

W407_Cross.mp3

[00:00:01] This is a recording made in the Chapel of the Open Book. It is number 12 of the series, the form of sound words. And we are dealing with the word the cross. Of course, the cross of Christ. When we are thinking of the Savior's sacrificial work. We find that he died. Swine. Great emphasis. He shed his blood. He suffered by death on the cross. But he suffered quite independently of death. And the cross. And so we have to sometimes stop and think. Now, do these all mean one and the same thing? See, the wages of sin is death. So when Paul wrote one Corinthians 15, he said, the gospel which we preach is this that Christ died for our sins according to the scriptures. But the cleansing and the sanctifying and the forgiving is associated more particularly with the blood of Christ. Shed shed as a ransom. And then the sufferings of Christ are associated with the glories that follow. And the Cross of Christ is particularly addressed not to the unbeliever, but to the believer. Now, that comes as a shock to some. And they think that you cannot be an evangelical preacher unless you preach Jesus Christ and him crucified. What? I want you to see that the cross is used in the New Testament with particular reference to God's own people after they are saved, that that Christ died for their sins, but that He died. The death of the cross is something added with all its shame and ignominy.

[00:01:59] So should we let the Word of God speak for itself and test these things for what they're worth? Another thing that you will perhaps be interested to know, as you may not quite believe, is true at first, that if you read the epistles of John and Jude and James and Peter. Quite a piece of the New Testament, isn't it? Peter, James, John and Jude. Not one of them ever speaks of the cross of Christ. And then you say to me, I believe, I trust you do that The epistle to the Romans is a very fundamental, basic epistle dealing with our salvation, our justification and our peace. Well, you can read right through that epistle and never once is the Cross of Christ mentioned. The only reference is to the cross is in Romans six when it says that we have crucified the old man. Well, that's not an unbeliever. That is the struggle that goes on inside the heart of a believer. Now you see these facts. Whether we draw the right deductions or not is another thing. But these facts are telling us that we must go a little bit carefully how we use and apply and deal with this great subject, the Cross of Christ. In the first case, I want to turn to the epistle, to the Galatians to make one connection. The epistle to the Galatians is possibly.

[00:03:33] I can't prove that in this few minutes, but so far as I'm concerned, I feel satisfied. It is so. The first epistle that Paul wrote and if that is the case, well, it lends point to the fact that here in this one epistle, two words are used and not one. Now you say, what do you mean by that? Well, supposing we look at chapter three. Verse ten. For as many as are of the works of the law are under the curse for. It is written cursed is everyone that continues not in all things which are written in the book of the law to do them. Now over to verse 13. Christ hath redeemed us from the curse of the law being made a curse for us, for it is written. Cursed is every one that hangeth on a tree. Now, if you read the testimony of Peter, he says that Christ died upon a tree. He accuses them in the acts of the apostles. You hanged him on a tree. Now the tree is Old Testament and it was the evidence of a person who had so broken the law of Moses as to die under a curse. So the tree in Peter and the Cross in Christ refers to the same feature and in the same epistle to the Galatians Chapter five. They, the Christ, verse 24, have crucified the flesh with the affections and lusts. And in chapter six, verse 14.

[00:05:16] But God forbid that I should glory save in the cross of our Lord Jesus Christ. So in this epistle there is brought together the two, the Hebrew concept of the hanging on a tree, the gentile concept of being put upon a cross. Now, you may see on this table in front of you and out and book. Well, that is the Septuagint version. And I've opened it at the Book of Esther at page chapter seven and verse nine, and I've marked a word. If any of you are interested to see for yourself the one and only reference to the word crucify in the whole of the Old Testament. But here it is in this Greek version of the Old Testament. We have the word crucify. Now, there's not a cross in view. Verse nine, Chapter seven. And how Boehner, one of the Chamberlains, said before the king behold also the gallows 50 cubits high, which Heyman had made for Mordecai, who had spoken good for the king standing in the house of Ammon. And the king said, hang him thereon. So they hanged Diamond on the gallows. Now the word hanged in verse ten is not the word hanged in verse nine. When the Jewish people are speaking, they used the ordinary word to hang on a gallows. When the Gentile king says hang, he says crucify. The one occurrence in the whole of the Old Testament where you've got the Greek word crucify.

