

Do You Really Know the Price that was Paid for Your Salvation?

I suspect that very few today really know the message we'll discuss here. It is directed primarily to saved souls, that is to born-again Christians. It's likely that a majority of believers have concluded, as I once did, that it was the beatings, the humiliation and the physical suffering on the cross that paid for our sins. Nothing could be further from the truth as what follows should reveal. I pray that this study will also open the eyes of others who are not yet seeking salvation. God willing, it will open the eyes of those who are only casual Christians. What will try to articulate here is something that for years has been etched in my heart, and at the fore front of my every prayer. None of us can fully appreciate what it cost the Triune God to not compromise His perfect justice, while at the same time provide forgiveness for our sins.

I have mentioned several times in my writings a question the Greek Philosopher, Socrates once posed to Plato. Paraphrasing, the essence of what he said was, "Perhaps God can forgive sin, but I don't see how. To forgive sin He must compromise His justice, and if He doesn't forgive sin, He fails to be a merciful God." About that time Malachi was completing the Old Testament, a mere 600 miles away. Had Socrates been able to read this Book of God's truth, he surely would have found his answer. It's much easier for us to find this truth, because we have the benefit of Jesus' physical life presented to us so clearly. However, with his outstanding intellect, Socrates, would have been able to answer his question from the Old Testament alone.

The Scriptural evidence we'll use for this study will come primarily from the following references:

Psalm 22:1-31

"1 My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring? 2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. 3 But thou art holy, O thou that inhabitest the praises of Israel. 4 Our fathers trusted in thee: they trusted, and thou didst deliver them. 5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded. 6 But I am a worm, and no

man; a reproach of men, and despised of the people. 7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, 8 He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. 9 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. 10 I was cast upon thee from the womb: thou art my God from my mother's belly, 11 Be not far from me; for trouble is near; for there is none to help. 12 Many bulls have compassed me: strong bulls of Bashan have beset me round. 13 They gaped upon me with their mouths, as a ravening and roaring lion. 14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. 15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. 16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. 17 I may tell all my bones; they look and stare upon me. 18 They part my garments among them, and cast lots upon my vesture. 19 But be not thou far from me, O Lord: O my strength, hast thee to help me. 20 Deliver my soul from the sword; my darling from the power of the dog. 21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. 22 I will declare they name unto my brethren: in the midst of the congregation will I praise thee, 23 Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. 24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. 25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. 26 The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever. 27 All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. 28 For the kingdom is the Lord's: and he is the governor among the nations. 29 All they that be fat upon the earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. 30 A seed shall serve him; it shall be accounted to the Lord for a generation. 31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this."

Psalm 69:1-36

“1 Save me, O God; for the waters are come in unto my soul. 2 I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. 3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God. 4 They that hate me without cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away. 5 O God, thou knowest my foolishness; and my sins are not hid from thee. 6 Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel. 7 Because for thy sake I have borne reproach; shame hath covered my face. 8 I am become a stranger unto my brethren, and an alien unto my mother’s children. 9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproach thee are fallen upon me. 10 When I wept, and chastened my soul with fasting, that was to my reproach. 11 I made sackcloth also my garment; and I became a proverb to them. 12 They that sit in the gate speak against me; and I was the song of the drunkards. 13 But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation. 14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. 15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. 16 Hear me, O Lord; for thy loving-kindness is good: turn unto me according to the multitude of thy tender mercies. 17 And hide not thy face from thy servant; for I am in trouble: hear me speedily. 18 Draw nigh unto my soul, and redeem it: deliver me because of mine enemies. 19 Thou hast known my reproach, and my shame, and my dishonor: mine adversaries are all before thee. 20 Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. 21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. 22 Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. 23 Let their eyes be darkened that they see not; and make their loins continually to shake. 24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them. 25 Let their habitation be desolate; and let none dwell in their tents. 26 For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. 27 Add iniquity unto their iniquity: and let them not come into thy righteousness. 28 Let them be blotted out of the book of the living, and not be written with the righteous. 29 But I am poor and sorrowful: let thy salvation, O God set me up on high. 30 I will praise the name of God

with a song, and will magnify him with thanksgiving 31 This also shall please the Lord better than an ox or bullock that hath horns and hoofs. 32 The humble shall see this, and be glad: and your heart shall live that seek God. 33 For the Lord heareth the poor, and despiseth not his prisoners. 34 Let the heaven and earth praise him, and seas, and every thing that moveth therein. 35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession. 36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.”

