

John 7:16-24

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[0 : 00] and open your Bibles to the Gospel of John chapter 7. We've moved ahead a little bit into the next chapter, John chapter 7, and we'll try to pick it up where we left off last Sunday morning.

John chapter 7.

We're going to read some things. We're going to try to discern some truth, and may the Holy Spirit of God bear witness to these truths and in power and in righteousness reveal some things to us today.

But don't take this time for granted. Please don't take your Bible for granted. The fact that you have and can hold the Holy Scriptures, it is a privilege.

It is not a right. It is an absolute privilege, and not everybody has it. And so, okay, amen for that. So we're in John chapter 7, and I guess I'll just start in verse 14.

[1 : 22] So the Lord Jesus Christ, and I feel like this is the Feast of Tabernacles. We know that from verse 2. And he's going to make his way to Jerusalem, and it's in Jerusalem where they seek to kill him.

And so he's kind of a wanted man. Now, before we start in 7, let me just backtrack a little bit. Go back to chapter 5. And let's see here. There was a miracle that he did the last time he was in town.

And this was also during a feast of the Jews from chapter 5, verse 1. Likely this was the Passover, so that means that a year has passed between chapter 5 and chapter 7.

And in this time, he heals a man that's sitting there by the pool of Bethesda, and they get all upset with him because it was on the Sabbath day.

And they get really irate with him about this. And I want you to see their reaction. Verse 16 of chapter 5 says, And therefore did the Jews persecute Jesus and sought to slay him, because he had done these things on the Sabbath day.

[2 : 29] In verse 18 it says, Therefore the Jews sought the more to kill him. So that has not gone away. You can come back to chapter 7. This idea that they want this man dead.

He leaves. He heads up north. He's in Galilee. And then chapter 6, you see him feeding those 5,000. He goes across the lake. And on the other side they come. And he has this big discourse in chapter 6 about the bread and the flesh and things like that.

Now, it's time for that feast again. And it's his own brethren that say, Hey, you're some big shot. Why don't you go show yourself where the real things are happening?

That's in Jerusalem. And there's a great feast. So go. I mean, this is your time. If there's ever a time, it's not hanging out up here at Capernaum or in Nazareth. Those are just small towns.

Jerusalem's where it's happening. That's the capital. That's where the throne was. That's where the temple is. And that's where all the males must be going at this time of year to present themselves before the Lord at this feast.

[3 : 32] It's commanded in the law. So you have to go. We have to go. And Christ says, You guys go ahead. I'm not quite ready to go yet. And after they go, then he does end up taking off and heading down there.

And they're looking for him. So we saw this, verse 11 of chapter 7, Then the Jews sought him at the feast and said, Where is he?

And there's division among the people because some believe on him, some didn't. And some were after him, some thought he was great. And so now verse 14, Verse 14, Now about the midst of the feast, Jesus went up into the temple and taught.

And the Jews marveled, saying, How knoweth this man letters having never learned? So this is a very bold thing that he's doing, knowing that they're seeking him and they're after to kill him. And he just goes right up into the heart of it all and doesn't camouflage himself, doesn't try to hide in a crowd, but just stands in the open area and teaches the people.

And they're marveling at his words. When it says in verse 15, How knoweth this man letters having never learned? And it's saying, How does he know the words of the prophets so well?

[4 : 47] How is it that he's quoting and teaching and giving discernment upon these muddy words to them?

They don't understand much of the Old Testament. How is he bringing to light all of this? Later on, look at verse 46, where the officers answered, Never man spake like this man.

And so they're marveling at him in the temple because he has not gone to their schools of theology. He has not sat and learned underneath tutors. He has not been trained in the prophets and in the rabbinical customs.

This is not the life he's living. He's the son of a carpenter. He's from up north. And he's walking around and baptizing people and preaching and healing people.

They don't understand how this no man, this average Joe, can show up and have such wisdom. So verse 16, here's his answer.

[5 : 49] Jesus answered them and said, My doctrine is not mine, but his that sent me. So he's not teaching things that he learned and that he studied.

He's not teaching things that he's uncovered from late hours under candlelight and going into seminary. This is not the teachings.

