

James T. Jeremiah  
Suffering Savior  
April 10, 1979

Transcript

James T. Jeremiah:

Thank you Brother Dixon.

James T. Jeremiah:

Thinking about the meetings for this week. I have tried to decide what kind of message I would bring. Few days ago, I gave a series of messages in a church, on the doctrine of the local church. And I went at great length to prepare some overhead transparencies. And I thought this would be nice because, after all in a school like this, we have all memorized the verse that says "without an overhead [inaudible], not unto them."

James T. Jeremiah:

But then I decided that wouldn't be appropriate. My mind then went to study a little bit about the life of Caleb. And he's one of my favorite characters. Then I read in the book of Joshua that when he finally took his mountain, he was 85. And I thought maybe if I use that there would be some of my dear friends here who might be given the impression that possibly I was trying to defend my youth.

James T. Jeremiah:

So I bypassed that privilege.

James T. Jeremiah:

This is the week when the world thinks about Christ. They think about him only as one who was tried and one went to a cross. But a good many of them fail to understand what is involved, I think, and what happened when Jesus came and when he died.

James T. Jeremiah:

And I want to think with you these days about a verse in Mark, verse 31 of chapter eight, and it'll be a starting point each day. But it has to do with the sufferings of Christ and the Lord Jesus himself is speaking. And he began to teach them that the son of man must suffer many things. And be rejected of the elders and of the chief priest, and scribes and be killed. And after three days rise again.

James T. Jeremiah:

Most of the time, when we think about the sufferings of Christ, we are reminded that it all happened in the last week, the last few hours. And then it was all over.

James T. Jeremiah:

The fact of the matter is the word of God tells us in Revelations 13:8, that he is the lamb that was slain before the foundations of the world, or before the beginning of this world system. Before there was sin. Before there was a man to sin. He was slain in the plan of God before sin entered this world. If that is the case, as it is, then the Lord Jesus Christ not only suffered on the cross, but as he anticipated the coming of that cross, there would be suffering and agony in his soul.

James T. Jeremiah  
Suffering Savior  
April 10, 1979

James T. Jeremiah:

When we think about even the suffering of the cross, we shrink from the idea of nails, and thorns, and a spear, agony for three hours. But I think sometimes we fail to really understand what it's all about.

James T. Jeremiah:

When we read in Isaiah 53:10, "that God, the father made his soul an offering for sin." I feel so ashamed. So inadequate. So unprepared. To talk about the sufferings of Christ. I've never really felt that I could enter into all that's involved and what he suffered for me. But I believe it's appropriate. Nonetheless. Periodically take a look at the cross. I remember hearing a pastor years ago say, "I never let a day go by when I turn my Bible to some passage dealing with the crucifixion."

James T. Jeremiah:

Probably would make a difference in the way we live if we would do that. The gospel of Mark summarizes the great teachings of the life of Christ in rapidity and though it's profound, in some ways it's with simplicity.

James T. Jeremiah:

I do not buy the idea, as some do, that Mark was the outline upon which Matthew and Luke operated and expanded Mark. I believe God inspired the writings of Mark as he inspired the writings of Matthew and Luke. And I'm not of the persuasion that you have to have one in order to build upon the other.

James T. Jeremiah:

Notwithstanding, in the gospel of Mark beginning with chapter 14. There seems to be a rather clear outline of what the Lord Jesus Christ had to suffer as he came into this world. He was the lamb slain before the foundation of the world. And when he was born in Bethlehem and began to live as a young man, and as a young, as the Messiah had come, the suffering became quite realistic. And we notice now, several of these, that I want to mention as we come to our message.

James T. Jeremiah:

We're told in Mark 14, after two days was the feast of the Passover and of unleavened bread and the chief priest and the scribes sought how they might take him by craft and put him to death. Did he know that? Certainly. Was he aware of what they were doing? Certainly.

