

The Glory of the Son of God – Part I
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John 11:28-44
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We come this morning to our third message from the 11th Chapter in which we have recorded the miracle of the resurrection of Lazarus. I want to remind you a little bit of what we've said before as we see this passage in its full context. Last week we titled the message on the previous text 'A Case Study in Trusting Jesus', and we were looking at Jesus' encounter with Martha, and we saw that she had a measure of faith, but her faith was not sufficient. It was in some sense impressive, but it was inadequate. It needed to be deepened and enriched by a fuller knowledge of the Savior. She didn't yet know Jesus' glory as she needed to. We saw that, in the previous week, our first message in this chapter, that really the whole purpose of God in the circumstances that He has divinely ordained in the life of Mary and Martha, the death of their brother, and the impact it was going to have on them and the disciples. Jesus' delay, the reason He did these things was so that He might manifest more fully His glory. That though Mary and Martha had a real, true knowledge of Him, though His disciples, 11 of the 12, had a true knowledge of Him, their greatest need was to know more of the glory of the Son of God. So we see that the real purpose of the entire event is that we might see, and understand, the greatness of Jesus Christ.

If you are a believer today, your greatest need this morning is to know more of the greatness of Jesus Christ. Your greatest need tomorrow will be to know more of the greatness of Jesus Christ. That will be your need throughout all eternity, a need that you'll be opening wide your mouth each day in eternity, and being filled, and overflowing with the greatness of Jesus Christ. But this passage really shows that that is God's intention for us, and that we need to have that as our business, to see more of His glory. As Moses said, "I've seen Your glory, but I need to see more." So that is what the passage calls us to. I want us to read Verses 28-44, we're going to focus on really the first ten verses though today, but this section I think we're going to consider under one title, and maybe a couple of messages here. Martha has just uttered that measure of faith that we saw was impressive but inadequate. ***"Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world."*** in Verse 27, and then we read these words:

*John 11:28-44 ~ When she had said this, she went away and called Mary her sister, saying secretly, "The Teacher is here and is calling for you." 29 And when she heard it, she *got up quickly and was coming to Him. 30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him. 31 Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there. 32 Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died." 33 When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled, 34 and said, "Where have you laid him?" They *said to Him, "Lord, come and see." 35 Jesus wept. 36 So the Jews were saying, "See how He loved him!" 37 But some of them said, "Could not this man, who opened the eyes of the blind man, have kept this man also from dying?"*

*38 So Jesus, again being deeply moved within, *came to the tomb. Now it was a cave, and a stone was lying against it. 39 Jesus *said, "Remove the stone." Martha, the sister of the deceased, *said to Him, "Lord, by this time there will be a stench, for he has been dead four days." 40 Jesus *said to her, "Did I not say to you that if you believe, you will see the glory of God?" 41 So they removed the stone. Then Jesus raised His eyes, and said, "Father, I thank You that You have heard Me. 42 I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me." 43 When He had said these things, He cried out with a loud voice, "Lazarus, come forth." 44 The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus *said to them, "Unbind him, and let him go."*

Let's go to the Lord in prayer.

Our Father, we come to this passage and we, as always, are reminded of our need of grace. We want to hear what You would have us hear, and see what You would have us see. So open the eyes of our hearts, open the ears of our understanding, that we might truly hear, and see, and love You more fully, and serve You more faithfully. We pray this in Jesus' name, Amen.

Our great need is to see the glory of Christ, and so the title of this message actually, we're coming to the climax of the passage, the title of this message is 'The Glory of the Son of God'. It is going to be definitely Part I. We'll have at least one more message, probably one more message in this section. 'The Glory of the Son of God' because we come to the place where Jesus, the circumstances are set, the stage is set, it is ready now for the display of the glory of the Son of God. A new measure of revelation of the greatness of Jesus Christ is about to be set on display for Mary, and Martha, Lazarus, and the disciples.

