

SERMON TRANSCRIPT

DATE

April 9, 2017

SPEAKER

Brian Frost

SERIES

Fully Alive

PART

48

TITLE

It Is Finished

SCRIPTURE

John 19:17-42



© 2017 Providence Baptist Church (Raleigh, NC)

Sermon transcripts may be used for preaching and teaching purposes, but may not be published or sold. While generally accurate, parts of this transcript may contain errors.

Providence reserves the right to correct and/or remove a transcript at any time.

It is great to see you, Providence. If here in this room, if you're in the amphitheater, at home, we're glad you're here. If you're a guest with us, welcome to Providence. I want to ask you, if you would, John chapter 19 in your Bible, if you want to turn there. If you don't have one with you, there's lots in the room in chairs near you. If you don't have one at home, then we would ask you to actually take that home as a gift. We would love for you to have that. We love God's word.

If you're new here at Providence, what we love to do is to come and to sing and praise the Lord for who he is and for what he's done and then to open up his word and to see what he would say to us. This year and last year, we've been walking through John. It's an amazing book. It was written 50 years after Jesus rose from the dead by one of his actual eye witness followers who saw all of these things and, 50 years later, he chose to write them down. We are up to John chapter 19 verse 17.

I was gone last week. I loved Dave's sermon last week in the first 16 verses of this chapter. He did an amazing job. Our family was down in Georgia, vacation at the farm. You guys know that I often ... Well, we love going down. I love to talk about it. It's an amazing place. We had six just really, really restful days down there. We had two big rain days, which for boys and a dad who love four wheelers and the jeep, that's really good news because that means there's lots of mud. We had a great, great time down there.

As always, it's always great to be back. To come back this morning and to see you, not just to see you singing and worshipping, but to be here, it really is a significant thing. What you have to understand is that when you see people sitting next to you that you saw last week or the week before that, what it indicates is a continuation of hope and joy and faith and sometimes a continuation of that struggle of us wanting to know who he is even more. It really is great to see each of you.

I want to ask, if you would, let's bow and let's pray.

Father, thank you that we have a word from you. As we come to this word, for the contents of this word is the peak of the whole Bible. Everything in the Old Testament, everything in the New Testament admires and admonishes people to point towards this text. It really is an amazing thing. It's the hope that we have. God, we come to you on behalf of people around the world. There's a lot of people in Syria right now that are grieving. Even this morning, we hear of bombs in Egypt specifically targeting Christian churches. For the 37 confirmed dead and their families this morning, we pray that you would sustain them.

God, would you help us to see that it's this very text, it's the contents of this very text is the only hope that we have in this broken world? If this did not take place and if this was not recorded for us, not only do we not have hope for eternity, we don't have hope for today. God, I pray for our brothers and sisters in Christ around the world that are enduring such opposition and hostility, I also pray for those brothers and sisters in this room who are enduring tremendous physical pain or emotional pain. I pray, Father, that you would speak to each one of us in your word. Would you use this text like ointment? Would you speak through weakness and help us to learn to apply it to our life? We pray this in Christ's name. Amen.

Well, Providence, we have finally reached the summit. After 19 chapters, we have gotten to the point. This happens to be the point of the whole Bible. You see, every word in the Bible points to the contents of John chapter 19 and John chapter 20 and their best friends, those same passages in Matthew, Mark, and Luke, as being the pinnacle, the summit, the ultimate height of all of scripture. You see, not looking at these two chapters, if we were to tear these two chapters out of our Bible, it would be like not looking at the peak of Mount Everest. If you could see Everest, and all of us know what that looks like, but if you could Photoshop the peak completely out of there and it just had all of the rest of them, that something would clearly be missing. Every one of these smaller peaks, even though they're majestic, every single one of them applaud, they all clap, they all admire, they all admonish everyone to look north for there is a peak that's there that literally sets Everest apart from every other mountain in the world. This is exactly what we have here in John.

You see, what we have here in these two chapters, the content is literally the only reason to believe the Bible. It's the only hope we have. It's the only point that every point in the Bible either rests or leverages itself upon what we read here today and then next Sunday. It literally is the shift in tides from the Old Testament, people saying, "God, rescue us," to the New Testament saying, "God rescued us." This is the point.

