



The **CRUCIBLE** *of* **GLORY**

**The Revelation of Pain That
Produces Healing and Anointing**

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Preface

Pain is not merely an enemy to be avoided; it is often the furnace in which God fashions power, preparation, and intimacy with Himself. This booklet gathers biblical insight, rabbinic perspectives, theological reflection on the sufferings of The Father incarnate—The Lord Jesus Christ manifested in the flesh, pastoral application, and modern neuroscience to help the Apostolic Pentecostal preacher lead God’s people into the revelation that pain, properly understood, becomes the pathway to healing, anointing, and ministry fruitfulness.

Core Thesis

- Pain is a messenger and a school. It confronts, refines, prepares, and equips.
- The New Testament declares that the incarnate Creator endured pain in human nature (Hebrews 2:14; 5:7). The crucified God’s pain was not purposeless—through it came redemption, revelation, and power.
- The Spirit uses suffering to awaken dependence, to teach holy submission, and to form the character required for kingdom service.

Biblical Foundations and Examples (selected)

- The Lord Jesus: Gethsemane’s agony and the cross

(Matthew 26:36–46; Mark 14:32–42; Luke 22:39–46; the passion narratives). Hebrews 2:14—death shared; Hebrews 5:7—offering up prayers with strong crying and tears.

- Job: the paradigm of redemptive suffering and divine sovereignty (Job 1–42).
- Joseph: betrayal, slavery, and prison used to save a nation (Genesis 37; 39–45).
- Abraham: the Akedah—tested faith resulting in covenantal fruit (Genesis 22).
- Moses: the life of exile, rebellion, intercession, and burden (Exodus; Numbers).
- David: suffering in flight, betrayal, and penitence leading to kingship and worship (Psalms; 1 Samuel).
- Jeremiah: the weeping prophet, experiencing rejection and spiritual pain (Jeremiah).
- Paul: beatings, shipwrecks, imprisonments, and thorn (2 Corinthians 11:23–33; 2 Corinthians 12:7–10).
- Hebrews 11: many heroes “desiring a better country” endured suffering; the writer commends endurance.

Rabbinic Perspectives — Rashi and the School of Pain

- Rashi (Rabbi Shlomo Yitzchaki, 11th century) reads the biblical narratives through the lenses of providence, moral education, and teleology. While Rashi’s commentary is terse, his recurring interpretive moves shed light on suffering:

- **Suffering as Divine Testing and Refinement:** Rashi often explains patriarchal trials (e.g., Abraham’s binding in Genesis 22) as a test by God that reveals and refines faith.
- **Suffering as Means to an End:** On Joseph (Genesis 37–50) Rashi echoes midrashic readings that Joseph’s hardships were the means God used to preserve life and bring Israel into Egypt for eventual deliverance.
- **Suffering and the Hidden Hand of God:** Where scripture narrates human pain, Rashi frequently notes the hidden providence—what appears as misfortune is, in the grand design, a necessary step in God’s plan.
- **Practical takeaway from Rashi:** The rabbis teach a theology of suffering in which pain is meaningful, educative, and often instrumental in fulfilling divine purposes. It is a “school” that produces insight, correction, and destiny.

Talmudic and Midrashic Themes on Suffering

- **Themes from Talmud/aggadic literature (general, representative themes):**
 - **Suffering as Discipline and Atonement:** Suffering can function as purgation or discipline for sin.
 - **Suffering as Divine Education:** Sages describe God teaching Israel through hardship so they might learn trust, obedience, and moral formation.
 - **Suffering as Mystery:** Some aggadot accept that not

all suffering is explainable; faith in God's justice is required even when reasons are hidden.

- Stories and fables: The Midrash and rabbinic tales often show patriarchs and prophets passing through trials which then qualify them for prophetic office or leadership.
- Practical takeaway: Jewish classical literature repeatedly frames pain as purposeful—either punitive, pedagogic, or providential—and emphasizes returning to God as the correct response.

