

# The Suffering And Death Of Jesus Christ

By Dr. Gary M. Gulan, ©1988 (Rev. 04)

**Introduction:** Every year at Easter time, the "passion" or suffering and death of Christ is brought into view. Every so often, a new film comes out on the "passion or suffering" of Christ. Reading the gospel accounts of Christ's suffering, Matthew, Mark, Luke and John, brings great insight into everything that Christ experienced.

If you take all of the gospel accounts and place them in order of what took place over the approximate 24 hours of Christ's suffering, you will be shocked.

I would like to briefly share with you the suffering and death of our Lord Jesus Christ from God's Word.

1. His soul was "sorrowful," (Gr. "perilupos" meaning "to grieve all around" or "grieve intensely") because of what was going to happen to Him, (Mk. 14:34).
2. He experienced "agony," (Gr. "agonia" meaning "a deep struggle" while praying, Lk. 22:44).
3. He sweat drops of blood in prayer, (Lk. 22:44).
4. He was "betrayed," (Gr. "paradidomi" meaning "to surrender or deliver over to a hazard"), by one of His hand picked and personally trained apostles, (Mt. 26:48; Mk. 14:44; Lk. 22:48).
5. He was "forsaken," (Gr. "aphiemi" meaning "to leave or send away"), by His disciples, (Mt. 26:56; Mk. 14:50).
6. He was "taken hold of," (Gr. "kpateo" meaning "to get into one's power or to subdue"), and led to the high priest's house, (Mt. 26:57-58; Mk. 14:46,54; Lk. 22:54).
7. He was "falsely accused" for the first time, (Mt. 26:59-65; Mk. 14:56-57; Lk. 23:2).
8. He was "falsely sentenced" for the first time, (Mt. 26:66).
9. He was "spit" upon in the face for the first time, (Mt. 26:67; Mk. 14:65).
10. He was "buffeted," (Gr. "kolaphidzo" meaning "to rap with the fist," Mt. 26:67; Mk. 14:65).
11. He was "smote," (Gr. "rhapidzo" meaning "to hit with the palm of the hand," Mt. 26:67; Mk. 14:65).
12. He was "mocked" for the first time, (Mt. 26:68).
13. He saw and heard one of His disciples "deny," (Gr. "aparneomai" meaning "to deny utterly, or disown"), Him three times, (Mt. 26:69-75; Lk. 22:61).

- 14.** He was "mocked," (Gr. "empaidzo" meaning "deride or jeer at"), for the second time, (Lk. 22:63).
- 15.** He was "smote," (Gr. "dero" meaning "to flay or scourge , thrash or beat" again, Lk. 22:63).
- 16.** He was blindfolded and "struck," (Gr. "tupto" meaning "to repeatedly hit with the hand or instrument" in the face, Lk. 22:64).
- 17.** He was "blasphemed," (Gr. "blasphemeo" meaning "to vilify, defame, speak evil of," Lk. 22:65).
- 18.** He was then transported under arrest to the council chambers, (Mt. 27:1; Lk. 22:66).
- 19.** He was interrogated and sentenced again, (Mt. 27:1; Lk. 22:67-71).
- 20.** He was transported under arrest to Pilate, (Mt. 27:2,11; Mk. 15:1; Lk. 23:1; Jn. 18:28).
- 21.** He was interrogated by Pilate, (Mt. 27:11,13-14).
- 22.** He was falsely "accused," (Gr. "kategoreo" meaning "to charge someone with an office," Mt. 27:12; Mk. 15:4-14; Lk. 23:2-6).
- 23.** He was then transported under arrest to Herod, (Lk. 23:7).
- 24.** He was interrogated by Herod, (Lk. 23:8-9).
- 25.** He was falsely and "vehemently," (Gr. "eutonos" meaning "in a well-strung manner"), accused, (Lk. 23:10).
- 26.** He was "mocked," (Gr. "empaidzo" meaning "deride or jeer at," for the third time, Lk. 23:11).
- 27.** He was tried by Herod and found not guilty, (Lk. 23:15).
- 28.** He was then transported under arrest back to Pilate, (Lk. 23:12-13).
- 29.** He was tried and found not guilty, however, Pilate sentenced Him to death, (Mt. 27:19-25; Lk. 23:15-24).
- 30.** He was "scourged," (Gr. "phragelloo" meaning "whipped or lashed in public," Mt. 27:26; Mk. 15:15).
- 31.** He was "stripped," (Gr. "ekduo" meaning "to remove all of one's clothes," Mt. 27:28).
- 32.** He was mocked again, (Mt. 27:29).

