

Revelations of the Cross

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 10 July 2022

Preacher: Mike Scrivani

[0 : 00] John 19, beginning in verse 17, reading through verse 30.

! There they crucified him, and with him 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.

So the chief priests said to Pilate, Pilate, do not write the King of the Jews, but rather this man said, I am King of the Jews. Pilate answered, what I have written, I have written.

When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier, also his tunic. But the tunic was seamless, woven in one piece from top to bottom.

[1 : 18] So 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.

So 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. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, Woman, behold your son.

Then he said to the disciple, Behold your mother. And from that hour the disciple took her to his own home. After this, Jesus, knowing that all was now finished, said, To fulfill the scripture, I thirst. A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the wine, he said, It is finished.

And he bowed his head and gave up his spirit. May God add a blessing to the reading of his word. Would you please be seated? For over 50 years, my dad has been in the radio business.

[2 : 35] Most of that time was spent in Kansas City, where I grew up. And I'll tell you, as a kid, as a teenager, and even still today, my dad has a cool job.

He just has a cool job. He'd often take us to the radio station and into the studio, and there me and my sisters would get to see how everything works behind the scenes.

And whenever a major attraction came to Kansas City, whether that was a concert or a monster truck rally or a sporting event or professional wrestling, they would often use the radio station to promote it, which meant that they would give them free tickets and backstage passes.

And so for me and my sisters, we would get to go with our dad to these events. We would get to go backstage, sometimes meeting famous people, and getting to see how the whole production came together behind the scenes.

That's what John is doing for us here through his eyewitness account of Jesus' crucifixion. We get to see what everyone saw that day through his eyes.

[3 : 49] But we also get to see what many of the spectators gathered that day could not see, didn't get to see. Many of them saw in the cross the defeat and humiliation of Jesus Christ.

Others perceived the cross to be a tragic end to a once promising ministry. But John, inspired by the Holy Spirit, takes us behind the scenes to reveal to us what others could not see, that this was not a defeat, that this was not a tragic ending.

It was the completion of Jesus' work in fulfilling his Father's will. This wasn't a defeat, but it was a victory.

In fact, it was the victory of all victories. There is no greater victory. With nails pressing into his flesh and blood pouring out of his wounds, Jesus Christ, the Son of God, was perfectly fulfilling the sovereign plan of God to redeem sinners.

And so the main idea that we see from this text is this. The cross reveals the sovereign plan of God to redeem sinners. The cross reveals the sovereign plan of God to redeem sinners.

[5 : 08] While the Pharisees saw an agitator and a blasphemer finally facing judgment. And while the soldiers saw a common criminal condemned to death.

And while Pilate saw an innocent man executed unjustly by his equally unjust order. And while the followers of Christ at this time saw their king dying outside the kingdom that they thought he had come to rule.

We get to see the truth about what was actually going on as Jesus died on the cross. That truth is contained in two revelations from this text.

And they are revelations that give us hope for life. They are revelations that give us hope in death. Revealing what Christ accomplished on the cross for you and for me.

And the first revelation that we see is this. The cross reveals Scripture's fulfillment. The cross reveals Scripture's fulfillment.

[6 : 18] The cross reveals Scripture's fulfillment.

It records the curse of sin. And the need of a Savior. After his resurrection. Luke 24 records that Jesus met with two of his disciples on the road to Emmaus.

There they were confused when they met Jesus. They had heard the reports. Maybe even seen the crucifixion.

And now the reports of his resurrection. And they were confused by it all. So Jesus comes alongside of them. They don't know it yet.

And he walks with them. And he explains to them how every story in the Old Testament was about him. Luke 24, 26 through 27 records that meeting.

[7 : 41] Luke 24, 26 through 27. Jesus saying to them, Was it not necessary that the Christ should suffer these things and enter into his glory? And beginning with Moses and all the prophets, he interpreted to them in all the Scriptures the things concerning himself.

