

# John 9:34-10:10

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Preacher: Pastor Wolski

[0:00] Oh, all right. Amen. Amen. Amen. Well, good morning. Glad to see you here. Glad you made it. And I'm glad to be able to open up the scriptures with you. So let's find the gospel of John chapter number nine.

John chapter number nine. I don't have the exact verse marked where we stopped, but I know the vicinity here. And so we'll probably just back up a little bit to be on the safe side to catch the context. It's been two weeks and we're dealing with a blind man that is no longer blind. He's received his sight and he knows it. And the others don't believe it. They don't even believe it's the same guy. And so there's such a back and forth going on here. And what's really what I really enjoy is this guy's just innocent and obvious and straightforward response to their questions.

And I just like that about him. And it's he kind of he kind of gets sarcastic and smart with him a little bit, maybe. But but what's he supposed to do?

[1:04] They ask him the same question over and over and he's not going to change his answer. He told him the truth the first time. So after the third time, he just what do you want me to say? So I really like how this guy handles it.

And so the more I read of it, he starts off being a blind man. He receives his sight and then he gets boldness. He gets assurance. He meets Jesus Christ and he's not afraid or intimidated to talk directly to others that even his mother and father are afraid of, the Pharisees.

So let's pick it up. Let's pick it up in verse. I'm going to just back a little bit up here to his parents being called in front of the Pharisees in verse 20.

His parents answered them and said, We know that this is our son and that he was born blind. But by what means he now seeth, we know not. Or who hath opened his eyes, we know not.

He is of age. Ask him. He shall speak for himself. These words spake his parents because they feared the Jews. For the Jews had agreed already that if any man did confess that he was Christ, he should be put out of the synagogue.

[2:14] Therefore said his parents, He is of age. Ask him. So that's their position. And they're in fear. They're in fear to the synagogue and to the system and to the powerful men. That's just, I keep saying that's just religion in a nutshell.

They hold you in fear. They keep you under their thumb. And now verse 24. Then again called they the man that was blind and said unto him, Give God the praise. We know that this man, speaking of Jesus, is a sinner.

And we've covered this, what that sense of the word is in your Bible, this Old Testament unrighteous sense. He doesn't keep the Sabbath, so they say. So therefore he is classified as a sinner. And so verse 25, he answered and said, Whether he be a sinner or no, I know not.

And I like that. He's just saying, I don't really care about any of that. That's not even for me to debate or to argue. But here's what I do know. And I can't deny this. And why would I? One thing I know, that whereas I was blind, now I see.

And that's a beautiful statement, such that was put to song, as many of you know, in amazing grace. And verse 26. Then said they to him again, What did he do to thee? How opened he thine eyes?

[3:26] He answered them, I've told you already, and ye did not hear. Wherefore would you hear it again? Here he goes. Will you also be his disciples? And then that just sets them off.

Then they reviled him and said, Thou art his disciple, but we are Moses' disciples. Now stating that is very indicative of who they are, where they stand, where they drew the line.

They are sticking with the Old Testament scriptures of Moses. When Jesus Christ shows up and works miracles and preaches things, teaches things to them, parables, they've completely shut it off

because he is not Moses.

And when they could find a way that he, in their minds, violated Moses, then they can totally discredit him because this is where they stand with Moses. In verse 29, we know that God spake unto Moses.

So that's where we're placing everything. As for this fellow, we know not from whence he is. Now that's pretty much a lie. We've already saw that in John 7 and John chapter 8.

[ 4 : 29 ] They've contradicted themselves with that statement of, they say, we know whence he is, so we don't expect anything of him. Now they say, when we see something, well, we don't know whence he is. We can't listen to him.

Verse 30, the man answered and said unto them, Why, herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

Now we know that God heareth not sinners. But if any man be a worshiper of God and doeth his will, him he heareth. So he's in that very same Old Testament mindset as he should be, that that is the way it is.

God, his ears open unto the righteous, but not to the wicked. And the reason I point that out, don't take that verse out of its context, out of who said it, and pretend, well, I'm such a sinner and I just, I keep sinning and I can't, I can't whip my sin.