Now I want to make a preliminary observation about the passage, and how we ought to approach it. There is, in this Gospel, no more vivid account, there is no story that is presented to us in a more descriptive way than this particular account in John's Gospel. He gives great detail concerning the sights, and the sounds, and the emotions of the people involved. As he tells us about this great, glorious display of the Son of God's power, he does so with vivid descriptive terms. I believe that he wants the reader, and it's so important as we read the Bible, to look for clues that show us how we ought to read the text. I mean, there are many times where God tells about a miracle, and He tells it in just a narrative fashion. You know, a certain person came to Jesus, or like you have a couple places in Matthew's Gospel, many people came with illnesses and He healed them. Now think about that, that is pretty glorious, but there is no description. It is very basic. Many people came, demon-possessed, lepers, He healed them. Here you have a great spotlight upon this entire setting, these people, their experiences, and when that happens it tells us God inspired this to be written exactly this way, every word breathed out by God, through the apostle John, and John's intention is God's intention, and His intention is to help us to hear what they heard, to see what they saw, to feel what they felt. Let me show you how this is underscored in the text, the vividness of the description.

1) He Wants Us to Hear What They Heard:

The first thing, he wants us to hear what they heard. The word 'hear' and 'heard' is emphasized in the passage to some extent. Our passage right now before us, Verse 29, ...**when she heard it**,... the repetition of the word 'heard'. And then Jesus, when He prays to the Father, He says, ... **I thank You that You have heard Me. I knew that You always hear Me;**

The word 'called' in Verse 28, I'm reading from the New American Standard. Actually, all the translations use the word 'call' to translate the Greek word here when it says, ...**she went away and called Mary her sister, saying secretly, "The**

Teacher is here and is calling for you.” ‘Called’ and ‘calling’, the same Greek word. It is actually a word that would be in one way translated in kind of a more accurate way if it said ‘voiced’ because the word is ‘voice’. It is from the word ‘phone’ in Greek. We get our English words ‘phonetic’, ‘phonics’, ‘telephone’ from that, and it is the word ‘voice’. You know, we can use voice as a verb too. “I voiced my concerns.” Well the word ‘voiced’ evokes a little bit, these are subtle things, but evokes a little bit of a connotation of hearing. He could have just said, “She went and she called,” he could have used the word ‘*kaleō*’, just, “called,” or “She said to her sister.” But he doesn’t say that, he said, “She voiced...,” and “The Teacher voiced that He wants to see you,” so there is that sense that it connotes a little more of the hearing of the actual dialogue. You have that emphasized. You have, as I was reading through when Jesus says, “***Lazarus, come forth.***”, John is careful to say, ***He cried out with a loud voice***,... There the word ‘voice’ again, but ***He cried out with a loud voice***,... You see, we are to hear what they heard. I mean, he could have thought, “***Lazarus, come forth***,” and Lazarus would have had to come busting out of the tomb. Right? But He didn’t just think it, or He didn’t say it softly, He said it loudly.

Then you have the hearing of the weeping, the emphasis on the word ‘weep’ in the passage. Four times you have the word ‘weep’ or ‘wept’. Three of those four, every one except the word where it talks about Jesus. When it talks about the weeping of Mary and Martha in Verses 31 and 33, they supposing that she went out there to weep. Verse 33, when Jesus saw her weeping, He saw the Jews weeping. The word here in the Greek is a word which really means ‘to wail’. It speaks of outward grief. It is not just inward grief, it is outward grief, in many places it is the idea of violent grief. I don’t think it necessarily means violent grief here, but it shows you the force of the word. People that are grieving, and moaning, and groaning, and it is so the word itself, when the New Testament readers read it, it connoted hearing. Weeping does that for us in English in some sense. Weeping sounds like you are making some noise, but the word is even stronger than that. It has a little bit of the wailing idea, so when he uses this word and repeats it, it invites the reader again, there is this connotation of hearing. You can hear the mourners.

