

October 1st, 2017

JESUS CHRIST: THE HEAVEN OF HEAVEN

John 17:24

The deepest longing of every saint is to see the glory of the Living God. Without this sight, no saint regardless of what they achieved in this life or what they achieve in the next could ever be satisfied. Three Biblical characters that demonstrate this so clearly. First there is Moses. Moses was a child of privilege. He grew up in the courts of Pharaoh, received the best education one could hope for, enjoyed all the privileges of royalty which **Hebrews 11:26** called “the treasures of Egypt.” When God called him to deliver Israel, he had front row seats to the greatest show on earth. The ten plagues. He saw Yahweh bring Egypt—the most powerful nation on earth to it’s knees. He saw the parting of the Red Sea, the manna from heaven, water from the rock, he dwelt in the presence of God on Mt. Sinai for 40 days, and then after the cloud would often descend upon the tent of meeting and God would give him direct revelation. Moses’ life was miracle after thrilling miracle. And yet he found that none of these things could satisfy him. And so He prays to God in **Exodus 33:18** “Please show me your glory.” As John Owen said “Moses knew that the ultimate rest, blessedness, and satisfaction of the soul, is not in seeing the works of God, but the glory of God himself.”¹ The most excellent works of God in the OT failed to satisfy Moses, he needed more.

Secondly we see David. David was handpicked by God to be king over all Israel. As the youngest son of Jesse, he enjoyed the status of being chosen over all his brothers. When he finally became king, he decided to build a house for God. But the Lord refused. Instead God told him that He would build David a house—a spiritual house—and God would put one of David’s sons on the throne and He would reign forever. This was the promise of Messiah. Breathtakingly Jesus Christ would be the Son of David. David would belong to the most important family in the universe. Additionally, God told him that He

¹ John Owen, *The Glory of Christ: His Office and Grace*, (Scotland, UK.: Christian Focus Publications, Reprint 2008), pg. 58

would make David's name famous on all the earth, and that He would cut off his enemies from before him. And yet David found these things lacking. His soul longed for more than these unparalleled privileges. He said in **Psalm 27:4** "*One thing* have I asked of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, *to gaze upon the beauty of the Lord* and to inquire in his temple." The most privileged status in the OT failed to satisfy David, he longed to see God's glory.

Lastly we see the Apostle Paul. He was at the top of the heap in both of his lives. Before his conversion, he was a Hebrew of Hebrews (**Phil. 1:5**) and advanced in Judaism beyond many his own age (**Gal. 1:14**). He was a star in Judaism. And then when He met the Lord Jesus Christ on the road to Damascus, and was converted, He became a star in Christianity. He was *the* apostle to the Gentiles (**Romans 11:13**). He was not only responsible for nearly all of the NT epistles, but he gained the status of premier theologian for all church history, second only to Jesus Christ Himself. And he was perhaps the most well known man in the world at the end of his life—excepting to Caesar Nero. And yet, these accomplishments, and even the rescue of His soul wasn't enough. He said famously "For to me to live is Christ, and to *die is gain*" (**Phil. 1:21**) Who says that? Death is gain? You lose *everything* at death. Family. Friends. Hopes. Dreams. Vacations. Retirement. Sex. Legacy. How can death be gain? Paul tells us "My desire is to depart and be *with Christ*, for that is far better" (**Phil. 1:23**) Paul, who surpassed all in his age *or any age* in his accomplishments said "Whatever gain I had...I count them as *rubbish* [KJV—dung as in the excrement of animals], in order that I may gain Christ and be found in him."

