

PROVIDENCE CHURCH

Glorifying God by knowing, living and proclaiming His truth in the world

Behold Your King – Part II

Pastor Ty Blackburn

John 19:16-30

April 17, 2016

Please turn with me in your Bibles to the 19th chapter of John. We're going to return again to John's account of the crucifixion in Verses 16-30, these 15 verses in which he allows us to, invites us to behold the King. In fact, that is our title, 'Behold Your King'. We are continuing a message we began last week by that title, 'Behold Your King', so it is 'Behold Your King – Part II'.

We noted that statement by Pilate in Verse 14, two verses before our text begins, it seems to be put there by John, by the Holy Spirit working through the apostle John as kind of a rubric, or a sign over the scene that he presents to us through Pilate saying, "Behold your King," to the nation, and John recording that for us in Verse 14. It seems that is what he is trying to get us to do, behold the King, as He goes to Calvary, and makes His great sacrifice. We're going to see today that, in the points that we're going to consider this morning, we're going to look at three of the sayings of the cross. You may have, or may be aware, and have studied sometime the seven sayings of the cross. When you add up all the Gospel accounts, seven times Jesus speaks, we have recorded in the Gospels seven different things that He says, and John records three of them. We are going to be looking at all three this morning, as we continue our look at the cross, as we behold our King on the cross.

We saw last time, really there are nine points that I wanted to call our attention to, and we covered five last time. That we noticed that John, as he says, "Behold your King," he called our attention to *The Judicial Abandonment of the King*, He was handed over. Secondly, we saw *The Voluntary Offering of the King*, that the King carried His own cross, He went out. It was a voluntary offering. And thirdly, we saw *The Comprehensive Agony of the King*. His crucifixion was incredible, unspeakable agony—physical suffering that was virtually indescribable, emotional suffering, unimaginable, and spiritual suffering that is incomprehensible. So we saw *The Judicial Abandonment*, *The Voluntary Offering*, *The Comprehensive Agony*, *Confirmed Identity*, John emphasizing again who He is by the inscription controversy. Then we stopped last time with *A Scandalous Dishonor*. So now we're going to come to 6, 7, 8, and 9. So you can write down 1, 2, 3, 4. But just so you know, with last week, if you missed last week, you can catch the first five points, you can go online and actually, I don't know if it is up as video yet, but it is up as an audio. Let's read together this account, John 19:16-30.

PROVIDENCE CHURCH

Glorifying God by knowing, living and proclaiming His truth in the world

John 19:16-30 ~

16 So he then handed Him over to them to be crucified.

17 They took Jesus, therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha. 18 There they crucified Him, and with Him two other men, one on either side, and Jesus in between. 19 Pilate also wrote an inscription and put it on the cross. It was written, "JESUS THE NAZARENE, THE KING OF THE JEWS." 20 Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin and in Greek. 21 So the chief priests of the Jews were saying to Pilate, "Do not write, 'The King of the Jews'; but that He said, 'I am King of the Jews.'" 22 Pilate answered, "What I have written I have written."

23 Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and also the tunic; now the tunic was seamless, woven in one piece. 24 So they said to one another, "Let us not tear it, but cast lots for it, to decide whose it shall be"; this was to fulfill the Scripture: "THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS." 25 Therefore the soldiers did these things.

*But standing by the cross of Jesus were His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus then saw His mother, and the disciple whom He loved standing nearby, He *said to His mother, "Woman, behold, your son!" 27 Then He *said to the disciple, "Behold, your mother!" From that hour the disciple took her into his own household.*

*28 After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, *said, "I am thirsty." 29 A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop and brought it up to His mouth. 30 Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.*

PROVIDENCE CHURCH

Glorifying God by knowing, living and proclaiming His truth in the world

Let's pray together.

Our Father, we ask that You might grant Your grace to us, to make our blind eyes see, make the glory of Your Son shine in the way that You intended when You sent Him, and when you inspired these words to be written. We ask this by the power of Your Spirit, and on account of the sufficiency of Jesus, and His offering. And we pray in His name, Amen.

The title 'Behold Your King', I used the illustration last time that I want to just remind you of. I mentioned the image that you can see online if you want to. Some of you may have done that, in fact one person shared with me they had looked up, remember I mentioned the picture of a rabbit that you can look at and it is a duck. I mean, it is a duck and then it is a rabbit. And actually, there was kind of a nice piece of artwork that somebody did that is an impressive duck, and then you can see it is a rabbit. Then there is this other one that this guy did that is just a little pencil drawing. I mean, it's just a sketch, and you look at it, and you look first and you see a duck. I don't know if everybody sees a duck first, but you see one or the other, and then you see the other. You keep looking and you are like, "Oh, wow. The bill of the duck is actually the rabbit's ears." So it is both at the same time. It is not one, it is both.