In fact, one of the things that was true in the 1st Century, and that John’s 1st Century readers would have understood, if you remember, we said that he is writing primarily with a focus on 1st Century Jews who live throughout the Mediterranean world, Greek-speaking Jews, but Jews nonetheless who have not yet embraced Jesus as Messiah, as the Son of God. So he’s writing to people who understand Jewish thought, Jewish life, and when a Jew died, or when they had a death in the family, even a poor family was obliged to do certain perfunctory,

external mourning. Of course you would mourn, everybody weeps, but there were certain obligations, it was expected. Just to give you an idea, you know we have certain obligations. You have to have a funeral, you have to have a casket, you have to do certain things beyond that, but in this day you had to hire a flute player, a couple of flute players, and one professional mourner. This is what the poor people had to do. It would be a woman who would come and her job was to wail. From time to time, just to wail, and to voice grief so that the sounds of grief would be in the air. Because the family would get worn out if they were doing all the grieving, so the professional mourners. A wealthy family, like this family, probably had a number of professional grievers there, as well as the friends that had come around, and extended family there also mourning. So the word 'weep' connotes something of that.

Then you have the fact that there is some dialogue recorded. Remember I said he could have said that Lazarus died, Jesus went there, and He raised him from the dead. That could have been the whole account of John 11, but we don't have that. We actually have 11 different speakers in the 17 verses from 28-44. Not 11 different speakers, 11 different dialogues, 11 different quotations. Jesus, the main speaker, but Mary speaking, the Jews, the crowd there, and then Jesus. So when you have dialogue, the author is inviting you not just to tell you what happened, he's inviting you to hear what they heard. This is what they said, and so you hear it as a bystander.

2) He Wants Us To See What They Saw:

Now secondly, he invites us not only to hear what they heard, but to see what they saw. The word 'saw' or 'see' is emphasized in the passage. Beginning, it actually occurs five times in six verses, from Verse 31-36, and then another time later in the passage. Look with me at Verse 31:

John 11:31 ~ Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up...

He didn't have to use that word 'they saw', it could have just said, "When the Jews were in the house, when Mary got up the Jews followed her." No, he wants us to see that they *saw* her get up. Then Verse 32:

John 11:32 ~ Therefore, when Mary came where Jesus was, she saw Him,...

It could have said, “She came to where He was and she fell at His feet.” It doesn’t say that, it says she came to where He was, ...*she saw Him, and fell at His feet*,... Verse 33:

John 11:33 ~ ...therefore saw her weeping, and the Jews who came with her also weeping,...

Verse 34.

John 11:34 ~ ...and said, “Where have you laid him?” They *said to Him, “Lord, come and see.”

So this emphasis, and then Verse 36 actually:

John 11:36 ~ So the Jews were saying, “See how He loved him!”

So this emphasis on the word ‘see’, these are all ways that the text invites us to look at what is happening.

3) He Wants Us To Feel What They Felt:

Then finally, not just to see what they saw, to hear what they heard, but to feel what they felt. I mentioned the word ‘weeping’ occurring four times in the passage, great emotional pain. You have the idea of death and died, I mean the words ‘death’ and ‘died’ occur 11 times in the passage, three times euphemistically, ‘falling asleep’. Fourteen times it talks about death. Three times a tomb is described. All of this repetition puts you in the setting of the funeral itself of the grieving family, then weeping, consoling. So this is the way that John invites us to consider the glory of the Savior. He wants us to be immersed in the situation. He means for us to experience this story with that in mind—to see what they saw, to hear what they heard, to feel what they felt, and in that context ask this question: *What is God like? What is God really like?* Jesus has come to reveal to us the Father. *What is He like?*

Now, with that said, I think we are going to see at least three glorious attributes of the Son of God in this passage. The title is ‘The Glory of the Son of God’, and we are going to consider the first two today.

A) The Glorious Compassion of the Son of God:

The first attribute that we see of God, and the Son of God, is the glorious compassion. In fact, the title of the first point is ‘The Glorious Compassion of the Son of God’. What is God like? He is compassionate. Look at Jesus. Now this compassion is set on display with an almost breathtaking suddenness. When you really read as he intends us to read, and you see what they saw, and you hear what they heard, and you feel what they felt, and you read it as a first-time reader, what happens is there is a suddenness to seeing the glory of His compassion. Let me show you this. This happens by means of a vivid contrast. I think John intends us as we read this to see on the one hand, frantic movement, or continual movement by everybody except Jesus. Martha is moving, Mary is moving, the Jews with her are moving, Jesus is not moving. Let me show you this, Verse 28:

John 11:28 ~ When she had said this, she went away and called Mary her sister,

Martha is moving. She goes away from Jesus and calls her sister. Verse 29:

John 11:29 ~ And when she heard it, she *got up quickly...

