

Free Grace Broadcaster

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Our Purpose

***“To humble the pride of man,
to exalt the grace of God in salvation,
and to promote real holiness in heart and life.”***

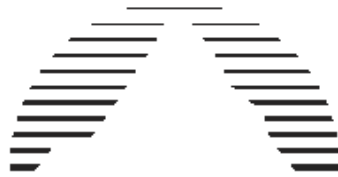
*“For he hath made him to be
sin for us, who knew no sin;
that we might be made the
righteousness of God in him.”*

-2 Corinthians 5:21

The Cross of Christ



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MT. ZION PUBLICATIONS

2603 W. Wright St. • Pensacola, FL 32505
Phone: (850) 438-6666 • Fax: (850) 438-0227
A Ministry of Mt. Zion Bible Church



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2603 W. Wright St. • Pensacola, FL 32505

Phone: (850) 438-6666 • Fax: (850) 438-0227

Email: chapel@mountzion.org

Web Address: www.mountzion.org

Editors:

L. R. Shelton, Jr.

Michael Snyder

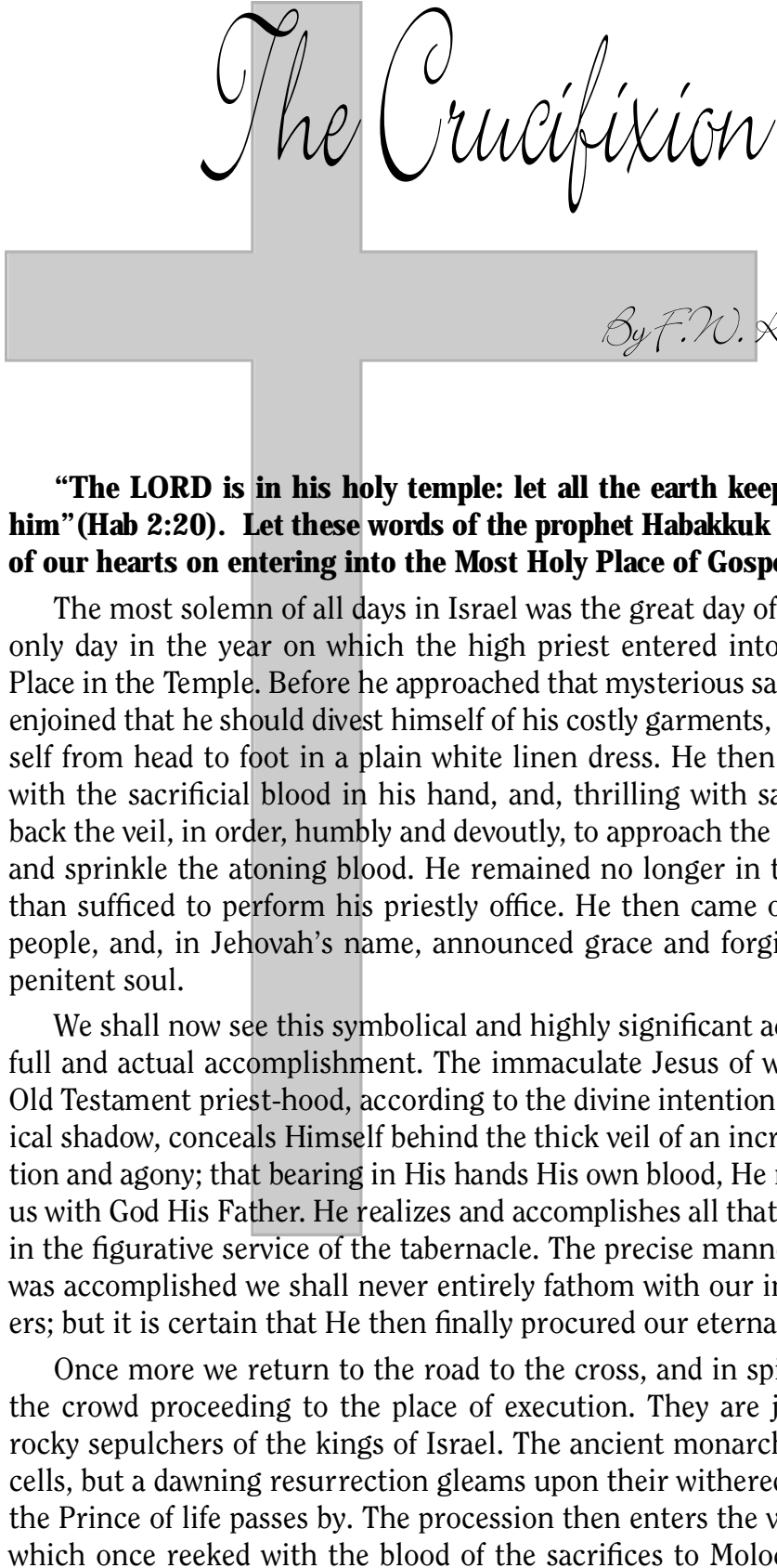
“My God, my God,”

It was so sharp, so heavy an affliction to Christ’s soul, that it caused him who was meek under all other sufferings as a lamb, to roar under this like a lion. For so much those words of Christ signify, “*My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?*” It comes from a root that signifies to howl or roar as a lion, and rather signifies the noise made by a wild beast than the voice of a man. And it is as much as if Christ had said, O my God, no words can express my anguish, I will not speak, but roar, howl out my complaints. Pour it out in volleys of groans. I roar as a lion. It’s no small matter will make that majestic creature to roar. And sure so great a spirit as Christ’s would not have roared under a slight burden.

Did God really forsake Jesus Christ upon the cross? then from the desertion of Christ singular consolation springs up to the people of God; yea, manifold consolation. Principally it’s a support in these two respects, as it is *preventive* of your final desertion, and a comfortable pattern to you in your present sad desertions. 1. Christ’s desertion is *preventive* of your final desertion. Because he was forsaken for a time you shall not be forsaken for ever. For he was forsaken for you. It is every way as much for the dear Son of God, the darling delight of his soul, to be forsaken of God for a time, as if such a poor inconsiderable thing as thou art shouldst be cast off to eternity. Now, this being equivalent and borne in thy room, must needs give thee the highest security in the world that God will never finally withdraw from thee. 2. Moreover, this sad desertion of Christ becomes a comfortable *pattern* to poor deserted souls in divers respects; and the proper business of such souls, at such times, is to eye it believably. Though God deserted Christ, yet at the same time he powerfully supported him. His omnipotent arms were under him, though his pleased face was hid from him. He had not indeed his smiles, but he had his supportations. So, Christian, just so shall it be with thee. Thy God may turn away his face, he will not pluck away his arm. When one asked of holy Mr. Baines how the case stood with his soul, he answered, “Supports I have, though suavities I want.” Our Father in this deals with us as we ourselves sometimes do with a child that is stubborn and rebellious. We turn him out of doors and bid him begone out of our sight, and there he sighs and weeps; but however for the humbling of him, we will not presently take him into house and favour; yet we order, at least permit the servants to carry him meat and drink: here is fatherly care and support, though no former smiles or manifested delights. . . . Though God forsook Christ, yet at that time he could justify God. So you read, “O my God (saith he), I cry in the day time; but thou hearest not, and in the night season, and am not silent; but thou art holy.” Is not thy spirit according to thy measure, framed like Christ’s in this; canst thou not, say even when he writes bitter things against thee, he is a holy, faithful and good God for all this! I am deserted but not wronged. There is not one drop of injustice in all the sea of my sorrows. Though he condemned me I must and will justify him: this also is Christ-like.

—John Flavel

THIS MAGAZINE IS FREE FOR THE ASKING.



The Crucifixion

By F.W. Krummacher

“The LORD is in his holy temple: let all the earth keep silence before him” (Hab 2:20). Let these words of the prophet Habakkuk be the language of our hearts on entering into the Most Holy Place of Gospel history.

The most solemn of all days in Israel was the great day of atonement, the only day in the year on which the high priest entered into the Most Holy Place in the Temple. Before he approached that mysterious sanctuary, the law enjoined that he should divest himself of his costly garments, and clothe himself from head to foot in a plain white linen dress. He then took the vessel with the sacrificial blood in his hand, and, thrilling with sacred awe, drew back the veil, in order, humbly and devoutly, to approach the throne of grace, and sprinkle the atoning blood. He remained no longer in the sacred place than sufficed to perform his priestly office. He then came out again to the people, and, in Jehovah’s name, announced grace and forgiveness to every penitent soul.

We shall now see this symbolical and highly significant act realized in its full and actual accomplishment. The immaculate Jesus of whom the whole Old Testament priest-hood, according to the divine intention, was only a typical shadow, conceals Himself behind the thick veil of an increasing humiliation and agony; that bearing in His hands His own blood, He may mediate for us with God His Father. He realizes and accomplishes all that Moses included in the figurative service of the tabernacle. The precise manner in which this was accomplished we shall never entirely fathom with our intellectual powers; but it is certain that He then finally procured our eternal redemption.

Once more we return to the road to the cross, and in spirit mingle with the crowd proceeding to the place of execution. They are just passing the rocky sepulchers of the kings of Israel. The ancient monarchs sleep in their cells, but a dawning resurrection gleams upon their withered remains when the Prince of life passes by. The procession then enters the vale of Gehenna, which once reeked with the blood of the sacrifices to Moloch. But there is

another still more dreadful Gehenna; and who among us would have escaped it, had not the Lamb of God submitted to the sufferings which we now see Him enduring?

We are arrived at the foot of the awful hill, but before ascending it, let us cast a look on the crowd behind us, and see if, amid all the hatred and rancor that rages there like an infernal flame, we can discover any traces of sympathy and heartfelt veneration for the divine Sufferer. And lo! an estimable little group meets our eye, like a benignant constellation in the darkness of the night. We first perceive the pious Salome, the mother of the two “sons of thunder.” She desires to set her children an example of faithfulness unto death, and we know that both James and John afterward showed themselves perfectly worthy of such a mother. Near Salome walks Mary, the near relative of the blessed virgin. She had also the great privilege of seeing her two sons, James the Less and Joses, received into the immediate fellowship of the great Master. And lo! yonder walks Mary Magdalene sobbing aloud, who had experienced above others the delivering power of Him who came to destroy the works of the Devil.

But who is she with tottering step, leaning on the disciple whom Jesus loved, dejected more than all the rest, who covers her grief-worn face? It is the sorely tried mother of our Lord, in whom Simeon’s prophecy is now fulfilled: “A sword shall pierce through thine own soul also.” But she had scarcely the smallest presentiment that it would be accomplished in such a manner. But look up, Mary! Cast thyself with all thy grief into the arms of the eternal Father. Dost thou see thy Son going to be crucified? He also sees! He who is crowned with thorns is His Son as well as thine. Look at the dear disciple, who though inconsolable himself, tries to support the deeply grieved mother of his Lord. What a scene! But how gratifying is it to perceive that love for the Man of Sorrows has not wholly become extinct upon earth! Nor shall it ever expire. Be not concerned on that account. In that mourning group you see only the first divinely quickened germs of the future kingdom of the divine Sufferer. From a few, a multitude that no man can number will ere long proceed.

After this cursory retrospect of the Savior’s attendants, let us again put ourselves in motion with the crowd. Only a few steps upward, and we reach the end of the dreadful pilgrimage. **Where are we now? We are standing on the summit of Mount Calvary—Golgotha—horrific name—the appellation of the most momentous and awful spot upon the whole earth.** Behold a naked and barren eminence, enriched only by the blood of criminals, and covered with the bones of executed rebels, incendiaries, prisoners, and other offscourings of the human race. An accursed spot, where love never rules, but where naked justice alone sits enthroned, with scales and sword, and from which every passerby turns with abhorrence, a nocturnal rendezvous of jackals and hyenas.

This place, so full of horrors, becomes transformed into “the hill from whence cometh our help,” whose mysteries many kings and prophets have desired to see, and did not see them. Yes, upon this awful hill our roses shall blossom, and our springs of peace and salvation burst forth. The pillar of our refuge towers upon this height. The Bethany of our repose and eternal refreshment here displays itself to our view. Truly the ancients were correct in their assertion, that Mount Calvary formed the center of the whole earth; for it is the meeting place where the redeemed, though separated in body by land and sea, daily assemble in spirit, and greet each other with the kiss of love.

Not less correct were they in the legend that father Adam was buried beneath Mount Calvary—this hill being really Adam’s grave, when by the latter we understand the fallen sinful man, whom we all carry about in us, and who was crucified with Christ on Golgotha. It is strange that to this day the learned dispute the position of this hill, and that there is scarcely a prospect of ascertaining the place with certainty. But it was the divine intention that the material mount should be exalted into the region of that which is spiritual; and such is actually the case. It finds its abiding place in the believing view of the world.

On that awful mount ends the earthly career of the Lord of glory. Behold Him, then, the only green, sound, and fruitful tree upon earth, and at the root of this tree the ax is laid. What a testimony against the world, and what an annihilating contradiction to everything that bears the name of God and divine Providence, if the latter did not find its solution in the mystery of the representative atonement! Behold Him, then, covered with wounds and ignominy, and scarcely distinguishable from the malefactors among whom He is reckoned. But have patience. In a few years, Jerusalem that rejected Him glorifies Him in the form of a smoking heap of ruins, as the beloved Son of the Most High, whom no one can assail with impunity; and surrounded by the lights of the sanctuary, living monuments arise, in three quarters of the globe, bearing the inscription, “To Christ, the Redeemer of the world.” But before these things take place, a horrible catastrophe must occur. The life of the world only springs forth from the death of the just One. The hour of His baptism with blood has arrived.

Alas! alas! what is it that now takes place on that bloody hill? Four barbarous men, inured to the most dreadful of all employments, approach the Holy One of Israel, and offer Him, first of all, a stupefying potion composed of wine and myrrh, as usual at executions. The Lord disdains the draught, because He desires to submit to the will of His heavenly Father with full consciousness, and to drink the last drop of the accursed cup. The executioners these take the Lamb of God between them, and begin their horrid occupation by tearing, with rude hands, the clothes from off His body. There He stands, whose garment once was the light, and the stars of Heaven the fringe of His

robe, covered only with the crimson of His blood, and divested of all that adorned Him, not only before men, but also in His character as Surety, before God.

After having unclothed the Lord, and left Him, by divine direction, only His crown of thorns, they lay Him down on the wood on which He is to bleed. Thus, without being aware of it, they bring about the moment predicted in Psalm 22, where we hear the Messiah saying: "Be not far from me, for trouble is near; for there is none to help. Many bulls have compassed me about; strong bulls of Bashan have beset me round." What a dying bed for the king of kings! My friends, as often as we repose on the downy cushions of divine peace, or blissfully assemble in social circles, singing hymns of hope, let us not forget that the cause of the happiness we enjoy is solely to be found in the fact that the Lord of glory once extended Himself on the fatal tree for us.

See His holy arms forcibly stretched out upon the cross—His feet laid upon each other. Thus Isaac once lay on the wood on Mount Moriah. But the voice that then called out of Heaven, saying: "Lay not thine hand upon the lad!" is silent on Calvary. The executioners seize the hammer and nails. But who can bear to look upon what further occurs? The horrible nails from the forge of Hell, yet foreseen in the sanctuary of eternity, are placed on the hands and feet of the righteous Jesus, and the heavy strokes of the hammer fall. Dost thou hear the sound? They thunder on thy heart, testifying in horrible language of thy sin, and at the same time of the wrath of Almighty God. Awake thou that art asleep in sin, and rouse thyself likewise thou who art lulling thyself in carnal security! How many proud and haughty heart has been broken into salutary repentance by those strokes! Why does not thy heart also break? For know that thou didst aid in swinging those hammers; and that the most crying and impious act which the world ever committed is charged to thy account.

