

Christ's Twofold Estate

Lesson 7: Drawing Life from Christ's Death, Lk 18.31-33

Christ's Death

- I. The shame of His death, Lk 18.32; Heb 12.2
 - A. It's a great question whether *shame* or *death* is the greatest evil. There have been many who chose death rather than shame (1Sam 31.4; Jer 38.19). And the greater the glory one has to lose, the greater the shame when he's lost it. What must it have been then for Christ to take on our shame.
 - B. Consider His shame and all the circumstances that augmented it:
 1. They cruelly mocked Him, Lk 18.32; 23.11. The word means to make a child or fool of Him. He is the great I AM, the Everlasting Father, the Lord of Glory, the wisdom of God, and the Creator and Sustainer of all! and they make a child of Him.
 2. They crowned Him with thorns.
 3. They put a reed in His hand for a sceptre—to show how powerless and weak His "kingdom" was. And to disgrace Him even more, they struck Him on the head with it.
 4. They blindfolded Him and hid his face, which is a sign of being ashamed of someone.
 5. They hit Him with both their hands and their rods and pulled out His beard.
 6. They mocked Him by kneeling to Him and saluting Him. Shame is nothing other than glory turned into inglorious (i.e. not glory), and they do all they can to do just that.
 7. They spat on Him. Can there be any greater indignity done to the very image of God?
 8. They stripped Him naked and then whipped Him—a punishment for slaves and villains.
 9. They mocked Him and abused Him by answering His thirst with gall before the cross and vinegar while He hung upon it.
 10. They wagged their heads at Him on the cross, which is a gesture of despising (Isa 37.22), detestation (Jer 18.16), and scorn (Lam 2.15).
 11. They mocked and jeered at Him while He hung there, blaspheming all His offices: prophet (Lk 22.64), priest (Lk 22.35), and king (Lk 22.36), blaspheming His person as the Son of God (Mt 27.43), and blaspheming His very prayers (Mt 27.47-49). Goodwin, "If ever the devil was abroad, and the malice of hell was in the hearts of men, it was then."
 12. To heighten the shame as much as possible, it was the providence of God that all this should happen:
 - a) at *the most public time possible*—Passover; b) in *the most public city possible*—Jerusalem; c) in *the most infamous place possible*—Golgotha; d) by *the most shameful death possible*—the offensive, scandalous cross; e) among *the most shameful companions possible*—between two thieves; f) and upon *the most shameful choice possible*—being chosen to die over Barabbas.
- II. The pains of His death, Lk 18.33
 - A. Before His arrest, it's possible that He'd been up for 3 or 4 nights straight Lk 21.37. On the fourth sleepless night, after the long sermon to His apostles in Jn 13-17, His prayers in Gethsemane in Lk 22, He was arrested.
 - B. That night and the next day they hurried Him up and down seven journeys from one place to another, totaling nearly 7 miles.
 - C. While in the high priest's hall, they beat Him in the face with their fists and rods.
 - D. He had a crown of thorns placed on His head, and it stayed on all through His mistreatment and crucifixion.
 - E. Weary and worn like no other, they forced Simon of Cyrene to carry His cross lest He faint and die on the way and they lose the chance to crucify Him.
 - F. He was whipped and scourged twice, once at Pilate's command, once by the Romans soldiers who had no bounds set to their cruel and barbarous nature. And then He was crucified.

III. The greatest of all Christ's sufferings were in His *soul*, grieved with unimaginable sorrows, forsaken by God, bearing the full weight of the guilt and wrath of God for our sins. These sorrows began in Gethsemane and culminated in the terrors and curses of the cross.

Drawing life for ourselves out of His death

- I. See the love of God, who gave His Son up, not only to the hands of men to be executioners of His body, but who Himself laid hands on His soul, and extracted the payment *you* owed in soul sufferings. Neither Roman soldier nor cross could extract that payment from Christ's soul. So rather than leaving no man redeemed, God the Father became the executioner Himself, Zech 13.7. And God was pleased to do it, not because of the act itself, but because it secured our salvation, Isa 53.10
- II. Don't think much of suffering anything for Christ in your body and possessions. He did more for you than any ever could when He suffered in His soul.
- III. Did the chief of Christ's sufferings lie in His soul? Then let the chief of our obedience and love be in our souls. God said, My Son, give me your soul; and now Christ says to us, My sons, give me your heart, Pr 23.26
- IV. Herein is much comfort to those that are distressed in soul.
 - A. The more you suffer in soul, the more you are conformed to, and sanctified in, Christ, who suffered in soul before you and who suffered all God's curses so that all your soul sufferings might be turned into blessings.
 - B. Christ knows the heart of a distressed sinner and Has compassion for such sufferers.
 - C. Christ suffered in His soul to purchase comforts for your soul.
- V. See the heinousness of sin in that Christ was made a curse. Nothing in all creation could communicate to us the abject heinousness and evil of sin like Calvary, where the Son of God, blessed for ever, was hung on a cursed cross and cursed by His own Father because of sin.
 - A. As Christ is the very image of the invisible God, His debasement and suffering is the truest and liveliest picture of the ugliness of sin, the utmost representation to make us see it.
 - B. Goodwin, "How greatly incensed must that anger be by sin, which so infinite, so ancient a love, to such a Son, could not quench or allay it!"
- VI. What a miserable and fearful condition it must be to be found on the Day of Judgment to be out of Christ and in your own sins. For you can be sure of this: either Christ or you must bear the full weight both of your sins and the curse due to them.
- VII. If all your sins were laid to Christ's charge for payment and the breaking of His soul, see that you lay them all to your charge for humiliation and the breaking of your heart. Don't let the death of Christ for you keep you from feeling the shame and sorrow for your sins against Him.
- VIII. If God charged all our particular sins upon Christ, then let us humble ourselves for our particular sins, Lk 7.47; 1Tim 1.12-15.
- IX. Christ bore *all* your sins. Those unknown to you to humble you were yet known to Him to pardon them. So take heart.
- X. Take heed of resting in duties. Christ's active obedience would never have saved us, if He'd not also been made a curse for us.
- XI. Rest on Christ alone. Look with one eye to heaven and see Him ascended and interceding, and with the other eye look to Calvary and see Him crucified and hanging on the cross, made sin and a curse for you. And with this full look at Christ let your faith be strengthened and your assurance be increased. Nothing is lacking in His work for you.
- XII. Finally, mortify your sins, giving them the treatment and hatred and detestation they deserve. Goodwin, "...bring your sin before God's judgment seat; arraign it; accuse it; spit on it; condemn it and yourself for it; drag it to the cross; nail it there.... And when you're tempted by it and find yourselves thirsty for the pleasure of it again, say of every opportunity to enjoy it, as David said of the waters of Bethlehem, "Far be it from me, that I should do that. This is the price of Christ's blood, and shall I drink it?" and pour it out on the ground."