It's not coming from the rabbis and the priests and the Pharisees. My doctrine's not mine, but his that sent me. So he's claiming that his doctrine is from the father of the Jewish nation, God the Father.

In verse number 17, If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself. So doing his will or obedience is what's going to open up an understanding and knowledge.

It's going to be whether you can the Bible says, Try the spirits. And obedience to the will of God is going to be what gives you the discernment to have understanding, to have knowledge, to see is this coming from God or is this not coming from God?

[7 : 05] And you're not going to get the one before the other. You've got to obey and be willing to submit to the Lord before he starts revealing anything to you. You want to know what God's will for your life is?

He's not going to drop it under your lap. You better start walking with him and obeying him. As you walk and obey him and the things that you know are right to do, like spending time in his word, like being faithful to the Lord, being faithful to attending his church and being an active member and a help to the local assembly.

When you do things that you know are right, when you witness to somebody that's lost, when you have a heart for God, then he'll give you the next step. Then he'll show you what his will is.

Now, if any man will do his will, so here's a question, what is God's will? Like really, what is it? You might say, well, I don't know if he wants me to go be a missionary.

I don't know if he wants me to move and start some venture and start some club for children or some rescue mission for the homeless or I don't know what God wants me to do.

[8 : 10] Well, why don't you know what God's will is? I'm not talking about making some major life decision. Like, can you give me two Bible verses right now of what the will of God is for you?

This is not a trick question. Do you know that the Bible says that for this is the will of God, even your, somebody, sanctification, that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honor?

For God hath not called us unto uncleanness, but unto holiness. Did you know that? His will for you right now is to keep your vessel to sanctification. Some things don't go in.

Some things don't because this is God's vessel. It's been bought with a price. Therefore, glorify God in your body and in your spirit, which are God's. You understand that's the will of God.

Do you know that the will of God is that you have a thankful spirit, that thankfulness, 1 Thessalonians 5, 18, in everything give thanks for this is the will of God in Christ Jesus concerning you.

[9 : 22] Now, that's just two. We could give you three, four, five. That's the will of God. If you're not going to do the will of God, then you're not going to know of the doctrine. You're not going to know of the spirits or of discerning the direction of your life or what you should be.

If you're not willing to do the things you know that are right today, you will not have light from God for what he would use you for or do with your life for tomorrow. That's pretty simple.

They say that the will of God is a discipline before it's a direction. And that's a wonderful statement. So, all right, back to verse 17. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself.

Notice that statement, whether I speak of myself. Verse 18, He that speaketh of himself seeketh his own glory. Now, he's not saying that he's talking about himself like some self-conceited person always just telling them about what they do, what they do, what they do.

You can't even get a story out of your mouth about your day before they cut you off and tell them about it. You know, some people talk about themselves all the time. That's not this case. When he says, whether I speak of myself, he's saying whether I'm speaking of my own understanding, my own experiences, of my opinions.

[10 : 46] He says, I'm not speaking of or from, this isn't me. This is him. This is his doctrine. Look over at John chapter, I think it's 16.

Yeah, John 16. When the Holy Ghost is given, the Comforter, Christ promised that the Spirit of Truth would be sent and he would come. And one of the attributes of his ministry is that he would not speak of or by or from himself.

Look at verse 13. How be it when he, the Spirit of Truth, is come, he will guide you into all truth for he shall not speak of himself but whatsoever he shall hear.

That shall he speak and he will show you things to come. Now he's hearing, I would say, from the Father those things that he speaks but he's not speaking, he's not going to show up and just tell you what he thinks is the idea.

And that's what Jesus Christ is saying. When he shows up, I'm not here to tell you what I think. I'm going to tell you what God said. Now come back to John chapter 7 and let me try to take a shot here.

[12 : 07] Yeah, we'll get that later. There's been a movement in, even in the church today, but even in good, solid churches, a movement that has become this, let's break up into cell groups.

Let's not come together as a family, as a congregation and body, but let's meet in different people's homes and we'll do, this will be our church service.

We'll meet in a home and we'll give somebody the lead there, but what we'll end up doing is change the format and a lot of church, I'm not telling you something you probably haven't been exposed to or heard of already.

Let's change the format so that we can all sit around in the living room and have discussions. And therefore, somebody will lead the conversation through a passage, but everybody gets a chance to have their voice heard of what they feel, of what they think this means.

