

# THE **GOLGATHA** TRIUMPH

The Lord's TRIUMPHANT Death, Resurrection, Descension and Ascension



*“What saith Scripture”*

***BEFORE the dividing of the garments:***

“...**two** ... **MALEFACTORS** [*kakourgoi duo*]... **led with HIM**...to...death.

**WHEN** they **CAME** to...The Skull they crucified **HIM AND the MALEFACTORS**”

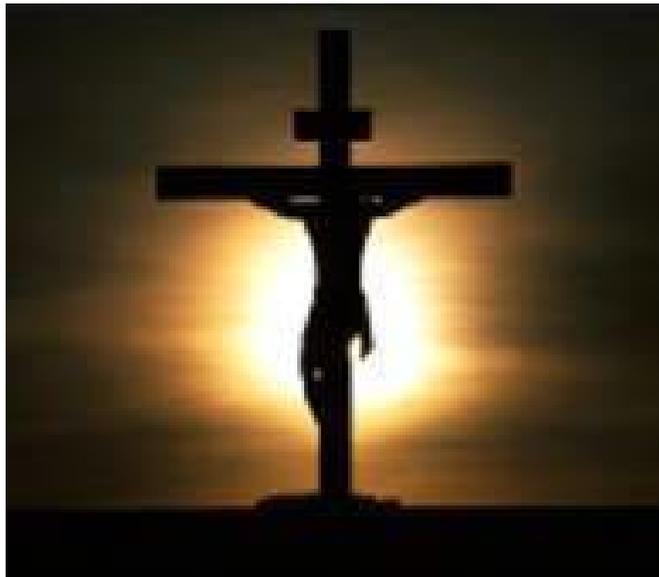
[*kai tous kakourgous*] (Luke 23, ASV)

***AFTER the dividing of the garments:***

“**WHEN**... they **HAD** crucified **HIM**...[1] **parted** His garments...[2] **sat**...[3] **watched** Him...[4] **set up over His head** ...‘**THIS IS JESUS THE KING OF THE JEWS**’

**THEN** [*tote*]... **ARE**...crucified with Him **two ROBBERS** [*duo lēstai*]...”

(Matthew 27, ASV)



**“Every Scripture: GOD-breathed”** (2.Tim 3:16)

**“Waiting for the blessed hope and manifestation of the glory of our great GOD and SAVIOUR Jesus Christ”** (Titus 2:13)

**Dr Peter Felter, PhD (Cantab)**

**Author of “GETHSEMANE – My Father, if it is possible, may this cup be taken from Me”**

Copyright © 2013 by Dr Peter Felter PhD (Cantab)

## **CHAPTER 1**

“THE HOUR is come that the Son of Man should be GLORIFIED”

“...He went forth with His disciples over the brook Cedron...” (John 18:1, KJV)

These were the very first steps by our Lord Jesus Christ commencing the massive and dramatic events about to unfold in Gethsemane - and Golgatha.

[As set forth in our book “GETHSEMANE” – “*My Father, if it is possible, may this cup be taken from Me*”, the Scriptures proving that our Captain of Salvation did NOT pray to avoid the death on the cross, but that a real battle took place in Gethsemane; *q.v.* (456 pages; published 2012 by xulonpress.com).

We cover here in Chapter 1 – in summary - some matters referred to in “Gethsemane”]

Why *this* detail by the Holy Spirit?

Our Lord Jesus Christ followed the *same* way as King David, when he fled Jerusalem at his son Absalom’s rebellion.

“David said unto all his servants that were with him at Jerusalem, “*Arise, and let us flee*”...  
...the king also himself passed over the brook Kidron...toward the way of the wilderness”  
(2 Samuel 15:14, 23, KJV)

The *contrast* would not have been lost upon those *all* watching from the Heavens with unbearable tension as the *vast* purposes of Ages past was coming to a head, commencing when “*HE went forth*...over the brook Cedron”.

These steps of our Lord were the first on His *final* road on earth, manifest in flesh – and would inexorably and FOREVER AND FOREVER *change* EVERYTHING: in the Heavens, above the Heavens – on earth, below the earth.

The vast hosts of angelic beings had in the past seen *one* king *flee* across the brook Cedron because of the rebellion of a son.

They now saw *another* King Who was not fleeing, but Who “went forth” across the brook Cedron, because of the rebellion of *another* son, even Satan as a created “son of God” - and in fact the mightiest of *all* those mighty ones who now watched the unfolding of the deepest and most sacred of the purposes of Almighty God.