Moses, King David, and the Apostle Paul who were the cream of the most privileged in world history knew that true satisfaction could only be found in beholding Christ Himself. To look upon Jesus in His full splendor, without the garment of this sinful flesh is what happiness is. Happiness is beholding the glory of Christ. That is what Jesus is aiming at in our passage. "Father, I desire that they also, whom you have given me, may be with me where I am, *to see my*

glory.” John Calvin says here “Christ speaks of the perfect happiness of believers”² Augustine says “The Lord Jesus raises His people to a great hope, that which there could not possibly be a greater.”³ The Puritan John Owen said “The sight of the glory of Christ is the spring and cause of our everlasting blessedness.”⁴ Matthew Henry asked “Wherein does...happiness consist?...It is to be with Christ where He is...to behold His glory.”⁵

As Jesus nears the end of His high priestly prayer He makes a very clear transition. Everything before this verse He has spoken of our lives during this present age. Now He transitions to the world that is very soon approaching. A world in which

“No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. They will see his face.” (**Revelation 22:3-4**)

This is the climax and culmination of all history. It is the end of all want and the essence of all happiness when we will finally behold the One for whom our souls have been made.

The Big Idea...

Beholding Jesus Christ is the heaven of heaven and all His work has been aimed at bringing us to this end

² John Calvin, *Calvin's Commentaries Vol. XVIII*, (Grand Rapids, MI.,: BakerBooks, 2009), pg. 187

³ Augustine, *Nicene and Post-Nicene Fathers Vol. 7*, Ed. Philip Schaff, (Peabody, MA.,: Hendrickson Publishers, 5th Printing 2012), pg. 412

⁴ John Owen, *The Glory of Christ: His Office and Grace*, (Scotland, UK.,: Christian Focus Publications, Reprint 2008), pg. 49

⁵ Matthew Henry, *Commentary on the Whole Bible*, OSNOVA's Kindle Edition, location 251087

☆ Jesus: The Glory of the Father

☆ Jesus: The Glory of Heaven

I. Jesus: The Glory of the Father

What was God doing before He created the world?

Let's look at our verse. v.24 "Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world." In this prayer, Jesus has addressed God as Father six times (v.1, 5, 11, 20, 24, 26). This is significant. Somebody once asked Augustine "What was God doing before creation?" Augustine responded 'He was preparing hell for those who pry into mysteries'.⁶ Now Augustine was responding to a very particular person, who was more interested in hidden mysteries than those things which are plain. But this is actually a good question. What was God doing before creation? Jesus tells us the answer in our verse "Father...you loved me *before* the foundation of the world." Before God became creator, before God became redeemer, God was a Father loving His Son.⁷

Who is God essentially?

But we need to press this a little harder. Is God a Father *essentially* or *practically*? In other words is God a Father because that's who He *is* or because that's what He *does*? How we answer this question determines our most basic understanding of God. If you were to ask me who my wife *is*, and if I answer with something like "Chef, or educator of my children, or dishwasher, or seamstress," that would be tragic. To define Monica by what she does rather

⁶ Source: <https://www.puritanboard.com/threads/did-calvin-say-this-and-where-is-it-at.49356/> accessed September 30, 2017

⁷ Michael Reeves, *Delighting In The Trinity: An Introduction to the Christian Faith*, (Downers Grove, IL.,: IVP Academic, 2012), pg. 21

than who she is essentially it to reduce her to a utilitarian tool. She is not defined essentially by what she does, but by who she is.

The same mistake can be made with God. How do you define God *essentially*? Creator? Ruler? The Almighty? Michael Reeves in his book, “Delighting in the Trinity” says that’s a big mistake. He says “...if I start there, with that as my basic view of God, I will find every inch of my Christianity covered and wasted by the nastiest toxic fallout.”⁸ Why? Because if God’s *essential* identity is Creator, then it follows that He needs a creation in order to be who He is. Reeves says “For all his cosmic power, then, this God turns out to be pitifully weak: he *needs* us.”⁹

Arius and Islam

Arius, I think, saw this problem and opted for a different rout. Arius, a theologian from the fourth century, taught that Jesus was a created being and not God Himself. Arianism is the view in Mormonism and the Jehovah’s Witnesses. So because Jesus Christ, in Arius’ view, wasn’t the eternal Son of God, this warped his entire starting point for God. God wasn’t Father. He was *essentially* the “Uncaused” one. Who is God? Uncaused. That is who Arius was left to pray to: the Uncaused one. But more tragically this meant that “God had not always been a Father.”¹⁰ God is not essentially a Father, which means He is not essentially familial or life-getting, or even loving.