Isaiah 9:6, 7

“6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.”

Isaiah 53:1-12

“1 Who hath believed our report? and to whom is the arm of the Lord revealed? 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him. 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. 9 And he made his grave with the wicked, and with the rich in his death; because he had done no

violence, neither was any deceit in his mouth. 10 Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors.”

Mathew 27:45-51

45 “Now from the sixth hour there was darkness over all the land unto the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabach thani? that is to say, My God, my God, why hast thou forsaken me? 47 Some of them that stood there, when they heard that, said, This man calleth for Elijah. 48 And straightaway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 The rest said, Let be, let us see whether Elijah will come to save him. 50 Jesus, when he had cried again with a loud voice, yielded up the ghost. 51 And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;”

John 3:16

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

Galatians 3:13

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:”

Now, let us examine each of these and how they relate to our topic.

In Psalm 22 we find David being led by the Holy Spirit to write something that wasn't about him, nor was it about what he personally knew or even understood. It was detailing some of

what Jesus would suffer and for whom He would die. The evidence of this is assured when we read Mark 15:33-37. Verse 34 is a precise quote of Psalm 22:1. Prophecy is here fulfilled, not only by these 2 verses, but by most aspects of Jesus' suffering, death and resurrection. This short sentence "My God My God why hast thou forsaken me?" is most disturbingly poignant as well as a most significant clue toward answering the subject question. Psalm 22:1-21 details His suffering on the cross. Much of this as prophecy was fulfilled in real time over 1000 years later. Starting with verse 22 to the end of the chapter, the theme is Jesus' post-resurrection commentary as an outline of what will happen next.

Psalm 69 has its primary message regarding how He and His mother Mary suffered during His early life, from conception to when He began His ministry at age 30. That suffering at the hands of those who hated, never ended until, when on the cross, He ended His last breath. With this, we will as preface we will now delve in to the "meat" that will hopefully lead us to the answer we seek.

Isaiah 9:6, 7 speaks clearly of the yet to come Jesus. Isaiah was given to describe Him as Wonderful, Counselor, the Mighty God, etc. For our purpose however, it is verse 6a that is most significant, because it informs us that "a child is born, unto us, a son is given." By the immediate context it is evident this speaks of the same "Son" that God gave in John 3:16, that is His only begotten Son. To answer the subject question, it is essential that we understand as much as possible, the meaning and significance of "given" or "gave". Scripture doesn't say the Son is "loaned". This would imply that He would be returned. The Son was given, handed over unconditionally, without any provision to ever be returned, as He had been, to the Godhead. John 3:16 makes this clear that it was the Son aspect of the Triune Godhead.

Does that mean that the Son is no longer part of the Triune Godhead? As I see it, the answer is both yes and no, depending on which perspective we view this. It is yes, in the sense that the Son would never again be a part of the Godhead in the singular manner He was prior to the birth of Jesus. He would never again appear as a Theophany as He did to Abram, Daniel, Jacob and others. The no answer to this question is of course, that He is eternally and totally within the Trinity, but now the Son of God and Jesus the Son of man are one. Thus there is now, and

forever, the Man Jesus as an integral part of the Godhead. We see that groundwork for that Holy oneness was planned for when in Genesis 1:26 God said “...*let us make man in our own image, after our likeness...*” Thus God created man in a sort of sonship status having many godly likeness and attributes. While sin eliminated many of these, the virgin birth of Jesus negated in Him the fallen aspects of man allowing His manhood to be perfect, as had been Adam’s.

Let’s repeat this seeking better clarity regarding the matter. Concurrently, at the moment of conception, all humans receive a soul, and what may be called a generic spirit. The soul becomes the depository, the collection of all a person is or ever will be, such as, his genetics, his memory, his perceptions, his actions, his will, etc. Thus the soul is who the person is. His body is merely the vessel in which the soul resides and which it activates to perform in accordance with the soul’s will. A spirit is given to each and every individual of mankind. Its “generic” in the sense that it doesn’t have any specific individuality at the moment of conception. During the passage of time, say from birth on, the spirit takes its place in some manner augmenting the thoughts and activities and the actual being of the soul.