If you ever get confused about what the point of life is or the remedy of everything that's happening in the world that's so utterly broken, you need to turn in your Bible to John chapter 19 and John chapter 20 because the rest of the Bible would say this is where it's found, this is the answer, and this is the hope. Yet, it's amazing that no matter how many times I've read John chapter 19 and John chapter 20, every time I come back to it, it's like standing on holy ground. I feel in my heart, every time I read it, this holy hush, this longing for respect and dignity for what we're about to read. Maybe it's sort of similar to when you go to a national cemetery and you see all the sacrifice that people have made so that you and I could enjoy our freedoms. You recognize that such sacrifice is so stunning when you read John chapter 19 and you actually consider and contemplate that this should have been you, it should have been me, and it wasn't. It causes us to ... Should cause us to bow.

CS Lewis writes, “There is a kind of joy that makes us serious.” This is the joy that set before Jesus was the cross. We should be serious as we read this because it’s absolutely true. This is where John’s been steering his ship now for 19 chapters. He started in John chapter 1 and he says, “Look. Behold, the lamb of God who takes the weight of the sin of the world.” 19 chapters later, Jesus says this is where it’s going to happen and this is how it happens. This is how the promise was fulfilled.

Let’s read it together. It says, “So they took Jesus and he went out, bearing his own cross, to the place called The Place of the Skull,” which in Aramaic is called Golgotha. “There, they crucified him and with two others, one on either side and Jesus between them. Pilate also wrote an inscription and put it on the cross. It read, ‘Jesus of Nazareth, the King of the Jews.’ Many of the Jews read this inscription for the place where Jesus was crucified was near the city and it was written in Aramaic, in Latin, and in Greek. The chief priest of the Jews said to Pilate, ‘Do not write the King of the Jews, but rather, ‘This man said I am the King of the Jews.’ Pilate answered, ‘What I have written, I have written.’”

“When the soldiers had crucified him, they took his garments and they divided them into four parts, one part for each soldier, also his tunic. The tunic was seamless, woven in one piece from top to bottom. They said to one another, ‘Let us not tear it, but cast lots for it to see whose it shall be.’ This was to fulfill the scripture which says, ‘They divided my garments among them and for my clothing, they cast lots.’ The soldiers did these things.”

“Standing by the cross of Jesus were his mother and his mother’s sister, Mary, the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved,” which is John’s words in the book for himself. This is Jesus and John who Jesus sees from the cross. “He said to his mother, ‘Woman, behold your son.’ Then he said to his disciple, ‘Behold your mother.’ From that hour, this disciple took her to his own home. After this, Jesus, knowing that all was now finished said to fulfill scripture, ‘I thirst.’ A jar full of sour wine stood there so they put a sponge full of the sour wine on a branch of hyssop and held it to his mouth. When Jesus had received the sour wine, he said, ‘It is finished,’ and he bowed his head and gave up his spirit.”

“It was the day of preparation. So that the bodies would not remain on the cross for the Sabbath, for that Sabbath was a high day,” meaning it was part of the Passover week, “the Jews asked Pilate that their legs might be broken and that they might be taken away. The soldiers came and broke the legs of the first and of the other who had been crucified with him. When they came to Jesus and saw that he was already dead, they did not break his legs. One of the soldiers pierced his side with a spear and at once there came out blood and water. He who saw it has borne witness and his testimony is true and he knows that he’s telling the truth, that you also may believe, that these things took place that the scripture might be fulfilled. Not one of his bones will be broken and again another scripture says they will look on him who they have pierced.”

“After these things, Joseph, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus. Pilate gave him permission. He came and took away his body. Nicodemus also, who earlier had come to Jesus by night,” remember that was John chapter 3, “came bringing a mixture of myrrh and aloes about 75 pounds in weight. They took the body of Jesus and bound it with linen cloths with the spices as is the burial custom of the Jews. Now in the place where he had been crucified, there was a garden and in the garden, a new tomb in which no one had yet been laid. Because of the Jewish day, things being prepared, since the tomb was close at hand, they laid Jesus there.”

We saw last week that the one person who had the authority to authorize Jesus being crucified used that authority to do just that. The very next thing that we read here in verse 16 and 17 is that Jesus was then taken and it says that he bore his own cross. He literally carried his own cross up to the place called The Place of the Skull. In Aramaic, it's Golgotha. In Latin, it's Calvary. You've probably sung the word Calvary or have read the word Calvary somewhere. It's the same word, Golgotha. It's The Place of the Skull. It's where Jesus was crucified.