This is also major problem with Islam. One of Allah’s names is “The Loving.” But how can Allah be *essentially* loving? Allah is solitary. Islam denies the Trinity—that the Father is God, the Son is God, and the Holy Spirit is God and these three Divine Persons are one God. Allah is essentially unrelational and isolated. Perhaps a Muslim could argue that Allah loves his creation and that’s why he’s loving. But this would mean that “Allah is

⁸ Michael Reeves, *Delighting In The Trinity: An Introduction to the Christian Faith*, (Downers Grove, IL.,: IVP Academic, 2012), pg. 21

⁹ *ibid*, pg. 19

¹⁰ *ibid*, pg. 36

dependent on his own creation, and one of the cardinal beliefs of Islam is that Allah is dependent on nothing.”¹¹ How can the solitary god of Arius or the solitary god of Islam be a god of love? Love requires another to love.¹² A God who is not essentially Father is not essentially loving.

God is essentially Father

So is Fatherhood something God does or is it something God is? Look again at the end of v.24, Jesus prays “Father...you loved me *before* the foundation of the world.” That phrase “before the foundation of the world” doesn’t merely mean “before God built the world.” It means “before the ages began” (2 Timothy 1:9; Titus 1:2). In Psalm 90:2, the Psalmist connects pre-creation to the eternal and timeless realm. “Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God.” Which means this: when Jesus prays: “Father...you loved me *before* the foundation of the world,” He means ‘Father you have always been my Father, and I have always been your Son.’¹³ I have always been rejoicing before you¹⁴ and you have always loved Me.’¹⁵

¹¹ *ibid*, pg. 40

¹² “In the fourth century B.C., the Athenian philosopher Aristotle wrestled with a very similar question: how can God be eternally and essentially good when goodness involves being good to another? His answer was that God is, eternally, the uncaused cause. That is who God is. Therefore he must eternally cause the creation to exist, meaning that the universe is eternal. This way God can be truly and eternally good, for the universe exists alongside of him and eternally give his goodness to it. In other words, God is eternally self-giving and good because he is eternally self-giving and good to the universe. It was, as always with Aristotle, ingenious. However, once again it means that for God to be himself, he needs the world. He is, essentially, dependent on it to be who he is.” *ibid*, pg. 40-41

¹³ For the objection from Psalm 2:7 “I will tell of the decree: The LORD said to me, “You are my Son; today I have begotten you” see W.G.T. Shedd’s Dogmatic Theology

¹⁴ “...then I was beside him, like a master workman, and I was daily his delight, rejoicing before him always” Proverbs 8:30

¹⁵ “He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you” 1 Peter 1:20

Breath taking implications

The implications of this are simply breathtaking. The word *father* means “he who begets a child.” That’s who God is essentially! Michael Reeves says

“Now that insight is like a stick of dynamite in all our thoughts about God. For if, before all things, God was eternally a Father, then this God is an inherently outgoing, life-giving God. He did not give life the first time when he decided to create; from eternity he has been life-giving... all his ways are beautifully fatherly...He is Father. All the way down. Thus all that he does he does as Father.”¹⁶

Bad fathers lie about who God is

For some people, this idea of God being a Father *essentially* makes belief in His love more difficult because they have had horrible fathers. How do we address those hearts? First, by asking that infamous question: What was God doing before the creation of the world? He was loving Jesus. Heaven is a world of love. Father loved Jesus with no intermission, with no mixture of evil, with no strange looks, with no impatience, with no growing weary. All of the Father’s infinite and holy love was aimed at His Son. That’s what Heaven is—loving Jesus. Bad fathers who don’t love their children are not reflecting God but the devil (1 John 4:8¹⁷).