Neuroscience and the Theology of Pain — How Pain Shapes Memory, Learning, and Spiritual Formation

Core findings relevant to preaching and pastoral care:

- Emotional arousal (including pain and fear) strengthens memory consolidation. The amygdala interacts with the hippocampus and stress hormones (norepinephrine, cortisol) to make emotionally charged events more vividly encoded and long-lasting. (See McGaugh; Cahill & McGaugh)
- Pain and long-term brain change: Chronic pain is associated with neuroplastic changes—altered gray matter and functional reorganization in pain-processing and emotional centers. (See work by Apkarian and colleagues; Borsook reviews.)
- Pain as powerful teacher: Biologically, painful episodes produce durable learning—avoidance

learning, conditioned responses, and deep-seated memory—so that the “lesson” of pain is not easily forgotten.

- Acute extreme stress responses: In states of extreme anguish, the body releases high levels of stress mediators; these can produce extreme physiological reactions and, in rare cases, phenomena like hematidrosis (sweating blood), documented in medical literature as stress-related capillary rupture in the dermis.
- Theological synthesis: The brain’s mechanisms for registering and consolidating painful experiences help explain why trials form character and create enduring spiritual memory. The Spirit can use these strong imprints to shape holiness, dependence, and mission.

Key Study Touchpoints (for further reading)

- McGaugh, J.L. — studies on memory consolidation and the role of emotional arousal.
- Cahill, L. & McGaugh, J.L. — work on stress hormones and memory modulation.
- LeDoux, J. — neurobiology of fear and emotional memory.
- Apkarian, A.V. et al. (2004) — studies linking chronic pain and brain changes.
- Borsook, D. — reviews on chronic pain and brain plasticity.

- Medical literature on hematidrosis and extreme stress responses (case reports and dermatology reviews).

The Crucifixion and the Sufferings of The Lord Jesus Christ — Physiological, Psychological, and Redemptive Dimensions

- Apostolic Pentecostal Theologically: The Father who is Jesus took upon Himself human nature and therefore experienced real human pain—psychological agony in Gethsemane and physical agony on the cross. Hebrews emphasizes that Jesus partook of flesh and blood and experienced death in order to destroy the power of death (Hebrews 2:14).
- Gethsemane: Scripture pictures Jesus in extreme agony (Luke 22:44), praying with intensity, sweating (Luke 22:44—“sweat like drops of blood” in some translations). Some medical commentators have noted hematidrosis as a possible phenomenon under extreme stress; case literature documents rare occurrences of blood-tinged sweat in overwhelming fear or anguish.
- Crucifixion physiology: Medical-forensic writers (e.g., Pierre Barbet; Frederick T. Zugibe) have analyzed the likely physiological processes of crucifixion—trauma, hypovolemia, asphyxiation, shock, and agony. While forensic reconstructions vary in detail, all attest to the extreme, protracted,

and brutal nature of the sufferings Jesus endured. The New Testament insists these sufferings were redemptive and decisive.

- Spiritual point: The suffering of Lord Jesus Christ is the archetype: God Himself voluntarily entered the crucible. If the Creator suffered, no believer's pain is beyond His understanding—and suffering can be the soil in which resurrection power is born.

Metaphor, Poetry, and the Language of Suffering

- Biblical imagery: furnace, crucible, pruning, threshing, narrow way—these images teach that pain is often the mechanism through which growth, purification, and fruitfulness are achieved.
- Poetic reflection (sample lines a preacher can use):
- “The furnace is not the enemy of the gold; it is its school.”
- “The Lord Jesus Christ makes saints not by sparing them from pain, but by walking with them through the pain.”
- Use Psalm 23 and Psalm 22 language to connect agony and divine presence.

Practical Pastoral Applications — How to Preach, Counsel, and Lead through the School of Pain

- Apostolic Pentecostal Fivefold Ministers Preach truth with tenderness: Affirm that suffering is real

and painful; do not spiritualize or minimize trauma. At the same time present the gospel meaning of suffering: God's presence, purpose, and ultimate deliverance.