[00:06:54] When you see to hang a person on a gallows by the neck and to hang him on a tree in another way is all the one and the same thing so far as the Bible is concerned.

It's hanged on a tree or crucified. I hesitated about putting the symbol of the cross on this chart because I know some folks will go very much against and say, Well, that's a Babylonian symbol that was used in ancient Egypt or Yes. So it may be friends, but there's only one way we can put a symbol of the cross, and that is to put one. The Romans weren't so particular with regard to this shape. Sometimes it was a stake, just only just an upright stake. Sometimes it was like a capital T. Sometimes the beam across was movable, up and down. And the thing is not so much what it looked like in its shape, but why? There are others who spend half their time arguing whether there was one thief or one side of the cross and one on the other, or whether there were two on one side and two on the other. And so far as I'm concerned, I don't mind. It's the one in the middle that matters to me. So we won't waste time over those incidentals. Well, now we come next to the to the question, how is this cross used and where does it come in the story and what is its connection? Before we look at those which are intimately to do with ourselves in Paul's prison epistles, I want to get to them.

[00:08:14] Let's get some idea of its use. And where should we read about the cross, do you think, first of all? Well, you may say, well, I suppose somewhere where Christ is put to death. Well, that's what we might imagine, unless you knew your Bible. But we'll go a bit earlier than that. We'll go to the 10th chapter, I think it is of the gospel, according to Matthew, which is the 10th chapter. But. Oh yes, I see it's got a meaning long before Christ was crucified. Then? Oh, yes. He says. Because of the conflicting nature there is in the hearts of all of us and the world about us, He said this dreadful thing, he says in verse 34 of Chapter ten. Think not that I am come to send peace on Earth. I came not to send peace, but a sword. You see, it's no good blinding our eyes and say that it's all a lovely spot. Now we're in a battlefield, friends. And as an active foe, using every possible means to gain his ends. For I am come to set a man at variance against his father and a daughter against her mother and a daughter in law, against her mother in law. And a man's foes shall be they of his own household.

[00:09:31] He that loveth father or mother more than me is not worthy of me. And he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and follow after me is not worthy of me. He that findeth his life shall lose it. And he that loses his life. For my sake shall find it. Now, that's not easy doctrine, is it? Terribly hard to see, but it's there. But it shows you that the cross was in use and had a meaning to these people long before ever Jesus Christ was crucified or that they ever knew that

he would be. And then if you turn the page in, Matthew, you've come to the 16th chapter where he speaks to his disciples, 16th chapter, verse 24 again. You see, this is long before he himself died on the cross. 1624. He is, rebuked Peter. And then he said in verse 24. Then said Jesus unto his disciples, If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever shall save his life. Shall lose it. And whosoever shall lose his life, for my sake shall find it. For what is a man profited. If he shall gain the whole world and shall lose his own soul. Or what shall a man give in exchange for his soul? Again, it's not preaching the gospel of salvation.

[00:10:56] It's speaking about endurance and suffering and following Christ as a disciple. Well, we leave that part of it speak for itself, and we come to the passage we read just now in one Corinthians, chapter two, one Corinthians, chapter two. Because if you live this verse out of its context, you could say that unless a person preached Jesus Christ and him crucified continuously and always, he wasn't following in the footsteps of the Apostle Paul. For let's look for a minute. Verse two. And I brethren, verse one, chapter two. And I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. Excellency of speech. Excellency of speech. Verse four. And my speech and my preaching was not with enticing words of man's wisdom. So on either side of this is something to do with Excellency of speech and man's wisdom. He was speaking to these Corinthians who were very keen, as Greeks must be, if they are in the tradition of their ancestors. The great philosophers were the Greeks, and they prized this question of wisdom and wisdom is necessary, but it depends on just what sort of wisdom, he said. Here. This is something which, in your estimation, is foolishness. To the Jew. It was a stumbling block to the Greek. It was foolishness. To the Romans, it was weakness. It says in two Corinthians it is crucified in weakness.

