God. ... who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.”

Second, the Holy Spirit helps our weakness (Rom. 8:2) and strengthening us (Cf.: Lk. 22:43) so that we do not fall into temptation (Mt. 26:41). According to God's guidance, we must watch and pray (Mt. 26:41) together with Jesus, the Son of God (Mt. 26:38; Rom. 8:34).

Third, we must continue to hear the gospel of Jesus Christ, which is the seed of God (1 Jn. 3:9) that dwells within us, that is, the incorruptible seed and the gospel of God, which is the eternally living word of God (1 Pet 1:23-25), and the power of God that gives salvation to those who believe (Rom. 1:16) and overcome by faith in Jesus Christ (1 Jn. 5:4-5).

We must overcome the temptation of wanting to forsake the Lord, the temptation of wanting to deny the Lord, or the temptation of wanting to leave the Lord by faith. Even if we are in tribulation, distress, persecution, famine, nakedness, danger, or sword (death), in all these things we are more than conquerors because of Him who loves us (Rom. 8:35, 37). I hope and pray that all of us can overcome the temptation by imitating Jesus' prayer in the Garden of Gethsemane.

# Gethsemane Prayer (3)

## [Luke 22:39-46]

As we think about the things before and after Jesus' prayer in Gethsemane, I hope and pray that we will be convinced that Jesus loved His people to the end. Look at John 13:1 – “Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.” This word means that Jesus knew that the time had come for Him to return to heaven after coming from heaven, and He loved His people in this world and loved them to the end.

These are the events that took place before Jesus' prayer in Gethsemane (there was Holy Communion before Passover and what happened at this banquet):

### (1) Jesus washed the feet of his disciples.

Look at John 13:8 – “Peter said to Him, ‘Never shall You wash my feet!’ Jesus answered him, ‘If I do not wash you, you have no part with Me.’” Jesus washed the dirtiest feet of His disciples in order to establish and maintain a relationship with them (“If I do not wash you, you have no part with Me”). In order to have a relationship with the holy Jesus and His disciples, it was not necessary to have anything dirty (because the relationship that had already been established could be severed), so Jesus washed their feet. The dirtiest thing is sin, and the only one who can wash that sin clean is Jesus. So, Jesus loved His disciples by washing

their dirty feet.

(2) Jesus reorganized and performed the sacrament of the Lord's Supper.

Look at Luke 22:19-20: “And when He had taken some bread and given thanks, He broke it and gave it to them, saying, ‘This is My body which is given for you; do this in remembrance of Me.’ And in the same way He took the cup after they had eaten, saying, ‘This cup which is poured out for you is the new covenant in My blood.’” Here, the “bread” symbolizes the body of Jesus and the “cup” symbolizes the blood of Jesus. About this “blood” of Jesus, Matthew 26:28 says: “for this is My blood of the covenant, which is poured out for many for forgiveness of sins.” Jesus loved His disciples to the end, even giving His own body and blood, that is, His own life.

(3) Jesus gave many lessons.

- (a) **Jesus taught us to love one another.** Look at John 13:34 – “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.”
- (b) **Jesus taught us that the only way to go to Heavenly Father is Jesus.** Look at John 14:6 – “Jesus said to him, ‘I am the way, and the truth, and the life; no one comes to the Father but through Me.’”
- (c) **Jesus taught us through the parable of the vine.** Look at John 15:1, 5: “I am the true vine, and My Father is the vinedresser. ... I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.”
- (d) **Jesus taught us about the presence and work of the Holy Spirit.** Look at John 16:7-8, 13-14: “But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. And He, when He comes, will convict the world concerning sin and righteousness and judgment; ... But when He, the Spirit of truth, comes,

He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose it to you.”

- (e) **Jesus interceded for his people.** Jesus interceded for individuals. Look at Luke 22:31-32: “Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers.” Jesus prayed for Simon Peter that his faith would not fail. Jesus interceded for all the elects. Jesus began to pray, “lifting up His eyes to heaven, He said, ‘Father, the hour has come; glorify Your Son, that the Son may glorify You,’” (Jn. 17:1) and ended His prayer by saying “I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them” (v. 26).

This happened when Jesus was on His way to pray in the Garden of Gethsemane (all recorded in the Gospels of Matthew/Mark/Luke/John). That is what Jesus said to His disciples (except for Judas Iscariot), “You will all fall away ...for it is written: ‘I will strike the shepherd, and the sheep will be scattered’” (Mk.14:27). He quoted the prophetic word of Zechariah 13:7 by the prophet Zechariah (a person about 500 years before Jesus came). In a word, this prophecy of Jesus is that if Heavenly Father (“I”) did not spare Jesus Christ, “His own Son” who is “the shepherd” (Zech.13:7) and gave him up on the cross for all of us (Rom. 8:32), then all the disciples, “the sheep” (Zec 13:7), will be scattered. After saying that, Jesus said to His disciples, “I will go before you into Galilee” (Mk. 14:28) when He rose from the dead on the third day after being crucified. At that time, Peter said, “Even if I forsake them all, I will not” (v. 29), and Jesus said to him, “Truly, I say to you, tonight, before the rooster crows twice, you will deny me three times” (v. 30). Then Peter said insistently, “Even if I die with You, I will not deny You!” and all the disciples said the same thing (v. 31). Although the Bible says that if Heavenly Father struck Jesus, the Shepherd, all the sheep will be scattered, His disciples said that they would not deny (forsake) the Lord even if they would die with Him.

This happened when Jesus was arrested after praying in Gethsemane. Look at John 18:8-9: “Jesus answered, ‘I told you that I am He; so if you seek Me, let these go their way,’ to fulfill the word which He spoke, ‘Of those whom

You have given Me I lost not one.” Even as Jesus was being captured, He said to the captors, ‘Let these go their way’ so that none of their people whom Heavenly Father had given Him would be lost. Jesus made all His disciples flee. After fleeing, Peter returned and followed Jesus at a distance as they led Jesus into the house of Caiaphas, the high priest (Lk. 22:54; Jn. 18:13). And while Jesus was being interrogated at the judgment seat of Caiaphas, the high priest, Peter denied Jesus three times in the courtyard of Caiaphas' house (Jn. 18:15). When Peter was talking about denying Jesus for the third time, the rooster immediately crowed (Lk. 22:55-60). At that time, even though Jesus was being interrogated, He turned and looked at Peter, and Peter remembered the Lord's words, "Before the rooster crows today, you will deny me three times." So, he went outside and wept bitterly (repented) (vv. 61-62).

This happened when Jesus was carrying the cross and was going to Golgotha. Look at Luke 23:27-28: “And following Him was a large crowd of the people, and of women who were mourning and lamenting Him. But Jesus turning to them said, ‘Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children.’” Jesus said to the large crowd of weeping women, ‘Stop weeping for Me, but weep for yourselves and for your children.’” The reason is because there will be tribulation in the future.

This happened when Jesus was nailed to the cross. Look at Luke 23:34 – “But Jesus was saying, ‘Father, forgive them; for they do not know what they are doing.’ ....” Jesus prayed on the cross, “Father, forgive them.” Look at Luke 23:42-43: “And he was saying, ‘Jesus, remember me when You come in Your kingdom!’ And He said to him, ‘Truly I say to you, today you shall be with Me in Paradise.’” On the cross, when one of the two criminals crucified with Him asked, “Jesus, remember me when You come into Your kingdom!,” Jesus said, “Truly I say to you, today you shall be with Me in Paradise.” In this way, Jesus loved His people and loved them to the end even while suffering on the cross.

Our Lord loves us to the end. Our Lord loves us forever. Let us all have confidence in the love of the Lord who loves us to the end and forever.

# Gethsemane Prayer (4)

## [Luke 22:39-46]

When Jesus prayed in the Garden of Gethsemane, where did he pray? (Place of prayer) Jesus placed 8 disciples at the entrance of the Garden of Gethsemane and said to them, “Sit here while I go over there and pray” (Mt. 26:36). And He took Peter and the two sons of Zebedee (v. 37), James and John (Mk. 14:33), and went into the Garden of Gethsemane (Mt. 26:36-37) and went about a stone's throw away (Lk. 22:41) and prayed. Wouldn't it have been better for Jesus to pray with at least three of His disciples, Peter, James, and John, when He was deeply grieved, to the point of death (Mt. 26:37-38)? Look at Ecclesiastes 4:12 – “And if one can overpower him who is alone, two can resist him. A cord of three strands is not quickly torn apart.” However, Jesus did not pray with them, but went alone enough to throw a stone from where they were and prayed to Heavenly Father alone. Why did Jesus so distance Himself from His disciples and pray to God alone? According to Dr. Yoon-sun Park, Jesus' distance from His disciples in this way seemed like the temple system (Park). In other words, in the temple, there were the court of the Israelites, the court of the priests, and the holy of holies, which only the high priest could enter once a year. Jesus put 8 disciples at the entrance of the Garden of Gethsemane (the courtyard of the Israelites), and the 3 disciples, Peter, James, and John, entered the Garden of Gethsemane and put them there (the courtyard of the priests), and from there Jesus went as far as a stone's throw (the holy of holies) and prayed to Heavenly Father alone. Here, the holy of holies was the place where God dwell, and there were three things in it: (1) The ark [in which (a) the Ten Commandments written by God Himself on two stone tablets, (b) At the time of the Exodus, when the Israelites lived in the wilderness, there was a pot of manna containing manna sent down from heaven by God and (c) Aaron's rod that budded], (2) The mercy

seat [two and a half cubits long and one and a half cubits wide, covering the Ark of the Covenant made of pure gold (Exod. 25:17)], (3) Two cherubim [two cherubim were placed at the two ends of the mercy seat so that the wings of the cherubs covered the mercy seat (25:18-20; 37:6-9)]. Once a year, on the Day of Atonement, the high priest took the blood of the sacrifice and entered the holy of holies and sprinkled the blood on and in front of the mercy seat to atone for the sins of Israel (Lev. 16:14-19). Look at Exodus 25:22 – “There I will meet with you; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel.” At the mercy seat (“There”) Jehovah God (“I”) met Aaron (“you”) the high priest. In other words, the mercy seat symbolically means the place where God meets the Israelites (Exod. 30:6; Num. 7:89). The place where Jesus went into the Garden of Gethsemane, put Peter, James, and John, and was about to throw a stone there, was the holy of holies where God met.

How are we today? The Apostle Peter said: “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light” (1 Pet. 2:9). In other words, we are “a royal priesthood.” And the Bible says that Jesus is “a great high priest.” Look at Hebrews 4:14 – “Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.” Jesus is the high priest greater than the high priest Aaron. Today, as a royal priesthood, we can meet God at the mercy seat through the crucifixion of Jesus, the great high priest. Look at Leviticus 16:2 – “The LORD said to Moses: ‘Tell your brother Aaron that he shall not enter at any time into the holy place inside the veil, before the mercy seat which is on the ark, or he will die; for I will appear in the cloud over the mercy seat.’” There was no time when the high priest could go in front of the mercy seat and meet God. Then the high priest could have died. However, through the death of the greater high priest, Jesus Christ, on the cross, we can enter the mercy seat at any time. Look at Matthew 27:50-51: “And Jesus cried out again with a loud voice, and yielded up His spirit. And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split.” Because of the death of Jesus, the veil of the sanctuary, which prevented anyone from entering the holy of holies, was torn in two from top to bottom, and now we can freely enter and leave the holy of holies. Look at Hebrews 10:20 – “by a new and living way which He inaugurated for us through the veil, that is, His flesh.” Now, as children of God who have been justified by faith, we can always and indefinitely approach God through faith through Jesus Christ (Rom. 5:1-2). So, we have become people who have received great blessings, always praising and

worshiping God and giving glory to Him. And we can always pray in the Holy Spirit. Look at Ephesians 6:18 – “With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints.” The Holy Spirit who dwells in us helps us in our weakness when we do not know what to pray for as we ought, and Himself makes intercession for us according to God's will with groanings inexpressible (Rom. 8:26-27). Therefore, we must pray without ceasing (1 Thess. 5:17).

# Gethsemane Prayer (5)

## [Luke 22:39-46]

When did Jesus pray in Gethsemane? (Time of prayer) Jesus prayed in Gethsemane when He was distressed and deeply grieved, to the point of death (Mt. 26:37-38). The disciples of Jesus should have prayed not to fall into the temptation when they were tempted. Here, their temptation refers to all abandoning Jesus and running away, that is, scattering (vv. 31, 56). Among them, Peter followed Jesus from a distance to the courtyard of the high priest's house and denied Jesus three times (v. 58). On the third denial (v. 58), Peter cursed and swore, denying that he knew Jesus (Mk. 14: 71).

Where did Jesus pray in Gethsemane? (Place of prayer) Jesus placed 8 disciples at the entrance of the Garden of Gethsemane and said to them, "Sit here while I go over there and pray" (Mt. 26:36). The place where the 8 disciples were sitting was their prayer place. After that, Jesus took the other 3 disciples, Peter, and the two sons of Zebedee (v. 37), James and John (Mk. 14:33), and went into the Garden of Gethsemane (Mt. 26:36-37) and that was their place of prayer. After that, Jesus went about a stone's throw away from the place of prayer where the 3 disciples stayed (Lk. 22:41) and prayed, and that was the place of prayer for Jesus.

Why did Jesus pray with 8 and 3 disciples at a distance like this? The reason is because Jesus wanted to show the Jerusalem temple system. In the temple, there was the court of the Israelites, the court of the priests, and the holy of holies, which only the high priest could enter once a year. Jesus put the 8 disciples at the entrance of the

Garden of Gethsemane (the court of the Israelites), and the 3 disciples, Peter, James, and John, entered the Garden of Gethsemane and put them there (the court of the priests), and from there Jesus went as far as a stone's throw (the holy of holies) and prayed to Heavenly Father alone. Here, the holy of holies was the place where God dwells, and there were three things: (1) The ark [in which (a) the Ten Commandments written by God Himself on two stone tablets, (b) At the time of the Exodus, when the Israelites lived in the wilderness, there was a pot of manna containing manna sent down from heaven by God and (c) Aaron's rod that budded], (2) The mercy seat [two and a half cubits long and one and a half cubits wide, covering the Ark of the Covenant made of pure gold (Exod. 25:17)], (3) Two cherubim [two cherubim were placed at the two ends of the mercy seat so that the wings of the cherubs covered the mercy seat (25:18-20; 37:6-9)]. Once a year, on the Day of Atonement, the high priest took the blood of the sacrifice and entered the holy of holies and sprinkled the blood on and in front of the mercy seat to atone for the sins of Israel (Lev. 16:14-19). Look at Exodus 25:22 – “There I will meet with you; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel.” At the mercy seat (“There”) Jehovah God (“I”) met Aaron (“you”) the high priest. In other words, the mercy seat symbolically means the place where God meets the Israelites (Exod. 30:6; Num. 7:89). In other words, the place to meet God was above the mercy seat in the holy of holies. The place where Jesus went into the Garden of Gethsemane, put Peter, James, and John, and was about to throw a stone there, was the holy of holies where God met. Jesus entered the holy of holies and prayed before God. We too must come close to God and pray. Where is the mercy seat now? God is everywhere. Therefore, we must pray to God as our spirit goes out to God through the Holy Spirit. Look at Ephesians 6:18 – “With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints.”

How did Jesus pray in Gethsemane? (Attitude of prayer) Jesus knelt down and prayed with His face on the ground. Look at Luke 22:41 – “And He withdrew from them about a stone's throw, and He knelt down and began to pray.” Look at Mark 14:35 – “And He went a little beyond them, and fell to the ground and began to pray that if it were possible, the hour might pass Him by.” Look at Matthew 26:39 – “And He went a little beyond them, and fell on His face and prayed, . . .” This posture of prayer shows how terrifying it is to go out and pray when there is a holy God. Even though Jesus was sinless and righteous, He took all our sins and went out before the glorious and holy God. So, He knelt down and prayed with His face to the ground. We must ponder deeply the attitude of Jesus' prayer

in Gethsemane. What is our attitude of prayer? Are we really in the attitude of praying while going out in front of the glorious and holy God? Since Jesus also knelt down on His knees and, with His face to the ground, prayed to God, how much more should we not imitate Jesus' attitude of prayer? Our souls must bow down to the bottom and humbly pray to God. We must pray with an attitude of reverence for God while feeling pain and sorrow for our sins.

# Gethsemane Prayer (6)

## [Luke 22:39-46]

What was the content of Jesus' prayer in Gethsemane? (Content of prayer) Look at Mark 14:35-36: “And He went a little beyond them, and fell to the ground and began to pray that if it were possible, the hour might pass Him by. And He was saying, ‘Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will’” (Note: Lk.22:42; Mt.26:39).

- (1) First prayer: “... that if it were possible, the hour might pass Him by. And He was saying, “Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will” (Mk. 14:35-36).

Here, “the hour” and “this cup” have the same meaning, and the meaning of Jesus’ request to God, “Abba, Father!,” “the hour might pass Him by” and “remove this cup from Me” means that Jesus prayed that He would avoid (escape from) the death of the cross. Clearly, the purpose of Jesus' coming to this earth was to bear all our sins and shed His blood on the cross, so why did Jesus ask for this? This shows that Jesus is a perfect man. In other words, Jesus, a righteous man without sin, had weaknesses as a perfect man (for example, Jesus was hungry if He didn't eat, and He was tired if He couldn't sleep).

Being weak is not a sin. However, Satan and his subordinates tempt our weakness and put us into the

temptation. Then, if we fall into the temptation, we commit sins. But if we overcome the temptation, we do not commit sins. Weak people fear death and want to avoid death, but not everyone is like that. For example, martyrs who risk their lives for the sake of their faith (e.g., James, Peter, etc.) do not avoid death because they are not afraid of it. But why did Jesus ask Heavenly Father to avoid dying on the cross? The reason is because even though Jesus did not have any sin worthy of dying on the cross, He took on all the sins of all peoples and suffered the punishment for those sins, even suffering the pain of hell. That was why he prayed like that. Also, the reason Jesus prayed so much was because He died on the cross to be forsaken by Heavenly Father. This is Mark 15:34 – “And at the ninth hour Jesus cried out in a loud voice, ‘Eloi, Eloi, lama sabachthani?’-- which means, ‘My God, my God, why have you forsaken me?’”

(2) Second prayer: “... yet not what I will, but what You will” (Mk. 14:36).

This is the prayer of Jesus' powerful request. In other words, Jesus prayed with a strong request to God, “Abba, Father,” “... yet not what I will, but what You will.” Here, “what Your will” is the will of Heavenly Father, and Jesus, the only begotten Son, was wounded and suffered and died on the cross as the sacrificial offering for our sins (Isa. 53:10). So, if we look at Romans 8:32, the Bible says that God the Father did not spare His own Son but gave Him up for us all.

Because of our weakness, there are times when our earnest prayers do not align with Heavenly Father's will. In other words, because we are weak, we often ask God for our will, not His will. In Matthew 8, a leper came to Jesus and bowed down, asking the Lord like this: “... Lord, if You are willing, You can make me clean” (v. 2). This is what the leper sought the will of the Lord. Then Jesus stretched out His hand and touched him and said, “I am willing; be cleansed” (v. 3). When Jesus said this, his leprosy was immediately cleansed (v. 3).

We must seek God's will rather than our own. If this should be our attitude of faith, it should also be an act of faith. We must commit ourselves to believe and follow God's will. Look at Philippians 2:8 – “Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death

on a cross.” Jesus not only sought the will of the Father, but also obeyed the will of the Father, even unto death. In imitation of Jesus, we must not only seek God's will, but also obey God's will even unto death. I hope and pray that we become those who only do God's will (1 Jn. 2:17) and pray only according to God's will (5:14). “My Jesus, as Thou wilt! All shall be well for me; Each changing future scene I gladly trust with Thee. Straight to my home above I travel calmly on; And sing, in life or death, My Lord, Thy will be done. Amen” (Hymn “My Jesus, as Thou Wilt, v. 3).

# Gethsemane Prayer (7)

## [Luke 22:39-46]

Jesus prayed fervently in Gethsemane. When Jesus came to this earth and did His ministry, He did everything with zeal. He prayed to Heavenly Father with zeal. Jesus was zealous at the beginning of His public life. In John 2:13-16, when the Passover was near, Jesus went up to Jerusalem and found in the temple those who were selling oxen and sheep and doves, and the money changers seated at their tables. And He made a scourge of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the money changers and overturned their tables; and those who were selling the doves He said, “Take these things away; stop making My Father’s house a place of business.” In this way, Jesus cleansed the temple, and at that time, Jesus’ disciples remembered the word that is written in Psalms 69:9, which says, “Zeal for your house will consume me” (Jn.2:17). In other words, the Lord cleansed the inside of the temple with zeal for the Lord’s house. Here, the word “will consume me’ means ‘will be killed’, which previewed that “the temple of His body” (v. 21) would die on the cross to cleanse us from all sins and make us “the temple of God” (1 Cor. 3:16).

Jesus was zealous even at the end of his public life. In Luke 22:44, on the night before Jesus died on the cross in bearing all our sins, He prayed more earnestly in Gethsemane. How fervently Jesus had prayed that His sweat had become like drops of blood falling to the ground? (v. 44). Here, when Jesus prayed “very fervently” (v. 44), there are three meanings:

(1) The first meaning is, Jesus prayed 'with all'.

Look at Mark 12:30 – “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.” Jesus prayed with all His heart in Gethsemane. However, we are unable to pray to God with all our heart. The reason is that something else has come into our hearts and hindered our prayers. In other words, we often pray to God with ‘double mindedness’ (Jam. 1:8, 4:8). Jesus prayed with all His soul in Gethsemane. However, we are not able to pray to God with all our soul. The reason is because we want to save our lives out of fear of dying rather than lose them for Jesus and the gospel (Mk. 8:35). Jesus prayed with all His mind. However, we are unable to pray to God with all our mind. The reason is because we want to do our will rather than God's will (Ref.: Lk. 22:42). Jesus prayed with all His strength. But we are not praying to God with all our strength. The reason is because we rely on (Deut. 8:17) our own strength rather than relying on God who is our strength (Ps. 18:1, Jere. 16:19).

(2) The second meaning is that Jesus prayed while pouring out all His sap.

(a) **When Jesus prayed in Gethsemane, He prayed to Heavenly Father while pouring out tears.**

Look at Hebrews 5:7 – “In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety.”