And what they're going to do is draw from their experience. They're going to draw from their upbringing and it may not be accurate. It may not be a true reflection of the words of God or of the truth.

[13 : 17] It may just be their carnal mind or their milky Christian mind not knowing what this is talking about. So, here's the thing, this is the shot I'm taking as I'm calling it.

When Jesus Christ came, he said, I'm not speaking of myself. I'm telling you what God said. The doctrine I give is from God the Father.

Nobody needs to hear everybody else's opinion. It doesn't edify like supposedly some think they do. What edifies you and what strengthens you is what God said.

It's coming together and opening up the book and just getting it from God. Now, I am the one standing here with my mouth open this morning and I understand I'm not pretending that everything that comes out is wholly of the Father.

But I will say to you, to the best of my ability, the doctrine that I deliver is not mine. It's out of the book. And God help me and help you all too if I stand before you every Sunday and Wednesday and just give you my opinions and my takes on things of this life and things in this world.

[14 : 26] And I do my, I really, it's like ingrained in me to deliver the book, to be in the Bible as much as possible. If you want to hear other stuff, it's because the Bible isn't enough for you.

If you want to hear from other people and everybody's take on it, you're bound to get off course. You're bound to get off course. Look at verse 18.

He that speaketh of himself seeketh his own glory. Amen. And you'll find out, I'm just, just run this thought a little further.

If we all sat in a circle and everybody gave their opinions and talked and talked and talked, you'd find that some people like to talk an awful lot more than others. A little bit ago, there was a man that came here.

He came because he got a little flyer on his door. We put a door hanger and he brought it to church and he came and sat in his pew. And then after the service, he wanted to just tell me his whole life story.

[15 : 24] And then it didn't take long before he's just walking around talking about some wild stuff to people about black helicopters, about what he called the Nephilim, the sons of God.

And he wanted to just get into the deep stuff of the Bible. And he said to me, when do you have Bible study? When do you have Bible study? And I said, well, we have Sunday school. We teach the Bible on Sunday mornings at nine.

He said, no, no, no. I mean, like when do you get together and like everybody gets to share? And I said, that's not Bible study, but you mean, I didn't say this directly, but I'm thinking, you mean, when do you get to talk to us and tell us what you think?

When do you get to seek your own glory and have the voice? See, a lot of people don't want to sacrifice anything to follow the will of God for their life, but they do want to have a platform to tell people what they think.

And there's a difference. So he that speaketh of himself seeketh his own glory. Verse 18, he that seeketh his glory that sent him, well, here we go, the same is true and no unrighteousness is in him.

[16 : 32] Why? Because he is not seeking his own glory and he's not speaking of himself or of his own accord. He's speaking the words of God. And if a man will faithfully proclaim the words of God only and deliver the truth, then you can count on it that these words are true and that there is no unrighteousness in them.

But when a man starts trying to build something up and gain a following or get people on his side or just get popularized among whoever, then you can't be so sure if he's telling you the truth or if he's telling you what you want to hear.

Now, this goes beyond church, obviously. You see very recently two individuals stand on a platform with microphones in front of them and they belched out all the things that they could possibly say to make themselves look good, seeking their own glory.

Most of what they said, it doesn't matter if it's true or not. Why? Because they're speaking of themselves and they're seeking their own glory and their own promotion and to gain your vote to get into power.

Now, that's the system and that's fine. That's what it is. But you cannot say that everything that came out of either one of those people's mouths was true and that there was no unrighteousness in them.

[17 : 53] You cannot say that about either of them. You could say maybe one more so than the other but you can't even say that for sure because they're seeking their own glory. They're speaking of themselves.

Now, if somebody was standing up there in the place of someone else not seeking, I don't have nothing to gain from this but this is what I believe is true, then they'll just give it out there and you can kind of take that a little bit more.

When we're speaking of the word of God, we're talking about what God has already said and that's why it's so important to keep the Bible in the pulpit and in the pew and in your eyes and in your mind because you want what God said.

Thus saith the Lord and that's my decision maker. That's how I'll govern my life. So verse 18, He that speaketh of himself seeketh his own glory but he that seeketh but he that seeketh his glory, the glory that sent him, the same is true and no unrighteousness is in him.

