



PANTAI BAPTIST CHURCH

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MEDITATIONS ON GOOD FRIDAY

FOR GOD SO  
*Loved*  
JOHN 3:16  
THE WORLD...

Inspired and extracted from the sermons  
of Rev. Charles Haddon Spurgeon (1834 -1892)

When Christ is set forth  
evidently crucified among us,  
each one of us should cry,  
“Lord I believe, for your death  
has killed my unbelief.”



CHARLES H. SPURGEON

# SLEEP NOT

## Wake up! Wake Up!

*“Watch and pray so that you  
will not fall into temptation.  
The spirit is willing, but the flesh is weak.”  
– Matthew 26:41*

*W*E DO NOT usually sleep towards the things of this world. We rise up early, and sit up late, and eat the bread of carefulness, for Mammon's sake. We work for the present world, and we play with the world to come. We sleep when heavenly things and eternal things are before us. We would have our hearts like a furnace for Christ, and, behold, the coals refuse to burn. We would be living pillars of light and fire, but we rather resemble smoke and mist. When we would mount highest, our wings are clipped, and when we would serve God best, the evil heart of unbelief mars the labor. I hope it might be profitable if I speak a little to you to-night, and to myself concerning the need to shake ourselves from slumber, and leave the sluggard's couch.

To the people of God, let me say : Let us not sleep as *those disciples did who went with their Lord to the garden*, and fell a slumbering while He was agonizing. Let us not be as the eight who slept at a distance, nor as the highly-favored three, who were admitted into the more secret chamber of our Lord's woes, where He poured out His soul, and sweat as it were great drops of blood. *He* found them sleeping, and though He awakened them, they slept again and again. "*Couldn't you watch with me even one hour?*" was His gentle expostulation.

Though our Lord might in our case make an excuse for us as He did for them – "*The spirit truly is willing, but the flesh is weak,*" – let us endeavour by His grace not to need such an apology, by avoiding their fault. "Let us not sleep, as do others." But, beloved fellow Christians, are not the *most of us sleeping* as the Apostles did?

Behold our Master's zeal for the salvation of the sons of men! Throughout all His life, He seemed to have no rest. From the moment when His ministry began He was ever toiling, laboring, denying Himself. It was His meat and His drink to do the will of Him that sent Him. He would lay His life down, and that amidst circumstances of the greatest pain and ignominy; anything and everything would He do to seek and to save that which was lost.

What about us dear Christians? Where is our zeal for God? Where is our compassion for men? Do we ever feel the weight of souls as we ought to feel it? Do we ever melt in the presence of the terrors of Judgement which we know to be coming upon others?

Brethren, "let us not sleep, as do others." If it be true that the Christian Church is to a great extent asleep, the more reason why we should be awake; and, if it be true, as I fear it is, that we have ourselves slumbered and slept, the more reason now that we

*should arise* and trim our lamps, and go forth to meet the Bridegroom. Let us from this moment begin to serve our Master and His church more nearly after the example which He Himself has set us in His consecrated life and blessed death. Let us not sleep then, as did the disciples at Gethsemane.

*Let us not sleep as Samson did.* That ancient Hebrew hero who, while he slept, lost his locks, lost his strength, by-and-by lost his liberty, lost his eyes, and ultimately lost his life. In our slumbering with respect to ourselves, Samson is the sad picture of many Christians. When the Spirit of the Lord came upon him, Samson did mighty things, and we looked on and wondered, yea, we envied him, and we said, "Would God we had an hour of such strength as has fallen upon him." Alas! carnal security is a *Delilah* always. *We too lie in Delilah's lap.*

Now, what do I see in Samson while he lies asleep in Delilah's lap. I see peril of the *deadliest* sort. The Philistines are *not* asleep. When the good man slumbers and ceases to watch, *Satan does not slumber*, and temptations do *not* cease to waylay him. There are the Philistines looking on, while you see the razor softly stealing over the champion's head. Those locks fall thickly on the ground; one by one the razor shears them all away till the Nazarite has lost the hair of his consecration. I am terribly fearful lest this should happen to ourselves. Our strength lies in our faith. That is our *Samsonian lock*. Take that away, and we are as weak as other men, ay, and weaker still; for Samson was weaker than the weakest when his hair was gone. By *degrees*, it may be, Satan is stealing away all our spiritual strength. Many backsliders will die thanking God, if ever their strength returns to them, and perhaps for some, it never may till their dying hour. Oh, brethren! warned by what has happened, not to Samson only, but to many of the Lord's greatest champions,

“Let us not sleep, as do others.” Remember *sleeping guards invite the enemy*. He who leaves his door *unlocked* asks the thief to enter. When we live near to Jesus, when we become personally true and pure, then our watchfulness is under God, *our safeguard*, then heresy, false doctrine, and unclean profession are kept *far* away.