Jesus wanted to replace their confusion with confidence. And he did so by revealing that every story, every book in the Old Testament was truly about him, was truly pointing to him.

We don't know what he said, but we have the blessing of having the completed revelation of God in his word. And through that, we're able to see that every book in the Bible reveals or foreshadows his coming and what he would do and what he will come back to do.

In Genesis, Jesus is the word of God who created the heavens and the earth. And is the promised seed of the woman who would crush Satan and reverse sin's curse. Exodus reveals him as the Passover lamb whose blood was applied to the doorposts of your hearts so that you could escape slavery to sin.

Leviticus reveals that he is the great high priest who grants access to God's presence. Numbers reveals that he is our ever-present guide who leads us as a pillar of cloud by day and a pillar of fire by night.

[9 : 13] In Deuteronomy, he is described as the prophet to come who is greater than Moses. Joshua reveals Jesus as the conquering warrior who leads his people into the promised land.

In Judges, he is foreseen as the righteous lawgiver. In Ruth, he is the kinsman redeemer. In 1 and 2 Samuel, he is the shepherd king who charges into the battle and vanquishes the giant all by himself.

In Kings, in Chronicles, he is the righteous king who the people need. In Ezra, he is the faithful scribe. In Nehemiah, he rebuilds and restores what sin has destroyed.

In Esther, he is the advocate who risks his life to save others. In Job, he is the one who gives hope and restores life.

In Psalms, he hears the cries of his people. In Proverbs, he is wisdom personified. In Ecclesiastes, he gives meaning to life. In Song of Songs, he is the loving bridegroom.

[10 : 17] In Isaiah, he is wonderful counselor, mighty God, everlasting father, and prince of peace who is pierced for our transgressions. In Jeremiah, in Lamentations, he is the prophet who weeps for the salvation of his people.

In Ezekiel, he is the river of life that brings healing to the nations. In Hosea, he is the faithful husband who redeems his unfaithful wife. In Joel, he is the outpourer of the Holy Spirit.

In Amos, he is the bearer of burdens. In Obadiah, he is the judge of the earth. In Jonah, he is the prophet cast out into the storm to proclaim God's message so that people will receive his mercy.

In Micah, he is the everlasting ruler born in Bethlehem. In Nahum, he is the avenger of God's elect. In Habakkuk, he is the reason to rejoice even when the fields are sparse.

In Zephaniah, he is mighty to save. In Haggai, he is the cleansing fountain. In Zechariah, he is the pure son whom all will behold. In Malachi, he is the son of righteousness.

[11:21] In Matthew, he is the king of the Jews. In Mark, he is the son of God. In Luke, he is the baby in the manger, the son of man. In John, he is the son of God, the word who became flesh, the way, the truth, and the life.

In Acts, he is the risen Lord who is proclaimed throughout the world. In Romans, he is the justifier. In 1 and 2 Corinthians, he purifies his church.

In Galatians, he is our liberty. In Ephesians, he is our protective armor. In Philippians, he is our joy. In Colossians, he is the one who holds it all together. In 1 and 2 Thessalonians, he is the coming king who will descend from heaven for his people.

In 1 and 2 Timothy, he is our mediator. In Philemon, he is our benefactor. In Titus, he is our faithful pastor. In Hebrews, he is our great high priest. In James, he is the life at work through our faith.

In 1 and 2 Peter, he is our chief shepherd and cornerstone. In 1, 2, and 3 John, he is our everlasting truth who pleads his righteousness for his people.

[12:32] In Jude, he is the foundation of our faith. He is God's savior who keeps us from stumbling. And in Revelation, he is the alpha and the omega.

He is the lamb who was slain before the foundation of the world. He is the king of kings, and he is the Lord of Lord who wipes away every tear as he makes all things new.

He always was. Amen. He always was. He always is. And he always will be.

So at first glance, when we look at John 19, it may seem to be just a narrative of the crucifixion, but there is so much more than meets the eye.

Verse 17, it says, See, Jesus went out.