(b) **When Jesus prayed in Gethsemane, he prayed to Heavenly Father in sweat.** Look at Luke

22:44 – “And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.” When Jesus prayed while sweating, the temperature was never hot, but rather cold [(Jn. 18:18) “Now the slaves and the officers were standing there, having made a charcoal fire, for it was cold and they were warming themselves; and Peter was also with them, standing and warming himself”]. When Jesus prayed while sweating, the temperature was never hot, but rather cold [(Jn.18:18) “Now the slaves and the officers were standing there, having made a charcoal fire, for it was cold and they were warming themselves; and Peter was also with

them, standing and warming himself”]. When it was so cold that people lit a fire and warmed themselves, Jesus earnestly prayed to Heavenly Father until He sweated.

- (c) **When Jesus prayed in Gethsemane, He prayed fervently to Heavenly Father as He shed His blood.** Look at Luke 22:44 – “And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.” Jesus did not pray to Heavenly Father only with tears and sweat, but He prayed so fervently that His sweat became like drops of blood falling to the ground. Our skin does not have pores, but when it is hot, sweat comes out of the pores. When Jesus prayed, despite the cold weather, the word that His sweat became like drops of blood falling to the ground means that the sweat and blood mixed and the drops fell to the ground.

- (3) The third meaning is that Jesus prayed to Heavenly Father as if He were pouring oil into an oil press.

The Gospels of Matthew and Mark say “Gethsemane” (Mt. 26:36; Mk. 14:32), but Luke says, “the Mount of Olives” (Lk. 22:39). There was the Garden of Gethsemane within the Mount of Olives, and the reason why Luke said, “the Mount of Olives” was because Jesus prayed to Heavenly Father while pouring out His sap (tears, sweat, blood) like many olive trees on the Mount of Olives that bear a lot of fruit and there were an oil press where the oil was extracted. The reason why Jesus prayed so much is because He earnestly desired that God's will to save sinners be fulfilled.

Jesus prayed with patience in Gethsemane. Look at Matthew 26:42, 44: “He went away again a second time and prayed, saying, ‘My Father, if this cannot pass away unless I drink it, Your will be done.’ ... And He left them again, and went away and prayed a third time, saying the same thing once more.” In Gethsemane on the Mount of Olives, Jesus shed tears, sweat, and blood while praying to Heavenly Father and praying with patience until He received an answer to His prayers. When Jesus prayed “a second time,” there was no answer from God. But when He prayed “a third time,” He received an answer to His prayer. That was why the Bible does not say that Jesus went “again a fourth time” and “again a fifth time” and prayed. Jesus told a parable in Luke 18:1-8 about praying and not

losing heart (Lk. 18:1). A widow in a certain city often went to an unrighteous judge who did not fear God and did not respect man, and begged, "Give me legal protection from my opponent" (vv. 2-3). At that time, the judge listened to her pleas and granted her resentment, because if he did not resolve her resentment, she would always come and wear him out (vv. 4-5). Now, "will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them? I tell you that He will bring about justice for them quickly" (vv. 7-8). Look at Matthew 7:7-8: "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened." If we look at these words, Jesus promised to answer prayer. We must hold on to this word of promise of answering prayer and continue to ask, seek, and knock on the door with patience until we receive answers to our prayers from God. However, if we look at the Bible, there are people who receive prayer answers immediately without praying with patience. An example is Nehemiah. In Nehemiah 2:4-8, King Artaxerxes (Neh. 2:1) asked Nehemiah what his request was (v. 4). Then Nehemiah prayed to the God of heaven for a while (v. 4) and answered the king (v. 5). And the king allowed it because the good hand of God was on Nehemiah (v. 8) [Thanks to God's help, Nehemiah and the people of Judah completed the rebuilding of the walls of Jerusalem in 52 days despite the persecution of their enemies (6:15-16)]. However, in the case of Elijah, the prayer was answered after he prayed 7 times (1 Kgs. 18:42-45). And Pastor George Muller, who said that he received 50,000 answered prayers, prayed for 25 years but did not receive an answer to two of his friends' prayers for the salvation of their souls until he passed away. God answers our prayers in God's time (in God's way) when we pray fervently.

We, too, must imitate Jesus' prayer in Gethsemane and pray to God with fervor and perseverance. Like Jesus, we must fervently ask God not only at the beginning of our ministry, but also until it is finished. Like Jesus, we must pray while pouring out all our sap. Even if we cannot shed blood, we must fervently pray to God even with tears and sweat. Also, we must ask God with patience until we receive answers to our prayers from God. God will hear our fervent prayer with patience and will answer our prayers in His time (in His way).

# Gethsemane Prayer (8)

## [Luke 22:39-46]

This is the ferventness of Jesus' prayer in Gethsemane: (1) Jesus prayed to Heavenly Father with all His heart, soul, mind, and strength (Mk. 12:30). By obeying the first part of Jesus' twofold commandment, "You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your mind" (v. 30), the disciples of Jesus who love God imitate Jesus and fervently pray to God with all their heart, soul, mind, and strength. Jesus prayed to Heavenly Father while pouring out all of His sap (Lk. 22:44). (2) Jesus fervently prayed to Heavenly Father while shedding clean tears, sweat, and blood. But the tears and sweat we shed when we ask our Heavenly Father are not pure and clean liquids. In other words, our tears and sweat are liquid mixed with sin. Jesus prayed to Heavenly Father as if He was pouring oil into an oil press (Lk. 22:39). Since there are many olive trees on the Mountain of Olives and they bear much fruit, oil was extracted from the olives with an oil press. Jesus prayed to God while pouring out all His sap (clean and pure tears, sweat and blood). However, our prayer seems to be a prayer that just rend our hearts.

It is the patience of Jesus' Gethsemane prayer. Jesus asked Heavenly Father not just once (Lk. 22:45-46), but twice (Mt 26:42; Mk 14:39) and three times (Mt 26:44; Mk 14:41). He prayed patiently until He received answers to His prayers (He could have prayed three more times, but He stopped because He received an answer from Heavenly Father the third time He prayed). In this way, Jesus prayed with the same word three times until He received an answer to His prayer (Mt 26:44; Mk 14:39). He poured out all the same sap (clean, pure tears, sweat, blood) and asked

Heavenly Father. We, too, should imitate the patience of Jesus' prayer in Gethsemane and pray to God with patience until we receive answers to our prayers, but only until God's will is fulfilled.

These are the results of Jesus' prayer in Gethsemane:

- (1) The first result of Jesus' prayer was that after Jesus received the answer to His prayer, He boldly went out toward the evil crowds who came to arrest Him and His 11 disciples.

Look at Matthew 26:46 – “Get up, let us be going; behold, the one who betrays Me is at hand!” (Note: Mark 14:42). After praying with the same words for the third time, Jesus said to His disciples, “Get up, let us be going” because the man who was betraying Him was at hand (Mk. 14:42). As He said that, Judas Iscariot came to Jesus and His disciples with a large crowd with swords and clubs sent from the chief priests and elders of the people (Mt. 26:47). Because Jesus received the answer to His prayer, He boldly went out to the great crowd of wicked people to receive ‘this cup of suffering’ according to Heavenly Father’s will (v. 39).

- (2) The second result of Jesus' prayer was that the amazing power (authority) of the Lord has appeared.

When Jesus asked the crowd, “Who are you looking for?” they answered, “Jesus of Nazareth.” Then Jesus said, “I told you that I am He” and at that word they drew back and fell to the ground (Jn.18:4-6). Jesus only prayed for Heavenly Father's will to be done, and the power (authority) of the Lord appeared to cause all this evil group to retreat and fall. If we pray according to God's will, God accomplishes this with other amazing works besides what we prayed for. Look at Matthew 6:33 – “But seek first His kingdom and His righteousness, and all these things will be added to you.” Look at 1 Kings 18:46 – “Then the hand of the LORD was on Elijah, and he girded up his loins and outran Ahab to Jezreel.” The content of Elijah's prayer on Mount Carmel was that God would send light rain to relieve the drought. But God not only sent a heavy shower (v. 45) but also let the power come upon Elijah so that Elijah ran in front of King Ahab’s chariot

from Mount Carmel to Israel (about 27 km?) (v. 46). Look at 1 Kings 3:13 – “I have also given you what you have not asked, both riches and honor, so that there will not be any among the kings like you all your days.” Since King Solomon only asked God for discernment to understand justice (v. 11), it pleased in the sight of the Lord (v. 10). So, God gave him riches and honor that Solomon did not ask for (v. 13). In this way, God is a God who gives us more abundantly than we ask or think when we ask according to His will like Jesus did. Look at Ephesians 3:20 – “Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us.”

(3) The third result of Jesus’ prayer was that God has fulfilled the covenant.

Look at John 18:8 – “Jesus answered, “I told you that I am He; so if you seek Me, let these go their way.” When Jesus was arrested by the wicked group after praying in Gethsemane, He told them to let His eleven disciples to go their way (v. 8). The wicked group came to arrest not only Jesus but also His disciples (if they arrested and interrogated the disciples, wouldn't they find evidence to accuse Jesus?) Jesus said to arrest just Himself and let His disciples go. The reason Jesus said this was to fulfill the word which He spoke, “Of those whom You have given Me I lost not one” (v. 9). This word is to fulfill John 17:12, which Jesus said before setting out for the Garden of Gethsemane: “While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled.” The Lord who is true like this is the Lord who faithfully fulfills the promised words of the covenant. What Jesus said in John 19:30, “It is finished,” is to fulfill what God said about 4,000 years ago in Genesis 3:15, “I will put enmity between you and the woman, and between your descendants and her descendants. The seed of the woman shall bruise you in the head, and you shall bruise him in the heel.”

We must become people of prayer who put into practice the lessons of God we received through the earnestness, perseverance, and results of Jesus' prayer in Gethsemane. Therefore, I hope and pray that all of us will be used as instruments of the Lord to make the Father's will be done on earth as it is in heaven (Mt. 6:10).

# Jesus being captured

## [John 18:1-14]

When Jesus was about to die, He prayed in Gethsemane. The place of prayer Jesus prayed before God (Lk. 22:41). As for the posture of prayer, Jesus knelt down and prayed with his face on the ground (Mt. 26:39; Mk. 14:35; Lk. 22:41). As for the content of the prayer, Jesus prayed, “But not as I will, but as you will” (Mk. 14:35-36). As for the fervor of prayer, Jesus prayed very fervently (Lk. 22:44). The patience of prayer is that Jesus prayed until Heavenly Father answered (Mt. 26:42, 44). As a result of prayer, after Jesus received an answer to His prayer, He boldly went out to face the evil crowds who came to arrest Him and His 11 disciples (Mt. 26:46). The Lord's amazing power (authority) appeared (Jn. 18:4-6). When Jesus asked the crowd, “Whom do you seek?” they answered, “Jesus of Nazareth.” At that time, Jesus said, “I am He” [“I am who I am” (Exodus 3:14)], and at that word, they withdrew and fell to the ground. Because Jesus is God, the crowd were overwhelmed by God's divine authority and drew back and fell to the ground (Jn. 18:6). When Jesus prayed according to God's will, other amazing works took place besides God's prayer (Note: Mt. 6:33; 1 Kgs. 3:13, 18:46; Eph. 3:20). God fulfilled the covenant (Jn. 18:8). Jesus said to the crowd, “let these (His disciples) go their way” (Jn. 18:8), so Jesus fulfilled the promise that those whom God the Father have given Him He lost no one (v. 9).

Jesus was arrested after praying in Gethsemane. Who came to arrest Jesus? There seems to be some difference between the accounts of Matthew, Mark, Luke (Synoptic Gospels), and John: (1) Synoptic Gospels: “a large crowd ... , who came from the chief priests and elders of the people” (Mt. 26:47), “a crowd ... , who were from

the chief priests and the scribes and the elders” (Mk.14:43), “the chief priests and officers of the temple and elders who had come against Him” (Lk.22:52). Here, “officers of the temple” refer to the chiefs who guard the temple. Directly below the high priest is the officers of the temple. Then the elders. Matthew (26:47) and Mark (14:43) record that 'a large crowd sent out from the chief priests and elders ["the scribes" (Mk. 14:43)] came to arrest Jesus. The Gospel of Luke (22:52) records that the chief priests, the officers of the temple, and the elders personally came to arrest Jesus. These chief priests, the officers of the temple, and the elders represent the Jewish religion. (2) John: “the Roman cohort and officers from the chief priests and the Pharisees” (Jn. 18:13), “the Roman cohort and the commander and the officers of the Jews” (v. 12). Here, “the Roman cohort” refers to the Roman soldiers, and the “the commander” can be said to represent the Roman soldiers as a commander with 1,000 soldiers. What did they bring with them to arrest Jesus? There are some differences between the Gospels of Matthew, Mark, Luke, and John: (1) Synoptic Gospels: (1) “sword and club” (Mt. 26:47), “sword and clubs” (Mk. 14:43; Lk. 22:52). (2) John: “lanterns and torches and weapons” (Jn. 18:3). Who did they grab Jesus and drag him to? There are some differences between the Gospels of Matthew, Mark, Luke (Synoptic Gospels), and the Gospels of John: (1) Synoptic Gospels: “Caiaphas, the high priest” (Mt.26:57; Mk.14:54; Lk.22:54). (2) John: First, He was taken to Annas, the father-in-law of Caiaphas, the high priest (Jn. 18:13). He was then brought to Caiaphas, the high priest (v. 15).

Jesus did not flee even though He could have fled when the great crowd came to arrest Him. Look at Matthew 26:53 – “Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?” Jesus said to Peter, who drew his sword and cut off the ear of Malchus, the servant of the high priest (v. 51, Jn. 18:10), that He could have asked Heavenly Father to send more than twelve legions of angels, but He did not (Mt.26:53). Here, “legion” is a unit of the Roman army, and it is said that about 6,500-7,000 soldiers were the 1st legion. Then, the 12 legions of angels Jesus spoke of are about 78,000-84,000. The great crowd that came to arrest Jesus numbered about 3,000 [“the commander” (Jn. 18:12) was 1,000 Roman soldiers + about 1,500-2,000 high priests, officers of the temple, elders, and their subordinates. = 2,500-3,000 people]. If Jesus had asked Heavenly Father to send two more legions of angels, about 78,000-84,000 angels would not have been able to protect Jesus from the large crowd of about 2,500-3,000 people who came to arrest Jesus? Why did Jesus not get caught by the large crowd and was captured by them willingly, even though He could have fled? The reason is (1) Jesus prayed to fulfill God's will (Mt. 26:39, 42, 44; Mk. 14:36, 39, 41; Lk. 22:42) and (2) Jesus prayed to fulfill the word of God's covenant

(promise), and (3) Jesus did it to save us.

Therefore, we must be thankful that Jesus was caught. The reason is because Jesus was arrested, bound, led, interrogated, suffered, and died on the cross, so that we can be set free and saved. We must love the Lord with all our heart, soul, and mind and live according to the will of the Lord in order to please Him. I hope and pray that we can all make a decision to say, 'I will live for the Lord.'

# Jesus on trial (1)

## [John 18:28-19:16]

John 18:28 says, “Then they led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover.” Here, “they” (v. 28) refers to the Jewish leaders who caught Jesus, bound Him, took Him to the Sanhedrin meeting at the house of Caiaphas, the high priest, and interrogated Him and then took Jesus to Pilate, the Roman governor, to be crucified (v. 28). And the Bible says, “they led Jesus from Caiaphas into the Praetorium” (v. 28), but the Korean modern Bible translates it as ‘they led Jesus from Caiaphas' house and went to the governor's residence.’ Here, “the Praetorium” is that of Pilate, the Roman governor. Although Pilate was in charge of Caesarea (Pilate’s Praetorium in Caesarea), Pilate's "Praetorium" mentioned in John 18:28 was in Jerusalem. Pilate went up to Jerusalem specially during the Jewish festival to see the direct gates to calm down because hundreds of thousands of Jewish men (up to a million) who had been scattered during the Jewish festivals had come up to Jerusalem to keep the festival, so that the large number of people who gathered might not cause a civil war. The Jewish leaders did not enter the Praetorium of the Gentile Roman governor Pilate to eat the food of the Passover feast at morning, so that they would not be defiled, but made the governor Pilate come out (vv. 28-29). What false, formal, hypocritical Jewish leaders were these. They were the one who tried to kill Jesus, the innocent Passover lamb, who was entangled in the sin of blasphemy, on the cross according to the Roman law by accusing Him to the Gentile Roman governor Pilate. And they did not want to defile themselves by entering the Praetorium of the Gentile Roman governor Pilate in order to participate in the Passover feast for a week. It was a sin for them not to believe in the sinless Jesus [(Jn. 16:9) “concerning sin, because

they do not believe in Me”], and even trying to kill Him is a greater sin [(19:11) “... he who delivered Me to you has the greater sin”)]. Not knowing this, when they did not want to enter the Pilate’s Praetorium was a lie, a formality and hypocrisy.

This is what John 18:29-31 says: “Therefore Pilate went out to them and said, ‘What accusation do you bring against this Man?’ They answered and said to him, ‘If this Man were not an evildoer, we would not have delivered Him to you.’” Because of the Jewish leaders who had not entered the Praetorium of Pilate, the Gentile Roman governor, so that they could eat the food of the Passover, Pilate went outside and asked them, “What accusation do you bring against this Man (Jesus)?” (vv. 28-29). At that time, the Jewish leaders replied, “If this man (Jesus) had not been an evildoer, we would not have delivered Him to you” (v. 30). The reason they called Jesus “an evildoer” is because, in their opinion, Jesus did evil thing (v. 30). That evil thing was, from their point of view, Jesus saying blasphemy to what Jesus claimed to be “the Christ, the Son of God” (Mt. 26:63-66). And they firmly believed that Jesus' evil sin of blasphemy deserved the death penalty (v. 66). At that time, Pilate told the Jewish leaders, “Take Him (Jesus) yourselves, and judge Him according to your (Jewish) law” (Jn. 18:31). The Roman governor Pilate said that because he did not want to be involved in this trial. There are 4 reasons for this:

- (1) This was because, in the eyes of Pilate, he did not think that Jesus had sinned enough to be crucified according to the Roman law.

This is what Pilate heard about their accusation: “Then the whole body of them got up and brought Him before Pilate. And they began to accuse Him, saying, ‘We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King’” (Lk.23:1-2). This is Pilate's answer: “Then Pilate said to the chief priests and the crowds, “I find no guilt in this man” (v. 4).

- (2) Pilate knew very well that the Jewish leaders were full of jealousy and handed Jesus over to him.

This is what Matthew 27:18 says: “For he knew that because of envy they had handed Him over.”

- (3) This was because Pilate's wife had said to him, "Have nothing to do with that righteous Man (Jesus)."

This is what Matthew 27:19 says: "While he was sitting on the judgment seat, his wife sent him a message, saying, 'Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him.'"

- (4) It was because Pilate thought it was a fearful thing to question and judge Jesus.

Look at John 19:7-8: "The Jews answered him, 'We have a law, and by that law He ought to die because He made Himself out to be the Son of God.' Therefore when Pilate heard this statement, he was even more afraid." From the perspective of the Gentile Roman governor Pilate, the reason why he was afraid was because he heard that the Jewish leaders accused Jesus because He said he was "the Son of God." Look at John 19:10-11: "So Pilate said to Him, 'You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?' Jesus answered, 'You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin.'" The reason why Pilate was afraid again was because Jesus had said, "If it had not been given to Pilate from above (God the Father gave authority), he would have no authority to harm me. Therefore, the one who handed me over to you is more guilty." Pilate, who heard this, was afraid that he would become a sinner if he dealt with this trial. Look at John 18:36-37: "Jesus answered, 'My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm.' Therefore Pilate said to Him, 'So You are a king?' Jesus answered, 'You say correctly that I am a king. ....'" When Pilate heard Jesus' words, he could not help but be afraid.

So, Pilate, the Roman governor, tried to release Jesus:

- (1) First effort: Pilate declared three times that Jesus was innocent.

Look at John 18:38 – “Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews and said to them, ‘I find no guilt in Him.’” Look at John 19:4 – “Pilate came out again and said to them, ‘Behold, I am bringing Him out to you so that you may know that I find no guilt in Him.’” Look at John 19:6 – “So when the chief priests and the officers saw Him, they cried out saying, ‘Crucify, crucify!’ Pilate said to them, ‘Take Him yourselves and crucify Him, for I find no guilt in Him.’”

(2) Second effort: Pilate sent Jesus to King Herod.

Look at Luke 23:6-7: “When Pilate heard it, he asked whether the man was a Galilean. And when he learned that He belonged to Herod's jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time.” Even Herod could not find guilt in Jesus (v. 15). However, the Jewish leaders stood up and vigorously accused Jesus (v. 10).

(3) Third effort: Pilate tried to release Jesus following the custom of releasing one person at Passover.

Look at John 18:39 – “But you have a custom that I release someone for you at the Passover; do you wish then that I release for you the King of the Jews?” But they cried out again, “Not this Man, but Barabbas.” Barabbas was a robber (v. 40).

(4) Fourth effort: Pilate gave Jesus to the Roman soldiers to have them whip Him, so that he could use people's sympathy to release Jesus.

Look at John 19:1-4: “Pilate then took Jesus and scourged Him. And the soldiers twisted together a crown of thorns and put it on His head, and put a purple robe on Him; and they began to come up to Him and say, ‘Hail, King of the Jews!’ and to give Him slaps in the face. Pilate came out again and said to them, ‘Behold, I am bringing Him out to you so that you may know that I find no guilt in Him.’” Wouldn't people have sympathized with Jesus when they saw Jesus with His flesh falling off from being scourged and bleeding,

wearing a crown made of thorns and bleeding, all covered with blood? Pilate tried to get people to sympathize and release Jesus by showing them a very miserable image of Jesus. But when the chief priests and the officers of the temple saw Jesus, they cried out, 'Crucify him! Crucify him!' (v. 6).

Pilate, the Roman governor, tried 4 times to release Jesus, but in the end they all went back to failure. Look at John 19:12 – “As a result of this Pilate made efforts to release Him, but the Jews cried out saying, ‘If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar’” [Ref.: (Lk. 23:20) “Pilate, wanting to release Jesus, addressed them again”]. Despite Pilate's might as governor of Rome, the loud voice of the Jews prevailed [(Lk.23:23) “But they were insistent, with loud voices asking that He be crucified. And their voices began to prevail”]. So in the end, Pilate took Jesus out and sat on the judgment seat at a place called The Pavement (Gabbatha in Hebrew) and declared that he would do as the Jewish leaders demanded (Lk. 23:24). And he released the man they asked for who had been thrown into prison for insurrection and murder and delivered Jesus over to them as they pleased (v. 25).

