

## **05 | The Price for His Delight**

LOVE OF GOD Series

Welcome to our fifth and final session on The Love of God. It's entitled "The Price for His Delight." You know, in the last session, we saw this amazing picture that we're given in Scripture, that we are going to be married to Christ, that He came not only to redeem us, not only to rescue us, but He came to become one with us. That when we made the decision to make Him Lord and Savior, we came into a betrothal, a committed relationship that's going to culminate one day when we come into heaven and we have the marriage supper of the lamb. Where we are arrayed in the acts, the works that we have done in this life to live for him. And then we become one with him for all of eternity, where he's going to show us his love and affection as we are with him.

Now, I want us to take a look at the price that he paid in order to purchase us for himself. If you remember in Ephesians 5, we saw that it says in verse 25, "Husbands love your wives just as Christ loved the church and gave himself for her." Well, what does that mean? What does that mean, that he gave himself for her? What does it mean, like we saw in Philippians 2 that he humbled himself to the point of death, even death on

the cross. And that's what we're going to look at today. We're going to look at what many call The Passion of Christ, his journey to crucifixion. And my heart cry for you today is that you wouldn't just hear this as a story that you've heard 100 times, but that something would happen in your heart and that you would hear the love of God for you personally through this story of what Jesus paid to purchase you back for himself.

So let's get started. Let's turn to the Book of Matthew, and we're going to start in chapter 26, verse 36. It says, "Then Jesus came with them to a place called Gethsemane, and said to the disciples, 'Sit here while I go and pray over there'". And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and deeply distressed." Now, Jesus, He's culminated the Last Supper with His disciples. And now He heads to Gethsemane, Gethsemane means Olive Press. And this really is where Jesus begins to feel the pressure, internally, of what He's about to experience the next day, externally, because he knew... He knew he was going to be scourged. He knew he was going to be shamed. He knew he was going to be beaten. And He's beginning to feel the weight of that, as He looks into the next day, and it says that He gets away with just the closest disciples to Him: Peter, James and John. And it says that He began to be sorrowful and deeply distressed. Now the Bible is not exaggerating here. Jesus begins to feel an internal weight, an internal stress. That's in the word distressed, stress on the inside. You

know, there is emotional pain that we experience that's far worse sometimes than even external pain. And Jesus is feeling these things as He thinks about going to the cross the next day and even turns to His three disciples and He tells them in verse 38, "And then He said to them, My soul", His inside, His will, His emotions. He says, "My soul is exceedingly sorrowful, even to death. Stay here and watch with me." Stay here and watch with me. He knew that He was going to be betrayed and arrested, but He didn't know when they were coming. And so He talks to those disciples that were closest to Him, and He says, just stay here with me. Watch with me. I'm wrestling with something on the inside. And He needed time to go and be with the Father. And that's what we see He does in verse 39. It says "He went a little farther and fell on his face, and prayed, saying, O my Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as you will." So again, this is not a play, right? This is not an act in a scene. Jesus is feeling all of this weight and pressure, and He goes to get alone with the Father and it says that He just falls down. He just falls down on His face and He cries out to the Father and He says, "if there's any other way!" It's not that he doesn't want to redeem and save us but He, as a man, is feeling the weight of the crucifixion and He's saying, is there any other way? And this is the first time we actually ever see a difference between the will of Jesus and the will of the Father. But I want you to see what He does, because He gives us such an

amazing example, because we wrestle like this, don't we? Right? God, I know you have this for me. I know you want me to do this, but it's so hard. And Jesus says, but nevertheless, not as I will, but as you will. He submits his feelings. He submits his pain to the Father and says, I want it your way. I want to do what You have for Me to do. And in verse 40, it says "Then he came to the disciples and found them sleeping, and said to Peter, What! Could you not watch with Me one hour? Watch and pray lest you enter into temptation. This spirit indeed is willing, but the flesh is weak. Again, a second time, He went and prayed, saying, O my Father, if this cup cannot pass away from Me unless I drink it, Your will be done. And He came and found them asleep again. For their eyes were heavy. So He left them, went away again and prayed the third time saying the same words." I want you to notice Jesus is really alone at this point. The disciples don't understand what's about to happen. It's only His Father that He can go to for strength, for comfort, for help in this moment. And, you know, it says that He goes away to pray, He comes back, the disciples are asleep, He goes away again, and then He goes away again. Now, what is happening here? Why does he keep repeatedly going back to the Father? Because He is strengthening Himself in the presence of the Father. We know that Isaiah 40 tells us that those who wait on the Lord, they will renew their strength. Jesus needed strength. He needed internal strength to keep moving towards the cross. And I want you to see the difference in His tone after he comes out of

these three different times of prayer. In Matthew 26:45, it says, "Then He came to his 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 in the hands of sinners. Rise, let us be going. See, My betrayer is at hand."