Not just she got up and went, she got up quickly. Mary is hurrying. In fact, ***she *got up quickly and was coming to Him.*** ‘Was coming’ translates the imperfect which means ‘was continuing to move, continuous movement in past time’. She got up quickly and then she was making her way. She is on her way to see Jesus. That is the force of the word, but look at Verse 30, you have this interesting parenthesis. It is always important when you see something that kind of stands out as something that is almost unnecessary, because really you could take out Verse 30 and I would think that the flow would be unaffected. Look with me, Verse 29, she was coming to him. ...***she *got up quickly and was coming to Him.*** Verse 31, skip over Verse 30:

John 11:31 ~ Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out,...

First of all, repetition there, ...***got up quickly...*** again. They saw her get up quickly, but do you see how Verse 30 is completely unnecessary? Because Mary is going to get to be where Jesus is, why is Verse 30 there? What does Verse 30 say? It is a big parenthesis, it is like as the action is happening, John says, “Wait, I want

to tell you something, don't get caught up in just watching the action for a moment, look where Jesus is." And Verse 30 says:

John 11:30 ~ Now Jesus had not yet come into the village, but was still in the place where Martha met Him.

Why is that important? Jesus had not yet come to the village, but was still in the place where Martha met Him. Mary is on the move, Martha has been on the move, the Jews are on the move, but Jesus is not. I think there is a certain resonance with Verse 5. If you were here a couple of weeks ago when we looked at the first passage, we saw in the first part of John 11 that one of the things that John highlights in the beginning was the fact that when Jesus heard that His friend was sick, remember He gets an urgent request from intimate friends saying, "The one whom You love is sick."?

John 11:6 ~ So when He heard that he was sick, He then stayed two days longer in the place where He was.

Why did He not hurry on? They were expecting Him to hurry, but He didn't. We've said that that was because He wanted to show His own glory. He was going to give them something more than they were asking for. He was going to show them the splendor of who He was, and do something that they would never forget. I think there is a resonance, He stayed in the place where He was. Look back at Verse 30, Jesus is still in the place where Martha met Him. Even in Verse 32:

John 11:32 ~ Therefore, when Mary came where Jesus was,...

Both 'was' in Verse 32, and 'was' in Verse 30, *was* still in the place, is that imperfect. It means continuous action in past time. It means He *was remaining*. Why was He remaining in the place? I mean, think about it, put it back in context. They sent an urgent request, they send someone, a two-day journey probably. We don't know exactly where Jesus was. We know He was on the other side of the Jordan, the text tells us that. He was probably about a two-day journey away. They send a servant, or a friend with the urgent message, "The one whom You love is sick." They expect Jesus to come back but He waits two days. The servant, or the messenger, gets back and tells them the message, "Jesus said this isn't going to result in death." When he gets back Lazarus is already dead, or about the time that he gets back Lazarus dies. Jesus is still not there. Jesus tarries two days, and then comes, and He arrives four days after Lazarus died.

He comes toward the village, Martha, hearing that He's coming, runs out to meet Him outside the village. You would expect Jesus to be hurrying on in to meet them, but He is not. Even after Martha talks to Him He stays there. Why is that? Why is He not moving? Is Jesus not moved by the suffering and the need before Him? This begs the question. I think this is the reason John wrote it the way that He did, and that Jesus did what He did, and John describes it the way He did. It begs the question, *Does God care? Why does God not move quickly? Why does He seemingly tarry at the times when we need Him most?*

That real, common experience of people who love God makes us open to the lies of the enemy. We can begin to think that God is sovereign, yes, but He is stoic and indifferent in His sovereignty. He's not moved by our suffering, He is merely orchestrating His design like some cosmic engineer. The delay and inaction causes us to question, and Satan fills the void in our own human flesh, our sinful nature, fills the void when we accuse God of wrongdoing, we accuse Him of not caring. So the question, "What is God like?" is set on display by this circumstance. Is the Almighty moved when you suffer?

Now the drama unfolds in such a way that there is a sudden answer to that question. We see the movement of Mary in Verse 32:

John 11:32 ~ Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, (And she says the same thing Martha said.) "Lord, if You had been here, my brother would not have died."

