

Net 91, 22

SUBJECT: THE 13000  
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The descent <sup>from heaven</sup> and sufferings of Christ <sup>in the world</sup>  
 said. 2:5-8 as the most meaningful, or perhaps dramatic, event in the history of mankind.  
 Our highest thoughts cannot comprehend the glory for which he came  
 nor the depths of his descent

For immeasurable distance between the heavens and the earth  
 and the shame of his death  
 Down - down - down - a man made of dust  
 - a stark poor Army of poor  
 - a death reserved for criminals  
 - raised between heaven and earth  
 as though refused by both  
 despised of men; rejected of God  
 cursed, reviled

as joyed of the Father  
 Father  
 Spirit  
 and  
 Church

Abuse not is he enough, covered with spittle  
 Spittle " contemptuous " , plucked out his beard  
 bloody beard " brutal " , crowned with thorns  
 Thorns " shaft " , drove in nails  
 nails " deep enough " , thrust through with spear,  
 and the crimson of his life poured out

Even the sun in its sky refused to look upon such shame, saying  
 as it might be seen in darkness, both  
 the light of day  
 when Christ the mighty ruler died  
 to save the nations, his,



What is the meaning of this? How could such a thing be?

1. A dramatic play?  
Like the Agamemnon, Amphitruon?  
Shakespeare, King Lear, Macbeth?  
Euripides, Orestes, Phaedra, Hippolytus?
2. An historical tragedy?  
Like Socrates, Alcibiades, etc. down to  
Julius Caesar, members of the family, Pompey?  
Cicero, Titus, etc. as mentioned in Plutarch?  
In the Roman history, mentioned in Tacitus, Suetonius.
3. A subject of a failure?  
e.g. Albert Schweitzer, "Prayer for the Dying Jesus"?

I. This is the <sup>fruit, results?</sup> final judgment of Jesus upon our sins.  
Whose fault? Whose guilt? Who did this?

- 13) God. <sup>Who is to blame for something?</sup> Unjust. Allowed if Jesus was well and did it.
- 14) His own. A rather manager of Jesus than of himself.
- (15) Silate. Wrote the ill and did it.
- 14) Jews. They delivered him.
- 15) Soldiers. They at the hour nailed him.
- But Silate. No was nailed him at the hour, not Silate.
- Jews. vs. Acts 9:28
- Soldiers. vs. John 19:16 and 19:23

Must be we all had a part.  
My sins - nailed to the cross.  
I was it for sins that I had done  
as Jesus said, from heaven  
as I am beyond doubt.

II. This is the statement of God for our sins  
 The answer to Job's agonizing cry: "I have sinned... do?"  
 "Miserable tragic guy!" Will all greatness come  
 of it again: "What can wash away my sin?  
 Nothing but the blood of Jesus,  
 my whole life long"

O precious is the blood  
 that makes you white as snow  
 my whole life long,  
 wash out the blood of sin.

This is the Lamb slain for before the foundation of the world,  
 when I see the blood, I will give  
 glory to the Father.  
 suffering servants (Isaiah 53:5,6)  
 blood, to receive remission of sins  
 redemption through the blood of the  
 eternal covenant (Hebrews 9:12)  
 Bowed the head, and said "It is finished"  
 "My God, My God, why hast thou forsaken me?"  
 "Father, forgive them, for they know not what they do."  
 "Into thy hands I commend my spirit."  
 "Father, into thy hands I commend my spirit."  
 "It is finished."  
 "My God, My God, why hast thou forsaken me?"

III. This is the message of hope and salvation  
 for all mankind  
 1. The cross of the cross is not just a symbol, it is the way  
 which is not a symbol, it is the way  
 there is room at the cross for me  
 through millions have come  
 there still room for me  
 there is room at the cross for me

2. The cutting of the rope  
 I in Paradise found the people here  
 Thistle, below the cross, now or never.  
 (a) my first friend, content with child's truth. They will see, she says, the Jesus who  
 there is in this way. The great gift, at the  
 end, a cross.

3. But this is all-sufficient  
 there is a fountain filled with blood

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