And then, and then you read that and then you can just, well, devil says, hey, God doesn't even hear you anymore. He doesn't care about you anymore because God doesn't hear sinners. And that's what you are. You're the biggest sinner of all.

[ 5 : 37 ] You might as well give up. If all these people in church knew all your sins, you might as well just quit. So don't allow that verse of a blind man speaking of the theology he's been trained under and something for that age be something that you try to apply to yourself today and get yourself stuck.

We know that God heareth not sinners. But if any man be a worshiper of God and doeth his will, him he heareth. Just one more thing. If you're born again, then you can say, oh, I know that God hears sinners.

He hears a sinner when he cries out to him for salvation, doesn't he? And he's heard this sinner plenty of times call out to him and say, Lord, I was wrong. And please help me and help me to get right and things like that.

So God hears sinners, but he's saying it in that Old Testament context of he's not going to deliver the wicked out of their wickedness unless they repent. All right. Verse 32.

Since the world began, was it not heard that any man opened the eyes of one that was born blind? If this man were not of God, he could do nothing.

[ 6 : 43 ] That's just sound reasoning for this simple man who had just received his sight. And it's just logical thought and he's presenting it to them. And what are they going to say against this?

How are they going to combat this reasoning? Verse 34. They answered and said unto him, Thou wast altogether born in sins. And dost thou teach us? And they cast him out.

So look at their theology coming back into play. Look back at chapter 9. Again, early in chapter 9. And look at the question that the disciples asked Jesus in verse 2.

9-2. His disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind? And so I was really ridiculing the disciples for that foolish logic that possibly the man sinned. That's why he was born blind. It doesn't work. And then to accuse his parents of sinning. That still doesn't work because that's not the nature of God.

[ 7 : 42 ] That's not how he acts. That's never how he acts. That's your guilty conscience that feels like he might do that to you. But that's not the case. And Christ cleared it up in verse 3. Neither hath this man sinned nor his parents.

So that's not the reasoning nor the case. Now, where do you think they got that theology or that mindset from? Well, this is their teachers that they grew up under.

Verse 34. Thou wast altogether born in sins. You blind man. You're the one that was blind, not us. It's obvious that God is condemning you or your parents or whatever the case is.

But it's you. They're putting sin and blindness attaching those two together, that physical deformity. And they're saying, Dost thou teach us? You're the one that's wicked here, obviously.

So there's where the mindset's at. And it goes all the way to the top, to their leaders, their religious leaders that are faulty in their theology and their view of God and presenting to this man that he was

the one that sinned or his parents sinned.

[ 8 : 43 ] And they're all wrong. Christ cleared that up earlier for us. So it says they cast him out. So he's cast out of the synagogue. And that's mentioned at the end of verse 22 with his parents.

They were afraid lest they would be put out of the synagogue. Well, this guy gets cast out of the synagogue. You can't come back because you're defending this one that we've declared to be a sinner. You're following Christ and not Moses or Jesus of Nazareth and not Moses.

So they cast him out. Verse 35, Jesus heard that they had cast him out. And when he had found him, he said unto him, Dost thou believe on the Son of God? I want to point out here that Jesus Christ waited until he was cast out.

Of the synagogue. He was cast out and then he went and found him. He didn't go into the synagogue, in this case, and try to seek the one that was worshiping and following and doing all the rituals and just 100% plugged in.

He found the one that was kicked out that didn't belong there anymore. That wasn't believing in it. That was standing up against it, as a matter of fact. That had gotten some light and was following the light that he was given by God.

[ 9 : 56 ] And then Jesus Christ shows up. And he says to him, Dost thou believe on the Son of God? And what a great answer. He said, Who is he, Lord, that I might believe on? I will.

I want to. I've been cast out of the synagogue. But if you know of the Son of God and you can show him to me, I'll believe on him. He's ripe. He's ready. And he had to have that little exchange with those big dogs that tell him that you're born of sin and fornication.

You're born in your sins. You're the one that's got the problem. Get out of here. And in that position, where else is he going to turn? He can't go back to his parents. They're still connected to the synagogue and they're afraid of him.