The angelic hosts did *not* see the *carpenter* from Nazareth, and neither do *our* inner eye when we consider those things “*not seen*.”

*They* (and we – with our inner eye of faith enlightened by the Scriptures we now have) saw a KING, the ONE – though He “was made a little *lower* than angels” - Who was *already* “crowned with glory and honour” (Hebrews 2:9).

*They* saw the SON, *in* Whom God was *now* speaking and *by* Whom God also had made the Ages (Hebrews 1:2).

*They* saw the ONE, to Whom God would say – according to Psalm 2:7 - what He never said to any *angel* at any time: “THOU art MY Son, this day I have begotten Thee” (Hebrews 1:5)

[quoting Psalm 2:7; they knew this *would* be said – but not *when*; God said this at our Lord’s resurrection; “Even angels long to look into these things” (1 Peter 1:8-15)].

*They* saw the SON unto Whom God *Himself* said: “THY throne, O GOD, is for ever and ever” (Hebrews 1:8).

[quoting Psalm 45:6-7: “Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right scepter.

THOU lovest righteousness, and hatest wickedness: *therefore* God, Thy God, hath anointed THEE with the oil of gladness above thy fellows”]

*They* saw the ONE, Who when

“*HE* cometh into the world, *HE* saith:

“*Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me... Lo, I come (in the Volume of the Book it is written of ME) to do THY will, O God*” (Hebrews 10:5-7, KJV)

AND the angelic hosts of the Heavens had seen that in so coming into the world for doing the *will* of God:

“...VERILY *HE* took not on Him the nature of *angels*; *BUT* *HE* took on Him the seed of *Abraham*”

(Hebrews 2:16, KJV)

#### AND THEY HAD SEEN, AND WITNESSED, AND MARVELLED

- that *HE*, our Great God and Lord Jesus Christ, was the One Who “was *with* God, and ... *was* God” (John 1:1)
- that *HE*, Who was “in form of God subsisting, *NOT* a thing to be *seized* accounted the *being EQUAL with God*”;
- *BUT* that *HE* “Himself *emptied* taking a *Servant’s* form, coming to be in *men’s* likeness”;
- and that *HE* “in fashion being found as a man, humbled Himself” (Philippians 2:6-8; Rotherham).

The angelic hosts had *seen* and *saw* what the world of *adam* could *not* see then, but could *only* know many years later, when the Holy Spirit had brought

about the *completion* of the Scriptures and the further astounding revelations of God's several further secrets and manifold purposes.

These were *also* the very first steps commencing the events of that specific period of time referred to by our Lord as:

***"THE HOUR is come, that the Son of man should be glorified"***  
(John 12:23, KJV)

***"The Hour"*** [*he hora*] which ***"is come"*** is *literally* in the Greek:

*"Has come THE HOUR in order that [hina; implying purpose] is GLORIFIED the Son of Man"*.

[The Greek *hora* (whence also Latin *hora*; English:"hour") primarily denotes any definite time, point of time, moment, as also *Vine* sets forth:

(a) a part of the day, "especially a twelfth part of day or night, an "hour";

(b) a period more or less extended;

(c) a definite point of time; a point of time when an appointed action is to begin] (*our emphasis*).

*"THE HOUR" is come for the PURPOSE that the Son of Man should be GLORIFIED*

"THE Hour" is "THIS HOUR" then thereafter immediately and twice referred to by the Lord:

***"Now My heart is troubled [tarasso] and what shall I say?"***

[*Shall I say?*]

***"Father, SAVE ME from THIS HOUR?"***

[*No, I shall say*]

***NO, it was for THIS VERY REASON I came to THIS HOUR"***  
(John 12:27, NIV)

["THE HOUR" which "is come" in v.23 above is *he hora*, with the definite article.

"THIS HOUR" here in v. 27 is first referred to as "save Me *ek tes hora tautes*, i.e. "out of the Hour this"; and then again: "I came to *eis tes horas tauten*, i.e. "to the Hour this".

The demonstrative pronoun "this" [*taute*; dative singular feminine of *houtos*] here refers back to the preceding (v.23) reference to HOUR – namely the aforementioned THE HOUR identified as having come for the purpose that the Son of Man should be glorified]

The word *tarasso* translated "troubled" is *literally* "to stir up" of water; then "disturb", unsettle" - *Bauer*;

"take away equanimity, to disquiet" - *Thayer*;

"stir up, agitate (as water in a pool), disturb" - *Bullinger*;

"trouble", noting that here "the true rendering is "He troubled Himself" – *Vine*.

