

July 18, 16-22

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SUBJECT: How could God
Die for me?

d. (6) July 18th
the shadow of the cross

D
2/89

Free - Easter
8/84

(6)

II. The Via Dolorosa.
In procession from these crowded streets, through multitudes -
the day mourned to his throne, quiet - From the sky, angels stood
Solemnly yet men looked low
1. His clothes rent, Jn. 19:23
(1) if further, diff'rent dress might be worn the next
(2) but now? Crown remained, set with drops of blood

2. Simon from Cephas, No. Office Mt 27:32; Mk. 15:21;
Jn. 19:23:36
(1) Where the other Simon? (Peter) He who said?
(3) Compelled to bear his cross
the cross brought an easy road & fear, following beatified
from the day, infamy; Mt. 15:21; Rom. 16:13
(3) Compelled to carry a cross? you know blessed cross
compulsory cross-carrying had run to 8
burden of sinners
(by Stridley, dvt): "Carry one"

3. The women
Tender hearts i some said rude, some thin skins blist
(1) Amongst dying: in all the grief, no need, my woman
cried, curst. Only man asked his mother a corn
ear at the cross
bit to a turn

(2) This great heart
fully: See of? women were drift-felt from this scene
R.D. 66-70 young women
Lured to barren

III The Crucifixion

1. Outside the city

(1) See often now is the tide (Tabernacle), after, only wrote
always outside the camp, it's burned, p 29-11-14
so Nebuchadnezzar carried gold, and never 19-7
so often carried gold, and never 19-7
in often cast out " "
or son, David
died not for you alone - not wished by God to go to the world
Israel " " written to command
not for all as nation, for us & the world

2. Darkness 13:00 - 3:00
(1) Men gaze on his dying eyes - nature rebels
men shun his body (mutilated) - we never know death
a day? despair from his mangled body
(2) How much you suffer, we can't tell
each you suffered to each, or each last 300
days, Did you feel you are, or have " "
death so only for us & let, or stop " "

3. Died of broken heart
(1) To die, requires Bodily
spirit, sharper, fresh from greatest weapon - restored - and
about law (to Sabbath), command different / the soul,
the spirit

(2) The greatest work begins, Mallets to hammer, break bone
but to you, as mortified heat - open - round a soft, &
Then, travel in love

" blood and water" John 19:33 PERICARDIUM

life well, True heart rest, always
blood for atonement
water for cleaning

Let the water and the blood
For thy newest side still flow
(Be) in a double cor
Sow for earth as root our flesh,

IV No Response

1. The criminals,

- (1) both as released, tried, condemned & executed
as the major, seemed alike. Found balance & also all
got to know recorded their deathly opponent: the last Macomber & V.
(2) One, seemed out of sympathy & indecision - not seem to know where to go.
let see some of this, see need to Scoville
& demand, fail to commit same in any
(3) one, viced, egos stuck in one

(3) No other ...

2. We today
Feb. 6:6 "cruelly to themselves & others"

- (1) Convictive & self inflicted
after minor report, needed to do less again
(2) Opt. been suffered, die by the ill
the master blaggard
the brutes caused
the pollution generated

3. "It is furnished"
no looks ends about excess. Complete
had added a few, & character part about all do some sins
all that is required to permit man to God.
If con. 5:19-31, 6:1, 3

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2/89

John 19: 16, 18-22

How lower had Die for me?

In the Cross I ate the world to the bone ²⁰⁻³⁵
I am the ^{the} collector in Heaven Bob 60: 9
The puppy 200: 53:

The annunciation "go... save for their sins"
The introduction by John the Baptist "The Lamb of God"
First word to you "Follow this path, on this day..."
Micah 5: 4 next word "you must be lighted by a serpent"
The soldier ready his shield; went before, one, the other
Transfiguration, mount, Ethio, his "Leader" accepted him you

First full ministry - the Greeks
Circumcise, I may
This supper
Peter someone

Tiber, the cross.
(a) when you come to Adagoli it is found this water
They drink good many times there & feel no heat & cold.
They round this with a crowd there, not even this
In this same creek & wind day, at noon fish very
few the winter / the second ... and is not afraid

of the winter / the second ... and is not afraid

II. The Gospel of the coming man
crossed the earth, though he crucified time

1. The world never the same again because Jesus suffered in it
in the valley of Gethsemane (the earth) from then planted to cross

2. The apostles message with new root shall be fresh from
as this crucified for us had / the word.

(a) John 3:1, 1:18, 19

(b) John 3:19

(c) John 3:21

across my eyes to His very life itself, fallen to death, the cross
every leaf, every ray, every word is inspired by His own life

3. The cross; if you love, may, comfort, (especially) the
people whom I did not know, if you come from Tongol, Africa,
Russia or Moscow, Russia, God will be with you all
the country of the cross shall be filled - as far as East you can
all in justice

III. The Power It Does (Mr.)

1. A great restraining

people for whom I died
(a) freely in Moscow, Russia, God came from Tongol, Africa
whether a Russian mother, Russian - known - tears removed