So he's an outcast. Like literally, cast out. An outcast. And those are the perfect kind for the Lord Jesus Christ to just say, Hey, you want some hope?

You want to hear some truth? You want to meet somebody that can make all this go away? You want things to be better? Dost thou believe on the Son of God? He's ready. He says, Who is he, Lord, that I might believe on him?

[ 11 : 00 ] He's ready. And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. Now likely, it means he bowed down.

Oftentimes, it shows somebody bowing down before when it says they worshipped. Maybe not every reference, but often you'll see bowing and worshipping in the same verse or context. And so that's what I believe in my mind.

I'm picturing that's what he's doing when it says, And he worshipped him. And now verse 39, And Jesus said, For judgment I am come into this world, that they which see not might see.

Case in point with this man. And that they which see might be made blind. Now earlier in this book, he said that he's not coming to judge the world.

But if some people get this mixed up, and they try to put the two together, they don't belong together. In this case, it's directly about somebody's heart. And he's dealing with individuals when he says, Judgment I am come into this world, that they which see not might see.

[ 12 : 06 ] I'm going to give sight to the blind, and I'm going to open spiritual eyes of understanding to who I am. But there's others that see, and I'm going to blind them.

I'm going to put it out in parables, and I'm going to put it out in mysterious ways that they're not going to receive it, because they've already rejected it. They say they're okay. These Pharisees be them. Verse 40, And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

Well, if you were blind, then I'd make you see. Or you'd say you see, and therefore you're going to be blind. So which ones are they talking about? Verse 41, Jesus said unto them, If ye were blind, ye should have no sin.

But now ye say we see, therefore your sin remaineth. Let me cross-reference this, something that might help clarify it, if it sounds confusing. Look at chapter 15, and to the end of chapter 15, and look at verse 22.

15, 22. If I had not come and spoken unto them, they had not had sin. But now, because I did come, and I did tell them these truths, now they have no cloak for their sin.

[13:28] He that hateth me, hateth my father also. Verse 24, If I had not done among them, the works which none other man did, they had not had sin.

But now, have they both seen and hated, both me and my father. So you get the idea that, that in verse 41, back in John chapter 9, if you were blind, like physically, literally blind, you wouldn't have seen me do all of these works.

You wouldn't have been a participant. You have no excuse. You're rejecting what God is offering you. So therefore, your sin remaineth.

And that's the sin that's going to put him on the cross, and that they're going to be condemned for, going into the future as a nation, for rejecting and crucifying the Lord Jesus Christ.

And granted, now again, he's speaking to these Pharisees, from verse 40. He's speaking to those that have, put themselves up as the leadership of this nation, religiously, as well as politically.

[14:34] Okay, so moving into John chapter 10. And here the thing totally shifts into a whole new discourse and a whole new vein of thought. The blind man, his story took up the entire chapter 9.

Now we move into something in transition. So verse 1, Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same as a thief and a robber.

But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, and they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers.

Verse 6 says, This parable spake Jesus, unto them, but they understood not what things they were, which he spake unto them. So those five verses are a parable talking about a shepherd, talking about sheep, talking about a fold with a door, and a porter that opens the door to the shepherd, talking about, where is it at, a thief, and a robber, and a stranger that would try to get those sheep to follow him, and they don't understand what he's talking about at all.

[16:01] So he explains it a little bit, he gives some illustrations following this, and before we get into that, I can't help but be reminded, probably why, since we're studying Exodus, in verses 3 and 4, in the middle of verse 3, it says, He calleth his own sheep by name, and leadeth them out.

And when he putteth forth his own sheep, like Exodus, he goeth before them, like the pillar of cloud and fire, and the sheep follow him, and they know his voice. And there's a little historical thought there.

But let's consider this, because Jesus Christ is that shepherd, that Jewish shepherd, that came and that is calling them by name and willing to take them out, and they should be able to pick up some of this without him explaining it.

Look back at Isaiah chapter 40. So this is a theme, this goes all over the Old Testament, and I'm just going to give you two verses from two of the prophets, that all who have rung a bell with them, remember David in Psalm 23, saying the Lord is my shepherd, and that he leadeth me.

