

WHY ME ?

A Scripture Study
By
Len McMeikan

(Study # 7)

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For alternative licensing, or modification, please contact the author, Len @
sandl.mcmeikan@yahoo.com.au

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PREFACE

Why me? - : I've long ago lost count of how often I've heard those words. – No doubt my reader has heard them frequently also, and possibly used the term as well.

Why me? – Why should I have to suffer like this? – Life's unfair,- What have I done to deserve this?

We hear them all so often don't we! – So, what's behind all these questions we ask?

Dare I say; the reason we ask these questions, is that either consciously, or unconsciously we feel we are not such a bad person, and have not been guilty of anything that should bring this suffering upon ourselves. We think there must be many more people who are far worse than we are, and we're sure most of them do not suffer as we do.

Is God; Is Life; Is Fate, so unfair?

Enduring hardship under the umbrella of the Lord is far better in the long term, as opposed to all being rosy for a short time in the palaces of evil.

Proverbs 15: 16,17, reads;

*“Better is a little with the fear of the **LORD**, than great treasure with trouble. Better is a dinner of herbs where love is, than a fattened calf with hatred.”*

Perhaps one of the best examples of suffering and its reasons is found in the book of Job.

Job, (or Jobab) was born about BC 1950 and died about BC 1750

(It was common for people to live to around 120/140 yrs. at that time), but God granted Job extra time.

He was known as a Chieftain, or Prince, and was almost certainly the great grandson of Esau. He was a very wealthy man, and lived in the city of Dinhabah in the land of Edom, within the boundaries of Uz, in the area now known as modern Jordan. – Gen. 36: 1,11, 33, & Job 1:1, & 4:1, & 42:16, & Lam. 4: 21. (See also; Study # 1, entitled 'Past, Present, & Future'.)

He would have been about 36 years old when Israel began her 400 years of servitude in Egypt, and died about 200 years before Moses started writing the first five books of the Bible.

In spite of Job's position and wealth, we find in Job 1:1, that he was a very God-fearing man.

In Job 1: 6-12, we see the account of God praising Job before Satan: – Satan then accuses God of protecting him. Then goes on to say that Job was only loyal because God gave him everything. Satan claimed that if he could be allowed to take away Job's possessions, Job would curse God. – God though, having faith in Job, and to prove to Satan that mankind is capable of triumphing over adversity, and can still love and serve God even when they lose all, **allows** Satan to remove Job's possessions. – Note; God did not take direct action against Job. He did however give permission for Satan to take action.

In Job 1: 13-19. We read that Satan destroyed Job's possessions, even his sons and daughters. – Verses 20-22 show God's faith in Job was justified; for through all this he still praises God and does not sin. In chapt. 2: 1-6. Satan, not being ready to admit defeat, claims that Job would curse God if his health were to be attacked. – God again gives Satan an opportunity to prove himself wrong. – In verses 7 & 8, Satan inflicts severe physical pain and suffering on Job, and then in verse 9, uses Job's wife to add mental suffering. Yet again, in verse 10, Job shows that his faith and trust in God is unwavering, and God's faith in Job is justified. Then through the remainder of the book, Satan uses Job's friends in a futile attempt to undermine his faith.

These were friends (and most likely related to Job) who no doubt, for the most part, meant well, and were obviously worshippers of Jehovah. Yet, their judgement was clouded with self-righteousness and a misunderstanding of God.

Again, we need to remember that Moses had not started to write the first five books of the Bible, until about 200 years after the death of Job. Therefore, we cannot really blame them for their lack of understanding. This does however go to show how Satan can use misguided, though well intentioned and sincere people for his own ends.

In the last chapter of Job, we find God's faith in Job is vindicated, as is Job's faith in God. – Job did not yield to Satan's temptations, and was rewarded by God in both this life and the next.

INDIVIDUAL SITUATIONS

What happened to Job, is just one example of suffering and its reasons. We need to realise however that both God and Satan deal differently with different people.

There are times when we test our own children's loyalty and love for us. Such as the times we first allow them to venture out without us, and the times we allow them to go out with a boyfriend or girlfriend. – We put their loyalty and love for us to the test, and they put our faith in them to the test. – Everyone though, has to be dealt with differently. At this point, it's worth quoting the following, from Heb. 12: 5-11.