That is a measure of faith but it is also a statement of great unbelief. It is a measure of faith, but it is also a statement of lack of trust. But in that moment, does God care? "Why did You not come?"

John 11:33 ~ When Jesus therefore saw her weeping, and the Jews who came with her also weeping,...

Was He moved?

John 11:33 ~ ...He was deeply moved in spirit and was troubled,

The word 'deeply moved' was one of the strongest words that could have been used to describe what was going on inside of the soul of the man, Christ Jesus, the God-man. Fully God, fully man. In fact, this passage just unveils the glory of His humanity. It is showing the glory of who God is, but it is showing that Jesus is

fully and completely man. In His human spirit, He is deeply moved. He is not only deeply moved, He is troubled it says, ... *deeply moved in spirit and was troubled*, This pictures great emotional upheaval. The definition of the word '*deeply moved*', this word that is used in the original is a word which has strong connotations of anger. In fact, it is often used in this way. The definition of the word is '*to roar, to storm with anger, to be enraged, to be indignant, to experience extreme agitation of mind, to be greatly moved or agitated*'. Then you add to that the second word that is used in the passage in Verse 33 was '*troubled*'. The word '*troubled*' means '*to be stirred up, to be agitated*'. It is actually a word that is used in John 5 when it talks about, remember the story of the man being healed at the Pool of Bethesda? Jesus healed the man at the Pool of Bethesda. Remember the pool was stirred up by the angels? '*Stirred up*' is this same word. Jesus is, as waters that are stirred and churned, His soul is being stirred and churned. This word can mean '*to be unsettled, to be thrown into disorder*', it pictures commotion and confusion. It is literally '*to shake something and to throw it into confusion*'. The circumstances that Jesus has confronted shake His human soul, and almost throw it into confusion. He is experiencing emotional upheaval. He is almost overwhelmed, but He is not overwhelmed. He handles this as everything else, with perfect righteousness, but it is not a small thing.

It is not a small thing when Jesus overcomes temptation. He fights temptation, He wrestles with it in a way that you and I have never wrestled with temptation, because it is much harder to wrestle with temptation and never give in. Isn't it true? Don't you know the reality of how it feels? There is a moment of relief when you give into sin, and then great sorrow and suffering afterwards. But there is relief from the battle. Jesus experienced 33 years of continual battle with temptation, never yielding, and what we see here is that His human spirit experienced great emotional turmoil as He confronted these circumstances. *Does God care?* Look at Christ. *Is God moved?* Look at Jesus. When it happens it appears that He is doing nothing, but He is deeply moved.

Now what is Jesus angry about? There is a measure of anger, I said in the word '*deeply moved*'. In fact, other translations, all the English translations missed it. I was reading in one of the commentaries that says the German translations have all gotten it better. They picture more of a sense of anger. One of our brothers Karl Reilmann reads his Bible in German. It's interesting we have people reading in Korean, German, English, Greek, and Hebrew, but anyway, it's probably there and Karl can probably confirm this, that there's more of a sense of this anger and the idea of rage involved that Jesus is feeling. He's moved with a rage.

What's He angry about? The commentators basically, the text doesn't tell us explicitly, but I think we can definitely get some clues. Commentators highlight two basic possibilities. Jesus is angry about the suffering caused by sin. He's angry about the dominion of Satan who has the power of death. That's one possibility. A second possibility is He's angry at the unbelief being expressed by the Jews and by Mary and Martha. I think that both are true. There need be no dichotomy. I think He's angry at both, and I think in fact that emotional turmoil that He has is perfectly consistent with that. On the one hand, He is angry and enraged about the ugliness of death. He's aching in His own soul as He comes to confront these people who are being overwhelmed by it, and at the same time He's thinking about His own death. The shadow of the cross is almost cast over this event. He's so close to the cross, and so there's this anger and this desire to deliver, and there's this sense of sympathy.

Isn't it true that when we lose someone that we love, even if they're in their 80's or their 90's, if we're honest, there's still a sense of this is not right? I mean, it's less that way when it's an older person, but if we're really honest, we know that death is not the way it ought to be. We were not created to die. We were not created to experience the pain and separation of death, and so when we confront it, there's a sense of righteous anger that is there, and so the Son of God meets us in that point. He acknowledges this. In His humanity, He is showing us the glory of a God who is compassionate.