Although Pilate, the Roman governor, tried to release Jesus, it was not God's will. So, God, in His sovereign will, let the loud voices of the Jewish leaders overcome and crucified Jesus. This is the fulfillment of Genesis 3:15, the original gospel of God [the first messianic prophecy in the Old Testament]: “And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.” When God said to the serpent (Satan) that the woman’s offspring will bruise his head, the woman’s offspring refers to Jesus Christ who was conceived by the Holy Spirit through Mary, who was betrothed to Joseph but was not yet married (Mt 1 :18) and she gave birth to a Son (v. 25). And God said to the serpent (Satan), “you shall bruise him on the heel” (Gen. 3:15), which means that on the cross of Mount Calvary, Satan killed His offspring (e.g. the high priest Annas, and Caiaphas, the Jewish leaders) to crucify Jesus Christ. Look at Acts 2:23 – “this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.” God's foreknowledge and predetermined will was to borrow the hands of the Gentiles, "by the hands of godless men," to nail Jesus to death. So even though Pilate, the Gentile Roman governor, tried to release Jesus so that he would not die on the cross, in the end, God's will was fulfilled.

This fact reminded me of the words of Jonah 1. God's will was for Jonah to be thrown into the sea for disobedience (Jon. 1:12, 14), but the unbelievers' sailors struggled to fight against the great storm (v. 12) sent by God the Creator to save Jonah by rowing the boat desperately and tried to return to land (v. 13). But they were unable to do so, as the sea grew more and more raging against them, so they cried out to the Lord and said, "We earnestly pray, O LORD, do not let us perish on account of this man's life and do not put innocent blood on us; for You, O LORD, have done as You have pleased." Then, they picked up Jonah and threw him into the sea (vv. 13-15). At that time, the Lord had already prepared a great fish to swallow Jonah, so Jonah was spared (v. 17). However, according to God's will, God saved us who were spiritually dead in our trespasses and sins (Eph.2:1) and allowed His only begotten Son, Jesus Christ, to die on the cross in order to give us eternal life (Jn. 3:16). In the end, Jesus Christ, the only begotten Son, died on the cross according to God's will, so we became God's children. Look at Ephesians 1:5 – "He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will." Look at 1 John 3:1 – "See how great a love the Father has bestowed on us, that we would be called children of God; ...." Look at Romans 8:17 – "and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him."

# Jesus on trial (2)

## [John 19:13-16]

The judge was “Pilate.” Look at John 19:13 – “Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha.” Pilate, the judge sitting on the judgment seat, was ruling the Jewish nation as a Roman governor. As the judge, he tried to avoid judging Jesus whenever possible. There were four reasons: (1) The first reason was that Pilate did not think that Jesus had sinned enough to deserve crucifixion according to the Roman law. This was what Pilate heard about their accusation: “Then the whole body of them got up and brought Him before Pilate. And they began to accuse Him, saying, ‘We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King’” (Lk. 23:1-2). This was Pilate’s answer: “Then Pilate said to the chief priests and the crowds, ‘I find no guilt in this man’” (v. 4). (2) The second reason was that Pilate was well aware that the Jewish leaders handed Jesus over to him because they were full of envy. Look at Matthew 27:18 – “For he knew that because of envy they had handed Him over.” (3) The third reason was that Pilate’s wife said to him, “Have nothing to do with that righteous Man” (Jesus). Look at Matthew 27:19 – “While he was sitting on the judgment seat, his wife sent him a message, saying, ‘Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him.’” (4) The fourth reason was because Pilate thought it was a fearful thing to interrogate and judge Jesus. Look at John 19:7-8: “The Jews answered him, ‘We have a law, and by that law He ought to die because He made Himself out to be the Son of God.’ Therefore, when Pilate heard this statement, he was even more afraid.” From the perspective of the Gentile Roman governor Pilate, the reason why he was afraid was because he heard the Jewish leaders’ accusation

that Jesus said, 'I am the Son of God.' Look at John 19:10-11: "So Pilate said to Him, 'You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?' Jesus answered, 'You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin.'" The reason why Pilate was afraid again is because Jesus said, if it had not been given to Pilate from above (God the Father gave authority), he would have no authority to harm Jesus. Therefore, the one who handed Jesus over to Pilate was more guilty. Pilate, who heard this, was afraid that he would become a sinner if he dealt with this trial. Look at John 18:36-37: "Jesus answered, 'My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm.' Therefore, Pilate said to Him, 'So You are a king?' Jesus answered, 'You say correctly that I am a king ....'" When Pilate heard Jesus' words, he could not help but be afraid. For these four reasons, Pilate tried not to judge Jesus. But the reason for the trial was because the plaintiff came out strongly.

The plaintiffs were the high priest of Caiaphas and members of the Sanhedrin. At that time, the Sanhedrin was the highest religious court in Israel that took the lead in crucifying Jesus (Internet). The highest chairman of the council was the high priest, Joseph Caiaphas, and his authority was mighty. Its members were other chief priests, elders, and scribes (Mt. 16:21). The judge, Roman governor Pilate, tried hard to release Jesus (Jn. 19:12), while the plaintiff, the high priest Caiaphas, tried very hard to kill Jesus. Look at John 11:50 – "nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish." This word was spoken by the plaintiff, the high priest Caiaphas (v. 49), "one man" was Jesus, and "died for the people" was Caiaphas' attempt to kill Jesus. The reason was that on the surface, Caiaphas said that it is beneficial to the Jews that Jesus' death and the whole Jewish nation not be destroyed, but they are not thinking of it. Its meaning is that John 11 is the chapter where Jesus raised Lazarus from the dead, and because of that miracle, many Jews who saw what Jesus did believed in him (v. 45). So, the chief priests and Pharisees gathered a council and said, 'If we (If we let Jesus) go on like this, everyone will believe in Him, and then the Romans, who were ruling the Jewish nation at that time, will come and take away our land and nation' (v. 48). However, in the heart of Caiaphas, the high priest, the plaintiff, he tried to kill "one man," Jesus. This is John 11:53 – "So from that day on they planned together to kill Him." The plaintiffs plotted when and how Jesus should die.

Look at Mark 14:61-64: “But Jesus remained silent and gave no answer. Again the high priest asked him, ‘Are you the Christ, the Son of the Blessed One?’ ‘I am,’ said Jesus. ‘And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.’ The high priest tore his clothes. ‘Why do we need any more witnesses?’ he asked. ‘You have heard the blasphemy. What do you think?’ They all condemned him as worthy of death.” Jesus was silent and gave no answer to the false testimony of false witnesses (v. 61). Then the high priest, Caiaphas, asked Jesus again, “Are you the Christ, the Son of the Blessed One?” (v. 61). So, Jesus said, “I am. ... And you will see the Son of Man sitting at the right hand of the Almighty One and coming on clouds of heaven” (v. 62). When the high priest Caiaphas heard Jesus' answer, he tore his clothes and said, "You have heard that blasphemy. What do you think?" (v. 64), they all said that Jesus deserved the death penalty (v. 64). The plaintiff high priest, Caiaphas, and the members of the Sanhedrin who condemned Jesus in this way had to stone Jesus to death for blasphemy, but the high priest Caiaphas wanted to hang Jesus on a tree. The reason was that those who were hung on trees were cursed by God (Deut. 21:23; Gal. 3:13), so they tried to publicize it that way.

The defendant was Jesus Christ. Jesus, the accused, was innocent. Look at Hebrews 4:15 – “For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.” The writer of Hebrews said that Jesus was in all points tempted as we are, yet without sin. It means that Jesus was tempted just like us, but He did not fall into the temptation and overcame it. So, He was without sin. Even when Jesus was born into this world, He was born without sin because He was conceived by the Holy Spirit (Mt. 1:18, 20), even though He was born of the sinful virgin Mary. That is why Pilate, the Gentile Roman governor, said three times that Jesus had no sin (Jn. 18:38; 19:4, 6). Jesus, the accused, was guilty. It does not mean that Jesus was sinful because He failed the temptation. But even though He did not have sin, He was sinful because God transferred all our sins to Him. Look at Isaiah 53:6 – “... But the LORD has caused the iniquity of us all To fall on Him.” Look at 2 Corinthians 5:21 – “He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” That is why Jesus was tried as a defendant. However, this did not come from the plaintiff, the high priest, Caiaphas, or the judge, the Roman governor, Pilate, or anyone else, but God fulfilled the prophecy spoken through the prophets of the Old Testament. Look at Luke 18:31 – “Then He took the twelve aside and said to them, ‘Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished.’” Look at Matthew 20:18-19: “Behold, we are going up to Jerusalem; and the

Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death, and will hand Him over to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up.” Just as Jesus said, everything that was written through the prophets and what Jesus also prophesied was handed over to the chief priests and scribes, and also to the Gentiles, the Roman governor Pilate and the soldiers, who mocked Him, scourged Him, and crucified Him.

The day of judgment was “the day of preparation for the Passover,” and the time of trial was “the sixth hour.” Look at John 19:14 – “Now it was the day of preparation for the Passover; it was about the sixth hour . . .” Although the records of Matthew, Mark, and Luke (Synoptic Gospels) seem to be somewhat different about this fact, we presuppose by faith that the Bible is inerrant, reflecting the perfect nature of God who does not make mistakes. Since they are presupposition, we must pray for God's revelation of the words that seem contradictory to human eyes and wait humbly until the Holy Spirit reveals them. The Bible claims itself to be perfect: “The words of the Lord are pure, like silver tried in a crucible of earth seven times” (Ps. 12:6), “The law of the Lord is perfect” (19:7), “All the words of God are pure” (Prov. 30:5). The assertion of these verses about the purity and perfection of the Bible is an absolute statement. And the Bible reflects the author of the book, God the Holy Spirit. God wrote the Bible using human authors through a process of inspiration: “All Scripture is inspired by God . . .” (2 Tim.3:16; 2 Pet. 1:21; Jere.1:2) (Internet).

The result of the trial was the judgment to crucify Jesus. When Pilate, the Roman governor, who was the judge sitting in the judgment seat, said to the plaintiffs, the high priests, the elders, the scribes, and the Jews, “Behold, your King” (Jn. 19:14), they cried out, “Away with Him, away with Him, crucify Him!” (v. 15). So, Pilate said to them, “Shall I crucify your King?” (v. 15). The chief priests answered, “We have no king but Caesar” (v. 15). So eventually Pilate handed Jesus over to them to be crucified (v. 16). As a result, Jesus was nailed to the cross and died. This is the fulfillment of Genesis 3:15, the original gospel of God [the first messianic prophecy in the Old Testament]: “And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.” God said to the serpent (Satan), ‘The woman’s seed will bruise you on the head.’ Here, ‘the woman’s seed’ refers to Jesus Christ, who was begotten (Mt. 1:25), who was conceived by the Holy Spirit through Mary, who was betrothed to Joseph but was not yet married (v. 18). And God said to the serpent

(Satan), 'You shall bruise him on the heel' (Gen. 3:15), which refers to the crucifixion of Jesus Christ by Satan on the cross on Mount Calvary, using his offspring (e.g., the high priests Annas and Caiaphas, and Jewish leaders). In this way, in order to save us as God planned, He transferred all our sins to Jesus, who was without sin, and gave Him on the cross.

# Jesus on the road to Golgotha (1)

## [Luke 23:26-32]

Luke 23:26 says, “When they led Him away, they seized a man, Simon of Cyrene, coming in from the country, and placed on him the cross to carry behind Jesus.” Look at Mark 15:21-22: “They pressed into service a passer-by coming from the country, Simon of Cyrene (the father of Alexander and Rufus), to bear His cross. Then they brought Him to the place Golgotha, which is translated, Place of a Skull.” Here, “Golgotha” (Mt. 27:33; Mk. 15:22; Jn. 19:17) is said to have been about 700 meters from the place where Jesus was judged. The reason why it is called “Place of a Skull” (Mt. 27:33; Mk. 15:22) or “in Hebrew, Golgotha” (Jn. 19:17) is because the place looked like a skull. Because Jesus was sentenced to death at trial, He went to Golgotha to be crucified. Three things happened on Jesus' way to Golgotha: (1) Simon of Cyrene was made to carry the cross for Jesus (Lk. 23:26), (2) When the people and women followed Jesus weeping (v. 27), Jesus turned and spoke to them (vv. 28-31), (3) The other two criminals were also led out with Him to be executed (v. 32).

In today's text, Luke 23:26, “they” refers to the crowd (Roman soldiers) who crucified Jesus. And the phrase “As they led Him (Jesus) away ... put the cross on him ...” says that it was customary for death row inmates to carry the cross themselves and go to the place of execution at that time (Yoon-sun Park). But Roman soldiers seized Simon of Cyrene and made him to carry the cross instead of Jesus. Here, the meaning of the name “Simon” is “God answers” and at that time, the name “Simon” was good that many people's name was “Simon”. For example, when looking at the names of the twelve apostles of Jesus, there were “Simon called Peter” and “Simon of Canaan” (Mt 10:2, 4). Since

there were many names like this, there was a place name in front of the name “Simon” to distinguish them [Example: “Simon the Zealot” (v. 4). Here, “Zealot” is the name of the person named “Simon”]. In the word “Simon of Cyrene” (Lk. 23:26), “Cyrene” is the name of the region where Simon lived, and this “Cyrene” region was the name of the capital of Libya, a country south of Egypt [(Acts 2:10) “... Egypt and the districts of Libya around Cyrene, ...”]. Cyrene is a city on the Mediterranean coast of North Africa and refers to present-day Libya’s Tripoli (Park). This Simon of Cyrene had traveled 270-280 km from Libya to Jerusalem to celebrate the Passover (which would have taken about a month). However, Luke 23:26 says that the Roman soldiers “seized” Simon from Cyrene, who was on his way in from the country. In the Gospels of Matthew and Mark, it does not say “seized”, but “forced”: (Mt. 27:32) “As they were going out, they met a man from Cyrene, named Simon, and they forced him to carry the cross”; (Mk. 15:21) “A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross.” Simon did not have the heart to carry the cross for Jesus. Although he didn't want to, the Roman soldiers grabbed him and made him to carry the Jesus' cross. So Simon was "forced" to carry Jesus' cross instead. The question raised here is, ‘Was it really helpful for Jesus that Simon carried the cross of Jesus to Golgotha by force?’ Many commentators interpret that Simon was helpful to Jesus because he was forced to carry the cross. And as a result, he and his family received blessings, came to believe in Jesus, and was used by the church. Dr. Yoon-sun Park interprets it a little differently. He says that Simon's forcible carrying of the cross did not help Jesus. The reason is because Jesus is God, so God does not receive help from man. Also, Jesus' labor for the work of atonement can only be done by Himself, and other people are sinners, so they cannot contribute to it. Simon did not help Jesus, but was forced to help those who crucified Jesus.

The Bible doesn't say "forced" to do something. If we are forced to do it, it will be wrong. God wants us to do it cheerfully, gladly, willingly. Look at Exodus 35:21, 29: “and everyone who was willing and whose heart moved him came and brought an offering to the LORD for the work on the Tent of Meeting, for all its service, and for the sacred garments ... All the Israelite men and women who were willing brought to the LORD freewill offerings for all the work the LORD through Moses had commanded them to do.” Also, look at Exodus 36:3, 5: “They received from Moses all the offerings the Israelites had brought to carry out the work of constructing the sanctuary. And the people continued to bring freewill offerings morning after morning. ... and said to Moses, ‘The people are bringing more than enough for doing the work the LORD commanded to be done.’” When we do the Lord's work, we must do

it with a willing heart, not under compulsion. From today, I hope and pray that we will be able to resolve to do the Lord's work with a joyful heart and a willing heart.

## Jesus on the road to Golgotha (2)

### [Luke 23:26-32]

During the Wednesday prayer meeting last week, under the heading “Jesus on the road to Golgotha (1),” we meditated on the first thing that happened on the way to Golgotha, Simon of Cyrene, who was forced to carry the cross for Jesus. Look at Luke 23:26 – “As they led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus.” When Simon of Cyrene came up to Jerusalem, a Roman soldier was conscripted, captured, and forced to carry the cross. This cross is a horizontal stick and a vertical stick (wood), and there are two theories. A vertical cross was erected on the execution ground, and a horizontal stick (cross) was carried, which is said to weigh about 20 kg. Of course, it was a steep hill to Golgotha, but a young man in his 30s would have been able to carry the cross. d

Although Jesus received many scourgings as one who was crucified like other criminals, besides that, Jesus went into the Garden of Gethsemane and prayed exhaustingly. Unlike the other prisoners, He went through a lot of hardships during His interrogation and trial in court, such as by Annas, Caiaphas, and the Sanhedrin, and Pilate. So it seemed that He would not be able to go to Golgotha due to His lack of strength. So, the Roman soldiers captured Simon of Cyrene and forced him to carry the cross instead of Jesus and follow him. However, as Jesus went to Golgotha, He didn't say a word except for what He said in Luke 23:28-31 to the people who followed and especially to the women. He endured all the pain and endured all the pain of being abandoned by Heavenly Father in darkness for three hours. Didn't Jesus have the strength to carry the cross from Pilate's court where he was interrogated to Golgotha? Many

people ask if they will believe if they are forced to carry the cross and their families will be saved. However, rather than forcibly telling them to do it, they should exhort them to do it with a grateful heart while praying. When we do that, God will be more pleased. Therefore, we must take up our own cross and follow the Lord with a joyful heart and thanksgiving, not under compulsion.

Today, I would like to think about the second thing that happened on the way to Golgotha, the people who followed Jesus. Look at today text Luke 23:27 – “And following Him was a large crowd of the people, and of women who were mourning and lamenting Him.” To this large crowd of women, Jesus said, “Daughters of Jerusalem” (v. 28). There were women who followed Jesus. Look at Luke 8:1-3: “Soon afterwards, He began going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him, and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means.” These women, like the disciples (mainly from Galilee), followed Jesus and served the Lord with their own possessions. However, the women weeping and beating their breasts for Jesus on the way to Golgotha in Luke 23:27 were other women than the women in Luke 8:1-3. Then, we ask whether the tears of the women in Luke 23:27 who followed Jesus, beating their breasts and weeping, comforted the suffering Jesus. The answer to that question is that those women's tears did not comfort or help Jesus. The reason is because the women did not know why Jesus was carrying the cross. If Jesus bore the cross for us like this, what comfort would it be if we misunderstood that Jesus bore the cross for His own sins? It didn't help Him at all. A pastor says this was a Jewish burial custom. In other words, these women must have shed tears habitually. If this were true, the women's tears would not have comforted Jesus.

Look at Luke 23:28 – “But Jesus turning to them said, “Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children.” This is what Jesus said to the weeping women who followed Him and beat their breasts. Jesus told them to “weep for yourselves and for your children.” Why did Jesus say that? Look at verse 29: “For behold, the days are coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.’” There is something wrong with saying that it is a blessing for a woman not to conceive. Don't you think that women who are barren are not blessed but cursed? However, Jesus said that a

woman who could not conceive, the wombs that never bore birth because she could not conceive, and breasts that never nursed were blessed. Is it really a blessing? But that day will come, Jesus said. Look at verse 30: “Then they will say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’” Here, “Then” is “the time” of verse 29. Look at Luke 19:41-44: “As he approached Jerusalem and saw the city, he wept over it and said, ‘If you, even you, had only known on this day what would bring you peace--but now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you.’” Why does Jesus say in Luke 23:29 that the barren, the wombs that never gave birth, and the breasts that never nursed are blessed? The reason is because the disaster/destruction of Luke 19:41-44 comes, so it is said that at such times it is more blessed not to have children or to have fewer family members. When Jesus entered Jerusalem, He wept because He saw the city of Jerusalem and foresaw the destruction of Jerusalem. The reason is because they are evil and have done much evil. About 40 years after Jesus said this, the words of Luke 19:43-44 were fulfilled: “The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you.” Here, “your enemies” refers to the Roman army, and “embankment” is a natural fortress standing on high cliffs surrounding Jerusalem on all sides. In this fortress, high towers and citadels surrounded by strong stone walls stand tall in every corner of the double-triple overlapping walls, and the Jerusalem Temple was also surrounded by double walls (Internet), so Roman soldiers could not come in, so they built “an embankment.” That is, they built a small hill. And they imprisoned Jerusalem on amnesty. As a result, people in Jerusalem ran out of food. That is, they starved to death and even ate their children. How miserable is this. Look at Luke 23:30 – “Then they will say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’” At that time, the people in Jerusalem, that is, the Jews, could not commit suicide no matter how painful it was (because if they committed suicide, they would go to hell). So, they would rather have the mountain fall and cover them and crush them to death. Look at verse 31: “For if men do these things when the tree is green, what will happen when it is dry?” Here, the green tree symbolizes the righteous Jesus, and the dry tree means that the Jews in Jerusalem, like those who followed Jesus, are wicked. Pilate, the Roman governor who interrogated and judged Jesus, knew that Jesus was innocent. So, Pilate tried to let Jesus go that way, but in the end he gave Him up on the cross. In this way, the righteous Jesus, who

is the green tree, also carries the cross, but in the eyes of the Romans, the Jews, who were like an evil dry tree, won't they suffer something? (v. 31) That was why Jesus said in Luke 23:28, "do not weep for Me, but weep for you and for your children." Those who heard this word of Jesus and followed the apostles' guidance and wept for themselves and their children and for Jerusalem were saved from this destruction. The Jerusalem church wept and prayed for themselves and their children. According to a revelation to their leader, they left Jerusalem before the war broke out and fled to Berea, called Pella in the eastern Jordan, and settled in a city there (Internet). Then, the Roman general Titus laid siege to Jerusalem and captured it. At that time, it is said that about 2.7 million people lived in the city of Jerusalem. According to Josephus, 1.1 million Jews died in that war and 97,000 were taken prisoner. And the rest of the Jewish resistance fighters ended up in Masada, where they all died.

