

# At the Cross

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Date: 10 July 2022

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- [ 0 : 00 ]     Let's read the Word of God together as we have it in the New Testament in the Gospel of Mark, chapter 15, at verse 21.
- Mark 15, verse 21. And they compel one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.
- And they bring him unto the place Golgotha, which is being interpreted the place of a skull. And they gave him to drink wine mingled with myrrh, but he received it not.
- And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him.
- And the superscription of his accusation was written over, the king of the Jews. And with him they crucified two thieves, the one on his right hand and the other on his left.
- [ 1 : 16 ]     And the scripture was fulfilled, which saith, and he was numbered with the transgressors. And they that passed by railed on him, wagging their heads and saying, Ah, thou that destroyest the temple and buildest it in three days, save thyself and come down from the cross.
- Likewise also the chief priests, mocking, said among themselves, with the scribes, He saved others, himself he cannot save.
- Let Christ, the king of Israel, descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him.
- And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice saying, Eloi, Eloi, lama sabachthani, which has been interpreted, My God, my God, why hast thou forsaken me?
- And some of them that stood by when they heard it said, Behold the call of Elias. And one ran and filled a sponge full of vinegar and put it on a reed and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down.
- [ 2 : 40 ]     And Jesus cried with a loud voice and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom.
- And when the centurion which stood over against him saw that he so cried out and gave up the ghost, he said, Truly this man was the Son of God.
- There were also women looking on afar off, among whom was Mary Magdalene and Mary the mother of James the Less and of Joseph and Salome, who also, when he was in Galilee, followed him and ministered unto him, and many other women which came up with him unto Jerusalem.
- And now when the evening was come because it was the preparation, that is the day before the Sabbath, Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came and went in boldly unto Pilate and craved the body of Jesus.
- And Pilate marvelled if he were already dead. And calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph.

[ 4 : 00 ] And he bought fine linen, and took him down and wrapped him in the linen, and laid him in a sepulcher which was hewn out of a rock, and rolled a stone unto the door of the sepulcher.

And Mary Magdalene and Mary, the mother of Joseph, beheld where he was laid. Amen. May the Lord bless that reading of his own holy word.

We'll continue singing from verse 14 now to verse 21. Verses 14 to 21. Like water I am poured out, my bones all out of joint do part.

Amidst my bowels as the wax so melted is my heart. My strength is like a potsherd dried. My tongue it cleaveth fast unto my jaws.

And to the dust of death thou brought me hast. For dogs have compassed me about. The wicked that did meet in their assembly me enclosed.

[ 5 : 07 ] They pierced my hands and feet. I, all my bones may tell. They do look upon me and stare. Upon my vesture lots they cast, and clothes among them share.

But be not far, O Lord, my strength. Haste to give help to me. From sword my soul, from power of dogs my darling set thou free.

Out of the roaring lion's mouth do thou me shield and save. Far from the horns of unicorns an ear to me thou gave.

To God's praise these verses. To God's praise these verses. God's i■■■■ing, my operations only share. For it's not on the roar of the mountain, With light, my wings of unicorns an ear to me I would love to you.

I, all my favorite pesar, I would love to you. Be on my ear to me, O Lord, my flexible yar citoyens and services of art. My toes are the naturally■ and zrobis. And even though thou are a flame to me, The light of joy, it's constant no matter.

[ 6 : 11 ] Because that eighth inch of yea stored, kön Anne to be doing with faith sofounded is my heart. Now this thing. God's praise is my bowels as the vesicle on. The wax so melted is my heart.

Thy sand is mine, a pot-shared in the night.

My tongue it gleameth as, and with thy flaws, and with thy dust of death, that not me hast.

Our dogs have come, have seen a hurt. The wicked that led me, in their assembly enclosed, they pierced my hands and fear.

I all my goals may tell they do, upon me look and still, upon my vesture, lost me cast, and clothes of open chair.

[ 8 : 22 ] And be not far, O Lord, my strength, is to give help to me.

From sword, my sword, my sword, from head of dogs, my darling, set of thee.

I dove the road in my love's mouth, to them be shield and sing.