We read Exodus 33 and 34 earlier. When Moses saw the glory of God, it's not just what he saw but what he heard. The Lord, the Lord, the Name of God. *Yahweh, Yahweh or Jehovah, Jehovah*. The first attribute is, "You want to see My glory? Let Me tell you what I'm like." The first thing he says is, "Yahweh, Yahweh, compassionate..." Does God care? Is God moved? The first thing He wants you to know from the mountaintop is that He is compassionate. It's the same word in Psalm 103:8 and 103:13. *The Lord is righteous and compassionate.*

Psalm 103:13 ~ Just as a father has compassion on his children, so the Lord has compassion on those who fear Him.

He is moved by our suffering. Now, He doesn't do what we want Him to do, but it doesn't mean that He's not moved. He is completely moved. He is completely concerned, but He just happens to be a lot wiser than we are, and so He doesn't come to us on our terms. He comes to us on His terms.

In fact, I think the second thing that we see, well let me say a word about this. Does God care? Is He moved? Yes, absolutely. So when we go through suffering, we need to focus on the reality of God's compassion. We need to understand that He is the one that we need more than anybody else. We need one another. We need people with skin on, Jesus with skin on, as people say. God intends for us to mourn with those that mourn, to need to lean on one another, but ultimately we need to go to Him and understand that He cares, and understand that in Christ He understands. He went to all the trouble of coming into the world and living under this world that is dominated by sin. He was in the world, and yet He never submitted to the world. He was under every temptation, yet without sin, and this was so that He could become our compassionate, sympathetic High Priest, as Hebrews 4:15 says:

Hebrews 4:15 ~ For we do not have a high priest who is unable to sympathize with our weaknesses,...

We have a High Priest who is able to sympathize. In Chapter 5 of that same wonderful book, the author of Hebrews says that Jesus in that time of His life, prayed to God with loud cries and with tears, and He learned obedience through the things He suffered. He was perfected through the things He suffered. What does he mean He was perfected? He was perfected as a High Priest. He was able to become the perfect High Priest. He would not have been the High Priest He was had He not suffered all that He suffered. Because He suffered everything that He suffered, He then meets you and me at the point of our need with perfect understanding and perfect sufficiency. This means that we need Jesus more than we need anybody else, and we ought to be seeking Him when we're hurting.

Now, it also means that we ought to be sympathetic when we go to others. We ought to labor at understanding what they're going through, feeling what they're feeling, but I want you to see the second attribute of the Son of God, here. The glorious compassion of the Son of God is set on display. The second thing, though, is:

B) The Glorious Holiness of the Son of God:

This comes up, I think, also by understanding the word that we've been talking about, *deeply moved*. That word is repeated in Verse 38, again emphasizing through the repetition how moved Jesus was. Jesus again being deeply moved within came to the tomb.

John 11:38 ~ So Jesus, again being deeply moved within, came to the tomb.

I think that's where we see that it's clearly also about the sin of unbelief. Look at the context of that second *deeply moved* in Verse 38.

John 11:36 ~ So the Jews were saying, "See how He loved him!"

Some of them are saying that, and then some of them are saying:

John 11:37 ~ ..."Could not this man, who opened the eyes of the blind man, have kept this man also from dying?"

Here again, massive unbelief. I mean, there's a measure of faith. Sure, He did a great miracle, but it's a faith that just looks at Jesus as a wonder worker, a faith that does not understand who He truly is. *He did a miracle then. Why didn't He do another one?* This is the kind of faith that doesn't truly save. It has not yet come to the person of Christ to understand that He is the resurrection and the life. To understand who He is, if He is here, that's all that need be done. So Jesus hears that unbelief and in Verse 38 He comes to the tomb, He's seeing the mourning, and He sees the unbelief before Him. He's heard the accusations of Mary and Martha, though it's both in it. It's not just accusation. It's also faith. It's also a measure of trust, but there's this measure of unbelief. Look at all of this. He's angry with the unbelief as well. There's His outrage.

