

Rev. 1:17, 18 ; Phil 2: 9-11

TEXT

THE CROSS AND THE CROWN

[Handwritten scribble]

SUBJECT: The Cross and

The Crown

Christ and Death

Magister Theatre
3/72

The rapture - "O death where is thy sting?"
The resurrection - "O grave where is thy victory?"

Magister Theatre
3/72

Dallas Mem. Acad.
4/62

Magister
7/76

4/76

Edwin F

CF

Rev. 1: 17, 18; Phil. 2: 9-11

THE CROSS AND THE CROWN

Christ and Death

I. The Cross. The descent of Christ.

"The One highest thought cannot comprehend the ^{glory} brightness from which
"The fact and the fact" } we are the attributes, the prerogatives, & deity.
"The fact and the fact" }
"The fact and the fact" }

Not the depth of His descent.
2nd. 53:1 was both behind our report?
Phil. 2: 7-8 The immeasurable distance between the ^{heaven} and the ^{earth} ^{his glory} ^{his death}
Rev. 1: 17 "Down, down, down." A way made of dust
A slave for ever among the poor (a servant)
Death ^{servant}
Even the death of the cross.
- reserved for unoriginals, fellows, slaves
- between the two.
- raised between earth, heaven, and
through both refused His. Despoiled of man
Rapture of soul.
Current, revealed.

Abuse not rich enough - covered with spiritual
Spiritual not contemptuous enough - pleached out bread
Fearing the bread not bread enough - pressed in to cross
Thorns not sharp enough - drawn in marks.
Nails not (fairer) enough - thrust through with a spear.
deep

04/76
Wray's Theatre
#100 4/65 7/72
O'Monroe and
4/62

Earth's saddest day. Humanity's darkest hour.
Three o'clock in the afternoon, all was over. Bound dead, gasping the Spirit.
The light of the world flickered out.

Tread softly around the cross, Jesus is dead.
The head ^{with which he suffered the tragic crown} crowned by Mary & Peter - crowned with thorns
The tongue that called Lazarus from the grave - still in silence
The eyes that wept over Jerusalem - glazed in death
The hands that held little children - nailed to the cross
The feet that walked on the waters, yielded - fastened to a cross.
The heart that beat in love for a lost world - broken

"He is dead"
The mob " " - drifted apart
The passerby " " - continued down the road
The Pharisee smiling in satisfaction
The scribe ^{rubbing his hands in self-complacence} " " - returned to the city
The Sadducee, heady with religion - made his way back to the temple
The centurion, official report to Pilate
The soldier sent to break legs. "No use - no more dead"
Joseph, Arimathea, Nicodemus, & Pilate, request for body ...

Mary, mother of Jesus. The woman in white, veiled ...
A chosen disciple like his father, she crawled into a narrow chamber
to hide from the searching fingers of men ...
The turn of way to Emmaus, sad ...

The sorrowful repairs elsewhere in following night -
- in haggard rooms
- behind closed doors
- on lonely roads
- in hiding places
It is all over
The end of the way
Buried. Sealed in tomb
Even a grave at its place

Indescribable heartache
Dante the Poet is - Read no more
Gains, John, Sam, Beowulf, as seen, Thursday was long
Since the world is a splat no longer
The depths of despair.

II The Crown. The exaltation.

1. Resurrection

Then one day were stopped dead in their tracks.
 A message is coming like lightning from the east.
 An angel says, "He is risen. He is alive."
 Mary Magdalene says, "I have seen the Lord."
 Cleopas from Emmaus, "He was made known to us in the breaking of bread."
 Simon Peter, the Rock that he was, is filling Jerusalem with the bold announcement, "He is raised from the dead."

Then up and down the by-ways of Judea
 Along the shores of the blue Galilee
 On the coasts of the Great Mediterranean
 On the road to Athens, Rome

in every poor man's cottage } "He is alive!"
 in every rich man's palace }

"Triumph that even death, grave
 He cannot take."
 "He has come back to rule the
 earth, men."

So close together his humiliations and his exaltations
 There is a marvellous connection between his humiliation and his exaltation
 Phil 2: 9 "wherefore..."
 Rev. 1: "and look all..."

Light up your heads, ye sorrowing ones,
 And be ye glad & shout
 For Calvary! Joy and Easter Day
 Earth's saddest day and gladdest day
 Were just one day apart.

The bitter seed brought forth a sweet and glorious flower.
 The cross but honors Christ, but glorifies our living Lord.

- each it was - brilliant in his diadem
- the crimson, his bleeding wounds the stain ^{for the people} of his royal robe
- the iron, the nails, the spear, forged to the scepter of ^{his} ~~his~~ ^{royal} ~~rule~~ ^{rule}
- the very round the symbol of his identification with ^{manhood} ~~manhood~~
- the hill on which he was raised, the most sacred spot on face of globe
- the cross itself the sign of the faith: ^{and Christ's death} ^{and Christ's death} ^{and Christ's death}

ISA. 53: THE CROSS AND THE CROWN
7, 13

So much in ^{the} ~~prophecy~~ - Isa. 53: 7, 13
" " " the ~~apostles~~ - Matt. 2: 9, 11
" " " the ~~evangelists~~ - Rev. 1: 17, 18; 5: 11-14

Skil. 2: 8-4

3

SUBJECT: The Day of
The Cross

(GE)

Phil. 2: 9-11 THE CROSS AND THE CROWN

MATT. 27: 33, 34 THE DAY OF THE CROSS

I The Cross. The descent of Christ

On highest thoughts cannot comprehend the glory from which he came
... these are the attributes, the prerogatives / Only

Not the depths / his descent

100. 53: 1 into death below one report? 4
The immeasurable distance between the heaven / his glory and
the shame / his death

Down - down - down. A man made? died
A slave (from among the poor)
Death - death / the cross
- reserved for below, unmerciful
- raised between earth & heaven
as though both represent him.
Despised? scorn
Rejected? God
Cursed. Reviled.