[00:12:38] You see, there's the power and there's the wisdom and there's the religion of the world, all looking at Jesus Christ and him crucified and saying, Oh, it's impossible. We couldn't be saved by any like that. Now, he said, I was coming to you, Greek speaking believers. And you were all they all were going to have a proper time with He comes maybe be dealing with mysteries and teaching us these high doctrines. Now, is it? No. Look at chapter three. And I brethren could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat. For hitherto ye were not able to bear it neither Yet now are you able? For ye are

yet carnal. So in chapter two he said verse six. How be it? We speak wisdom among them that are perfect All We've got something more to say than Jesus Christ and him crucified. Because he definitely says in one Corinthians 15 the same epistle that if Christ be not raised from the dead, you are yet in your sins. Oh, yes, he said, I know, but you needed to have your self brought up against the fact that between you and the world and sin and all its ways of doings, there is that shameful thing. The death of the cross. And if it doesn't mean anything to you? Well, a lot of the things I teach will be trying to feed a baby on solid food and it'll be harmful.

[00:14:09] So he said I was with you in weakness and in fear and in much trembling. You don't expect the Apostle to be trembling all over when to be speaking to somebody, But he doesn't mind telling you he was because he knew what a disappointment it was going to be and the things that they're going to say. So you see, we mustn't handle this subject without consciousness of its difficulty. The Cross of Christ. Now, when Paul wrote the epistle to Philippians, he says he descended, he descended, he descended, he descended. He became in fashion as a man. He stooped to death and doesn't stop there. Even the death of the cross couldn't go lower. And when that man wrote that he was a Roman citizen and he knew that that no Roman citizen could ever be crucified. That was the punishment for a runaway slave or a robber or an outsider, but not a Roman. So his master could stoop lower than Paul himself. Even the death of the cross, the only occurrence of the word cross in the epistle to the Hebrews. All you say now, the epistle to the Hebrews is very strong with regard to the teaching of the sacrifice of Christ. Or it is. But it only comes once. Friends, the cross and perhaps some of you are anticipating where I'm going.

[00:15:23] Well, that's right. But let's see for ourselves. Hebrews 12. You're going to go right through to Hebrews 12 before there's a single mention of the Cross of Christ in the sense of its positive teaching. Chapter 12. Wherefore seeing we are also are compassed about with so great a cloud of witnesses. Let us lay aside every weight and the sin which doth so easily beset us and let us run with patience. The race that is set before us looking unto Jesus, the author and finisher of faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be weired and faint in your minds. Ye have not yet resisted unto blood, striving against sin. There's not a single reference there to the atonement or

forgiveness or redemption. But it's the joy that was set before him over against the. The. And the suffering and the horror of a cross. That's Scripture, not me. That's Scripture. That's the way it's introduced. Paul never introduced the cross when he was dealing with the question of their cleansing or their salvation in Hebrews. He waited till he got so that little saying, no cross, no crown can be justified from Matthew, 16, can be justified from Hebrews 12. And it looks as though we must be prepared to discover that the cross is something over and above the death of Christ.

[00:17:03] He died the just for the unjust to bring us to God. But he endured the cross as a special way of dying, to set suffering and shame that we have to go through a little bit in this world over against the glory and the coronation that may come in the other, if any, anyone in this little congregation is passing through any element of suffering or sorrow or shame or things that afflict and try, this is where the cross of Christ comes. He died for you, whether you suffer or whether you don't. But he also went to that dreadful end that you may say, Well, I'm not alone. He knows he loves, he cares nothing. This truth condemn. He gives the very best to those who leave that rest with him or leave the choice with him. It's good to know that there's no that we may not be able to say, Well, all right, I know all about it, but we can say, well, he knows all about it. And so we see this emphasis here in both Matthew and in Romans and in Hebrews and in Corinthians that the cross of Christ is something you have to bring to bear upon a believer. Now, in Galatians, you will see that it has to do with what is called the flesh. That is to say those things which appeal to us in our old nature and the world outside, which is always beckoning and crowding in.