*“ ... “My son, do not despise the chastening of the Lord, nor be discouraged when you are rebuked by Him; for **whom the Lord loves He chastens, and scourges every son whom He receives.**” If you endure chastening, God deals with you, as with sons; for what son is there whom a father does not chasten? But if you are without chastening, of which all have become partakers, then you are illegitimate, and not sons. Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. **Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.**”*

Read also, 1 Cor. 11: 27-32.

As I was saying, God deals with different people in different ways. Sometimes He deals directly with them, as punishment, sometimes to chastise, in order to train, and build character. Other times God deals indirectly; i.e. He allows things to happen without directly causing them. Then there are times He allows Satan to inflict suffering, which can be for many reasons, some of which are revealed in the book of Job. For the Christian however, all suffering, in the long term is for his or her, own good. Some examples of different circumstances are as follows.

With righteous, Job. – So as to prove Job's faith, God allowed, but did not cause, Job's suffering. Read all of Job.

With Sodom and Gomorrah, Egypt, and with Ananias and Sapphira; – God directly inflicted suffering as a punishment for their sins.

Gen. 19: 1-29. ... Exod. chapt's. 7-12. ... Acts 5: 1-11.

With the apostle, Paul; – God directly inflicted some suffering, as a means of training, and the building of his character.

2 Cor. 12: 7-10.

With the blind man; – Jesus said that this man was afflicted, and healed. Not because of any sin, but that the works of God may be made manifest i.e. God can allow, or cause blindness, or other suffering, but He can also heal, (at His discretion).

John 9: 1, 2.

Further evidence that sickness is not always the result of one's sin can be found in 1 Kings 14: 12,13. Here Abijah, the young son of Jeroboam was taken to God in death, after sickness. He was taken, not because of his sin, but rather, because of his righteousness. He was taken, to spare him from the sins and corrupting influence of his father and family.

No doubt, there are a number of other reasons, but there is no need to delve into them further at this point. Therefore, we see that sickness and suffering can have many reasons, and are not always the result of sin, or the degree of sin.

We find from various places in Scripture, that God directly judges some individuals, groups, and nations, and inflicts on them punishment in this life. It does appear however for the most part, for others, judgement and punishment will not take place until the end of the age. In Job, we see his suffering was not because of sin or for punishment, but rather because of his righteousness. God allowed Job to be used to show Satan his own folly, and to vindicate God's faith in Job. – God also used this situation to reveal and be a lesson to us all that God is righteous and just, and if we maintain our faith in Him through difficult times, He will honour us also.

God could have created us all like puppets or robots, without the ability of free will expression, so that we would be without sin. However, God in His infinite wisdom, loved His creation so much, He gave mankind the ability to choose between good and evil: Unlike a puppet, He made us with the ability to experience all the emotions of hate, anger, greed, jealousy, love, joy, compassion, and peace. He even made us in His own spiritual image, so that we also are creative, and have a sense of God consciousness. (Gen. 1: 26-27.)

God created us with a free will (Lev. 1:3.) to choose freely, either God's way, or Satan's way: With such choices, comes consequences. By choosing God and His ways, we are assured of His guidance, provisions, comfort, love and strength in all circumstances that may come our way. As a loving Father, He will have the need to admonish and chastise us, as would an earthly father who loves and cares for his children. Our reward is eternal life and fellowship with Him. If we choose to reject Him, His love will still reach out to us by various methods, sometimes using friends or family to try to guide us to Himself and the truth. If however we fail to choose God in this life, then there is a fearful looking forward to of eternal punishment.

Read; Mat. 25: 44-46. ... Heb. 10: 26-31.

It is not our place to question God's reasons or methods, but simply like Job, to trust in His love and mercy, safe in the knowledge that He knows the end from the beginning in all things.

At all times we must bear in mind; God is the potter, and we are but the clay, and remember our place as shown in; – Rom. 9: 14-23, of which verses 20,21 reads;

"But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, "Why have you made me like this?" Does not the potter have power over the clay, from the same lump to make one vessel for honour and another for dishonour?"