For from the hearts of me, ornaments and spears I deleNATION Seeking the Lord's blessing then we'll look particularly upon this portion of scripture that we read.

And we're going to focus in on some details around the cross of Jesus Christ. Not much in a sense has told us about the cross in that sense.

[ 10 : 13 ] But there are things that happened here that we must believe and that we need to believe. Things that we must believe to be saved.

And things that we must believe if we're going to grow in grace and in the knowledge of Christ. The first point is this in verse 23.

There is a cup rejected. A cup rejected. Verse 23. And they gave him to drink wine mingled with mir. But he received it not.

This was a crude painkiller to impair the senses. And to reduce the suffering so that the pain and the misery would be less.

It was almost intoxicating. So why was he rejecting it? And why was it rejected? Well it was rejected because he was drinking another cup.

[ 11 : 17 ] He was drinking another cup. Chapter 14 and verse 34 we read this. And saith unto them my soul is exceeding sorrowful unto death.

Tarry ye here and watch. We read of him in the garden of Gethsemane. And the realization of the cup of damnation which he had to drink.

The realization of it. Began to impress upon his soul. And the narrative in Gethsemane is a remarkable narrative. But we move from Gethsemane to Calvary and to the cross.

And here he was drinking the cup. The cup over which he agonized in the garden. Agony. And it's very interesting.

When you look at the word agony in the scriptures. And the agony of Gethsemane. It is the very same word that is used. When the scriptures say.

[ 12 : 25 ] Agonize to enter in at the straight gate. Agonize to enter in at the straight gate. You can think about that one.

And the effect that the realization of that cup had on him. This was the cup of the father's wrath.

This was the cup of condemnation. That he was drinking. What does it teach us? It teaches us. There is this. That he drank that cup consciously and willfully and intentionally.

And rejected that other cup. And rejected that other cup willfully. And consciously and intentionally. Nothing could diminish the sufferings of the son of God in our nature.

On our behalf. For us. It's as if Christ himself is saying. I'm not drinking that cup.

[ 13 : 34 ] I take their punishment. I am taking their punishment. And their judgment. And I'm taking the pain of it all. I'm taking it in obedience.

To the will of the father. My heart and my mind. Works in a particular way. And it works in this way. To do the father's will.

And to love my people. For whom I'm going through it. And I'm going through it. For them and on their behalf. A cup rejected.

And we move to the second point. There is a garment. Divided at verse 24. A garment. Divided. The Roman soldiers.

Dividing it between themselves. And there on the cross. Is the son of God in our nature. Naked. Naked. Hanging on the cross.

[ 14 : 32 ] The full expression of humiliation and degradation. And it drives us back to Eden. To Adam and Eve.

Who were naked before the fall. And they were not ashamed. But when sin came in. And the curse. They were ashamed.

And they were guilty. And here is the son of God in our nature. Bearing our shame. And our guilt. And our curse. Cursed is everyone that hangeth on a tree.

And here he is. The guilty one. The culprit. As it were. Baring our shame and our nakedness. Suspended between heaven and earth.

Almost as if he wasn't worthy to walk on the earth itself. That he had made. And created. And there he hangs. He hangs. Oh but my friends.