[00:18:36] Let's look, first of all at the positive side. Galatians Chapter two. Paul is having an argument with Peter. Peter is dissembled, acted hypocritically as the word is. He's gone over a little bit when a contingent came down from Jerusalem and intimidated him and others and he withdrew. He was sitting with the Gentiles. He was thinking, Well, we're all saved by the same Christ. But he had to. So Paul had to speak to him and he said, verse 19, This is my position, Peter, for I, through the law, am dead to the law that I might live unto God. Well, how is that, Paul? You're still living. Said when Christ was crucified, he was hanged upon a tree and brought the curse of the law to an end for me. And I'm written to be there. So he says, I not merely am crucified. This is the perfect tense. The perfect tense is I have been and all its effects still continue. The classic example is pilot's word to the Pharisees and the high priests who wanted him to

alter the inscription over the Cross of Christ. He says, What I have written, I have written. That means get out. I'm not altering it. So I have been crucified with Christ. Nevertheless, I live. Yet not I, but Christ liveth in me. And the life which I now live in the flesh is, is not merely in the spirit or in the spiritual realm or up in glory.

[00:20:14] Now, here in this life. The life I now live in the flesh. I live by the faith of the Son of God. Not my faith in him, but his utter faithfulness. The faith of the Son of God who loved me and gave himself so far as to descend to the death of the cross for me. That's lovely to go to that depth. It would have been love to have descended to this earth and become the greatest prince that ever walked the streets for the Son of God to stoop to the earth. It would have been love to have done what He did and go and live in Nazareth. That would have been wonderful. But he went further. He died as a criminal. He died as a felon. He died with all the ignominy and shame of crucifixion. And that's the stress we have on this very act of his in the scriptures. Well, now let's turn our attention. Oh, there's one other passage which is a little bit challenging. That is the Acts of the apostles where Peter is speaking. The acts of the apostles. In chapter two. Verse 22. Ye men of Israel hear these words Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him in the midst of you, as ye yourselves also know him being delivered by the determinate counsel and foreknowledge of God.

[00:21:49] Stop there for a minute. It was no accident that Christ died. The epistle to the Hebrews says. That's that it is impossible that the blood of bulls and goats should take away sin. Therefore, he said, a body hast thou prepared me. Lo I come in the volume of the book. It is written of me, and by the offering of the body of Jesus Christ once for all, we are saved. He came to die. He came specially to die for sin. So he was delivered by the determinate counsel and foreknowledge of God. Then it says, And ye have taken and by wicked hands. Now, you see, they added insult and shame and indignity to the offering of Christ. He came to offer himself without spot to God, and he didn't need any wicked hands to lay hold upon him and make him so that you remember it says in John the 10th chapter. I lay down my life of myself. No man taketh it from me. But you say that was contradicted. How do you know? Or you say was crucified. Yes. He was put upon the cross and then darkness came down over the whole earth. And in that darkness. He offered himself without spot to God and gave up the ghost. No man took it from him. The crucifixion was the spite and the wickedness of man.

[00:23:21] Wicked hands crucified him. There's the word crucify. I think if it is looking at the original, thou find it's not the usual word for crucify that Paul uses, but that you must test. So here we have a statement. You see that the the the crucifixion was the added insult of the world and the flesh and the devil he came to offer himself and did so. So now we've got the added thing that goes with it, the suffering that's accompanied by this present life. See, the wages of sin is death. But it doesn't follow that every person who dies suffers terribly for her. It doesn't follow. It doesn't follow that they have to shed their blood, doesn't follow. It doesn't follow that they've got to be put upon a stake or nailed to a tree or hanged on the gallows. Death and all this other is added to it. But Christ endured it all. And so he says, the flesh has been touched by it and the world. So if we go back to Galatians, we've we've looked upon looked at the one in Galatians two. Now we pick it up again in Galatians five. The passage we read just now, he says in verse 19, Now the works of the flesh are manifest. The works of the flesh is dealing with that. And these adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance. Emulations. Wrath.

[00:24:51] Strife, seditions heresies, envyings murders, drunkenness, revellings and such like What a list. And plenty more he could say. And such like of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God. For the fruit of the Spirit. Notice the difference. The works in the plural of the flesh, the fruit in the singular of the spirit. Probably just added a lot. Ah, yes. It's a cluster, like a cluster of grapes. All one fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. You see, that's in contrast with the works of the flesh. Against such there is no law. And they that are Christ's have crucified the flesh with its affections and its lusts. Not the true affections, but all those testings and tryings and seekings that go to make up the things of this present life so many, many times. So he says, if we live in the spirit. Let us also walk in the spirit. So there's the flesh. And then he speaks about himself in chapter six, verse 12. Or in verse 11. You see, with what large letters? Not Don't think this is a long epistle. He didn't say I'm writing a very long epistle, for he didn't. The word here means the letters in which the epistle is made. A, B, C, D, And there's every likelihood that Paul took the pen and wrote these words himself.