James T. Jeremiah:

Then we read on in chapter 14, verse 10, and Judas Iscariot, one of the 12, went into the chief priests. What for? To betray him. He knew that. He announced that this would happen. And then as we go on in the next part of the chapter and we come to that terrible experience in the Garden of Gethsemane. In verse 32, they came to a place which was named Gethsemane. And he said to his disciples, "sit ye here, and I shall pray." Or while I pray and he taketh with him, Peter and James and John, and began to be sore amazed or terribly distressed and to be very heavy or troubled. And he said unto them, "my soul is exceeding sorrowful unto death. Tarry ye here, and watch." And while he was praying and agonizing, they were sleeping. Verse 40, and when he returned, he found them asleep. Peter, James, and John? Yes. The closest ones? Yes.

James T. Jeremiah  
Suffering Savior  
April 10, 1979

James T. Jeremiah:

For a good many reasons, I presume we cannot comprehend all that went on in Gethsemane. One thing of which I'm sure, the Lord Jesus Christ did not go to Gethsemane to get out of the cross. Had that been the case, Revelation 13:8 would not have any meaning. For he was the lamb that was slain before the foundation of the world. And he's not about ready to come to Gethsemane to get out of the cross.

James T. Jeremiah:

Do you know what I believe? I believe he was concerned that the devil would do something, as he had tried through the years and the centuries, that take his life before the cross. And had he died in Gethsemane, all of us would still be on our way to hell without hope, and without salvation. They were sleeping. Verse 50, they all forsook him and fled.

James T. Jeremiah:

You think of the agony and the sorrow. When you think of losing a friend or somebody to whom you speak about a problem and they seem totally indifferent. And think of him, oh Gethsemane. Agonizing because of the burden and finding them sleeping. And when it's over, forsaking. Verse three of chapter 15, when the chief priests accused him of many things. He answered nothing. The religious crowd, not the beer guzzling, drunken bums, but the religious crowd accused him. You will find somewhere along the line that not all religious people will be a supporter of your faith. They may do to you in a minor sense, what they did to him. They accused him. Verse 15, Pilate, willing to content the people, released Barabas and delivered Jesus to be crucified.

James T. Jeremiah:

Think of it. He had an opportunity to make a good decision. He could've released Jesus and kept the insurrectionist, the murderer, the thief, the crook in jail. But he released the insurrectionist to crucify the savior. How would you like to be facing a problem like that when the law would keep you in jail as the innocent party and release the one who was guilty? It could happen. It has happened. It may again. And they took him out and put him on a cross. And they crucified him as we read in verse 17, put a crown of thorns on his head. And then down in verse 20, as he was hanging there on the cross, they mocked, or as one translator, I think Williams puts it, they made sport of him.

James T. Jeremiah:

Bad enough to die on a cross. Bad enough to die in the place of a crook. Bad enough to have a crown of thorns. Bad enough to die for the sins of the world.

James T. Jeremiah:

But then they made sport of him. In verse 27, it tells us they put him between two thieves and the crowd on the outside went by and railed on him.

James T. Jeremiah:

And then as Dr. Brown mentioned yesterday, the very last thing that happened is, Father forsook him. The lamb slain before the foundation of the world. One whose soul was made an offering for sin.

James T. Jeremiah  
Suffering Savior  
April 10, 1979

James T. Jeremiah:

You ever stopped to wonder why God forsook him? God is Holy. You read the 22nd Psalm. It's interesting. Starts out, "My God, my God, why hast thou forsaken me?" And then the next, the third verse says, "God is Holy. God is gracious. God is love." All of these enter in. God was so holy

James T. Jeremiah:

He can forsake his son when he stands between the demands of righteousness. And he's so gracious that he can save the sinner.

James T. Jeremiah:

And here he is, suffering. Not only on a cross, all the way up to the cross. But why? Why did he? Why did God make his soul an offering for sin? Why do we find the bloodstained pages of the Bible describing his coming and his living and his dying and his going back to the glory?