- [ 15 : 35 ] He exchanges that crown of glory. For a crown of thorns. The worship of angels for the ridicule of men. The glory of the heavenly temple.
- For the shame of a wooden cross. Clothed with our nakedness. That we would be clothed. With his robe of righteousness.
- Thirdly. There is an accusation affixed. Verse 26. And the superscription of his accusation. Was written over. The king of the Jews. This accusation. This charge against him. Pilate had asked him previously.
- Are you the king of the Jews? The response of Christ. Is remarkable. You know.
- [ 16 : 40 ] Who I am. You know. That I am the king. Of the Jews. And a king he was. And Pilate.
- Ends up. Writing this. What I have written. I have written. But why did he write it? He wrote it to mock Jesus. And there was also.
- It seems an element in here. Where he was mocking the Jews. Because they didn't want him to write that. They didn't want him to write that. He was the king of the Jews. But they didn't like each other very much.
- Pilate and the Jews. But here. Is the king of kings. And the lord of lords. And to add.
- To the accusation. Here he was. Numbered with the transgressors. Between two robbers. And they were more than robbers.
- [ 17 : 43 ] They would have gone very far. To fulfill. Their robbery. And their thievery. Even to death. Death. And not only that.
- But to add to the indignation. He. Barabbas is released. Barabbas is released. A notorious robber. And the leader of a mob. And a murderer.
- Numbered with the transgressors. He was. The accusation. Affixed to him. Oh. Shame. And guilt. Imputed to Jesus. The one who was made.
- Sin. For us. Made. Sin. For us. Scourged. That we might be healed.
- Condemned. That you might be justified. Cursed. That you might be blessed. Naked. That you might be clothed. He bore a crown of thorns.
- [ 18 : 48 ] That you might wear a crown of glory. Mocked. That you may be honored. And forsaken. That you might be reconciled. Fourthly.
- We see. In verse 30. A challenge uttered. Save thyself. And come down from the cross. The priests.
- And the scribes. Likewise. The chief priests. He saved others. Himself he cannot save. Let Christ. The king of Israel.
- Descend now. From the cross. And finally. And they. That crucif. Were crucified with him. Reviled him. The three different groups.
- Joining together. As it were. In an unholy. Mocking. Of. The.
- [ 20 : 18 ] Son of God. In our nature. Mocking him. To one another. As it were. Saying it again. And again. And again. This mindless.
- Mockery. Despite everything. That the chief priests. And scribes. Had seen. Despite the. Wonder of the miracles.
- And the healings. And everything. That he had done. To. To. Give the blind. Their sight. The deaf. Their hearing. The lame to walk. And the dumb to speak.
- Here they were. Uttering a challenge. To him. Trying to make a bargain. If you come down. We'll believe. We'll believe. He cannot.
- Save himself. Oh. But you see. As we saw. In the morning. Behind.

- [ 21 : 16 ] All these. Three groups. The enemy. Of God. The enemy. Of. Our souls. The devil. Fanning. The flames. Of mockery.
- And of hatred. And of. Of. Blasphemy. It's remarkable.
- To think. Mark. Chapter 1. Verse 11. Tells us this. That. After the father. Declares his love for him. He was. Driven.
- To the wilderness. To be tested. By Satan. Driven. To the wilderness. To be tested. By Satan. What was the testing.
- In the wilderness. About. Well surely. Amongst other things. It was about this. To take him away. From his mediatorial. Duty. And his obedience.
- [ 22 : 11 ] To his father. And to cast doubt. On that relationship. To take him away. From his mediatorial.
- Duty. Of going. To the cross. As the one. Who stood. Between the armies. As we saw. This morning. And the wonder.
- Of it all. Is the wonder. Of John the Baptist. Who declares. Behold. The son of God. When did John the Baptist. Declare. Behold.
- The son of God. When he saw him. Coming up out. Of the wilderness. When he was coming up. Out of the wilderness. Here is the one.
- John the Baptist is saying. Here is the one. The devil. Did. His worst. With Adam and Eve.
- [ 23 : 07 ] And the first. Adam failed. And fell. And what a fall. And here is this. God man. The second Adam. How would he fear.
- In the temptation. Of Satan. Behold. The son of God. He is the one. This is the. Second. And the last. Adam. Whom we can trust. Who withstood. Satan. And all. His attempts. To. Take him away. From his. Mediatorial. Duty. He. We see. Fifthly.
- A sky. Darkened. Verse. Thirty. Three. And when the sixth hour was come. There was darkness over the whole land. Until the ninth. Hour. In the sixth hour.
- [ 24 : 06 ] At high noon. The sky was darkened. And the whole. Earth. Was in a deep. Dramatic. And intense. And unforgettable.
- Darkness. Which was to continue. To the ninth hour. Until three o'clock. In the afternoon. The time. Of the evening. Sacrifice. Amos.
- The prophet. Amos. Reminds us of this. In his. In his prophecy. Verse. Chapter eight. Verse nine. It will come. About. In that day. Declares the Lord God.
- That I will make the sun. Go down. At noon. And make the earth. Dark. In broad daylight. This is a prophecy. From Amos.
- About what was to be fulfilled. At Calvary. That darkness. At Calvary.
- [ 25 : 07 ] Where the sky. Was darkened. It also points. To the final judgment. It reminds us.
- Of. Hell. As. Outer darkness. Outer darkness. It points.
- To something. Going on here. Where. Where there will be. Weeping. And gnashing. Of teeth. It's quite remarkable.
- That. Before. The first. Passover. Darkness. Came. Before.
- The final. Plague. The curse. Of God. Upon his enemies. The darkness. Was the ninth. Plague. Plague. And it was.
- [ 26 : 02 ] A most dreadful. Plague. And it's quite interesting. That if you read. Psalm 105. Psalm 105. At verse 28.