Members of this church, I speak to you in particular, and forget for the moment that any others are present. We have enjoyed these many years the abiding dew of God’s Spirit, shall we lose it? God has never taken away His hand, shall we by sinful slumber sin away this blessing? “Hold fast,” O church, “that which you have received, let no man take your crown.” Our sins will grieve the Holy Spirit.

## P R A Y E R


Almighty God and Heavenly Father, as a church we pray that though our sins deserve that Thou should forsake us, yet turn not away from us. Tarry, Lord God Jehovah, for the sake of Jesus Christ! Depart not from us. We deserve that Thou should withdraw, but, oh! forsake not the people whom Thou hast chosen! By all the love Thou hast manifested towards us, continue Thy lovingkindness to your unworthy servants still. Is not that Your prayer, dear Saviour, that You love the church of God? I know it is. Not for this church as a body only, but for me your child and for all others where the power and presence of God have been felt.

Lord wake me up from my slumber for my spirit is willing and my flesh is weak indeed. Help me to watch and pray as You urged Your disciples lest in the day of trial and terror, I flee in fear and desperation too. May your Grace enable me to be awake always, trimming my lamp with oil and be ready for Your Coming again. Make me strong and courageous, fearing nothing in this world except You, my God. In Jesus’ Name I ask, Amen.

# The LORD'S AGONY in GETHSEMANE

*"And being in an agony he prayed more earnestly:  
and his sweat was as it were great drops of blood  
falling down to the ground."*

*- Luke 22:44*

OUR Lord, after having eaten the passover and celebrated the supper with His disciples, went with them to the Mount of Olives, and entered the garden of Gethsemane. Probably, the chief reason for His choosing Gethsemane was, that it was His well-known haunt, and John tells us, *"Judas also knew the place."* Our Lord did not wish to conceal Himself. He did not need to be hunted down like a thief. He went boldly to the place where His enemies knew that He was *accustomed* to pray, for He was willing to be taken to suffering and to death.

We have now come to the gate of the garden of Gethsemane, let us now enter; but first let us put off our shoe from our foot, as Moses

did, when he also saw the bush which burned with fire, for we are on *holy* ground. I desire with you to survey the sufferings of our Redeemer. Meditating upon the agonizing scene in Gethsemane we are compelled to observe that our Saviour there endured a grief unknown to any previous period of his life, and therefore we will commence our discourse by raising the question, WHAT WAS THE CAUSE OF THE PECULIAR GRIEF OF GETHSEMANE?

Our Lord was a “man of sorrows and acquainted with grief” throughout his whole life but the griefs which He endured were counterbalanced by the peace of purity, the calm of fellowship with God, and the joy of benevolence. Jesus dwelt at perfect peace with God at all times; we know that He did so, for He regarded that peace as a choice legacy which He could bequeath to His disciples, and before He died He said to them, “*Peace I leave with you, my peace I give unto you.*” But in Gethsemane all seems *changed*, His peace is gone, His calm is turned to tempest. From inside Gethsemane’s walls, He cries, “*If it be possible, let this cup pass from me.*” Notice that all His life long you scarcely find Him uttering an expression of grief, and yet here He says, not only by His sighs and by His bloody sweat, “*My soul is exceeding sorrowful even unto death.*”

What is afflicting the Lord that He is so sorely troubled in Gethsemane?

We believe that it was now that our Lord had to take a *certain* cup from the Father’s hand. Not from the Jews, not from the traitor Judas, not from the sleeping disciples, not from the devil but it was a cup filled by one whom He knew to be His Father, but who nevertheless He understood to have appointed Him a very *bitter* potion. He shrunk from it. It was a something *inconceivably* terrible, amazingly full of dread, which came from the Father’s Hand. He now realized, perhaps for the first time, what it was



to be a *sin bearer*. As God He was perfectly holy and incapable of sin, and as man He was without original taint and spotlessly pure; yet He had to bear sin, to be taken and made a sin offering. Nothing was more loathsome than the *sin offering*. Do you wonder that His infinite purity startled back from that? Would He have been what He was if it had not been a very solemn thing for Him to stand before God in the *position* of a sinner?

All hell was *distilled* into that cup, of which our Saviour Jesus Christ was made to drink. It was the shadow of the coming tempest, it was the prelude of the dread desertion which He had to endure, when He stood *where we ought to have stood*, and paid to his Father's justice the debt which was *due* from us; it was this which laid him low. To be treated as a sinner, to be smitten as a sinner, though in Him was no sin,— this it was which caused him the agony of which our text speaks.