I said that because what we see really, when we look at the cross, and I think particularly in the way that John presents his portrait of the cross, when you look at the cross, at first glance, you see a lamb. But as you keep looking, you realize that you are looking at a great lion. I think you would experience what we looked at last week, when we looked at Revelation 5 where John, this same John who writes this Gospel, is taken up into Heaven in his vision, on the Lord's day, and he sees the scene in Heaven where there is a book that can't be opened. It is sealed up, that no one can break the seals, no one in Heaven, or Earth, or under the Earth is found able to break the seals of this book. And the terrible circumstance that that is, that the purposes of God will not be effective, that the victory of God will not be won, that everything hangs in the balance because of this book that is bound up. John finds himself uncontrollably weeping at the sorrow of the circumstance, and one of the Elders says to him, the Elders of Israel turns to him and says, "Do not weep, for the lion of the tribe of Judah has overcome," so as to open the book. And there is no one else weeping in Heaven because they know the lion of the tribe of Judah has overcome. John looks, and he sees one come out from the shadows, and the one that he sees, he says, "And behold I saw one as a lamb, who had been slain, so that the lion of the tribe of Judah is actually the lamb of God." And we see the

PROVIDENCE CHURCH

Glorifying God by knowing, living and proclaiming His truth in the world

same thing here, except that at our first glance here we see a lamb, but if we are looking carefully in context, and we are reading thoughtfully how John presents this, we see a lion, we see a King.

The four points I want us to look at this morning, continuing beholding our King, we are basically, last time we went from Verse 16 to the beginning of Verse 25, and today we are going to go from Verse 25 to Verse 30. 'Behold Your King'. First of all, behold *The Wondrous Love of the King*. Here in Verses 25 to 27, we see the apostle John, who would himself later be known as the apostle of love, focusing our attention again on the love of the Savior, the love of the King. So behold *The Wondrous Love of the King*, that's our first point.

1) The Wondrous Love of the King:

Now we see this in Jesus' words to His mother. This is the first saying we're going to look at. Actually, the second saying of the cross in the seven, but it is the first that John records. *The Wondrous Love of the King*, the second or third, depending on how you are piecing it together. We are not exactly sure because no one gives all seven, but this saying of Jesus happened fairly early in His time on the cross. Certainly not at the very end. And what He says is, "Woman, behold your son. Son, behold your mother."

Now it is interesting too, when you look at this, there is something going on in the Greek that doesn't translate well into the English, in Verse 25 when it says, ***Therefore the soldiers did these things. But standing by the cross of Jesus were His mother,...*** It is actually helpful in the sense that they put that first phrase, or that first clause, sentence, ***Therefore the soldiers did these things.***, in Verse 25 because it doesn't seem to belong there. In fact, in the NAS it kind of breaks a paragraph after that so that Verse 25a, ***Therefore the soldiers did these things.***, it is kind of separated from Verse 25b, ***But standing by the cross...*** But in the Greek there is actually an untranslated particle in Verse 25, the first part of it, that is in it has the force, it's not the full force, but it is in this direction. "On the one hand, the soldiers did these things." And then there is another particle in the next sentence, "But on the other hand, standing by the cross of Jesus were His mother, His mother's sister, Mary, the wife of Clopas, and Mary Magdalene."

So there is a contrast in the mind of the apostle between the soldiers and their act, and the women, and theirs. There is, in a sense, on the one hand you see the soldier's brazen dishonor, as they disrobe the King, and then on the other hand you

PROVIDENCE CHURCH

Glorifying God by knowing, living and proclaiming His truth in the world

see the women's brave devotion. And yet as we continue to look, we see that it is not so much a contrast between the women and the soldiers, as it is between the soldiers and Jesus. Because what we really see is the soldier's dishonor of the King, contrasted with Jesus' honor of His mother. Or we could say the soldier's hatred and malice contrasted with Jesus' love.

Now the first thing, I mentioned that the women are emphasized. It is striking about the New Testament, the way that the place of the women in Jesus' life and ministry, His disciples, that included women, how that is reflected in all of the Gospels. It wasn't a politically correct way to write in the 1st Century. It is today of course, but it wasn't then. Jesus was elevating the place of women, and the Gospel writers sense this. They saw the importance of the women's devotion to Christ. And so John himself elevates these ladies by pointing out that they were near the cross. Most of the disciples aren't. There was only one that we know that was near the cross, that is John, who is standing with these ladies. Judas has killed himself and the other ten are nowhere to be found. But what is really astonishing is Jesus again Himself, the focus of John is always Jesus. Verse 26:

John 19:26 ~ When Jesus then saw His mother, and the disciple whom He loved standing nearby, He *said to His mother, "Woman, behold, your son!"