Now, Matthew, Mark, and Luke, they all testify that Jesus's weariness and exhaustion over being flogged not once but twice led him to the place to where he collapsed in the road and so they grabbed a man named Simon of Cyrene and he says, “You're going to finish the task of carrying the cross up the hill.” It's exactly what took place. Then, amazingly, it's just incredible to me that all of scripture, up until this point, every single passage is spoken to the cross of the messiah and John gives four words to describe it happening. It says, “There they crucified him.” You could not find a more subtle way to describe a more horrifying death than, “There they crucified him.” Where, after literally bloodied, they nail him, hands and feet, to a wooden cross where in time he would die either of heart failure or of suffocation. This is why they're talking about breaking people's legs. See, the only way that you could take a breath on the cross is that you would push up on the nail that was driven through your feet. To speed the process up, you could not push up. If they wanted to get done a little earlier in the day, they would just break the legs of the criminals.

Here, Jesus was hanging on a cross. They put an inscription over his head in three different languages. It said, “Jesus of Nazareth, King of the Jews.” The Jews aren't too happy about that and so they complain. Pilate is probably tired of their complaining and tired of everything else about what they're trying to do and manipulating him and exploiting him. He knew what they were doing. He says, “Look, what I have written, I have written.” In other words, “Enough already. You got what you wanted. He's hanging on a cross.”

There from the cross, Jesus looks down and says that four of the soldiers who just nailed him to that piece of wood, they're separating and dividing out the clothes. You see, when you were crucified, you were crucified naked. Not only was it horrifying in terms of pain, it was horrifying in terms of shame. They're picking out what's going to go well with their outfits. “I think I like this one.”

They get to his undergarment, the tunic, they see that it's seamless, it's out of one piece of fabric. They say, "Let's not tear it up. Let's just cast lots for it." These four Roman soldiers, they had no idea that they were fulfilling God's own promise. In Psalm 22 verse 18 it says, "They divided my garments among them and for my clothing, they cast lots."

Matthew, Mark, Luke, and John, if you combine them all together, we find seven things that Jesus said from the cross. Seven. In John, he records three of them. What I want to do is I want to highlight each one of these three and then highlighting each of the three, we're going to learn something very, very true and very meaningful and pertinent to our life about Jesus himself.

The first is this. Jesus is eager to care for his followers. He is eager to care for his followers. I want you to think about what is happening here. Jesus is tormented, not only by pain, but the Bible says that he was also, for the first time in his life, tormented by sin. See, the Bible doesn't just say that he died for our sin, it says that he became our sin and then died for that sin. The sinless, perfect one took all sin and all guilt upon his own shoulders. There he was, for the first time, feeling shame. To make matters worse, there was another torment and that was the torment of separation. All of us know what it's like to have a broken friendship, where things just don't work out right. It's interesting that it's magnified on the basis of a previous closeness of that friendship, doesn't it?

For example, all of us have probably had some casual acquaintance in life to where we're really not close with them anymore. There may not have been a falling out or perhaps they just said, "You know, I just don't really like you anymore. I don't want to hang out anymore." All of us know what it's like. It's uncomfortable. There's an emotional sadness. If it's just a casual acquaintance, it's not going to ruin our life. It will affect a day, maybe a week, but it's not going to transform the rest of our life, hopefully.

Let's just say though that that person happens to be, not just a casual acquaintance, that person is your boyfriend or your girlfriend. You really, really are considering maybe this person is the person I'm going to marry. They come to you and they say, "You know, you're a really great girl and you're going to make somebody a great wife, but that's not me." All of a sudden, now the pain of separation is a little bit more dramatic because of the emotional investment of that relationship. Well, that would ramp up substantially more if that person was your wife or your husband. You enter into a covenant with that person and they say, "I don't want to have anything to do with you anymore." All of a sudden, the psychological damage is exponentially greater than just a boyfriend or a girlfriend.

Imagine this. Imagine being in a relationship that the Bible describes is closer than a man and his wife and it's there for eternity. God the Father and God the Son enjoying each other's fellowship forever. One of the things that Jesus said on the cross that John doesn't reference is Jesus said, "My God, my God, why have you forsaken me?" See, for the very time, not only was he emotionally and physically tormented, but relationally, he was separated from the one relationship that he was closer to than any other forever.

In the midst of all of this pain, it's an amazing thing what Jesus does and it should be a great encouragement for you if you're going through pain. You think nobody sees, nobody knows. It says that Jesus sees his mom.