See, the nails have penetrated through, and from both hands and feet gushes forth the blood of the Holy One. These nails have rent the rock of salvation for us, that it may pour forth the water of life; have reft the heavenly bush of balm that it may send forth its perfume. Yes, they have pierced the handwriting that was against us, and have nailed it to the tree; and by wounding the Just One have penetrated through the head of the old serpent. Let no one be deceived with respect to Him who was thus nailed to the cross! Those pierced hands bless more powerfully than while they moved freely and unfettered. They are the hands of a wonderful Architect who is building the frame of an eternal Church—yea, they are the hands of a Hero, which take from the strong man all his spoil. There is no help or salvation save in these hands; and these bleeding feet tread more powerfully than when no fetters restrained their steps. Nothing springs or blooms in the world, except beneath the prints of these feet. The most dreadful deed is done, and the prophetic words of the

Psalm: "They pierced my hands and my feet," have received their fulfillment. The foot of the cross is then brought near to the hole dug for it. Powerful men seize the rope attached to the top of it, and begin to draw, and the cross, with its victim, elevates itself and rises to its height. Thus the earth rejects the Prince of life from its surface, and, as it seems, Heaven also refuses Him. But we will let the curtain drop over these horrors. Thank God! In that scene of suffering the Sun of grace rises over a sinful world, and the Lion of Judah ascends into the region of the spirits that have the power of the air in order, in a mysterious conflict, eternally to disarm them on our behalf.

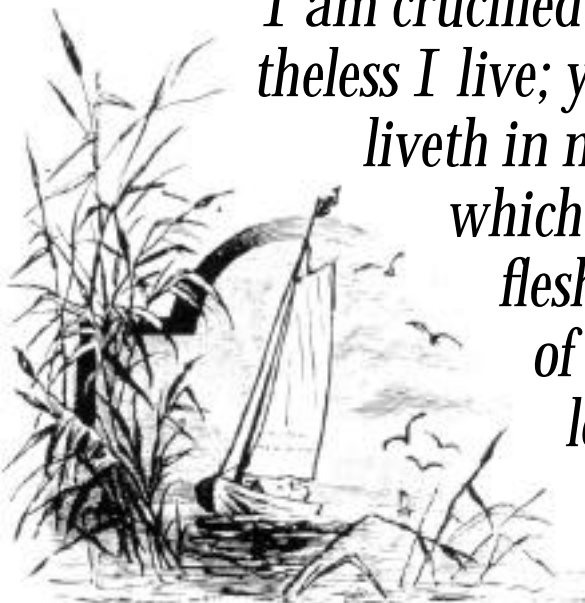
Look what a spectacle now presents itself. The moment the cross is elevated to its height, a crimson stream falls from the wounds of the crucified Jesus. This is His legacy to His Church. We render Him thanks for such a bequest. It falls upon spiritual deserts, and they blossom as the rose. We sprinkle it upon the doorposts of our hearts, and are secure against destroyers and avenging angels. Where this rain falls, the gardens of God spring up, lilies bloom, and what was black becomes white in the purifying stream, and what was polluted becomes pure as the light of the sun. There is no possibility of flourishing without it, no growth nor verdure, but everywhere desolation, barrenness, and death.

There stands the mysterious cross—a rock against which the very waves of the curse break. He who so mercifully engaged to direct this judgment against Himself hangs yonder in profound darkness. Still He remains the Morning Star, announcing an eternal Sabbath to the world. Though rejected by Heaven and earth, yet He forms the connecting link between them both and the Mediator of their eternal and renewed amity. Ah, see! His bleeding arms are extended wide; He stretches them out to every sinner. His hands point to the east and west; for He shall gather His children from the ends of the earth. The top of the cross is directed toward the sky; far above the world will its effects extend. Its foot is fixed in the earth; the cross becomes a wondrous tree, from which we reap the fruit of an eternal reconciliation. Nothing more is requisite, than that God should grant us penitential tears, and then, by means of the Holy Spirit, show us the Savior suffering on the cross. We then escape from all earthly care and sorrow, and rejoice in hope of the glory of God. For our justification in His sight, nothing more is requisite than that, in the consciousness of our utter helplessness, we lay hold of the horns of that altar which is sprinkled with the blood that "speaketh better things than that of Abel." And the Man of Sorrows displays to us the fullness of His treasures, and bestows upon us, in a superabundant degree, the blessing of the patriarch Jacob on his son Joseph: "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills."

There stands erected the standard of the new covenant, which, when it is

understood, spreads terror around it no less than delight, and produces lamentation no less than joy and rejoicing. It stands to this day, and will stand forever. And wherever it is displayed, it is surrounded by powerful manifestations and miraculous effects. Look how the missionary fields become verdant, and a springtime of the Spirit extends itself over the heathen deserts! Hark how the harps of peace resound from the isles of the sea; and behold how, between the icebergs of the north, the hearts begin to glow with the fire of divine love! From whence these changes? These resurrection wonders? From whence this shaking in the valley of dry bones? The cross is carried through the land, and beneath its shade the soil becomes verdant and the dead revive.

“I am crucified with Christ,” exclaims the apostle, and by these words points out the entire fruit which the cross bears for all believers. His meaning is, “They are not His sins, for which the curse is there endured, but mine; for He who thus expires on the cross, dies for me. Christ pays and suffers in my stead.” But that of which Paul boasts is the property of us all, if by the living bond of faith and love we are become one with the crucified Jesus. We are likewise exalted to fellowship with the cross of Christ in the sense also that our corrupt nature is condemned to death, our old man, with his affections and lusts. We see the cross of Calvary unfold its full and peace-bestowing radiance. It arches itself, like a rainbow, over our darkness, and precedes us on our path of sorrow like a pillar of fire. Oh, that its serene light might always shine upon our path through this vale of tears, and as the tree of liberty and of life strike deep its roots into our souls! Apprehended by faith, may it shed its heavenly fruit into our lap, and warm and expand our hearts and minds beneath its shade!



“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”

– Gal 2:20

The Glory of the Cross

by S. Duytsch

**But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.
–Galatians 6:14**

In his letter to the Galatians, the apostle Paul had defended the gospel of grace as preached by him. He had emphasized that the elect sinner must be justified by faith in Jesus Christ without the works of the law. He had decisively refuted the teachings of the hypocritical preachers that the law was the basis of justification. He now proceeds to urge upon the Galatians steadfastness in Christian liberty. He tells them of his great love for them which moved him to write so great a letter to them by his own hand. He exposes the real purpose of the hypocritical preachers of the law namely, that they were seeking their own glory. Now, in the words of our text, he tells them the basis of his glorying: “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world.”

O crucified, and now glorified Christ, pour out upon us that Spirit of Life which Thou has merited by Thy death upon the accursed tree that we raise this song of praise to Thy honor: “God forbid that we should glory save in the cross of our Lord Jesus Christ. Amen.”

In treating this portion of Scripture let us:

1. Explain the words.
2. Show how these words serve the purpose the apostle has in mind.

I. In explaining the words of the text, we invite your attention to:

- a. Paul’s God-honoring glory in the cross of Christ.
- b. Paul’s testimony concerning what he is as a fruit of the cross of Christ.
 - a. The apostle states that the basis for his glorying is two fold: 1. Negatively, that in which he should not glory and 2. positively, that in which he should glory.

1. Negatively, he forcefully expresses himself in these words: "God forbid that I should glory in anything other than the cross of Christ."

Glorying is the expression of our attitude toward something we possess which we value highly and of which we gladly talk to others in the hope of gaining their esteem and favorable opinion.

Paul suggests that he had wherein he could glory, but prefaces that statement with words that express a strong hope that never would he find it in his heart to glory about those things; God forbid that I should glory in those things.

What, you may ask, did Paul have in which he could possibly glory? Was he not, since his conversion, an object of hatred, derision, slander and persecution? He lived as one who was considered not worthy to live. The prospect of death as a martyr was continually present. What, then, did this despised apostle have in which he could glory?

He could glory in:

- 1. His noble birth, his education, his advantages as a Jew.*
- 2. His marvelous conversion and his advantages as a Christian.*
- 3. In his call to be an apostle and in his advantages as such.*

How could he glory in being a Jew?

He was no ordinary Jew. He was a Hebrew of the Hebrews. A son of parents who were both Hebrews, thus of pure Hebrew stock.

He was of the seed of Abraham to whom God had given such great promises. Those promises concerned not only things of temporal value in the land of Canaan, but included spiritual values, especially the promise of that blessed seed who, in the fulness of times, would come forth from his loins.

He was an Israelite, of the seed of Jacob whom God, because as a prince he prevailed, named Israel.

He was a citizen of that people whom the Lord, out of his good pleasure, had chosen above all the peoples of the earth; of that people in whose midst God chose to dwell in a specific way; to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and service of God and the promises (Rom. 9:4). That people concerning, whom Moses said:

Happy art thou O Israel, who is like unto thee?"

He was of the tribe of Benjamin, which Moses, as it were, with his last words blessed above all the other tribes as the favorite tribe of the Lord.

He was a student of the esteemed Gamaliel, the head of the Sanhedrin and leader of the school of learning at Jerusalem. He had been taught according to the perfect manner of the law of the fathers. He lived a Pharisee after the straightest sect of his religion. He profited in the Jews religion above many in

his nation. He possessed such zeal, that whenever the Jewish council had a special work to do, they would invariably call on Paul to do it.

In the light of all this, do you not agree that Paul had much in which he could glory as a Jew?

However, all these advantages he no longer considered a proper ground for glorying. Concerning them he said: "God forbid that I should glory in anything save the cross of Christ."

By grace, he had learned that in all these things there was no real value as a basis for glorying. He had learned that glorying can be based alone in the knowledge and fellowship with God and Christ. By grace he had learned "to count all things but loss for the excellency of the knowledge of Jesus Christ his Lord" (Phil. 3:8).

When he spoke about these outward advantages, as he occasionally did, it was not to boast about them, but to stop the mouth of his accusers and thereby promote the preaching of the gospel.

2. He could boast about his marvelous conversion and his advantages as a Christian.

He, who had been a blasphemer, a persecutor, and an oppressor of those that believed in Christ had obtained mercy from the Lord. He had been converted in an extraordinary way. For while on the way to Damascus; while breathing out threatenings against the church; while traveling hastily and full of fury to carry out his plan to bind more of God's disciples; suddenly, that Christ whom he persecuted stopped him in his mad pursuit by making a glorious appearance to him. We find no other example of such a conversion.

He could tell of being caught up to the third heaven and having heard unspeakable words, not lawful for a man to utter.

Of these things he could glory, but rather than minimize the state of grace of fellow Christians by talking about the exceptional experience he said: "God forbid that I should glory in these things," To be sure, he occasionally tells of these things that happened to him in God's dealings with him, however, not with a view to exalting himself. But rather to glorify the irresistible grace of God and to encourage and to comfort convinced sinners who were discouraged to the point of despair. To these souls that were tossed to and fro and who experienced fierce fightings within he said as it were, don't despair for see what great mercy was given to me, the chief of sinners.

3. He could glory in his call to be an apostle and his advantages as such.

He was indeed a chosen vessel to proclaim Christ the Savior to the heathen, to kings of the earth and to Israel. God had separated him to this work and by grace prepared him to proclaim the Gospel of the Son of God to the gentiles.

Is not this the greatest honor that could be bestowed on man? Can any honor in the world be compared to it? What greater privilege than to be chosen of God unto salvation and then to be called, prepared and qualified to present to Jew and Gentile the only and complete Savior?

However great these privileges were, the apostle did not, because of them, exalt himself above his fellow apostles but ascribed it all to God's good pleasure. In this, too, he said: "God forbid that I should glory save in the cross of Christ." In deep humility he holds himself to be the least of all the apostles, yea, he confesses his unworthiness to be an apostle.

We have shown, briefly, that the apostle Paul had wherein he could glory. We saw also that in all humility and uprightness of heart he hoped never to glory in any of these things. His God honoring desire is expressed by the words of our text: "But God forbid that I should glory."

2. Positively, the apostle states the basis on which he will glory; "the cross of our Lord Jesus Christ." The apostle does not here attach any value to that wooden cross upon which the Savior died. The wood of that cross has no value whatever neither to heal physical nor spiritual diseases. What does the apostle refer to here? What is this cross of Christ in which he wishes to glory?

Dr. Luther, the great Reformer, said that Paul as a faithful disciple took upon him the cross of Christ and followed Him in the way of bearing shame, reproach and persecution and that in this his glory consisted. If any one had reason to glory in tribulation, it certainly was the apostle Paul who according to Galatians 6:17 "Bore in his body the marks of the Lord Jesus." In Colossians. 1:24, he could say: "I now rejoice in my sufferings for you, and fill up that which is behind of the affliction of Christ in my flesh for his body's sake, which is the church." He catalogues his sufferings for the Name of Christ in 2 Corinthians 11:24-27: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned thrice I suffered shipwreck, a night and day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by my own country men, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in cold and nakedness."

Before mentioning all these things that befell him he, in 2 Corinthians 11:16-18 says: "Yet as a fool receive me that I may boast myself a little. That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting." He felt it necessary to mention his many ordeals and his sufferings to stop the boastings of the false preachers who had accused him.

Other divines are of the opinion that "the cross of Christ," in the words of

our text, is, in reality, the gospel of Christ. This opinion they base on Paul's own words in 1 Corinthians 1:17-18: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." This opinion has much to commend it, especially Paul's words in the 12th verse of the chapter from which our text is taken, where he says: "As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ." "That is the gospel of Christ." Notice the contrast; these hypocritical preachers of the law desired peace and rest. They did not relish the persecution that troubled those that preached the gospel of Christ. But Paul, on the other hand, names as the foundation; as the basis of his boasting, of his glorying, that very cross of Christ, that is to say the gospel of Christ which he preached.

And no wonder. Should he not glory in that gospel of which he says in 1 Corinthians 2:7: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory?" Should he not glory in that gospel by which the riches of Christ is proclaimed? That gospel by which hell-worthy sinners are called and by which they become partakers of the glory of Christ? Should he not glory in that gospel by which peace is preached to them that are afar off and to them that are nigh? (Eph. 2:17). Should he not glory in that gospel which is a power of God to salvation to them that believe? (Rom. 1:16). In that gospel by which God is exalted and man is brought low? In that gospel in which God gives most precious promises to helpless sinners to the end that by free grace he may bestow on them all things necessary, to life and godliness?

However, while all the above need not be excluded, I would rather agree with the great Calvin that Paul, who had determined to know nothing save Christ and Him crucified, desired to glory in nothing save the suffering of Christ on the cross. I am disposed to believe this because, in most of his letters, Paul when speaking of the cross refers especially to the suffering of Christ on the cross (Eph. 2:16, Col. 1:20, Heb. 12:2). Also, because in contrast he does not say in our text simply "the cross of Christ," as he does in verse 12, but in our text he emphasizes that he wishes to glory in the cross of our Lord Jesus Christ. By this emphasis he declares that he and his fellow believers share in that suffering and in the blessed fruit of Christ's suffering on the cross. That by God's grace they were so privileged and now desired to place all the hope of his salvation and also the basis of his glorying in that cross alone.