[First occurrence in the New Testament is when Herod was "disturbed" [*tarasso*] when the Magi asked where is the One Who has been born King of the Jews.

"When King Herod heard this he was disturbed, and all Jerusalem with him" (Matthew 2:3).

In Luke 1:29, when Gabriel came to Mary and said, "Greetings, you who are highly favored! The Lord is with you"; and when Mary saw him she was greatly troubled [*dia-tarasso*] at his words and wondered what kind of greeting this might be"- NIV.

[*dia-tarasso*; with *dia* intensifying; the *only* occurrence in the New Testament]

The word *tarasso* occurs 17 times in the New Testament. Examining those occurrences where *tarasso* is used about something going on inside the mind, we see the word used about:

- Herod and Mary as quoted above;
- When, at Lazarus' tomb, "Jesus therefore saw her [Mary] weeping, and the Jews also weeping which came with her, He...was troubled" (John 11: 33, KJV)
- When the disciples saw the Lord walking on water, they "were troubled"; (Matthew 14:26; Mark 6:50)
- When Zacharias saw the angel (who told him that he would have a son: John the Baptist); "when Zacharias saw him "he was troubled and fear fell upon him" (Luke 1:12)
- When our risen Lord appeared to the disciples (and they were afraid that they were seeing a spirit), "And He said unto them, *Why are ye troubled? and why do thoughts arise in your hearts?*" (Luke 24:38)
- When at the Last Supper our Lord " was troubled in spirit, and testified, and said, "Verily, verily, I say unto you, that one of you shall betray Me" (John 13:21)
- When at the Last Supper, the Lord says: "Let not your heart be troubled: ye believe in God, believe also in Me" (John 14:1), and also says: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (14:27).
- When the Apostles' convent sent letters from Jerusalem to gentile believers saying: "*Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, "Ye must be circumcised, and keep the law..."*" (Acts 15:24)
- When Paul says to the Galatians: "I have confidence in you through the Lord, that ye will be none otherwise minded: but he [the one saying you must be circumcised] that troubleth you shall bear his judgment, whosoever he be". (Galatians 5:10)
- When Peter says in his 1<sup>st</sup> letter: "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, *neither* be troubled" (1 Peter 3:14)]

All of these texts have *one* thing in common: that *tarasso* is used of the mind being disquieted or troubled in the sense of being heavily occupied with thoughts about what something occurring may mean or portend.

Specifically: *tarasso* carries NO meaning pertaining to fear, dread or angst – and especially not in those cases it is applied to our Lord Jesus Christ.

The Lord is NOT here “troubled” i.e. in any sense of fear or dread or angst about His forthcoming death on the cross, *but* His mind is heavily occupied with ALL the forthcoming events constituting *that* specific period specifically referred to as “THE HOUR which is come for the PURPOSE that the Son of Man should be GLORIFIED”.

[Extraordinarily (and alerting the reader to a not uncommon way of looking at our text) several ‘eminent commentaries’ ignore the Divine Author’s usage of *tarasso*, ignore the demonstrative pronoun *taute* and the context, and reject that our Lord here puts a rhetorical question (although ALL the major versions do translate as a question), asserting that (1) the Lord Jesus Christ is praying to be saved from the death on the cross – and (2) in the same breath then says the opposite: no, do not save: I came for this reason.

This is a view derived from the ‘Church’s’ ancient and un-scriptural assertion of the “two conflicting wills” within the Lord: the ‘human will’ to avoid the dreadful death on the cross, and the ‘Divine will’ to save mankind.

One commentary – as the *reason* for this contradictory interpretation - then refers to these being Christ’s ‘mysterious words’]

The Holy Spirit is utterly precise in what He says – and the Scriptures are not a mysterious riddle given to man, but a revelation.

GOD HAS SPOKEN – and intends for us to understand, which requires us to *search* the Scriptures, because, as our Lord emphasizes: “*The Scriptures...they testify of ME*”, and require us to carefully *examine* the Scriptures, that we may believe.

In John 12:27 it is “NOW” [*nun*: the actually present time, just now] that the Lord’s mind is becoming heavily occupied with thoughts about *the appointed period of time for His glorification* – *the Hour* – having commenced and continuing from here on.