- Teach memory-work: Help people name what God is doing in suffering—what is being refined, what mission is being prepared.
- Encourage spiritual practices: prayer, fasting, Scripture meditation, fellowship, and sacramental means (where applicable) as channels of grace in the crucible.
- Altar ministry: invite repentant dependence, release of bitterness, and prophetic impartation of endurance and anointing.
- Pastoral care specifics: for those with trauma or chronic pain, recommend professional medical/psychological care while also providing spiritual support and community.

Illustrative Sermon Outline (short)

“From Crucible to Crown”

- Scripture: Hebrews 2:14; Hebrews 5:7; Romans 8:18–19
- Proposition: The pain you walk through is the school in which God prepares your anointing and healing.

Points:

1. Pain exposes what must be healed (conviction).
 2. Pain refines what will be released (character).
 3. Pain positions you for power (anointing, testimony).
- Invitation: call for a holy response—repentance, dependence, and acceptance of God’s work in the trial.

Appendix A — Lists Requested by the Pastor

A. Rashi: Representative emphases (not direct quotations)

- On Joseph (Genesis 37–50): Joseph’s sufferings were part of divine providence to save many lives.
 - On Abraham (Genesis 22): The Akedah is a test that demonstrates faith and leads to covenantal blessing.
 - On the patriarchs: trials function to reveal and refine faith, and to accomplish God’s hidden plan.
- Note: For direct citations consult Rashi’s commentaries on Genesis and on related texts.

B. Biblical Figures Who Endured Great Pain (scripture references)

- Job (Job 1–42)
- Joseph (Genesis 37; 39–45)
- Abraham (Genesis 22)
- Jacob (Genesis 32—wrestling; 37–35—sufferings)

- Moses (Exodus; Numbers)
- David (1 Samuel; Psalms of lament)
- Jeremiah (Jeremiah)
- Elijah (1 Kings 19—despair and flight)
- Hannah (1 Samuel 1—barrenness)
- Paul (2 Corinthians 11:23–33; 2 Corinthians 12:7–10)
- Jesus Christ (Gospels; passion narratives)
- Hebrews 11 catalogue: many unnamed martyrs and sufferers

C. Talmudic/Midrashic Themes and Tale-types (for pastoral illustration)

- Midrash Bereishit (Genesis Rabbah): patriarchal suffering as providential preparation (Joseph as archetype).
- Aggadic teachings: suffering as instruction, atonement, or part of hidden justice.
- Sages' tales often show growth through trial—use them as parables illustrating divine intent.

D. Key Neuroscience & Medical Notes (for preacher's background reading)

- Emotional arousal strengthens memory: McGaugh; Cahill & McGaugh.
- Fear and emotional memory biology: LeDoux.
- Chronic pain and brain changes: Apkarian et al.;

Borsook.

- Hematidrosis and extreme stress: dermatology case reports and reviews; for historical/forensic studies of crucifixion, see Pierre Barbet and Frederick T. Zugibe for classic reconstructions.

Closing Exhortation

Beloved, the revelation of pain is proprietary gospel knowledge: that The Lord Jesus Christ the Father of glory Suffered Pain can use your wounds to anoint you, to heal you, and to send you. The Lord Jesus Christ Savior wore the crown of thorns, stepped into our suffering, and through His pain brought healing to the world. Teach the church that trials are not the end but the forge; lead them in prayer, in holy lament, and in praise that trusts the Potter's hand. May this Apostolic Pentecostal Preachers pulpit commentary help you preach the gospel in power, bringing the people from darkness into his marvelous light of the oneness of God and Acts 2:38 message of Bible Salvation.

My Commentary is offered for pulpit and pastoral use. May God anoint every sermon and every hand that ministers from it. — Elder Keith Joel Walker