Remember that He could have escaped from all this grief with one resolve of His will, and naturally the manhood in Him said, "Do not bear it!" and the purity of His heart said, "Oh do not bear it, do not stand in the place of the sinner!" Yet infinite love said, "*Bear it*"; and so there was agony between the attributes of His nature, a battle on an awful scale in the arena of His soul. *It was a struggle on a Titanic scale.*

Learn, dear brethren, the real *humanity* of our Lord Jesus Christ. Do not think of him as God merely, though He is assuredly divine, but feel Him to be near of kin to you, bone of your bone, flesh of your flesh. How thoroughly can He sympathize with you! Are the waters very deep through which you are passing? Lay hold on Jesus as your familiar friend, your brother born for adversity, and you will have obtained a consolation which will bear you through the uttermost deeps.

## P R A Y E R

My Lord, lead me daily to the garden of Gethsemane, to peer inside and see you in deep agony for my sins. No one knew the extent of your sorrows for all your disciples were asleep. If they had watched and prayed, they would have been a comfort to you. But you were alone. The mysteries of your divine struggle with the sins of the world I will scarce begin to understand but this I know – my sins you bore for me, sins no one knew for nothing is hidden from you.

My Lord and my God, forgive me and put in my heart and mind a vivid picture of your depth of sorrows in Gethsemane. Whether the whole world knows it or not, I do. For I have been forgiven because the Father had poured them on you in the garden and you carried them to the Cross for me. May I be forever grateful to my Lord. Help me never to consciously grieve your heart dear Saviour. Dear Holy Spirit, help me to recall Gethsemane whenever I am tempted to sin. I ask this in Jesus' Name, Amen.



# 3 HOURS OF DARKNESS - WHY?

*"Now from the sixth hour there was darkness  
over all the land unto the ninth hour."*

*- Matthew 27: 45*

*F*ROM nine till noon the usual degree of light was present; so that there was time enough for our Lord's adversaries to behold and insult His sufferings. There could be no mistake about the fact that He was really nailed to the cross; for He was crucified in broad daylight. We are fully assured that it was Jesus of Nazareth, for both friends and foes were eye-witnesses of His agonies: for three long hours the Jews sat down and watched Him on the cross, making jests of His miseries.

What a call must that *mid-day midnight* have been to the careless sons of men! Every one asked his fellow, "What means this darkness?" Business stood still: the plough stayed in mid-furrow, and the axe paused uplifted. It was the middle of the day, when men

are busiest; but they made a general pause. Not only on Calvary, but on every hill, and in every valley, the gloom settled down. There was a halt in the caravan of life. How startled were mankind! I doubt not that a shuddering awe came over the masses of the people, and the thoughtful foresaw terrible things. Those who had stood about the cross, and had dared to insult the majesty of Jesus, were paralyzed with fear. They ceased their ribaldry, and with it their cruel exultation.

There must be great teaching in this darkness; for when we come so near the cross, which is the centre of history, every event is full of meaning. Light will come out of this darkness. The Passover was at the time of the full moon, and therefore it was not possible that the sun should then undergo an eclipse. It lasted longer than an ordinary eclipse, and it came in a different manner. According to Luke, the darkness all over the land came first, and the sun was darkened afterwards: the darkness did not begin with the sun. It was unique and supernatural.

The abominable wickedness of the mockers who could bear? Let us thank God that in the middle of the crime there came down a darkness which rendered it impossible for them to go further with it. Their mouths were closed by the dense darkness which shut them in. But, further, that darkness was a *sacred* concealment for the blessed Person of our divine Lord. It was not fit that brutal eyes should see the lines made upon that blessed form by the graving tool of sorrow.

This darkness also tells us all that the Passion is a great *mystery*, into which we *cannot* pry. No human conception can completely grasp the whole of the dread mystery. It was wrought in darkness, because the full, far-reaching *meaning* and result cannot be beheld of finite minds.

## It is Finished

When Jesus had received the vinegar, He said, "*It is finished,*" and He bowed His head, and gave up His spirit. What meant the Saviour, then, by this - "It is finished?" The Saviour meant the atonement and propitiation were made once for all, and for ever. The satisfaction which He rendered to the justice of God was finished. The debt was now all discharged. There is nothing left to be hurled against a child of God. Christ has paid the debt which all the torments of eternity could not have paid. Jesus had *totally* destroyed the power of Satan, of sin, and of death.