Read also; - Isa. 29: 16. ... 45: 9. ... 64: 8. ... & Jer.18: 1-8.

There are times when God directly judges individuals, groups, and nations in this life, sometimes with sickness, suffering, or death. -Examples can be found in; Gen. 3: 14-19. ... Num. 16: 20-35.

Then we have God's direct dealing with Egypt in Exod. Chapters 5 to 12. This was the time God brought the plagues upon Egypt, and the people suffered terribly as a result of God's judgement. – It may be asked, "Was it right that God should punish all the people of Egypt, when it was Pharaoh who was the one responsible". It was Pharaoh, who had Israel in slavery. It was he, who refused to acknowledge Israel's God, and refused to allow Israel to go free. – So why should the people suffer for Pharaoh's sins? Well there is an old saying, "The people get the government they deserve." and there is a lot of truth in it. – The people had not protested against Israel's slavery, but had condoned it. Earlier, under the previous Pharaoh, the Egyptian military had willingly taken part in the slaughter of Israel's first-born. Her people had mocked Israel's God, and worshipped false god's. Therefore, Egypt's people were as guilty as their Pharaoh was.

We can learn a lesson from this. By Biblical standards, it could be said, 'we are as guilty as our government, when by our inaction, and indifference, (by God's standards) we condone the slaughter of innocent unborn babies, murdered in their thousands in so called Abortion Clinics'.

Read; Exod. 20: 13, ... Lev. 24: 17, and Mat. 5: 21.

Of course, there are cases where abortion should be legal, and available, such as when the mother's life is in danger, or for other medical reasons. Such cases however account for only a few of the thousands of abortions carried out in Australia every year.

In the same way, we condone government support for homosexuals, (Very much condemned in both the Old and New Testaments). – By voting for politicians that espouse or support such issues, we are voting against God.

Read; Lev. 18: 22-30, & 20:13... Rom. 1: 26, to 2: 10. ... 1 Cor. 6: 9-20. ...1 Thes. 4: 1-8....

Jude. 7: Rev. 21: 27, & 22: 14,15.

We condone homosexual parades, evidenced by the crowds that attend them, and by the publicity given. – At this point it must be said, some people, possibly due to hormone or genetic imbalance may be born with a tendency towards homosexuality. This should not mean however that they therefore would have a license to carry out homosexual acts.

They still have the ability to know right from wrong, and should resist such tendencies, and if necessary seek medical or psychological help.

If it were not possible for these people to refrain from these acts, God would not condemn them so strongly. – By Gods standards, a person cannot be both a Christian, and a practising homosexual, at the same time. The fact that there are many homosexuals, who have become Christians, and ceased practising homosexual activities, proves it can be beaten.

Christians cannot dictate how a non-Christian should live, but that does not mean the Christian should condone, or in any way support sinful activity. It is however, a Christian's duty to make everyone aware, as to God's view of sin, and of sins effect on the community generally. After all, a person can be just as easily born with a tendency to steal, or even murder, but we do not condone that. At this point, it needs to be made clear, that it is the sin that God hates, not the sinner, for He loves all men. Read again, John 3: 16.

God loves all sinners, and no matter what the sin, He will forgive us, so long as we repent, and turn away from it.

2 Pet. 3: 9, reads;

“The Lord is not slack concerning His promise, as some count slackness, but is long-suffering toward us, not willing that any should perish but that all should come to repentance.”

Then we condone exploitation of sex, foul language, drugs, and violence by what we allow through indifference and complacency to be shown on TV, and in theatres. If we did not condone it, it would be more difficult for the media to present it.

Therefore, we are no better than the Egyptians; or those of Sodom, and Gomorrah who likewise received God’s direct judgement. We, according to Scripture, are guilty of the same sins, and God would be completely justified to judge us in the same way. - Perhaps though because we are nearing the end of this dispensation, God will postpone dealing with us until then.

Read 1 Cor. 10: 1-12. – Then verse 13 continues with,

“No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.”

