

Christ's Twofold Estate

Lesson 16: The Blessed Ends of Christ's Humiliation, Isa 53.11

- I. To deliver us from danger, Ex 12.13.
 - A. Christ's blood was shed *to deliver us from the wrath of God* that burns to the lowest hell, 1Th 1.10. As surely as night follows day and winter follows summer, wrath will follow sin; and when it comes, it will abide, rest, and remain, without relief, forever. When millions of years are gone in hell, it will still be "wrath to come." It will *never* be spent. And by His death our Lord delivered His people from this wrath, Rom 5.9. His blood was the price of our ransom. And how did He do this?
 1. He did it *freely*. He voluntarily assumed the mediatorial office and was moved by nothing but His tender compassion toward the elect. We were lost and He became our kinsman to undertake to redeem us and our inheritance, Eph 1.10; 1Pet 1.4. And He did it freely, before any supplication was made to Him, Heb 10.5-7. He designed it freely, before we even existed, Ps 2.7-9.
 2. He did it *fully*. With regard to time, He worked a deliverance so full that His people are secure forever, Heb 5.9. And with regard to degree, He worked it so fully that every degree of wrath whatsoever is forever removed. He didn't work a reduction in sentence or a lessening in suffering, but removed all condemnation, forever, Rom 8.1. Every drop of God's wrath was poured into the cup Christ drank, Jn 18.8.
 3. He did it *particularly*. The deliverance He worked was not for all men, but only for the men given to Him by the Father, only for the elect of God, Jn 17.6, 9, 19; Rom 8.30.
 4. He did it *wonderfully*. It would weary the angels to write down all the wonders of Christ's work for us already, not to mention all that will yet fill out our eternity.
- II. To atone for our sins, Lev 4.20.
 - A. Christ's blood was shed to make atonement and work reconciliation between God and His people by expiating our guilt and securing pardon for our sins. Christ's death healed the ancient friendship between God and sinners and brought us into a sweet fellowship again, 2Cor 5.18-19; Col 1.20; 1Jn 2.2.
 1. This reconciliation was secured by the death of Christ because it satisfied God's justice. The guilt of our sin was discharged with the price of His blood, and where there is no guilt, enmity ceases, Isa 53.5.
 2. This reconciliation was not only *made* by Christ on the cross but is *applied* to us in time and *maintained* by Christ forever. Thus we were reconciled *meritoriously* by His death, *actually* by our effectual calling, and now *continually* by His eternal intercession. This state of friendship between us and God is maintained within the veil, so that there can never be a breach between us again, 1Jn 2.1-2; Heb 6.13-20.
 - a) This peace Christ works puts the reconciled person beyond all possibility of ever again coming under God's wrath, Isa 54.10. Christ is a surety and mediator to prevent any new breaches, either on our side or on God's, Jer 32.38-41. This reconciliation is the fountain from which all our other comforts flow to us. Without this, we have nothing; but having this, we have ALL, forever, Rom 5.1; 8.1, 32.
 3. This reconciliation could *only* be made by Christ's death, who, as God, could *alone* offer a sacrifice of sufficient value to make amends to God for the wrong done to Him by our sin. Of course, God is a God of mercy and stands ready to forgive; but He cannot exercise one attribute to the prejudice of another. Christ's death satisfied the justice of God in order that His mercy might freely and justly flow to sinners, 1Jn 1.9; Rom 5.1; 8.1.

4. This reconciliation is offered to us in the gospel under certain conditions, which, until we fulfill them, the breach remains.
 - a) The two grand conditions are faith and repentance (cf. WSC 85-88). In the first we accept Christ and His pardon with a thankful heart and in the second we surrender and lay down our arms against God, yielding ourselves to His government.
 - b) God will reconcile with none who rejects and slights His Son, who shed His blood to work peace, and who goes on perversely and impenitently in his sins.

III. To cleanse us from pollution, Lev 14.6-7.

- A. The blood of Christ was shed to purge His people from their sins, Jn 17.19; Eph 5.25-26; Rev 1.5-6. There is a twofold evil in sin: guilt and pollution. Justification cures the former and sanctification the latter, and both were cured by the blood of Christ, Isa 53.5; 1Jn 1.6; 5.6.
- B. Therefore holiness is the soul's best evidence for heaven because Christ's saving work not only saves by justification but cleanses by sanctification, Tit 2.11-14; Heb 12.14. Moreover, holiness is a continual comfort to believers because we see our increasing conformity to our Redeemer and Lord, Ps 4.3. Until we come to have holy lives, we'll never live comfortable lives; for God has inseparably tied holiness and happiness into an iron knot that cannot be broken.

IV. To confirm the covenant, Mt 26.28.

- A. All the blessings and benefits bequeathed to believers in the last will and testament of Christ were secured by His death. He died on purpose to put His will into effect and to make His will unalterable for His people forever, Heb 9.15-17. In His will, Christ included all such *temporal* blessings as will do us good, all such *spiritual* blessings as will infallibly secure our fellowship with the Father, and all such *eternal* blessings as will keep us forever in His presence and in His love.

V. Inferences

- A. If Christ has delivered us from the wrath of God, then what place do we have to complain about the light, momentary afflictions we face in life? Is there anything in this world that we can suffer that compares to the wrath from which He delivered us? What is the wrath of man compared to the wrath of God? What are the sufferings of the body in life compared to the sufferings of the soul and body in hell? What are the troubles of a lifetime compared to the that wrath, that after millions of years, will not be lessened by even one iota? How much more comfortable is it to suffer in this life with Christ than to suffer in hell with devils?
- B. There's little comfort in life's joys unless we know we're delivered from the wrath to come. *We must not rest* until we have solid evidence that we're numbered among the elect, 2Pet 1.3-10. What evidences should we look for? 1) a striving to forsake sin for Christ's sake; 2) an esteem and love Christ for His own sake; 3) a seeking to please Christ by a life of holiness.
- C. Those who refuse to make peace with God are enemies to their own souls, Mk 8.36-37. And those who make peace but take no pains to confirm it are enemies to their own comfort, 2Pet 1.10.
- D. Christ died to sanctify His people. How, then, should we live? How grateful should we be? How great should our love for Him be?
- E. And if He died to reconcile us to Himself in holiness, then do we resemble Him in holiness? Are we led by His Spirit into all truth? Do we love Him above all others and fear displeasing Him by sin? Do we love His Word, worship, and people? 2Cor 13.5; Eph 4.1-3.