

Audio Teaching Sermon

Message #8

Jesus Surrendered His Life

[**A** Intro – Pastor Jefferson 0:00 thru 1:42]

Hello friends. Pastor Jefferson back with you once more. Welcome to audio teaching sermon **Part 8**. In the last sermon, we were discussing the question **Pontius Pilate** asked of Jesus, as to whether He was the **King of the Jews**. Recall that Jesus answered Pilate by posing His own question to the governor: ¹ “*Are you saying this of your own initiative* or ² *did others tell you about Me?*” Jesus asked this question of Pilate, not because He didn’t know. Jesus made this inquiry as a way to teach a critical point to those who purport to be His followers. His question was designed to demonstrate that we either come to Him of our own personal initiative or we are drawn in by some other reason, which can range from being a mere curiosity seeker, all the way to that of a **modern-day Pharisee**—defined as **‘one who is seeking to damage or discredit the ministry of Christ.’** When we look up the word **initiative**, we see it is defined as **‘an introductory step taken at one’s own discretion.’** And this preliminary step is performed independent of any outside influence or control. This is the meaning of the word **discretion**, it’s **‘an action taken which is driven by individual choice or personal judgment.’** And this action is a reflection of the power of a person to make a free choice; uncoerced by any other person, group, ideology or philosophy.

[**B** Jesus Was Not Killed by the Romans 1:42 thru 2:56]

We’ve already established in the last sermon that the Jews did not possess the legal power to kill Jesus. That was the sole purpose for them bringing Jesus before the Roman governor. The Jews wanted to use Roman law to kill Jesus. So, would it surprise you to learn that the Bible teaches that Jesus was in fact not killed by the Romans? Before you get mad and in disgust turn off your audio player, please hear me out. Hopefully you all know by now that I am in no way seeking to alter nor change any teachings of the historical Biblical account. It is absolutely true that it was the Romans who placed Jesus on a cruel wooden cross at the behest of the religious elite. The intent of the Jews was indeed to execute Him—for can you believe it—the crime of **insurrection**. Once again, it is the smallest details in the original languages which open doors to our understanding. So, open your Bible now to **Matthew 27, verses 46 thru 50**. I think you’ll be just amazed as I was.

[**C** This Level of Pain Has No Name 2:56 thru 4:11]

A little context here is important. Jesus was nailed to the cross around **9 am** and He had hung there until sometime past **3 PM**. Despite His enduring all manner of harsh punishment prior to being crucified, it is actually amazing that Jesus lived long enough to be crucified. I mean He was crowned with a rough coronet of thick thorns, He was spat on, and was repeatedly slapped and physically abused. He was flogged, He was beaten, He was forced to carry his heavy cross until His strength could no longer manage it. He was then nailed to those wooden beams with His wrists and ankles pierced through by rough metal spikes. I personally cannot fathom the amount of pain Jesus must have endured. Added to the fact of being hung on the cross for over seven hours, where He had to push up against excruciating pain each time He wanted to take a breath. After all of this, Jesus was still very much alive. He was not dead. He had not yet been killed by the Romans.

[**D** Why Was Jesus Forsaken by Yahweh? 4:11 thru 5:59]

With that in mind, let's now look closely at **Matthew 27:50**. The text of the Bible is very revealing on this subject. I am now quoting directly from out of the Greek: ¹ *"And Jesus again having shouted in a loud voice, ² yielded up His spirit."* The word we see for **again** is **PAH-lin** and it translates to **'again, once more, or a second time.'** When we read the **46th verse** in this same chapter, we see Jesus that shouted out the first time around the ninth hour when He said in a what the Bible describes as a loud voice, ¹ *"ELI, ELI, LAMA SABACHTHANAI?"* ² *which means "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"* Jesus was actually quoting **Psalms 22:1**, where King David spoke those exact same words to God. Thus, even in His pain Jesus was fulfilling prophecy by uttering something spoken over one thousand years prior. And the word we see in the Greek for **forsaken** is [2] **en-kah-teh-LIP-es** and it means **'to be left alone, abandoned, or to be deserted.'** This word is only mentioned twice in Scripture, both times describing this same event. The word **forsaken** is defined to mean **'to turn away from entirely.'** So, for the first time in His life, Jesus was experiencing the departure of His heavenly Father. Jesus had never been separated from Him until that moment.