[13:36] He was led out to the place where he would be crucified, and he went so willingly. They did not drag him kicking and screaming to that place. He didn't put up any kind of resistance just as Isaiah 53, 7 through 8 foretold.

There it says, He was oppressed and he was afflicted, yet he opened not his mouth. Like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth.

By oppression and judgment, he was taken away. Jesus was led out to die, bearing the cross piece that he would soon be nailed to, which we understand from history was standard Roman procedure. Condemned prisoners were forced to carry the cross piece on their shoulders as they were led through the streets of the city to the execution site. And the reason why the Romans did this was to communicate to their citizens that crime doesn't pay.

The sight of a beaten, bloodied, terrified prisoner was meant to scare the people straight. But behind the scenes, this image of Christ bearing his cross was foreshadowed in Genesis chapter 22.

[14:53] In that text, if you recall, Abraham obediently takes Isaac, Isaac, his only son, up to the place where God had instructed him to be sacrificed. And as they go up the mountain together, it's Isaac, the son, who carries the wood on his back that would serve for his sacrificial death.

And as they go up the mountain together, even though Abraham didn't know or couldn't make sense of what God had asked or what he was asking him to do, still Abraham trusted God.

And we see in the Bible that he believed that God had the ability to raise his son. And if you know that story, of course, God intervenes before Abraham can bring the knife down, before the sacrifice can be made.

And he provides a substitute, a ram, in Isaac's place. But here in verse 17, the son is God's son. And there is no intervention this time.

But unlike Isaac, Jesus knew what was happening as he bore the wood that he would be sacrificed on. He knew why it must happen, and he willingly went out to meet what awaited him at the cross.

[16:20] Jesus' going outside the walls of the city also fulfilled Old Testament typology. Typology is a special kind of symbolism.

A symbol is something that represents something else. And so a type in Scripture is a person or a thing in the Old Testament that foreshadows a person or a thing in the New Testament.

And in the Old Testament, we know that according to Mosaic law, sin offerings were to be taken outside of the camp of Israel after its blood was used to make atonement for the sins of the people

in the holy place.

The animals' remains were then taken outside of the camp, outside of the walls, outside of the city to be burned. And in Hebrews chapter 13, 11 through 12, we see how that connection is made in Jesus Christ.

For the bodies of those animals, speaking of those sacrifices, whose blood is brought into the holy place by the high priest as a sacrifice for sin, are burned outside the camp. So Jesus also suffered outside the gate in order to sanctify the people through his own blood.

[17 : 27] Jesus Christ was the ultimate sin offering. He who had never sinned, he who knew no sin, had the sins of others imputed to him.

On the cross, God treated Jesus as if he were guilty for your sins. He bore your sins so that by faith in him, you can bear his righteousness.

On the cross, Jesus endured the curse of sin so that he could be the cure for sin. As we continue on in verse 18, it says there, they crucified him and with him two others, one on either side and Jesus in between them.

In John 3, 14 through 15, Jesus meets with Nicodemus, a Pharisee who can't quite make sense of who Jesus is and the message that he's teaching. And so Jesus uses Old Testament imagery to foreshadow his death and explained what his death would accomplish in John 3, 14 through 15. And as Moses lifted up the servant in the wilderness, so must the son of man be lifted up that whoever believes in him may have eternal life.

[18 : 50] Jesus' words take Nicodemus back to Numbers chapter 21 where God sent poisonous serpents among his people because they had sinned.

And when they cried out for mercy, God told Moses to make a bronze serpent and put it on a pole and to lift it up so that when the people who were afflicted looked at it in faith, they would be healed. Just as the bronze serpent was a visual representation of the wrath of God against sinful people, then the cross is a visual representation of the wrath against all ungodliness and unrighteousness. But likewise, those who look to Christ in faith, like those who look to that bronze serpent, would be delivered and they will be saved.