Now, think about where he's at. Think about where the eyeballs and what they're connected to and all the suffering that's taking place, and he has the capacity at that moment to look down and to see his mother. Joseph is most likely already dead. He's probably already in heaven. He's not there. Jesus is the firstborn. He has compassion to care for his mom. He looks and he says, "Mom, behold your son." He says to John, "Behold your mother." It says that John took her home that very day into his family to care for her.

Now, you and I, we always reason from lesser to greater. We would say this. We'd say when you think about all the ways that Jesus cares for people in the Bible, we would expect for Jesus to give extra attention and extra care and extra blessing to his mother because it's his mother. All the mothers in the room said, "Amen. That's exactly how it should be." It's interesting though that that's not necessarily how Jesus saw things.

You see, if you and I, if I could put it in a different way, let's just say that I say I want to give one person in the room a \$5 bill and one person a \$1, five times the blessing. I said one of the persons who is going to get one of these happens to be sitting over here and it's my mother. All the rest of you would assume what? Well, the best shot I got is a \$1. I know I'm not going to get the \$5 because that's his mom. Mom is going to get more blessing than just us. It's interesting that that's not necessarily how Jesus saw things.

You see, one day Jesus is teaching at a house and his mom and his brothers come up to Jesus. They can't get in so they call. It says there's a man who comes in. He goes, "Jesus, you need to know your mother and brothers are standing outside and they desire to see you." Jesus answers, "Look, my mother and my brothers are those who hear the word of God and do it." Okay, that was probably just a misstep. He probably didn't mean that. Three chapters later in Luke, he's walking down the road and there's a woman who shouts out from the crowd, "Blessed," think about this, "is the womb that bore you." Jesus uses a word that corrects her, says, "Blessed rather," meaning, "Actually, you're wrong. Let me tell you who's really blessed: those who hear the word of God and keep it." Isn't that an amazing thing that Jesus actually gave greater honor, he gave the \$5 bill to the believing obedient follower instead of his earthly family. The reason he did that is because he knew that they too needed a savior, including Mary.

Now, all that being the case, imagine how eager Jesus is then to care for us as followers from his throne if he cared so kindly and sacrificially for his mom from the cross. If this is true, Providence, then let's receive and give Jesus abundant care. You see, when Jesus entrusted his mom to John, these two people were not related, this was not family, yet they became family. Jesus illustrated for us from his cross how he would care for us when we would make choices that could potentially make us lonely by following him on his mission.

I don't know if you guys remember when the rich man refused to sell all of his stuff in order to follow Jesus and Peter comes up and he goes, "Jesus, what's in it for us? We've left everything for you." This is what Jesus says, it's on the screen, right here, there it is, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters, mothers, children, and lands with persecution and in the age to come, they will receive eternal life."

Here's the question: Where on this earth are we going to receive 100 mothers, 100 children, 100 sisters, 100 brothers? The answer is his family, the church. From the cross, Jesus could have said, "My next brother down, it's going to fall to him anyway," but he didn't do that. No, he gave his mom to be cared for by somebody who was in his new family, the family of faith.

You see, like many of you in this room, we're not near family here in Raleigh. The nearest family member that we have is eight hours away. It's that farm in Georgia. The nearest Frost family is a 22-hour drive. There's a lot of you who are like that. My point in saying that is this. We have very little else in Raleigh but you. If Providence did not exist, if our care network were not here, we would have no care network and nor would we be in Raleigh. If Providence suddenly shut down its doors, we would not stay in Raleigh. Does it make sense? Jesus is saying, "This is my plan. When you go and you follow me wherever it is you go and you share the gospel and other believers come together, this will be the means by which you find children if you have no children and you find mothers who don't have mothers and brothers and sisters who don't have brothers and sisters. You find care and provision for one another." Even Mary found it in this way. It's amazing to me.

In Acts chapter 1 verse 14, the disciples and the followers of Jesus who have seen Jesus resurrected from the dead, they're gathering in a room waiting and praying for God's spirit to come down upon them. Do you know who's there? Mary, the mother of Jesus. Sometimes we don't think of this, but Mary was actually there when they were speaking in tongues in Acts chapter 2 and the church was birthed in Jerusalem. Mary was there. The reason Mary was there was because that was Mary's family.

Providence, look around the room right now. Do you see the people that you're looking at, you're sitting next to? I know it's odd. You're like, "I'm not looking. I'm not going to look at anybody." Jesus would say to you and to me, "Behold your family. Behold your brothers and your mothers and your sisters. Behold the people that I'm going to use to care for you and the people I'm going to care for through you." Jesus would be that eager to care for his mother from a cross, let's receive that care and let's give that care to one another.