It's. As if it puts. Darkness. As the first. Of the ten. Plagues. Though we know. It was one of the last. Oh.

You say. That. In the prophets. The darkness. Represents. The terror. Of God. Upon the unrighteous.

Just as happened. In Exodus. When the. Plague. Of darkness. Came. Upon the Egyptians. Who had rejected. The one. Through God. And had rejected. The people of God. And had persecuted.

The people of God. But here. On the cross. The terror. Accompanies. The punishment. And the judgment. That God.

[ 27 : 01 ] Visits. On his own. Son. And that. Is. Exactly. The point. That the son.

Of his love. Is the one. That is here. On the cross. Facing. Facing. This darkness. This terror.

Facing. The full force. Of the wrath. Of God. In our place. In our room. And in our place. The darkness.

Of the terror. Of the. Judgment. Of God. Laid. On. Him. And did Christ.

Not. Testify. To this. But. Now. Is the hour. And the power. Of darkness. And it's as if.

[ 27 : 57 ] As one commentator. Put it. The father. Stretching his hand. And drawing the curtain. Over the face. Of the son. It's as if. All the dealings. With mankind. And with men.

Were finished. And now. Here. Was the son of God. In our nature. On Calvary. Dealing with God. Alone. For men. And women.

And children. For sinners. For you. Sixthly. We see a cry.

Unanswered. We see a cry. Unanswered. Eloi. Eloi. Lama. Sabachthani.

Which being interpreted. Is. My God. My God. Why. Hast thou. Forsaken me. At the ninth. Hour.

[ 28 : 53 ] At the ninth. Hour. The time of the evening. Sacrifice. The son of God. In our nature. Cries. Out. The cry.

Of dereliction. And he doesn't cry out. What men. Are doing to him. But what God. The father. Is doing to him. And the essence.

Of the cry. Of dereliction. Is the essence. Of the price. That Jesus. Had to pay. For my sin. And yours.

Do you understand. That. That. Please tell me. If you don't. This is. Serious stuff. This is. God. In our nature.

Hanging. On the cross. Crying out. The one who created. The heavens. And the earth. And all. That it contains. Crying out.

[ 29 : 53 ] It wasn't. A cry. Of misunderstanding. Or protest. Or self pity. He wasn't. Puzzled. Or baffled. In any way. By what was going on.

It wasn't. A hopeless cry. It wasn't. A cry of doubt. Or despair. It was impossible. For him. To lose consciousness. Of who he was.

And what he came to do. There was never. A termination. Between him. Between the union. Between the father. And the son. That could never be. Not a termination.

Of the union. Between the two natures. And the one person. Not a termination. Of love. Yet. Never was the father. More pleased with him. Because he laid down.

His life. For his. People. My God. My God. Why hast thou.