Interesting to think about his choice of words. In John's Gospel twice Jesus speaks to Mary. In Chapter 2 He speaks to Mary, when He says, "Woman, what do we have to do with one another." Remember that? At the wedding of Cana of Galilee, when she comes and says, "They have no wine," and He says, "Woman, what do we have to do with one another? What do you have to do with Me? What does this have to do with Me? What do we have to do with this?" He says, "Woman," He doesn't say, "Mother." And here He says, "**Woman, behold, your son!**" He didn't say, "Mother, behold your son!" Of course, if He had said, "Mother, behold your son!" She would have been thinking, looking at her Son, the Lord Jesus.

William Hendrickson, in his commentary on John, makes this observation. Jesus then said to His mother, "Woman," essentially, "behold your son. Woman, look, your son." He can't point, His arms are stretched out, but He, with His head, and with His words, directing her attention to look at John. Hendrickson writes:

It was very kind of Him to say, "Woman," and not, "Mother." The word 'mother' would have driven the sword even more deeply into the soul of Mary. That sharp

PROVIDENCE CHURCH

Glorifying God by knowing, living and proclaiming His truth in the world

and painful sword of which Simeon had spoken of in Luke 2. Here at the cross, exactly as at Cana's wedding, it was very kind of Jesus to emphasize, by the use of the word, "Woman," that Mary must no longer think of Him as being merely her Son, for the more she conceives of Him as her Son, the more also will she suffer when He suffers. On the other hand, Mary must begin to look upon Jesus as her Lord. Yes, even then she will suffer, but this suffering will be of a different nature. She will then know that though indescribably terrible, His agony is nevertheless glorious because of its purpose. She will then begin to concentrate on its redemptive meaning. Hence not, "Mother," but, "Woman." Mary's merely emotional suffering, as any mother would suffer for her son who was being crucified, her emotional suffering must be replaced by something higher and nobler that is by adoration.

He is shepherding His mother in this moment. He is helping her and He was doing that at Cana of Galilee. He was telling her, "Listen, it is no longer, the primary relationship between you and Me, can no longer be mother and Son, it must be Savior and Lord." It is astonishing here that the Roman Catholic church has, as it does so many places, twisted and distorted the Scriptures. They actually take this passage and misread it to say that when Jesus says, "Woman, behold your son. Son, behold your mother," that what He is doing is telling Mary to look out for the church. It is laughable, isn't it? It is astonishing, but this is hundreds of years of tradition misinterpreting the Scripture. That He is really saying, "Woman, behold your Son. You need to look after Him now," and John represents all of the church. "John, you look to her." But it is clear in the passage, as you read it, you know that is not the case, and it becomes emphatically clear when it says, in Verse 27:

John 19:27 ~ ...From that hour the disciple took her into his own household.

It doesn't say, "Mary took Him into her household." He knows that his mother, as Jesus was the primary breadwinner for His mother, the oldest Son. His other brothers are probably in Capernaum, not even here. Later, two of them come to Christ, but at this point, He is taking care of His mother, and telling John to look after his mother. He is loving her, and honoring her, and yet at the same time, He is loving her enough to say, "No longer think of Me as your Son. Think of Me as your Lord." Amazing though, in His agony, in His suffering, that He is thinking of others. Isn't that astonishing?

PROVIDENCE CHURCH

Glorifying God by knowing, living and proclaiming His truth in the world

I don't know about you, but when I'm in pain, I find it very hard to think of anything other than my own suffering. We have a Savior who experienced the most profound pain and suffering that any soul has ever experienced. He experienced continual emotional suffering all of His life. Isaiah, in prophesying about Him 700 years before Christ would say, "He was a man of sorrows. A man of *sorrows*, acquainted with grief." His life was one of agony and suffering, and the physical agony of the cross, but the spiritual and the emotional agony of being holy, and in the presence of sin. Of being exalted in truth, King of all, God Himself, the one who created all things, having His creations basically spit in His face on a daily basis. And yet in the midst of that kind of suffering, here He is looking out for this woman who needs His care. What a shepherd, what a Savior, what amazing love that God has, *The Wondrous Love of the King*.

2) The Driving Thirst of the King:

But not only *The Wondrous Love of the King*, let's next look at *The Driving Thirst of the King*. The second point this morning, *The Driving Thirst of the King*. Jesus says, in Verse 28 it says:

John 19:28 ~ After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, *said, "I am thirsty."