In fact, when you look at how the word is used, it's used three other times in the New Testament, this word *deeply moved*. It's usually used in places where there's a need for a stern rebuke, so it's outrage that leads to rebuke, reproof, and so Jesus is outraged by the unbelief before Him—Mary, Martha, and the Jews. They believe, but their unbelief is imprisoning them. And just think about this. How loving it is that God would hate our sin? He cares, He sees the misery that we have brought upon ourselves, and He's not disinterested or uninvolved. He's compassionate. His heart is moved, but His heart is not moved just to come and to tell us everything's going to be okay. His heart is moved to really address the problem. His heart comes to us and says, "Yes, I care about you, but now let Me deal with the problem. The problem is your sin." The heart of God is angered by sin and the heart of the Savior is angered by this unbelief, because unbelief is a dishonor. It is an attack on His Father, and He sees it as such.

There is this balance. I mentioned earlier Exodus 34: *“The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; ⁷ who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin;*

See all that positive emphasis upon His compassion, but then you have: *...yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations of those who hate Him.”* He keeps a record and He keeps actively expressing His wrath against sin.

*Psalm 7:11
God is a righteous judge,
And a God who has indignation every day.*

He is angry with sin. He is angry with the sinner who is not in His Son, and He is angry with the sin in those whom He has redeemed. He's not angry with you. If you're in Christ, there is a sense you now have become accepted in the Beloved. You are a part of His precious Son, and when He looks at you, if you have repented and believed the Gospel, He looks at you as if you had lived the perfect life of Jesus Christ. That's the glory of the Gospel. He takes our sins out of the way. God pours out His wrath upon His Son and He removes our sins as far as the east is from the west. Not only that, but He gives us a perfect righteousness. Jesus' 33-year perfect record is credited to your account, so when God looks at you He sees you as His own precious Son. You're the apple of His eye. That being said, He loves you enough to hate the sin that still remains in you, and He is vigorously pursuing to rid it from you.

It would be like if you were a parent and you knew your child was eating a plate that was mostly good but had some poison on it. *Well, I don't want to upset you. I love you. Eat up.* No, you stop and say, “You can't eat that!” and you pull it away from them. How much more does God want to pull away from us the things that are destroying us? He is a compassionate God but He is a holy God, and He hates sin because sin dishonors Him and it destroys what He has made. In the cross we see the merging of these two things—mercy and wrath meet in the cross. Compassion and holiness meet in the cross, His wrath against sin poured out. This is how much God hates sin. If you want to question whether God hates sin, look at the cross. Look at His Son and the agony He's undergoing. Look at the fact that He hangs there alone hated by everyone. Other than just a few of His disciples, the Jews and the Gentiles united against Him.

Remember, He was beaten by first of all the Sanhedrin. They're spitting in His face, punching Him, and then the Roman soldiers mock Him and flog Him mercilessly. They nail Him to the cross. They delight in mocking Him. "You're the king of the Jews. Hail the king of the Jews." There they are mocking Him. Why? Because God has pulled back His hand and He's allowing Satan and all evil and the sin of the human heart to reach its zenith of darkness in an attack against the Son of God. That is the expression of God's wrath. He pulls back His hand of blessing and He delivers His Son over to evil.

That's how much He hates sin, but at the same time, He delivers forever. As the apostle says in the book of Hebrews, He brings many sons to glory. He brings you if you have trusted in Christ, into His glorious presence. He does that. He takes you and me from the misery that we brought upon ourselves in our sin, and He brings us into His bosom and He loves us, and He wipes away the tears from our eyes. He says He keeps our tears in a bottle. He's not unmoved by our suffering. He's deeply moved but He's also infinitely holy, and so what this means is when we come to God, we must realize that the Lord loves us enough that He's not going to trifle with our sins.

So we're not to come to Him just looking at one aspect of His being. "I'll just take the fact that You're compassionate, and I'm going to ignore the fact that You're holy." That's how we like to live. We're idol makers. People say stuff like that. "I like the God of the New Testament, but not the God of the Old Testament." You don't like the God of the New Testament if you don't like the God of the Old Testament. You just like the God of your own imagination. The God of the New Testament is the God of the Old Testament. The God of the Old Testament is the God of mercy of wrath, and a God of compassion and holiness. So the God of the New Testament is a God of mercy and wrath, and a God of compassion and holiness. So we need to remember that.