- [ 30 : 50 ] Forsaken me. He feels. Not so much. The beloved. In whom God. Is well pleased. But the cursed one.
- Vile. Foul. And does he not. Testify. I am a worm. I am a worm. Jesus says.
- This was the cry. Of the substitute. And the sin bearer. Who made. His people's. People's. Sin. His own. And God.
- Has laid upon him. The iniquity. Of us all. The iniquity. Of us all. The.
- Theologian. Flavel. Made this. Comment. The cry. Of dereliction. It was like. The perpetual.
- [ 31 : 51 ] Shriek. Of them. That are cast away. Forever. It is as much. As if Christ. Had said. Oh. My God. No words. Can express. My anguish.
- I will not speak. But roar. Howl. Out. My complaint. Pour it out. In volleys. Of groans. I roar. As a lion.
- Well. These are strong words. From Flavel. Strong words. Indeed. Strong words.
- Indeed. One of the great commentators. Hendrickson. Says this.
- That. Hell. Visited. Calvary. That day.
- [ 32 : 50 ] That hell. Visited. Calvary. That day. Because our Lord. Because of our sin. And for our sin.
- Descended into hell. And what a thought. That he did it. So that we would not. He did it.
- So that we would not. The cry. Was a cry. Of faith. From the depths. Of hell. From the very depths.
- Of hell. And as darkness. Covered the deep. In the first creation. Now again.
- In the second. New creation. The son of God. The first born. From the dead. Is laying. A foundation. What foundation.
- [ 33 : 51 ] Is he laying. He's laying. This foundation. The foundation. Of the light. Of the knowledge. Of the glory. Of God. In the face.
- Of Jesus Christ. Darkness. For him. Light. For you. If you believe. In the Lord.
- Jesus Christ. And there is another cry. Of course. There is another cry. When he breathes. His. Last.
- And Jesus. Cried. With a loud voice. And give. Up. The ghost. The ghost. And we see.
- In this. Remarkable. Narrative. A veil. Torn. This is the seventh. Observation.
- [ 34 : 46 ] A veil. Torn. Verse 38. And the veil. Of the temple. Was rent in twain. From the top. To the bottom. There were two veils.
- In the temple. One at the entrance. And one separating. The holy place. From the holy. Of. Holies. And. It's called. A curtain. But it. Is.
- A very. Special. Curtain. It's told. By those. Who know these things. That it took. Three hundred men. To lift it. That it was. Four inches.
- Thick. But it was. Torn. Rent. In twain. From the top. To the bottom. The bible tells us.
- Of course. That Jesus. Is the veil. His flesh. Here is the priest. Offering his own blood.
- [ 35 : 43 ] Within the veil. To make atonement. For sin. He has satisfied. God's justice. So he appeases his wrath.
- In doing so. He secures. Mercy. Mercy. Mercy. Matthew Henry.
- Speaks. Very. Interestingly. About this. Text. And. Relates. This text. And the veil. Of the temple. Was rent in twain. From the top. To the bottom.

And he. Relates it. To. The prophecy. Of. Zechariah. And at verse. Eleven. And. Twelve.  
And the words.

Are quite. Unique. In this. Prophecy. Zechariah. Eleven. Verses. Ten. And. Eleven.

[ 36 : 38 ] And twelve. And I took my staff. Even beauty. And cut it asunder. That I might break my covenant.

Which I had made. With all the people. And it was broken in that day. And so the poor of the flock. That waited upon me. Knew. That it was the word of the Lord. And I said to them.

If you think. Good. Give me my price. And if not. Forbear. So they weighed for my price.  
Thirty. Pieces. Of silver. It. The. Veil.

Being torn. From the top to the bottom. Matthew Henry comments. Like this. Of the terror.  
Of the unbelieving Jews. For it was a.

[ 37 : 34 ] It was. He uses a word here. A presage. Of the. Like foretelling. Of the utter destruction.  
Of their church and nation.

Which followed not long after. It was like the cutting asunder. Of the staff. Of beauty. And that was done. At the same time. When they gave for his price.

Thirty pieces of silver. And what he meant by it. Is this. And what the scriptures. Seemed to be saying. Is this. That. Because of their sin.

And their belief. They broke. And by the. Tearing. Of. The veil. It. Represented. The breaking. Of the mosaic covenant.

Which he had made. With that people. Now it was time. To cry. Chabad. The glorious.  
Departed. From Israel. It. It. Speaks.

[ 38 : 28 ] A great deal. Of comfort. To all. Believing Christians. For it. Signifies. The consecrating.  
And laying. Open to us. Of a new. And living. Way. Into the holiest.