Those kind of words, that's pretty popular to us. I don't know how popular Psalm 23 was to them back then, but surely they studied their prophets, and we're familiar with the scrolls and the teachings here.

[17:28] I'm in Isaiah 40, and come to verse number, let's start in verse 10. Behold, the Lord God will come with strong hand, and his arm shall rule for him.

Behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd. He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

So this is a prophecy of the return of God to the earth. It's the Christ. Now look at another one in Ezekiel 34. Ezekiel 34.

And the entire chapter is really, give us the greatest amount of the context here. But he's reproof leadership, shepherds of his people, for not being diligent and doing their job, and for feeding themselves, and ignoring the sheep.

But I'll skip past that. Let's see. I'll start in verse 9. Therefore, O ye shepherds, hear the word of the Lord. Thus saith the Lord God, behold, I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock.

[ 18 : 55 ] Therefore shall the shepherds feed themselves, or neither shall the shepherds feed themselves anymore, for I will deliver my flock from their mouth, that they may not be meat for them. For thus saith the Lord God, behold, I, even I, will both search my sheep and seek them out, as a shepherd seeketh out his flock, in the day that he is among his sheep that are scattered.

So will I seek out of my sheep, and will deliver them out of the places where they've been scattered in a cloudy and dark day, and will bring them from the people, and on, and in verse 14, I'll feed them in good pasture.

In verse 15, feed them, cause them to lie down. Sounds like Psalm 23 there. Seek the lost. Strengthen them. And he's just going on to take care of them. Look at the end of this, the very end of this chapter, and verse 30 says, Then shall they know that I, the Lord their God, am with them, and that they, even the house of Israel, are my people, saith the Lord God, and ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

Now this carries on. I could run you through a chain of references where God is likening himself to a shepherd that's protecting and watching over and leading sheep. And so when Christ shows up and gives this illustration, boy, that should just, that should pop.

They should be able to make the connection because it's very prominent in their scriptures. But they don't. Verse 6, chapter 10, verse 6 of John says, This parable spake Jesus unto them, but they understood not what things they were which he spake unto them.

[ 20 : 31 ] How many times have we seen this already in these first nine chapters of John? Things that Christ is saying and teaching and they don't understand.

There's a spiritual truth to be gained and they just, it's going right over their heads. So he's going to illustrate now a little more detail and break it down a little bit of what he's talking about.

So verse number 7, verse number 7, Then said Jesus unto them again, Verily, verily, I say unto them, I am the door of the sheep.

All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door. By me, if any man enter in, he shall be saved and shall go in and out and find pasture.

The thief cometh not, but for to steal and to kill and to destroy. I am come that they might have life and that they might have it more abundantly. So here's the door.

[ 21 : 31 ] He mentions that in verse number 2. He that entereth in by the door is the shepherd of the sheep. And now he's going to break it down further than you would have even suspected. He's not even dealing with the shepherd yet.

He's like, I'm the door. I'm the way in and out. You got to come by me. Now this is a great verse for you to apply to New Testament salvation where Jesus Christ says, I am the way, the truth, and the life.

No man cometh unto the Father, but by me. In 1 Peter 3, it says that Christ hath once suffered for sins, the just for the unjust, that he might bring us to God.

You can't get to God without going through Jesus Christ or the illustration going through the door.

The sheepfold doesn't look like this sanctuary because we've got doors on the sides for emergency escapes and we've got the main doors there that every one of you came through those doors.

So if we blocked up these, then it would kind of match that once you get inside those doors, you're safe in here. Nobody can sneak in and get you unless they come through the door. As Jesus Christ says, I'm the door.

[ 22 : 32 ] Now when he mentioned a thief and a robber in verse 1, he's trying to climb up some other ways, the same as a thief and a robber, or he mentions a stranger in verse 5 that's calling them, but they won't follow him.

They don't know his voice. He's mentioned that again in verse, no, it's in verse 5. They know not the voice of strangers. So he comes in verse 10 saying, or no, in verse 8 saying, all that ever came before me are thieves and robbers.

Anybody that came and tried to lead this nation and tried to tell them this is the way to go or follow me, I'm the Christ, or whatever they may have believed or said about themselves, we could run a little bit of a list here through the Bible of some people that did that.