How are our lives now? Right now, we are stuck due to a virus called Omicron and are experiencing many difficulties. If another virus comes, we will have no choice but to suffer even more. In addition, there are many people who are suffering from various things such as heavy snowfall, earthquakes, and disasters. What should we do at a time like this? We must receive and ponder the words of Jesus, 'Weep for yourselves and for your children' (Lk. 23:28). We must follow the Lord to the end without betraying the Lord while keeping the Word of God. How can this be possible if we do not pray like this and meditate on the Word of God day and night? What do you think our future generations will be like? Wouldn't it be more difficult? Therefore, we must have a movement of weeping and praying for ourselves and our children. If we look at the Book of Revelation, the Bible says that the tribulation will get worse and worse. It will become more difficult for us or our children to handle. So, we must wake up and weep for ourselves and for our children and ask God. Therefore, we must all be saved by God from all these difficulties and welcome the Lord.

## Jesus on the road to Golgotha (3)

### [Luke 23:26-32]

The first thing that happened on the way to Golgotha was Simon of Cyrene forcibly carrying the cross for Jesus (Lk. 23:26). The second thing that happened was that many people followed Jesus (v. 27). The third thing that happened was that two other criminals were taken along with Jesus. Look at Luke 23:32 – “Two other men, both criminals, were also led out with him to be executed.” Here, the word “two other men, both criminals” refers to “two other men” (Jn. 19:18) in the Gospel of John, and “Two robbers” (Mt. 27:38) or “the robbers” (v. 44) in the Gospel of Matthew and in the Gospel of Mark, it says “two robbers” (Mk. 15:27). At that time, the punishment for robbers was not only crucifixion. However, when we see that these two robbers went to Golgotha with Jesus, I think that they were vicious robbers. Would the fact that these two robbers followed Jesus help or benefit Jesus? It never was. How do we know that?

When Jesus raised Lazarus, who had already been dead for 4 days and had a smell (Jn. 11:41-44), those who saw the miracle were divided into two. Many Jews who came to comfort Mary, the sister of Lazarus, and saw what Jesus had done, believed in Jesus (v. 45). However, some of those who saw Jesus' miracles went to the Pharisees and reported what Jesus had done (v. 46). As a result, the chief priests and Pharisees gathered in a council and spoke (vv. 47-48), and then Caiaphas, the high priest of that year, spoke to them (vv. 49-52), and from that day on, they began plotting to kill Jesus (v. 53). When Jesus entered Jerusalem riding a colt, a large crowd took off their outer garments and spread them on the road, and cut branches from trees to spread on the road, saying, “Hosanna, Son of David!

Blessed are you who come in the name of the Lord, Hosanna in the highest.” They welcomed Jesus with a loud voice (Mt. 21:7-9). When Jesus entered Jerusalem, the whole city was stirred and asked, “Who is this?” (v. 10). Then the crowd answered, “This is Jesus, the prophet from Nazareth in Galilee” (v. 11). Here, “the prophet” is a prophet like Moses [(Deut. 18:15), “The Lord your God will raise up for you from among your brothers a prophet like me, and you shall listen to him”], the Messiah whom the Jews have been waiting for, which refers to Jesus Christ. Then Jesus healed the blind and the lame in the temple. When the chief priests and scribes saw the strange things He was doing and the children in the temple shouting, “Hosanna to the Son of David,” they were furious and said to Jesus, “Do you hear what these children are saying?” they asked Jesus (Mt. 21:14-16). So, Jesus quoted Psalms 8:2 and said to them, “Have you never read, “From the lips of children and infants you have ordained praise” (Mt. 21:16). In the end, the high priests did not believe that Jesus was “a prophet like me (Moses),” as Moses said in Deuteronomy 18:15, just as the crowds said, “Jesus is the prophet from Nazareth in Galilee” (v. 11). So, when Jesus raised Lazarus from the dead, they started plotting to kill Jesus (Jn. 11:53). So, they accused Jesus to Pilate, the Roman governor (Lk. 23:2), and Pilate said three times that Jesus was innocent (vv. 4, 14, 22) and tried to release Jesus (v. 20), but that effort went to waste. In the end, the crowd urged Pilate with a loud voice, asking for Jesus to be crucified, and their voices prevailed (v. 23). Pilate declared that he would do as they asked, so he handed Jesus over to them as they wished (vv. 24-25). Then the chief priests had the other two criminals [the two vicious robbers (Mt 27:38, 44; Mk 15:27)] go to Golgotha with Jesus. The reason was to let the crowd know that Jesus was the same person as those two vicious robbers. And the plan of the chief priests succeeded to some extent. As for how we can know that, we can understand it a bit by looking at Matthew 27:38-42: “Two robbers were crucified with him, one on his right and one on his left. Those who passed by hurled insults at him, shaking their heads and saying, ‘You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!’ In the same way the chief priests, the teachers of the law and the elders mocked him. ‘He saved others,’ they said, ‘but he can’t save himself! He’s the King of Israel! Let him come down now from the cross, and we will believe in him.’” In this way, when Jesus was crucified with the two robbers, passers-by, along with the chief priests, scribes, and elders, insulted and mocked Jesus. However, this is the fulfillment of the words of Isaiah 53:12 that the prophet Isaiah had already prophesied about 700 years before Jesus came to this earth: “Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.” Jesus was counted as one of

the criminals according to the prophecy of the prophet Isaiah. In other words, since Jesus was crucified with the two robbers, He was counted as one of the criminals on death row. Why was Jesus, who had no sin (the Gentile Roman governor Pilate said three times that Jesus was innocent) was treated as a criminal on death row like a vicious robber? It was to forgive and save the sins of death row inmates like us who had no choice but to die forever, just like the vicious robbers. Therefore, we must devote ourselves to the Lord and spread the gospel of Jesus Christ to the whole world while giving thanks, praise and worship to God for this amazing grace and love of salvation.

(v. 1) Marvelous grace of our loving Lord, Grace that exceeds our sin and our guilt,  
Yonder on Calvary's mount outpoured, There where the blood of the Lamb was split.  
Grace, grace, God's grace,

(v. 2) Sin and despair like the sea waves cold, Threaten the soul with infinite loss;  
Grace that is greater, yes, grace untold, Points to the refuge, the mighty Cross.  
Grace, grace, God's grace,

(v. 3) Dark is the stain that we cannot hide, What can avail to wash it away?  
Look! there is flowing a crimson tide; Whiter than snow you may be today.  
Grace, grace, God's grace,

(v. 4) Marvelous, infinite, matchless grace, Freely bestowed on all who believe;  
You that are longing to see His face, Will you this moment His grace receive?  
Grace, grace, God's grace,

(chorus) Grace that will pardon and cleanse within; Grace, grace, God's grace,  
Grace that is greater than all our sin.

[Hymn "Marvelous Grace of Loving Lord"]

# Jesus crucified (1)

## [Mark 15:21-32]

Mark 15:22-25 says, “They brought Jesus to the place called Golgotha (which means The Place of the Skull). Then they offered him wine mixed with myrrh, but he did not take it. And they crucified him. Dividing up his clothes, they cast lots to see what each would get. It was the third hour when they crucified him.” Here, “the place called Golgotha (which means The Place of the Skull)” is the place where Jesus was crucified. In other gospels, it is written like this: “a place called Golgotha (which means The Place of the Skull)” (Mt. 27:33), “The place called the Skull” (Lk. 23:33), “The Place of a Skull (which is called in Hebrew, Golgotha)” (Jn. 19:17). The “place called the Skull” (Lk. 23:33) is translated as “Calvary” in the King James Bible. Today’s text Mark 15:23 says “wine mixed with myrrh,” but Matthew 27:34 says “wine mixed with gall.” Myrrh comes from plants and gallbladder comes from animals, which are different but the same thing both contain an anesthetic. According to tradition, Jews had a custom of giving alcohol containing an anesthetic to vicious criminals, and the purpose was to reduce the pain of death row prisoners who were being punished by crucifixion (Internet). Perhaps both of the robbers who were crucified with Jesus drank, but Jesus tasted and did not want to drink (Mt. 27:34). The reason is because the sinless Jesus suffered enough because He came to this world to do the tremendous work of salvation by forgiving all our sins and transferring us from eternal hell to eternal life. Jesus suffered severe physical pain for our salvation, but in order to endure both the mental pain and the spiritual pain of being abandoned by God the Father with a clear mind, He did not drink wine mixed with myrrh, that had an anesthetic in order to reduce His pain. This suffering was an glory for Jesus. Look at John 12:23-24, 28: “And Jesus answered them, saying, “The hour has come for the Son of Man to be glorified. ‘Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much

fruit.' ... 'Father, glorify Your name.' Then a voice came out of heaven: 'I have both glorified it, and will glorify it again.'" It was the time when Jesus gained glory when He suffered and died on the cross. Glory not only to Jesus, but also to Heavenly Father. Look at John 17:1 – "Jesus spoke these things; and lifting up His eyes to heaven, He said, 'Father, the hour has come; glorify Your Son, that the Son may glorify You.'" In accomplishing this great work, Jesus did not suffer from drinking wine mingled with gall and suffered and died on the cross with a hazy mind, but He suffered enough without trying to lessen His pain in forgiving our sins and saving us.

In today's text, Mark 15:24, the Bible says, "they crucified him," and the time Jesus was crucified was "the third hour" (v. 25), that is, about 9:00 in the morning (v. 25). In John 19:14, when Pilate, the Roman governor, questioned Jesus, the Bible says, "It was the day of Preparation of Passover Week, about the sixth hour." There are several theories about this difference, and one of them is that it is the same as the difference between the solar and lunar calendars in Korea. To us, the time of Jesus' crucifixion and the time of Pilate's interrogation seem to conflict with each other. But since our premise is that we believe in the inerrancy of the Scripture, the difference between these conflicts is not yet apparent so we just don't understand yet. When Jesus was crucified, He was nailed to both hands and feet. On the inscription on the name of Jesus' crime, "The King of the Jews" was written (Mk. 15:26). Two robbers were crucified with Jesus, one on His right hand and the other on His left (v. 27). Also, if we look at Mark 15:24, the Bible says, "And they crucified Him, and divided up His garments among themselves, casting lots for them to decide what each man should take" and more details about this are recorded in John 19:23-24: "When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. 'Let's not tear it,' they said to one another. 'Let's decide by lot who will get it.' This happened that the scripture might be fulfilled which said, 'They divided my garments among them and cast lots for my clothing.' So this is what the soldiers did." Here the Bible says that the soldiers who crucified Jesus took Jesus' clothes and divided them into four pieces, each holding one. However, Pastor Hendrickson and Pastor James Boyce said that these four pieces were (a) turbans, (b) shoes, (c) a belt, and (d) garments, and interpreted that each of the four soldiers had one. Jesus' "undergarment" was to be taken by the soldiers, not tearing it, but by casting lots, which was fulfilled as prophesied in Psalms 22:18: "They divide my garments among them, And for my clothing they cast lots."

Mark 15:29-32 says, “Those passing by were hurling abuse at Him, wagging their heads, and saying, ‘Ha! You who are going to destroy the temple and rebuild it in three days, save Yourself, and come down from the cross!’ In the same way the chief priests also, along with the scribes, were mocking Him among themselves and saying, ‘He saved others; He cannot save Himself. Let this Christ, the King of Israel, now come down from the cross, so that we may see and believe!’ Those who were crucified with Him were also insulting Him.” Similar words are also recorded in Matthew 27:39-44, and if we look at the written words, “those passing by” who insulted Jesus with blasphemy on the temple and blasphemy, mockingly tempted Jesus to do two things. Those two were “save Yourself! If You are the Son of God” and “come down from the cross” (Mt. 27:40). Those who joined their words were the chief priests, the scribes and elders. They also mocked Jesus like this: “‘He saved others,’ they said, ‘but he can’t save himself! He’s the King of Israel! Let him come down now from the cross, and we will believe in him. He trusts in God. Let God rescue him now if he wants him, for he said, I am the Son of God’” (vv. 42-43). In this mockery, they, like passers-by, told Jesus to come down from the cross. Looking at this, everyone ridiculed that if Jesus is truly the Son of God, then He should not die on the cross, whether He saves Himself or God will save Him. This is the work of Satan. Satan did not want Jesus to die on the cross. To be more specific, Satan did not want Jesus to die on the cross, bearing all our sins. It was because Satan never wanted us to be forgiven of our sins and be saved. However, God wanted Jesus, the only begotten Son whom He loves and delights in (3:17), to be crushed and to be in grief (Isa 43:10) and to die on the cross as God ignored Jesus’ crying out “My God, my God, why have you forsaken me?” (Mt. 27:46). The reason is because God wanted all people to be saved and come to the knowledge of the truth (1 Tim. 2:4). The robbers who were crucified with Jesus also insulted Him with the same words (Mt. 27:44).

Jesus accomplished our salvation by bearing the cross of shame and dying by being nailed to the cross, taking our place of everything we had to suffer. Jesus is glorified and gives glory to God his Father. We must give glory only to the Lord while we live on this earth with a grateful heart.

# Jesus crucified (2)

## [Mark 15:21-32]

Mark 15:22-23 says, "Then they brought Him to the place Golgotha, which is translated, Place of a Skull. They tried to give Him wine mixed with myrrh; but He did not take it." Jesus did not receive the wine mixed with myrrh before He went to the place of the skull, that is, Golgotha, and was crucified. This wine mixed with myrrh was given to those who were crucified as an anesthetic so that they could suffer lesser. But Jesus did not take it because He did not want to get drunk with anesthesia. The reason is because Jesus did not reduce the suffering in saving us but was willing to fully receive it. Jesus suffered enough in this way to save us, who were worse than the robbers, and to become saints who resembled Jesus. It is to the Lord's glory that Jesus suffered enough for our salvation. We, who believe in this Jesus by God's grace, must also have mature or full faith and undergo sufficient suffering with a willing heart for Jesus and the gospel (Note: Mk. 8:35; 15:23; Phil. 1:29).

John 12:23-24, 28 says, "Jesus replied, "The hour has come for the Son of Man to be glorified. I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. ... 'Father, glorify your name!' Then a voice came from heaven, 'I have glorified it, and will glorify it again.'" There were also some Greeks among those who came to Jerusalem to worship on the Passover feast, and they went to Philip and begged to see Jesus. So Philip went and told Andrew, and Andrew and Philip went and asked Jesus (Jn. 12:1, 12, 20-22). The answer to that question was given to Jesus (v. 23). Jesus said, "The time has come for the Son of Man to be glorified." This word can be thought of in two ways: (1) Just as "a kernel of wheat falls to the ground and dies" (v. 24), Jesus said that the time had come for him to die on the cross (v. 23) and (2) just as "a

kernel of wheat falls to the ground and dies,” Jesus said that He would bear much fruit (v. 24). Here, “much fruit” means that it is an honor to bear fruit because Jesus saved all the Gentiles, such as the Greeks who came to Philip and begged to see Jesus, because Jesus died on the cross (v. 23). Look at John 12:28 – “‘Father, glorify Your name.’ Then a voice came out of heaven: ‘I have both glorified it, and will glorify it again.’” Jesus prayed to Heavenly Father, “Father, glorify your name.” Then a voice came from heaven, that is Heavenly Father, said, “I have already glorified it.” What is the content of the statement that God the Father has already glorified Jesus? This is Luke 2:14 – “Glory to God in the highest, And on earth peace among men with whom He is pleased.” This word speaks of the incarnation (birth) of Jesus: “for today in the city of David there has been born for you a Savior, who is Christ the Lord” (v. 11). In this way, Heavenly Father has already received glory through the incarnation (birth) of Jesus (Jn. 12:28). Then, what does Heavenly Father mean by ‘I will glorify it again’? (v. 28) This word is the word that God the Father will glorify Jesus through His crucifixion, resurrection on the third day, and sitting at the right hand of God. The Apostle Paul described it this way in Philippians 2:9-11: “Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth.” Here, “Therefore” refers to Jesus appearing in the form of a man, humbled Himself, and became obedient to the point of death, that is, by dying on a cross (v. 8). God highly exalted and glorified Jesus, who obeyed Heavenly Father even to the point of death on the cross (vv. 9-11).

John 12:32-33 says, “‘And I, if I am lifted up from the earth, will draw all men to Myself.’ But He was saying this to indicate the kind of death by which He was to die.” When Jesus said, “if I am lifted up from the earth,” He was saying that Jesus would be crucified, as in John 3:14, “As Moses lifted up the serpent in the wilderness, so the Son of Man must be lifted up.” Look at Numbers 21:9 – “And Moses made a bronze serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the bronze serpent, he lived.” Jesus said that just as Moses made a bronze serpent and hung it on a pole (Num. 21:9), Jesus would also be lifted up and nailed to the cross (Jn. 3:14; 12:32-33). Also, Jesus said, ‘I will draw all men to Myself’ (Jn. 12:32), which means that Jesus was lifted up and crucified to lead all the people God chose before the foundation of the world, to save them and to lead them to the kingdom of God. The word “lead” here means that Jesus, the Good Shepherd mentioned in John 10, leads

His sheep with love, just as He leads them. Look at Hosea 11:3-4: “Yet it is I who taught Ephraim to walk, I took them in My arms; But they did not know that I healed them. I led them with cords of a man, with bonds of love, And I became to them as one who lifts the yoke from their jaws; And I bent down and fed them.” Just as a father teaches a child to walk, God delivered the Israelites (“Ephraim”) out of Egypt, taught them to walk in the wilderness, and embraced them in His arms to lead them by the cords of love. Likewise, Jesus, the good Shepherd, led them by the cord of love until He laid down His life for the sheep (Jn. 10:11, 15). In this way, Jesus led and saved all God's chosen people, so that He glorified the name of God the Father (12:28). In this way, in order to fulfill Heavenly Father's will of salvation, Jesus did not come to the place called Golgotha (translated, Place of a Skull) and receive the wine mixed with myrrh and was crucified and suffered enough (Mk. 15: 22-24) so that He glorified the name of God the Father (Jn. 12:28).

Just as Heavenly Father said to Jesus Christ, the only begotten Son who glorified the Father's name in this way, "I have glorified it, and will glorify it again" (Jn. 12:28), He has already glorified Jesus through His incarnation (birth). He glorified Jesus again by dying on the cross of Jesus. In the end, the Holy Son Jesus came to this world according to God's will (Jesus' birth/incarnation) and died on the cross according to God's will (Jesus' death), thereby glorifying the name of God the Father. In other words, the beginning (birth) and end (death) of Jesus on this earth completely glorified Heavenly Father. We too must imitate Jesus and glorify God from the time we became a new person (the beginning of a new life) by believing in Jesus Christ only by God's grace until we die on this earth. Look at 1 Corinthians 10:31 – “Whether, then, you eat or drink or whatever you do, do all to the glory of God.” Whatever we do while we live on this earth, we must live for the glory of God. This is question 1 of the Westminster Shorter Catechism: “What is the chief end of man?” The answer to this question is, "Man's chief end is to glorify God and to enjoy him forever." When we enjoy God forever, we must glorify God not only while we live on earth, but even through our death like Jesus did. Furthermore, like Abel, our ancestor of faith, we must glorify God by speaking to our children, descendants, and all people now and still (Heb. 11:4) by faith even after we die.

# Jesus crucified (3)

## [Mark 15:21-32]

When Jesus was suffering on the cross, people laughed at Him, insulted Him, mocked Him, and cursed Him. Who mocked, insulted, mocked, and cursed the crucified Jesus? Those passing by insulted Jesus. Look at Mark 15:29-30: “Those passing by were hurling abuse at Him, wagging their heads, and saying, ‘Ha! You who are going to destroy the temple and rebuild it in three days, save Yourself, and come down from the cross!’” The chief priests mocked Jesus. Look at Mark 15:31-32: “In the same way the chief priests also, along with the scribes, were mocking Him among themselves and saying, ‘He saved others; He cannot save Himself. Let this Christ, the King of Israel, now come down from the cross, so that we may see and believe!’ Those who were crucified with Him were also insulting Him.” The scribes also mocked Jesus. Look at Mark 15:31 – “In the same way the chief priests also, along with the scribes, were mocking Him among themselves ....” Look at Matthew 27:41 – “In the same way the chief priests also, along with the scribes and elders, were mocking Him and saying.” Even the elders mocked Jesus. Look at Matthew 27:41-43: “In the same way the chief priests, the teachers of the law and the elders mocked him. ‘He saved others,’ they said, ‘but he can’t save himself! He’s the King of Israel! Let him come down now from the cross, and we will believe in him. He trusts in God. Let God rescue him now if he wants him, for he said, I am the Son of God.’” As members of the Sanhedrin, Jewish leaders, officials, laughed at Jesus. Look at Luke 23:35 – “And the people stood by, looking on. And even the rulers were sneering at Him, saying, ‘He saved others; let Him save Himself if this is the Christ of God, His Chosen One.’” Even the soldiers mocked Jesus. Look at Luke 23:36-37: “The soldiers also mocked Him, coming up to Him, offering Him sour wine, and saying, ‘If You are the King of the Jews, save Yourself!’” The robbers insulted Jesus. Look at Matthew 27:44 – “The robbers who had been crucified with Him

were also insulting Him with the same words.” These seven classes [(1) Those passing by, (2) the chief priests, (3) the scribes, (4) the elders, (5) the Sanhedrin members, (6) the soldiers, (7) the robbers] mocked and insulted Jesus who was crucified. What was the content of their mocking and insulting the crucified Jesus? The content was, ‘You save yourself and come down from the cross.’ In other words, the content was to Jesus to save Himself and not die on the cross, but to live. This is Satan's work. Satan did not want Jesus to die on the cross. To be more specific, Satan did not want Jesus to die on the cross, bearing all our sins. It is because Satan never wants us to be forgiven of our sins and be saved.