By the blood. Of Jesus. Jesus. When John the Baptist. Declared. He must increase.

And I must decrease. We use that. Often in prayer. And you hear it in prayer. And it's a beautiful prayer. But in its.

Root meaning. And in the meaning. The first and foremost. Meaning of that. Is this. The old dispensation. And the Mosaic covenant.

Must decrease. And finish. And here is. The one who has opened. A new and living way.  
He is the fulfillment.

[ 39 : 29 ] Everything else. Abrogated. And here is him. Now. He must increase. Jesus. Christ.

In. The eighth place. There is a truth. Proclaimed. There is a truth. Proclaimed. Verse 39.  
Truly this man. Was the son.

Of. God. What. A truth. And what a. Testimony. And isn't it. Remarkable. That it was a Roman. Soldier. A Gentile.

Who was the first. To see. The new. And living. Way. How many. Crucifixions. Had he overseen. How many people. Had he killed.

How many deaths. How many things. Had he seen. The awfulness. Of crucifixion. And here he concludes.

[ 40 : 26 ] Truly this. Man. Was. The son. Of God. Martin Lloyd-Jones. Said this. When we look at the cross.

God is not asking us. To pity Jesus. Jesus. Is not the one. Who needs. Pity. Sinners. Who continue. Under the just.



Judgment. Of God. Are the ones. Who need. The pity. Truly. This man. Was. The son.  
Of God. Truly. This man. Is. The king. Of kings. And lord. Of lords. And when you read.  
As we. Read and sang. In Psalm 22. And at the end. Of verse 21. Far from the horns. Of  
unicorns. And near. To me. Thou gave. I will show.

[ 41 : 22 ] Forth thy name. And to those. That my brethren are. It speaks. Of resurrection. Power.  
Resurrection. Power. Truly.

This man. Was. The son. Of God. And truly. This man. Demands. My repentance. And  
belief. And obedience.

And that is the call. And cry. Of the cross. In the ninth. Place. We see this. A body. Buried.  
A body.

Buried. And the sovereignty. Of God. Is remarkable. When Joseph. Of Arimathea. Craved.  
The body. Of Jesus.

And they took. His body. Here was a man. Who was a member. Of the Sanhedrin. And  
that was remarkable. In and of itself. The kingdom.

[ 42 : 20 ] Of God. He was looking. For the kingdom. And he goes. And he seeks. The body. Of  
Jesus.

And he gets it. And normally. Of course. The bodies. Are left to rot. And to clickay. As a  
warning. To the Jews. And to others. Not to rebel. Against Rome.

But here was this man. God's man. God's sovereignty. Taking that body. He didn't care.

What the other. The other fellow members. Of the Sanhedrin. Thought about him. But he  
took. That. Body. And he laid it.

In the tomb. As we read. And the tomb. The sepulcher. Which was hewn. Out of a rock.  
And rolled. A stone. Into the door.

[ 43 : 13 ] Of the sepulcher. It's as if. Mark. Is setting the stage. For the resurrection. Setting the  
stage.

For the resurrection. And there are other. People mentioned there. In verses 40 to 43.  
Women. And Joseph himself. And council members. And Pilate. There were witnesses.

That he really died. Setting the stage. For the resurrection. And the final. Thing is this.

A cross. Carried. And. As one commentator. Commented. Why not start. With this.  
Because. Verse 21.

Comes obviously. Before all the other. Verses that we've looked at. But here we have. A  
cross. Carried. One.

[ 44 : 11 ] Compelled. To carry. Jesus's cross. And it wasn't. Out of weakness. It was. Entirely. Out  
of mockery. That.

They got. One. To bear. His cross. Purely. Out of. Mockery. And they compel. One. And  
Simon. Assyrian. Who passed by.

Coming out of the country. The father of Alexander. And Rufus. To bear. His. Cross. And  
bear. His cross. He did. There is a cross.

Carried. And for you. And for me. If you're a Christian. This is what you have to do now.

You. Have to carry. To bear. Your cross. What compels us. To follow Jesus.