Verse 19, Did not Moses give you the law? And yet none of you keepeth the law. True statement. And they know it. Even if they thought they kept it, they've still transgressed it because the law has declared all of them to be guilty.

[19 : 07] And here's a question but this is a specific question he's putting on them. Why go ye about to kill me? Well, that's not keeping the law, is it?

Now he's referring back to something I believe a year passed and this still hasn't calmed down. They still want him dead. He did something that violated, I mean it was more than that obviously but that was their contention at least in the court of law so to speak was that he violated the Sabbath.

He trespassed the law. Did not Moses give you the law and yet none of you keepeth the law? Why go about to kill me? The people answered and said, Thou hast a devil.

Who goeth about to kill thee? Now aren't they trying to play innocent here? It was already established that he was trying to kill, they were trying to kill him and furthermore in verse, was it earlier in this passage?

Yeah, it didn't show up earlier though, right? No. Okay, so as it carries forward, everybody knows that they're after him.

[20 : 18] Like the common people know this to be true. So when he states it that you're trying to kill me, just puts it in their face, the truth, wow, that's a terrible accusation to be guilty of, wanting to kill a Jew, your brother, that's against the law.

And calling him, saying he has to devil. Now all the new Bibles want to change that to demon, shame on him. The right word's devil and let it be. Thou hast a devil. That's the same word we saw last week in chapter 6 when he said, one of you, in verse 70, one of you is a devil.

And the connection is very quick and strong to make to the devil, to Satan. Once you change it to demon, now you've gone off into something odd and we don't have time to talk about that but ancient philosophers viewed demons as not satanic, as neutral almost.

As it could go good, it could go bad. You could be good demons or it could be bad demons and that's just the way the pagan world has looked at that. So don't put the word demon in there or you're going to be able to make connections to good ones.

It's a devil and there's nothing good to say about a devil ever. So verse 20, Thou hast a devil, they said, who goeth about to kill thee? Jesus answered and said unto them, I have done one work.

[21 : 40] I believe that's John chapter 5 from last year and ye all marvel. The thing with the feeding of the 5,000 took place far up in the north at the Sea of Galilee. So this was the last thing he did in Jerusalem in chapter 5 where we started.

And I believe that's his reference there. I've done one work and ye all marvel. Moses, therefore, gave unto you circumcision, not because it's of Moses but of the fathers.

And ye on the Sabbath day circumcise a man. If a man on the Sabbath day receives circumcision that the law of Moses should not be broken, are ye angry at me because I've made a man every whit whole on the Sabbath day?

Is that righteous judgment? Here's the next statement. Judge not according to the appearance but judge righteous judgment. Do you not in your law if a son, a male child is born and the eighth day, so I'm just going to do the math if I'm right, he was born on a Friday and eight days later according to the law of Moses he's to be circumcised.

That falls on the Sabbath day. Do you break the law of Moses and say we'll do it on the ninth day? No, you do it to obey the law.

[22 : 56] And you notice he never says that doing that breaks the Sabbath. Christ never says that's breaking or transgressing the Sabbath day. He just says if a man on the Sabbath day receives circumcision.

It doesn't even act like it's a problem at all because it's not. And obeying the word of God it's never a violation of the Sabbath to obey a command of God. So he's making a case to them.

They allow this. They do this. It's common. It happens quite regularly throughout the year. The 52 specific Sabbaths or other Sabbaths that are in their feasts.

Even this Feast of Tabernacles has won a holy convocation on the beginning and the end of it. So there's Sabbaths on both sides of this thing. There's several Sabbaths in their law.

And circumcising a man and entering him into this covenant of God the Abrahamic covenant and obeying the law of Moses the Sabbath day doesn't override that.

[24 : 00] It never has and it never will. Remember Christ said later to them he says that the Sabbath was made for man not man for the Sabbath. Now later on today we're going to see the institution of the Sabbath in Exodus when God brought that in the first time to them and it wasn't even part of the law because when the law came he said remember the Sabbath day to keep it holy but it was already established in the wilderness.

Now anyway when you see him say this I want you to all know this in verse 22 he says it's because it is not because it is of Moses but of the fathers.