As Jesus was crucified between these thieves, verse 19 says that Pilate also wrote an inscription and put it on the cross. It read, Jesus of Nazareth, the King of the Jews.

[19 : 55] See, it was customary back then for a criminal being led to execution to have someone either before them or behind them with a placard and on that placard was written whatever charge they were being condemned for.

And often then, it was affixed to that man's cross if he was being crucified. But here's the thing, Pilate knew, and we've been, we've seen, Pilate understood and knew that Jesus was innocent. And so in this action, this was his final parting shot to the Jews who had forced his hand and the Jews weren't happy about it. As we read in verses 20 through 22, many of them read the inscription for the place where Jesus was crucified near the city and it was written in Aramaic and Latin and Greek, all the common languages of the time.

So everyone knew what it said. So the chief priests said to Pilate, do not write the King of the Jews, but rather this man said, I am the King of the Jews. And Pilate answered them dismissively, hey, I've written what I have written and that's what it's gonna be.

But here again, we see God's sovereignty in using sinful men to accomplish his purposes. Again, Isaiah 53 verse 12.

[21 : 09] Therefore I will divide him a portion with the many and he shall divide the spoil with the strong because he has poured out his soul to death and was numbered with the transgressors. Yet he bore the sin of many and makes intercession for their transgressions.

See on the cross, Jesus endured the humiliation of being numbered with the transgressors, of being numbered with those who were truly guilty of their crimes.

And again, that was a shame that he was willing to endure. Luke records that Jesus on the cross intercedes on behalf of one of those thieves who turns to him in his last moments and asks Jesus to remember him and he is saved by our Lord.

Neither Pilate nor the Jews believed that Jesus was the king, that one thief did, but the rest of them did not. But Pilate, unknowingly, as he wrote those words on that sign that would be hung above Jesus' head on the cross served as God's prophet, writing words, unbeknownst to him, in these common languages that revealed the true identity of who the man was that was dying on that

middle cross.

God dictated the gospel through Pilate's hand to publish the true identity of his only begotten son. That's the way God works. Then in verses 23 through 24, it says, the soldiers, when they had crucified Jesus, they took his garments and they divided them into four parts, one each for each soldier, also his tunic.

[22 : 59] But the tunic was seamless, woven in one piece from top to bottom. So 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 garment among them and for my clothing they cast lots.

So the soldiers did these things. Once more, we see how scripture is being fulfilled. We see clearly God's sovereignty and providence in the fulfillment of his word.

John here quotes Psalm 22, 18. I want to read that passage to you in the couple of verses that come before verse 18. For dogs encompass me.

A company of evildoers encircles me. They have pierced my hands and feet. I can count on my bones. They stare and they gloat over me.

They divide my garments among them. And for my clothing, they cast lots. The soldiers' motives here were selfish. They were permitted to do this, to divide the clothes of a condemned man amongst themselves.

[24 : 10] It was sort of a perk, I guess, of the job. But their selfish actions actually fulfilled God's word. Now look, they didn't have a copy of Psalm 22 in their hands as Jesus was dying on the cross.

It wasn't like, you know, one of them said, okay, well, it says here, now take off his clothes. And, okay, well, what does it say next?

It says that we're supposed to cast lots for them and divide them. Okay, we've done that. Now, now what does it say? There was no script for them.

They were fulfilling God's word without even knowing it. And once again, John is revealing to us that God was presiding over all of these events. He reveals that Jesus was not a humiliated, defeated criminal on the cross, but he was an exalted Christ who was fulfilling his father's word on the cross. That he was atoning for the sins of his people. That he was pouring out his life to do that. And look at what John says or records happening next in verses 25 through 27.

[25 : 23] As Jesus is doing all these things, standing off by the cross were his mother, his mother's sister, and Mary Magdalene. And when Jesus saw the wife, saw his mother, and the disciple whom he loved standing nearby, he said to his mother, woman, behold your son.

Then he said to his disciple, behold your mother. And from that hour, the disciple took her into his own home. This is amazing to me. Jesus is enduring the intense suffering of the cross.