And anybody that ever tried that, to try to usurp some authority that was not God-given, they're all thieves and robbers. And the sheep don't follow them. Maybe some were deceived and thought, well, this is a good idea.

But overall, as a nation, they didn't follow them. It's a real interesting study, and I don't have the notes in front of me here, but it's a very intriguing study to hear from shepherds, real-life shepherds, talk about their relationship with sheep and the tendencies of the sheep, how they won't follow.

[ 23 : 51 ] Just a quick, for instance, a shepherd of a flock was standing there with a man beside him, kind of interviewing him, asking him questions, and he said, what's the word? How do you call them? And he told them the word, and so the man shouted it out.

Nothing happened. And he shouted it out again and the shepherd was getting on him. He's like, oh, you're doing it wrong. You got to say it this way. Say, you know, a little accent here. And so he's trying to change the way he says it and the sheep don't even put their heads up.

And the shepherd's like, I'll show you how to do it. And he calls out the exact same word and the sheep just, they just go. And he made some comments and there's a list of things that's very interesting to hear how this stuff applies spiritually.

One of them was, the only time that sheep will follow that other shepherd or that stranger is if they're sick. If they're not well, then they'll just do things that they shouldn't do or that they wouldn't normally do.

How much that applies to the spiritual Christian and getting out of fellowship with God and following the voice of a stranger. So anyway, okay, so he's the door in verse 9.

[ 24 : 56 ] And I want to point this out, a little more doctrinal thought here. He says in verse 9, And I am the door. By me, if any man, and I want you to see clearly the next two words, enter in.

Enter in. This showed up earlier in the chapter. It showed up in verse 2, but he that entereth in by the door. Now, it's a picture, as we can see, of a sheepfold and coming in and out and into the safety of the fold.

But the words of your Bible are perfect. And there's a doctrinal thing here that applies to Israel and to the audience that he's speaking to, that they enter into something, into this safety.

We liken it just subconsciously to being saved. Maybe you could liken it to being placed into the body of Christ. Christ. But in the moment, as he's speaking to these Jews, he's not talking about the body of Christ to them at all.

So what is he talking about? Let me take you back to Matthew. It's a lot clearer in Matthew. And come back to Matthew chapter 7. Matthew chapter 7.

[ 26 : 20 ] And here's one that you're real familiar with. Watch the words, how it matches. Verse 13. Matthew 7, 13.

Enter ye in at the straight gate. So that's a narrow gate. A straight gate. For wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.

Because straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it. So you're familiar with this one, right? With the straight and narrow way.

The world knows that one. As I mentioned on Wednesday, Wednesday night, this King James Bible has a way of landing and sticking, and that one's stuck all over the place. And here's this straight gate that you're supposed to enter in.

You saw the word, enter ye in? Look at verse 21. And by the way, that's just a metaphor of the gates and the way.

[ 27 : 20 ] Verse 21 now. Something that's not a metaphor at all. Not everyone that saith unto me, Lord, Lord, shall enter into what? Oh, here it is.

The kingdom of heaven. Enter into the kingdom of heaven. But he that doeth the will of my Father, which is in heaven. And not gonna...

This is a verse, by the way, that millions, millions, millions of people misapply and put on Christians and say, you're not truly saved.

You can't be truly saved, and you could be one that says, Lord, Lord. Well, you don't have to get onto that bandwagon because verse 22, you didn't prophesy in his name.

You didn't cast out devils. You didn't work many wonderful works. This is somebody else. This is not you. And Christ is not gonna profess to you that he never knew you.

[ 28 : 20 ] Depart from me. That's not applying to you, but it is applying to somebody that's trying to enter into the kingdom of heaven. Now, what needs to be understood is that the kingdom of heaven is a physical, literal, on earth kingdom.

One that was promised long time ago by God to his people that he would return and set up and establish their kingdom and righteousness that the Jews would be on top of the world once again

and that he would rule sitting on the throne of David.

So this kingdom's coming. Thy kingdom come. Thy will be done in earth as it is in heaven. It's the kingdom of heaven or it's heaven on earth, God ruling on earth.