He's saying that the Sabbath day is not something that was delivered by Moses in the law. That's not breaking the law. It's of the fathers and what does that mean?

Well the fathers are Abraham, Isaac and Jacob and you'll see that statement you'll see those words the fathers throughout your Bible. Understand that's always a reference back to Abraham. Abraham the one that God called and made some promises and covenants with that man and then he appeared to his son not Ishmael but Isaac and said Isaac I will give you this land.

Isaac I will bless you with the meat of heaven and the wine the corn and the wine of the earth it's all yours and that covenant from Abraham was confirmed to his son Isaac then he did that to Jacob he met with Jacob he came to Jacob and said I'm going to be your God and I'm going to give you all of these things and bless you.

[25 : 34] And so the covenant from Abraham to Isaac to Jacob it kind of stopped there as far as God appearing to a man and establishing that covenant.

He changed Jacob's name to Israel and of Israel made a nation of the twelve sons and his tribes. He never came to one of those twelve sons and said Joseph he never came to Judah he never showed up to Reuben and made a covenant with him about the land none of that so the fathers are Abraham Isaac and Jacob and it's all in connection to a covenant God made with them to bless them to make them great to give them the land and bless their seed after them and on and on and that covenant still is established it hasn't gone anywhere.

Okay so that's verse 22 when he says of the fathers it's not talking about the founding fathers of America it's not talking about like the prophets it's none of that it's those three guys okay okay so God gave this covenant or this token of circumcision to Abraham it's definitely not of Moses Moses remember on his way back to Egypt to deliver the children of Israel his sons weren't circumcised and his wife Zipporah got out a sharp stone and she said you're a bloody husband to me he wasn't even observing the Abrahamic covenant by this token of circumcision so it is written in the law yes it's written in the Old Testament there but it's given starting with Abraham alright verse 24 he's commanding he's telling them he's kind of slapping them with their lopsided view of the Sabbath day by saying judge righteous judgment like if you're going to be a judge then be fair and be equitable and be reasonable and you cannot come to your place of judgment with predetermined ideas and outsets of how this is going to take place because you're guilty if you're going to judge this thing what I did on the Sabbath day healing a man then judge it righteously did I violate the word of God show me the chapter and verse you don't have one then case is dismissed but you still don't like me do you you want to kill me and you're claiming it's because I healed somebody on a Sabbath day that's what you're claiming that's what you're taking me to court over is that right

I said or I healed somebody well you can't show me where it's a violation so you're not and furthermore in his defense he introduces to the jury Moses told you to circumcise on the eighth day and it happens on the Sabbath and you do that on the Sabbath and so he's giving them a case in point from their own law and their own practice where this is acceptable and where there's if you want to call it flexibility or it's not even really flexibility it's just there's nothing wrong with what he did you remember he gives this let me find this place look at Matthew 12 here's another case a very similar thing if he was still in court and they're deliberating or they're attacking him then he brings up point number two Matthew chapter 12 this is a different time but the

Pharisees see his disciples eating they're plucking ears of corn and eating them in verse one and it's on the Sabbath day and so in verse two they accuse the disciples of doing violating the Sabbath the holy Sabbath you're not allowed to harvest well they're not harvesting and they're not carrying twelve bushels of baskets and a sickle they're just walking through grabbing and taking a bite or whether they're actually eating it straight like that I doubt nevertheless verse three but he said but he said unto them have you not read what David did when he was a hungered and they that were with him and he entered into the house of God and did eat the showbread which was not lawful for him to eat neither for them that were with him but only for the priests so there's a there's good evidence to bring forth judge righteous judgment David did something that's not that's against the law but it was fine given the circumstances and in verse five have you not read the law how that on the sabbath day priests in the temple profane the sabbath are blameless because they're doing the deeds and work of the tabernacle they're operating on that day they're not in in exodus it says that you're supposed to stay in your place the priests aren't staying at home they're in a temple they're in a tabernacle doing so there's another case number two where's the other well I don't have it marked here there's a there's another one that he mentions a few times about if their ox or ass fall into a ditch or they need to be led to water don't you do it yes you all do it on the sabbath day yes so it was common to see people doing certain activities on the sabbath day it wasn't a ghost town there never has been no one has ever seen the sabbath day a ghost town to where nothing happens and nobody sees anybody they're all shut up and sheltered in place and yet when they find something that they want to accuse him of and kill him for they come after him so let's go back to