I think when you look at this carefully, the title of the point, *The Driving Thirst of the King*, that there is in some sense, John here again painting for us in an ironically beautiful way. That *The Driving Thirst of the King* is not so much about His physical thirst, as His spiritual thirst. Let's look at this. Now He says, "***I am thirsty.***" And then He is given a jar full of sour wine. I mean, He is given some wine from a jar full of sour wine. The other Gospels tell us they put it on a sponge, and they put it in His mouth. He probably did need that so that He could then have the moisture in His mouth to be able to speak because the agony that He is going under includes the fact that He is dehydrated, painfully thirsty. Hendrickson also speaks of this in his commentary where he says this, speaking of the cross he says:

It has been well said that the person who was crucified died a thousand deaths. Large nails were driven through the hands and feet, among the horrors which one suffered while thus suspended, the feet resting upon a little tablet not very far away from the ground were the following.

These were the things you experienced:

PROVIDENCE CHURCH

Glorifying God by knowing, living and proclaiming His truth in the world

Severe inflammation, the swelling of the wounds in the region of the nails, unbearable pain from torn tendons, fearful discomfort from the strained position of the body, throbbing headache, and burning thirst.

So Jesus, we see in this His humanity. Yes, we do, we see that He experienced physical thirst, and the agony of the cross was physical. He understands our suffering. But when He says, look what John says. John doesn't talk about that. He says, ***Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, *said, "I am thirsty."*** He didn't say, "He said, 'I am thirsty,' because He has been hanging on the cross, the sun has been beating on Him for six hours. He is in agony, and He is dehydrated." John could have said that, but he said, ***Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, *said, "I am thirsty."*** He is telling us that Jesus' true thirst was to fulfill the Scripture. His burning thirst was to obey His Father, that what He thirsted for was to do the will, and the work, of the one who sent Him.

It is reminiscent of John 4, remember when the disciples went off to get some food? Jesus is talking to the woman at the well. They come back and they say, "Jesus, here is the food," basically. They are ready to give Him something to eat, "I have food that you don't know about." And they are talking among themselves, you know, always just five or six steps behind. "Hey, did you give Him food?" "Hey, did you give Him the hamburger?" "No." "What about the French fries?" They are still here in the bag, and Jesus says, "I have food to eat that you don't know about." They say that, and He says, "My food is to do the work, to accomplish the work of the one who sent Me." The same word, '*accomplished*', is translated in Verse 28 here, ***Jesus, knowing that all things had already been accomplished,...*** His thirst is to accomplish the work.

In fact, we're going to see in a moment that Verse 30, when it says, "It is finished," it is the same Greek word. '*Finished*' is the same as Verse 28, '*accomplished*', and the same in Chapter 4, Verse 34, "My food is to accomplish the work." So His thirst is to do the work of God, to accomplish His will. He knows that the Scripture needs to be fulfilled, and in fact, this is fulfilling, a verse we read today, Psalm 22:15, where it says, remember the passage we read about the cross, David prophesying the cross basically. It says in Verse 15 of Psalm 22:

Psalm 22:15 ~

PROVIDENCE CHURCH

Glorifying God by knowing, living and proclaiming His truth in the world

***My strength is dried up like a potsherd,
And my tongue cleaves to my jaws;***

But it is also, I think, a fulfillment of Psalm 69:21. Let me read Verse 20.

Psalm 69:20-21 ~

20 Reproach has broken my heart and I am so sick.

And I looked for sympathy, but there was none,

And for comforters, but I found none.

21 They also gave me gall for my food

And for my thirst they gave me vinegar to drink.

Jesus, knowing that there is some more work to be done, says, “I’m thirsty.” His whole life was doing the work of the Father. His hunger and His thirst were satisfied by doing the Father’s work. It is amazing too, when you think about this, His thirst, He says, “I am thirsty,” and yet He has also, in John’s Gospel, been pictured as the one, when He talked to that woman at the well, He said, “I can give you living water.” He became thirsty so that He might give us living water. In John 7:37, He says, “You who are thirsty come to Me, and I will make it so that rivers of living water flow from your inner being.” And it is the cross, His obedience to the Father, His finishing of the work, His thirst itself, that makes us satisfied. He was made excruciatingly thirsty so that we might be delightfully satisfied. It is interesting, that Psalm 69 prophesied two things that happened on the cross.

Do you remember when He is going to the cross we are told by the other Gospels, they offered Him wine mixed with myrrh, or gall, and Jesus, tasting it, spit it out, refused it. But here, He receives the wine mixed with vinegar because, you see, the wine mixed with gall they used to give to prisoners who were being crucified on the way to the cross, and it was a painkiller. It was to numb them to the pain, and Jesus, tasting that, spits it out, because He cannot drink that wine, He must drink the cup of the full suffering for the wrath of God.