Jesus is the glory of the Father

The second thing I would say to you if you had a bad father and this idea of relating to God as Father is hard is this: “look at Christ.” What kind of a God is Jesus Christ? **Jesus is a God** who pursued enemies like you to make them His friends. **Romans 5:10** “...while we were enemies we were reconciled to God by the death of his Son.” **Jesus is a God** who asks the Father who

¹⁶ Michael Reeves, *Delighting In The Trinity: An Introduction to the Christian Faith*, (Downers Grove, IL.; IVP Academic, 2012), pg. 24

¹⁷ “Anyone who does not love does not know God, because God is love.”

forgive those who were crucifying him. **Luke 22:34** “Father, forgive them, for they know not what they do.” **Jesus is a God** who laid down *voluntarily* laid down His life. **John 10:18** “No one takes it from me, but I lay it down of my own accord.” Jesus is the God whom Isaiah saw on the throne in His white hot holiness (**John 12:41**): and Jesus is the God who said “Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven” (**Matthew 19:14**)

Now why is Jesus like this? Because that is what His Father is like. **Colossians 1:15** says “[Jesus] is the image of the invisible God” **Hebrews 1:3** “[Jesus] is the radiance of the glory of God and *the exact imprint of his nature.*” Jesus is the exact imprint of His Father. Jesus told Philip “Whoever has seen me has seen the Father” (**John 14:9**) Jesus is loving and merciful and gracious to sinners *because* the Father is loving and merciful and gracious to sinners. Jesus said in **John 5:19** “Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise.”

Jesus is the glory of the Father. Jesus came to earth to show us who the Father is. That was His mission. **John 1:18** “No one has ever seen God; *the only God*, who is at the Father’s side, he has made him known.” The Father sent Jesus to earth so that we would know what He is like. Jesus is what the Father is like. Jesus is the glory of the Father.

II. Jesus: The Glory of Heaven

The desire of Jesus is the desire of the Father

At the beginning of **v.24** Jesus has a desire. He prays “Father, I *desire..*” The Greek means “to will, to be resolved, to wish, to love, to take delight in, to

have pleasure in.”¹⁸ Dear congregation, as believers we *desire* to be with Christ. We long for it. But hear this: Jesus *desires* to be with *you*.¹⁹

And this desire is not an unfounded desire. Jesus prays “Father, I desire that they also, *whom you have given me*,” Why does Jesus want us be with Him? Because that is what the Father wants. Jesus only desires what the Father desires. He says **John 5:30** “I can do nothing on my own...I seek not my own will but the will of him who sent me.”²⁰ Beloved, the Father wants you to be with Christ. **Luke 12:32** “Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.”

The three things Jesus prays for you

As a believer, Jesus prays for three things for you. He says in v.17 “that they...may be with me where I am, to see my glory that you have given me” He prays 1) that you would be *where He is*, 2) that you would be *with Him*, and 3) that you would *see His glory*.

Jesus prays that you would be where He is

First, Jesus prays that you would be *where He is*. Jesus is with us right now. He promised in **Matthew 28:20** “And behold, I am with you always, to the end of the age.” *But* He prays this to point to something different. There is a coming time when we will be *where* Christ is—in Heaven itself. This is the New Jerusalem. **Revelation 21:1-3**

¹⁸ Source: <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G2309&t=KJV> accessed September 30, 2017

¹⁹ Matthew Henry says in this place “Christ speaks here as if he did not count his own happiness complete unless he had his elect to share with him in it.” Matthew Henry, *Commentary on the Whole Bible*, OSNOVA’s Kindle Edition, location 251099

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“Christ’s ultimate desire and will is that all who constitute His elect bride (whom thou hast given me) will enjoy the infinite glory and love of God by intimate union and communion with His beloved Son” *The Reformation Heritage KJV Study Bible*, Ed. Joel Beeke, (Grand Rapids, MI.,: Reformation Heritage Books, 2014), pg.

²⁰ cf. John 4:34; 6:38

“Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.”