Some Christians would have us believe that all pain and suffering is the result of our own sin, or lack of faith. I trust that the preceding portion on Job shows the fallacy of this belief. – The fact is, there are many reasons for pain and suffering.

As Christians, we may at times endure suffering in order that we might be able to witness to, and help some non-Christian or weak Christian, who is suffering in a similar way.

We may also suffer in some way, simply in order to build us up into a better character, and to help us to appreciate just what we have. The old Hymn which goes; *“Count your many blessings, name them one by one, and it will surprise you what the Lord has done,”* contains great truth, and is worthy to think upon on a regular basis.

It is not hard to think of some of the mighty Hymn writers of the past, who because of great personal suffering were able to pen such beautiful words. – Words that have brought inspiration, hope, and help to thousands.

We also have those who suffer, but not necessarily because of any sin, or degree of sin on their part. In Luke 12: 57-59. – The Lord had just been telling those gathered around Him about the role of a judge in dispensing justice. Then in Luke 13: 1, we see, some of those who heard this, and attempting to show the Lord, they already had a good justice system, whereby criminals were caught, and punished, they quoted a case of some Galileans whom Pilate had judged and put to death. – The Lord perceiving the hypocrisy of these people who could see the sins in others but not in themselves, then answered in Luke 13: 2-5.

“Do you suppose that these Galileans were worse sinners than all other Galileans, because they suffered such things? “I tell you, no; but unless you repent you will all likewise perish. Or those eighteen, on whom the tower of Siloam fell and killed them, do you think that they were worse sinners than all other men who dwelt in Jerusalem? “I tell you, no; but unless you repent you will all likewise perish.”

The first subject, in verses 2 & 3, deals with what was perceived as man’s justice. The second subject, in verse 4, deals with what was perceived as God’s justice.

What Christ is pointing out here, is that though some sinners may be dealt with either by earthly judges, or even by God. This in no way means that either group necessarily has the worst sinners. However, all sinners should take warning from them. For we all need to repent, if we want to avoid God’s final judgement.

Sometimes God allows us to suffer, simply in order to aid us in keeping focused on God’s appointed task for us. –

In 2 Cor. 12: 7 – 10, the apostle Paul suffered what he referred to as *“a thorn in the flesh”*, which is generally believed to have been poor eyesight. This was probably to keep him always mindful of how God had brought about his conversion and to keep him focused on the “Gospel of Grace”, which God had entrusted him with. We need to remember that though Paul had thrice asked God to remove this suffering; God’s answer to him was; *“My grace is sufficient for you, for My strength is made perfect in weakness.”* Those who demand healing from God, considering it as a Christian’s right, should bear in mind God’s answer to Paul, and remember, that we are but the clay: God is the potter.

Probably the most common reason that our problems get us down, would be because our thoughts are too focussed on ourselves.

It has been said, “If you want to find real joy in your life, then you need to live by the following formula for joy.”

Jesus, and service for Him, first.

Others, and how to best help them, second.

Yourself, and your earthly needs and wants last.

1Thes. 5: 16 – 18 reads, *“Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you”*.

Tribulation and suffering can be expected in the Christian life, because God loves us, and deals with us, chastening us as a father does his son. This sort of suffering comes our way in love, as a means of guiding and training us. By this, we become better people, and better Christians.

Read; John 16: 33.Acts 14: 22.Heb. 12: 5-11.Rom. 5: 3-5, & 8: 35-39. & 12: 12.

... 2 Cor. 7: 4-6. ...Rev. 3: 19.

Further, we read in 2 Cor. 1: 3, 4.

"Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God."

For the Christian it does not matter what may befall us in this life by way of sickness or suffering. The Christian's reward, (though we should not be thinking of what we can gain), is not in this life, but the next. It is not our place to dictate to God, remembering always, that we are but the clay, and God is the Potter. We have no right to demand or expect anything from God in this life, be it health, prosperity, or whatever. Every little thing, no matter how trivial that God bestows on us, we should regard as a bonus and a blessing. For we deserve nothing good in this life, for we are all sinners in God's eyes. -

Rom. 3: 23, reads, *"For all have sinned and fall short of the glory of God"*.