James T. Jeremiah:

Over and over again, the word of God makes it clear why. Some of you have books in your library. You ought to get some more of them, if you don't have some of them by Dr. Harry Ironside. One of the nice things about his books to me is that you can read them and they sort of talk to you. He tells the story, somewhere in one of his writings, about a man who was one of these street preachers for the ungodly. That is, he was an atheist standing on a soap box or a platform of some kind. And he had a crowd gathered around him. And he was giving the old pitch that a lot of the world gives today. With all the chaos in the world, with all that's happening that's going on with war, and trouble and sin and atomic blow-ups and all the rest. Why doesn't Lord lend a hand to this? Why doesn't he do something about it?

James T. Jeremiah:

When the dear old Plymouth Brethren preacher came up to where this man was and said, "let me say a word about it." And he stood up to say, "I need to tell you people today that God has lent a hand. He lent two hands. And they were nailed on a cross. To do something about the sin in the world. "

James T. Jeremiah:

You're a frightening about and wondering whether or not anything has been done. The tragic is, the tragic thing is, a lot of people wonder whether God has done anything are too unwilling to accept what God has done.

James T. Jeremiah:

Now when we think about him dying, we hear arguments who put him there. Romans. Pilate. Jews. Through the centuries, Jews have been called "Christ killers." They have been ridiculed and mocked. Called every kind of name because they put him there.

James T. Jeremiah:

No, my friend. They were just the instruments in God's plan to accomplish his purpose. Pilate was there at the right time. The ungodly high priests were there to cry for his crucifixion. There was a Barabas to be released.

James T. Jeremiah  
Suffering Savior  
April 10, 1979

James T. Jeremiah:

And there was some Roman soldiers with their hammers and their nails and their spears. There were Jews to cry, "crucify him!" Well, I want to tell you who put him there. I did. God knows I did. You did put him there. Because over and over again, the word of God makes it clear that he died vicariously.

James T. Jeremiah:

He died in the place of others. He died for our sins, according to the scriptures. He was wounded for our transgressions and bruised for our iniquities. The chastisement of our peace was upon him and with his stripes we're healed. He's the lamb of God that takes away the sin of the world. And all of that.

James T. Jeremiah:

And listen to this. He was made sin for us who knew no sin. That we might be made the righteousness of God in him. Let me briefly say to you that Jesus died for three things wrong with all of us. And you can find these three things clearly outlined in the 53rd chapter of Isaiah. So maybe you want to look at it for a minute. He died for iniquities, and he died for transgression, and he died for sin. And Isaiah 53, it says he was, five, six and 11. He was wounded or he was bruised for our iniquities. The Lord hath laid on him the iniquity of us all. He shall bear our iniquities. Why do you suppose that's repeated? Didn't the Lord, wasn't the Lord able to say at once and have us get it. Repeated so that we wouldn't forget it. Now, the word iniquity means a perversity. A crookedness.

James T. Jeremiah:

He died for everything that's crooked. Everything that's underhanded. For dishonesty, for hypocrisy, for deception, it was all laid on him. Now, listen, you think of that in your life. And I'll think of it in mine. I was the dishonesty, and the hypocrisy, and the crookedness that was put on him when he died. Did you know that he died for man as a crook? "Oh, we don't like that preacher. We don't like to hear that we're crooks." Innately inside of us, in this old nature, there is lying, the potential of every crook in the world. And Jesus died for that kind of a person.

James T. Jeremiah:

Amazing grace. Beyond any comprehension. Died for iniquities. He died for transgressions. Suffered for transgressions. He was wounded for our transgressions. We read in Isaiah 53:5 and verse eight, "for the transgression of my people, was he stricken." The word transgression has the meaning of "unconcealed, outward manifestation, openly doing a thing, which God has commanded should not be done."

James T. Jeremiah:

It includes lawlessness, stubbornness, willfulness, selfishness, anger. God not only died for a crook. He died for a rebel. And we think back to the sixties, when everybody was on a rebel kick. Lila[?] going against law, doing everything, some of it's still sticking around. But the unfortunate part of it is that we can look on the outside and we can say "how terrible," but right inside of hearts within a Christian college campus, there's that old rebellion that says, "I'm not going to do that. I don't care what the president or the dean or whoever says it. It's not going to be my way of life."