But here on the other side of it, this isn’t a pain numbing thing. This is a thing literally to satisfy His thirst, and I think truly to give Him the ability. When your mouth is really, really dry, you can’t talk, and so He has enough strength to say, “I thirst,” but what He’s about to say needs to be said loudly and clearly. But His thirst was to do the will of His Father, to do the work that His Father gave Him. I

PROVIDENCE CHURCH

Glorifying God by knowing, living and proclaiming His truth in the world

think it's interesting, I think John wants us to see that, and that's why he uses that word. Verse 28:

John 19:28 ~ After this, Jesus, knowing that all things had already been accomplished,...

Everything has been accomplished except for the last couple of things. He's thinking through. "All that the work the Father has given Me, knowing that all of this has been accomplished," now He says, "I'm thirsty." They give Him the wine and then He says, "It is finished!" It's the same word. John wants us to connect this point with the next point. So we've considered the wondrous love of the King, the driving thirst of the King—His thirst is to obey and to finish the work, to do the work. The third point that we going to look at this morning is the finished work of the King.

3) The Finished Work of the King:

John 19:30 ~ Therefore when Jesus had received the sour wine, He said, "It is finished!"

Some of the translations translate that word *it is accomplished*. The sentence, "It is finished!" three words in English is one word in Greek: τετέλεσται (tetelestai). It's a perfect verb, a perfect infinitive in Greek, which basically pictures the idea of perfect tense, which pictures finished action with ongoing results. And the word itself τελέω (teleō), or τέλος (telos) the noun, it pictures not merely the cessation of work. It doesn't just merely picture, "I'm finished." You know how you're doing some chores and you get finished, and you're just glad it's done? Sometimes when you're a kid, you're doing things and you don't even care what the impact is. You're supposed to sweep the floor, you're supposed to cut the grass, but you're not even really into it. You should be. I'm not justifying this, young people, if you're this way. I was this way. It's sin. You should try to be owning and rejoicing in helping your parents by doing the chores that you do. But there were times, I must confess, where I was just doing what I was called to do, and just glad it was over. This word is not that at all. This word has in view the process that has come to completion. It sees not just the cessation of work, but the conclusion and consummation of a process. The goal has been reached, the aspirations realized, the dream has become reality. That's the power of this word. "It is finished! The goal, everything that I have come to do, the goal in the Father's heart has been accomplished." This is the greatest shout of victory. No more precious words have

PROVIDENCE CHURCH

Glorifying God by knowing, living and proclaiming His truth in the world

ever been uttered by a human tongue than these. “It is finished!” τετέλεσται (tetelestai). It is accomplished.

I’ve often mentioned in the past that this word for the Greek speaking Jews who first read it would have been very familiar, because in cultural, everyday use, this word would be stamped on bills as receipts, to say, “Paid in full” τετέλεσται (tetelestai). The goal has been accomplished. The account has been paid for. It is finished. And I think that’s something that John is accomplishing here, but I think there’s more than that.

The spiritual use or religious use in the Old Testament of this word is much richer than just paid in full. Paid in full is precious. I mean, He paid the sin debt in full. Yes, but this word is used in a number of places in the Septuagint, that is, the Greek translation of the Old Testament. You find this same verb τελέω (teleō), in a number of places, and a couple of really interesting places where a long process comes to completion, a long, arduous, detailed process comes to completion. There are two I want you to consider. First, Exodus 40:33. What you see there is Moses completing the tabernacle.

When we taught through Exodus a couple years ago on Wednesday nights, one of the things that we noticed was that it’s amazing how detailed the instructions are that God gives to Moses. He tells him down to, “This is the size it’s to be. It’s to be made out of this. It’s to have this. It’s to be like this. These are the dimensions.” That’s not that surprising. What’s surprising is He says, “Do it like this,” and then He comes back and says, “This is what Moses did,” and He repeats all of that information. It’s like if I were to tell you, “Go buy the ingredients for cookies, and here they are. Five pounds of flour. I want a 4-pound bag of sugar.” Isn’t that funny how they have a 4-pound bag of sugar now? Watch those guys. It used to be a 5-pound bag of sugar. What’s wrong with a 5-pound bag? Oh, they can get more money by making you think... Anyway, I’m sorry. I digress. But you go to get the ingredients at the store and you buy the flour, you buy the sugar. “I need six eggs. I need two cups of milk.” Whatever, supply whatever ingredients I’m missing. But you go get those and you come back, and I say, “Thank you for getting the ingredients.” That’s what I’d probably say. I wouldn’t say, “Thank you for buying the five pounds of flour, and the four pounds of sugar, and the six eggs. And thank you for buying the two cups of milk and the baking powder.” Do you see what I’m saying? That’s how Exodus reads. “This is what I want you to do.” “And this is what he did.” And then He comes to the end of it in Verse 33 of Chapter 40.

