

Hebr 13:12 And so Jesus also suffered outside the city gate to make the people holy through his own blood. 13 Let us, then, go to him outside the camp, bearing the disgrace he bore.

As a sign of the Father's love, the Lord Jesus bore our scorn: Rom 15:3 - For even Christ did not please himself but, as it is written: "The insults of those who insult you have fallen on me."

If we then wish to show our love toward the Father we should also bear his scorn.

The characteristics of his scorn are:

- He bore our scorn alone – because the scriptures say he went outside the camp. We should also bear his scorn that falls on us, alone, even if it requires us to go outside the camp.
- He bore our scorn and not his own – and therefore we should bear his scorn – and not our own.
- He carried it willingly and wholeheartedly.

The Lord does not allow just anyone to bear his scorn. It is a privilege and grace that seldom cross our path. In the scripture and in my own life, I have only encountered it a few times that the Lord chose or allowed people to bear his scorn.

David is one such example. He knew the value of the scorn of the Lord, because in Ps 69 he says: 7 For I endure scorn for your sake, and shame covers my face. 8 I am a stranger to my brother, an alien to my own mother's sons; 9 for zeal for your house consumes me, and the insults of those who insult you fall on me.... 20 Scorn has broken my heart and has left me helpless; I looked for sympathy, but there was none, for comforters, but I found none.

The latter is also a prophecy of the crucifixion, but we have an example in the scriptures where David did indeed bear the scorn.

In the section where Simei curses David, we see the characteristics of someone who bears the scorn of the Lord correctly. Simei curses him because he is a shedder of blood and accuses him of many things – (most probably falsely).

David was occupied with the wars of the Lord which he was fighting under order from King Saul (1 Sam 18:17). Secondly, we see that when Nabal sought to quarrel with David, his wife Abigail went to David and said. "Please forgive your servant's offence, for the Lord will certainly make a lasting dynasty for my master, because he fights the Lord's battles. Let no wrong-doing be found in you as long as you live." (1 Sam 25: 28).

While Simei was cursing David, David immediately realised that it was the scorn of the Lord: 2 Sam. 16:9 - Then Abishai son of Zeruiah said to the king, "Why should this dead dog curse my lord the king? Let me go over and cut off his head." 10 But the king said, "What do you and I have in common, you sons of Zeruiah? If he is cursing because the Lord said to him, 'Curse David,' who can ask, "Why do you do this?"

Moses also knew the scorn of the Lord: Hebr. 11:24 - Through faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. 25 He chose to be ill-treated along with the people of God rather than to enjoy the pleasures of sin for a short time. 26 He regarded disgrace for the sake of Christ as greater value than the treasures of Egypt, because he was looking ahead to his reward.

Thirdly, we have the classic case of the man on the cross on the right hand side of the Lord Jesus. The man on his left (Gestas) scorned the Lord Jesus: Luke 23:39 - One of the criminals who hung there, hurled insults at him: "Aren't you the Christ? Save yourself and us!"

But the one on the right hand side (Dismas) immediately bore the scorn of Christ and said, Luke 23:40 - But the other criminal rebuked him. "Don't you fear God," he said, "since you are under the same sentence? 41 We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong."

We have to understand clearly that what we call the scorn of Christ is not truly the scorn of Christ. It is mostly our own scorn. When we have done something wrong, or scorned or wronged someone, retribution necessarily follows in which we have to bear the punishment. We Christians are fond of using the defence that when someone rightly scorns us, we consider it to be the scorn of Christ, because we are Christians. It is nothing else than my own scorn.

It is only the scorn of Christ when it scorn against us on the basis of something that we did not do, but the Lord, or what we did for the Lord under his guidance.

I can recall only one occasion on which I had to endure the scorn of Christ and this happened a few years ago. I immediately knew it was the scorn of Christ and the Lord also granted me permission to bear it outside the camp. I still recall the blessings which I received as a result, and it was an honour for me to bear it.

I repeat – it is a privilege and grace to bear the scorn of Christ. If it crosses our path – let us reach out and grasp it.