He wants to say (so it appears to me) I desire to glory not, as many professing Christians do, just in the cross of Christ, in a complete Savior, in God's Anointed, in the Great Prophet, in a merciful High-priest, in the King of Kings, but in the Cross of Jesus Christ our Lord—our Lord, Who has delivered

you and me, O believers of Galatia, from the curse of the law, from the dominion of sin, from the power of Satan, from the wrath of God, and purchased us to be his own by his precious blood which He poured out in Gethsemane and on Golgotha. This He did for you and for me who were by nature hell worthy sinners. Our Lord, Who reconciled both (Jew and Gentile) unto God in one body by the cross, having slain the enmity thereby. Yea, our Lord, to Whom by God's grace we have yielded and dedicated ourselves, both body and soul, for time and eternity, to serve Him and to honor Him as our only King.

It is then in the suffering of Christ on the cross that the apostle desires to glory. And, no wonder, for when he thinks about Golgotha and there beholds the cross of Christ, then all things, as ground for boasting, flee away and the cross alone fills his heart and mouth with praises. There with an enlightened mind's eye he sees on the one hand God's spotless holiness, His unimpeachable justice, His eternal truth and on the other hand God's infinite love, His free grace and His boundless mercy complementing each other. O, what a glorious sight to behold, more beautiful than ever Adam saw in his state of rectitude. There he sees that great mystery which the angels desire to look into, how God can and wills to be the God of a lost, poor, wretched and hell worthy sinner. There he sees with wonderment the fulfilling of the eternal council of God that was foretold by all the prophets that Christ should suffer; that Jesus of Nazareth should die on the cross. There he sees the fleeing away of all the shadows of the Old Testament worship and promises in the light of the Sun of Righteousness Jesus Christ Who through the eternal Spirit offered Himself without spot to God. There he sees with glorious adoration the complete satisfaction of the divine justice, reconciliation for sin brought about, an eternal righteousness brought forth, the sin of the world carried away in one day, the serpent's head crushed, death swallowed up in victory and the bringing forth of life and immortality for God's people.

As he ascends still higher, and sees there, with the eye of faith, Christ on the cross suffering and dying as surety, then with holy amazement he receives the revelation of the great mystery of the cross. There he sees the Holy One of Israel hanging between two malefactors, stripped of His clothing, crowned with thorns and nailed on the accursed tree. Why? That His people who lost their crown through their sin might receive a crown of glory and the garments of righteousness to cover their nakedness. There he sees the Son of God, the brightness of his Father's glory and the express image of his person surrounded by wicked men who mock and mistreat him. Why?

To the end that his people, who through sin became wicked men, made themselves worthy of mockery and scorn, might, through His suffering and death, receive eternal glory and the right to become children of God. There he sees with utter amazement God and man, the blessed Immanuel, as the Lamb

of God bearing the heavy load of all the sin of the elect in His body on the tree. Why? To reconcile His people to God and to restore them to full communion with God. There he sees the Rock of Israel, the Fountain of Life offered a drink of vinegar mixed with gall. Why? So His people, who through sin made themselves worthy of that bitter drink, might drink of that new wine that shall be given them in the Kingdom of God. There he sees the Light of the world, the Sun of Righteousness in the midst of darkness. Why? That for His people, who by sin fell from light into darkness, he might cause the Light to shine in the darkness and that they be made meet to be partakers of the inheritance of the saints in light. Yea, there he sees the unfathomable spectacle of the Prince of Peace experiencing the wrath of God and the King of Life bowing His head and giving up the ghost!

But especially does he consider what that suffering of Christ means to him personally. For him, who formerly despised God and persecuted His people, Christ was willing to suffer and die so shameful a death and by His agony and death merit for him all the treasures of salvation. By faith he sees that by free, eternal, sovereign and merciful grace those treasures were given to him. By faith he considers the comfort and strength he derives from the suffering of Christ. There, in complete amazement, he sees for himself no room to boast save in the cross of Christ his Lord.

In that cross of Christ he finds the greatest comfort for his soul. Neither his manifold sin nor the curse of the law can bring accusation against him. Here he can say: "Who is He that condemns? It is Christ that died; He was wounded for my transgressions; the Lord laid on him all my iniquity; He was made sin that I might be the righteousness of God in him; He was made a curse that He might deliver me from the curse of the law!"

In that cross of Christ he finds the greatest source of strength to fight in the power of Christ against the onslaughts of the prince of darkness. It was on that cross that Christ crushed the head of the serpent and emerged the victor in the battle with that old dragon.

In that cross of Christ he finds confirmation that not only was the law, which is the strength of sin, made powerless, but that he, too, by the body of Christ, became dead to the law.

In the cross of Christ he finds his only comfort, not only for life but also in death. Thus, in the hour of his death, he shall be able to face that king of terrors without fear and jubilantly cry out: "For me to die is gain! Death where is thy sting? Hell, where is thy victory?"

In the cross of Christ he sees the greatest good and such blessedness that his heart, as it were, is set on fire by the love of Christ that he no longer desires to live to himself but to Christ who died for him. It gives him desire to walk in love toward Christ who loved him and gave Himself for him as a well

pleasing sacrifice to God. His one prayer is to be made more and more conformable to Christ's death and to be able to joyfully offer himself as a sacrifice of thanksgiving.

In the cross of Christ he sees a glorious example of patience, meekness and willingness in suffering. This urges him to pray for his enemies and to run with patience the race that is set before him, looking to Jesus the Author and Finisher of his faith; who for the joy that was set before him endured the cross and despised the shame.

In one word; in the cross of Christ he finds his only glory, for in that cross and through the strength of Christ who suffered on it, the world was crucified unto him and he unto the world. That is his testimony, and he counts it as a fruit of Christ's death on the cross when he says: "By Whom the world is crucified unto me and I unto the world."

Allow me now to briefly direct your attention to:

- 1. What he testifies as to his place in the world.*
- 2. The cause of his being in that place.*

In the words of the text he speaks of "the world." Not that world which we understand was framed by the word of God, (Heb. 11:3), not the great world consisting of earth, sky and planets. **But here the apostle means the world of sinful desires. The world that lieth in wickedness, worldly minded persons who are of the world and find all their pleasure, fortune, satisfaction and happiness in the things of the world. That world, the apostle says, is crucified to him and he to it.**

First he says: The world is crucified to me. You will readily understand that this is a figure of speech not to be taken literally. He means to say that the world with its sinful desires and pleasures, that has such appeal for the worldly minded, has, as it were, to him been crucified; has actually died, as far as holding any appeal for him is concerned. That all worldly wisdom is foolishness to him; that everything under the sun is a vexation of spirit and vanity. That the honor and esteem he formerly enjoyed and the pleasures and enjoyment he then delighted in were now an aversion to him; that he loathed them as he would something dead.

Secondly, that the world that lies in wickedness has been crucified to him. That he found loathsome the worldly minded persons who were of the world and delighted in the things of the world. That he showed his aversion for them and their deeds by turning from them as he would from a body that had been crucified.

Thirdly, that the religious world he formerly knew and in which he then had such a prominent place of honor; the world of legalistic religion in which he thought to have had found his salvation; that that world, too, had been

crucified to him, died to him, and that now he counted that all but loss and dung for the excellency of the knowledge of Christ crucified.

Further, he says, not only is that world crucified to him, but, he is also crucified to that world. By this he means to say that those worldly minded persons who served the world and sought their pleasures in it, together with those who taught salvation by the works of the law, all looked upon him as one with whom they could not associate, as one whom they, in their hearts, had condemned to death on the cross; as one who had died to them.

Do you ask: what was the cause that the world was crucified to him and he to the world? Let Paul answer you in a few words. He says: "By which, that is, by the cross of Christ."

Finally, he finds in the cross of Christ his only glory. He presents that cross to guilty and hell-worthy sinners as the only way of salvation. No wonder, that Paul, seeing such great value in the cross, says the world, all else is dead to him. And no wonder the servants of the world and of the false religions considered him dead to them. He protested, in his preaching, against all that they valued highly and he proclaimed as valuable all that they despised.

Having explained the meaning of the words of the text, let us very briefly go on to our next consideration and

II. Show how these words serve the purpose the apostle has in mind.

We can now, as it were, hear Paul say: You be the judge, O Galatian believers between my glorying and that of the hypocritical preachers of the law.

They, who under a cloak of seeming godliness urge upon you the keeping of the law unto righteousness, are not concerned about your weal and eternal salvation. How can they be? They themselves, although circumcised according to the law, cannot keep the law, much less be justified by the works of the law. Thus they would burden you with that which they themselves cannot bear. What profit can this bring you? What does their teaching profit you? No one is justified by the works of the law. Obviously, they are seeking ease and rest for themselves; seeking their own glory.

They seek their own ease and rest in so doing by escaping persecution for the cross of Christ; that they be not disturbed in their life of ease and quiet contentment in the midst of the world.

They seek their own glory in preaching the law. They hope to convince you and to convert you to their doctrine and then point to you as the crown of glory upon their efforts. They would then have glory in converting you who are gentiles, to the Jewish religion. This proves them to be false teachers. For while they teach that Jesus of Nazareth is indeed the promised Messiah, they nevertheless teach that by being circumcised and by keeping the law men can have part and portion in Him. This is a denial of the cross of Christ and of His

complete satisfaction of the demands of Gods justice. Clearly they sought not the honor of God, nor that of His Son, but they sought their own glory.

But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ. In that cross all God's virtues and perfections are restored to their full luster. In that cross I can see how that just and holy God can show mercy to a vile and wretched sinner. In that cross I see the fulfillment of all the prophecies and the reality to which all the shadows of Old Testament shadows pointed. In that cross I see the hand writing that was against me blotted out, an eternal righteousness brought forth for me and for all the elect and God's chosen ones reconciled to him. In that cross I find my comfort, my strength and my salvation.

In this I desire to glory with all that is in me, that I together with you, O Galatian believers, have received the blessed fruits of the cross of Christ that are so valuable to unworthy and hell worthy sinners. From this position neither slander nor persecution shall move me. Let the enemies of the cross of Christ slander as they will, let them treat me as dirt under their feet, as one unworthy to live, let them do what they will they shall not, by those means, close my mouth or stop me from glorying in the cross of my Lord Jesus Christ. And this is my prayer to God, that in the moment of my death I may receive grace and have the physical ability to cry out even with dying lips: "God forbid that I should glory save in the cross of our Lord Jesus Christ"

APPLICATION

How fortunate would all who call themselves Christians be if each could truthfully say: God forbid that I should glory save in the cross of our Lord Jesus Christ. But, alas, how few they are whose only glory is in the cross of Christ.

That certainly is not your glory, you to whom the cross is yet a stumbling block and foolishness. It certainly is not yours who mock, despise and mistreat those that glory in it. Certainly not yours who glory in your pedigree, your wisdom, your strength your riches, your honor, your glory and in other things of the world. Certainly not yours whose glory is in committing sin, in serving your lusts and in your conformity to the world. Certainly not yours who glory in your good and decent life and in a dutiful practice of external religion. Certainly not yours who somewhat understand the cross of Christ, you who can enthusiastically and with fitting words speak concerning the cross more and better than many others but who have no knowledge of it as the only means to salvation; have never believingly embraced it.

O, I know full well that those words will cause your enmity to well up within you.

But wait a moment, be honest, let your conscience answer the following questions:

Have you ever learned to know, by divine light, the wretchedness of your state and condition by nature? Have you ever realized that you fell in Adam, are a lost creature and that with all the world you are guilty before God?

Have you ever actually felt how great your sins and misery are? Have you ever felt the awful load of your sin? Did you ever with the publican smite upon the breast and cry out: "O God, be merciful to me a sinner?"

Have you ever truly despised your own righteousness and, as a sinner worthy of death, fled to Christ and sought refuge in His mediatorial death? Have you as a sinner in your own estimation, sought to be justified by free grace? Have you ever embraced the cross of Christ with arms of faith?

Have you experienced reconciliation with God through the cross? Have you received the spirit of adoption by which you can say: "Abba, Father?"

If you have not experienced any of these things what value has the cross of Christ for you and what can you see in it to cause you to glory in it?

If you cannot glory in the cross of Christ:

Then you are without Christ, Who alone is the glory of a miserable and poor sinner. Then you have no share in any of the gifts of salvation He merited on the cross.

Then you still lie under the wrath of God, under the power of Satan and in the fear of death.

If you remain in this unconverted state then, to your sorrow, you will find, that in the hour of death as that king of terror approaches, all your glory shall vanish like smoke. Then you shall die without comfort, outside of Christ, Whose cross you despised and whose salvation you neglected.

O that you would take this warning to heart! There is yet time. The door of grace is yet open! The cross of Christ as the only means of salvation is yet being proclaimed in the gospel! Will you continue to despise it? Will you continue to glory and rest in those things in which your immortal soul cannot glory, in which it can never find rest?

Therefore, let your prayer be that God make known to you your true condition. That prayer answered, you will see more reason to sorrow than to glory. But then, too, the cross of Christ will become precious and necessary to you.

As for you, people of God, although you are despised by the world, yet you have abundant reason to glory far more than they. Do they boast of an honorable pedigree; yours is nobler for you are born of God! Do they boast of honorable offices in the world; yours are greater, yours is a royal priesthood and you shall forever reign as kings! Does the world boast great wealth? You are far more wealthy. Your treasure is in heaven. All is yours; God is your portion eternally! Does the world boast great glory, peace and prosperity? You can

glory in the hope of eternal glory, eternal peace and everlasting prosperity.

Be not you, therefore, ashamed when the world despises you. But rather, be ashamed that you so seldom let your glorying be heard; that you lament more than you glory. Perhaps you are thinking: "If I only knew that I had a real reason to glory in Christ and His cross, I would certainly speak up regardless of all the slander the world would heap upon me. But I am so loaded under the burden of my sin I scarcely dare raise my eyes to heaven. Shall I glory in the cross of Christ who dare not believe that He suffered and died for me?"

True it is, that you cannot glory outside of Christ and His righteousness. Outside of Christ you can have no peace, no rest and no reason to glory. Outside of Christ, God is a consuming fire. However, what excludes you? Only your unbelieving heart! You look more to the greatness of your sin than to the perfect righteousness of Christ. Your sins ought to drive you to Christ "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins." Let not your sin, let not your unbelief keep you away from Christ! He calls those that are weary and heavy laden to come to Him and He promises peace and rest. Flee, then, with all your sin to the cross of Christ. There you will see the handwriting against you blotted out, God satisfied and there the love of Christ shall cause your heart to so burn with love that it will loosen your tongue to glory in the cross of Christ.

And you who by God's grace have learned to glory in the cross, be not silent. Do not glory only, but let it be seen in your walk and conversation that truly all that is in the world is crucified to you and you to the world. Pray that you be not enticed by any thing in the world to become conformable to it, but let it be more and more crucified to you in your heart. Be not surprised that the world hates and despises you. This is a mark borne by all who battle under the banner of Christ; by all those who are on the pathway to heaven. It was told you: "In the world ye shall have tribulation." It is an honor and a privilege to be mistreated for the name of Christ.

Glory then, in spite of the world, in the cross of Christ! And this is the wish of my heart, that, when you take your last breath, the Lord grant you faith and ability to cry out with dying lips, to the glory of free grace: But God forbid that I should glory, save in the cross of my Lord Jesus Christ.