Jesus was tempted by Satan (the devil) three times before He began His ministry (Lk. 4:1-13), and He was tempted three times when He was nailed to the cross to finish (to complete) His ministry (based only on the gospel of Luke). These are the three temptations that Jesus received when He was crucified: (1) First temptation: “And the people stood by, looking on. And even the rulers were sneering at Him, saying, ‘He saved others; let Him save Himself if this is the Christ of God, His Chosen One’” (23:35), (2) Second temptation: “The soldiers also mocked Him, coming up to Him, offering Him sour wine, and saying, ‘If You are the King of the Jews, save Yourself!’” (vv.36-37), (3) Third temptation: “One of the criminals who were hanged there was hurling abuse at Him, saying, ‘Are You not the Christ? Save Yourself and us!’” (v. 39) The purpose of these three temptations of Satan is for Jesus to save Himself on the cross and live without dying. In other words, Satan never wanted Jesus to die on the cross, bearing our sins. That was why Satan used the rulers (v. 35), the soldiers (v. 36), and one of the criminals who hung on the cross (v. 39) to tempt Jesus three times to save Himself. What lesson does this fact teach us? Satan constantly tempts us from the beginning to the end while we live on this earth. Satan laughs at us, mocks us, slanders us and tempts us to live according to the will of man rather than die according to the will of God. Satan's step-by-step temptation first tempts us with people who are more distant from us, like the rulers, then tempts us with people who are closer to us, like the soldiers, and finally tempts us with people who are closer to us, even with people like the one of the crucified criminals. Satan tempts us through these three types of people, and in my view, the most fatal temptation is to tempt us through our closest family members. For example, in Job's case, when he was suffering, his wife said to him, "Curse God and die, do you still hold fast to your integrity?" (Job 2:9) ” He replied, ‘You are talking like a foolish woman. Shall we accept good from God, and not trouble?’ In all this, Job did not sin in what he said” (v. 10).

Why was Jesus crucified ridiculed, mocked, and insulted? It was because of our sins. Jesus suffered all the ridicule, mock, and insults we deserve. The Bible has already prophesied in Psalms 22:6-8 that Jesus would become like this: “But I am a worm and not a man, A reproach of men and despised by the people. All who see me sneer at me; They separate with the lip, they wag the head, saying, ‘Commit yourself to the LORD; let Him deliver him; Let Him rescue him, because He delights in him.’” God's will is to save those whom God has first loved, chosen, called, justified, and glorified (Rom. 8:30). Jesus suffered all the humiliation on the cross to accomplish this will of God.

Jesus suffered all humiliation and suffering on the cross for us who deserved the punishment of sin “while we were still helpless” (Rom. 5:6), “while we were yet sinners” (v. 8), and “while we were enemies (with God)” (v. 10). Therefore, we must shed tears of gratitude and emotion when facing Jesus, who suffered all kinds of humiliation and suffering on the cross. These are the lyrics verses 4 and 5 for “Alas! And Did my Savior Bleed”: (v. 4) Thus might I hide my blushing face While His dear cross appears; Dissolve my heart in thankfulness, And melt mine eyes to tears. (v. 5) But drops of grief can ne'er repay The debt of love I owe! Here, Lord, I give myself away; 'Tis all that I can do. Amen. When we look at Jesus who was crucified and suffered all the humiliation and suffering, we are thankful that He took all our sins and received all the punishment and died on the cross. We must live for the Lord by devoting our bodies, minds, and lives while shedding tears of thanksgiving. However, we know this fact in our head, but it seems that we do not know it well in our heart. The reason is because our hearts have become like flint (Zech. 7:12), and our foreheads have also become like the hardest stone, harder than flint (Ezek. 3:9). What should we do? This is the lyric 2 of the hymn “My Lord Has Garments so Wondrous Fine”: His life had also its sorrows sore, For aloe had a part; And when I think of the cross He bore, My eyes with teardrops start. We must humbly face the cross of the Lord with faith. We must pray to the Lord while meditating deeply on all the humiliations and sufferings He has received on our behalf. Therefore, we must shed tears of dedication as well as tears of gratitude by offering our bodies as sacrifices to the Lord, who have received amazing love while realizing and getting to know the Lord's growing grace, throwing away all the vain greed and arrogance of the world. And since our hearts are drawn to the cross of the Lord who was despised, so that who must receive the honor, glory, and all authority alone, we must carry the cross of contempt and go without a name, without light, and serve the Lord with thanksgiving.

# Seven words on the cross (1)

## [Luke 23:34-43]

Starting today, I would like to meditate on the seven words of Jesus on the cross. Jesus said little until He was arrested in the Garden of Gethsemane by the chief priests, the elders, the scribes, and the soldiers who had come to arrest Him, and was taken away and crucified. All the words spoken were the truth and the gospel (Mt. 26:34; 27:11; Mk. 14:62; 15:2; Lk. 23:3, 28-31; Jn. 18:20, 21, 23, 34, 36, 37; 19:11). Apart from these words, Jesus did not say anything because He was in great pain or in agony. When Jesus and the two robbers were taken to Golgotha, they probably said all sorts of things, but Jesus didn't open His mouth. This fulfilled the prophecy of Isaiah 53:7 – “He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth.” Jesus, who had been silent like this, spoke seven words on the cross: (1) The first word is Luke 23:34 – “Jesus said, ‘Father, forgive them, for they do not know what they are doing.’ ....” (2) The second word is Luke 23:43 – “Jesus answered him, ‘I tell you the truth, today you will be with me in paradise’” (This word was spoken to one of the robbers who was hung beside Him). (3) The third word is John 19:26-27: “Dear woman, here is your son” (v. 26) (This word was spoken to His mother), “Here is your mother” (v. 27) (This word was spoken to the disciple whom He loved). (4) The fourth word is Matthew 27:46 (Mk. 15:34) – “‘Eloi, Eloi, lama sabachthani?’-- which means, ‘My God, my God, why have you forsaken me?’” (6) The fifth word is John 19:28 – “I am thirsty.” (7) The last seventh word is Luke 23:46 – “Father, into your hands I commit my spirit.” Looking at these seven words of Jesus on the cross, His word appears once in Matthew (27:46) and Mark (15:34) that is the same words, His word appears three times in Luke that do not appear in another gospels

(Matthew/Mark/John), and His word appear three times in John. In this way, the four Gospels (Matthew/Mark/Luke/John) contain seven words that Jesus spoke on the cross.

**Today, I would like to share God's grace by meditating on Luke 23:34, the first words Jesus spoke on the cross: “Jesus said, ‘Father, forgive them, for they do not know what they are doing.’ ....” We must treasure this word of Jesus on the cross.**

This word is the word of prayer that Jesus gave to Heavenly Father (we, like Jesus, must pray to share the word with God. In other words, we must pray centered on the word of God). The object of Jesus' prayer was “Father,” and the content of the prayer was “forgive them.” Here, “them” refers to the people who crucified Jesus, but it also includes us in a broader sense. The people who crucified Jesus did not know (out of ignorance) and crucified Jesus. We commit many sins, but there are times when we commit sins without even knowing it. Even the disciples of Jesus did not know the words of Jesus, “Destroy this temple, and I will raise it again in three days” (Jn. 2:19) (this refers to the death and resurrection of Jesus). Only after He was raised from the dead did they remember what He said and believed in the Bible and what Jesus said (v. 22).

The Bible says that there are sins that are forgiven and there are sins that are not forgiven. Look at 1 John 5:16-17: “If anyone sees his brother committing a sin not leading to death, he shall ask and God will for him give life to those who commit sin not leading to death There is a sin leading to death; I do not say that he should make request for this. All unrighteousness is sin, and there is a sin not leading to death.” Sins committed unknowingly can be forgiven. Jesus' prayer on the cross, "Father, forgive them, for they do not know what they are doing" (Lk. 23:34), was answered. If we look at the book of Acts written by Luke, the author of the Gospel of Luke, God answered Jesus' prayer on the cross and let the countless people whom God chose before the foundation of the world hear the gospel of Jesus Christ and believe in Jesus Christ. They repented, was baptized in the name of Jesus Christ, and was saved by receiving the remission of sins (Acts 2:38): (v. 41) “Those who accepted his message were baptized, and about three thousand were added to their number that day”; (4:4) “But many who heard the message believed, and the number of men grew to about five thousand”; (5:14) “Nevertheless, more and more men and women believed in the Lord and were added to their number”; (6:1, 7) “In those days when the number of disciples was increasing, ... So

the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith"; (21:20) "When they heard this, they praised God. Then they said to Paul: "You see, brother, how many thousands of Jews have believed, ...." Even now, the prayer that Jesus asked Heavenly Father for forgiveness of sins on the cross is being answered.

Now Jesus is at the right hand of God and intercedes for us (Rom. 8:34). This is Hebrews 7:25 – "Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them." The ever-living Jesus, who is also an eternal priesthood (v. 24), is interceding for those who come to God through Him in order to save them completely (v. 25). The reason is because God wants all people to be saved and come to know the truth (1 Tim. 2:4). Therefore, we, like Jesus, must ask Heavenly Father, "Father, forgive them" (Lk. 23:34). As we believe that the Holy Spirit who dwells in us helps us in our weakness and intercedes for us with groanings inexpressible according to the will of God (Rom. 8:26-27), and that Christ Jesus at the right hand of God intercedes for us (v. 34), we must ask Heavenly Father for the forgiveness of our sins with faith. And like John the Baptist, we must preach "a baptism of repentance for the forgiveness of sins" (Lk. 3:3). Like the Apostle Peter filled with the Holy Spirit, we must boldly preach the gospel of Jesus Christ, the crucifixion and resurrection of Jesus (Acts 2:14-36). Then, to those who hear the gospel of Jesus Christ through us and are cut to the heart and ask us, "Brothers, what shall we do?" (v. 37) we say, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off--for all whom the Lord our God will call" (vv. 38-39). Or we should say, "Believe on the Lord Jesus, and you will be saved, you and your household" (16:31). Therefore, not only them but also their entire household should believe in Jesus and be saved (vv. 33-34). Then, we should celebrate and be glad (Lk. 15:32) because those who were spiritually dead in trespasses and sins were brought back to life (regeneration) (Eph. 2:1).

Let us sing the hymn "On a Hill for Away" as our prayer topic: (v. 1) On a hill for away stood an old rugged cross, The emblem of suffering and shame; And I love that old cross where the dearest and best For a world of lost sinners was slain, (v. 2) Oh, that old rugged cross, so despised by the world, Has a wondrous attraction for me; For the dear Lamb of God left His glory above To bear it to dark Calvary, (v. 3) In the old rugged cross, stained, with blood so divine, A Wondrous beauty I see; For 'twas on that old cross Jesus suffered and died To pardon and sanctify

me, (v. 4) To the old rugged cross, I will ever be true, Its shame and reproach gladly bear; Then He'll call me some day to my home far away, Where His glory forever I'll share, (chorus) So I'll cherish the old rugged cross, Till my trophies at last I lay down; I will cling to the old rugged cross, And exchange it come day for a crown. Let us all love the cross of the Lord until we gain the final victory. It is because the Lord has suffered and the Lord has shed His precious blood. Let us all resolve to know nothing but Jesus Christ and His death on the cross (1 Cor. 2:2). Let us all look with faith in the blood that the Lord shed on the rugged cross. It is the precious blood that the Lord shed to forgive us and forgive our sins. Let us all hold on to the rugged cross of Jesus Christ by faith until we receive the shining crown.

## Seven words on the cross (2)

**[Luke 23:34-43]**

**This is the second words of Jesus on the cross: “I tell you the truth, today you will be with me in paradise” (Lk. 23:43).**

Who was the “you” Jesus is talking about here? In other words, to whom did Jesus say, “I tell you the truth, today you will be with me in paradise”? He is one of the two criminals (v. 39) and two robbers (Mt. 27:38) who were crucified with Jesus. We do not know whether that one was the robber who was hanged on Jesus' right hand or the one on Jesus' left (Lk. 23:33). Although the punishment that robbers received at that time was not only crucifixion, when we see these two robbers crucified with Jesus, we can guess that they were robbers among robbers. These two robbers insulted the crucified Jesus. Look at Matthew 27:44 – “The robbers who had been crucified with Him were also insulting Him with the same words.” Here, “also” means that the two robbers insulted Jesus, just as the chief priests, along with the scribes and elders, mocked Him. Look at Matthew 27:41-43: “In the same way the chief priests, the teachers of the law and the elders mocked him. ‘He saved others,’ they said, ‘but he can't save himself! He's the King of Israel! Let him come down now from the cross, and we will believe in him. He trusts in God. Let God rescue him now if he wants him, for he said, 'I am the Son of God.'” One of these two robbers slandered Jesus, saying, “Are you not the Christ? Save Yourself and us!” (Lk. 23:39). At that time, another robber rebuked that robber and said, “Do you not even fear God, since you are under the same sentence of condemnation? And we indeed are suffering justly, for we are receiving what we deserve for our deeds; but this man (Jesus) has done nothing wrong” (vv. 40-41).

After saying this, the robber said to Jesus, “Jesus, remember me when You come in Your kingdom!” (v. 42). Here, “when You come in Your kingdom” refers to the second coming of Jesus. This robber realized this precious truth, the gospel. The Holy Spirit made him realize that he believed in Jesus and blessed him to trust in Jesus. Jesus said to this robber, “Truly I say to you, today you shall be with Me in Paradise” (v. 43). “Paradise” here means heaven.

What is interesting here is that in Matthew 27:41-44, when the two robbers who were crucified with Jesus insulted Jesus (v. 44), like the chief priests, the scribes, and elders, they said to Jesus (v. 41), “‘He saved others,’ they said, ‘but he can’t save himself! He’s the King of Israel! Let him come down now from the cross, and we will believe in him. He trusts in God. Let God rescue him now if he wants him, for he said, I am the Son of God’” (vv. 42-43), but in Luke 23: 39-41 only one of those two robbers hurled insults at Jesus, “Aren't you the Christ? Save yourself and us!” (v. 39) and another robber rebuked him, “Don't you fear God," he said, "since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong” (vv. 40-41). How could one of the two robbers who insulted Jesus said, “Aren't you the Christ? Save yourself and us! (v. 39), while the other robber rebuked that robber who insulted Jesus, saying, “Jesus, remember me when You come into Your kingdom”? (v. 42) The robber who insulted (slandered) Jesus said, “Save yourself and us” (v. 39) means, ‘If you are truly the Christ, you shouldn’t let them condemn yourself and us (the two robbers) to death (punishment) on the cross but let us live without suffering (dying)’ and it was a slander mixed with mockery. And the other robber who rebuked this robber feared God and said, ‘Since we have sinned, we deserve the death sentence like this, but Jesus did nothing wrong’ (vv. 40-41). In other words, he said that even though Jesus received the same condemnation as himself and the other robber, he and the other robber deserved to be crucified because they sinned, but Jesus did not deserve to be crucified because He did not commit a sin at all. And when this robber said to Jesus, “Jesus, remember me when you come into Your kingdom” (v. 42), he wanted to enter “Paradise” (heaven) with Jesus and live forever there (eternal life), unlike the other robber, who slandered (insulted) Jesus, who only wanted salvation (life) of the body by not dying on the cross (vv. 42-43).

This is God's exclusive saving grace and work of salvation. God took pity on this robber as He wanted and gave him the grace of salvation, while hardening the other robber (Rom 9:15, 18). The robber who received mercy from God and was saved was an evildoer and a wicked man who deserved the punishment of death by being nailed to

a cross because of his sins. But by God's sheer grace, he believed in the sinless Jesus Christ and received salvation (eternal life) and went to heaven. Jesus, who came to this world after leaving the heaven more splendid than the city of Zion, endured all the bitter pain on the cross and loved the robber to the end, even to the point of being nailed to death (Jn. 13:1), and saved even one evildoer and robber (Lk. 23: 43). Nobody can go to Heavenly Father without Jesus Christ who is the way, the truth and the life (Jn. 14: 6). Only by faith in Jesus Christ can we be saved and go to heaven. "Believe in the Lord Jesus, and you will be saved, you and your household" (Acts 16:31).

## Seven words on the cross (3)

**[John 19:25-27]**

**This is the third word Jesus spoke on the cross: "... 'Woman, behold, your son!' ... 'Behold, your mother!'" (Jn. 19:26-27)**

Look at John 19:25-27: "Therefore the soldiers did these things. But standing by the cross of Jesus were His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus then saw His mother, and the disciple whom He loved standing nearby, He said to His mother, 'Woman, behold, your son!' Then He said to the disciple, 'Behold, your mother!' From that hour the disciple took her into his own household." Looking at these words, we can see that there were four women and one man by the cross of Jesus.

First, I would like to think of four women: (1) "His mother" refers to Mary, the mother of the crucified Jesus. (2) "His mother's sister" is "Salome" (Mk 15:40), the wife of Zebedee (Mt 27:56) who was the father of James and John, among the 12 disciples of Jesus, and the younger sister of Mary, the mother of Jesus. One way to know that is to compare the people speaking in Matthew 27:56 and Mark 15:40: (Mt. 27:56) Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons; (Mk. 15:40) Mary Magdalene, Mary the mother of James the Less and Joses, and Salome. (3) "Mary the wife of Cleopas" (Jn. 19:25) cannot be clearly and definitively identified. There are several theories. In Matthew 10:2-4 and Mark 3:18, there is a scene where Jesus calls 12 disciples, and there is a theory that the sons of Alphaeus are the sons of Clopas. In other words, the name "Cleopas" and "Alphaeus"

are the same person. By comparing the four Gospels, we can guess that James and Joses are the sons of Cleopas, and since James is said to be the son of Alphaeus, we can think of another name for Clopas as Alphaeus (Internet). (4) A woman named “Mary Magdalene” (Jn. 19:25) is a Mary who lives in a province called Magdalene, and she has been struggling with seven ghosts and has been healed by Jesus and served Jesus. Look at Luke 8:2 – “and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out.” These four women were not by Jesus' side from the beginning (Jn. 19:25). In fact, at first they were looking at Jesus from afar (Mk. 15:40). It would not have been easy for these four women, who had been watching Jesus from a distance at first, to pass through the crowd and get to the side of the cross when Jesus went to Golgotha and was crucified.

Then, who is the man in John 19:25-27 of today's text? This one man is said by Jesus to be “the disciple whom He loved” (Jn. 19:26) (The word “disciple” here is singular). Jesus loved Peter, John and James, especially among the 12 disciples, so that no one could follow anything except Peter, James and his brother John when the daughter of Jairus, one of the synagogue officials, died (Mk. 5:37). When Jesus went up to the Mount of Transfiguration and was transfigured, He took only Peter, James, and John with Him (Mt. 17:1-2). Also, when He prayed in the Garden of Gethsemane, He left the 8 disciples at the entrance of the Garden, and took Peter, James, and John and went into the garden (Mk. 14:33). Among these three disciples, the “disciple whom He loved” as spoken of in John 19:26 is “John.” How we can know this is that since the Apostle James had already been killed by Herod (Acts 12:2), Jesus said to the disciple, “Behold, your mother!” (Jn. 19:27) on the cross, so James could not support Mary, the mother of Jesus.

Also, we know that it wasn't Apostle Peter because when Jesus knew that the time had come for Him to leave the world and return to his Father before the Passover, and He loved his people on earth to the end (Jn. 13:1), so He washed His disciples' feet and said to them, “Truly, truly, I say to you, that one of you will betray Me” (v. 21) and at that time, Peter gestured to John, whom Jesus loved, who was leaning back thus on Jesus' bosom, “Tell us who it is of whom He is speaking” (vv. 23-24). Then, where was the Apostle Peter when Jesus was crucified? Looking at the Bible, there is no word that says that Peter, like the four women in John 19:25, was not near the cross of Jesus, and that he looked at Jesus from a distance like the women (Mk. 15:40). It seems that the Apostle Peter was not even there

at all. After denying Jesus three times, Peter, who remembered the words of Jesus and wept bitterly, would not have followed Jesus more closely if he had truly repented? How about us? Are we really standing by the cross of Jesus? Or shouldn't we at least be looking at Jesus from a distance? Like John, the four women and one man in John 19:25-26, we must follow Jesus closely and stay by the cross of Jesus.

John 19:26-27 says, "When Jesus then saw His mother, and the disciple whom He loved standing nearby, He said to His mother, 'Woman, behold, your son!' Then He said to the disciple, 'Behold, your mother!' From that hour the disciple took her into his own household." Dr. Yoon-sun Park thought of three meanings here (Park): (1) Jesus did not forget humanity even after obeying God to the end. He fulfilled His responsibility to His mother. He left His mother's responsibility to His loving disciple John. (2) It is for a spiritual mission that Jesus entrusts his disciple whom He loved. It is a critical lesson that teaches all the things in nature to be specified for what belongs to the spirit. (3) Jesus regarded the spiritual family more precious than the blood. So, He entrusted His mother to the Apostle John rather than to His brothers. Spiritual communication is eternal and God-centered, so the more we focus on it, the closer we get to God.

At the cross of Jesus were four women: Mary, the mother of Jesus, Mary the wife of Salome and Cleophas, Jesus' mother Mary's sister, Mary Magdalene, and one man, the Apostle John. As the word of Matthew 20:28 say, Jesus did not come to be served, but rather to serve, and shed His precious blood and died on the cross to give His life as a ransom for many (to pay for the sins of many). Look at Romans 8:35-37: "Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written: 'For your sake we face death all day long; we are considered as sheep to be slaughtered.' No, in all these things we are more than conquerors through him who loved us." Because of the inseparable love of Christ, we too must be by Jesus' side to the end, like Mary, the mother of Jesus, Mary the wife of Salome and Cleophas, the aunt of Jesus, Mary Magdalene, and the Apostle John. And because of the Lord who loves us, we must overcome tribulation, distress, persecution, famine, nakedness, danger, or sword (death). Therefore, when our Lord opens the door while wearing the garment of glory, we must enter the kingdom of our Lord and live forever.

# Seven words on the cross (4)

## [Matthew 27:45-49]

### **This is the fourth word Jesus said on the cross: “Eli Eli lama sabachthani.”**

Look at Matthew 27:46 – “About the ninth hour Jesus cried out in a loud voice, ‘Eloi, Eloi, lama sabachthani?’--which means, ‘My God, my God, why have you forsaken me?’” Here, “About the ninth hour” means about three in the afternoon (v. 46). And when Jesus cried out with a loud voice, it means that He cried out to Heavenly Father with a loud voice. Here, when Jesus cried out on the cross, it means that Jesus desperately cried out to Heavenly Father with all His might.

About 700 years ago, the prophet Isaiah predicted that the Messiah (Christ) would not open His mouth: “He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth” (Isa. 53:7). According to the word of this prophecy, not only did Jesus Christ remain silent during His interrogation and trial, but also when He was crucified, when it was dark all over the land from 12:00 noon to 3:00 pm (Mt. 27:45). Considering the words “the darkness came over all the land” (v. 45), we must think in connection with the words of Exodus 10: 21-23: “Then the LORD said to Moses, ‘Stretch out your hand toward the sky, that there may be darkness over the land of Egypt, even a darkness which may be felt.’ So Moses stretched out his hand toward the sky, and there was thick darkness in all the land of Egypt for three days. They did not see one another, nor did anyone rise from his place for three days, but all

the sons of Israel had light in their dwellings.” Looking at the 9th plague among the 10 plagues that God brought upon Egypt to deliver the Israelites from Egypt, there was “thick darkness” over all the land of Egypt for “three days” (v. 22), and the people could not see one another, nor did anyone rise from his place for three days (v. 23). But what is interesting is that there was light in the land of Goshen, where all the children of Israel lived (v. 23). Here, the fact that God sent thick darkness over all the land of Egypt for three days means that God punished the Egyptians.

