

## What Happened from the Cross to the Throne

Jesus cried out with a loud voice, . . . “My God, My God, why have You forsaken Me (Mark 15:34 NKJV)?”

Christ drank from the cup. Immediately the weight of our sins came upon Him. While still at the table, He said to Judas, “What you do, do quickly (John 13:27).” Beckoning was the cross, the symbol of the intersection of Heaven with earth, and God with man.

The intersection of God with man had previously always resulted in man’s death. Even to Moses, the prophet who talked with God perhaps more intimately than any other, God had said that “no man can see Me and live (Exodus 33:20)” and showed him only the trailing vestiges of His glory and power. When sin and evil attempt to unite with the Holiness and Goodness of God, there can be only one of two possible results. Since evil and good are incompatible, either our sin and evil would be destroyed, or God would allow sin and evil to corrupt and destroy Himself.

At the cross, Jesus Christ, the divine Son of God, opened Himself up to us. Christ united Himself with mankind, and suffered the results. For the first time, God was fully united with man, (not just in symbol as in the Old Testament), and man was not destroyed! Christ was!

Christ, on the tree, would be represented by the illustration of a serpent upon a stake (John 3:14 and Numbers 21:5-9). Christ would be separated from the love of the Father (Mark 15:34 quoted above) even as we had been.

Prophetic psalms of Christ’s death would depict Him as having sin (even though He never sinned), because Christ bore our sins. Psalm 69, for example, is a prophetic psalm of Christ’s suffering on the cross including descriptions of Christ’s thirsting and being offered vinegar (verse 21). There were also four other separate verses in the chapter which are quoted by the New Testament as prophecies concerning Christ’s crucifixion (compare Psalm 69:4 with John 15:25, 69:9a with John 2:17, 69:9b with Romans 15:3, and 69:25 with Acts 1:20 [Judas]). Yet Psalm 69:5 says, “O God, You know *my foolishness*; and *my sins* are not hidden from You

(NKJV).” Christ was not foolish! Nor did He sin! But He bore upon Himself the full effect, consequences, and nature of our sin! He was united with our foolishness and sinfulness!

The cross was the outward and physical expression of the spiritual torment Christ endured. Internally, Christ suffered all the torment of hell. When He cried out, “My God, My God, why have You forsaken Me?,” before ever entering the tomb, He was already in hell (see also Ephesians 4:9), the complete and total separation from the grace and mercy of the Father to a degree none of us has fully experienced.

But this was not the end. While demons of hell were tormenting Him, while upon Him were being piled the sins of the universe, Christ was quietly and without anger destroying the power of sin and the strength of the enemy. During the forty days in the wilderness, Christ purposefully faced temptation and beat back the devil. At the cross, He took our sin upon Himself and destroyed the power of that sin and the authority of its master. Romans 8:3 says that through the cross “He condemned sin in the flesh.”

In Luke 13:32, Christ prophetically explained what would happen in the three days while He was under the power of hell. The Greek of this text has a duality of meaning which is not clear in most English translations. Christ’s response to the threat of Herod’s desire to kill him was, literally, “Go and tell that fox, ‘Behold, I cast out demons and make healing complete today and tomorrow, and the third I am perfected!’” Only the time from the cross to the resurrection would bring about His perfection or completion. These three days are when He went from being made sin upon the cross to the full revelation of the resurrected, empowered, and victorious Son of God, who had overcome, not just the temptation of sin, but sin itself, and would now bring us into that same victory.

During those three days, He did not sit idly by, but vigorously strove with sin and the effects of sin, casting off demonic hordes who assailed, changing behaviors and attitudes which had come upon Him from us, and healing the resultant destruction within His flesh, so that we, in turn, would be healed (1 Peter 2:21-24).

When all had been completed, Christ blazed a trail out of hell and through the heavens,

where, empowered with the ability of Christ, we also can tread. Because of the existence of that newly founded path, Hebrews 10:19-20 says that “we have confidence to enter the holy place [the full presence of God] by the blood of Jesus, by a new and living way which He inaugurated for us through the veil.”