—Amen.



The Gospel of the Cross

By Samuel Chadwick

The Gospel of the Cross is that 'Christ died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures.' According to the Scriptures there is a Divine necessity for the death of Christ. It was neither arbitrary nor accidental. All the writers of the New Testament insist upon its necessity. They differ on some points of importance, but not on this. The New Testament Gospel of the Cross is the same in John as in Paul, and Peter agrees with them both. The death of Christ is the first fact of the Christian Gospel, and its interpretation the first work of apostolic teaching. In the Gospels our Lord insisted upon its necessity. 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.' After the confession of Peter at Caesarea Philippi His teaching centred in the Cross. 'From that time began Jesus to show His disciples, how that He **MUST** go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.' All the later teaching of Jesus centres in that **MUST**.

Immediately the fact was accomplished the interpretation began, and it is based entirely upon the Scriptures. To the disciples on the way to Emmaus the risen Lord said, 'Behoved it not the Christ to suffer these things, and to enter into His glory? And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself.' What things? On the evening of the same day He was with the larger company in the Upper Room, and it is said, 'Then opened He their mind that they might understand the Scriptures; and He said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day.' It was the theme of the first Christian sermon preached by the Apostle Peter on the day of Pentecost, and it is central to all the teaching of the New Testament. To all the apostles the Cross of Christ is the basis of faith, the substance of the gospel, the inspiration of holiness, and the constraining passion of all redemptive toil and prayer. The death of Christ has stored up in it the redeeming virtue of the gospel. There is no gospel for sinners but in the Cross of Christ, for if the New Testament is the rule and standard of Christian doctrine

there is no gospel but in the redeeming death of Jesus Christ the Son of God. We may like it or not like it, but it is idle to propagate the Christian religion on the basis, and with the authority, of the New Testament, unless we are prepared to receive its message into good and honest hearts, and that message is the gospel of a sin-bearing, sin-expiating love by which alone sinners may be saved by Grace through Faith.

No one can fail to see that 'in all the teaching of the New Testament,' Christ is set forth as taking the place of the sinner in His death. Every blessing of salvation is ascribed to the vicarious or substitutionary death of Christ. The passages are too numerous and too familiar for quotation. One or two of the great passages will suffice. Paul says: 'Christ died for the ungodly . . . He commendeth His own love toward us, in that, while we were yet sinners, Christ died for us' (Rom. 5:6,8). 'Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him' (2 Cor. 5:21). 'Christ also suffered for you . . . who His own self bare our sins in His body upon the tree' (1 Peter 2:21-24). 'He is the propitiation for our sins; and not for ours only, but also for the whole world' (1 John 2:2). 'Christ suffered the just for the unjust, that He might bring us unto God' (1 Peter 3:18). 'Who loved me, and gave Himself up for me' (Gal. 2:20).

To many these passages are an offence. They do not deny their logic, but they reject their teaching. To them a doctrine of substitution is inconceivable and even immoral. They deny both the necessity and the validity of atonement by the death of the Cross, and affirm that its propitiation is not necessary to salvation. To them, the parable of the Prodigal Son is the whole gospel, and in it there is neither mention nor sign of a Cross.

It is quite true that there is a way of preaching the Cross that approaches blasphemy. It pits the Son against the Father, and represents God as a reluctant Shylock who yields only when the utmost claim has been met. There was no antagonism between the Father and the Son. God was in Christ in all the suffering of redemption. The Son was the gift of the Father's love. The love of God is commended, not conceded, in the death of Christ. Herein was the love of God manifested in us, not procured for us, that God sent His Son to be the propitiation for our sins. The Cross is the supreme manifestation of divine love, but it is that because it was for our sins He died. Love sums up all, for God is love, but in love is law. Love and holiness are not at variance, any more than Father and Son could ever be in antagonism, but love is not complacency. God is love, and God is fire. The death of Christ is set forth by God to be a propitiation through faith, by His blood, to show His righteousness. God could not connive at sin. The problem of redemption was to find a way by which a holy God could be just and the Justifier of the ungodly. The gospel of the Cross, as set forth in the New Testament, solves the problem, and opens a new and living way to the Father. Through the death of Christ, God is just and

the Justifier of them that believe in Jesus. He so deals in the Cross with the sin of the world, that it is no more a barrier between Him and men. Unless the death of Christ did this for the world there is no gospel to preach to sinners, for there only is the sure ground of the Faith that saves. It rests upon the finished work of redeeming Love.

Most of the defective teaching about the Cross comes from false ideas about sin, or the misunderstanding of faith. If there be no sense of sin there can be no understanding of the Cross, and if there be no saving faith there can be no knowledge of its power. Christ died for sin, but His death brings no salvation from sin apart from faith. Substitution is made effective by identification. The fact that Christ died for me must be made operative by the faith which translates the Cross into the personal experience of crucifixion with Him. The Cross is neither for wearing nor bearing; it is a thing to die upon. Faith rests upon the death of Christ: 'The answer of faith to the death of Christ is the believing abandonment of the soul to the righteousness of God that has satisfied the moral order of the world, and to the love of God which signifies its strength in what Christ has done for men.'

'If one died for all, then were all dead.' If Christ died for me, then I died in Him. Faith reckons on that fact. It identifies the believer with Christ in His death and in His resurrection, and God honours the faith by making the reckoning good. There is the familiar illustration of George Wyatt, whose place was taken in the American Civil War by Richard Pratt. Pratt was killed in action, and died as the substitute of Wyatt. Some time later Wyatt was again drawn for service, but he claimed exemption on the ground that he had already been killed in action. The court upheld the claim. In something like the same way faith puts in its claim. We are justified by faith. It is not a fiction, but a fact, because through faith there is revealed the righteousness of God.

The Cross accomplishes more than reconciliation. Sin goes deeper than relationship. Behind the sins there is sin. Sin may be pardoned, but unless the sin can be purged, the root of the evil will remain.

The Blood cleanses as well as cancels. The gospel of the Cross is that 'The Blood of Jesus Christ His Son cleanseth from all sin.' The believer is not only crucified with Christ. He is alive in Christ, and Christ lives in him. He is dead to sin, dead to self, dead to the world, dead to the law; and he is alive in Christ, identified with Christ, indwelt by Christ. The faith that rests upon substitution realizes the completeness of its identification. It is Christ that saves. There is no salvation in the Cross, but in the Christ that died and rose again. That gospel saves everywhere and to the uttermost. In it there is pardon for the sinner, cleansing for the defiled, and victory over the world, the flesh and the devil. By the Cross there comes to the world joyful news of sins forgiven, Of hell subdued, and peace with heaven.

The Greatness of the Cross

By T. Austin-Sparks

Reading: 1 Chronicles 29:22; 1 Kings 8:62-63; 2 Chronicles 4:1; 7:1, 4-5, 9; Ephesians 1:6-8; 3:17-19; 5:27.

In those chapters of the book of Chronicles we have already seen Solomon so lavishly and overflowingly dealt with by God because He had in view One greater than Solomon whom He was seeking to interpret to men by way of illustration; so also in the different records of Solomon's reign we find the intimation of the greatness of the Cross given by God by the same means of illustration. The great altar, pointing to the Cross, is brought into view, and then in the double connection—the exaltation of the king and the consecration of the house of God—the greatness of the significance of that altar is intimated by the immensity of the sacrifice.

We but glance, in passing, at that double connection of the Cross. Its greatness is seen firstly related to the enthronement of the king. There is a good deal about that in the New Testament—that enthronement, that exaltation being because of that immense work which was accomplished in the Cross.

“. . . obedient unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth” (Phil 2:8-10).

Then secondly we see how the house of God is established upon the greatness of the Cross, and how the Church takes its significance from the Cross. We have read something about that in the Ephesian letter, which has more to do with the Church than any other letter or any other part of the Bible. You find that the very foundations of the Church are in the Cross of the Lord Jesus.

We leave that for the moment, and seek to speak for this time solely about the greatness of the Cross.

MYRIADS OF SACRIFICES UNAVAILING

We are impressed when we read of this sacrifice which was made by Solomon. It is almost bewildering to think of it—battalions upon battalions

of oxen! The highways must have been thronged with cattle and with sheep during those days, for there were thousands upon thousands! It does not do to let our imagination dwell upon that! And there must have been literally rivers of blood. It is a terrible picture, and but for the moral support which was found in the meaning and spiritual value of it, I am quite sure the priests, during those days, must have been overwhelmed by the ghastliness of it. They could only have gone through the slaying of those thousands and thousands of oxen, sheep and lambs, with the support given by the realization of what it meant. All that which is beyond our imagination—and we do not want to dwell upon it too much—is indicative in the type of how great is the Cross of the Lord Jesus. It should lead us to think again. If that is a type of the Cross, a type of Christ the Offering for sin, and if it is true that types are always far less than that which they typify, how great must the Cross be! By mere logical deduction, the Cross in the Divine mind must be immense. And yet we are distinctly and definitely told that all that offering in Solomon's day, both at his enthronement and at the dedication of the temple, and all that had led up to it through many generations from the first recorded sacrifice (the offering of Abel), and every subsequent sacrifice, aggregating millions in number, was unavailing in any sense of finality.

It was unavailing in two ways. First, because it never reached a final end; it had to be repeated again and again. There was no end to this thing. Yes, this morning the sacrifice has been offered, and perhaps for the moment it has secured a kind of ceremonial adjustment to God, an acknowledgment of God which is taken account of by Him; but it has to be repeated this evening, and again tomorrow, and every morning and evening throughout all life; and when life at its longest is finished the thing is not concluded; the next generation must take it up and go on, and then the next.

And in this second and included sense it was unavailing, in that it never really dealt with conscience; that is, it never rolled the burden of sin from the conscience. It was merely external and ceremonial; it was religion which, though very thorough going, had really no relatedness to the inner life. “. . . gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect” (Heb 9:9). Positively and definitely it was unavailing.

THE CROSS—ONE OFFERING AVAILING FOR EVER

And look at the immensity of it! I say again that it is overpowering to contemplate all that tremendous offering made by Solomon. But then gather up the generations! Then come to these simple but marvelous statements: “. . . once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself” (Heb 9:26); “. . . the offering of the body of Jesus Christ once for all” (Heb 10:10); “. . . when he had offered one sacrifice for sins for ever, sat down on the right hand of God” (Heb 10:12). One offering, and only one! What a work that must be if in one single act it does what all this other,

in its immensity through generations, has never been able to accomplish! “By one offering he hath perfected for ever them that are sanctified” (Heb 10:14). All the other, it says, could never make the worshippers perfect; but He, by one offering, perfected for ever. What a sacrifice! What a Cross! Twenty and two thousand oxen, and all the thousands of sheep and lambs, yes; but one single offering did it once for all! There is no harm in reiteration, in dwelling upon it, that we may really register the significance of this. One single offering, just one, and all that other is swallowed up!

Why one, and once and for all? Well, surely there is present in the one thing that which was absent in all the others. What was that? Simply the full satisfaction of God in the matter of a perfect nature. Although these animal sacrifices were ceremonially perfect, typically without spot or blemish, actually that related only to the physical side. They were selected sacrifices which were of a special breed and pedigree, and from which there were absent certain flaws of mixture, but this was merely external. If you got right into the bloodstream you would find the old creation there. Those oxen could fight as well as any others! It was there in the blood, for it was nature, the old creation. Only in a sort of ceremonial way were they perfect. But He—not ceremonially, but actually, intrinsically perfect—offered Himself—not ceremonially, but actually—without spot unto God. In His blood there was no corruption. Somewhere, in the mystery of God, there was a clean cutting in between His inheritance from His earthly mother, and His own Divine nature; the tainted thing was cut off, and in Him there was none of the Adam corruption. “The prince of the world cometh: and he hath nothing in me” (John 14:30). It was the essential, intrinsic perfection of nature in the one offering which was not found in all the others. That was what God was looking for: a perfect being, a perfect human being, a perfect specimen of creation, one who in essential nature fully satisfied the thought of God in making man. God found that in Him; and that being offered unto God, there need be no more offering. **It was once and for all and for ever. It is finished, for God is satisfied. That is the great foundation of our faith; the greatness of the Cross in the light of who it is that is on that Cross; for it is the greatness of Christ which gives the greatness to the Cross.**

The greatness of the Cross in such terms is the basis of our salvation, our hope, our justification, our righteousness. Then let us once and for all cease to look for perfection anywhere else, in ourselves or in others, and keep our eyes on the object which satisfies God—the sole and final object of His satisfaction.

We have to see the Cross, then, in those Divine terms, in its four dimensions—breadth and length and height and depth—and until we have so seen it our salvation is still lacking in essential qualities, and we, as saved people, will not be the people that God means us to be.

THE RANGE OF THE CROSS

The next thing that I want to say is that the Cross of our Lord Jesus is different from all that foreshadowing and typifying in the Old Testament, and different from this immense representation in the days of Solomon, in this second respect—that it is super-historical. That sounds technical, but what I mean is that it is something bigger than time, and time is only another word for history. I wonder if you have noticed that in the earliest Christian literature, that is, the epistles of the New Testament (not the Gospels, for they were written after the epistles—bear that clearly in mind, for it will make a lot of difference!) Calvary is never once mentioned. The story of the crucifixion, of the Cross, is never referred to in the earliest Christian literature. Reference is always made to the death of Christ; not to the crucifixion, nor Calvary, but to the death. There is a vast deal of difference. One is just historical, a fact, something that took place at a certain time in a certain place in the history of this world; that is the crucifixion, and it is historical. The death of Christ is not that. The Apostles, when they wrote their epistles, were occupied with something spiritual and not historical; universal and not local; eternal and not just in time; they dealt with the death of Christ, and it is set in an immense setting, against an immense background. The death is referred to a very great deal, and yet the story of the death is never once told in the epistles. That is not without significance, and is because in the epistles we have got away into the real realm of the meaning of the Cross. The crucifixion was less than forty years old when the epistles were written. I venture to think that if something like that had happened in our lifetime and we were writing within forty years of the event, we should tell the story, giving all the details and saying what had happened, and where, and who was present. We should give the details that we have in the Gospels. And yet the Apostles, when they wrote their epistles, left all that out, although they were writing on what happened. But with them it was spiritual, it was in another realm altogether, for it was inner. The Cross of the Lord Jesus was to them something infinitely greater than an historical happening on a hill outside Jerusalem. The way in which the death of Christ is introduced is simply: “Once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself” (Heb 9:26). Simple, but, you see, it goes far beyond anything of time and anything local. Is it not remarkable that, in their writings, they never make it a date in the calendar? It never was a date in their calendar naturally, and yet it was the thing that had changed all calendars. To them it was not just something historical; it was spiritual and much bigger than an event to be marked upon the calendar.