When Jesus Christ was crucified from 12:00 to 3:00 pm (Mt. 27:45), for 3 hours, there was no light but darkness came over all the land (v. 45) means that Heavenly Father punished His only begotten Son, Jesus Christ. Jesus Christ, the light of the world (Jn. 9:5), suffered the punishment of darkness for 3 hours on the cross (Mt. 27:45). When Jesus was nailed to the cross, those passed by shook their heads and insulted Him (Mt. 27:39-40), and likewise the chief priests, along with the scribes and elders, mocked Him (vv. 41-43). Even when the two robbers who were crucified together insulted Jesus like this (v. 44), Jesus did not open His mouth and remained silent. Jesus, who had been silent for three hours, cried out in a loud voice, “Eli, Eli, lama sabachthani,” at about three o’clock in the afternoon. It means “My God, my God, why have you forsaken me” (Mt. 27:46). God, who brought down the ninth plague, darkness, for three days to deliver the Israelites from Egypt, sent the last, tenth plague on Pharaoh and his people, who had hardened his heart. Look at Exodus 11:5 – “and all the firstborn in the land of Egypt shall die, from the firstborn of the Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the millstones; all the firstborn of the cattle as well.” According to this word, God struck down all the firstborn in the land of Egypt during the midnight, from the firstborn of Pharaoh who sat on the throne to the firstborn of the captive who was in the dungeon, and all the firstborn of cattle. Pharaoh arose in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was no home where there was not someone dead (12:29-30). This is what paid for the sins of Pharaoh, the king of Egypt, and his people. Because their sins were full, God gave them such a punishment. However, Jesus Christ was crucified even though He was innocent of any sin. And when He was crucified for 3 hours from 12:00 noon to 3:00 pm (Mt. 27:45), not only darkness came over all the land (v. 45), but also Jesus suffered the pain of being forsaken by the loving Heavenly Father (v. 46).

The Bible makes it clear that Jesus Christ was without sin: (2 Cor. 5:21) “He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him,” (1 Pet. 2:22) “He committed no sin,

and no deceit was found in his mouth,” (1 Jn. 3:5) “You know that He appeared in order to take away sins; and in Him there is no sin.” Although Jesus underwent many tests while living on this earth for 33 years, He did not commit any sin. Jesus had no experience of sinning at all. But why did someone who had no sin not only be crucified, but also receive the eternal punishment of being forsaken by Heavenly Father when darkness fell over the whole land for three hours? The reason is for us. In order to save us from our sins, Jesus was crucified in our place and suffered the punishment of being forsaken by Heavenly Father. And in the end, Jesus died on the cross.

What is interesting is that God sent the ninth plague of thick darkness on the Egyptians for three days (Exod. 10:22), and the disobedient prophet Jonah also stayed in the belly of the great fish for three days and three nights (Jon. 1:17), and Jesus, who was without sin, was not only in darkness for three hours on the cross (Mt. 27:45), but in the end, He was in the heart of the earth for three days and three nights (Mt. 12:40). Prophet Jonah described the belly of the great fish as “the depth of Sheol” (Jon.2:2), that is a place like a grave or “the pit”(v.6), that is the land of the dead, and just as Jesus said, “For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth” (Mt. 12:40), after Jesus was crucified bearing all our sins on the cross to save us, He was also in the heart of the land for 3 days and 3 nights just as the prophet Jonah was in the belly of the big fish for 3 days and 3 nights. Just as God imprisoned the disobedient prophet Jonah for 3 days and 3 nights in a place like a tomb or in the belly of a great fish, the land of death (Jon. 2:2, 6), God put His only begotten Son, Jesus Christ, in the land of death for 3 days and 3 nights. The Apostles' Creed expressed these three days in the land of the dead as “He descended into hell.” In other words, Jesus suffered the pain of hell for three days in hell, which is truly thick darkness]. The reason is so that we, who should be eternally in the darkness of hell, live forever in the kingdom of heaven. The reason why God, who cast out the disobedient prophet Jonah from the presence of the Lord (Jon. 2:4), cast out Jesus, who obeyed God even to the point of death on the cross (Phil. 2:8), was cast out into eternal hell is to allow us, sinners who are enemies of God, to enter the eternal kingdom of heaven. Jesus was humbled to the point that He descended to the heart of the earth in order for God to make us to be those who are of heaven (1 Cor. 15:48).

This is the first verse of the gospel song “They Crucified Jesus”: “On that day, they crucified Jesus, with three old nails. The hammer's sound was heard with my heart's tears. The Blood washed my sin.” Can we hear the

sound of the hammer when Jesus was crucified on the hill of Golgotha with the three rusty nails? Are we really hearing the sound of Jesus crying out on the cross, “My God, my God, why have you forsaken me” (Mt. 27:46)? May God be gracious to all of us so that we can hear the cry of Jesus on the cross, his fourth utterance, “My God, my God, why have you forsaken me” (v. 46). So, I hope and pray that we can all give thanks and praise to God with all our strength, saying, 'At that time, we nailed Jesus with those three rusty nails. I heard the sound of Jesus' cry out resounding in my heart. My sins were washed away with His blood.'

# “Eli Eli lama sabachthani”

[Mark 15:33-36]

**This is the fourth word Jesus said on the cross: “Eli Eli lama sabachthani.”**

Look at Mark 15:34 – “And at the ninth hour Jesus cried out in a loud voice, ‘Eloi, Eloi, lama sabachthani?’ - which means, ‘My God, my God, why have you forsaken me?’” During the Wednesday service last week, we meditated on the fourth word of Jesus on the cross, “Eloi, Eloi, lama, sabachthani,” centered on Matthew 27:46. About 700 years before Jesus Christ came to this world, the prophet Isaiah prophesied in Isaiah 53:7 that Jesus Christ, the Messiah, would be silent. And according to this prophecy, Jesus was silent. But before dying on the cross, He cried out loudly, “Eli, Eli, lama sabachthani” (Mt. 27:46). Even though Jesus had no sin, He was forsaken by Heavenly Father because of our sins, so He cried out loudly, “My God, my God, why have you forsaken me?”

Today, I would like to meditate on the fourth word spoken by Jesus on the cross, “Eli, Eli, lama, sabachthani,” centered on Mark 15:33-36, especially verse 34. First, we should note that the word “Eli, Eli, lama, sabachthani” is Aramaic. In other words, Jesus shouted out loud in Aramaic, “Eli Eli lama sabachthani” from the cross. At that time, the Israelites also spoke Aramaic. The next thing we want to think about is, 'When did God the Father forsake Jesus the Son?' Look at Mark 15:33-34: “At the sixth hour darkness came over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice, ‘Eloi, Eloi, lama sabachthani?’--which means, ‘My God, my God, why have you forsaken me?’” When Jesus cried out loudly, "Eli, Eli, lama, sabachthani" ("My God, my God, why have you forsaken me")? It was not when Jesus was interrogated by Annas, the high priest. It wasn't when He was

interrogated by Caiaphas, or when He was judged by the Sanhedrin. It wasn't when He was questioned and tried by Pilate, or when He was questioned by King Herod. Nor did Jesus say this word while carrying the cross and going to the skull (Golgotha), the place where He would be crucified and punished. It wasn't when He was crucified, nor did He spoke this word when He was crucified for three hours (from 9:00 am to 12:00 pm). Nor did Jesus say this word in the darkness from 12:00 pm to 3:00 pm. It was about 3:00 pm, when it was all over, that He cried out loudly, "Eli, Eli, lama, sabachthani." Knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty" (Jn. 19:28) and after He received the wine vinegar, He said "It is finished (v. 30) and He bowed His head and His soul left. But before He died, He cried out loudly, "Eli, Eli, lama sabachthani" (Mk. 15:34).

I would like to think of 3 things that Jesus is showing us here when He cried out loudly, "Eli, Eli, lama, sabachthani" on the cross:

**First, Jesus' "Eli Eli lama sabachthani" shows us that God is righteous, just, and holy.**

If we look at the prayer taught by Jesus (the Lord's Prayer), Jesus says, "Hallowed be Your name" (Mt. 6:9; Lk. 11:2). God is Holy. Look at Habakkuk 1:13a – "Your eyes are too pure to approve evil, And You can not look on wickedness with favor ...." Because God is holy, righteous, and just, He cannot bear to see sin with His pure eyes. A holy, righteous, and just God hates sin, cannot tolerate it, and always punishes it mercilessly. God is a righteous God who punishes sins mercilessly, but even rejects Jesus Christ (Mt. 3:17), the only begotten Son whom He loves and delights in, on the cross.

**Second, Jesus' "Eli Eli lama sabachthani" shows us how heavy and terrifying the price of sin is. In other words, Jesus' "Eli Eli lama sabachthani" shows us that the price of sin is death.**

In Genesis 2:16-17, God commanded Adam not to eat the fruit of the tree of the knowledge of good and evil, even though he could freely eat the fruit of every tree in the Garden of Eden. He said, "in the day that you eat from it

you will surely die” (v. 17). However, Adam disobeyed the word of God's covenant and ate the forbidden fruit (3:6), resulting in death, the penalty for sin. He was forsaken by God. In Matthew 5:26, among the words from Matthew 5 to 7, where Jesus gave the words of the law on the mountain, Jesus said: “Truly I say to you, you will not come out of there until you have paid up the last cent.” Here, one cent is the lowest unit of money among the Roman people at the time of Jesus. In the Korean version of the Korean version, it says “Hori”, but “Hori” here is a very small unit of money equivalent to a quarter of a cent (1 cent is only about 1/16 of a denarius, equivalent to a day’s wages) (Internet) [That's 1 cent in America now]. The meaning of what Jesus said here is that a debtor cannot get out of prison if he has not paid even a single cent. In other words, it was emphasized that it is extremely difficult for a debtor to avoid punishment until the debt is paid off, as it is completely hopeless for the debtor to pay even the last cent of the debt. In other words, Jesus' words in Matthew 5:26 indicate the final condemnation through God's judgment (Internet). In many prisons in the world, no one is in jail because they pay off their debts over and over again and then pay off a cent. Although this is the law of this world, under God's law, if we do not pay even a cent, we will receive eternal punishment and cannot come out of eternal prison (hell). God is so righteous that He punishes sin terribly. Even if it is a sin like a cent, so we do not see the sin as a sin, God is a holy, righteous, and righteous God who punishes us terribly. For example, even if all the hairs on our head are resolved, even a single sin on the tip of our head cannot be tolerated or hidden from God. God knows all of our sins. That is why Jesus Christ was forsaken by Heavenly Father for all our sins. In other words, Jesus was forsaken by God in order to take on all of our cent sins, 1 cent sins, and even the sins of the tip of a hair.

### **Thirdly, Jesus' "Eli Eli lama sabachthani" shows us the fulfillment of prophecy.**

The prophecy here refers to the words of Psalms 22:1 that David prophesied about 1,000 years before Jesus came to this world: “My God, my God, why have You forsaken me? Far from my deliverance are the words of my groaning.” If we look at the title (preface) of this Psalms 22, it says, “A psalm of David, a song to Ayelet-Shahal with a warrant.” However, this Psalms 22 is a prophecy rather than a song. How can we know it? Beside Psalms 22:1 [“My God, my God, why have you forsaken me?”] is the prophecy that was accomplished by Jesus who cried out on the cross, “Eli, Eli, lama sabachthani” (“My God, my God, why have you forsaken me?” (Mk. 15:34)], we can see verse 18 as another example: “They divide my garments among them, And for my clothing they cast lots.” This

prophecy is fulfilled in John 19:23-24: “When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. ‘Let's not tear it,’ they said to one another. ‘Let's decide by lot who will get it.’ This happened that the scripture might be fulfilled which said, ‘They divided my garments among them and cast lots for my clothing.’ So this is what the soldiers did.”

Jesus being forsaken by Heavenly Father in this way satisfied God's justice. Jesus took on all our sins, even sins that are as small as a cent, invisible sins, and sins that do not count as sins, and forsaken them to Heavenly Father on the cross until He cried out, “Eli, Eli, lama, sabachthani!” and satisfied God's justice. Look at Isaiah 53:11 – “As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities.” The Son of God, Jesus Christ, saw the hard work of the soul being forsaken by Heavenly Father and was satisfied with it. The reason is because it was God's will. Jesus was satisfied with what God had predestined and prophesied in advance through the prophets of the Old Testament, and Jesus fulfilled in the New Testament. Not only that, but Heavenly Father was also satisfied and rejoiced. In order to satisfy Heavenly Father, Jesus Christ took on all our sins (not only great sins, but even the most cent sins) and suffered all of them, even being forsaken by Heavenly Father on the cross. Therefore, we must listen with faith to Jesus Christ's loud cry from the cross, “Eli Eli lama sabachthani” (“My God, my God, why have you forsaken me?”). And since Jesus Christ, the only begotten Son, was forsaken by God, and thus we are forgiven by God, we must give thanks, praise and worship to God forever and ever for this amazing grace of forgiveness of sins. And we must preach the gospel of Jesus Christ with the love of Jesus Christ.

# Seven words on the cross (5)

## [John 19:28-30]

The fourth word Jesus spoke on the cross was “Eli, Eli, lama, sabachthani” (Mt. 27:46). This word of Jesus is Aramaic, and its’ meaning is “My God, my God, why have you forsaken me” (v. 46). What the fourth word of Jesus on the cross shows us is that God is just and holy, so He not only has no sin, but also Jesus Christ, His only begotten Son, who knows no sin, bore my sins, our sins, and all our sins and redeemed us and saved us by taking on our sins and throwing them away on the cross as the payment for our sins. Also, this fourth word of Jesus on the cross shows how heavy and terrifying the price of our sins is. And this word shows that King David's prophecy of Psalms 22:1 was fulfilled. In addition, the words of Jesus on the cross, “Eli, Eli, lama, sabachthani,” show us God’s love concretely and clearly.

When Jesus cried out “Eli, Eli, lama, sabachthani” on the cross, we can know the love of the God of love (1 Jn. 4:8, 16) in detail and with certainty. Look at Romans 5:8 – “But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.” We are sinners from birth [(Psalms 51:5), “Behold, I was brought forth in iniquity, And in sin my mother conceived me”]. God's love for us was clearly demonstrated by being foraeken by Heavenly Father on the cross for/on behalf of us [“Eli, Eli, lama sabachthani” (Mt. 27:46)] and died. Look at Romans 5:10 – “For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.” Because there was sin between God and us, we became enemies of God. However, Jesus Christ, the Son of God, took on all our sins, was forsaken by Heavenly Father on

the cross ["Eli, Eli, lama sabachthani" (Mt. 27:46)] and died, so that we could be reconciled to God (Rom 5:10). Apostle John tells us in 1 John 4:9-10 how God's love was concretely and clearly manifested on the cross: "This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins." Apostle John tells us how God's love has been revealed to us, that God sent His only begotten Son, Jesus Christ, to this world as a peace offering to save us from our sins. The Apostle Paul said in Romans 8:32 – "Who will bring a charge against God's elect? God is the one who justifies." God loves us and to save us, He sent His only begotten Son to this world as a sacrifice of reconciliation.

### **The fifth word Jesus said on the cross was, "I am thirsty."**

Look at John 19:28 – "Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, 'I am thirsty.'" Here, "Later" refers to the time after Jesus cried out loudly, "Eli, Eli, lama, sabachthani" (Mt 27:46; Mk 15:34) on the cross. And the Bible says, "knowing that all was now completed" (Jn. 19:28), and "all" here means that Jesus knew that He came to this earth to save us, being crucified and shedding His blood to die on the cross. In other words, Jesus knew that this work of redeeming us and saving us from eternal destruction had already been accomplished. Also, John 19:28, says "that the Scripture would be fulfilled," and "the Scripture" here refers to Psalms 69:21 – "They also gave me gall for my food And for my thirst they gave me vinegar to drink." Before Jesus cried out on the cross, "Eli, Eli, lama, sabachthani," the Roman soldiers gave Jesus "wine to drink mixed with gall" (Mt. 27:34) or "wine mixed with myrrh" (Mk.15:23), but He tasted it, Jesus refused to drink it. Here, wine mixed with gall or wine mixed with myrrh is an anesthetic mixed with wine, which dulls the mind, so that Jesus can feel less pain, so Jesus did not drink the wine mixed with gall/myrrh. However, even after Jesus cried out loudly from the cross, "Eli, Eli, lama, sabachthani," "one" of those present immediately ran and took "a sponge," filled or dipped it with "sour wine" (Mt. 27:48; Mk. 15:36) and brought it to the mouth of Jesus who was nailed to the cross. At that time, Jesus received the sour wine (Jn. 19:29-30). Here, among the theories about whether "sour wine" and "wine mixed with gall" or "wine mixed with myrrh" are the same or different, most scholars say they are the same thing, but a few scholars say they are different. I think "sour wine" is different from "wine mixed with gall" or "wine mixed with myrrh." There are three reasons: (1) The original Greek words for "sour wine" and "wine mixed with gall" and

“wine mixed with myrrh” are different. (2) Wine mixed with gall or wine mixed with myrrh has narcotic properties, but sour wine is wine with vinegar. (3) Jesus did not accept wine mixed with gall or wine mixed with myrrh, which contained anesthetic (Mt. 27:34; Mk. 15:23) but did receive sour wine (Jn. 19:30). The reason Jesus did not accept wine mixed with gall or wine mixed with myrrh was because I think He knew that He would feel less pain because of the anesthetic. The basis for my thought is that when Jesus prayed in the Garden of Gethsemane, He received an answer to His prayer by receiving the cup of suffering according to Heavenly Father’s will (Lk. 22:42) [Note: In the Last Supper of Jesus, Jesus took the cup, gave thanks and gave it to the disciples, saying, ‘Drink from it, all of you’ (Mt. 26:27-28; Mk. 14:23-24)]. After Jesus suffered the pain of being forsaken by Heavenly Father on the cross [“Eli, Eli, lama, sabachthani” (Mt 27:46; Mk 15:34)], He received sour wine mixed with vinegar (Jn. 19:30). In the end, I think He was trying to harm Himself rather than trying to quench His own thirst [(v. 28) “I am thirsty”]. In other words, I think Jesus received sour wine mixed with vinegar (Jn. 19:28), which made Him feel more pain, not wine mixed with myrrh that had anesthetic ingredients to make Him feel less pain and gave up His own life (1 Jn. 3:16) to save us (4:9) who were dead in trespasses and sins (Eph. 2:1). d

Look at the lyrics of the hymn “I Gave My Life for Thee”: (v. 1) I gave my life for thee, My precious blood I shed, That thou might'st ransomed be, And quickened from the dead. I gave, I gave my life for thee, What hast thou given for Me? (v. 2) My Father's house of light, My glory circled throne, I left, for earthly night, And wanderings sad and lone. I left, I left it all for thee, Hast thou left aught for Me? (v. 3) I suffered much for thee, More than thy tongue can tell, Of bitterest agony, To rescue thee from hell. I've borne, I've borne it all for thee, What hast thou borne for Me? (v. 4) And I have brought to thee, Down from My home above, Salvation full and free, My pardon and My love. I bring, I bring rich gifts to thee, What hast thou brought to Me? Jesus Christ, the only begotten Son of God, came down to this world, sacrificed Himself on the cross, and shed His blood to atone our sins, save us without cost, and give us a way to live. Jesus of this love is asking us, “I gave, I gave my life for thee, What hast thou given for Me?” “I left, I left it all for thee, Hast thou left aught for Me?” I've borne, I've borne it all for thee, What hast thou borne for Me?” “I bring, I bring rich gifts to thee, What hast thou brought to Me?”

## Seven words on the cross (6)

### [John 19:28-30]

This is the fifth words Jesus said on the cross: "I am thirsty" (Jn. 19:28). Jesus obeyed God's covenant on the cross and said, "I am thirsty" (v. 28) to fulfill Psalms 69:21, "knowing that all things have already been accomplished" (Jn. 19:28). Immediately one of those present ran and took something like a sponge, soaked it in sour wine and put it on a reed (Mt 27:48; Mk 15:36), brought it to the mouth of Jesus who was nailed to the cross. At that time, Jesus received the sour wine (Jn. 19:29-30). The sour wine that Jesus received here was vinegar. The fact that Jesus, who was thirsty, received vinegar would have made Him more thirsty, suffered more, and brought Him closer to death. A scholar named John Stott said that after Jesus received this sour wine, He said "It is finished" and died within a few seconds (less than a minute) (Stott). To that extent, sour wine was poisonous and harmful.

### **This is the sixth word Jesus said on the cross: "It is finished" (Jn. 19:30).**

Look at John 19:30 – "When he had received the drink, Jesus said, 'It is finished.' With that, he bowed his head and gave up his spirit." Jesus' word here, "It is finished," is a short word, but this word contains many meanings. A scholar named Arthur Pink even said in his book 'Study of the Seven Words of the Cross' that Jesus' one word "It is finished" contains all of the gospel of God (He said, 'In these words is contained the background of the convictions of believers, in which all joy is found, and all the consolation of God is implied'). He said Jesus' "It is finished" in seven ways. The first is the fact that all the prophecies written about the Messiah (Christ) that were to be fulfilled before the death of Jesus Christ have been fully fulfilled. One of all the prophecies fulfilled is the original gospel,

Genesis 3:15 – “And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.” The seed of the woman here refers to the Messiah, that is, Jesus Christ. In other words, Jesus Christ prophesied that He would be conceived by the Holy Spirit (Mt 1:20) and born (v. 16) through the virgin Mary, a woman (Lk. 1:34) [Note: (Gal.4:4) “But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law”]. After Adam and Eve, all people were conceived as father and mother, but Jesus Christ was conceived by the Holy Spirit through the virgin Mary and was born into this world. The prophecy says that Jesus Christ, the seed of the woman, will bruise Satan’s head, and Satan will bruise Jesus Christ in the heel. This is the beginning of the prophecies about Jesus Christ. Here, the prophecy that Satan would bruise the heel of Jesus Christ prophesied that Jesus would suffer on the cross. And here, the prophecy that Jesus Christ will bruise Satan's head means that Jesus Christ trampled on Satan and Satan's group (authority) and won through the cross (Col. 2:15) and defeated the old serpent, the devil, and Satan. They were arrested, bound for a thousand years, thrown into the abyss, locked up, and sealed so that they would no longer deceive the nations until the thousand years were over (Rev. 20:2-3). They would be cast down and tormented day and night forever and ever (v. 10). Although Satan caused Jesus Christ to suffer on the cross, Jesus suffered all the suffering and died after saying “It is finished” (Jn. 19:30) but was resurrected on the 3rd day and ascended to heaven after 40 days, sat down on the shining throne.

