

The Consummation of our Forgiveness

“Look, you scoffers, be astounded and perish; for I am doing a work in your days, a work that you will not believe, even if one tells it to you.” (Acts 13:41; Hab 1:5)

What was compared to this prophecy of Hab 1:5 in Paul’s days, or how does it apply in “your days”? It prophesies that the consummation of our forgiveness for our sins was not our Master’s suffering and dying on the cross. The consummate act was in *death* where He went after He suffered and died, although He had to go through all those sufferings on our behalf in order to die and go into death on our behalf, which was the consummation of our forgiveness for our sins.

A marriage is not consummated by the “I do”s and the kiss, although essential in marriage vows, but the sexual union is the consummate act that makes marital union complete (Mt 1:25), as with our Master’s going into death *after* His suffering and dying on the cross.

We are not saved from the cross, but from death, which He suffered on our behalf. He *did* die on our behalf. He *did* suffer on the cross on our behalf, but it was only to achieve the *goal and purpose* of His suffering and dying on the cross — to go into death, into Sheol (Isa 53:10-11). We are the results of the suffering of His soul in death (Acts 2:24,27,31).

Mt 12:40 does not sound like the cross alone, but He suffered grossly more in death, or grotesquely¹ more in death, where He departed from the natural and went into the spiritual dimension. On the cross He suffered *naturally* in the physical realm, but our sins could only be forgiven in the *spiritual* realm. His soul went into death, which is a place of torment (Lk 16:28). He suffered in death, as Acts 2:24 says He had to be loosed from its *pangs*. His suffering became grotesque when it crossed over from the physical to the spiritual realm, which is a torment unrealized in our natural minds.

¹ Grotesque — repulsively ugly or distorted; shockingly incongruous or inappropriate.

But this is the only way sin can be forgiven. 2 Cor 5:21 — He *became* sin — our sins. He suffered grotesquely in a state of death. Death is the state of grotesqueness, unimaginable to human understanding. The only way one can understand it is by being in that place, as the rich man found himself in Lk 16:23.

What is expressed by the word *pangs* in Acts 2:24 cannot be adequately described in human terms. It is a torment that can only begin to be understood by those who have gone through certain forms of torment, which still cannot be compared to what the torment of death is. No one can experience it until he gets there.

So our Master's death in that place of torment is the only way our sins can be forgiven so we will not have to go there to pay for our sins (Jn 8:51). Even the word *pangs* or *agony*, which means excruciating torture and torment, can make no sense to us who have never known the degree that the word *excruciating* meant as experienced in death.

Pangs or death throes — they can only define it as a painful experience or struggle, such as birth pangs. The word *excruciate* can only mean what one can know in the natural realm, but no one knows the spiritual realm since no one has been there and returned, except our Master. *Excruciate* is to inflict intense pain or torture and mental distress. *Pangs* in Acts 2:24 means extreme, excruciating pain, the state of being excruciated.

Acts 1:3 — He presented Himself alive *after his suffering*, which meant His suffering *in death*, and then He was with them 40 days until His ascension in verse 9, and then it was 10 more days to Pentecost.

Acts 2:24 in the NASB says “the agony of death,” where *death* is defined as a power (#2902), the power to hold eternally or until a resurrection. The second death holds forever and ever (Rev 21:8). Acts 2:27,31 — But His body was not abandoned in the tomb, nor His soul in death (Isa 53:10). He passed out of excruciating torment and into eternal life (Jn 5:24; 1 Jn 3:14,16,23,24; 5:12-13; Rom 6:23).