And so this is something that's entered into. All right, let me show you a few more verses along these lines. So I want you in chapter, well, look at chapter 8. Not only is this a place that someone gets, that enters into, but it's also a place that someone's cast out of.

In chapter 8, verse number 11, 11 and 12, and I say unto you that many shall come from the east and west and shall sit down.

[ 29 : 31 ] This is literal. This is on earth. Shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. They're going to enter in. But the children of the kingdom, those are Jews that didn't believe, shall be cast out into outer darkness.

Some are entering into the kingdom of heaven. Some are being cast out into outer darkness. So this is, this is a literal thing going on on earth. Now let me keep moving here and show you a few more.

Look at chapter 18 of Matthew. Just stay in Matthew. Look at chapter 18. I'm going to skip over a couple. This is all over the book. 18 and look at verse, verse 1 will give us the context very clearly. 18, 1. At the same time, the disciples, or came the disciples unto Jesus saying, Who is the greatest in the kingdom of heaven? Jesus called a little child unto him, set him in the midst of them. Verily, verily I say, and you except ye converted, become as little children.

Shall ye not enter into the kingdom of heaven? Whoso therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. Now move down to verse number 8.

Wherefore, if thy hand or thy foot offend thee, cut them off and cast them from thee.

[ 30 : 50 ] It is better for thee to enter into life. What is that? Enter into the kingdom of heaven, verse 2, or verse 3.

Enter into life, halt, or maimed. Now this is not, this is not going to heaven when you die. That's not the kingdom of heaven.

The kingdom of heaven is on earth as we've established. And you can enter into that life without a hand or without a foot.

It's what he says. Take the Bible literally when you, always. It is better for thee to enter into life, halt, or maimed, rather than having two hands or two feet to be cast into something else.

Everlasting fire. Now that's a literal thing too. That's on earth. I know you might think hell and we're all programmed to think heaven and hell, but in this context, we're dealing with the kingdom and we're dealing with the earth and there's a fire on earth that the breath of God kindles in Isaiah and it becomes, the streams are turned into burning pitch and people, souls of people are kept there where their worm dieth not.

[ 32 : 12 ] You get into Mark chapter 9 and you're going to see him say this exact same thing about your hand and your foot. Elsewhere he talks about your eye offending you. Pluck it out. What is that all about?

That's about entering the kingdom on earth with God or Christ coming back and establishing his reign and it's better for you to come into that thing with one hand than it is to have both your hands and be guilty and be cast out and cast out into a fire that's right there and that's Isaiah 66.

If you want to look that up some other time, the very end of Isaiah 66 will tell you about walking by and looking down and seeing them in the flames and seeing them tormented and their soul or their worm dieth not.

The fire's not quenched. And this is getting a little heavy awful quick here. I'm sorry, but just to put those two together you'll have to look at Isaiah 66 and Mark 9 and you'll see that those are companion passages and those two are talking exactly about what's happening here in Matthew 18. So let's go look at one more. Look at Matthew 23. We'll wrap this part up. Matthew 23. People get themselves into a big muddled mess when they cannot make these separations and don't allow the Bible to just say what it says.

[ 33 : 34 ] So for instance, I'm listening to these guys on the radio, these pastors of these Calvary chapels around here and they're talking about that passage or one just like it and they say, well Jesus said that you cut off your hand or cut off...

No, he's obviously not literally saying that but what he's saying is and he goes into this twisted spiritual resting the scriptures to their own destruction nonsense and shame on them.

And I sat there and I'm in my car hearing this and I'm just... I'm kind of burned in my heart thinking these guys are pastors of some pretty big churches and they're on the radio putting this false doctrine out there which is not going to have a great bearing on anybody because it's about the kingdom, it's about the future, it's really not going to change salvation for me but they still muddy salvation with some of these texts and when they start...

The problem is the truth is plain. Salvation by grace through faith for this age is plain and easy to receive. But when you believe that what's happening in Matthew is the same thing and then you try to handle those passages and make them the same thing, you're going to confuse everybody. Furthermore, you're going to make most of the people think that they can never know for sure that they're saved because there's all these other little things that apply to the kingdom to something else and they don't know how to handle it.