Jesus Christ won the victory on the cross. Look at Colossians 2:15 – “When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.” Through His death, Jesus Christ destroyed the devil who had the power of death and freed all those who were enslaved from the fear of death throughout their lives (Heb. 2:14-15). And the Lord spiritually supports and helps us, the descendants of Abraham (v. 16). Then, who in Genesis 3:15 says that Jesus Christ bruised Satan's head on the cross and made Him victorious? It is God the Father. God the Father gave the Son Jesus to the cross, and the Son Jesus obeyed God the Father, suffered on the cross, and died after saying “It is finished”. And the eternal God the Holy Spirit cleanses our conscience from dead works with the blood of Christ, which God the Father offered Jesus without blemish, and makes us serve the living God (Heb. 9:14). In this way, the triune God, God the Father, Jesus the Son, and God the Holy Spirit, accomplished our salvation and gave us new life. So, we are no longer afraid to die. The reason is because the sinless Jesus Christ, who has flesh and blood like us, destroyed the devil who had the power of death through His death and

freed us who were enslaved from the fear of death throughout our lives (Heb. 2 :14-15). That's why we can give praise to God by believing verses 4 and 5 of the hymn "Majestic Sweetness Sits Enthroned": (v. 4) To Him I owe my life and breath, And all the joys I have He makes me triumph over death, And saves me from the grave, And saves me from the grave, (v. 5) Since from His bounty I receive, Such proofs of love divine, Had I a thousand hearts to give, Lord, they should all be Thine, Lord, they should all be Thine. Amen. I hope and pray that Jesus, who said, "It is finished" (Jn. 19:30), won the victory on the cross (Col. 2:15) as we walked this pilgrim's way in this hope, and we too will receive the Lord's victory. And until we gain the final victory I hope and pray that we will love the cross and hold on to the rugged cross until we receive the shining crown.

# Seven words on the cross (7)

**[Luke 23:44-46]**

**This is the seventh word Jesus said on the cross: “Father into your hands I commend my spirit” (Lk. 23:46).**

A scholar named Arthur Pink called this seventh word of Jesus ‘the word of satisfaction. ‘It was an act of satisfaction, an act of faith, an act of trust, an act of love,’ he said. Arthur Pink divided this word of satisfaction into seven parts and explained them in detail: (1) Here we see the Savior restored to fellowship with the Father. (2) Here we see a deliberate contrast. (3) Here we see Christ’s perfect submission to God. (4) Here we see the absolute uniqueness of the Savior. (5) Here we see a perfect refuge forever. (6) Here we see how blessed fellowship with God is. (7) Here we see the true resting place of the heart. Today I would like to consider the first of these seven, “Here we see the Savior restored to fellowship with the Father” (Pink).

Jesus Christ is the only begotten Son. Before the creation of all things, God the Father and Jesus Christ, the only begotten Son, had fellowship in the eternal world. Look at John 17:5 – “Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.” Looking at this prayer that Jesus offered to God before He died on the cross as the high priest, Jesus enjoyed glory and fellowship with God in the eternal world before the foundation of the world. Not only that, but even with the cross in front, His fellowship with God continued. Look at John 18:11 – “So Jesus said to Peter, ‘Put the sword into the sheath; the cup which the Father has given Me,

shall I not drink it?” This is what Jesus said when, after praying in the Garden of Gethsemane, He went to His captors, and Peter cut off the ear of Malchus, one of the captors (v. 10). Here, “the cup” Jesus is talking about is the cup of suffering. This cup is the cup of Father's curse. Nevertheless, Jesus said He would drink the cup. In this way Jesus continued His fellowship with His Father. Also, on the cross, even after Jesus hung for 3 or 6 hours, He continued this fellowship (relationship). Then, when the darkness passed, Jesus cried out loudly for the first time, “Eli, Eli, lama sabachthani” (meaning: “My God, my God, why have you forsaken me”) (Mk. 15:33-34). God forsook Jesus. This is where Jesus' relationship with God was severed. Why did God forsake Jesus? The reason is because of our sins. Because God is righteous, holy, and pure, He cannot tolerate sin. God punishes and destroys sin. Look at Habakkuk 1:13 – “Your eyes are too pure to approve evil, And You can not look on wickedness with favor ....” In this way, God is the kind of person who cannot bear to see evil and cannot bear to see rebellion. In this way, God cannot tolerate sin, but Jesus is without sin. However, Jesus took on the cross as an innocent sinner, taking on my sins and our sins. Look at Isaiah 53:4-6: “Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him.” He was sinless, but He took on all our sins and died on the cross in our place. Jesus was forsaken in our place. So He did this for us to be reconciled to God. Look at Romans 5:10 – “For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.” He has reconciled us in this way, but how did this happen? Look at Luke 23:46 – “Jesus called out with a loud voice, ‘Father, into your hands I commit my spirit.’ When he had said this, he breathed his last.” In this passage, Jesus did not cry out loudly, “My God, my God, why have you forsaken me” (a state in which the relationship with God was severed), but said loudly, “Father, into your hands I commit my spirit.” This shows that our relationship with Heavenly Father has been restored.

In this way, the sinless Jesus did not end by receiving the punishment and dying on the cross in our place but resurrected on the third day. And the first thing Jesus did was teach us that God is the Father. Look at John 20:17 – “Jesus said to her, ‘Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, I ascend to My Father and your Father, and My God and your God.’” Here, Jesus tells Mary, “Go to My brethren”

and say, “My Father,” that is, as the Father of Jesus Christ, Jesus and Heavenly Father are in a father-son relationship, that is, “your Father,” that is, God is our Father. And we are children of God. Then what kind of children are we? Look at Romans 8:15 – “For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’” We have become children of God who can call God “Abba! Father.” This relationship has been established. Look at Romans 8:17 – “and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.” As children of God, we have become heirs — heirs of God and joint-heirs with Christ. Therefore, as joint heirs with Christ, we must also suffer with Christ. There is suffering because we are following Jesus Christ. That suffering is not worth comparing with the glory we shall receive [(v. 18) “For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us”].

Jesus, who remained silent on the cross, cried out twice. He cried out once, “My God, my God, why have you forsaken me” (Mt. 27:46) and another time, “Father, into your hands I commit my spirit” (Lk. 23:46). In this way, because of Jesus' loud cry out twice, we have become the heirs who can inherit everything of God, calling Heavenly Father “Father.” So it does not end with our suffering on this earth, but there follows an incomparable glory. Therefore, I hope and pray that all of us can live a victorious life in hope while looking at glory in sufferings.

# Jesus died on the cross

## [John 19:30; Mark 15:42-46]

Last Sunday was observed as Palm Sunday. Palm Sunday is said to be Palm Sunday based on the word of welcoming Jesus with palm branches. Jesus would enter Jerusalem ahead of the feast. That feast was the Passover. In other words, Passover is the Feast of Unleavened Bread. Then, 50 days later, there is the Feast of Pentecost or Weeks or Harvest. Then there is the Feast of Tabernacles (Jn. 7:2). The Feast of Tabernacles was called the Feast of Ingathering in the Old Testament (Exod. 23:16; 34:22). The Israelites, wherever they were, went up to Jerusalem to observe these three great feasts. There were only a few people living in the city of Jerusalem, but at many times, about 2 million people gathered in the city of Jerusalem to celebrate the festival. So, when Jesus entered Jerusalem during the Passover feast, many people came out to greet Him and entered the city, waving palm branches and shouting “Hosanna” (Mt. 21:9, 15; Mk. 11:9-10; Jn. 12:13). That's what happened on Palm Sunday, and today, on Friday of Passion Week, I want to think about what Jesus did.

What Jesus did on Friday appears in all four Gospels, so today I'm going to think about it centering on the words of Mark 15. Look at Mark 15:1 – “Early in the morning the chief priests with the elders and scribes and the whole Council, immediately held a consultation; and binding Jesus, they led Him away and delivered Him to Pilate.” Here, “Early in the morning” would be around 6:00 in the morning. At that time, the chief priests were in a hurry, so “immediately” they consulted about Jesus with the elders and scribes, the most powerful Sanhedrin. And they bound Jesus and took him away and handed him over to Pilate, the Roman governor. Look at Mark 15:2 – “Pilate questioned Him, ‘Are You the King of the Jews?’ And He answered him, ‘It is as you say.’” Pilate interrogated Jesus and asked, “Are you the King of the Jews?” The reason is because when the Jewish chief priests accused Jesus that He was a

self-proclaimed king. Jesus' answer was, "It is as you say." Because Jesus is the King of kings, He answered like this. Look at Mark 15:3 – “The chief priests began to accuse Him harshly.” So the chief priests made several accusations, but somehow they accused Jesus of claiming to be a king and accusing Him of various crimes. Look at Mark 15:4-5: “Then Pilate questioned Him again, saying, ‘Do You not answer? See how many charges they bring against You!’ Jesus made no further answer; so Pilate was amazed.” Pilate asked Jesus again, ‘Why do you not have a word of excuse when people accuse you of so many different things?’ (v. 4), but Jesus was silent (v. 5)

One thing we need to think about here is that on Palm Sunday, so many people welcomed Jesus who entered Jerusalem with palm branches, but here in Mark 15, the question is why do they accuse Jesus and even try to kill Him? The reason is because the Jews' view of the Messiah was wrong. The Old Testament prophesies that the Messiah (Christ), the Son of God, will come, and when the Messiah (Christ) comes, these Jews expected Him to become their King, liberate them from the Roman Empire, and make peace and live a prosperous life. However, Jesus, the King, did not come to liberate them from the Roman kingdom and make them live in peace and prosperity, as they expected. As the King of kings, He came to save us from the kingdom of Satan so that we can enter the kingdom of God and live forever. So these people thought that Jesus would deliver them from the Roman kingdom, but they did not expect such a Christ who was captured and tried by the Roman governor, so they turned around and called out to crucify Jesus. Look at Mark 15:13-14: “They shouted back, ‘Crucify Him!’ But Pilate said to them, ‘Why, what evil has He done?’ But they shouted all the more, ‘Crucify Him!’” As a result, Pilate whipped Jesus and handed Him over to be crucified in order to satisfy the crowd (v. 15). The Roman soldiers mocked Jesus, insulted Him, and dragged Him out to crucify Him (vv. 16-20).

Mark 15:22-25 says, “Then they brought Him to the place Golgotha, which is translated, Place of a Skull. They tried to give Him wine mixed with myrrh; but He did not take it. And they crucified Him, and divided up His garments among themselves, casting lots for them to decide what each man should take. It was the third hour when they crucified Him.” The Roman soldiers brought Jesus to Golgotha (the place of the Skull) and crucified Him. It was "the third hour", and Jesus was crucified at 9:00 am on Friday in our time. Look at Mark 15:33-34: “At the sixth hour darkness came over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice, ‘Eloi, Eloi, lama sabachthani?’--which means, ‘My God, my God, why have you forsaken me?’” Jesus was nailed to the

cross at 9:00 am, but until “the sixth hour,” that is, 12:00 pm, Jesus suffered only in the scorching sun. And from 12:00 pm, darkness came over the whole land, and at 3:00 pm, Jesus, who had been silent until then, cried out, “Eli, lama, sabachthani” (meaning: “My God, the God of Gods, why have you forsaken me?”). In this way, Jesus was forsaken by Heavenly Father. Jesus gave a loud cry and died (v. 37). If we look at Luke 23:46, we can see what Jesus cried out: “Jesus called out with a loud voice, ‘Father, into your hands I commit my spirit.’ When he had said this, he breathed his last.” Look at Mark 15:38 – “The curtain of the temple was torn in two from top to bottom.” When Jesus died after saying with a loud voice, “Father, into your hands I commend my spirit” (Mk. 15:37; Lk. 23:46), the veil of the sanctuary was torn in two from top to bottom (Mk. 15:38). There were two veils in the sanctuary. If we look inside the sanctuary, there are the sanctuary and the most holy place, and there was a veil at the entrance from the sanctuary to the most holy place. Another veil was the veil between the holy place and the holy of holies. The veil here was woven with the finest yarn. The veil was woven with blue, purple, and scarlet yarn and fine twined linen. So it was as thick as the back of my hand (2 cm). No one could tear this veil. They embroidered the front of the veil, and three cherubim (angels) were embroidered. The meaning is that no one can enter the holy of holies without permission because the angels are guarding it. The reason is because the holy of holies was a place that symbolized God's presence. So, the reason why the holy of holies was blocked with a veil was because it was the place where the holy God dwells, and anyone who enters without permission will die. So, they were guarding the sanctuary so that the angels could not enter. However, only once a year, when it was atonement, only the high priest could enter the holy of holies after performing the purification ceremony for himself and the Israelites. When Jesus died on the cross, the veil was torn in two from top to bottom. Then, the place where Jesus was crucified and died is the hill of Golgotha, but how did he know that the veil was torn in the sanctuary inside the city? At that time, it was 3:00 pm, and it was the time when the priests came out and were offering sacrifices. So, in Acts 3:1-8, one day at three o'clock in the afternoon, during prayer (v. 1), Peter went up to the temple and said, “Walk in the name of Jesus Christ of Nazareth,” and grabbed the right hand of the cripple man and the crippled man jumped up and began to walk. So, at that time, the priests were in the temple at 3:00 pm, so it was possible to know that the veil was torn. Then the question is who tore the veil? It was God. God spoke, God commanded, and the veil to be torn (commentators). Then the question is, what does the tearing of the veil mean? Look at Hebrews 10:19-20: “Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, y a new and living way opened for us through the curtain, that is, his body.” The writer of Hebrews says that the veil is the body of Jesus Christ. The body of Jesus Christ was nailed

to the cross and died. So, the veil of the sanctuary was torn. Just as the veil of this temple was torn so that people could enter and leave the holy of holies, Jesus died on the cross so that we could go to the holy of holies where God is and God could come to us. Now, even when the holy God comes to us, the reason we do not die is because we have become God's children. Therefore, thanks to the blood of Jesus, we have gained the courage to enter the holy of holies and to come before the holy God. When we think of having lived for a week, our conscience has a lot of remorse, we are so ashamed of our lives, and we dare not approach God. But thanks to the blood of Jesus Christ, we can boldly move forward. Look at Hebrews 4:16 – “Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.” This ultimately refers to coming before the throne of God in the heavenly kingdom where God exists. But not only that, but it also says that we are now moving before God. Today on Sunday we worship God in the chapel, but we must go before God and worship. In order to do so, our souls must boldly go before God and meet God thanks to the blood of Jesus. We can go to God at all times in prayer to obtain grace to help in time of need. The reason is because the veil was torn because Jesus shed his blood and died on the cross. Our prayers come before God and pray to God, so God answers our prayers.

Mark 15:42-45 says, “It was Preparation Day (that is, the day before the Sabbath). So as evening approached, Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body. Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. When he learned from the centurion that it was so, he gave the body to Joseph.” Here, “Preparation Day” refers to the day of preparation for the Passover. This day refers to Friday as the day before the Sabbath. Here, “Joseph of Arimathea” was a member of the Sanhedrin and was a man of high rank and authority. Here, Pilate saw many people crucified and died, so he knew that those who were crucified did not die within 6 hours, but usually stayed alive for 2-3 days before dying. However, when Jesus died at 6 hours and Joseph of Arimathea asked for the body of Jesus, Pilate couldn't help but wonder if Jesus had already died (v. 44). So, Pilate called the centurion and asked if he had been dead for a long time (v. 44). After Pilate found out from the centurion, he gave the body of Jesus to Joseph (v. 45). But when Jesus died, the robbers crucified on either side were still alive. The reason is because the crucified man was alive for at least two days. So, the soldiers went and broke the legs of the two men who had been crucified with Jesus (Jn. 19:32) and killed them and gave the bodies. To check, he pierced His side with a spear, and blood and water came out (vv. 33-34). That is why the body of Jesus was given.

And Nicodemus, who had visited Jesus at night, also brought a mixture of myrrh and aloes, about 33 kg, and Joseph and Nicodemus took the body of Jesus, smeared it with spices according to the Jewish burial custom, wrapped it in linen cloth, and laid it in Joseph's tomb. (vv. 39-40). In this way, on Friday, Jesus was finally buried in the new tomb of rich Joseph. And on the Lord's Day, Jesus overcame the power of death and was resurrected.

In the end, Jesus fulfilled everything according to the prophecy. In other words, Jesus fulfilled all the prophecies. The first prophecy about Jesus is Genesis 3:15 – “And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.” Here, the seed of the woman refers to Jesus Christ and the serpent refers to Satan. In other words, it is a prophecy that Jesus Christ will crush Satan. Beginning with this prophecy, the Bible prophesied many times about the death of Jesus. Everything has been fulfilled according to the prophecy. As an example, Isaiah 53:9 says: “His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth.” Here, “a rich man” refers to Joseph of Arimathea. Jesus obeyed the will of God according to the prophecy. If we live according to God's will, we can do everything (if it is God's will, we can be beaten, if it is not, if it is God's will, then it will be fine), then God will be very pleased. Therefore, if we pray for whether it is God's will or God's will, and live with "Your will be done on earth as it is in heaven" as the standard (guideline) of our lives, we will be honored and blessed whether we live or die and this is what God pleases. Jesus, who is the way, the truth, and the life, suffered and died on the cross just as he prophesied for us, so that He opened the way to God. We should follow that path with thanksgiving and praise. Then we will meet God and enjoy blessings.

# The risen Jesus (1)

## [John 20:1-10]

The event of Jesus' resurrection is all recorded in the four Gospels (Matthew/Mark/Luke/John). Today, I would like to testify about the resurrected Jesus centering on John 20:1-10, and next week's Wednesday worship centering on Matthew 28.

John 20:1 says, "Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb." Here, "the first day of the week" means Sunday. The Bible records that "Mary Magdalene" came to Jesus' tomb early while it was still dark. According to the Gospels of Matthew/Mark/Luke, at least four other women accompanied Mary Magdalene ["Mary Magdalene and the other Mary" (Mt. 28:1), "Mary Magdalene, and Mary the mother of James, and Salome" (Mk. 16:1), "the women" (Lk. 24:1) "who had come with Jesus from Galilee" (23:55)]. The "stone" (Jn. 20:1) that tightly closed and sealed Jesus' tomb (Mt. 27:66) was a large stone, like a large door that blocked the door of Jesus' tomb. It was a stone so big that four women could never move it. But why did the angel of the Lord come down from heaven and move the stone? (Mt. 28:2) The reason is to inform (testify) of the empty tomb. In other words, the empty tomb is to testify that Jesus was resurrected as He said.

John 20:2 says, "So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, 'They have taken away the Lord out of the tomb, and we do not know where they have laid Him.'" Seeing the empty tomb of Jesus, Mary Magdalene ran to the Apostle Peter and to the Apostle John, the other disciple whom Jesus

loved, and told them that the Lord was not in the tomb. This shows Mary Magdalene's lack of faith. In other words, if Mary Magdalene had seen Jesus' empty tomb and believed that Jesus had risen as He had said, she would have run to Apostle Peter and Apostle John and testified of Jesus' resurrection. Rather, she said, "we do not know where they have laid Him" (v. 2). In other words, she did not believe that Jesus was resurrected, so she told Apostle Peter and Apostle John that she did not know where the Lord's body (dead body) was laid. The empty tomb of Jesus clearly testifies to the resurrected Jesus. Jesus is the glorious Lord who can rise and come out of the tomb even if a large stone blocks the tomb. The gloriously resurrected Lord is the Lord who can come out of the tomb no matter how big the stone is.

John 20:3 says, "So Peter and the other disciple went forth, and they were going to the tomb." The reason Apostle Peter and Apostle John went to Jesus' tomb was because they did not believe in the resurrected Jesus. Even though they followed Jesus for three years and Jesus told them three times that He would rise again, Peter and John did not believe Jesus' word, so they ran to Jesus' tomb (v. 4). They should have gone to others and testified of the resurrected Jesus, believing in the word of Jesus that He would rise again on the third day after death, rather than going to Jesus' empty tomb.

John 20:4-8 says, "The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first; and stooping and looking in, he saw the linen wrappings lying there; but he did not go in. And so Simon Peter also came, following him, and entered the tomb; and he saw the linen wrappings lying there, and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself. So the other disciple who had first come to the tomb then also entered, and he saw and believed." Although Apostle John ran faster than Apostle Peter and came to Jesus' tomb first, stooped down and saw the linen cloth laid there, he did not enter the empty tomb (vv. 4-5). At that time, Simon Peter, who had followed John, entered the tomb and found that the head covering of Jesus was not left with the linen cloth, but was left as it had been wrapped elsewhere (vv. 6-7). If we wrap our head with a towel, the shape of our head is round, so the towel has no choice but to be round. The towel that wrapped the head of the resurrected Jesus was still round. Peter looked closely at it and came out, and only then did the Apostle John enter the tomb, saw and believed (v. 8).

John 20:9-10 says, “For as yet they did not understand the Scripture, that He must rise again from the dead. So the disciples went away again to their own homes.” Apostle John's faith is the faith of seeing and believing (v. 8), not faith in Jesus, who died for our sins according to the Scriptures, was buried, and was raised on the third day according to the Scriptures (1 Cor. 15:3-4). Apostle Peter, like Apostle John, did not yet understand what the Scripture said that Jesus would have to rise again from the dead (Jn. 20:9). Obviously, even though there are many words about the resurrection of Jesus in the Scriptures, they did not know the word that Jesus must rise again. As a result, Apostle Peter and Apostle John returned to their homes (v. 10). Faith that believes only by seeing like this is going back to one's own house without being able to go out and preach the resurrected Jesus to others.