2. A great healing
man-made distinctions disappear
(a) from God (will be)

3. A great inviting
Feb. 17: 18-24 not Golgotha
not Calvary

(a) went to prison for the
last four years

11 ^T the eternal purpose / had to save us, ^{the first to} purpose to redeem us
^{(1) In 13:8 the lamb slain from before the world / the world}
Bob: 10:2 the savior
in heaven

Death & sin went / we four before creation ^{before creation}
^{(2) In 5:6 From lost Eden to death / the world / the world}
Bob: 10:2 the savior
in heaven

in the middle we are / only deceived ^{not fully in it}
many took

2. Sin - death - hell, before us How? ^{What happens to}
^{(1) Answered, distinctly cannot suffice. And can't die.}
How know that? Super 10:20? mostly is now annihilated (to nothing stand)
Remember, death not annihilated ^{recreation}. And requires for us. Has received?
Not suffice for us. To die to self / Not ^{10:8-91 you die and I am saved?}
Died to ^{you die} the self, to just for the right ^{style as I want..?}
Died to ^{you die} the body ^{you die} the tears

Our last days so great, we alone able to save us. But how?

(1) There is no great moment is filled with his presence
gathered his essence into one shadowy region of light / he created intelligence
part in his purpose that suddenly vanishes, infinite space are measure
conditions for their conversion
intense in brightness the angels will find for us with their wings,
it is against me, behold the control of
the whole creation of God,

How could the created a vessel into which the breath of life be
made a man to reflect upon? enter into being of me, his creation fallen into much death?
to bring his due, as if that old curse he is to conquer death?

(2) This is dangerous class. Be it as for the natural drama,
God as man submitted his innocence long to the horns, tortures
They are our sins. Of 16:9 "he sees me a sinner past
10:30 "for my pains are mine"

- II
- 3 incidents (three) on the occasion joined that the crowded streets via Dolosa
which sorrow moved to his heart, yet it doesn't go to thorns, set with deep blood
 1. Neh. 13:20 clothes,
burnt - blotted back, scambled over his head. Sitors heard this wail like streets
a double dolor by degrees differt, not recognized by one
but more thorns remained. of skin covered the ground - stones, stalks -
trees, bushes, mulberries
- frontally, angle rounded
- with [it was] watered
- under best
- And a table is held up
2. Neh. 27:32; Neh. 13:21; N. 23:26
Sinner fears Lycra, not Africa
(1) name, Simon. Where the other Simon? He stood, "...
(2) compelled to bear his cross
the cross longest sin close to you, near the Tore, Valley bottom 17.
from that day, with his family, 4th; Alexander, Rufus, Paul Rom 16
a double dolorously one and the mother dear & Paul
(3) compelled to carry a cross? You have blessed eyes
in here with caused, conqueror long, then all led men to it
a hundred I suppose the means of it never to you
(D. St. John - Westphal)
(4) come! By now we their master (your self) worth of
3. The women
Tender hearts from the God healed, some their children the Head Blest
(1) In all the record of the Gospels, no record of any woman healing her
men only counsel, defamed. Hated his mother & wife
Said at the cross
not at the truth
- (2) did not hear. Then of course none death felt than his own
wept for them - for that widow. Very sad [to begin miles, marada]
- pronounced children all
- hence a curse
- their of course more death felt than his own.

3. They about the ~~conf~~ ^{III}

1. Outside the city

A non-officer never or the other not ~~outside~~ ^{about} ~~the conf~~ ^{officer},
 always outside the conf. City, but ⁱⁿ ~~out~~ ⁱⁿ
 Sat. 4:11-14
 8:14-17
 16:27
 Sun. 16:2

Inside the city: Naboth carried ~~from~~ ^{into} ~~in~~ ⁱⁿ the prison. Strong
 soldier east

in & the Son David . . . " " " " " " " "

did not go far alone

not circumvented by the walls, ⁱⁿ ~~out~~ ^{out} ~~for all style radios~~
 - with no boundaries, ⁱⁿ ~~out~~ ^{out} ~~for all radios take to~~
 - or train / ~~to watch around~~

2. Darkness 12:00 - 7:00

(in my bed, city .., ?)
 (silence see the report
 over grape or his day, age); neutral apparel
 men dressed him, his death; an emperor and knew a lot, ^{and} ~~so~~ ^{you don't need}
 men dressed him, his death; an emperor and knew a lot, ^{and} ~~so~~ ^{you don't need} only

| How much you suffer we can't tell
 - Don't know the end, no castle can tell
 - alight fire took away or leave " "

- Simple clothes in a field - to fly " "

3. Died of a broken heart

(1) To death he went to bed?
 - to the first from the gods to come over committee - blood, to whom. Yet consider
 untouched by the crime, no remorse. Anthon of about the others ^{70%} ~~30%~~,
 are most afraid? ^{70%} ~~30%~~. Right after death, ^{70%} ~~30%~~

(2) The greatest work begins, mallets to hammer, break, burn. A double death
 But given - no mortality leaves the soldier, spear, a sword so long to hold
 - blood and water - of his mouth
 - rapidly dies, not by successful treatment, but by a slower exit
 and all will rightly said upon his curse. I am born to die; it is. 5:21
 like the rest / be the life, his last part of others of the treated, his soul hard
 man.

Not the water and the blood
 And the world will be
 Be (was a double life,
 forever and ever your

feast