[00:26:23] And he was a very bad writer. The slave who made the lovely writing that we associated with the manuscripts could write ever so much better than the Apostle Paul. But he took these and apparently his eyes were affected. For in Galatians, he said if it were possible, you would have plucked out your own eyes and given it to me. He says. You see how large a letter I'm using, which I've written unto you with mine own hand. What do you want to say? With large letters, as many as desire to make a fair show in the flesh. They constrain you to be circumcised only lest they should suffer persecution for the cross of Christ. So here it comes again. Suffering for the. For the cross of Christ. Avoid it by taking this upon you instead. Then verse 14. But God forbid that I should glory or boast, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world. So there's the world and the flesh and legalism and all its ceremonials on one side and Paul on the other. They're dreadful words, not to be said lightly, not to say all that's me all over. We may stand back and say, I feel a long way off from this, but there it is in the Scriptures, something that we ought to ponder and ponder deeply.

[00:27:47] Well, now, as time is moving, shall we come to the Epistles written for our special calling the prison epistles. And you will see I've put them on this chart as they occur. Ephesians, Philippians and Colossians. The first passage is in chapter two of Ephesians verses 16 and 17. Now that he might reconcile not merely both, but the both unto God in one body by the cross, having slain the enmity thereby, and came and preached peace to you, which were afar off and at end of an eye. So here the cross is the place where some particular enmity was slain. Well, what was that? I think we must go back to verse 12. The time you were without Christ. Being aliens from the Commonwealth of Israel. And strangers from the covenants of promise having no hope and without God in the world. Well, you were Gentiles then. And verse 11 tells you what the Jew thought of you Gentiles. That's what you were outsiders in an awful sense. But they're made nigh. But now in Christ Jesus, you sometimes were far off, are made nigh by the blood of Christ, for he is our peace who hath made both one and hath broken down the middle wall of partition between us having abolished in his flesh the enmity. What enmity? The law of commandments contained in ordinances. What ordinances? This is the word decrees that you find in Acts 15.

[00:29:25] When they said, Well, for the moment we'll make a little confession. We Jews will keep the whole ceremonial law. But you Gentiles, you just avoid this and avoid that

and avoid the other. You read it. That's the decrees. What do you see? If you've got a church in which one half of the congregation Punctiliously observed all the ceremonial of the law of Moses and the other half didn't. Well, you'd have a split, wouldn't you? You couldn't go downstairs after this meeting and say we'll have a cup of tea because you can't sit together at the same table. That was the trouble. There was an enmity that was produced by this distinction and the middle wall of partition, which divided the Gentile from the Jew in the temple, is symbolized here as having gone. Having abolished in his flesh even the law of commandments contained in the decrees or ordinances. For to create. Not make. Create in himself of the train. Not train the train. This particular two that I'm talking about, one new man. So making peace and that he might reconcile thee both unto God in one body by the cross, having slain the enmity thereby. So I denominate that, I think rightly reconciliation. I leave it with you to work out the other passages that come in other scriptures reconciliation. Then we return to Philippians. We are in an epistle which doesn't so much deal with salvation, but working out your own salvation.

[00:30:55] It deals with service. If I be offered upon the sacrifice and service of your faith. And so in the very first verse, we have bishops and deacons service. Well, now then we have here Philippians two, verse eight. Or we go back to verse six, Who misses Christ being in the form of God thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant. He had the form of God. He took upon him the form of a servant or this form cannot be an external shape in the modern sense of the word, its status, the status of a servant. There is no particular shape of a servant. Servants may be tall or fat or thin or whatever you like, but he exchanged the glorious status of the representative of God. Two angels, principalities and powers for God is invisible to the status, not merely of a man, not of the greatest man, but of a slave. Right down to a slave. And so he said. And as made in the likeness of men, are being found in fashion. As a man, he humbled himself and became obedient unto death. Even the death of the cross that the slave might have to pass through. So there you have this humiliation, right down to the very lowest. It immediately followed wherefore God also hath highly exalted Him.