[**E** Accepting the Sin of the World 5:59 thru 7:06]

The idea of this scene is to paint a picture of a man, Jesus, who is still holding tightly onto His faith in his deepest hour of need. He affirms two times that **Yahweh** is still His God. And His question as to why His Father turned away from Him is once again rhetorical. Jesus knew the answer, but He was again creating a teaching moment. Jesus wanted us to realize that this was the time immediately prior to His father placing the sin of the world upon His dearly beloved Son. There were two reasons for God the Father turning away. First, in the book of **Habakkuk 1:13** it tells us that God cannot even look upon evil, must less tolerate the presence of sin.¹ And the second is that God Almighty did not want to be witness to His precious Son's death. No loving parent would want to watch such a terrible event.

[**F** Shouting Loudly Filled with Emotion 7:06 thru 8:52]

So, returning to our discussion of Jesus speaking His final words on the cross, I want to point out that in both instances, Jesus shouted out in a loud voice. In **verse 46** we find the word [1] *an-neh-BOI-sen*, used only this one time, which means literally **'to shout upwards.'** This word is used to describe a loud or urgent cry in the context of strong emotion. Jesus was shouting upwards to His Father in Heaven. And in the second instance in **verse 50**, we find once again Jesus **shouting** in a loud voice. Here we find the word is *KRAX-as*, which translates **'to shout loudly with emotion.'** This word is an on-no-mah-toe-poetic term for a raven's piercing cry or caw. *KRAX-as* The word itself bears a similar sound to the birds penetrating call. The word we find here for **loud** is *MEH-gah-lay* which means **'great, large or mighty.'** The root of this word is *MEH-gas* and is used to describe something of significant size or to denote abundance or an intense magnitude. It's where we get the word mega as in megaphone. My point here is to show that unlike the many movies in Hollywood depicting Jesus as some feeble and puny man, weakly crying out on the cross, the Bible proves otherwise. He was a very strong and tough person, showing great strength and vigor right up to His final moments of life.

[**G** He Yielded Up His Spirit 8:52 thru 11:12]

So, going back to **verse 46**, where we see the word for forsaken that we just talked

¹ **Habakkuk 1:13** *Your eyes are too pure to look upon evil, and you cannot look upon wickedness.*

about, *en-kah-teh-LIP-es*, it has a minority use which means **'to make anew.'** Which in this context translates **'to make in a new or different form'** as in creating or granting a new lease on life. Which is precisely what the crucifixion of Jesus achieved. Reading **verse 50** again, now brings a different viewpoint on what it is actually saying: ¹ *"And Jesus again having shouted* ² *in a loud voice,* ³ *yielded up His spirit."* The word we see for **yielded** is *af-FECK-ken* and means **'to allow to leave, to release, to discharge or to send away.'** In the Greek, this word is used to convey the act of knowingly sending something away or letting go of it. It is action born of individual choice and judgment. And it is an introductory step taken at one's own discretion. The word *af-FECK-ken* is most commonly translated as **'to forgive'** in the context of releasing someone from a debt or some offense. It reflects a conscious decision to forgive, eliminating the burden of guilt or obligation, fully embodying the grace and mercy of God Almighty. Wow! All that just from the definition of a single word. Did you happen to notice that the actions of Christ on the cross mirrored exactly the requirement of someone acting on their own initiative—as we just discussed with Christ's question of Pilate? The fact is that Jesus willingly yielded up His spirit and forgave mankind all in the same act. Jesus too made a conscious choice—unaffected by any other outside source. He chose to die of His own accord and not because of any other coercion or compulsion. Isn't our God most magnificent?!!!

[**H** All Life Requires the Life Giving Force of God **11:12 thru 12:30**]

I want you to pay particular attention to where the verse says Jesus yielded up His spirit. The Greek word we see for **spirit** is *PNYOO-mah* and is where we get our modern word pneumatic, and it translates to mean **'breath, human spirit, or the immaterial life-giving force of God.'** The reason mankind cannot create life in the best equipped laboratories on the planet is that all life has the spirit of God contained within it. Contrary to what modern science might try and tell you, spontaneous creation of life under any circumstances is impossible. The mathematical odds are zero of it ever happening by random chance. Man cannot control that life force. God is the life force which makes things alive. Without Him, everything would just be the substance of matter. Atoms and particles, molecules and carbon, amino acids and proteins. There can be no life apart from God. And there can be no eternal life apart from Jesus. Thus, we can equivocally state that Jesus willingly surrendered up His life.