GOD VINDICATED IN CHOOSING ISRAEL

Now let us get to something of the meaning of that. **In the first place, in the Cross of the Lord Jesus all history is gathered up and transcended, and we are brought into the great realm of the Divine sovereignty. Oh, I find such**

a tremendous uplift and release and emancipation as I contemplate more and more the sovereignty of God, especially working through grace! Here in the Cross of the Lord Jesus we have the vindication of God in His choice of Israel. The story of Israel is history, but there is something behind that. There is the choice of Israel, for they were chosen from among all the nations and separated unto God, a sovereign act for a sovereign purpose. What was the purpose? Why did God choose Israel and separate them as a people unto Himself? With one object—that by means of them He might reveal Himself to all the nations and make them a blessing to all. That was God's purpose, and in order that they might fulfill that great elect purpose they must be a separated people, cut off from the nations, and having no communication with them. They must be a holy people, separated, distinguished, completely isolated in their moral and spiritual life from the nations, a people wholly for God's possession, in order that they might bring God in revelation to all the nations. You see how essential their separation was for that! It is a principle, a law. If you are going to be an instrument, a channel, a vessel of Divine revelation and blessing, you have to be consecrated, sanctified, wholly cut off and separated unto God. Hence Satan's persistent and continuous effort and labor to break down that distinctiveness and to get Israel mixed up with the other peoples round about. The whole history of Israel is the history of that effort of Satan to spoil their consecration; and when Israel in decline lost the vision of their elect calling and purpose, and that great Divine intention concerning them faded from their view, then they became mixed up with the nations, they intermarried, and the wall of distinctiveness was broken down. And the prophets came in and proclaimed Israel's holy and elect calling in order to remind them of how God separated them unto Himself from the beginning, and to bring again into view the great thing which God had done in choosing them, and accordingly appealing to them to separate themselves again unto God and to destroy all this spiritual fornication—a very prominent idea in the language of the prophets—to get rid of it and again be holy. You know that the prophets are full of that! And what did Israel do with the prophets who preached their holy vocation and appealed for their return? They persecuted and killed them; and that is how we find things at the end of the Old Testament. And then He appeared, born of the seed of David, born under the law, a Jew; so far as things here on the earth are concerned, He was a Jew, of Israel; holy, undefiled, separate from sinners. You see the wide setting. He has taken up in Himself all that which Israel was called and chosen to do and to be. He is all that, and in offering that to God, what does He do? He fulfils Israel's whole destiny and brings God and the blessing to all the world. He is Israel in fulfillment. In this One God is vindicated in the choice of Israel. In the Cross of the Lord Jesus, the Messiah, the sovereignty of God is vindicated. He has fulfilled all and God has been justified. That is why He came of the seed of

Abraham, and of the seed of David—to vindicate God’s choice of Israel, to bring a blessing to all the nations; and in the Cross of Christ, not only Israel but all the peoples of the earth receive the Divine blessing, which was ever God’s thought for them. Nothing like that was possible in Jewish sacrifices. How great is this Cross, and how wonderful is the Divine sovereignty!

GOD VINDICATED AS CREATOR

I wonder if you are drawing comfort from that wide application of the principle that, in the sovereignty of God, all the tragedy and failure is met and overcome in Jesus Christ, and all the going wrong is accounted for in Him! The Lord has simply swallowed it up; and now, not at this moment to Israel as a nation, but to every member of that race as to other races, God says: ‘The tragedy of Jew and Gentile is taken up in the Cross and by means of that Cross I am vindicated after all in ever having created man.’ Men reason about this creation and say: ‘Tragedy! God’s defeat! God’s failure God’s mistake! Look at it! Why did God ever make this world, and man? Did He not know what would happen? Seeing how it has gone, He is not justified in having created this world!’ But as in Israel, so in the whole race, the Cross of the Lord Jesus is the vindication of God, and that is the meaning of such words as “the Lamb slain from the foundation of the world (Rev 13:8). It means that God, in the Cross of the Lord Jesus, took the whole history of this world and swallowed it up. For now, while the world is as it is, the sovereignty of God through the Cross of the Lord Jesus would turn the tragedy to good account, the suffering to value; and then afterward He would deliver the whole creation from its present condition.

HEAVENLY POWERS OF EVIL OVERCOME

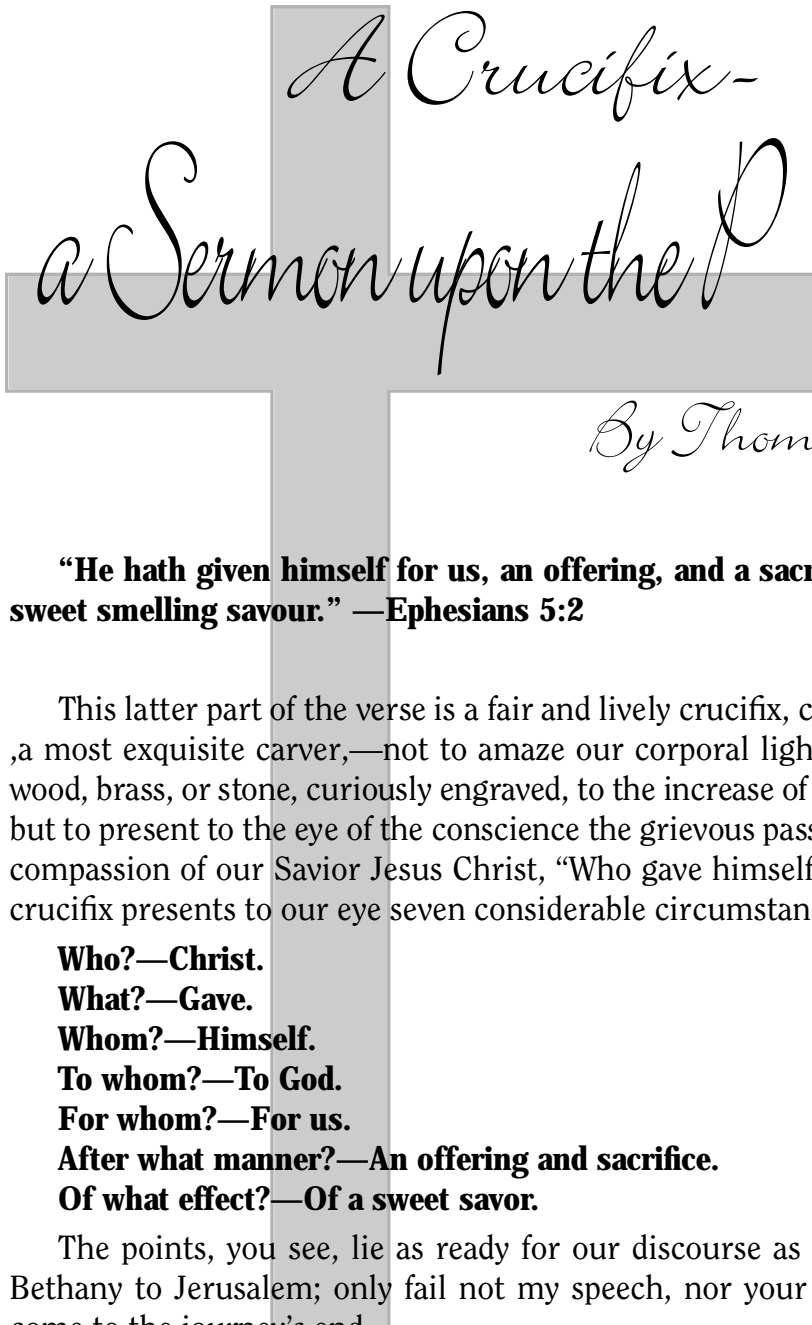
That leads us to the closing word. The Cross of the Lord Jesus is not only super-historical, it is extra-terrestrial in its range. The Word of God reveals to us that the world is not something in itself, and what is happening on this earth is not limited to the earth. What is revealed is that there is an immense struggle going on over, around and outside this world for the government, the mastery, of the universe. Intimations are given in such passages of Scripture as Ephesians 6:12: “world-rulers of this darkness . . . spiritual hosts of wickedness in the heavenlies.” There is a conflict going on. We have intimations of it in the book of Daniel—spiritual princes withstanding the archangel in relation to the Lord’s interests as wrapped up in this world (Dan 10:13, 20). Over and around this world the struggle goes on for the mastery of the universe. The Cross of the Lord Jesus had its meaning in that realm. In His Cross He moved right out into those circumferences of spiritual conflict and contention when He stripped off from Himself the principalities and the powers and “made a show of them openly, triumphing over them in it” (Col 2:15). Yes, right out in that realm the Cross of the Lord Jesus had its ultimate and supreme meaning, and the issue of the lordship of this universe was settled in

the Cross. So, in this letter to the Ephesians, which we are holding all the time in the background of our mind, we have it inclusively and comprehensively stated “. . . when he raised him from the dead, and made him to sit at his right hand in the heavenlies, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet” (Eph 1:20-22). That is the triumph of the Cross! That is the range of the meaning and value of the death of Christ! He, in dying, slew death; in being delivered to Satan, He overcame him; in going to the grave, He robbed the grave of its sting for ever. Here is the sovereignty of God! How great it is super-historical, extra-terrestrial! How great is the Cross of the Lord Jesus! Who can describe it, and who can reach unto it?

But, dear friends, while we contemplate it in that way let it not remain merely as wonderful language and ideas. Oh, what this Cross says in the language of hope and of certainty for us! Have you despaired of yourself, of others, or of this world? The Cross of the Lord Jesus answers all your despair. There is nothing impossible since Jesus died and rose again. You and I are not so impossible as we may have thought. No, everything is possible since Jesus rose from the dead. In the resurrection the seal of His universal triumph was given by God. Ours is a Gospel of hope since Jesus died. “Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time” (1 Peter 1:3-5).

THE PHYSICAL CREATION REDEEMED

I have said nothing about the Cross and the redemption of this creation. Between Israel and God’s vindication in relation to Israel on the one hand, and the universe, that extra-terrestrial realm, on the other hand, there comes the earth, and in the Cross the redemption of this very physical creation is secured. The vanity under which it lies, the curse and the corruption which are in it, have all been met in the Cross of the Lord Jesus and overcome, and in Him there will be an incorruptible creation—our bodies as a part thereof, but more than they—a whole creation. What a day that will be when this whole creation is delivered from the bondage of corruption, when the groan that is now in it gives place to a shout of deliverance and emancipation, when it will be glorified! He will make the place of His feet glorious (Isa 60:13), and that refers to this earth under His feet. And then later there will be “new heavens and a new earth, wherein dwelleth righteousness” (2 Peter 3:13). That is the hope of the Cross of the Lord Jesus. It is a great Cross, and, with all our struggles to describe it, we cannot compass it. The Lord give us a new heart appreciation of how great was that one offering made once and for all!



*A Crucifix-
a Sermon upon the Passion*

By Thomas Adams

“He hath given himself for us, an offering, and a sacrifice to God for a sweet smelling savour.” —Ephesians 5:2

This latter part of the verse is a fair and lively crucifix, cut by the hand of, a most exquisite carver,—not to amaze our corporal lights with a piece of wood, brass, or stone, curiously engraved, to the increase of a carnal devotion, but to present to the eye of the conscience the grievous passion, and gracious compassion of our Savior Jesus Christ, “Who gave himself for us,” etc. This crucifix presents to our eye seven considerable circumstances;

Who?—Christ.

What?—Gave.

Whom?—Himself.

To whom?—To God.

For whom?—For us.

After what manner?—An offering and sacrifice.

Of what effect?—Of a sweet savor.

The points, you see, lie as ready for our discourse as the way did from Bethany to Jerusalem; only fail not my speech, nor your attention, till we come to the journey’s end.

WHO?

The person that gives is Christ; the quality of his person doth highly commend his exceeding love to us. We will ascend to this consideration by four stairs or degrees, and descend by four other. Both in going up and coming down we shall perceive the admirable love of the giver.

1. We will consider him a man. “Behold the man,” (John 19:5), saith Pilate. We may tarry and wonder at his lowest degree, that a man should give himself for man. “For scarcely for a righteous man will one die,” (Rom 5:7).

But this man gave himself for unrighteous men, to die, not an ordinary, but a grievous death, exposing himself to the wrath of God, to the tyranny of men and devils. It would pity our hearts to see a poor dumb beast so terrified; how much more a man, the image of God!

2. The second degree gives him an innocent man. Pilate could say, "I have found no fault in this man" (Luke 23:14), no, nor yet Herod. No, nor the devil, who would have been right glad of such an advantage. So Pilate's wife sent her husband word, "Have thou nothing to do with that just man," (Matt 27:19). So the person is not only a man, but a just man, that gave himself to endure such horrors for us. If we pity the death of malefactors, how should our compassion be to one innocent!

3. In the third degree, he is not only a man, and a good man; but also a great man, royally descended from the ancient patriarchs and kings of Judah. Pilate had so written his title, and he would answer, not alter it, (What I have written, I have written.) And what was that? "Jesus of Nazareth, the King of the Jews," (John 19:19). Now as is the person, so is the passion: the more noble the giver, the more excellent the gift. That so high a king would suffer such contempt and obloquy to be cast upon him, when the least part of his disgrace had been too much for a man of mean condition! that a man, a good man, a great man, bore such calumny, such calamity, for our sakes: here was an unmatchable, an unspeakable love.

4. This is enough, but this is not all. There is yet a higher degree in this ascent; we are not come to our full quantus. It is this; he was more than man; not only the greatest of men; yea, greater than all men. He was more than the son of man, even the Son of God. As the centurion acknowledged. "Truly this man was the Son of God" (Mark 15:39). Here be all the four stairs upwards: a man, a harmless man, a princely man; and yet more than man, even God himself. Solomon was a great king, but here is a greater than Solomon. Solomon was *Christus Domini*, but here is *Christus Dominus*. He was the anointed of the Lord, but this is the Lord himself anointed. And here all tongues grow dumb, and admiration seaeth up every lip. This is a depth beyond sounding. You may perhaps drowsily hear this, and coldly be affected with it; but let me say, principalities and powers, angels and seraphims, stood amazed at it.

We see the ascent. Shall we bring down again this consideration by as many stairs?

(1.) Consider him, Almighty God, taking upon him man's nature. This is the first step downwards. "The word was made flesh, and dwelt among us" (John 1:14). And "God sent forth his Son, made of a woman," (Gal 4:4). And this was done, by putting on our nature, not by putting off his own. (Humanity is united to the Godhead, but the Godhead is not disassociated from itself.)

He is both God and man, yet but one Christ; one, not by confusion of substance, but by unity of person. Now in that this eternal God became man, he suffered more than man can suffer, either living or dead. That man should be turned into a beast, into a worm, into dust, into nothing, is not so great a disparagement as that the glorious God should become man. "He that thought it not robbery to be equal with God, was made in the likeness of man." He that is "more excellent than the angels," became lower than the angels. Even the brightness of God's glory takes on him the baseness of our nature; and he that laid the foundations of the earth, and made the world, is now in the world made himself. This is the first descending degree.

(2.) The second stair brings him yet lower. He is made man; but what man? Let him be universal monarch of the world, and have fidelity and homage acknowledged to him from all kings and emperors, as his viceroys. Let him walk upon crowns and scepters, and let princes attend on his court; and here was some majesty that might a little become the Son of God. No such matter. "He took upon him the form of a servant," (Phil 2:7). He instructs us to humility by his own example. "The Son of man came not to be ministered unto, but to minister," (Matt 20:28). "O Israel, thou hast made me to serve with thy sins," (Isa 43:24). He gave himself for a minister, not for a master; He that is God's Son is made man's servant. Proudly blind, and blindly poor man, that thou shouldest have such a servant as the Son of thy Maker. This is the second step downwards.