In the case of Jesus however, this coupling of soul and spirit was absolutely unique. The Spirit which was given to Jesus was in fact the Spiritual Son, the only begotten Son of God. Thus we rightly call Him the Son of God as well as the Son of Man. This unique unity is inseparable and eternal. While Jesus the Man, and the Son of God, were made one positionally at the moment of conception, He (They) did not fully experience this fact until He was resurrected, and no longer subject to corruption, that is to physical decay and death. At the end of the 40 days, His work that required His presence on earth was for a long season completed so that He could take His rightful place next to His Father on His Father’s Throne.

Isaiah 53 This much studied chapter mentions again how Jesus would suffer in His youth. The prophecy continues in its predictions of how He would suffer throughout His life until His death on the cross. Three times we find that it would be the Father God who would cause the only meaningful affliction which would suffice to permit the redemption of mankind. It then continues to prophesize in awesome detail the events that will follow the crucifixion. The most

salient point of this chapter is that it is the Father who will cause the redemption-quality torture which will be beyond all human capacity to even imagine.

Matthew 27:45-51 The point in time when the predicted events would take place, are attested to by the Apostle Matthew as he describes the events that occurred that crucifixion day, between the sixth hour (noon) and the ninth hour (3:00PM). The temple veil “...*was rent in twain from the top to the bottom; and the earth did quake...*” during the ninth hour Jesus, the Man apparently reaching the limit of His composure, after nearly 3 hours of the ultimate and unspeakable agony, finally reached the point where He could no longer do so. In that tortured state of mind, He called upon God saying “...*My God, my God why hast thou forsaken me?*” The Greek word translated here as “forsaken” also can be interpreted to mean “leave behind, desert.” In His long-sustained agony, Jesus felt that He might have been abandoned or deserted by His Father.

Nowhere else in Scripture did Jesus call on God; it was always a Father / Son relationship. This, to me, is strong evidence supporting the fact intention that the Father / Son unity no longer existed for most of those 3 long hours. Shortly after this cry out to God, it appears that the Father, seeing that the price would satisfy His justice had been paid, that is saw that the sin infestation was gone, quickly restored Their unity. Then later in that ninth hour, having completed His mission, and having been restored to His eternal relationship with the Father, said “It is finished” (John 19:3) In the Greek, this statement is encapsulated in one word “Teleistai” which can be translated as “It is finished or simply Paid in Full” In this case, both are exceeding appropriate. Jesus’ next and last words were “Father, into thy hands I commend my spirit” (Luke 23:46) Thus, by calling Him Father, we know that the former unity has been restored.

John 3:16 This is probably the most beloved and quoted verse in all of Scripture in the hearts of all the redeemed. Having already woven it into other portions of this study, there is little more to mention, other than the immediate context where we find it. That in itself is worthy of examination but is not necessary for the purpose of this study.

Galatians 3:13 The last of our major references. It gives us a valuable insight into the intensity of God's hatred of anyone hanging from a tree. God first expressed through Moses, in Deut. 21:22, 23 where He called anyone hanging from a tree, as a result of a sin worthy of death, as accursed of God, and should be buried that same day. The Galatians verse tell us that Christ redeemed us from the curse of the law by being Himself made a curse, as He applied all of our sins to Himself. While it was sin that was intolerable, the hanging from a tree (the wooden cross) compounded God's hatred as He proclaimed that everyone hung from a tree is cursed. What does it mean here to be cursed? The Greek word for cursed is defined by Strong's as "imprecated, execrable, accursed." Imprecate means, "called down, and cursed. Execrable means "utterly detestable, abominable, abhorred, and accursed." Need any more be said about the Father God's attitude toward a sin-covered person, even His Son, hanging from a tree? It is not the hanging itself that God hated. Hanging was the means by which God's justice could be served. It was in all cases a death sentence. This is evidenced by Deuteronomy 21:22, 23 as given by God to Moses. *"22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: 23 his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance."* How beautifully this foreshadows Jesus' death and same day burial.