See, we see a strength and we see a confidence in Jesus that we didn't see when He entered into Gethsemane. But we see that after this time, with the Father pouring out His heart, receiving His strength, submitting His will, Jesus is ready to go. He's already faced a battle in one. It was an internal one that He faced in one right here in Gethsemane. And now He continues towards the cross. He is betrayed, He is arrested. And I want us to pick it up in Matthew 26, verse 62, it says "And the High Priest arose and said to him, Do you answer nothing? What is it these men testify against you?" But Jesus kept silent. And the high priest answered and said to Him, I have put you under oath by the living God: Tell us if you are the Christ, the Son of God. Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power and coming on the clouds of heaven. Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! What do you think? They answered and said, "He is deserving of death." Then they spat in His face and beat Him; and others struck Him with the palms of their

hands." So now we see Jesus beginning to actually face physical pain. We begin to see Him face rejection and shaming. It says that they spit on Him. In almost every culture, this is a form of degrading someone, humiliating them, and that's what they're doing to the creator of the universe. And He is willingly, He is willingly subjecting Himself to this. Now it continues in Matthew 27, Jesus is brought before pilot and in verse 22 of Matthew 27, it says, "Pilate said to them, "What then shall I do with Jesus, who is called Christ?" And they all said to him, "Let Him be crucified!" Then the governor said, "Why? What evil has he done?" But they cried out all the more, saying, "Let Him be crucified!" When Pilate saw that he couldn't prevail at all, but rather that a tumult (or a riot) was rising, he took water and washed his hands before the multitude, saying, "I'm innocent of the blood of this just Person, you see to it." And all the people answered and said, "His blood be on us and on our children!" Then he released Barabbas to them; and when he had scourged Jesus, he delivered him to be crucified.". I want you to see the anger in this crowd right there to the point where they're like "We don't care who you blame. You can blame us. You can blame our children. We just want him crucified." And then it says that they scourged Jesus.

And I want you to know here that scourging is not whipping. A scourge was a Roman form of torture, that soldiers were trained to perform, and they took nine

leather straps and they bound them together. And they embedded in these straps, pieces of shell and metal and glass. These Roman soldiers would lay it across someone's back in such a way that those pieces would just grip into the back and then shred the skin in their back. And so over and over and over again, they do this to the back of Jesus until His back is just a mess of blood and tissue and skin. And this is what it means when it says in Isaiah 53 that by His stripes we are healed, but they don't stop there, they scourged Jesus. And then we're going to pick it up in Matthew 27:27, it says, "Then the soldiers of the governor took Jesus into the Praetorium and they gathered the whole garrison around him. And they stripped him..." So, here I want you to notice it is not just physical pain. There is so much shaming that is happening with Jesus. They take Him before all of these soldiers. This Roman garrison would have been between 300 and a thousand men. And they bring Him before them and they strip Him naked. They are humiliating Him. And this is our Master Craftsman! And this is the one who came because He loved us! And He is willingly submitting Himself to this Humiliation because He loves not only those men that are doing it to Him, but He loved you and me. And He had us in mind, even as He's going through this kind of shaming and this kind of humiliation. In Matthew 27:29, it says "When they had twisted a crown of thorns, they put it on his head, and a reed in his right hand. And they bowed the knee before him and mocked him, saying, "Hail, king of the Jews." Then

they spat on him, took the reed, and struck him on the head." So they take this crown of thorns, and we believe that these thorns that you find in Israel are these long, thin thorns that are like as hard as a rock. And they push this down on His head and they begin to mock him for being exactly who He is, the king of the Jews. Then they even hit Him on the head where that crown of thorns is. And now, when Isaiah 50, verse six, again, prophetically speaking, Jesus here says, "I gave my back to those who struck me and my cheeks to those who plucked out my beard. I did not hide my face from shame and spitting." Jesus is willingly allowing them to do this to Him. It's horrendous. It is painful and it is shameful. But He says, I am willingly doing this. And again, we know why. It's because he's saying, I am giving myself for my bride right now. It continues in Matthew 27:31. And it says "And when they had mocked Him, they took the robe off Him, put his own clothes on Him, and led Him away to be crucified."