(3.) This is not low enough yet; "I am a worm, and no man," saith the Psalmist in his person. Yea, the shame of men and contempt of the people. He is called (Psa 24:7) the King of glory. "Be ye open, ye everlasting doors, and the King of glory shall come in;" but Isaiah says, "He is despised and rejected of men: we hid as it were our faces from him: he was despised, and we esteemed him not." O the pity of God, that those two should come so near together, the King of glory, and the shame of men. The loftier the majesty, the lovelier the humility. Thus saith the apostle, "He made himself of no reputation," (Phil 2:7). He that requires all honor as properly due to him, makes himself (not of little, but) of no reputation. Here was dejection, yea, here was rejection. Let him be laid in his poor cradle, the Bethlehemites reject him; the manger must serve—no room for him in the inn. Yea, "He came unto his own, and his own received him not" (John 1:11). All Israel is too hot for him; he is glad to fly into Egypt for protection. Comes he to Jerusalem, which he had honored with his presence, instructed with his sermons, amazed with his miracles, wet and bedewed with his tears? They reject him. "I would, and ye would not." Comes he to his kindred? They deride and traduce him, as if they were ashamed of his alliance. Comes he to his disciples? "They go back, and will walk no more with him," (John 6:66). Will yet his apostles tarry with him? So they say (verse 68), "Lord, to whom shall we go? thou hast the words

of eternal life." Yet at last one betrays him, another forswears him; all forsake him; and Jesus is left alone in the midst of his enemies. Can malice yet add some further aggravation to his contempt? yes, they crucify him with malefactors. The quality of his company is made to increase his dishonor. In the midst of thieves, as it were the prince of thieves, saith Luther, He that "thought it no robbery to be equal to the most holy God," is made equal to thieves and murderers; yea, as it were a captain amongst them. This is the third step.

(4.) But we must go yet lower. Behold now the deepest stair and the greatest rejection. "The Lord hath afflicted me in the day of his fierce anger" (Lam 1:12). "It pleased the Lord to bruise him; he hath put him to grief," (Isa 53:10). No burden seems heavy, when the comforts of God help to bear it. When God will give solace, vexation makes but idle offers and assaults. But now, to the rejection of all the former, the Lord turns his back upon him as a stranger; the lord wounds him as an enemy. He cries out, "My God, my God, why hast thou forsaken me?" How could the sun and stars, heaven and earth, stand while their Maker thus complained! The former degree was deep; he was crucified with evil-doers; reckoned amongst the wicked. Yet thieves fared better in death than he. We find no irrision, no insultation, no taunts, no invectives against them. They had nothing upon them but pain; he both contempt and torment. If scorn and derision can vex his good soul, he shall have it in peals of ordnance shot against him. Even the basest enemies shall give it; Jews, soldiers, persecutors, yea, suffering malefactors, spare not to flout him. His blood cannot appease them without his reproach. But yet the disciples are but weak men, the Jews but cruel persecutors, the devils but malicious enemies; all these do but their kind; but the lowest degree is, God forgets him, and in his feeling he is forsaken of the Highest. Weigh all these circumstances, and you shall truly behold the person that gave himself for us.

WHAT?

We come to the action. Giving is the argument of a free disposition. "I lay down my life; no man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again," (John 10:17, 18). He that gives life to us, gave up his own life for us. He did not sell, set, let, or lend, but give. He was offered, because he would be offered. No hand could cut that stone from the quarry of heaven; no violence pull him from the bosom of his Father, but his own mercy; he gave. "He cometh leaping upon the mountains, skipping upon the hills," (Song 2:8). He comes with willingness and celerity, no human resistance could hinder him; not the hillocks of our lesser infirmities, not the mountains of our grosser iniquities, could stay his merciful pace towards us.

He gave his life; who could bereave him of it? To all the high priest's armed forces he gave but a verbal encounter, I am he; and they retire and fall

backward; his very breath dispersed them all. He could as easily have commanded fire from heaven to consume them, or vapors from the earth to choke them; he that controls devils could easily have quailed men. More than twelve legions of angels were at his back, and every angel able to conquer a legion of men. He gives them leave to take him, yea power to kill him; from himself is that power which apprehends himself. Even while he stands before Pilate scorned, yet he tells him, "Thou couldst have no power against me," "unless it were given thee from above." His own strength leads him, not his adversaries; he could have been freed, but he would not; constraint had abated his merit; he will deserve though he die.

The loss of his life was necessary, yet was it also voluntary; therefore he gave up the ghost. In spite of all the world he might have kept his soul within his body; he would not. The world should have been burned to cinders, and all creatures on earth resolved to their original dust, before he could have been enforced. Man could not take away his spirit; therefore he gave it. Otherwise, if his passion had been only material and not formal, it could not have been meritorious, or afforded satisfaction for us. For that is only done well that is done of our will.

But it is objected out of (Heb 5:7), that "he offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death." Hence some blasphemers say, that Christ was a coward in fearing the natural death of the body. If he had so feared it, he needed not to have tasted it. Christ indeed did naturally fear death, otherwise he had not been so affected as an ordinary man.

Yet he willingly suffered death, otherwise he had not been so well affected as an ordinary martyr. But he prays thrice, Let this cup pass. Divines usually distinguish here the sententiaries, thus: That there was in Christ a double human or created will, the one a natural will; the other a reasonable will. Christ, according to his natural will, trembled at the pangs of death, and this without sin; for nature abhorreth all destructive things. But in regard of his rational will, he willingly submits himself to drink that cup. Not as I will, O Father, but as thou wilt. A man, saith Aquinas, will not naturally endure the lancing of any member, yet by his reasonable will he consents to it. For the good of the whole body; reason masters sense, and cutting or cauterizing is endured. So Christ, by the strength of his natural will, feared death; but by his reason, perceiving that the cutting, wounding, crucifying of the Head, would bring health to the whole body of his church, and either he must bleed on the cross, or we must all burn in hell; behold now he willingly and cheerfully gives himself an offering and sacrifice to God for us.

But was it a mere temporal death that our Savior feared? No; he saw the

fierce wrath of his Father, and therefore feared. Many resolute men have not shrunk at a little; divers martyrs have endured strange torments with magnanimity. But now when he that gave them strength quakes at death, shall we say he was a coward? Alas, that which would have overwhelmed man, would not have made him shrink; that which he feared, no mortal man but himself ever felt; yet he feared. The despair of many thousand men was not so much as for him to fear. He saw that which none saw, the anger of an infinite God; he perfectly apprehended the cause of fear, our sin and torment; he saw the bottom of the cup, how bitter and dreggish every drop of that vial was; he truly understood the burden which we make light of. Men fear not hell because they know it not. If they could see through the opened gates the insufferable horrors of that pit, trembling and quaking would run like an ague through their bones. This insupportable load he saw; that the sponge of vengeance must be wrung out to him, and he must suck it up to the last and least drop. Every talent of our iniquities must be laid upon him, till, as “a cart, he be laden with sheaves,” (Amos 2:13). And with all this pressure he must mount his chariot of death, the cross, and there bear it, till the appeased God gave way to a completion: “It is finished.”

The philosopher could say, that a wise man miserable, is more miserable than a fool miserable, because he understands his misery. So that our Savior’s pangs were aggravated by the fullness of his knowledge. No marvel than if he might justly take David’s words out of his mouth. “Thy terrors have I suffered with a troubled mind.” This thought drew from him those tears of blood. His eyes had formerly wept for our misdoings; his whole body now weeps; not a faint dew, but he sweat out solid drops of blood. The thorns, scourges, nails, fetched blood from him, but not with such pain as this sweat. Outward violence drew on those; these the extremity of his troubled thought. Here, then, was his cause of fear. He saw our everlasting destruction, if he suffered not; he saw the horrors which he must suffer to ransom us, hence those groans, tears, cries, and sweat; yet his love conquered all. By nature he could willingly have avoided this cup; for love’s sake to us he took it in a willing hand; so he had purposed, so he hath performed. And now to testify his love, saith my text, he freely gave.

WHOM?

Himself.—This is the third circumstance; the gift, himself. Not an angel; for an angel cannot sufficiently mediate between an immortal nature offended, and a mortal nature corrupted. The glorious angels are blessed, but finite and limited, and therefore unable for this expiation. They cannot be so sensibly “touched with the feeling of our infirmities” (Heb 4:15), as he that was, in our own nature, in all points tempted like as we are, sin only excepted.

Not saints, for they have no more oil than will serve their own lamps; they have enough for themselves, not of themselves, all of Christ, but none to

spare. Fools cry, give us of your oil; they answer, "Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves," (Matt 25:9). They could not propitiate for sin, that were themselves guilty of sin, and by nature liable to condemnation. Wretched idolaters, that thrust this honor on them against their wills; how would they abhor such sacrilegious glory!

Not the riches of the world, "We were not redeemed with corruptible things, as silver and gold," (1 Peter 1:18). Were the riches of the old world brought together to the riches of the new world; were all the mineral veins of the earth emptied of their purest metals, this pay would not be current with God. It will cost more to redeem souls. "They that trust in their wealth, and boast in the multitude of their riches, yet cannot by any means redeem their brother, nor give to God a ransom for him," (Psa 49:6, 7). The servant cannot redeem the Lord. God made a man master of these things; he is then more precious than his slaves.

Not the blood of bulls or goats (Heb 9), Alas! those legal sacrifices were but dumb shows of this tragedy, the mere figures of this oblation, mystically presenting to their faith that "Lamb of God which taketh away the sins of the world." This Lamb was prefigured in the sacrifices of the law, and now presented in the sacraments of the gospel, slain indeed from the beginning of the world. Who had power, to profit us, before he had, a human being himself. None of these would serve.

Whom gave he then? **Himself**, who was both God and man; that so participating of both natures, our mortality and God's immortality, he might be a perfect mediator. He came between mortal men and immortal God, mortal with men, and just with God. As man he suffered, as God he satisfied; as God and man he saved. He gave himself,

Himself wholly, Himself only.

1. All himself, his whole person, soul and body, godhead and man-hood. Though the Deity could not suffer, yet in regard of the personal union of these two natures in one Christ, his very passion is attributed in some sort to the Godhead. So (Acts 20:28), it is called the "blood of God." and (1 Cor 2:8), "The Lord of glory" is said to "be crucified." The school's distinction here makes all plain. He gave all Christ, though not all of Christ; as God alone, he would not, as man alone, he could not make this satisfaction for us. The Deity is impassible; yet was it impossible, without this Deity, for the great work of our salvation to be wrought. If any ask, how the manhood could suffer without violence to the Godhead, being united in one person, let him understand it by a familiar comparison. The sunbeams shine on a tree, the axe cuts down this tree, yet can it not hurt the beams of the sun. So the Godhead still remains unharmed, though the axe of death did for a while fell down the manhood.

His body suffered both sorrow and the sword; his soul sorrow, not the sword; his deity neither sorrow nor the sword. The Godhead was in the person pained, yet not in the pain.

2. Himself only, and that without a partner or a comforter.

(1.) Without a partner that might share either his glory or our thanks, of both which he is justly jealous. The sufferings of our Savior need no help. Upon good cause, therefore, we abhor that doctrine of the papists, that our offences are expiated by the passions of the saints. No, not the blessed Virgin hath performed any part of our justification, paid any farthing of our debts. But thus sings the choir of Rome (Holy Virgin, Dorothea, enrich us with thy virtue, create in us new hearts!) Wherein there is pretty rhyme, pretty reason, but great blasphemy; as if the Virgin Dorothea were able to create a new heart within us. No, “but the blood of Jesus Christ cleanseth us from all sin,” (1 John 1:7). His blood, and his only. O blessed Savior, every drop of thy blood is able to redeem a believing world. What then, need we the help of men? How is Christ a perfect Savior if any act of our redemption be left to the performance of saint or angel? No, our souls must die, if the blood of Jesus cannot save them. And whatsoever witty error may dispute for the merits of saints, the distressed conscience cries, Christ, and none but Christ. They may sit at tables and discourse, enter the schools and argue, get up into the pulpits and preach that the works of good men is the church’s treasure, given by indulgence, and can give indulgence, and that they will do the soul good. But lie we upon our deathbeds, panting for breath, driven to the push, tossed with tumultuous waves of afflictions, anguished with sorrow of spirit, then we sing another song—Christ, and Christ alone Jesus, and only Jesus; mercy, mercy, pardon, comfort, for our Savior’s sake! “Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved,” (Acts 9:12).

(2.) Without a Comforter. He was so far from having a sharer in his passion, that he had none in compassion, that (at least) might anyways ease his sorrows. It is but a poor comfort of calamity, pity; yet even that was wanting. “Is it nothing to you, all ye that pass by?” (Lam 1:12). Is it so sore a sorrow to Christ, and is it nothing to you? A matter not worth your regard, pour pity? Man naturally desires and expects, if he cannot be delivered, ease; yet to be pitied. “Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me,” (Job 19:21). Christ might make that request of Job, but in vain; there was none to comfort him, none to pity him. It is yet a little mixture of refreshing if others be touched with a sense of our misery; that in their hearts they wish us well, and would give us ease if they could; but Christ hath in his sorest pangs not so much as a comforter. The martyrs have fought valiantly under the banner of Christ, because he was with them to comfort them. But when himself suffers, no relief is permitted. The most grievous tor-

ments find some mitigation in the supply of friends and comforters. Christ after his monomachy or single combat with the devil in the desert, had angels to attend him. In his agony in the garden, an angel was sent to comfort him. But when he came to the main act of our redemption, not an angel must be seen. None of those glorious spirits may look through the windows of heaven, to give him any ease. And if they would have relieved him, they could not. Who can lift up where the Lord will cast down? What surgeon can heal the bones which the Lord hath broken? But his mother, and other friends, stand by, seeing, sighing weeping. Alas! What do those tears but increase his sorrow? Might he not justly say with Paul, "What mean ye to weep, and to break mine heart?" (Acts 21:13). Of whom then shall he expect comfort? Of his apostles? Alas! they betake them to their heels. Fear of their own danger drowns their compassion of his misery. He might say with Job. "Miserable comforters are ye all." Of whom, then? The Jews are his enemies, and vie in unmercifulness with devils. There is no other refuge but his Father. No, even his Father is angry; and he who once said, "This is my beloved Son, in whom I am well pleased," (Matt 3:17), is now incensed. He hides his face from him, but lays his hand heavy upon him, and buffets him with anguish. Thus: he gave himself, and only himself, for our redemption.

TO WHOM?

To God; and that is the fourth circumstance. To whom should he offer this sacrifice of expiation but to him that was offended? And that is God. "Against thee, thee only have I sinned, and done this evil in thy sight," (Psa. 51:4). "Father, I have sinned against heaven, and in thy sight," (Luke 15:21). All sins are committed against him: his justice is displeased, and must be satisfied. To God; for God is angry: with what, and whom? With sin and us, and us for sin. In his just anger he must smite; but whom? In Christ was no sin. Now shall God do like Annas or Ananias? "If I have spoken evil," saith Christ, "bear witness of the evil; but if well, why smitest thou me;" (John 18:23). So Paul to Ananias, "God shall smite thee, thou whited wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" (Acts 23:3). So Abraham pleads to God, "Shall not the judge of all the earth do right?" (Gen 18:25). Especially right to his Son, and to that Son which glorified him on earth, and whom he hath now glorified in heaven? We must fetch the answer from Daniel's prophecy, "The Messiah shall be cut off, but not for himself," (Dan 9:26). Not for himself? For whom, then? For solution hereof we must step to the fifth point, and we shall find.

FOR WHOM?