He's fulfilling scripture. He's fulfilling God's eternal plan of salvation. He's doing the most significant work that has ever been done and will ever be done throughout human history.

And as he's doing that, he stops to make sure that his mom knows she's going to be okay.

At some point in time, we don't know when, but it seems that Joseph has died way before this event. So Mary was a widow.

[26 : 43] Jesus' brothers had not come to faith in him. Many of them would after his resurrection. And I think that Mary, as she was looking at her son, couldn't help but remember the words that were spoken to her by Simeon when she and Joseph took Jesus to the temple when he was a baby.

Remember, Simeon had prayed that he would see the Messiah before he died and God answered that prayer. And so Simeon runs into the temple and he scoops up Jesus into his arms and he worships him with a song.

And then he turned to Mary and Joseph and blessed them. And he said this, Behold, this child is appointed for the fall and rising of many in Israel and for a sign that is oppressed and a sword will pierce through your own soul also so that thoughts from many hearts may be revealed.

So now we're here 30-something years later. This was the time. This was the sword that Simeon had told her about long ago.

As she watched her son, as she watched her Savior dying on the cross, man, we can only try to imagine what Mary must have felt as she watched her son suffering.

[28 : 31] And Jesus no doubt knew all of this. Everything that was going on in his mother's mind. And so he takes time to look at her and to address her and to comfort her.

Mom, you're going to be okay. Our Lord is compassionate. This is who Jesus is. This is what God is like. He's practicing also what he preached. He's obeying God's will. He's fulfilling the scriptures even in his darkest hour. And he's practicing what he preached. When Jesus was asked what is the greatest commandment in the law, this was his response. He said to them, you shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. We see him doing all of that, don't we? And a second is like it.

[29 : 43] You shall love your neighbor as yourself. And we see him doing that too. On these two commandments depend all the law and the prophets. And so here as Jesus is fulfilling his word, as he's atoning for sinners, we see that this is what the mind of Christ looks like.

This is the mind of Christ which you and I are called to imitate. Philippians 2, 3 through 5 says, do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves.

Let each of you look not only to his own interest, but also to the interest of others. Have this mind among yourselves, which is yours in Christ Jesus.

So you must understand that this is who Jesus is. He fulfilled scripture, he fulfilled all that the law required, and then he willingly went to the cross to endure God's wrath and atone for your sins. To take your sin to bear God's wrath for your sins so that by faith in him you may receive his righteousness.

[31 : 11] If Jesus would ensure that his mother's needs were met even from the cross, will he do no less for you who believe in him today. I love what John Piper said about this.

He said, if Jesus could provide for his own in the moment of his weakness and humiliation, how much more can he meet all our needs today from his present position of power and exaltation at the right hand of the Father?

Jesus' fulfilling scripture on the cross should give you tremendous hope and trust. Shouldn't it? Shouldn't it increase your trust in God's word? All of these things, all of these prophecies, all of these promises have come true, which means the ones that are yet future are going to come true. You can trust God's word. You can trust it to be a lamp unto your feet and a light unto your path. You can trust in God's word who became flesh.

[32 : 23] Look at what he was willing to endure for you. How could you doubt his love? How could you doubt his sovereignty when you read these things?

God has a plan. God has come to pass and it will come to pass. He works all things together for the good.

And Christ's fulfillment of the scripture on the cross should reveal that to you. That even when things seem hopeless, God is at work.

behind the scenes in ways that surpass your understanding right now. Because again, to everyone who was beholding Jesus on the cross, this looked like the worst thing that could ever happen to anyone.

This looked like a tragic end, but it wasn't. It wasn't at all. Not even close. As we continue reading in verses 28 and 29, after this, Jesus, knowing that all was now finished, said to fulfill the scripture, I thirst.

[33 : 38] And a jar full of sour wine stood there, so they put a sponge of sour wine on a hyssop branch and pressed it up against his mouth. Once again, John relentlessly presses home the glory of Jesus in fulfilling the scripture to the very end of his earthly life before his resurrection.