God is not the author of sin; Satan is! Read; John 8: 44 ... 1 John 3: 8

God created man with a free will, having the ability to live happily, healthy, and eternally, providing that free will was used correctly. - Because man was given a free will, he had to have opportunity to use it. So, God imposed just one restriction on him. Satan tempted Adam and Eve to disobey that restriction. - As a consequence of Adam's subsequent misuse of his free will, death, and suffering entered the whole human race and the world generally. All of mankind inherited Adam's sin, and its consequences. It is the result of Adam's sin. We cannot blame God for this.

1 Cor. 15: 21, 22, reads,

"For since by man (Adam) came death, by Man (Christ) also came the resurrection of the dead, for as in Adam all die, even so in Christ all shall be made alive." - Read also, Romans chapter 5.

These portions clearly show that mankind, through Adam, has brought about the cause of his own sin and death. Yet, in spite of this, God has made many promises of marvellous things to come in the next life, for the Christian. (That is; all those, past, present and future, who by faith, accept the grace of Christ by His finished work on the cross to redeem all from sin and death.)

Perhaps three of the most marvellous of those promises are these quoted below.

Rom. 8: 14-17, reads,

"For as many as are led by the Spirit of God, these are the sons of God. For you did not receive the spirit of bondage again to fear, but you received the spirit of adoption by whom we cry out, "Abba, Father." The Spirit Himself bears witness with our spirit that we are children of God, and if children then heirs - heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together."

All of Rev. 21, of which verse 4 reads,

"And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."

1 Cor. 2: 9, reads,

“...Eye has not seen, nor ear heard. Nor have entered into the heart of man the things which God has prepared for those who love Him.”

Meanwhile, in this life, God is mindful of all our problems and needs.

We should continuously take all of these to God in prayer, and should it be within His will at the time, He may well lighten our load.

Mat. 10: 28-3, reads,

“And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell. Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will. But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.”

In Mat. 8: 16,17. ... John 2: 11. & 20: 30, 31, we read that the Lord did many acts of healing, and even the raising of the dead during His earthly ministry. He performed those acts to establish His identity to the disciples and to the Jews in general.

Then in Luke, chapters 9 and 10, we see that the disciples were given the power to heal, as well as some of the other 'sign gifts';

Notice, when these gifts were given in 'the great commission' of Mark 16: 14-18, it included immunity to snake bites, and poison.

Many people today that claim to possess the gift of healing do not claim immunity to snake bite, and poison. Why not? They claim all the rest of 'the great commission' applies to them, yet they leave out this difficult part. Surely, this is not honest interpretation of Scripture! - These self-styled healers do with this portion of Scripture what they do with many others: They twist, and take them out of context, to suit their own ends.

Before we continue, we should look at, 2 Tim. 2: 15, which reads,

"Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth."

In the 'healers' interpretation of the previous portion, they have failed to rightly divide God's Word. If they had rightly divided it, they would have seen clearly in the very first verse of 'the great commission' that its accompanying powers were given strictly to the eleven remaining disciples. The charge and powers (gifts) given to those eleven has nothing to do with Christians today. These powers were given, to establish their authority, and be a sign to the Jews, and to establish the early church. Once the 'Gospel of Grace' had been given through Paul, these sign gifts, and those given at Pentecost began to diminish.

By the time the Canon of the New Testament had been established, they had all died out. If the gift of prophecy (the greatest of the sign gifts) were still with us after the Bible's completion, it would be at variance with Scripture. God warns in Rev. 22: 18,19, that Scripture must not be added to. Any new prophecy would of necessity, be an addition to God's Word. This proves that prophecy, and therefore all other 'sign gifts' ceased with the last of the Apostles.

When the Dispensation of Grace is over, those gifts will be re-instituted to the Jews, during the Great Tribulation. Is it right then to seek from God, healing and relief from suffering? The answer of course has to be an emphatic 'yes'. God wants us to take our requests to Him in prayer. For even if it's not His will to heal us; He will strengthen and comfort us through those bad experiences.

Read; - Acts 6: 4. & 10: 30, 31, & 12: 1-19. ... Eph. 6: 17-20. ... Philip. 4: 4-7. ... Rev. 5: 8, & 8: 3.