The second truth that we see here is that Jesus is faithful to his word. We see that when he says the words, “I thirst.” John says, “Knowing that all was now finished, Jesus said, ‘I thirst.’ They put a sponge full of sour wine on a branch of hyssop and held it to his mouth and Jesus received the sour wine.” At the beginning of this ordeal, Jesus was offered wine that was mixed with myrrh in order to numb the pain. It was a gift that was given to everyone crucified so that they didn’t have to endure all the pain without some level of numbing. We’re told in Mark chapter 15 that Jesus refused to take it because he did not want to be numb when he was paying for the sins of the world.

You got to ask the question: Why, at the end of the cross, when he was about to give up his spirit, when he was almost to the point of death, he says, “I thirst.” Why did he say this? Why did he do this? John tells us why. He says Jesus said, “To fulfill scripture, I thirst.” Jesus, on the cross, is not only thinking about his mom, he’s thinking about his word. What scripture was he intending to fulfill? Well, in Psalm chapter 69 verse 21, it’s a prophecy about the messiah and it says, “For my thirst, they gave me sour wine to drink.” Now, some of you have never even read that verse. You’ve never thought of that verse. You say, “What a small and insignificant prophecy to fulfill, that that would actually make one of the sentences in order to fulfill that scripture. Why is that such a big deal?” Let me say it a different way. If Jesus didn’t ask to drink this wine, you probably wouldn’t say, “You know, I would have believed that Jesus is the Christ and the messiah to forgive me from my sin, but he didn’t ask for the drink like he was supposed to in Psalm 69 so I can’t believe in him.” Why did he do it? Jesus did this to prove his extreme faithfulness to his promises.

You see, it’s really common for you and I to not fulfill all of our promises. We get distracted and we get tired and we get sick. We get sinful and we just choose not to. See, for Jesus, there’s no obstacle, including a Roman cross that can deter the fulfillment of his promises. This is why Paul writes in 2 Corinthians 1:20, “For all the promises of God find their yes in him.” Here in the midst of unimaginable pain, Jesus was caring about his word. Now, if that’s true, then Providence, let’s receive and trust God’s word.

It always saddens me when I think about how many believers in the world neglect God’s word for their own heart and they make due with the emotional limp that it causes. See, this is what happens. You wake up and we get used to this. It becomes our cycle. We choose not to invest and to pour God’s word into heart. Then we go into the world and we’re like a barrel. The world punches a hole in the barrel. If there’s no fresh water, fresh spring, no fresh word from God filling up the barrel, then the only that spills out is us, what comes from our heart. That’s pretty sloppy and messy, smelly. It smells like impatience or anger or abuse or neglect, a lot of other stuff that’s not that charming. We know it’s not charming. What do we do? We have to make excuses for it. We’ll blame it on anything. I wouldn’t have been so impatient except for the fact that he cut me off or I just had two little rest or I’ve just eaten too much gluten. There’s a million reasons that we give. This is what I rarely hear. The reason I was rude to you is because I have neglected the word of God. I have not fed in my soul and so the only thing I had to give you when I was weary was myself. What’s in me is impatience.

My plea, again, Providence, don't wait til Sunday to be the first time in a week that you see the Bible. Open up the Bible. God wants to feed you. He wants to fulfill his promises. There's a reading plan. If you don't have a plan right now, I don't know what to read, there's a reading plan, next steps that we're working through. Don't worry that we started in January. It's going to start back over in January. Just pick up wherever you're at. If you missed the last month, just pick up where we're at. Get into his word and read it. Trust it. As we read it and trust it, we grow.

Third thing I want you to see that comes from one of Jesus's statements is that Jesus is the final payment for our sin. This comes from the words, "It is finished." You see, it says here that when Jesus had received the sour wine in verse 30, he said, "It is finished," and then he bowed his head and gave up his spirit. You see, Providence, when sin entered the world, God promised to rescue and he also delivered a sacrificial system to prepare us for the rescue. That sacrificial system involved blood. See, the Bible says there's no forgiveness of sin without shedding of blood. Now, God is both just and merciful. God being just, he demands that there be a payment for sin. God being merciful, he makes provision so that payment doesn't have to be you and me.