PROVIDENCE CHURCH

Glorifying God by knowing, living and proclaiming His truth in the world

Exodus 40:33 ~ He erected the court all around the tabernacle and the altar, and hung up the veil for the gateway of the court. Thus Moses finished the work.

In the Greek translation of the Hebrew Old Testament, the Greek word is τελέω (teleō). It's the perfect tense of this word. He finished the work. It's the aorist tense but it's the same word. You find it also in 2 Chronicles 5:1, at the end of another long, arduous process. That's where Solomon completed the work on the temple, and it's reminiscent of Exodus, the detail that went into it, all of the work.

So at the end of this long process, the goal has been reached, and it's not just that the work is done. "Hey, cross that off the list." No, the work is done and the consummation of it is now realized. The dream has been realized. What was the dream then? Moses was making a meeting place for God and man, the tabernacle, the tent of meeting. What was Solomon doing? He was making that tent of meeting into a permanent temple. He was making the permanent meeting place between God and man. And I think John in his Gospel has been leading us to think along those lines all along, the careful reader, because we've noted in John 1:14...

John 1:14 ~ And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

The word *dwelt* there literally means to tabernacle, to pitch your tent, and is the same word that you would find in the Greek translation of the Old Testament again for *tabernacling*, so that he could have translated it, "The Word became flesh and tabernacled among us." And then in John 2:19, John reports for us that Jesus says:

John 2:19 ~ "Destroy this temple, and in three days I will raise it up."

He said that in the temple, the physical temple. They think He's talking about that temple, and He's talking about this temple, His body.

He says:

John 2:19 ~ "Destroy this temple, and in three days I will raise it up."

I think when Jesus comes to the end of His earthly ministry and the moment of His death, He realizes that all has been accomplished, and when He says, "It is

PROVIDENCE CHURCH

Glorifying God by knowing, living and proclaiming His truth in the world

finished!” there’s a sense in which it resonates with those words from Exodus 40:33, 2 Chronicles 5:1, that the work is finished. They’d built God’s house. The tabernacle was temporary. It was a type. The temple was temporary. It was a type. The anti-type, the real place of meeting between God and man, is the physical body, the physical human life of the man Jesus of Nazareth. That is the true meeting place of God and man. And it wasn’t just to fashion His body. It was His life. It was His work. The body of His human life work is the meeting place between God and man. It is where you go, to Jesus and His finished work.

His life is one act of obedience. We said His driving thirst was to obey, and His finished work is saying, “Father, I have done everything in the same way You gave Moses all those instructions and he finished the work, in the same way You gave Solomon all those instructions and he finished the work.” And those were pretty monumental tasks. It’s pretty impressive what Moses did. It’s even more impressive what Solomon did, but those are dim, flickering candles compared to the glorious Sonshine of what Jesus did. He didn’t just build a physical building. His whole life, every moment of every day for 33 years was perfect act of building the work that God gave Him to do. Every moment.

Theologians have helpfully pointed out that the obedience of Christ can be subdivided into two categories—active obedience and passive obedience. This is helpful, because what they’re trying to do is help us understand the work, the finished work of Christ. His work is essentially a work of obedience, and Paul basically contrasts Jesus’ work of obedience with Adam’s work of disobedience in Romans 5, and says that through the one man’s act the whole world is basically lost. Through another man’s act the whole world is one. Well, he’s focusing on the cross, but the cross as the pinnacle to His whole life’s work. Active obedience, passive obedience, let me show you how this fits together.

The active obedience is that Jesus, for 33 years, satisfied every requirement of God’s law. The law says that, “You are to have no other gods before Me. At any other time you’re not to worship any other god than Me. You’re not to put anything before Me.” For 33 years, 24 hours a day, 7 days a week, the Son of God, the Son of David, Jesus of Nazareth, the Man Christ Jesus, He had no other gods before Him.

“You’re not to make for yourself an idol.” We know that that means not just physical idols. We make idols in our hearts all the time when we imagine things about God. “My God isn’t like that. I don’t like the fact that God’s like this.”

PROVIDENCE CHURCH

Glorifying God by knowing, living and proclaiming His truth in the world

That's idolatry. Jesus never committed the sin of idolatry. Jesus never used the Lord's Holy Name in a cavalier way. He was never light about important spiritual things.