Now I want to read a medical doctors explanation to you of what happens in crucifixion, because again, it just says it so simply in the text, "and they let him away and he was crucified." But what happened to his body? Right? What was He going through? And again, we're not looking at this to be gory. We're looking at this because this is the price He paid for you and me. And I want to know the price hH paid, because that communicates the love that He has for me. And so, again, I want you to hear this and hear



it through that love today as I read it. This is the heavy patibulum of the cross was tied across his shoulders. The procession of the condemned Christ to thieves and the execution detail of Roman soldiers headed by a centurion, began its slow journey along the route which we know today as the Via Dela Rosa. In spite of Jesus's efforts to walk erect, the weight of the heavy wooden beam together with the shock produced by the copious loss of blood was too much. He stumbled and fell. The rough wood of the beam gouged into the lacerated skin and muscles in His shoulders. He tried to rise, but human muscles had been pushed beyond their endurance. The centurion, anxious to proceed with the crucifixion, selected a stalwart North African onlooker, Simon of Cyrene, to carry the cross. And Jesus followed still bleeding and sweating the cold, clammy sweat of shock. The 650 yard journey from the Fortress Antonia to Golgotha was finally completed. The prisoner was again stripped of his clothing, except for a loincloth which was allowed the Jews.

The crucifixion now began. Jesus was offered wine mixed with myrrh, a mild pain relieving mixture. But He refused the drink. Simon was ordered to place the patibulum on the ground, and Jesus was quickly thrown backward with His shoulders against the wood. The Legionnaire felt for the depression at the front of the wrist, and he drove a heavy square wrought iron nail through the wrist and deep into the wood. Quickly he moved to the other side and repeated the action, being

careful not to pull the arms too tightly, but to allow some flex in movement. The patibulum was then lifted into place and at the top of the stipes at the sign it read Jesus of Nazareth, King of the Jews, and it was nailed into place. Then the left foot was pressed backward against the right foot, with both feet extended, toes down, and a nail was driven through the arch of each, leaving the knees moderately flexed. The victim was now crucified. As Jesus slowly sagged down with more weight on the nails in His wrists, excruciating fiery pain shot along the fingers and up the arm to explode in the brain. The nails in the wrist were putting pressure on the median nerve, large nerve trunks which traverse the mid wrists and hand. As He pushed himself upward to avoid the stretching torment, He placed His full weight on the nails through His feet again. There was searing agony as the nail tore through the nerves between the metatarsal bones in the feet. At this point, another phenomenon occurred. As the arms fatigued, great waves of cramps occurred. With these cramps came the inability to push Himself upward. Hanging by the arms, the pectoral muscles, the large muscles of the chest were paralyzed. And the intercostal muscles, the small muscles between the ribs, were unable to act. Air could be drawn in to the lungs, but could not be exhaled. Jesus fought to raise Himself in order to get even one short breath. Finally, the carbon dioxide level increased in His lungs and in the bloodstream, and the cramps partially subsided. A sponge soaked in posca, the

cheap, sour wine that was the staple drink of the Roman legionnaires, was lifted to Jesus's lips. His body was now in extremis, and He could feel the chill of death creeping through his tissues. This realization brought forth His sixth word, possibly little more than a tortured whisper. It is finished. His mission of Atonement had been completed, and finally He could allow His body to die.

All of this, the Bible records with the simple words, "And they crucified him." I want to invite you to close your eyes with me as I read to you from Romans 5:6-8. It says "For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates his own love toward us in that while we were still sinners, Christ died for us." You can open your eyes. You know, through all of the pain, all of the torment, all the humiliation, do you know that it was not that Jesus did that for you because of how good you are? It's not that He did that for you when you were having your best day and you were spending time in the Word and you were treating everyone with love and kindness. No. It says that Jesus died for us. He went through all of the agony when we were still sinners. It was our worst day. It was when our back was turned to God. There is nothing you can do to deserve or perform to get the love of God. It doesn't work like that. No. He loves you because He's chosen to love you. And when you didn't want anything to do with Him, Christ died for you.

In Hebrews 12:2, it says this, "looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and He has sat down at the right hand of the throne of God." You know Jesus, He endured it. He didn't like it. He didn't enjoy it. He endured the cross. And He says He despised the shame. He despised being humiliated. He despised his being spit on. Right! He is the creator of the universe, the all powerful almighty One. And He was shamed and He hated it. But it says that there was a joy that was set before Him that made Him endure it. And that joy that was set before Him, it was you, it was me. It was us, it was because His delight was with the sons of men. It's why He endured all that He did going to the cross, redeeming us from sin and from the grave. And do you know that in the way that He died, He was purchasing so much for us, even more than just salvation.