There was a very special day, a very important day, the holiest day of the year. It's the day of atonement. All the nation would gather. We're told that the high priest would have two select goats brought to him. Each of these goats, they had a different purpose. The first goat, he would reach over and he would put his hands on the head of the goat and then he would kill the goat. Blood would be spilled as the payment for sin. The second goat was a little different though. This is what it says. "Aaron shall lay both his hands on the head of the live goat and confess over it all the sins of the people of Israel and he shall put them on the head of the goat and send it away into the wilderness." You say, "All these goats, I don't understand this." You're new to this. Yeah, this is uninventable. No one would come up with this but God. That's how you know it's true.

The first one, it would be killed in order to pay for the sin. The second one, this is how it happened. He put his hands on the head and then he would publicly begin to confess verbally all of the sins the people of Israel had committed that year. Imagine that. Imagine how long it would take if we did it just for us in this room. Think of the shame. All of a sudden it says that he took the goat and he took it out. I don't know how he necessarily got it to run away, but that goat would literally leave and walk into the wilderness and that goat would never be seen again. It was symbolic of the fact that sin and shame would be removed as far as the east is from the west.

The problem with all of this sacrificial system was that it pictured what needed to happen but it couldn't do what needed to happen. You see, Hebrews 10:4 says that it is impossible for the blood of bulls and goats to take away sins.

What's happening here? Well, the Old Testament sacrifices were sort of like a credit card. When you pay and you don't have the cash on hand, but you really want a shirt, so you pull out plastic and you go up and you swipe it and you get to take it home. You get to wear it. You get to wash it.

If you wreck a four wheeler and you stain it, it's still yours. Got a hole in it, it's still yours. It's all yours and yet it actually hasn't been paid for. When you swipe it, the stuff belongs to you in a very real way but only as long as you make good on the payment when the bill comes. It's not a real payment. It's just a picture and a promise that a real payment will come.

You see, every time a sacrifice was made in the Old Testament, it was like taking a credit card and charging God's account. People really went home forgiven because they really did believe in God's provision. It all depended on God's promise to come later and pay the final bill. God forgave countless sins through the blood of bulls and goats because he promised one day he would make the true payment. When Jesus, in John chapter 1, was walking the earth and John the Baptist says, "Behold, look, everyone, he's right there, the lamb of God who takes away the sin of the world," what he was saying was that Jesus accomplished within himself on the cross the picture of both of these goats. Like the first goat, Jesus was killed in order to be the payment for our sin. Like the second goat, he was crucified outside the camp in order to remove our sin and to remove our shame. Having accomplished all of this, Jesus said, "It is finished." Rescue complete.

Providence, if this is true, then let's trust Christ and enjoy a clean conscience. Some of you may not have ever trusted Christ as your savior and lord and you come to this and you can just imagine if we publicly voiced everyone's sin in the room, it would take forever. When we trust Jesus Christ, he takes that list from us and he removes it as far as the east is from the west. When our enemy starts reading that list of our sins, that's when it's time for you to tell him, "Yes, I know that I've committed all those sins but that list has been nailed to a tree in the hand of Jesus Christ. The payment has been made. It is finished."

This is John's invitation. You see right in the middle he just inserts verse 35. He says, "He who saw it is born witness." He's talking about himself. He's saying, "Guys, I've seen this. My testimony is true. I'm telling you the truth and I'm saying this so that you might believe." If there's anybody here who's never believed in Christ, you can do that today and you can leave here with a clean conscience. It's such an amazing gift.

After expressing his care, fulfilling his word and paying our debt, Jesus gave up his spirit. They didn't break his legs in order to speed up his death because he had already died. In doing so, he filled two more scriptures, Exodus chapter 12 verse 46 and Zechariah 12:10. Soon thereafter, Joseph and Nicodemus, they secure his body, they bury it in a cold, dark grave. Providence, he did all of this for the glory of God. He did all of this for our good. The table was now set for the most spectacular day in the history of the world that we would celebrate a week from today. Let's pray together.

Father in heaven, we thank you that you were willing to send Jesus to be the payment for our sin. Jesus, we thank you that you care so well for us and we thank you that you are so faithful to your word. I pray, Father, that as we sing to you and as we give to you, that you would help us to give and to sing in faith and assurance. We ask that you would use these things to expand the fame of Jesus Christ to the ends of the earth. We love you and we pray this in Christ's name. Amen.



© 2017 Providence Baptist Church (Raleigh, NC)
Sermon transcripts may be used for preaching and teaching purposes, but may not be published or sold. While generally accurate, parts of this transcript may contain errors.
Providence reserves the right to correct and/or remove a transcript at any time.