We can now assemble all of this so as to answer our subject question.

1. It was the Father, with the Son's acquiescence, that caused all of the affectual suffering, that is the agony that satisfied God's justice as payment for sins.
2. This suffering that paid the price of all sins was shared equally by the Father and Son, even though outwardly from an earthly perspective, it appears that Jesus did it all.
3. The intensity of Their agony is beyond mankind's ability to even imagine much less comprehend. As the ninth and final hour (3PM) of this agony wore on, we see Jesus fulfilling the prophecies expressed in Psalm 22:1, 2 Jesus cried out to God as would an abandoned soul. In His tortured status the thought of that possibility rapidly increased His agony.

4. Jesus was crucified at the 3rd hour (Mark 15:25) this was 9AM based on the time system used, that is with the first hour being 6 AM the beginning of the daylight portion of the day. The first 3 hours on the cross were when He conducted His last earthly business. This included a petition to His Father to forgive those who did this to Him, because they didn't know what they were doing. Second, He dealt with the thief on the cross next to him. Third, He assigned John to care for His mother as her son. Up until noon, His suffering appears to be merely physical rather than spiritual. It was a physical suffering well within His capacity to deal with without diminishing His mental abilities. Then came the moment that commenced the ultimate agony, when the Father and Son of the inseparable unity of the Triune Godhead was torn apart, actually for a short time removing the Son from the Godhead the Father and Son. This lasted the most part of the remaining three hours of His six hours on the cross. It was also at that same moment at noon, when darkness fell across the land, tremendous earthquakes occurred, and the temple veil was torn apart fully exposing the Holy of Holies place. These visible real time events, gave credence to the fact that something unique and of profound importance was happening within the spiritual domain.

Finally, having recited this short portion of God's history, we can go back to the crucifixion where the real substance of the answer we seek can be found. Many probably wonder, why our omnipotent God chose such a terrible self-punishing way to bring about the means through which anyone, or all of sinful mankind could be saved. When we do so, we are questioning God's ways, and suggesting that there could have been a better way. When we do this we tread on dangerous ground. To put it bluntly, it is not only a sin, but it also brings into the question the legitimacy and strength of our faith! Jesus Himself asks the same question the night before when He perspired blood.

However, Jesus knew there was no other way. He chose to express His anxiety in this manner, not for Himself, but for us so that we would know that this was the only way, and that the price would be beyond any human comprehension. Why else would God choose to disclose this seemingly desperate prayer by Jesus who knew very well what He was about to endure? He

finished that prayer with “...*nevertheless not as I will, but as thou wilt*”. This too was a message to us that we must subordinate our own will to His. As the Son of God, He knew from the instant of creation that His suffering would take place, and exactly how, when and where. His agony in the garden is evidence that the time had come, because there WAS NO OTHER WAY.

As we collect these precious fragments of evidence, we might see them as divine yarn, from which a tapestry is woven which depicts and testifies to the true and full nature of what our salvation cost God.

With the above as the foundation, and evidence, we now understand the intensity and fathomless love God has for His creation. Can we see that love, and total commitment expressed in a manner that is beyond our capacity as humans to even imagine much less to fully comprehend? The evidence is clear that He chose to inflict on Himself and on His Son, the ultimate expression of that love. He chose the most painful of all things, the separating of the inseparable oneness of Father and Son. Nothing less could satisfy God’s perfect justice. This subsequent restoration of the Triune Unity brought forth an eternal change in the Godhead. Now and forever there is a Man who is an integral part of the Godhead. Jesus’ soul is that of a sinless Adam-like Man, who is also the Son of David. His spirit is the Son of the Triune Godhead, thereby, making the Man Jesus an integral part of the Deity. In anticipation, and for the purpose of making this momentous declaration, is the major reason why in the beginning God made man in “His image and in His likeness”. Of course, it was, is and always will be about Jesus.

If you are among those to whom He gave eternal life, “*Rejoice Evermore*”. Pray with your whole heart and soul, holding back nothing, not even your tears of gratitude, and give your all to Him who paid such a price so as to allow you to have eternal life.