

Matt. 16: 21-28

SUBJECT: The Messiah of the Cross

The Christ of the Cross

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Math. 16: 21-29

The Messiah of the Cross Cross-bearing: The Law of Consistency of Christ following

The kind of a Messiah the Jewish nation expected.

1. The Jewish estimate of this nation: the choice and favorite of God. Of all the nations, the Jewish was the most strongly marked. The Jews hardly felt himself to belong to the human family. Accustomed to regard of himself as chosen, God, not man, which the prophets were spirits, prophets, kings, and laws.

His common dress, the phylactery on his forehead, his garment, long, narrow, without sleeves, with sandals, simple, unadorned - all held him up to himself as a Jewish favorite; and, regarded from within.

2. The falling yoke of servitude. With all their notions of superiority, he saw himself engaged by them whom he despised. Compelled to wear the shackle of Rome to see the Roman legions in the land, his father (Jesus) and about a Roman guard in the power of Antioch above his temple. A Roman tax-payer, a tribute for the support of an idolatrous god. A worship, which he thought less of than God.

The hatred which burned in the breast of the Jews toward his foreign oppressor, never found with equal intensity in any other ungenius state.

(2) of the turning of the many hat of the cross was I, giving to them the spirit created by the Roman state as the spirit was a holy spirit of love, brotherly, kind, ungenius. An insight in "The many cities has to us." The Messiah - the teacher - with a love to all of 66 A. O. the gospel. Truly Jesus was Rome.

3. His secret consolation.

The time was near, the prophetic age was at hand, when Jesus was to break his chain, rise from the dust, conquer the world. His long-predicted king was near, the Christ believed, coming to wear the crown of universal empire. From you, to go forth the law, the nation to wear the chosen people of God.

4. The mighty day would.

In Judea, where messiah was being awaited with fervent expectations with startling suddenness, appears Jesus the Baptist. He looks like a prophet - like the sudden appearance of Elijah in the desert - who will rise through the straits of the Jordan - it is done and done the Jordan through the wilderness - to the capital city. But ready: the Messiah is coming; the King of Israel is at hand.

There was no less with little emotion, but to the Jews who had been waiting for the King for ages looking for its immediate manifestation, they were as awakening as in earthquakes.

The next thing around Jesus the Baptist

The presentation of Jesus. The multitudes around him, drinking in every word.

By far to make him a King (John 6:15)

But not a word about Jesus, Rome, conquest, was, nothing of the Jewish state. Almost every word is laid down to every hope, expectation, which had found their outlet.

Instead of war, victory - to love, peace, justice, these were the things.

" " national pride, activity, expansion, spirit of charity, helpfulness The dominion of the Roman Empire

" " enriched by national boundaries & men The Kingdom of the Jews

" " this world's riches - treasures in heaven.

" " enriched by national boundaries & men The Kingdom of the Jews

5. The reactions.

The multitudes - John 6:15 a King; John 6:26 left him

The disciples - the brave confession of John 6:69

Math. 16:16
- but stagger at Math. 16:21-26

So many of us.

willing to accept - "Then said the Christ"

" in our hearts say - "Then said the Son of Man"

But stumble, stagger, when say "The Son of Man must suffer and die"

and "who must die with him."

The laws of cross-bearing, suffering, & tending to us.

The Master - 16:21

The disciple - 16:24-26

The cross - the instrument of reconciliation, forgiveness

- the pattern of the way of life.

to die or - no grace

- no use

self-denial; ^{absolute self-surrender} _{conquering of the flesh.}

Gal. 3:5; 1:24

Rom. 8:13

I Cor. 15:31

The way to the crown, to glory, to heaven.

After the way, suffering, death, in immediate prospect, ^{regeneration} _{glory, heaven.} 16:27

So Heb. 12:2

To gain the world, what have you?

(a) Alexander the Great. ^{Never lost a battle}
Died at 33. ^{and a large empire}

Died - was up'd at 33. But beyond.....

To die to the left, not easy.

To die in the flesh, not easy.

The flesh, restless, trembling hand

The heart, restless

The head, dumbly, faintly, distant, faint

The great sense & hand's work, death, it, it, it.

But death to be placed in its right perspective.

16:21, 27, 28. Dies again - glory - heaven.

Death not to be admitted to the point: & then the shadow flees away. "Our light afflicted for a moment..." II Cor. 4:17/18