Now, this has application for how we even handle suffering. When we are dealing with other believers, we're supposed to be like Jesus. Now, we're not perfect. We can never be perfectly like Him, but we're supposed to aspire to be like Him. This means that when we move in somebody's life, our lives should be marked by compassion to meet one another where we are, to love one another, and we can relate in a different way because we're sinners just like they are. There's no place for pride in the true believer's heart. Whatever we are, we are by the grace of God. Whatever we are not is by our own willful, sinful, wicked nature.

So we come compassionate but we also should come with a sense of holiness. We should not allow one another to continue in sin. We should have an earnest and humble sense of willingness to rebuke one another. This means if you err on one side or the other, I mean think about if you're all compassion without holiness. All that is, is sentimentality and it doesn't bring about the righteousness of God. We all tend to err to one side or the other. If you're all about holiness without compassion, that leads only to self-righteousness and condemnation. We're to be as both. We're to have compassion and yet a desire for holiness. We're to mourn with those who mourn, and then say, "The way out is to repent, and to trust, and to follow, and to trust in Christ."

Now, that means that we need to be like that when we give comfort, and it also means that when we receive comfort, we need to be willing to receive rebuke. We have no business getting mad when people come to us and lovingly reprove us. That's an ungodly attitude. A Godly attitude, nobody ever comes with a perfect heart. I mean, if you're going to wait for the perfect rebuke you're never going to get it, but we all ought to be aspiring to be more like Christ and humble, and it ought to look more and more like John 13 when Jesus washed the disciples' feet. That's how we ought to reprove our brother, humbly in washing them and serving them, but when somebody comes and they try to wash your feet, and they don't come as humbly as they ought to be, you ought to still humble yourself before that reproof, otherwise you are proud and arrogant, and you are not like Christ, and you will not be comforted.

If you humble yourself under imperfect rebuke—1 Thessalonians says you test everything and you hold to that which is good, and sometimes you have to reprove them right back. I mean, you graciously the best you can, say, "Hey, I think you're coming to this a little harsh." You may have to say that, but there needs to be a willingness to really examine. "Lord is this true? Is there some truth in this?" When we learn to do that, we're going to grow in holiness and compassion. This is what it means to speak the truth in love. It's modeled by the Savior. He loves, but He loves enough to speak the truth. He loves enough to say the hard words. He doesn't leave people in their misery. Sometimes we want to wallow in our sorrow, and a believer needs to say, "Stop wallowing and start following. I know you're hurting, but follow Christ. Take my hand. Let's walk together after Him, and I want you to tell me the same thing when I'm in the same place, because I'm going to need it." We have a glorious Savior.

I mean isn't it amazing that people teach things like we need Mary to go to God for us? That's the Catholic doctrine. "Mary is a co-redemptress. She understands." That makes me angry. I mean, we don't need anybody else but Jesus Christ. He left glory, came all the way down, lived 33 years of agony and anguish so that HE could relate. We need nobody else, and Mary would be giving an amen in heaven right now for that too. She doesn't want any of that nonsense. She knew the Savior. He is worthy and He is glorious, and we will never be disappointed if we follow Christ.

Let's go to Him in prayer...

Our Father, we thank You that You have revealed Yourself to us in our darkness as a God of light, and a God of mercy, and a God of compassion, and also a God of righteousness and holiness. We pray that You would help us to continue to repent of our own desires for You to be what we want You to be, and that we would worship You for who You truly are. It's much more wonderful to see You as You are than to try to make You what we want You to be. Help us to serve one another and to be like Christ.

Lord, we know that we must let go of sin to follow Jesus, and there are some here today who have not let go of sin to truly repent and follow Christ. Help them today to turn from that and to see that You will not abide a heart that is not surrendered. Grant them grace to fully surrender, and then Lord, help us as we continue to follow, to keep on surrendering, to keep on letting go as sin keeps trying to come back and claim our love. May we love only the Savior. We pray in His Name, Amen.

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