He knows precisely what the Father's will is, and he embraces it willingly all the way to the end. Everything that needed to be accomplished regarding his first coming had been accomplished. Every single final last detail.

In fulfillment of Psalm 22 15, Jesus says, I am thirsty. thirsty. He's exhausted himself physically, emotionally, mentally, spiritually, to consume and drink every last drop of God's righteous wrath and indignation for sinners.

And so here he asked for another drink after he's done that to moisten his mouth. Because you know what? He's got one more thing to say.

[34 : 58] And he wants to make sure that physically speaking, he can shout that word of proclamation so that everybody can hear it. Those final words on the cross, the second revelation from this text, the cross reveals that it is finished.

The cross reveals that it is finished. finished. In verse 30, when Jesus had received the sour wine, he's moistened his mouth, he's wetted his lips, he said, it is finished. It wasn't, it is finished. It is finished? It is finished! And he bowed his head and he gave up his spirit. Now, let's be honest here. I'm sure that you, like me, have gone through many difficult seasons and times in life and you have said, in a way, it is finished in defeat. As if, you know, God, this is too hard. Lord, I don't want to endure it anymore. Lord, can't it just be finished? And you wish, I bet, that like Jesus, you had the power to just give up your spirit. [36 : 24] But you can't because you're not God, you're not him. And so here again, we see that Jesus was no victim of this event, but is in total control over all of it.

He offers up his spirit in death, proving to be the Passover lamb who has fulfilled his own words that he spoke in John 10, 17 through 18.

For this reason, the father loves me. Now, listen to this, because I lay down my life that I may take it up again. No one takes it from me.

I am the one. I lay it down on my own accord. And I have the authority to do that. I have the authority to lay it down. I have the authority to take it up again. This charge I have received from my father.

It is finished in the Greek as one word, tetelestai. That single Greek word has been found on many ancient receipts for taxes.

[37 : 31] And it means that the debt has been paid in full. This was not a word of defeat.

This was a word of victory. Think of it this way. Some of you have paid off your mortgages. And probably a lot of us were still on the way towards doing that.

And when you make that last mortgage payment, you're not thinking, oh, it's over. I really liked giving a third or a half or whatever it is of my paycheck a way to pay for this house.

When that last payment is made, what do you say? Yeah, it's finished. I will never see another one of these bills again.

It's done. This is mine now. No one has claim over this place but me. And that's what Jesus is saying.

[38 : 36] It is finished. These people who I have died for, they're mine now. It is finished. Their debt has been paid. They belong to me.

Christ was declaring that of you who he saved on the cross for you. Your debt has been canceled. It's finished.

Rejoice. But you know, it, it, and it is finished is a fully loaded word full of all kinds of theological truth.

And as I was thinking about that word this week, I thought, you know, if I ever wrote a book, I think I would call it or title it, it. Because you could fill so many pages with all of what it and it is finished means for believers.

And that way, someone may be looking for a copy of Stephen King's book about a sadistic clown would find a much better book about the gospel of Jesus Christ.

[39 : 49] Christ. What does it and it is finished mean? It is finished means Christ's work of redemption has been completed. It means every redemptive prophecy has been fulfilled.

It means that every requirement of God's law, which you could never measure up to or totally obey, has been satisfied. It means that sin has been atoned for. It means Satan has been defeated.

It means that God's holy, just, and righteous wrath has been satisfied. It means that God has done everything necessary to cleanse you of all your unrighteousness.

It means again that the debt, it has been paid in full. It means peace with God. It means eternal life and that life begins the moment you were saved and it lasts forever and forever and forever and ever and ever.

Without end. So step back now and take in the whole picture that John has shown us. You've seen what's happening on the surface.

[40 : 56] You've seen what's happening behind the scenes. This was no tragic end to a promising ministry career. This is victory. This is God's sovereign grace on full display.