And lest we in our own imaginations wonder the “*when*” and “*how long*” of “This Hour”, the Divine Author further defines “The Hour” immediately thereafter:

“Now before the feast of the Passover [the Greek text uses the Aramaic word: *Pascha*], **when Jesus knew *that*** [*hoti*: because] **His Hour was come** [*literally* in the Greek: “...knowing Jesus because that came of Him the Hour”: *autou he hora*] **that He should depart out of this world** unto the Father...” (John 13:1, KJV)

“That He should *depart* out of this world UNTO the Father”.

[“That” is *hina*: “in order that, to the end that”; with the emphasis on the purpose, design and result” – *Bullinger*,

“depart” is *metabaino*. Out of more than 20 words which could denote “depart”, the Divine Author here uses *metabaino*, meaning: “to pass over from one place to another; remove, depart” - *Thayer*.

And He would “depart out of [*ek*: from] this world [*kosmos*] unto the Father”.

The word “unto” is *pros*, meaning: “towards, in the direction of”; and here with accusative “towards”, with the meaning of “a goal or limit towards which a movement is directed...after verbs of going, departing etc.” - *Thayer* (citing this passage: John 13:1);

“literal and mental direction (marking the ultimate purpose)” - *Bullinger*]

We know *when* our Lord Jesus Christ departed, i.e. *when* He passed over from one place, namely this world, to another place, namely unto the Father:

He did that when He *ascended* to the Father, after His resurrection (and the exact “when”, we will search to determine further on).

And that this is the correct understanding, i.e. that “The Hour” - namely the specific final period for the *glorifying* of the Son - stretches until *after* the Ascension to the Father, is confirmed by John 7, when our Lord Jesus Christ cried, saying:

“If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, “*out of His belly shall flow rivers of living water*”.

(But **this spake He of the Spirit**, which they that believe on Him should receive: FOR the Holy Ghost was **not yet** given; **because** [*hoti*] that **Jesus was not yet GLORIFIED**)  
(John 7:38-39, KJV)

This is the Holy Spirit Himself Who - as He does on several occasions - *specifically* interprets here, indicating that the arrival of the Holy Spirit (the Comforter) - which *we* now know took place at Pentecost - would follow after the *completion of the period of glorification of our Lord*.

We also know now *when* “The Hour” began.

“The Hour”, the appointed period of time in the course of which the SON becomes glorified, commences *here* - because the Lord *says* so: “The Hour IS come”.

[*Literally* the Greek has: “Has come the Hour”; Rotherham: “The Hour hath come”]

“This Hour”, this *specific final period* for the *glorifying* of the Son, is referred to previously:

“Then they sought to take Him [*piazo*: i.e. seize, arrest]: but no man laid hands on Him **because** [*hoti*] **His Hour was not yet come**” [“the Hour of Him”, *he hora autou*]  
(John 7:30, KJV)

“...no man laid hands on [*piazo*: seize, arrest] Him; **for** [“because”:*hoti*] **His Hour**

[“the Hour of Him”, *he hora autou*] **was not yet come**” (John 8:20, KJV)

[And in both the above quotes, it is *the Divine Author* Who informs us thus by His Comment]

The *appointed final period* called “THE HOUR” of our Lord’s GLORIFICATION therefore encompassed ALL of the following:

- The formal rejection by Israel of their Messiah;
- Satan entering Judas Iscariot (the *first* time), for Judas to betray the Lord;
- The Council of Israel, the Sanhedrin, formally deciding to kill our Lord;
- Satan entering Judas (the *second* time) at the Last Supper to carry out his betrayal;
- Satan having demanded to have Simon Peter, to sift him - and our Lord denying Satan (as He denied Satan during the six (not three, as commonly *assumed*) Temptations in the wilderness, as scripturally proven in “Gethsemane”);
- ALL of the deep and dramatic events taking place in Gethsemane, including our Lord’s *real* battle with Satan – and the impact upon the Heavenly hosts and holy angels;
- The arrest of our Lord Jesus Christ;
- All His disciples falling away;

[All the above as examined in detail in “GETHSEMANE” – “*My Father, if it is possible, may this cup be taken from Me*”; q.v.]