James T. Jeremiah:

James T. Jeremiah  
Suffering Savior  
April 10, 1979

That's rebellion

James T. Jeremiah:

Worse than that. God comes through a message in this chapel. And he speaks to some hearts in this place about doing God's will. Not talking to you now, don't get upset. I'm not talking to you about everybody being a preacher and everybody being a missionary. I am talking to you though about every one of us being obedient and being responsive and being submissive and not being a rebel. He died for us that we would no longer be rebellious, transgress. He drank the cup of wrath without mercy, that we might have mercy without wrath. And he died for sin. Isaiah 53: 18-12 and 12 says that Isaiah 53:10 and 12 says "make his soul an offering for sin. He bear the sin of many."

James T. Jeremiah:

The idea of sin suggests ignorance. Coming short of the glory of God. Infirmity means missing the mark. It means more than that, but it means that. Consider all the filthiness, the immorality, the bad thoughts, the bad looks, the bad desires.

James T. Jeremiah:

Think about man here. Not only as a crook and a rebel, but a failure come short of the glory of God. Somebody said, "well, I'm not so bad. I come within 98% like Ivory soap." That's pure, 99 and 44/100% pure. But the Lord doesn't take Ivory soap as the standard. He takes perfection. And the only way we stand before God acceptably is perfectly in Christ. And he died that the failing and the failures might be redeemed and made acceptable and brought into the presence of God and have lives that will honor him in a day such as this.

James T. Jeremiah:

Think of our text. When he suffered, the sufferings of Jesus, for what? For iniquities. For transgressions, for sin. God turned his back on his son because he saw me in his place with all my sins. There are a lot of Bible verses that I can't understand, but trying to for a long time, but I can't understand them. I believe them.

James T. Jeremiah:

One of the verses that goes beyond my ability to comprehend, as one of my boys would say, "it blows my mind." And it does. He hath made him to be sin who knew no sin. That we might be made the righteousness of God in him.

James T. Jeremiah:

Didn't make him a sinner. He never sinned. He couldn't sin. He didn't sin. For if he could sin, and he might sin. But he didn't sin, but he was made sin. I don't understand that. But I understand as I read the Bible that he was made all of that. That this crook and this rebel and this failure might have a life that should be honest and a life that should be submissive and a life that should have some blessing of God and not live constantly under the depression of failure.

James T. Jeremiah:

James T. Jeremiah  
Suffering Savior  
April 10, 1979

He suffered from eternity to a cross, take our place. When Jesus came to Golgotha, they hanged him on a tree. They drove great nails through hands and feet. And there, they made a Calvary. They crowned him with a crown of thorns. Red were his wounds, and deep. For those were crude and cruel days. And human flesh was cheap.

James T. Jeremiah:

Then Jesus came to our town. They simply passed him by. They never hurt a hair of him. They only let him die. For men had grown more tender, and they would not give him pain. They only just passed down the street and left him in the rain. Still Jesus cried "forgive them. For they know not what they do." And still it rained, the winter rain, that chilled him through and through. The crowds went home and left the streets, not a soul to see, and Jesus crouched against the wall, crouched against the wall and cried for Calvary. Think of it. On a cross in Jerusalem, dying, walking down your street and mine and your room and mine and in your home and mine.

James T. Jeremiah:

And our indifference is so agonizing that he could cry for a Calvary. God help us to understand something of what it cost him. That we might be where we are, be what we are by the grace of God and yield our lives to him and our souls to him and our minds to him. For he died for our sin and our iniquities and our transgression.

James T. Jeremiah:

Dear Lord, we stand amazed as we think about that cross and about the walk and the way and the road to it and all that went around in the life of Christ in those days. But he died and he was raised again and he's living and he's here in our midst. And he's the God with whom we have to do.

James T. Jeremiah:

Don't let us continue to ignore him. Make apart, make him a part of our daily thinking and our daily living and our daily serving. For he died for our sins, and our transgressions and our iniquities. We pray in Jesus' name. Amen.