In Isaiah chapter 53 I referenced earlier, we see a picture prophetically of what was happening through the crucifixion in the spirit, and it says this in Isaiah 53 4-5, it says, surely, this is a sure thing. "Surely He has borne our griefs And he's carried our sorrows;..." As He was sorrowful, in Gethsemane, He was carrying our sorrows, our internal pain. He was paying the price so that we could receive His comfort and His peace. It continues and says, "yet we esteemed Him stricken, Smitten by God and afflicted." Verse five, "But He was wounded for our transgressions, He was bruised for

our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed." Jesus just had to die to pay the price for our sin. Just live a perfect life and die. So why all the pain and the suffering that He experienced and crucifixion? It's because He was purchasing all of this for us, not only an eternity of being one with Him, but also a life here and now where we can experience healing! Healing in our physical bodies, healing in our mind, healing in our hearts. He was coming that we would be able to be restored here and now. It says a chastisement for our peace was upon Him. Our stress and anxiety does not glorify God because Jesus paid a price so that you and I could come into His peace. It's the Hebrew word shalom, and it means a wholeness that He desires for his people and that He purchased for us to walk in.

You know, I love what it says in Romans 8:31. It says this, "What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." I want you to hear today that God loves you. And when you understand the love of God, and that the love of God gave His son on the cross for you, you will understand what it's saying here in Romans 8:31. That how shall He not, with Jesus, also freely give us all things. Remember, Jesus was daily the delight of the Father, and the Father because He so loved the world. He gave his son for us. How shall He not with Him, also freely bring

restoration, healing, deliverance, wholeness to your life, to your family, to your mind! It doesn't make sense to think He is withholding when He gave his son for us. See, when you have a revelation of the love of God, it allows you to stand on His promises. Because if He loves us, of course He's going to heal us. Right? And if He loves us, of course He's going to provide for us. He loves us, right? We're His special treasure. He cherishes us.

Now, in Romans 8:38 and 39, Paul continues. And he says this, "for I am persuaded (or you could say, I am convinced) that neither death nor life, nor angels, nor principalities, nor powers, nor things present or things to come, nor heights nor death, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord." See, Paul is saying, I've had this revelation! I know this love that is in Jesus, in this second person of the Godhead, the one who's the master craftsman over everything, the one through whom everything was made, and the one for whom everything was made. I know the love that's in His heart that caused Him to be the one to come down and humble Himself to the death on the cross. And Paul said you cannot get me off of this love, he says I'm convinced, I am persuaded, there is nothing here on Earth, there is nothing in the spirit realm, there is nothing anywhere that can separate us from the love of God. And that is the conviction that God wants all of us to have and to live from. Because when you live

from that revelation that God loves you like that, it changes everything.

I want you to listen as we conclude to Ephesians chapter three. It says this in verse 17 through 19. Again, this is Paul writing to the church in Ephesus, and he's praying for them. And he says this verse 17, "that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height-- to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God." This was Paul's prayer, and this is my prayer for you today, too, that you would be rooted in grounded in love. You know, a tree is rooted in grounded in the soil, and it doesn't get up from that soil. No, it stays in that soil and it receives strength and nourishment from that soil. And I believe that we have to keep ourselves, it is a choice, and we have to keep ourselves rooted and grounded in the love of God. It has got to be a foundation for our life and a foundation for our mindsets, foundation for our decision making, a foundation for our churches, a foundation for our very identity that we know that we are loved by God. And Paul said here, he said you know, as you begin to explore this, you're never going to find an end to it! There is no limit to the height, the depth, the width, the length to know the love of Christ. It passes knowledge. It's too much for us, right? We can never fully understand it in our limited mind. But he said, you've

got to pursue it, go after it, and keep getting to greater depths of it in your pursuit of God. Remember, God just doesn't have love. God is love. And the more that you know him, the more that you're going to know his love for you. And so don't let this be the end of your journey with the love of God. Let this be the start.

May you be rooted and grounded in His love. And may you know the height, the depth, the width, the length of it, the love of God that surpasses knowledge that you may be filled with all the fullness of God because He is love.

Father, we thank you for your word. And God, we thank you that your word is this love story to us from the very beginning to the very end of Jesus and His constant pursuit of us, willing to lay everything down to bring us back to Himself because He so desires that where He is there we may be also. Lord, I pray that you would fill us with this love, that we would know it when we wake up in the morning, as we go about our day, when we go to bed at night, we would be filled with the love of God. And not only would we be filled, but may we be filled to overflow that wherever we go we bring the love of God with us, and we share it with a world that is so desperately in need of your love. And I pray this in Jesus' name, amen.