[ 45 : 13 ] As we see. The things. Around the cross. Here. As we see. The suffering. Savior. On the  
cross. What compels you. To follow Jesus.

What compels you. To keep following him. Day by day. Week by week. Year by year.  
Some of you. Have been following him. For a long.

Long time. What compels you. To follow him. Well. It must be love. It must be love. His love.

For us. And he is cut off. From the love of God. For a time. That we might.

Enjoy the love of God. For all eternity. The question. For us. Is. Are we prepared. And do we esteem. This love.

[ 46 : 08 ] So highly. That we are prepared. To lose everything. This love. That the hymn writer says. Is so amazing. So divine. Demands. My life.

My soul. My all. If any man. Follow. Me. Jesus said. Let him deny himself. Take up his cross.

And follow. Me. Follow me. And we must be prepared. To bear our cross.

Oh the Lord knows. The Lord knows. That your heart. And your flesh. They cry out to you sometimes.

And they say to you. Throw away that cross. Throw it away. The world says to you. You can't bear that. The devil says to you.

[ 47 : 05 ] Why are you going through. These things. Give it up. Come down from that cross. Just as they said to him. Come down.

And we'll believe. The world. The devil. And the flesh. Are saying to you. Come down from that cross. If you're free in Christ. Come down. Come down. Come down. Come down.

Well the reality is this. That we cannot. You must not. And you cannot. You must remain steadfast.

And you must remember this. That the cross. The cross of Jesus Christ. And bearing your cross. Consists of all of those things.

Which oppose. And threaten. And weaken your faith. That's your cross. And you have to bear it. That's your cross.

[ 48 : 05 ] And you have to bear it. And so the question for us is this. I cannot bear it on my own.

But I can if he is with me. And he is helping me. And he. As I look to him. Who bore.

My sins. In his body to the cross. Only then as I look to him. Can I. Bear. My cross. I recall a story.

It comes to mind. I'm sure it was one of our. Late ministers. Who. Spoke on this. About. Somebody who was complaining. About their cross. It was too heavy.

Too heavy for them. So. I think. In a. In a dream. They were taken. To this. Place.

[ 49 : 06 ] Into this room. And this room. Was full of crosses. And. Someone spoke. To the person. And said. Well if you can't bear.

Your own cross. Come in here. And try these other ones on. Come in. Try them on. And the person. Went in. And tried on. Every cross.

Oh no. Not that one. No. Not that one. No. Not that one. Ah yes. Finally. I found a cross. I can bear. I'm going to. Take this one.

And bear it. And come out of the room. And when the person. Came out of the room. They realized. That it was the same cross. That they had. Going into the room. Your cross.

Is yours. Whatever is in it. Bear it. Bear it. Because the glory. Will be yours.

[ 49 : 59 ] In Christ. Jesus. When he calls you. Into fellowship. With himself. Fully. Out of the darkness. Out of the shadows. Of this world.

And into the marvelous light. And the glory of the world. To come. Oh believe in the Lord Jesus Christ.

That's my plea to you. Believe in the wonders. Of the crucifixion. And everything around it. And everything that happened. It was for your sakes.

Your sakes. Amen. May the Lord bless. These thoughts. On his word. We'll sing in conclusion.

In Psalm 22. And we'll sing the last three verses. Not verse 29. Psalm 22. Verse 29. Verse 29. Earth's fat ones eat.

[ 51 : 03 ] And worship shall. All who to dust descend. Shall bow to him. None of them can his soul from death defend. As seed shall service do to him.

And to the Lord it shall be for a generation. Reckoned in ages all. They shall come. And they shall declare his truth and righteousness.

And to a people yet unborn. And that he hath done this. And you know of course that that last line.

In Psalm 22. And that he hath done this. The words are actually the last cry. That we read of. It is finished.

It wasn't the last cry from the cross. But he cried this cry. It is finished. And that he hath done this. Think on these things.

[ 52 : 04 ] Psalm 29. The last three verses. To God's praise. Psalm 13.

Psalms 14. Thank you.

Thank you.

Thank you.

Thank you. Thank you.