[00:32:26] That's the. That's the connection. The cross and the crown. If we suffer, we shall reign with him. If not, well, we might live with him. Is in the difference. It's rather interesting that the next item for our study is the crown. It's waiting for us. Just comes

with the letters. In the center, we have chapter 318, a very dreadful statement that there can be those who may be Christians, and yet because of the flesh and the world and its attractions, they are walking contrary and their enemies, he says. Verse 17, Philippians three. Brethren, be followers together of me and mark them, which walk so as at us. For example, for many walk of whom I have told you often and now tell you even weeping, that they are enemies of the cross of Christ. Now what character are they? Whose end is perdition? The same word as in Hebrews. The contrast two going on unto perfection is to draw back unto sheer waste or perdition. This is not hellfire. This is waste. This is failure to reach the standard whose end is destruction? Whose God is their belly? That is exemplified also in Hebrews Esau for one more sort of meat swapped his birthright. His God was his belly. Not a very nice thing to say, but there it is. These things can attract and hold and rob you. Whose glory is in their shame, who mind earthly things. Now, in contrast, our citizenship is in heaven from whence also we look for the Savior, the Lord Jesus Christ, who shall change our body of humiliation.

[00:34:15] Not a vile body in the wrong sense, but the very fact that he humbled himself is the very word here that we have a body of humiliation stooping down by his. That it may be fashioned like unto his body of glory. So again, you see the humiliation, and the cross is nearly always followed by exaltation and glory. But perhaps not in this life. You won't get many crowns in this life. You may not get any in the life to come, but that is associated with your faithfulness as a disciple. Then we come to Colossians for two more. I think we can just time to touch them. Colossians 120. Now. It's rather wonderful. And yet not wonderful when you think of inspiration. The great thought in Philippians is he emptied himself. That word is made himself of no reputation, emptied himself. Well, now being emptied, what could happen? Why he could be filled, couldn't he? Yes, that's what's going to happen now. Here it is, verse 19. And it pleased the father that in him should all the fullness dwell. This is something that took place bodily. It says in chapter two all the fullness of the Godhead bodily. Well, he must have a body first. Well, here he is. He emptied himself. Now the fullness flows into him.

[00:35:33] And having made peace through the blood of his cross by him to reconcile all things unto himself and so on. And you look for enemies. And then ultimately Chapter 214. Is there speaking about the things which will spoil you. Verse eight Beware lest any man spoil you through philosophy and deceit after the tradition of men, after the rudiments of the world, and not after Christ, for in him dwelleth all the fullness of the

Godhead, bodily and ye are filled to the full in him. Katie going after these other things when it's all in him. And then presently he says, verse 14, blotting out the handwriting of ordinances that was against us, which was contrary to us and took it out of the way, nailing it to his cross. He destroyed the enmity contained in ordinances that were dividing God's people up. He says you're going to perpetuate it. After that, this is finished. And so, he says, having spoiled principalities and powers, he made a show of them openly triumphing over them in it. Let no man, therefore judge you in meat or in drink or in respect of a holy day or of the new moon or of Sabbath days, which are shadows of things to come. The body is of Christ. Let no man beguile you of your reward. They can't. It's not touching your life that's hid with Christ in God. But they can cheat you of your reward by getting you tangled up with all these things that Christ put the nail through when he died on the cross.

[00:37:08] And yet that's what some people's religion, if we use the word, is mainly going to a certain place observing this and doing that. Whereas we belong to a calling where all those things are completely finished and we find out all in him, all in Christ, Christ, our head holding the head. Well, that is just giving you a little resumé in the time we have of this wonderful, dreadful subject. He died upon the tree. And that touched the curse of the law. He died upon the cross and that touched the world and the flesh. And he died in that suffering, which brings with it the corresponding glory. And it enables us to say that it is true, although it is a trite statement. No cross. No crown. I hope that some of these words may have a practical help to some of us. There's very few of us who go through this life without coming up against some of the thorns, some of the sorrows, some of the things that are saddening. That we remember that he went before every part of the pathway. And we are among those. To belong to him. He suffered for us. He knows. And if for the time being, it's hard. Remember, we could always say to ourselves, weeping may endure for a night. It may. That joy cometh in the morning.