Jesus prays that you would be with Him

This brings us to the second thing Jesus prays for: that you would be *with Him*. Location by itself is not what makes Heaven. Heaven is Heaven because to be with Christ is to be in the very presence of Him who is your eternal rest, is your eternal peace, is your eternal joy. Jonathan Edwards says this:

“...the redeemed have all their objective good in God. God himself is the great good which they are brought to the possession and enjoyment of by redemption. He is the highest good, and the sum of all that good which Christ purchased. God is the inheritance of the saints; He is the portion of their souls. God is their wealth and treasure, their food, their Life, their dwelling-place,... their everlasting honor and glory. They have none in heaven but God; He is the great good which the redeemed are received to at death, and which they are to rise to at the end of the world...The glorious excellencies and beauty of God will be what will forever entertain the minds of the saints, and the love of God will be their everlasting feast. The redeemed will indeed enjoy other things; they will enjoy the angels, and will enjoy one another; but that which they shall enjoy in the angels, or each other, or in anything else whatsoever that will yield them delight and happiness, will be what shall be seen of God in them.”²¹

To be *where* Christ is now is to be in our final state with God Himself.

²¹ Jonathan Edwards *The Works of Jonathan Edwards Vol. 2* (Carlisle, PA: The Banner of Truth Trust, Reprint 2009), pg. 5

Jesus prays that you would see His glory

The third petition Jesus prays is that you would *see His glory*. **v.24** says “Father, I desire that they...may...*see my glory* that you have given me.” Now the all believers have already seen the glory of Jesus in a certain sense. We saw this in **v.22** “The glory that you have given me I have given to them,” The new birth is a glory seeing event. **2 Cor. 4:6** “For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ”. That has happened to all believers. Meaning, when you first believed the gospel, the Holy Spirit invaded your soul with a sight of the grace and truth of Jesus Christ. That is seeing His glory.

But *here* Jesus is speaking about the *fullness* of His glory. The glory that He and His Father shares. That is the glory that Jesus is praying for us to behold. The connection Jesus makes is in **v.5** “And now, Father, glorify me in your own presence with *the glory* that I had with you before the world existed.” This is the glory that Jesus is praying we will see. The glory of the Father and the glory of the Son. The glory of God Himself.

Now it’s at this point where we need to feel the incredible tension of what God said to Moses. [Please turn with me to **Exodus 33**]

What God said to Moses

Now the golden calf incident has already taken place. Moses threw the stone tablets containing the ten commandments and broke them at the base of the mountain. Three thousand Israelites died in the judgment that ensued. Moses is discouraged and He cries out to God for His presence. And God tells him in **v.14** “My presence will go with you, and I will give you rest.” But Moses wants more than that. So he says in **v.18** “Please show me your glory.” Now there is something very deep and mysterious going on here, because Moses had special access to God like no one else on earth. **v.11** says “Thus the Lord used to speak to Moses face to face, as a man speaks to his friend.” Moses saw the Lord “face to face” and yet there was something more that Moses wanted. “Please show me your glory.” This is how God responds in **v.19-20**

And he said, "I will make all my goodness pass before you and will proclaim before you my name 'The Lord.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. But," he said, "you cannot see my face, *for man shall not see me and live.*"

The tension of all the Bible

That is the tension of all the Bible. *Man shall not see me and live.* 'Moses if you see my glory, you will die.' Sinners cannot see the glory of God and live. So how do we resolve this? How can God tell Moses "you cannot see my face, *for man shall not see me and live*" and then Jesus pray "Father, I desire that they...may *see my glory?*"

There are two answers. The first answer is that only Jesus Christ alone can show us the glory of God. **2 Cor. 4:6** says that we see "the glory of God *in the face of Jesus Christ.*" Outside of Christ, we may see obscure images of God's glory in the countless galaxies, or in beautiful sunsets, or in the creativity and genius of man, but it is only through Jesus Christ that our souls come alive to see who God truly is. When Jesus Christ came in the fullness of time and was born of a virgin, for the first time in the history of the world, a true representative of the invisible God dwelt among mankind. As **John 1:18** says "No one has ever seen God; *the only God*, who is at the Father's side, he has made him known." Jesus Christ *alone* shows us the Father. Without Him, God remains invisible to our soul. We see the glory of God only in the face of Jesus Christ.