[ 34 : 56 ] That's a whole other lesson in itself. Remember what Brother Spurgeon said last week about rightly dividing the word of truth and about studying to show thyself approved. How important that stuff is when it comes to handling the scriptures.

Okay, Matthew 23 and verse 13. Look at this one. Christ is pronouncing a curse upon these men saying, Woe unto you, scribes and Pharisees, hypocrites.

Why is that? For ye shut up the kingdom of heaven like bolting the doors, locking the gates, so to speak. Ye shut up the kingdom of heaven against men for ye neither go in yourselves, neither suffer ye that are entering to go in.

So there's Jews that want to go in and these men are standing in the way blocking the entrance for them to enter the kingdom. Now, does that not match?

This is Christ talking to those very men who have their nation in subjection to them. We follow Moses. They want to kill Jesus Christ.

[ 36 : 08 ] We've seen that already several times in John. So this is his response to them. You're keeping God's people, God's children, the children of the kingdom from even entering in.

You're standing there shutting up the kingdom of heaven against men. And so there's the thought. Now, come back to John and we'll try to close this down for the day. The term is enter in in verse number 9.

It's a parable and an illustration and an explanation of the parable. But in verse 9, I am the door. By me, if any man enter in, he shall be saved and shall go in and out and find pasture. So that's the entrance literally to the Jew in that age as he's offering the kingdom to them.

Now, spiritually speaking, you and I, it's pretty simple. We get in Christ. We believe on Jesus Christ. The Spirit of God baptizes us into the body of Christ and in the same sense, we enter in.

[ 37 : 19 ] Look at verse 16. And here we are where Christ throws something out to them that they didn't get. He says, And other sheep I have which are not of this fold, them also I must bring.

And they shall hear my voice and they shall be one fold. And one, there shall be one fold and one shepherd. And so there's a prophetic reference in its day just to Gentiles collectively.

There's prophecies, we can, especially in Isaiah, that Gentiles are going to come and they're going to unite. We can look at that and see some church age qualities there, realizing that what they didn't know in that moment was that God was going to make salvation by grace through faith available to the church and make one new man.

Having Ephesians chapter 2 or 4, 2. All right. Let's get back to verse 10 here. The thief cometh not. Okay. Last closing remark is verse number 10.

The thief cometh not but for to steal and to kill and to destroy. I am come that they might have life. And that they might have it more abundantly. Now how, you don't have to raise your hand but how many of you have heard somebody's twisted teaching that Jesus is offering the abundant life of health, of wealth, of prosperity.

[ 38 : 43 ] This is a verse. This is one of their top three or five or whatever they have. This is one of them that they want to preach the prosperity gospel to you. And that if you're saved and if you have faith God will bless you abundantly.

So send me a check. And that's your proof. That's your seed of faith. And this is their verse. He came to give you not just life. If you're struggling to pay your bills, if you're struggling to get out of the hospital, if you're struggling to beat that disease, you rebuke that disease and I'm going to go on and act like an idiot.

But this is their verse. He came to give you an abundant life and in their carnal, sinful, covetous minds, the abundant life is lots of money, lots of fine clothes, lots of cars, private jets, lots of homes, properties all over the world.

That's the abundant life. That's what every filthy, wicked sinner in this world wants is to just have a fat bank account and to be able to do whatever their soul desires.

Why did the Apostle Paul show up and tell us to be content? Why did he preach contentment? That doesn't match with their version or their interpretation of an abundant life.

[ 40 : 05 ] So somebody's wrong and it's not Jesus and it's not Paul. It's the fools that interpret the words here to be carnal and to be physical blessings that you might have it more abundantly.

You'll notice the only other mention of life in this chapter is in verse 28 and I give unto them eternal life.

Eternal life. So the Bible can help you with that abundant life because it is far more abundant. Now we'll stop with that. Just wanted to take one quick shot there at the people because you probably hear more of that in the world of this charismatic get things, things, things, signs and wonders and understand that is not what the promise is there in verse 10.

Alright, so we'll quit there and come back at the top of the hour. Thank you.