He never dishonored His Father. He always remembered the Sabbath Day to keep it holy. He honored His father and his mother just like we saw here. Even on the cross, He was honoring His mother. "Surely I don't have to do this now, Lord. I can't bother with that." In fact, when you read the text, I didn't point this out, but when He saw His mother, He spoke to her. It's like He sees her and it's an opportunity to obey the law. What does He do? He obeys. Every moment, obey, obey, obey. And it is His delight. This is what man was created to be. This is what we would have been had Adam not sinned. We would have had the opportunity to be delighted to do the will of God. This is what God made us to do. This is what we would have thrived on.

You watch an animal, a dog that's been well trained. Isn't it amazing to watch these dogs that they can be trained to take care of a person that has disabilities. They can sense if a person's about to have a seizure. How is that? They have a sensitivity that can be trained, and they delight to do that. Or to go fetch, I don't think that anybody, you cannot wear out your golden retriever from fetching. He will wear you out. Why is that? "Why do you want to just play this stupid game? Run, get it, bring it back. Run, get it, bring it back." It's because God made him to do that. Why does a horse want to run? It's because God made it to. What has man been made to do? To worship God with a life of perfect obedience. That's what we would be delighted to do if we were right, but we're marred. We're messed up. We don't want to do that like we should, because Jesus came to fix it. He came and He lived that kind of life. You and I are perpetual failures, but He is perpetually, perfectly righteous. So He keeps all of the positive commands of the law. He never does something He shouldn't do, and He never leaves undone something He should do, every moment of every day.

This is why He lived 33 years. It wasn't that He could just come down from Heaven as a perfect Man, sinless, and then be a Lamb. That would have paid for our negative sins, and it would have brought us back to Eden, but that's not what Jesus does. His work is much greater than that. To be the dwelling place of God and man, that wasn't enough. To be the place where man meets God, He offers Himself, a perfect record of righteousness. Thirty-three years of perfect active obedience, He satisfies the requirements of the law. What must you do to dwell in the presence of God? Keep the law, every commandment. James 2:10 says if you

PROVIDENCE CHURCH

Glorifying God by knowing, living and proclaiming His truth in the world

keep the whole law and offend on one point, you're guilty of all. You have to keep it perfectly. You say, "That's unreasonable." Well, you think that because you're a sinner like me. If we thought rightly, we would understand that one sin against a holy God who's done all these things for us is horrible wickedness.

But Jesus came to erase that. First of all, He lives perfect obedience, 33 years, and then His passive obedience. I mentioned active obedience is His righteous fulfillment of every command of the law. His passive obedience is Him taking upon Himself the other side of the law, that is, when you sin, this is what's going to happen to you. He gives a perfect record of righteousness and then He stands in our place as a propitiation between us and God, and He accepts all of the wrath of God, negative responsibility of the law to condemn those that sin. That's what's happening at Calvary. That's what's happening, in a sense, even in His life of suffering, but particularly that's what's happening at Calvary. When He becomes the sin-bearer and is led to the cross, going willingly, laying down His life but yet He experiences the full wrath of God against our sin, every wicked thought that everyone who would ever believe, He suffered for, every evil word, every hurtful act. Jesus took all of the wrath for everyone who would ever believe, everything that we would ever do—past, present, future, and He paid it. He completed it.

So when He says, "It is finished!" there is a sense in which He paid in full, but you see, there's a fuller sense. He's perfected everything that needed to be done. He hasn't just paid the debt. He's given us His righteousness. That's the glory of the finished work, and when He says, "It is finished!" how can anyone then say anything needs to be added to that? How could anyone think that you need a treasury of merit so that you can get to Heaven? How could anything be added to the finished work of so glorious a Savior? And for you and me, the question is are you trusting in your own righteousness, or are you trusting in the finished work of Jesus? The fourth point is:

4) The Sovereign Gift of the King:

The second part of John 19:30. After He said, "It is finished!" John records:

John 19:30 ~ And He bowed His head and gave up His spirit.

The moment of Jesus' death, that's described right there. That's what he's saying is Jesus died, but he doesn't say, "Jesus died." He could have, but he didn't. That's why I called this the sovereign *gift* of the King, not the sovereign death of the

PROVIDENCE CHURCH

Glorifying God by knowing, living and proclaiming His truth in the world

King. It is about His death, but he said, “He bowed His head and gave up His spirit.” The word *gave* here is interesting. It’s the same word that John used in John 19:16 to describe what Pilate did, when it said, “So then he handed Him over,” *παραδίδωμι* (*paradidōmi*) means to give over. We shared that what that meant was, when we looked at John 19:16, that this was a word that would describe a judge giving over a convicted criminal. He has authority and he gives over the person to the executioner. This is what this word means, to give over that which you have authority over, to someone else.