- The interrogations of our Lord by:
  - Annas (the previous High Priest);
  - Caiaphas (the current High Priest; Annas’ son-in-law) *and* the Sanhedrin, during two Council meetings (in the evening, and in the early morning);
  - Pilate (several times);
  - Herod (once);
- Simon Peter denying Him;
- Enduring throughout: the accusations, the false witnesses, the mocking, the spitting in His face, the pulling of His hair, the scornful slapping of His face, the hitting of Him on His head and the piercings of the crown of thorns, the severe beatings and then the terrible flogging;

- Carrying the heavy cross, until His legs buckled and gave away;
- Being nailed to the accursed tree when the iron spikes were hammered through His hands and feet;
- Whilst in desperate pain, seeing His mother standing there weeping, together with Mary, His mother's sister, and Mary Magdalene, and the disciple He loved, knowing how *they* suffered seeing *Him* like that, and saying to her: "*Woman, behold thy son*"; and to him: "*Behold thy mother*";
- Hanging stretched out on the cross in agonizing pain as His life drained away; and still – seeing the people and knowing the terrible consequences they had brought upon themselves – *still* within Him remained His deep love and compassion for them, bringing forth that beautiful and compassionate prayer to the Father: "*Father, forgive them for they know not what they do*";
- And all the terrible pain He had endured until then, was *nothing* compared to the pain of our Lord, when ALL sin – past, present and future – crashed down upon Him, and HE *took* it upon Himself and HE *carried* it;

*and then* the pain, as *nothing* before ever throughout the Ages, when the Father - HOLY, RIGTHEOUS, PURE – did forsake Him when the Lord, at that moment, became sin, ALL sin; being made *a curse* for us;

*and this* elicited the cry from very depths of the soul of our Lord Jesus Christ: "*Eli, Eli, lama sabachthani?...My God, My God, why hast Thou forsaken Me?*"

- The Consuming Fire that is God, burning through our Lord's essence, consuming the real Paschal Lamb as the sacrifice and ransom;
- And trusting and believing in God, that He would not leave Him in the grave, there to corrupt and decay, but relying completely on the promise of God, as spoken through God's prophet David:

"For Thou wilt not leave My soul in *SHEOL*; neither wilt Thou suffer Thine Holy One to see corruption"

- And thus trusting that God *would* therefore raise Him up on the third day;
- And trusting and believing the Father's promise "*Thou art My SON, this day have I begotten Thee*";
- And *thus* trusting, *thus* believing, *thus* relying, our Lord Jesus Christ said "It is finished", and cried with a loud voice: "*Father, into Thy hands I commend My spirit*" – and died.

- Awakening three days later – just before death’s decay and corruption would begin to creep upon Him - as the mightiest of power, Almighty God’s resurrection power to eternal life, surged through Him; and in instant He was changed into His new spiritual Body;
- And our risen Lord Christ Jesus then first *descended*: HE it was “that *descended*”, and Who “is the SAME also that *ascended* up FAR ABOVE all Heavens”;
- And quickened in resurrection life and power by the Holy Spirit, He went to the lower parts of earth, even Tartarus, and there PROCLAIMED – as also throughout unto ALL of creation - even unto those angelic beings imprisoned in chains and reserved for judgment, yea, heralded [*kerusso*]

HIS VICTORY over *death*, and  
 HIS VICTORY over “*him* that had the power of death, that is, the devil”;

- And THEN He *triumphantly ascended*; and: “When He ascended, He *led captivity captive*, and gave gifts unto men”;
- And during His triumphant Ascension, He “passed *through* the Heavens” and “He was made *higher* than the Heavens” – and “ascended up far ABOVE ALL Heavens”
- AND NOW SITS

**“at the right hand of God;  
 angels and authorities and powers being made subject unto HIM”**

**“From henceforth expecting till His enemies be made His footstool”.**  
 (Hebrews 10:13, KJV)

Because, as promised *by* God to God through the prophet king David:

**“The LORD said unto my Lord, “*Sit Thou at My right hand, until I make Thine enemies Thy footstool*”**

(Psalm 110:1, KJV; cfr. Matthew 22:44; Mark 12:36; Luke 20:43; Hebrews 1:13)

And *then* He received as He had prayed:

**“And now, Father, glorify Me IN YOUR PRESENCE  
 with the glory I had with You before the world began”.**

ALL of this was that which GLORIFIED our Great God, our Lord and Saviour Jesus Christ, our GREAT “Captain of Salvation” – the ONLY ONE in Whom there is any hope and salvation for us.

ALL of this was THE HOUR for the PURPOSE that the Son of Man should be GLORIFIED.

**(Continued in our next)**