Dear brethren, the Cross is the ensign of Victory; its light is the death of darkness. The Cross is the light-house which guides poor weather-beaten humanity into the harbour of peace: this is the lamp which shines over the door of the great Father's house to lead His prodigals home.


## P R A Y E R

My Lord and my God, I have yet to fully grasp in all its depth and fullness the suffering my Saviour went through on the Cross for me. I bid Thee to take me to Calvary and let me stand with the crowd that watched the soldiers hammer the nails into your hands and feet. Let my eyes meet yours that I may never forget that it was my sin that held you there. When the soldiers lifted the Cross and you bore the slow excruciating pain, let me cry as I listen to the jeers and mocking cries of the wicked crowd. Lord, you didn't have to do it for me.

# THE BLOOD OF CHRIST

*“When I see the blood, I will pass over you.”*

*– Exodus 12:13*

OD's people are always safe. “All the saints are in *His* hand;” and the hand of God is a place for safety, as well as a place of honour. Nothing can hurt the man who has made his refuge, God.

God's people are only safe through the *blood*. The reason why God spares His people in the time of calamity is, because He sees the blood-mark on their brow. They are bought with the precious blood of Christ. Every evil thing must pass them by. This old subject, which is always new and always fresh to us – *the precious blood of Christ*, by which we are saved, is something I must preach and preach always. The road between God and man is finished and open when Christ conquered death on the Cross and said, *“It is finished!”* Let that ring in your ears.

THE EFFICACY OF THIS BLOOD – “*When I see the blood I will pass over you.*” The blood of Christ has such a divine power to save, that nothing but *it* can ever save the soul. Now let us all remember, that “other foundation can no man lay than that which is laid, Jesus Christ,” for “there is no other name given among men whereby we must be saved.” My works, my prayers, my tears, cannot save me; the blood alone has power to redeem. There is not, I repeat it again, the slightest atom of saving-power anywhere but in the blood of Jesus. Anything else that you rely upon shall be a refuge of *lies*. All other things are day dreams. THE BLOOD stands out in solitary majesty, the only rock of our salvation.

This blood is not simply the only thing that can save, but *it must save alone*. Put anything with the blood of Christ, and you are lost; trust to anything else with this and you perish. And what is it that you would put with Christ? Your good works?

“Whosoever believeth on the Lord Jesus Christ shall not perish but have everlasting life.” “I give unto my sheep eternal life,” said He, “and they shall never perish, neither shall any pluck them out of my hand.”

THE ONE CONDITION. What says one “Do you preach a conditional salvation?” Yes I do, there is the one condition “*When I see the blood I will pass over you.*” What a blessed condition! it does not say, when *you* see the blood, but when *I see* it. Your eye of faith may be so dim, that you cannot see the blood of Christ. Ay, but God’s eye is not dim: He can see it, for Christ in heaven is always presenting His blood before His Father’s throne. And this is the *only* condition of the sinner’s salvation—God’s seeing the blood; not your seeing it. O how safe, then, is every one that trusts in the Lord Jesus Christ. It is not his faith that is the condition, not his assurance; it is the simple fact, that the Cross is set perpetually

before the eyes of God in a risen and ascended Saviour. "*When I see the blood, I will pass over you.*"

Christian, take care that you always remember, that Nothing but the blood of Christ can save you. To quote a verse I often repeat – I believe the spirit of a Christian should be, from his first hour to his last, the spirit of these two lines: –

“Nothing in my hand I bring,  
Simply to thy cross I cling.”

That is the lesson to the saint.

*But for the sinner?* I have a word from the Lord for thee. “The blood of Jesus Christ cleanses us,” that is you and me, “cleanses us from *all* sin.” Now that blood is able to save you, and you are asked simply to trust that blood, and you shall be saved. But you ask, “How am I to be saved? What must I do?” Well there is *nothing* that you can do. You must leave off doing altogether, in order to be saved. You must not trust in your doings. Your business is now to see the Saviour hanging on the cross, turn your eye to him, and say, “Lord, I trust thee I have nothing else to trust to, but I rely on thee alone to save me. I believe you died for me. I confess all my wrongs. My Saviour, I trust thee.” And as surely sinner, as you can put your trust in Christ, you are as safe as an apostle or prophet. Neither death nor hell can slay that man whose firm reliance is at the foot of the cross.

“Believe on the Lord Jesus Christ and thou shalt be saved though your sins be many.” Today when you hear His voice, do not *harden* your heart dear sinner. Trust in Jesus now!



## REFERENCES

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  4. Sermon titled “**It is Finished**” (John 19:30)  
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  5. Sermon titled “**The Blood**” (Exodus 12:13)  
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