[31 : 27] Matthew 7 or John 7 and try to get finished here he said to them judge not according to the appearance but judge righteous judgment that's a wonderful line there that you ought to underline or be very familiar with judge righteous judgment the the the world loves to say this my kids and I we just watched something the other day a debate thing with a bunch of liberals and the like the conservative against the liberals kind of thing and one of the the students these were college kids got up and said look I'm a catholic and the discussion was about abortion I believe and she said I'm a catholic and she just said but I'm pretty sure one of the things she was like I'm not sure how I feel exactly about abortion but one of the things I'm very sure the bible says very strongly is judge not like whoa end of argument that that's really a weak statement that she thought was kind of like this mic drop moment where it just ends all debate because you're not supposed to judge if you're a Christian well what did Jesus

Christ say right there that's Matthew 7 by the way if you know you're familiar with the when he says judge not that you be not judged and then he goes on to talk about having a beam in your eye because you're far more guilty than somebody else so you're not in a position to be judging somebody when you're far more guilty than they are of the minuscule thing that you're judging them over but nevertheless if somebody wants to throw that nonsense at you here's a command from Jesus Christ to judge and to judge righteous judgment it's not about opinions or being offended it's about what is the truth let's judge the truth here and so if you want to if you want to write down let me see I don't have them written down here do I it's first Corinthians 2 I'll give you the verse I'm not going to turn to it for time here first Corinthians 2 verse 15 write that down alongside of this judging he that is spiritual judges judgeth all things and another one I want you to tell you what we'll turn to these go to go to

Ezekiel and we'll just stop here today go to Ezekiel chapter 20 if you're a Christian you better be judging now I didn't say that you get to stand in judgment of another and pronounce judgment upon them as if you have the power or authority to execute judgment you can't lock them up and throw them in prison you can't send them to hell you can't charge them money for violate you don't have that authority or ability but you do have the authority on the word of God of what is right and what is truth and what is acceptable to the Lord and if somebody is violating his word you have the right to reprove and rebuke with all long suffering and doctrine okay Ezekiel 20 and verse 2 says then came the word of the

Lord unto me saying son of man now remember Ezekiel is the prophet he is the voice of God the preacher son of man speak unto the elders of Israel and say unto them thus saith the Lord God are you come to inquire of me as I live saith the Lord God I will not be inquired of by you now here's the command to his preacher verse 4 wilt thou judge them son of man wilt thou judge them cause them to know the abominations of their fathers that man is supposed to open up his mouth and declare the word of God to them where they have violated the scriptures and that's called judging them he's not their authority earthly authority he doesn't have power over them but spiritually speaking he is the voice of God to their conscience and to their mind and to their heart and he's commanded to judge to cause them to know where they're wrong that's not telling somebody they're wrong does not mean you're standing in judgment of them or they're like you can do anything to them but it's right to stand for what God said is right look at the same book look at chapter 22 and verse number 2

I'll start in verse 1 Ezekiel 22 moreover the word of the Lord came unto me saying now son of man wilt thou judge wilt thou judge the bloody city yea thou shalt show her all her abominations and then he begins the list of what those abominations are and God's expecting him to stand up for the truth against the people that are in error one more chapter 23 last verse here this morning chapter 23 and I don't want to go through the whole context but I'll start in 35 therefore thus saith the Lord God because thou has forgotten me and cast me behind thy back therefore bear thou also thy lewdness and thy whoredoms so you're going to get the fruit of your way verse 36 the Lord said moreover unto me son of man wilt thou judge

[37 : 22] Ahola and Aholaba those are names given to the two separate parts of Israel Judah in the south and the other kingdoms in the north wilt thou judge them yea declare unto them their abominations they have committed adultery and blood's in their hand with their idols they've committed adultery and he goes on and on and on and he's supposed to stand up and tell them where they're wrong so judge not no Jesus Christ said judge righteous judgment equal and fair and hear the whole thing and then judge righteously according to the word of God alright we've got to stop there I know we didn't get real far but we'll pick it up Lord willing next Sunday in John chapter 7 so let's take about a 10-12 minute break