Writing to Jewish Christians in James 5: 13-16, during the period when 'sign gifts' were still in use, James urged believers to pray for the sick, and expect healing. Even there, in that period, the need to repent and turn from sin was not overlooked.

We are now in the 'Dispensation of Grace' and the 'sign gifts' long ago ceased. However, God still heals when it is within His will to do so, but as previously stated it is not always His will to heal. God may have good reason for our sickness and suffering. God answers all our prayers, but of course we need to remember that 'no' is also an answer.

Christians are not required to rely on prayer and faith alone, but are expected to use medication also, when it is practical to do so.

1 Tim. 5:23 reads, “*No longer drink only water, but use a **little** wine for your stomach’s sake and your frequent infirmities*”.

Even with all of today’s modern medicines, a **little** wine can still be good medicine for some minor ailments.

Although suffering and sorrow may come to the Christian, yet, by the indwelling presence of the Holy Spirit in the believer, we can experience victory over them. The Christian is given the comfort and assurance of knowing that this life is but a fast vanishing vapour, compared to the joys in eternity promised to God’s people.

Read, Rom. 8, & 1 Cor. 1.

Paul would have been pleased to leave the troubles and sorrows of this life, but instead accepted his place in God’s plan, and devoted his life to serving his God. – Read, Philip. 1: 19-25.

Even death holds no fear for the Christian. – Read: 1 Cor. 15: 50-58.

To sum up this section:

Pray without ceasing, always bearing in mind that God is sovereign. If you are to remain ill, accept it, and use your suffering to God’s glory, but do not neglect correct medication when available.

In all situations, give God all the praise and glory.

Recommended further reading on the subject of healing; =

“*The Healing Epidemic*”, by Peter Masters.

HE, WHO SUFFERED MOST

We have already looked at the life of righteous Job, who suffered terribly for no fault of his own. Yet even he, in Job 42: 6, admitted he was a sinner and repented.

There was however another righteous man, (one who never sinned), who suffered even more than Job. – That man was the Lord Jesus Christ, the Son of God. He was a man who for about 3½ years wandered about teaching, healing, and generally doing good. He did it all while not having a home or bed of His own, having to rely on charity for food and clothing. He came to help and to save Israel, then the world. – His own people rejected, mocked and ridiculed Him, and then He was taken to be crucified. We need to digress a little here and think about whom was responsible for the Lord's crucifixion. Yes, it was the Jews, who initially arrested and tried Him, but they had no power to crucify Him. It was the Romans, (gentiles) who finally tried Him, then cruelly scourged Him, whipping Him, beating Him, spitting on Him. Then pressed on His head that terrible crown of thorns, and led Him away, already half dead, carrying His own cross, to be crucified. - It was not the Jews or the Romans as such, that were responsible for these atrocities. They were simply representatives of the whole human race.

The fact is, it was you and me who were responsible. It was our sins, which caused the Son of God to leave His throne in Glory, take on human flesh, suffer, and die for us. With the weight of our sins heavy upon Him, He died upon that cross. Then the soldiers, to ensure He was dead, pierced His side with a spear.

This was done to the man who had come to save them, because He loved them.

Thanks be to God, by the willing sacrificial death of His Son, we can be saved.

John 3: 16, reads;

"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life."

Also we read in,

2 Cor.5: 21.

"For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him".

Rom. 5: 8, reads;

"But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us."

In bearing our sins, He endured the greatest suffering any man could bear. Yet while He was dying on the cross He didn't complain, rather, He cried out to God the Father saying as in Luke 23: 34.

"Father, forgive them, for they do not know what they do".

We are so ready to complain about our lot, aren't we; yet, compared to the suffering our Lord, the Creator of all, willingly endured; our suffering, even at its greatest, is less than a drop in the ocean. We all need to repent, confessing our sins before Him who bore our sins on the cross, seeking His love, mercy, and forgiveness, and we need to do it now.

2 Cor. 6: 2, reads;

"... Behold, now is the accepted time; behold, now is the day of salvation."

Finally, I urge you to read, Rom. 8: 9-39. May God be your refuge, sustainer and peace; Amen

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