33. He was "spit upon" again, (Mt. 27:30; Mk. 15:19).

34. He was "smote," (Gr. "tupto" meaning "to repeatedly hit with the hand or instrument"), on the head" again, (Mt. 27:30; Mk. 15:19).

35. He was "mocked," (Gr. "empaidzo" meaning "deride or jeer at" again, (Mt. 27:31).

36. He was forced to carry his cross after he had physically suffered cruel punishment, (Mt. 27:31; Mk. 15:20).

37. He was "crucified" by nailing His hands and feet to a cross, (Mt. 27:35; Mk. 15:24).

38. He was "reviled," (Gr. "blasphemeo" meaning "to speak evil against"), by those passing by, (Mt. 27:39; Mk. 15:32)

39. He was looked at with "wagging heads," (Mt. 27:39)

40. He was "mocked," (Gr. "empaidzo" meaning "deride or jeer at"), by those who passed by Him, (Mt. 27:40-43; Mk. 15:31).

41. He was mocked and "reviled," (Gr. "oneidizo," KJV "cast the same in his teeth," meaning "defame, rail at, or taunt"), by those on the cross next to Him, (Mt. 27:44; Mk. 15:32).

42. He was "forsaken," (Gr. "egkataleipo" meaning "to leave behind, or desert"), by God, (Mt. 27:46; Mk. 15:34).

43. He "cried out" in pain, (Mt. 27:50; Mk. 15:34-37).

**Conclusion:** I would like to conclude with these seven facts.

**First,** before Jesus was crucified, He had experienced terrible suffering which Isaiah the prophet predicted. Isaiah writes, "His visage was so 'marred' (Hb. 'mishhat' meaning 'disfigured of face') more than any man," (Isa. 52:14). In other words, Jesus suffered so much He was almost unrecognizable as a man. He was not a pretty sight. Isaiah again writes, "He had not form," (Isa. 53:2); "He had no 'comeliness," (Hb. 'hadara' meaning 'splendor, adornment,' Isa. 53:2); and "He had no beauty that we should desire Him," (Isa. 53:2).

**Second,** there are people who wonder why Jesus suffered to the extent He did and why God allowed Him to suffer and die? Both Jesus' suffering and death were done for us. Notice the emphasis on "our" when Isaiah the prophet wrote, "He bore our griefs," (Isa. 53:4); "He carried our sorrows," (Isa. 53:4); "He was wounded for our transgressions," (Isa. 53:5); "He was bruised for our iniquities," (Isa. 53:5); "He was chastised for our peace," (Isa. 53:5); "He was given stripes for our healing," (Isa. 53:5); "He was stricken for the transgression of His people," (Isa. 53:8). This cruel and unusual punishment was done for us.

**Third,** who was ultimately responsible for the suffering and death of Jesus? Isaiah writes, "He was smitten of God," (Isa. 53:4). God planned it. God brought it about because He had a purpose

for it. Only God could remove "all" the sins of "all" of mankind and it had to be done through the shedding of blood, (Heb. 9:14,22; 1 Jn 4:9-10).

**Fourth**, the story doesn't end with the suffering and death of Jesus. He rose again from the dead. He was the first to do so and led the way for us to experience the same life after death, (1 Cor. 15:3, 12-23, 57-58).

**Fifth**, when we face sorrow, rejection, and grief, we should realize we can go to Jesus because He can relate to our situation. Isaiah writes, "He was despised," (Isa. 53:3); "He was rejected," (Isa. 53:3); "He was called the man of sorrows," (Isa. 53:3); "He was acquainted with grief," (Isa. 53:3); "He was despised," (Isa. 53:3); "He was not esteemed," (Isa. 53:3); He was stricken, (Isa. 53:4); "He was afflicted," (Isa. 53:4); "He was oppressed," (Isa. 53:7); and "He was afflicted," (Isa. 53:7).

**Sixth**, Christ suffered by bearing the sin of all of us. Have you resisted unto blood, striving against sin?, (Heb. 12:4).

There are five responses you must make as soon as possible based on the "passion" or "death" of Jesus.

**You must admit you are a sinner.**

**You must realize the penalty for sin is death.**

**You must accept the fact that Jesus died for you.**

**You must confess that Jesus is God and believe in your heart that Jesus died and was raised from the dead for your sins.**

**You must call on Jesus Christ to be your Savior.**

A suggested prayer of salvation would be: "Lord Jesus, I know I am a sinner. I know that I cannot save myself. I know that without You, I will not have eternal life. I believe You died in my place for the penalty of my sin. I accept You as my Savior and receive You into my life."

If you prayed this prayer or something similar, please contact us. We would like to help you in your spiritual life.