Abuse not vile enough - covered with spittle
Spit not contemptuous enough - flung with blood
Shook not hard enough - trampled with feet
Thorn not sharp enough - pierced on crown
Nails not deep enough - thrust through with a spear.

9:00 o'clock cross raised with the inscription
crucified naked. The artists are blind
the question of soldiers. But 3 garments. 2 for the thief
the military mob led by the ruler

[1] Father - forgive ...

Keep accounts careful to say, crucified not alone]

[2] "Today shalt thou ..."
5:00 "I thirst" - not alone.

Keep the mother, his brethren not believe. John ...]
[3] "Behold, thy mother."

12:00 - 3:00 o'clock darkness.

[4] "My God ..."
[5] "It is finished"
[6] "Father, into thy hands ..."
(a) "Will, might the sun in darkness hide
And shall his glory in
When for the night shall die
For ever the darkness win."

Earth's saddest day. Humanity's darkest hour.
3:00 o'clock in early morning, all over earth. Bowes Road, facing 3pm
The light of the world flickered out.

Tread softly around the cross, Jesus is dead.
The dead awaited by many of Father - crowned with thorns.
The lips from which fell words of peace, sweet as honey on parched
The tongue that uttered prayers from the grave. Still in lifeless
The eyes that wept over Jerusalem - glazed in death
The hands that held little children - stretched to a tree
The feet that walked on walking, holding fast to a cross
The heart that beat his love for a lost world - judged a speck

"He is dead"

The mob ... drifted apart

The passersby ...

The Pharisee, smiling in satisfaction, rubbing hands in self-complacency.

The Sadducee, smelly, spitefully ... to his high office

The centurion, official respect to Pilate

The soldiers, sent to break legs ... "no entering alive?"

Joseph, Arimathea, Nicodemus, to Pilate, request for body ...

Mary, mother of Jesus, with women, in robes, tears ...

Elbow clasped like silver, frightened, dead, with heavy shadows to hide
from guilty things of you.

The stone in way to Emmaus ...

The sorrowful affair with Jesus his followers met
in upper rooms
behind closed doors
on lonely roads
in hiding places

Indescribable heartache
Peter the Rock is a rock no longer
James, John, Sons of Zebedee, do you / Charles no longer
Simon the Zealot is a zealot no longer.
on the depths, depths.
Owe - and love - with grief.

Earth's saddest day. Humanity's darkest hour.
3:00 o'clock in early May, all over earth. Bowes Road, facing 3pm
The light of the world flickered out.

Tread softly around the cross, Jesus is dead.
The head anointed by Mary of Bethany - crowned with thorns.
The lips from which fell words of peace, sweet as honey on parched
The tongue that uttered prayers from the grave. Still in lifeless
The eyes that wept over Jerusalem - glazed in death. Release
The hands that held little children - stretched to a tree
The feet that walked on walking, holding fast to a cross
The heart that beat his love for a lost world - judged a sinner

"He is dead"
The mob ... drifted apart
The passersby ...
The Pharisee, smily in satisfaction, rubbing hands in self-complacency.
The Sadducee, smelly with envy ... to his high office
The centurion, offered respect to Pilate
The soldiers, sent to break legs ... "no entering above"
Joseph, Arimathea, Nicodemus, to Pilate, request for body ...
Mary, mother of Jesus, with women, in robes, tears ...
Elder, clasping his arms around Jesus, with love, pleasure to hold
The stone in way to Emmaus ...
from quietly, quietly of you.

The sorrowful affair with Jesus his followers met
in upper rooms
behind closed doors
on lonely roads
in hiding places

Indescribable heartache
Peter the Rock is a rock no longer
James, John, Sons of Zebedee, do now / Charles no longer
Simon the Zealot is a zealot no longer.
on the depths, depths.
Owe - a thousand miles grief.

What is this? How could such a thing be?

A dramatic play?

like the Agamemnon, Oresteia?
Shakespeare's Macbeth? King Lear?
O'Neill's "Strange Interlude"?

Historical tragedy?

like Socrates dying in Athens?
Julius Caesar murdered at feet of statue, Seneca?
Abraham Lincoln assassinated in Ford Theatre?

A defeat? a failure?

a defeat Schweitzer, "Paradise for the isolated Jew"
Epicurean? failure to achieve epicycloidally, did not
end in frustration, disillusionment, despair.

I. This is the judgment of God upon our sins.
Whose fault? whose fault?

1. Pils. Unjust. Why allow?
2. His own. Own better.
3. Pilate. Weak, vacillating.
4. Jews. Sold.
5. Jews. They delivered him up.
6. Soldiers. They do nothing, than - nailed
But Pilate. No. Wash hands
Jews. Acts 5:28
Soldiers. men make nothing.

Must be, not all had a part.
They who pursued upon his cross the way, then
made this to the true.

[The "John the Baptist" was a false prophet - "I
(as a man of God) have been sent to you to
bear witness to the truth.]