For us. He took upon him our person, he became surety for us; and, lo! Now the course of justice may proceed against him! He that will become a surety, and take on him the debt, must be content to pay it. Hence that innocent lamb must be made a sacrifice. "and he that knew no sin in himself,

must be made sin for us, that we might be made the righteousness of God in him," (2 Cor 5:21). Seven times in three verses doth the prophet Isaiah inculcate this: we, ours, us; (Isa 53:4, 5, 6). We were all sick, grievously sick; every sin was a mortal disease. "He healeth our infirmities," saith the prophet; he was our physician, a great physician. The whole world was sick to death, and therefore needed a powerful physician. So was he, and took a strange course for our cure; which was not by giving us physic, but by taking our physic for us. Other patients drink the prescribed potion; but our Physician drank the potion himself, and so recovered us.

FOR US.

He suffered for me, that had no cause to suffer for himself. O Lord Jesus thou sufferest not thine own, but my wounds. So monstrous were our sins, that the hand of the everlasting justice was ready to strike us with a fatal and final blow. Christ in his own person steps between the stroke and us, and bore that a while, that would have sunk us for ever. We abused the immortality we had, to our death; Christ used the mortality he had, to our life. He loved us; and such us, that were his utter enemies. Here then was love without limitation, beyond imitation. Unspeakable mercy, says Bernard, that the King of eternal glory should yield himself to be crucified; for so poor a wretch, yea, a worm; and that not a loving worm, not a living worm; for we both hated him and his, and were dead in sins and trespasses.

Yea, for all us, indefinitely; none excepted that will apprehend it faithfully. The mixture of Moses' perfume is thus sweetly allegorized. God commands him to put in so much frankincense as galbanum, and so much galbanum as frankincense, (Exo 30:34). Christ's Sacrifice was so sweetly tempered; as much blood was shed for the peasant in the field as for the prince in the court. The offer of salvation is general: "Whosoever among you feareth God, and worketh righteousness, to him is the word of this salvation sent." As there is no exemption of the greatest from misery, so no exemption of the least from mercy. He that will not believe and amend shall be condemned, be he never so rich; he that doth, be he never so poor, shall be saved.

This one point of the crucifix, for us, requires more punctual meditation. Whatsoever we leave unsaid, we must not huddle up this. For indeed this brings the text home to us, even into our consciences, and speaks effectually to us all; to me that speak, and to you that hear, with that prophet's application, Thou art the man. We are they for whose cause our blessed Savior was crucified. For us he endured those grievous pangs; for us, that we might never taste them. Therefore say we with that father, let him be fixed wholly in our hearts, who was wholly for us fastened to the cross.

We shall consider the uses we are to make of this by the ends for which Christ performed this.

It serves to save, to move and to mortify us.

1. To save us. This was his purpose and performance: all he did, all he suffered, was to redeem us. “By his stripes we are healed,” (Isa 53:5). By his sweat we refreshed; by his sorrows we rejoiced; by his death we saved. For even that day, which was to him, the heaviest day that ever man bore, was to us “the accepted time, the day of salvation,” (2 Cor 6:2). The day was evil in respect of our sins and his sufferings; but eventually, in regard of what he paid and what he purchased, a good day, the best day, a day of joy and jubilation.

But if this salvation be wrought for us, it must be applied to us, yea, to every one of us. For that some receive more profit by his passion than others, is not his fault that did undergo it, but theirs that do not undertake it; to apply it to their own consciences. We must not only believe this text in gross; but let every one take a handful out of this sheaf, and put it into his own bosom. So turning this for us into for me. As Paul, “I live by the faith of the Son of God, who loved me, and gave himself for me,” (Gal 2:20). Blessed faith, that into the plural, us, puts in the singular soul, me. Every one is a rebel, guilty and convicted by the supreme law; death waits to arrest us and damnation to receive us. What should we do but pray, beseech, cry, weep, till we can get our pardon sealed in the blood of Jesus Christ, and every one find a sure testimony in his own soul, that Christ gave himself for me.

2. This should move us. Was all this done for us, and shall we not be stirred? “Have ye no regard? Is it nothing to you, that I suffer such sorrow as was never suffered?” (Lam 1:12). All his agony, his cries, and tears, and groans, and pangs, were for us; shall he thus grieve for us, and shall we not grieve for ourselves? For ourselves, I say; not so much for him. Let his passion move us to compassion, not of his sufferings (alas! our pity can do him no good); but of our sins which caused them. “Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children, (Luke 23:28). For ourselves; not for his pains that are past, but for our own that should have been, and (except our faith sets him in our stead) shall be. Shall he weep to us, for us, and shall we not mourn? Shall he drink so deeply to us in this cup of sorrow, and shall we not pledge him? Doth the wrath of God make the Son shriek out, and shall not the servants for whom he suffered tremble? Every creature seems to suffer with Christ; sun, earth, rocks, sepulchers; Only man suffers nothing, for whom Christ suffered all. Doth his passion tear the veil, rend the stones, cleave the rocks, shake the earth, open the graves; and are our hearts more hard than those insensible creatures, that they cannot be penetrated? Doth heaven and earth, sun and elements, suffer with him, and is it nothing to us? We, wretched men that we are, that were the principals in this murder of Christ: whereas Judas, Caiaphas, Pilate, soldiers, Jews, were all but accessories and instrumental causes. We may seek to shift it from ourselves, and derive this heinous fact upon the Jews; but the executioner doth

not properly kill the man. Sin, our sins, were the murderers. Of us he suffered and for us he suffered; unite these in your thoughts, and tell me if his passion hath not cause to move us.

And yet so obdurate are our hearts, that we cannot endure one hour's discourse of this great business. Christ was many hours in dying for us; we cannot sit one hour to hear of it. O that we should find fault with heat or cold in harkening to these heavenly mysteries, when he endured for us such a heat, such a sweat, such agony, that through his flesh and skin he sweat drops of blood. Doth he weep tears of gore-blood for us, and cannot we weep tears of water for ourselves? Alas! how would we die for him, as he died for us, when we are weary of hearing what he did for us.

3. This should mortify us. Christ delivered himself to death for our sins, that he might deliver us from death and our sins. He came not only to destroy the devil, but to "destroy the works of the devil," (1 John 3:8). Neither doth he take only from sin, the power to condemn us, but also, (Rom 6:6, 12), the power to rule and reign in us. So that Christ's death, as it answers the justice of God for our misdeeds, so it must kill in us the will of misdoing. Christ in all parts suffered, that we in all parts might be mortified. His sufferings were so abundant, that men cannot know their number, nor angels their nature, neither men nor angels their measure. His passion found an end, our thoughts cannot.

He suffered at all times, in all places, in all senses, in all members, in body, and soul also. All for us.

(1.) **At all times.** In his childhood by poverty and Herod; in the strength of his days by the powers of earth, by the powers of hell, yea even by the powers of heaven. In the day he lacks meat, in the night a pillow. Even that holy time of the great Passover is destined for his dying. When they should kill the paschal lamb in thankfulness, they slay the lamb of God in wickedness. They admire the shadow, yet condemn the substance. All for us; that all times might yield us comfort. So the apostle sweetly, "He died for us, that whether we wake or sleep, we should live together with him," (1 Thess 5:10).

(2.) **In all places.** In the cradle by that fox; in the streets by revilers; in the mountain by those that would have thrown him down headlong; in the temple by them that "took up stones to cast at him," (John 8:59). in the high priest's hall by buffeters, in the garden by betrayers; by the way, laden with his cross. Lastly, in Calvary, a vile and stinking place, among the bones of malefactors crucified. Still all for us, that in all places the mercy of God might protect us.

(3.) **In all senses.** For his taste, lo! it is afflicted with gall and vinegar—a bitter draught for a dying man! His touch felt more; the nails driven into his hands and feet; places most sensible of pain; being the most sinewy parts of the body. His ears are full of the blasphemous insults which the savage

multitude belched out against him. Not him, but Barrabas, they cry to Pilate; preferring a murderer before a Savior. Will you read the speeches objectual to his hearing? (See Matt 27:29, 39, 42, 44, 49.) In all, consider their blasphemy, his patience. For his eyes, whither can he turn them without spectacles of sorrow? The despite of his enemies on the one side, shewing their extremest malice; the weeping and lamenting of his mother on the other side, whose tears might wound his heart. If any sense were less afflicted, it was his smelling; and yet the putrified bones of Calvary could be no pleasing savor.

Thus suffered all his senses. That taste that should be delighted with the wine of the vineyard, that “goeth down sweetly” is fed with vinegar. He looks for good grapes, behold “sour grapes” (Isa 5:4); he expects wine, he receives vinegar. That smell that should be refreshed with the odoriferous scent of the “beds of spices,” the piety of his saints, is filled with the stench of iniquities. Those hands that sway the scepter of the heavens, are fain to carry the reed of reproach, and endure the nails of death. Those eyes that were as a “flame of fire” (Rev 1:14), in respect of which the very sun was darkness, must behold the afflicting objects of shame and tyranny. Those ears, which to delight the high choristers of heaven sing their sweetest notes, must be wearied with the taunts and scoffs of blasphemy.

And all this for us; not only to satisfy those sins which our senses have committed, but to mortify those senses, and preserve them from those sins. That our eyes may be no more full of adulteries, nor throw covetous looks on the goods of our brethren. That our ears may no more give so wide admission and welcome entrance to lewd reports, the incantations of Satan. That sin in all our senses might be done to death; the poison exhausted, the sense purified.

(4.) **In all members.** Look on that blessed body, conceived by the Holy Ghost, and born of a pure virgin; it is all over scourged, martyred tortured, mangled. What places can you find free? To begin at his head; that head which the angels reverence, is crowned with thorns. That face, which is “fairer than the sons of men” (Psa 45:2), must be odiously spit on by the filthy Jews. His hands that made the heavens are extended and fastened to a cross. The feet which tread upon the necks of his and our enemies, feel the like smart. And the mouth must be buffeted which “spake as never man spake,” (John 7:46).

Still all this for us. His head bled for the wicked imaginations of our heads. His face was besmeared with spittle, because we had spit impudent blasphemies against heaven. His lips were afflicted, that our lips might henceforth yield savory speeches. His feet did bleed, that our feet might not be swift to shed blood. All his members suffered for the sins of all our members, and that our members might be no more servants to sin, but “servants to righteousness unto holiness,” (Rom 6:19). He would be polluted with their spittle, that he might wash us; he would be blindfolded, that he might take the veil of

ignorance from our eyes. He suffered the head to be wounded, that he might renew health to all the body. Six times we read that Christ shed his blood; 1. When he was circumcised; at eight days old his blood was spilt. 2. In his agony in the garden, where he sweat drops of blood. 3. In his scourging, when the merciless tormentors fetched blood from his holy sides. 4. When he was crowned with thorns; those sharp prickles raked and harrowed his blessed head, and drew forth blood. 5. In his crucifying, when his hands and feet were pierced, blood gushed out. 6. Lastly, after his death, "one of the soldiers with a spear pierced his side, and forthwith came there out blood and water," (John 19:34). All his members' bled, to show that he bled for all his members. Not one drop of this blood was shed for himself, all for us; for his enemies, persecutors, crucifiers, ourselves. But what shall become of us, if all this cannot mortify us? "How shall we live with Christ, if with Christ we be not dead?" (Rom 6:8). Dead in deed unto sin, but living unto righteousness. As Elisha revived the Shunamite's child: "He lay upon it; put his mouth upon the child's mouth, and his eyes upon his eyes, and his hands upon his hands, and stretched himself upon the child, and the flesh of the child waxed warm," (2 Kings 4:34). So the Lord Jesus to recover us that were dead in our sins and trespasses, spreads and applies his whole passion to us; lays his mouth of blessing upon our mouth of blasphemy; his eyes of holiness upon our eyes of lust; his hands of mercy upon our hands of cruelty; and stretcheth his gracious self upon our wretched selves, till we begin to wax warm, to get life, and the Holy Spirit returns into us.

(5.) **In his soul.** All this was but the outside of his passion; "Now is my soul troubled, and what shall I say? Father save me from this hour; but for this cause came I unto this hour," (John 12:27). The pain of the body is but the body of pain; the very soul of sorrow is the sorrow of the soul. All the outward afflictions were but gentle prickings in regard of that his soul suffered. "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" (Prov 18:14). He had a heart within that suffered unseen, unknown anguish. This pain drew those strong cries, those bitter tears, (Heb 5:7). He had often sent forth the cries of compassion; of passion and complaint not till now. He had wept the tears of pity, the tears of love, but never before the tears of anguish. When the Son of God thus cries, thus weeps, here is more than the body distressed; the soul is agonized.

Still all this for us. His soul was in our souls' stead; what would they have felt if they had been in the stead of his? All for us; to satisfaction, to emendation. For thy drunkenness and pouring down strong drinks, he drunk vinegar. For thy intemperate gluttony he fasted. For thy sloth, he did exercise himself to continual pains. Thou sleepest secure, thy Savior is then waking, watching, praying. Thy arms are accustomed to lustful embracings; he for this embraceth the rough cross. Thou deckest thyself with proud attire, he is

humble and lowly for it. Thou ridest in pomp, he journeys on foot. Thou wal-lowest on thy down beds, thy Savior hath not a pillow. Thou surfeitest, and he sweats it out, a bloody sweat. Thou fillest and swellest thyself with a pleurisy of wickedness. Behold incision is made in the Head for thee; thy Savior bleeds to death. Now judge whether this point (for us) hath not derived a near appli-cation of this text to our own consciences. *Since then Christ did all this for thee and me; pray then with Augustine: Lord give me a heart to desire thee, desiring to seek thee, seeking to find thee, finding to love thee, loving, no more to offend thee.*

There are two main parts of this Crucifix yet to handle. I must only name them, being sorry that it is still my hap to trouble you with prolixity of speech.

(6.) **The next is the Manner: an offering and sacrifice. His whole life was an offering, his death a sacrifice.** He gave himself often for us an eucharisti-cal oblation, once an expiatory sacrifice. In the former he did for us all that we should do; in the latter he suffered for us all that we should suffer. “Who his own self bare our sins in his own body on the tree,” (1 Peter 2:24). Some of the Hebrews have affirmed that in the fire which consumed the legal sacri-fices, there always appeared the face of a lion, which mystery they thus resolve, that the Lion of Judah should one day give himself for us, a perfect expiatory sacrifice. Thus, “once in the end of the world bath he appeared to put away sin by the sacrifice of himself,” (Heb 9:26).

(7.) **The last point is the Effect: Of a sweet smelling savor.** Here is the fruit and efficacy of all. Never was the Lord pleased with sinful man till now. Were he never so angry, here is a pacification, a sweet savor. If the whole world were quintessenced into one perfume, it could not yield so fragrant a smell. We are all of ourselves dead and stinking carcasses. The pure nostrils of the Most Holy cannot endure us; behold the perfume that sweetens us, the redeeming blood of the Lord Jesus. This so fills him with a delightful scent, that he will not smell our noisome wickedness.

Let me leave you with this comfort in your bosoms. How unsavory so ever our own sins have made us, yet if our hand of faith lay hold on this Savior’s censer God will scent none of our corruptions; but we shall smell sweetly in his nostrils. We should die, and thou payest it, we have offended, and thou art punished. A mercy without example, a favor without merit, a love without measure. Therefore I conclude my sermon, as we all shut up our prayers, with this one clause, Through our Lord Jesus Christ. O Father of mercy, accept our sacrifice of prayer and praise, for his sacrifice of pain and merit; even for our Lord Jesus Christ’s sake! To whom, with the Father and blessed Spirit, be all glory, for ever. Amen.