This is Jesus, his son, willingly and sacrificially dying at the hands of sinful men to fulfill God's predetermined plan to rescue sinful men and reconcile them to his father.

The cross reveals that the God of scripture is a God you can trust. The cross reveals that the God who gave his only son to atone for your sins is a God who loves you in ways that you have only

begun to comprehend.

The cross reveals that in Christ it's finished. It's finished. And that the salvation that is offered to you is offered to you as a free gift.

John 20 30-31 here he explains why he's written these things. Now Jesus did many other signs in the presence of the disciples which are not written in this book.

[42 : 24] And I love this but these are written so that you may believe that Jesus is the Christ, the son of God and that by believing you may have life in his name knowing that it is finished.

Main point of application then, those who trust in Christ receive the full benefit of his life, his sinless life, his death, his sacrificial death, and his glorious victorious resurrection.

If you are in Christ, you receive all the full benefits of that forever. You know, I love preaching about the cross but it's hard because there is just so much that can be said.

And I encourage you to dwell and meditate upon the cross and the resurrection of your Lord and Savior every single day.

And repeat those words over and over again in your mind that he declared on the cross. It is finished. It is finished.

[43 : 48] It is finished. Two questions of application. Number one, how should scripture's fulfillment in Christ impact your faith?

How should scripture's fulfillment in Christ impact your faith? Look, all these things that God said that he was going to do, he did. And all these things that he did and there's still more to come, you can know, well, based upon this evidence, everything else is going to come true as well.

So it should impact your faith in a major way. And question number two, do you see a Savior's finished work in this passage? Or do you see a work nearly finished?

Do you truly believe and truly understand that it's finished? That as far as your salvation goes, it's finished. There's no journey for you to take, there's no quest for you to go about, there's no other thing for you to do.

It's finished. You know, the amazing thing about the Christian life is, yes, there's still a race to run.

[45 : 05] Yes, there is still work for us to do, to share the gospel, to advance the good news of Jesus Christ. Yes, there is still a devil to resist. Yes, there is holiness for us to pursue until we go to heaven and we receive the completion of that.

but understand this, this race, this life that we run, we run it on finished ground. Isn't that awesome? It's finished. We run the race like we've got the gold medal already around our neck. Isn't that awesome?

I love it. We go through this life, and we go through it knowing that God's word is true and that we can trust it, and we go through this life knowing that for me, it's finished, and it's the Lord Jesus Christ who has finished it for me, who has given the victory for me.

He shares it with me. It is finished. It is Write it on your hand.

[46 : 27] Write it on your forehead. Whatever. Maybe don't do that. But remember it. It is finished. And give God the glory and the praise for what he has finished for you.

Let's pray. heavenly father, we rejoice in the truth that it is finished. Lord, we could spend the rest of our lives reflecting over the cross, reflecting over what it is finished means, and we wouldn't have enough time because there's just so much.

God, we thank you for your word and its revelation and its truth that we can trust. And we can know that, God, you don't lie. You tell us the truth and you fulfill all that you say that you will fulfill in your own power and your own strength, which know no limits.

God, you call us to trust in you. you call us to believe in you. It's our faith that pleases you. And so, Lord, may we, as we dwell and have dwelt upon the cross today, leave this place with an increased desire and commitment to live our life more faithfully to you.

And, Lord, doing so, knowing that it is finished for us, that your son has come, that your son has borne your wrath for your people.

[48 : 09] That he has paid the price and he willingly did so to atone for our sins. That everything was finished for us in him.

And, God, may that truth resound perpetually in our minds and in our hearts, that we would rejoice in the truth that we know that it is finished.

That we would live our lives for you, knowing that we run this race on finished ground. Lord, may you receive the glory and the praise and the exaltation.

May you receive the worship from us that you and you alone are due. Because, God, you're the one who's finished it for us. Thank you. Thank you, Lord. In Jesus' name we pray.
Amen. Amen.