

## His Grief in Death

Isa 53:10 — In death is the only place His soul could be an offering for sin, taking our place *there* — not saving us from the cross, but saving us from Lk 16:28 (Acts 2:24). “He was put to grief when You made His soul a guilt offering” (for our sin). He suffered physically to be crushed on the cross, but He suffered grief in death — Sheol.

Ps 116:3,4,16-18, NKJ — *Grief* means a deep, intense sorrow and regret, remorse, distress, agony, suffering, spiritual pain. Ps 116:3 in the Holman Christian Standard Bible says, “The torments of Sheol overcame Me” (Lk 16:18) — the pangs or *agony* of death (Acts 2:24, NAS) — what we would have had to pay eternally for there.

He bore our grief in death, even what we would have had to bear in the lake of fire. What we could not bear, He bore for us. Was it bearable or unbearable grief which He bore on our behalf? *Bear* means to suffer, to endure. *Bearable* means capable of being borne — but only by Him, our Redeemer. As we were borne by our mothers through bearing physical pain, He will see His offspring as the fruit of bearing our grief (Isa 53:10-11).

Only in death could He, our Redeemer, make reparation, payment, expiation, pay the ransom, rescue, atone for our sins. The cross put Him into death. His greatest suffering began at the end of His physical suffering, when our sins were heaped upon Him, causing Him to cry out in His dying breath, “My God, My God, why have You forsaken Me?” Then He went into death in our place so we would not have to go there to that place of torment. It was not just His suffering on the cross — the cross killed Him so that His soul could descend into death (2 Cor 5:15,21). He shall see the result, the fruit of the labor and grief of His soul in the place of torment (Lk 16:28), and be satisfied, saying it was all worth it, worth it all — all the grief, pangs, torment (Acts 2:24) that He bore in our place, on our behalf. So how shall we repay Him for all His goodness towards us — His suffering and pain? (Ps 116:12)

Isa 53:10 — “Putting Him (His soul) to grief” — His *soul* was a guilt offering (Lev 5:14 – 6:7; 7:1-6; 14:12). Physically He was crushed on the cross, but spiritually He was put to grief in His soul in the place of torment (Lk 16:28). And we now, in the restoration of all things (Mk 9:11-12; Isa 49:6; Acts 26:7; Rom 12:1) are the fruit of it all. When we see Him face to face (1 Jn 3:1-3) we will be like Him, and He will be satisfied for His payment through the agony of death.

Acts 1:3 — “*After His suffering,*” Yahshua spent 40 days with His apostles and was taken up. Ten days later was Pentecost, which was 50 days after His suffering (Mk 8:31; Mt 27:63) — *after* His three days’ suffering in death (Acts 1:2-3; 2:1).

Jn 7:39 — Yahshua was taken up or ascended to His Father’s right hand to be glorified at His coronation in heaven, and ten days after He ascended He sent His Spirit. He ascended 40 days after His suffering and resurrection, making 50 days after (following) His suffering during the three days and three nights in death (Mt 12:40). According to Mark (Mk 8:31), Yahshua said “*after three days*” He would rise again — *after* three days and three nights in death (Acts 2:24,27,31; Lk 16:28).

Acts 1:3 says He was *alive* after His suffering, but after His *physical* suffering on the cross, He was *dead*, not *alive*, and His soul was in death (*Hades* or *Sheol*). So in Acts 1:3, “*after His suffering*” meant His suffering in the place of torment (Lk 16:28), as Acts 2:24 (#3958) — to suffer the pangs of death in Sheol (Lk 16:23,28), the torments of Sheol (Ps 116:3, Holman Christian Standard Bible).

Acts 2:24 — He was raised up from the suffering of death *after three days*, that is, *following* His three days enduring the pangs in the place of torment. Acts 1:3 — So He spent 40 days with His apostles and then ascended to heaven, and ten days later He sent the Holy Spirit on the 50<sup>th</sup> day, the day of Pentecost. 40 days + 10 days = 50 days.

Acts 2:27 — His soul was in “Hades” (*Sheol*) where it was made an offering for sin (Isa 53:10). He shall see His offspring, who are the fruit of the suffering of His soul. His soul was in “hell” while His body was in the grave (Acts 2:31).

So the fact is that our Master Himself is quoted in Mt 12:40 as saying He would spend three days and three nights in death's chambers, the place of torment, on our behalf (2 Cor 5:21). Then Acts 1:3 says that *after* His suffering (in death) He spent 40 days with His disciples, and then ascended, and ten days later Pentecost came (Acts 2:1).

If Acts 1:3 was speaking of His time of suffering on the cross, then it would not have said 40 days, but 41½ days, supposing He died on Friday at sundown and rose Sunday morning, as Christians say. That is 1½ days, not three days, as He Himself said in Mt 12:40. He did not say “after one and a half days,” or “after two nights and one day,” but after “three days and three nights.” So obviously Mt 27:63 and Mk 8:31 have the most accurate account, attesting that He said “*after* three days,” which agrees with His prophecy in Mt 12:40 and with Acts 1:3 and 2:1-4.

And remember, Passover was on Thursday that year, which was a “High Sabbath” (Jn 19:14,31), so He was crucified as our Passover Lamb (Jn 1:29,36; 1 Cor 5:7) on Wednesday, the preparation day for the High Sabbath.

So He was in death:

<b>3 Nights</b>	<b>3 Days</b>		
▪ Thursday Eve	Thursday	24 hours	} 72 hours (Mt 12:40; 27:63)
▪ Friday Eve	Friday	24 hours	
▪ Sabbath Eve	Sabbath	24 hours	

...and He rose from the dead at twilight at the end of the regular Sabbath, on First Day Eve, after three days, which was 72 hours from when He died. He was in death longer than His body was in the tomb, as He died on the cross. It took a while for Him to be placed in the tomb.