[I He Came to Serve & Not Be Served 12:30 thru 14:07]

We can also state with complete assurance now that the Romans did not take the life of Jesus. It is my firm belief that it was not possible for them to have killed Him. **Mark 10:45** says: ¹ “For even the Son of Man did not come to be served, ² but to serve, ³ and to give His life a ransom ⁴ for many.” The word we see for **served** is [2] **die-ah-con-NETH-en-high** and it translates ‘**to minister to, to attend to, or to wait upon.**’ It carries the idea of a slave waiting on a guest, or in the modern sense to wait a table as a waiter would do. Jesus did not come to be waited upon. He says He came to serve us, and this word is a slight derivative of the one we just discussed. Both words are only used twice, and are talking about this same topic each time. Jesus came to minister to us, in the form of giving His life as a ransom for many. The word we see for **to give** is **DOO-nigh** and it means ‘**to provide, to deliver or to bestow.**’ It brings the connotation of giving something of one’s own accord as like in the act of bestowing a gift. The word **bestow** means ‘**to convey or transfer as with a gift or a present.**’ The death of Jesus paid a price. The price of our sin debt.

[J The Redeemer Paid a Ransom 14:07 thru 15:56]

The verse calls it a ransom. It gives the idea of someone being held hostage. Their freedom must be paid for with a price. The word we see for **ransom** is **LYE-tron** and it means ‘**to redeem, to pay a redemption price or to make atonement.**’ The word **redeem** means ‘**to buy back or to repurchase.**’ The idea of the word contains the removal of one’s obligation to repay a debt. Jesus is the One to make good on our debt, just as in paying off a loan. That explains why Jesus is frequently referred to as our **Redeemer**. His death was what allowed all men to be returned to the state of having the same purity with which Adam and Eve were created back in the Garden of Eden. How can we truly know if the surrender of His life by Jesus was the act in which He took on all of humanities sin? First off, we have already stated that God His Father turned His back on Jesus, so as to not look upon the sin which was going to be placed upon Him. For further proof, look back to **Matthew 27** and now **verse 52**. It reads, ¹ “And behold, the veil of the temple was torn in two ² from top to bottom; ³ and the earth shook ⁴ and the rocks were split.” Remember that this happened in the instant following Jesus surrendering up His life. The Biblical record is clear. The veil was ripped from top to bottom the moment when Jesus

died, and not upon His burial or resurrection.

[**K** Either With Him or Against Him 15:56 thru 17:18]

The veil in the Hebrew Temple was a curtain which separated the Holy of Holies from the rest of the Temple area occupied by man. The Holy of Holies inside the Hebrew Temple was the most sacred place on earth, as it was the earthly dwelling place of God's presence. Early Jewish tradition says that the veil was about four inches thick, but the Bible does not confirm that measurement. The book of Exodus does teach that this thick veil was fashioned from blue, purple, and scarlet material and fine twisted linen. This veil signified the separation of God from man due to our sin.² Only the high priest was permitted to pass beyond this veil and could only do so one time each year. It was done on the most holy day—the day of atonement—which falls within the festival of Yom Kippur, usually held in September or October of our modern calendar. Its sole purpose was to make atonement for the sins of the whole of Israel.³ The size and thickness of this veil makes the tearing it in two at the moment of Jesus' death all the more momentous. It proves that man was no longer separated from God Almighty.

[**Z** A Few Final Thoughts 17:18 thru 18:34]

The death of Jesus was the greatest event in history, clearing the path of the obstacle of sin between God and man. But, as is usually the case—that was not the end of the story. We must of our own accord, of our own initiative, without any coercion or other external stimulus, come to Jesus. The good news is we get to come as we are. But, the road is not a short one. Our attitude must be one of Christ. We must be willing to surrender up our own life and die to self so that we can begin building an intimate and lasting relationship with the Savior. All of this must be completed on His terms and not ours. Jesus is the way, the Truth and the Life. No one comes to the Father except through Him. There is no other way. Thank you once more for listening. And hey, share this information with all your family and friends. Don't be afraid to tell them what you think. **Until next time my beloved, this has been Pastor Jefferson, speaking in God's Holy name and for His glory alone. Amen.**

² See Isaiah 59:1-2

³ See Exodus 30:10 & Hebrews 9:7