The second answer is this. When God told Moses "that you cannot see my face, for man shall not see me and live" He was emphasizing the infinite gulf between a Holy God and sinful man. He told Moses that He "...will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation" (**Exodus 34:7**). God is so specific here: He will by *no means* clear the guilty. That's why *on our own* we can't see God. *On our own* we are enemies of God. Dear congregation, what a fearful thing to be an enemy of God. To be God's enemy is the most dreadful

thing that is or can be conceived. Jesus said “And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell.” (**Matthew 10:28**)

But when Jesus Christ came into the world, He changed everything. As sinners we cannot see God’s glory and live. What God told Moses was true. We would be consumed. But that’s what Jesus Christ did *for us*. Jesus took on our sin and He was exposed to the full horror of God’s perfect holiness on the cross. He wasn’t hid in the cleft of the rock like Moses. God didn’t spare Him. Jesus suffered in our stead the entire hell of God’s wrath. That’s the price of our beholding Christ’s glory. “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.” (**2 Cor. 5:21**) Jesus Christ beheld God’s glory and died, so that we can behold it and live.

If you are an unbeliever, don’t deceive yourself. God will by no means clear the guilty. Your sin will find you out. Turn to Christ. He offers Himself freely to all who will come to Him and trust Him for salvation. “Believe on the Lord Jesus Christ and you will be saved.” You will never find rest or peace or joy outside of Christ. But in Christ you gain everything. Jesus said “If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’” (**John 7:37-38**)

Application

Our Doctrine: The glory of Jesus Christ is the heaven of heaven

Thus far in our text, we have seen Jesus pray for us to behold His glory. The question is, what *is* this glory of Christ? What will you see? You will see perhaps more than anything the glory of His grace. Dear congregation you will see a Christ who has accepted you fully. Not because you have earned His love. Beloved, you never have, and you never will be able to earn Christ’s love. That’s not *why* He will accept you. Jesus will accept you because the Father gave you to Him as a gift. This is emphasized over and over in this text.

v.2 “you have given him authority over all flesh, to give eternal life *to all whom you have given him.*”

v.6 “I have manifested your name to the people whom *you gave me out of the world.*”

v.9 “I am praying for them. I am not praying for the world but for those whom *you have given me,*”

v.24 “Father, I desire that they also, whom *you have given me,* may be with me where I am, to see my glory”

You will be accepted by Christ because the Father gave you to Him as a love gift. But secondly you will be accepted by Christ, because every sin that you ever committed in secret or in public, by presumption or by ignorance Jesus knows about. And more importantly, Jesus already paid for it. When you stand before Christ, you don't have to worry about being exposed. You won't be grabbing a fig leaf to hide. When you stand before Christ on that day, you will never have to hide again. “Nothing could ever be exposed about you that hasn't already been covered by the blood of Jesus.”²²

When the fullness of that truth hits you and everyone else in heaven, a song will break out celebrating the glory of Christ's grace.

“Worthy is the Lamb who was slain,
to receive power and wealth and wisdom and might
and honor and glory and blessing!”

And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying,

“To him who sits on the throne and to the Lamb
be blessing and honor and glory and might forever and ever!” **Rev. 5:12-13**

²² Paul David Tripp, *New Morning Mercies: A Daily Gospel Devotional*, (Wheaton, IL.,: Crossway, 2014), September 22.

Communion:

As we prepare our hearts for communion, I want to draw our attention to one passage of Scripture to show us the glory of Christ's payment for our sins.

Psalm 49:7-8 says

Truly no man can ransom another,
or give to God the price of his life,
for the ransom of their life is costly
and can never suffice,

I want to seize upon that one line "the ransom of their life is costly." Hell is a sobering reality of the cost of our ransom. Eternal punishment shows that the ransom is infinitely costly. If the punishment for sin could be satisfied in hell, then hell wouldn't be eternal.

That's what Jesus suffered on the cross. That's why we can say that Jesus suffered more than the accumulative sufferings of all of mankind. Because he offered to God an actual and complete payment for our sins and then said "It is finished." That's what these element represent. Not a partial payment for our sins. Not a down payment for our sins. But full pardon.