Luke 24:7-9 says, “The Son of Man must be delivered into the hands of sinful men, be crucified and on the third day be raised again. Then they remembered his words. When they came back from the tomb, they told all these things to the Eleven and to all the others.” We should not have the faith to see and believe like Apostle John. But we should remember the word of Jesus that the Son of Man (Jesus Christ) must be delivered into the hands of sinners, be crucified, and rise again on the third day and believe His resurrection. And we must go to all and testify the risen Jesus. Interestingly, the chief priests and the Pharisees who had Jesus crucified remembered that Jesus had said that He would rise in three days when He was still alive. So, they came to Pilate, the Roman governor, and ask him to give the order for the tomb to be made secure until the third day. So, with Pilate's permission, the chief priests and the Pharisees went with the guards to secure the tomb of Jesus with a stone and secured it (Mt. 27:62-66). Looking at this fact, it seems that the chief priests and the Pharisees believed in the resurrection of Jesus more than Apostle Peter or Apostle John. Our faith is a faith that sees and believes. But Jesus said, “Blessed are those who have not seen and yet believe.” Look at John 20:27-29: “Then He said to Thomas, ‘Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing.’ Thomas answered and said to Him, ‘My Lord and my God!’ Jesus said to him, ‘Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed.’”

1 Corinthians 15:3-4 says, “For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures.” Jesus died “according to the Scriptures” and rose again on the third day “according to the Scriptures”.

Therefore, we must believe according to the Scriptures. It is not enough to see and believe like the Apostle John. He just went home. These days, we Christians try to believe with what we have seen. These days, some people believe after hearing the words of people who have been to heaven and hell, but such faith is easy to be shaken. However, if we believe according to the Scriptures, we can live a life of faith without being shaken. Our church must be a church like the Philadelphia church (Rev. 3:7-13). We must become a church that is praised by the Lord by keeping the Lord's word of patience and not betraying the Lord's name and winning even with little power in the midst of tribulation, persecution, and suffering caused by those who belong to Satan's group. We should never be rebuked and disciplined by the Lord for living a lukewarm, neither hot nor cold life of faith, saying, "I am rich, and have become wealthy, and have need of nothing," like the Laodicea church (vv. 14-19). The Lord was resurrected according to the Scriptures. The word of the Lord says so. Therefore, we must believe in the word of the Lord's resurrection written in the Scriptures as they are, and become evangelists of Jesus Christ who tell everyone that Jesus Christ died according to the Scriptures and was resurrected according to the Scriptures.

# The risen Jesus (2)

## [Matthew 28:1-15]

During the last Wednesday worship service, we shared grace under the title of “The risen Jesus (1)” centered on the words of John 20:1-10. It seems that no one believed in the resurrection of Jesus Christ. Mary Magdalene did not believe that Jesus was resurrected and came to the tomb of Jesus. Apostle Peter and Apostle John did not come to the empty tomb of Jesus because they believed in the resurrection of Jesus. They did not believe in the resurrection of Jesus because they remembered the words in the Scripture that He (Jesus) must rise again from the dead (v. 9). But they believed when they saw the towel and the linen cloth wrapped around Jesus' head in the empty tomb (vv. 6-7). No one believed in the resurrection of Jesus based on the words of the Scripture (v. 9)

Today, I would like to share grace under the title of “The risen Jesus (2)” centered on the words of Matthew 28:1-15.

Matthew 28:1 says, “Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to look at the grave.” After “the Sabbath” (Saturday) has passed, “the first day of the week” (Sunday) at “dawn” (because it is before sunrise in our time, it must be around 5:00 a.m.) “Mary Magdalene and the other Mary”, that is, Mary, the mother of James, did not believe in the resurrection of Jesus, so they went to the tomb of Jesus to anoint His body with myrrh. Look at Matthew 28:2-3: “And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. And his appearance was like lightning, and his clothing as white as snow.” Here, “a severe earthquake” and

its image shone like lightning, and “an angel of the Lord,” whose clothes were white as snow, came down from heaven, rolled away the stone that covered Jesus’ tomb, and sat on it, which Mary Magdalene and Mary the mother of James did not witness directly. After that, the two women arrived at Jesus’ tomb. Look at Matthew 28:4-5: “The guards shook for fear of him and became like dead men. The angel said to the women, ‘Do not be afraid; for I know that you are looking for Jesus who has been crucified.’” Here, “The guards” (27:65-66) trembled for fear of the angels and became like dead men (28:4). The interesting thing is that the ground shook greatly because of the severe earthquake (v. 2), and the guards at Jesus’ tomb were afraid of the angels, so their hearts were shaken and trembled as if the earth was shaken by a great earthquake. According to commentator Pastor Hendrickson, the shaking of the earth and the shaking of people come from the same root. If we look at Daniel 5:5-6, something like that happened. When King Belshazzar saw human fingers appearing and writing on the plaster of the wall, near the lampstand in the royal palace, his face turned pale and he was so frightened that his knees knocked together and his legs gave way. The apostle John had such an experience. Look at Revelation 1:17 – “When I saw Him, I fell at His feet like a dead man And He placed His right hand on me, saying, ‘Do not be afraid; I am the first and the last.’” The Lord laid his right hand on Apostle John, who fell at Jesus’ feet, as though he were dead, and He said, ‘Do not be afraid...’” In this way, the crowd who tried to block Jesus’ resurrection saw what the angel was doing and all became like dead men (Mt. 28:4). Just at this time, Mary Magdalene and Mary the mother of James arrived at the tomb of Jesus (v. 1). And the angel said to the two women, “Do not be afraid; for I know that you are looking for Jesus who has been crucified” (v. 5).

Matthew 28:6-7 says, “He is not here, for He has risen, just as He said. Come, see the place where He was lying. ‘Go quickly and tell His disciples that He has risen from the dead; and behold, He is going ahead of you into Galilee, there you will see Him; behold, I have told you.’” As the angel said, Jesus did not stay in the tomb, but rose again (v. 6). The angel said to Mary Magdalene and Mary the mother of James, “Come, see the place where He (Jesus) was lying.” And as the angel said, when they looked at the place where Jesus was lying, the body of Jesus was not there. So, when the two women heard the angel speak, they quickly left the tomb in fear and great joy and ran to tell Jesus’ disciples (v. 8). Look at Matthew 28:9-10: “And behold, Jesus met them and greeted them. And they came up and took hold of His feet and worshiped Him. Then Jesus said to them, ‘Do not be afraid; go and take word to My brethren to leave for Galilee, and there they will see Me.’” The resurrected Jesus appeared to Mary Magdalene and Mary the mother of James, who were running to Jesus’ disciples to tell them about the resurrection of Jesus, and

showed them the resurrected body and said, “Do not be afraid ...” (v. 10). The interesting thing is that the angel told the two women, “Do not be afraid” (v. 5), and Jesus also said to the two women, “Do not be afraid” (v. 10). Look at Matthew 28:11-15: “Now while they were on their way, some of the guard came into the city and reported to the chief priests all that had happened. And when they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, and said, ‘You are to say, His disciples came by night and stole Him away while we were asleep. And if this should come to the governor's ears, we will win him over and keep you out of trouble.’ And they took the money and did as they had been instructed; and this story was widely spread among the Jews, and is to this day.” As Mary Magdalene and Mary the mother of James were running to Jesus' disciples to announce the resurrection of Jesus, some of the guards (not all had run away and scattered) entered the city and reported to the chief priests “all that had happened” (v. 11). Here, “all that had happened” refers to the resurrection of Jesus, the fact that they could no longer guard the tomb of Jesus, and the appearance of an angel. So, the chief priests gathered together with the elders and gave a lot of money to the guardsmen (v. 12) and instructed them to spread a rumor that while there were sleeping Jesus' disciples came by night and stole Him so that Pilate, the Roman governor could hear it (v. 13). At that time, the chief priests knew that the guards were worried that they would be punished for not guarding Jesus' tomb if Pilate, Roman governor, heard that Jesus' body was missing. So they instructed the guards like this so that they could keep the guards out of trouble (v. 14). As a result, the Roman guards said that the disciples of Jesus came at night and stole the body of Jesus as they taught, and this word has spread among Jews to this day (v. 15). Among the theologians who deny the resurrection of Jesus, there are those who say that Jesus' body was stolen by His disciples.

Do we really believe that Jesus was resurrected? We must believe in the resurrection of Jesus and live with faith that we too will be resurrected. In today's text, Matthew 27:7, Mary Magdalene and Mary, the mother of James, went quickly to Jesus' disciples, and the Korean Bible says that Jesus rose "among the dead" and the Chinese Bible says that Jesus rose “from the dead.” Here, the resurrection of Jesus “among the dead” and the resurrection of Jesus “from the dead” look similar, but in reality there is a difference. On the other hand, the translation that says Jesus rose “from the dead” testifies only to Jesus' resurrection, whereas the translation that says Jesus rose “among the dead” speaks not only of Jesus' resurrection, but also of those who died in Jesus. Look at 1 Corinthians 15:20 – “But now Christ has been raised from the dead, the first fruits of those who are asleep.” This word says that those who sleep in

Christ (the dead) will also be resurrected. Through Jesus Christ, who became the firstfruits of those who fell asleep, those who died in Lord also will be resurrected according to Jesus Christ, who became the firstfruits. Look 1 Thessalonians 4:13-17: “But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.” When God returns with Jesus Christ in glory, the dead in Christ will be resurrected and be with the Lord forever. Therefore, we must be sure that we will be resurrected because Jesus was resurrected, and we must not forget that we who have the hope of resurrection will always be with the Lord. So, if the good, pleasing and perfect will of the Lord is for the beloved brother to be called to sleep in the Lord, we should not be afraid of his death, but send him away with the faith of the resurrection, as the Lord said, and we should eagerly look forward to be reunited in heaven with the hope of the resurrection and live there together forever.

# The risen Jesus (3)

## [Luke 24:1-12]

We have already meditated on “The risen Jesus” twice [“The risen Jesus (1)” centered on John 20:1-10, “The risen Jesus (2)” centered on Matthew 28:1-15]. Today, I would like to receive grace by meditating on the third word under the title of “The risen Jesus (3)” centered on Luke 24:1-12.

In today's text, Luke 24:1-3, the Bible says, “But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared. And they found the stone rolled away from the tomb.” Here, “the first day of the week” refers to Sunday, the first day after Saturday, which is the Sabbath day. Also, “they” refers to Mary Magdalene, Joanna, and Mary the mother of James, and the other women who were with them (v. 10). When these women went to the tomb of Jesus with the spices they had prepared on Sunday morning, they saw the stone rolled away from the tomb. If we look at Matthew 28:2, we can find out in more detail: “And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it.” Because the angel of the Lord came down from heaven and rolled back the stone that was blocking Jesus' tomb (Mt. 28:28), these women saw the stone rolled away from the tomb (Lk. 24:1-2). Why did an angel come down from heaven and remove this stone from the tomb? The reason is not to make the resurrected Jesus come out of the tomb. Jesus, who was resurrected and put on a glorious body, could come out of the tomb even if stones were blocking it. For example, the resurrected Jesus suddenly appeared to the disciples on Sunday evening, the day after the Sabbath, when the disciples were gathering with the doors locked because they were afraid of the Jewish leaders, and stood in the midst of them and said, “Peace be with you” (Jn. 20:19). The reason why the angel came down from heaven and

moved the stone covering Jesus' tomb was to testify that Jesus was resurrected.

In the 11th chapter of the Gospel of John, we find the words that Jesus raised Lazarus from the dead, whom He loved. One thing we need to point out here is that the resurrection of Lazarus from the dead is not “resurrection” but “revival.” The reason is that His resurrected body is not glorified. The reason why Jesus went to the tomb of Lazarus and said, “Remove the stone” (Jn. 11:38-40) was that the stone had to be moved so that when Jesus raised Lazarus from the dead, Lazarus could come out of the tomb. Jesus looked up to heaven and said to Heavenly Father, "I know that you always hear me. But I am saying this for the sake of those around me, that they may believe that you sent me." And then He called, “Lazarus, come out” (vv. 41-42). Then, the dead Lazarus came out of the tomb with his hands and feet wrapped in linen (v. 44). But Jesus' case is not like Lazarus. The reason why the angel came down from heaven and moved the stone that was blocking the tomb was not so that the resurrected Jesus could come out of the tomb, but to testify of the resurrection of Jesus.

When these women (Lk. 24:1, 10) saw that an angel came down from heaven and rolled the stone away from the tomb (Mt. 28:2), they entered Jesus' tomb (Lk. 24:2- 3). These women entered the tomb of Jesus but were “perplexed” because they did not see the body of Jesus (v. 4). The women took the prepared spices to the tomb of Jesus (v. 1) and tried to pour the prepared spices on the body of Jesus. But they were perplexed because they could not see the body of Jesus. They were perplexed because they didn't know what happened. The reason why the women had no choice but to be perplexed when they entered the tomb of Jesus and saw that there was no body of Jesus was because they had seen that the body of Jesus had been placed in the tomb of Joseph of Arimathea before. Look at Luke 23:55 – “Now the women who had come with Him out of Galilee followed, and saw the tomb and how His body was laid.” So, they went home and prepared spices and ointments (v. 56). And at dawn on the first day after the Sabbath, they brought the prepared spices to the tomb of Jesus (24:1) and saw that the stone had been rolled away from the tomb. So, they went in, but did not see the body of the Lord Jesus (vv. 2-3). So, they were perplexed because they did not know what had happened (v. 4). As they were perplexed, “two men” or two angels, stood near them in dazzling clothing (v. 4). Then the women were terrified and bowed their faces to the ground (v. 5). If we look at the Bible, there are many people who saw angels and were afraid. One of them is Zacharias, the father of John the Baptist. As he went into the temple to burn incense to perform the duties of high priest before God according to his turn, an

angel of the Lord appeared to him and stood to the right of the incense altar. At that time, Zacharias was startled and was gripped with fear when he saw the angel (1:8-12). Likewise, Zechariah, the high priest, was afraid when he saw the angel, but it is only natural that the women who saw the two angels at Jesus' tomb were terrified (24:4-5). Then the angels told them: “Why do you seek the living One among the dead? He is not here, but He has risen Remember how He spoke to you while He was still in Galilee” (vv. 5-6). Here, the words of the angels to “Remember” are to remember what Jesus said when He was alive. So, what did Jesus say when He was alive? Look at Matthew 16:21, 17:23 and 20:19 – “From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day” (Mt. 16:21), “and they will kill Him, and He will be raised on the third day. ...” (17:23), “and will hand Him over to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up” (20:19). In this way, Jesus said three times that He would suffer, be crucified, die, and rise again on the third day. The angels told the women to remember these words of Jesus (Lk. 24:6).

Jesus took on my sins and our sins and died on the cross instead. Jesus died on the cross to save us from the punishment of sin and hell, and rose again on the third day. This is the gospel of gospels. In other words, the death and resurrection of Jesus is the core of the gospel. The gospel is about Jesus Christ, “his Son,” the Son of God (Rom. 1:3). Jesus was killed for our sins and rose again to justify us (4:25). The only way to save us from sin is through the death of Jesus Christ on the cross. The only way to save us from sin is through the death of Jesus Christ on the cross. The only way to justify us (the way of justification) is through the resurrection of Jesus Christ. As the angels said, “Remember how He spoke to you when He was still in Galilee” (Lk.24:6), the women who came to the tomb of Jesus (vv. 1, 10) remembered Jesus’ three words (Mt. 16:21; 17:23; 20:19) [(Lk. 24:8) “And they remembered His words”]. In other words, they remembered the words of Jesus' crucifixion and resurrection. In other words, they remembered the gospel of Jesus. We must also remember the gospel of Jesus. We must remember the death and resurrection of Jesus. In other words, we must remember that Jesus died on the cross to save us from sin and was resurrected to justify us.

The women remembered and returned from the tomb and reported all this to the eleven apostles and to all the others (Lk. 24:9), but the apostles who heard what they said did not believe what they said as nonsense (v. 11). But

Peter got up and ran to Jesus' tomb and had to bend down to look inside the tomb. What he saw was linen wrappings only. Peter went away to his home, marveling at what had happened. (v. 12). If we look at John 20, the Bible says it in more detail. The Bible says that Simon Peter went into Jesus' tomb and saw the linen wrappings and the burial cloth, and Apostle John, who went to the tomb first, also went in and saw and believed (Jn. 20:3-8). In this way, even though Apostle Peter and Apostle John saw the linen cloth and the burial cloth of Jesus in Jesus' tomb and believed [They did not remember and believe the words Jesus spoke while He was alive. We can know by looking at John 20:9 – “They still did not understand from Scripture that Jesus had to rise from the dead”], but the women who came to Jesus' tomb remembered the three words Jesus spoke (Mt. 16:21; 17:23; 20:19), just like the angels said, and believed in the resurrection of Jesus. Like these women, rather than seeing the evidence and believing in the resurrection of Jesus like Apostle Peter and Apostle John, we must remember the word (gospel) of Jesus and believe in the resurrection of Jesus. We should not say, like Thomas, “Unless I see the mark of the nails in his hands and put my finger into the mark of the nails, and put my hand into his side, I will not believe” (Jn. 20:25). Rather, we must become believers without seeing according to the words of Jesus. Look at John 20:29 – “Then Jesus told him, Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.”” And we, like these women, must share the gospel of Jesus Christ who died on the cross and rose from the grave with the thrill of the resurrection of Jesus.

# Conclusion

We must get to know Jesus more deeply. We must realize the truth that the knowledge of Jesus Christ is the most valuable (Phil. 3:8). Jesus is the Word made flesh (Jn. 1:14). Jesus, who became the “Word,” is self-existent (Exod. 3:14) and was with God the Father, and this Word is God (Jn. 1:1). God the Father, Jesus the Son, and God the Holy Spirit are one (Trinity God). The Son of God, Jesus Christ, has the attributes that only God has, and also does what only God can do. The Bible says that God the Father, Jesus the Son, and the Holy Spirit are all God and are all equal, and that God is one. In other words, the Bible says that God the Father, the Son, and the Holy Spirit are three persons and one God. Jesus, “the Word” God, the perfect God without beginning, the perfect man, the eternal man, was conceived by the Holy Spirit and became “flesh” (man) through the virgin Mary, the descendant of a woman. Its purpose is to dwell among us, to be a mediator between God and us, and to be a peace offering. Therefore, Jesus, the Word became flesh, had a beginning (birth) and an end (death) on this earth. The purpose is to make us, who have a beginning and an end on this earth, who are spiritually dead and eternally dead, become eternal people who live forever in the eternal kingdom of heaven, where there is no beginning and no end. Therefore, we must have confidence that the Word became flesh. We must live a victorious life in which we fight and overcome spiritual warfare with the power of God by faith in our Lord Jesus Christ, who is the perfect God, perfect man, and eternal man. And we must imitate Jesus and live a life of service. We live a life of service, but like Jesus, we must live a life of service that can support our lives. In other words, we must serve until death like Jesus (Phil. 2:8).

Matthew 20:28 says, “just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” This word refers to the suffering of Jesus Christ in a broad sense. Jesus Christ became a man and suffered while he lived on earth for 33 years. The suffering of Jesus is not only the death of the cross at the age of 33, but also suffered when He was young. In other words, when Jesus was young, He experienced a life of refuge (Mt. 2:13-18). The reason Jesus, who came to this earth to die at God's appointed time (Gal. 4:4), fled to Egypt was because

God's appointed time to die was not yet come. During his 33-year life on earth, Jesus often fled and hid Himself, because the time for his death appointed by God had not yet come. Then, Jesus died at the time appointed by God (Rom. 5:6). But before that, Jesus said that He would die in Jerusalem, the place appointed by God (Mt. 16:21). Jesus not only said that the place where He would die was Jerusalem, but also said, 'He must be raised up on the third day' (v. 21). In other words, Jesus prophesied that He would be resurrected on the third day after His death. Then, in the process of fulfilling the prophecy, Jesus went up to Jerusalem, suffered, and prayed in the Garden of Gethsemane (Lk. 22:39-46): "Abba, Father, ... everything is possible for you. Take this cup from me. Yet not what I will, but what you will" (Mk. 14:36). Jesus prayed very fervently (Lk. 22:44). He prayed until Heavenly Father answered (Mt. 26:42, 44). After receiving an answer to His prayer, Jesus boldly went out against the evil horde that came to capture Him and His 11 disciples (Mt. 26:46). The Lord's amazing power (authority) appeared (Jn. 18:4-6). In this way, after Jesus prayed in Gethsemane, when a large crowd came to arrest Him, He was able to escape. But He did not escape and was captured. And Jesus was tried by Pilate, the Roman governor (Jn. 18:28-19:16). Pilate, knowing that Jesus was innocent (Jn.:18:38; 19:4, 6), tried four times to let Jesus go, but failed (19:12; Lk. 23:23). So eventually, he sentenced Jesus to be crucified. Then the chief priests had two other criminals [the two vicious robbers (Mt 27:38, 44; Mk 15:27)] go to Golgotha with Jesus. The reason was to let the crowd know that Jesus was the same person as those two robbers. And Jesus was crucified with two robbers, and then passers-by, along with the chief priests, the scribes, and elders, insulted and mocked Jesus. Why was crucified Jesus ridiculed, mocked, and insulted? It was because of our sins. Jesus suffered all the ridicule, mock, and insults we deserve. Jesus said seven words on the cross: (1) "Father, forgive them, for they do not know what they are doing" (Lk. 23:34), (2) "I tell you the truth, today you will be with Me in paradise" (23:43), (3) "Woman, behold, your son!" (Jn. 19:26), (4) "Eli, Eli, lama sabachthani" (this word means "My God, my God, why have you forsaken me") (Mt. 27:46), (5) "I am thirsty" (Jn. 19:28), (6) "It is finished" (v. 30), (7) "Father, into your hands I commit my spirit" (Lk. 23:46). After Jesus had thus spoken His seven words, He was crucified and died. Jesus, who died and was buried for our sins according to the Scriptures, rose again on the third day according to the Scriptures (1 Cor. 15:3-4). "But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and

with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord” (1 Thess.4:13-17). In this way, Jesus, who came to this earth at God's appointed time (Gal. 4:4) and who died at God's appointed time (Rom. 5:6), will return to this earth at God's appointed time (1 Tim. 6:14-15). Jesus, who came to this earth to fulfill God's will, fulfilled God's will at God's time. We, too, must imitate Jesus and do God's will in God's time.