So what it’s saying is He bowed His head and He gave up His spirit. What John is telling us, even at the very last, after all the agony of the cross, that when Jesus dies, He dies at that moment because He freely gave up His spirit. This is why He said in John 10:18, “No one takes it from Me.” He truly chose to give up His life.

I heard John MacArthur teaching on this one time, sometime back, and he was going through Matthew’s Gospel account where it shows that one of the last sayings of Jesus—remember I mentioned seven, and we’ve only looked at three in this passage. John gives us three. He wants us to focus on these three, but the last saying that Matthew gives us is, I think Matthew gives it, maybe Luke, but anyway, one of the other Gospel writers gives it, and he says, “Father, into Your hands I commit My spirit,” and He dies, so that John doesn’t record it that way. He just tells us He bowed His head and gave up His spirit. He doesn’t tell us about the last saying. But John MacArthur, talking about that, said that He even then cries out with a loud voice, “Father, into Your hands I give My spirit,” and his point was isn’t it interesting that a man dying has such strength in His voice? And he makes the point, and I think he’s right, that because Jesus had Himself never sinned, He could not die. He could not be killed unless He chose to give up His life. But He finishes the course and He does. He gives up Himself for us.

But what we see, John is telling us by presenting it this way, he’s showing us that the Lamb is the Lion, that He’s not merely a passive recipient of barbaric violence. He’s not a victim of horrific crime. Not merely. In a sense, yes, He is a recipient of barbaric violence, but He’s not a passive one. He is a victim of horrific crime but He’s not a passive victim. He’s really not a victim at all. He really is the victor. That’s what he’s saying. “He’s sovereignly giving up His life, and by dying, what He’s doing is destroying death. He’s fulfilling what the first prophecy of the Gospel, the first proclamation of the Gospel, the proto-euangelion, that’s the first Gospel in the Bible, Genesis 3:15, where at the fall, God speaking to the serpent—it’s amazing. He was talking to Satan when He said this. He said, “I’m going to put

PROVIDENCE CHURCH

Glorifying God by knowing, living and proclaiming His truth in the world

enmity between the woman's seed and you. You will bruise his heel and he will bruise your head. There's going to be enmity. I'm going to put enmity between you and the woman's seed." Now, the New Testament picks that up and says the seed, singular, speaking of Christ. And what is the cross? It is when Satan appears to have won, when he bruises the heel of the seed of the woman. And the only true seed of the woman, because the seed doesn't only come from the woman, it never comes from the woman, the seed in the Bible is that which the man gives to produce a child.

But way back in Genesis 3:15, the Lord put in that little prophecy, something that would be fulfilled when finally a man was born of a woman without a male seed, the virgin birth. The seed of the woman had finally come. There never had been a seed of a woman until Jesus was born. Figuratively it spoke of enmity between all mankind and evil, yes, that God put there, but ultimately it was like a laser focused on the One who would come who would be born of a woman, born under the law to redeem us from the curse of the law. And in being cursed for us, experiencing the wrath of God and experiencing the full weight of the wrath of God, including physical death, when He died and the serpent bit His heel, He was actually smashing the serpent's head. That is what is happening here, and John is telling us this. He bowed His head and He gave up His spirit. He is a sovereign King giving us the gift of His life. He is winning the victory. When you consider the glory of all that Jesus Christ has done to save you, what is your response? Are you going to continue living for yourself, continue being deceived into thinking that is life? Or are you going to submit to the King? You've beheld Him. Now will you submit to Him? Will you surrender to Him? Will you receive His sovereign gift? Because His death gives life if you trust in Him completely. You stop relying upon yourself. You stop living for yourself, and you place all of your hope and all of your trust in the finished work of Jesus Christ.

Let's go to the Lord in prayer...

Father, we ask that You would search us and know our hearts, try us and know our thoughts, and see if there be any wicked way in us, and lead us in the way everlasting. We thank You for the gift of life. We thank You, Lord Jesus, for being willing to be made a sacrifice for our sins, and in that, being the good shepherd who laid down His life for the sheep. We pray that You would claim for Yourself sheep today for Your fold. Bring people from death to life, from darkness to light. We pray this in Your Name, Amen.

PROVIDENCE CHURCH

Glorifying God by knowing, living and proclaiming His truth in the world

“Behold Your King – Part II”

[Attribution-NonCommercial-NoDerivatives 4.0 International License.](#)



Attribution:

Providence Church, Duluth, GA, USA

www.ProvidenceDuluth.org

Permission for use beyond the scope of this license may be requested by contacting Providence Church, Duluth, GA through their website.