(This article available in booklet form.)

Our Suffering Substitute

by C.H. Spurgeon

“For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God.”—1 Peter 3:18

God is just, and a just God must punish sin. The great question is, “*How can God be just, and yet the Justifier of the ungodly?*” False religions endeavour to answer this question, but they completely fail. The poor heathen thinks he has found the answer in his own terrible sacrifices. He thinks he may give “his first-born for his transgression, the fruit of his body for the sin of his soul.” The deluded Papist thinks he has found an answer to the question in his daily mass; he says that there is in it “a propitiatory sacrifice for the quick and the dead.” It is not thus that God’s justice is vindicated, neither is it thus that His mercy shines forth in its glory.

There is a cold, speculative theology, that seeks to put this question far away. There are a few men who scoff at the atonement, and reject the thought of sacrifice. These never will be more than a few; they never can be many. The heathen and the Romanist may impress the multitude; but that system which denies the doctrine of atonement by the blood of Jesus Christ, or which puts it in the background, never can succeed. Its adherents may profess to be intellectual, because they are ignorant; but they will never convince the masses. It is stamped on nature by God that every man feels in his conscience a craving after a reply to the question, “How can the just God justly forgive me the sinner?” If that question be not answered in some way, so that it may be seen how God can save, and yet maintain His justice, no system of theology can by any possibility succeed.

We must resist the tendency that seems to be in the minds of some, to keep back this vital truth, the fundamental truth of the Christian religion, namely, the doctrine of the substitutionary sacrifice of our Lord and Saviour Jesus Christ. Let us not argue against this tendency; but let us rather destroy it by our own personal determination to preach more earnestly and more constantly “Jesus Christ, and Him crucified: “The quickest way to slay error is to proclaim the truth. The surest mode of extinguishing falsehood, is to boldly advocate Scripture principles. Scolding and protesting will not be so effectual in resisting the progress of error as the clear proclamation of the truth in Jesus.

Let me now try to preach the doctrine of substitution, which is the Scripture answer to the questions, “How can God’s justice have its full dominion, and yet God’s mercy exercise its sway?”—“How can there be a full-orbed justice

and a full-orbed mercy, and neither of them eclipse or cast a shadow over the other?”

I. BEHOLD THE PERSON OF THE SUFFERING SUBSTITUTE: “CHRIST also hath once suffered for sins, the JUST for the unjust, that HE might bring us to God.”

The Substitute was *of complex nature*. He was truly man, and yet He was truly God. *Christ Jesus* who “suffered” in the room, place, and stead of God’s chosen people, was *man*, man of the substance of His mother, most surely man. He partook of all the weakness of humanity, and was in all respects, sin only excepted, tempted as we are; yea, He became “bone of our bone, and flesh of our flesh:” He was the perfect man, the only man in whom there never dwelt sin. There was no sin in His nature. No taint of original depravity ran in His veins. In His human nature He was “without spot or blemish.” Conceived in a miraculous manner, He partook not, in any degree, of that transgression which is transmitted to us; for we are born in sin, and shapen in iniquity.

Christ did not receive any of that imputed sin which has fallen upon the race from Adam. Christ never fell in Adam. He was “the seed of the woman,” but He never lay in the loins of Adam. As a private person, Christ never fell; by nature, He was not in any sense a participator or partaker in Adam’s sin. Though, on the part of His people, Jesus took upon himself Adam’s transgression, and bore it right away; He himself was, in His original, without the shadow of a spot, the immaculate, the perfect Lamb of God’s Passover.

The life of the man Christ Jesus was in every respect blameless. From His eye no fire of unhallowed anger ever flashed. On His lips the word of deceit never rested. His pure mind never knew an imagination of sin. Satan’s sparks fell on Christ’s soul like fire dropping into the ocean, and were quenched for ever. Hell’s quiver of temptations was emptied upon Him, but no single arrow ever stuck in His flesh and blood. He stood invincible and invulnerable. He could not be wounded by temptation. “The prince of this world cometh, and hath nothing in Me,” was His own triumphant declaration. Not only did Christ not sin, but He could not sin. *“He knew no sin.”* He had no acquaintance with sin, He was a stranger to sin, sin had no commerce with Him, He had no dealings with sin personally. His head turned not dizzy when upon the pinnacle of the temple. When down in the depths of humiliation, no grief found expression void of completest resignation. He was ever pure, perfect, spotless, holy, acceptable unto God.

The sufferings of Jesus have power to bless others, seeing they were not necessary for Himself. He had no need to suffer as the result of sin, nor yet that, by the discipline of suffering, He might be purged from its evil. There was no reason in Himself why He should ever know pain, or heave a sigh. His sufferings all had reference to His people. His object in suffering, bleeding, dying, was to secure the salvation of His chosen. Our souls may now trust Jesus, the

perfect man, with the utmost confidence.

Let us also ever bear in mind that, *while Christ was truly man, yet was He also very God*. We believe and must ever teach that the perfect humanity of Christ did not lower His perfect Deity; His Divinity was undiluted and infinite. He was "Very God of very God," possessing all the attributes of the eternal Jehovah. He, who did hang upon the cross, was the same God who made all worlds. The very Word, who did bear our sins in His own body on the tree, was that Word by whom all things were made, and without whom "was not anything made that was made." We know nothing of a human atonement apart from the Deity of Christ Jesus. We dare not trust our souls upon a savior who is but a man. If all the men that have ever lived, and all the angels that exist, could have wrought together, and striven throughout eternity to offer a sacrifice that should be a propitiation for the sins of a single man, they must have failed. None but the shoulders of the Incarnate God could bear the stupendous burden. No hand but that which set fast the spheres could shake the mountains of our guilt, and bear them away. We must have a Divine Sacrifice, and it is our joy to know that we have this in the person of our Lord Jesus Christ.

As for those who do not believe in the Deity of Jesus Christ, let them go their way, and preach what they will, we cannot stay to enter into controversy with them. We would speak of them as Mr. Gadsby did. A building where Unitarianism was taught was erected opposite the chapel in which William Gadsby preached the gospel of the grace of God. One asked Mr. Gadsby, "Do you not feel sad about this opposition?" He replied, "Opposition, man! I do not know of any opposition." "No opposition?" "No, brother, none whatever. Suppose I kept a baker's shop, and sold good wheaten bread, and some man came and opened an ironmonger's shop opposite, would that be opposition?" "No, that would be quite a different line of business." "So," said Mr. Gadsby, "the Unitarian Chapel is no opposition to us; it is in a different line altogether. It is a different article they have to deal out. We deal with the gospel of our Lord and Saviour Jesus Christ, and on that a soul may rest for eternity; but they deal with 'another gospel, which is not another; with that which can never bring peace on earth, or blessedness in the world to come. There is no opposition." Of course, in another meaning of the word, there is the greatest possible "opposition" between us and Unitarians; and we will pretend to no manner of union with them, for we can never give up our belief in the Divinity and Deity of our Lord and Saviour Jesus Christ, nor can we have any fellowship with those who reject that blessed truth.

Let us stand beneath the cross of Calvary, and behold our Lord Jesus hanging there, and remember that His bleeding body was in alliance with the suffering Deity. Those wounds of His, that streaming, spear-rent side, was taken into union with the nature of the living and eternal God. The infinite merit of the Godhead was imparted to the sufferings of the manhood. Neither your sins

nor mine can ever exceed the merit of the precious blood of Christ. If our sins be high as mountains, the ocean of His atonement, like Noah's flood, covers the utmost summits of the mountains. It prevails twenty cubits upwards, till all the highest mountains are covered. Though our sins be never so crimson, the blood of Jesus Christ is more crimson, and the one washes out the other. Though our iniquities be never so dark and bitter, His death was more bitter and dark, and the black bitterness of His death hath taken away the blackness and bitterness of our sins; and therefore it is that "He is able to save them to the uttermost that come unto God by Him."

Sinner, look at Jesus Christ! There is power in His atoning blood to wash away all thy sins. None can limit the efficacy of the precious blood of Christ. No sins can be too black or too numerous for that precious blood to cleanse. The blood of Jesus Christ is sufficient to accomplish all that God has purposed to accomplish by its shedding. Christ shall never fail in any respect. His cross is a battering-ram against which nothing shall stand. Before the cross of Christ, the stupendous ramparts of our condemnation must rock to and fro even to their fall; and not one stone shall be left upon another that shall not be thrown down. We need a greater confidence in the cross of Jesus Christ, a surer rest evermore on that Rock of Ages cleft for us.

II. CONTEMPLATE THE SUFFERINGS OF THE SUBSTITUTE: "Christ also hath once suffered for sins." These were endured on behalf of all them that believe. See Him in Gethsemane.

There, for us, Jesus sweated until His soul became so full of agony that the blood flushed the rivers of His veins, and at last burst the banks and overflowed. "His head, His hair, His garments bloody were." He was clad in a ruby robe of His own blood; and there He continued still wrestling, with His soul burdened, and "sorrowful even unto death," that He might prevail on His people's behalf, and that He might suffer the wrath of God for their sins.

He rose from the place where He had been pleading, renewed in strength, and went forth to meet His doom. He was betrayed by Judas, one of the twelve. His own familiar friend, whom He had trusted, who did eat of His bread, lifted up his heel against Him. You who have been forsaken by your firmest friend in the hour of your direst need, you that have known a plighted troth broken, pretended love turned into a deadly hatred, you may guess, but you can only faintly guess, the tremendous sorrow that came into the Redeemer's soul when the traitor, Judas Iscariot, betrayed him.

They hurry the Savior away to Annas, to Caiaphas, to Pilate, to Herod, then back again to Pilate, without any breathing time, without any respite. They accuse Him of sedition. The *King of kings* seditious! They accuse Him of blasphemy; as if God could blaspheme! They could find no witnesses against Him, except the basest scum of the people, who were prepared to swear to any falsehood, and even these agreed not one with another. There stood the perfect

man, the Son of God, accused and slandered by men who were not worthy to be spit upon.

They condemn the innocent, they mock Him, they laugh at Him, they jeer at His majesty, and torment His sacred person. He is given up to the tender mercies of the Roman soldiery. They set Him in an old chair as though it were a throne. They had just before torn His back with scourges till His bones stood up like white cliffs in a sea of blood. They crown Him with thorns. They cast an old purple robe on His shoulders, they mock and deride Him, as though He were a sham king. For a scepter, they give Him a reed; for homage, they give Him spittle; for the kiss of salutation, they give Him the lips of mockery. Instead of bowing before Him as their King, they blindfold Him, and smite Him in the face.

Was ever grief like Thine, Thou King of sorrow, despised by Thine own subjects? Thou, who didst give them breath, dost have that breath back again on Thee in violent and blasphemous oaths! Thou didst give them life; and they spent that life in mocking Thee!

Jesus is led forth to Calvary. He is nailed to the cross by cruel and wicked hands. The rude rabble jeer at His sufferings. Within His soul, there is an agony such as we cannot fathom. Above, there are the swelling waves of Almighty wrath against our sins, covering all His soul. Hark! that dreadful soul-piercing cry, "MY GOD, MY GOD, why hast THOU forsaken ME?" It seems to be the gathering up of all His griefs, sorrows, and sufferings into one expression. Like some enormous lake, which receives the torrents of a thousand rivers, and holds all within its banks, so does that sentence seem to grasp all His woes, and express them all, "My God, my God, why hast Thou forsaken *Me?*"

At last, He bows His head, and yields up His spirit! At one tremendous draught of love, the Lord hath drained destruction dry for all His people. He has "suffered" all that they ought to have suffered. He hath given to the justice of God a full recompense for all their sins. He has on their behalf presented a complete atonement, "And, to the utmost farthing paid Whate'er His people owed."

What joy it is, believer, to think that thou hast such a perfect atonement to rest upon! If there were one sin Christ did not suffer for on the cross, or one evil thought of one of His people that He did not bear, we could not be saved. But He has "finished" the whole of His people's transgression; He has made an end of all their sins. He has obeyed all the jots and the tittles, as well as the great and weighty things, of the law of God; He has magnified it, and made it honourable. He has gone to "the end of the law for righteousness"-not half-way, but all the way; not near to its boundary, but even to its very end. He has not merely sipped from the cup of wrath, not merely tasted a portion of its bitter draught, but He has drained it to the very dregs. Ere He died, He turned the cup of wrath bottom upwards, for He had taken all it contained; and when He saw that there was not a single black drop trembling on its brim, He exclaimed,

with the loud voice of triumph, "It is finished!" He had drunk the whole. Glory in this, ye living people of the living Christ! He hath offered for you a complete sacrifice, acceptable unto His Father. Glory in this, ye chosen people of the living God, that "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God."

III. REJOICE IN THE RESULT OF THE SUBSTITUTION. The sufferings are finished. The debt is paid. Justice is satisfied. The law is magnified. Righteousness is established. For all His people's sins Christ has made a complete atonement, and for their justification He has risen from the dead.

Now, poor trembling seeker, what sayest thou to this? Canst thou not now rest on Christ? God is satisfied with His Son's atoning sacrifice; canst thou be dissatisfied with it? God thinks Jesus enough; canst thou think Him too little? Did the Lord, the King, against whom thou hast offended, accept the reconciliation; and dost thou unbelievingly and distrustfully say, "I fear it is not sufficient"? Cast away thy guilty fears, I beseech thee. May the blessed Comforter enable thee now to say, "Just as I am—without one plea, But that Thy blood was shed for me, And that Thou bidd'st me come to Thee, O Lamb of God, I come!"

Thou art to be saved by faith in Christ, who "hath once suffered for sins," and in Christ alone. Do not seek to make a savior of thine own feelings. Do not think thou must experience this, or that, before thou comest unto Jesus. Christ wants no preparation from thee. Salvation consists in simply casting thyself down on Christ. Cast thyself down on thy very face in the dust before Him, and once for all have done with thine own wretched self. Rely not on anything thou canst do, or think, or say, or know; rest alone on Jesus only, and thou art saved. Be thou who thou mayest, and what thou mayest, though thou wert the very worst sinner out of hell, be thy soul the blackest yet if thou wilt trust in Christ who "hath once suffered for sins, the just for the unjust," thou shalt be saved.

Trembling sinner, look to Jesus, and thou art saved. Dost thou say, "My sins are many"? His atonement is wondrous. Dost thou cry, "My heart is hard"? Jesus can soften it. Dost thou exclaim, "Alas, I am so unworthy"? Jesus loves the unworthy. Dost thou feel, "I am so vile"? It is the vile Jesus came to save. Down with thee, sinner; down, down with thyself, and up with Christ, who hath suffered for thy sins upon Calvary's cross. Turn thine eye thither; see Jesus only. He suffers. He bleeds. He dies. He is buried. He rises again. He ascends on high. Trust Him, and thou art safe. Give up all other trusts, and rely on Jesus alone, alone on Jesus, and thou shalt pass from death unto life. This is the sure sign, the certain evidence of the Spirit's indwelling, of the Father's election, of the Son's redemption, when the soul is brought simply and wholly to rest and trust in Jesus Christ, who "hath once suffered for sins, the just for the unjust, that He might bring us to God."

May the Holy Spirit bless these words, and send them home with comfort to many hearts, for our Lord Jesus Christ's sake! —Amen.