

Mark 15, 25.

Our today's text brings us to the foot of the cross. Stricken, smitten of G and afflicted, the man of sorrows has dragged his worn and broken body from <sup>the judgment hall</sup> Gabbatha to Golgatha, the place of skulls. Arriving at that little barren hill outside the gate of Jerusalem, the Roman soldiers take the cross from Simon of Cyrene, who had <sup>been forced to</sup> carry it for J, place it on the ground <sup>place</sup> J on it and drive the sharp, cruel nails thru his hands and feet. They then raise it into the air, the nails tear into the flesh of the Savior, and the <sup>beginning of</sup> final chapter in the story of the great atonement has been written. The adoreable Redeemer and savior of the world hangs on the accursed tree, assailed by all the powers of darkness, forsaken of G and rejected of men. The energies of three worlds sweep and whirl around the cross. Looked at from one side, it is all radiant and glorious, for it is the manifestation of divine glory, love, grace and mercy. Looked at from another side, we see only the awful darkness and gloom of man's sins, and the great agony of X. Looked at from still another side, it becomes still darker; we see in that cross the last stand of the forces of hell in defence <sup>of</sup> their power over the souls of men. And all these evil forces center their energies <sup>at</sup> on the bleeding sufferer on the cross. The winds of God's wrath and anger sweep over him; the waves of man's hatred and bitterness swirl and eddy against him; and the final assault of hell and its forces strikes him with awful power.

And so the cross on Calvary, the meeting place of three worlds, becomes the most important single event in the history of the world. It marks the completion of the divine plan of <sup>sal.</sup> which G decreed from eternity. It has for its <sup>prop.</sup> the prophecies of the O T and for its epilogue, the history of the world for 2000 yrs. its shadows reaches back to the dawn of history in the Garden of Eden, and forward, even unto the end of time. In the shadow of this cross, the church of all ages has gathered, there to worship and adore at the wounded feet of the king of man, and the Savior of the world. In the company of all the saints and Apostles, with all the martyrs, in the company of all the untold millions of souls who have gone down into the valley of the shadow of death before us, in the company of all men who have looked up on that cross and have found there forgiveness of sins, peace of soul, et life and salvation, we too have gathered today, and wish to behold again in spirit, that sad scene of the cross of the savior of all mankind. Let us therefore... consider,

#### "THE CROSS OF THE SAVIOR OF THE WORLD."

We shall note 1. It marks the climax of man's sins.

2. It marks the accomplishment of man's salvation.

The whole history of sinful humanity, from the time of Adam and Eve in Paradise to Calvary, is a dark and gloomy record of sin, transgression, wickedness, unbelief and ungodliness. Then, as now, the heart of natural man was at enmity with G. It was so with the Jews. Their history is one of the darkest records in the annals of mankind. They were the chosen people of G, but they turned away from him and served the idols. Tho they were warned by G thru the many prophets, they turned against them, despised and mistreated them, yes, even went so far as to kill some of them, who were the mouthpieces <sup>of</sup> of G. Being enemies of G, they mocked and jeered his messengers; they defiled the holy Sanctuary at Jerusalem; they gave themselves over to the worship of strange Gods from Babylon and Assyria. Small wonder that we hear a gloomy note of despair in so many writings of the prophets. The chosen people of G had rejected their master, so that the words of the Lord, spoken by the Prophet Isaiah became fulfilled, "Hear, O heaven and give ear, O earth, I have nourished and brot up children and they have rebelled against me, they have forsaken the Lord, they have provoked the holy one of Israel to anger; they are gone away backward." (Is. 1, 2-4)

And the rest of the then known world was no better. All the nations of the world at that time, had had many opportunities to hear of Jehova, the Lord G of Israel. The chosen nation of G had come into contact with the Babylonians and the Assyrians. They had been in touch with the Medes and the Persians. They traded with the Phoenicians, the nomads of the seven seas. More than two hundred years before X, the O T had been translated into the Greek language and had thus become accesible to the Mediterranean world. And yet we can find no trace of true xtian religion in the records of these nations. Having heard of Jehova, they immediately turned away from him, and turned again to the idols of their





pains of the red on the cross. And so there was. The reason for J suffering and death was the sins of man. The sins of the howling mob, of the jeering Pharisees of the cruel soldiers, yes, also our sins were the reason for the cross on Cal. Man's salvation, our salvation was the purpose of the cross. The Day suffered death on the cross because the sins of the sin-sick, sin-cursed and sin-laden world had been laid upon him. He drank the bitter cup which we should have received. And his suffering and agony of body and soul is so great, that we hear the most bitter cry that was ever heard, escape from his parched lips, "My G, my G, why hast thou forsaken me."

And so we have found on the cross a substitute who has born the punishment of sin and has made eternal atonement with the holy and righteous God. Therefore the cross on Cal marks the accomplishment of man's salvation. That this is true, we learn from many passages of holy writ. Isaiah says nearly 800 yrs before the birth of X, "He was wounded for our transgressions, he was bruised for our iniquities." The writer of the Epistle to the Hebrews says, "without the shedding of blood there is no remission of sins." But the most important proof is after all, the word of the dying Savior himself. As the last rays of the setting sun fall upon Calvary's hill, he raises his head once more and cries out, "it is finished." Hear the loud cry of victory of the Son of G, hear the song of triumph of him who has overcome the powers of hell. Hear the victorious Amen of the Savior of the world, which created joy on earth, and joy in heaven, but bitter despair in hell. The eternal Son of G has turned and looked back to the first sinner at the Gates of Paradise Lost, he has also turned and looked forward to the last sinner yet to be born in this world, and behold, IT IS FINISHED. The work of redemption is done, the ransom is sufficient for all, the atonement of the world is accomplished. Sin is conquered, man is free. X has won the victory.

Let us therefore mark well, in it, that the terrible act which the soldiers committed when they crucified our Day, marked the climax of man's sins, but it also marked the climax and accomplishment of man's salvation, the et saly of his soul. The Son of G willingly ~~X~~ suffered and died for us, in order that we might be saved. Now we should raise songs of praise and thanks to G for his great love, accept the complete redemption which he has brot about for us, and constantly pray,

Lamb of G we fall before thee  
Humbly trusting in thy cross.  
That alone be all our glory,  
All things else are only dross.

AMEN.