

John 2:1-17

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[0 : 00] over sin every day, every week, every month, but the blood of God, the blood of the Lord Jesus Christ cleanseth us from all sin.

So let's, don't be afraid of that. Oof, somebody's happy. That's a good sound, whether you know it or not, it's a good sound. All right, find John chapter 2 this morning in your Bible, Gospel of John.

We just finished chapter 1 last week, and we'll begin chapter 2. And there's a lot in here I don't think I'm going to deal with and take time with, try to just keep moving like I told you from the beginning.

Although my temptation is to, is just to get into it, but we'll try to, we'll just see how we go here. John chapter 2 this morning, the Gospel of John chapter 2.

Let's have a word of prayer together before we get into anything. Lord, we come before you humbly. We're thankful for our Savior, the Lord Jesus Christ. Without Him, we're just full of sin.

[1 : 21] We're full of pride. Lord, we think we know more than we do. We think we're capable of more than we are. And yet this morning, we humbly bow before your throne, and we beseech your blessing.

And we beseech that your Spirit would illuminate our minds and make these holy words come alive. And speak to our hearts and teach us truth.

And Lord, may we grasp and get a hold of something that can help us and can draw us nearer to You and can strengthen us in our walk with You. And Lord, without You, we're nothing.

So we beg You to come. We beg You to help. We beg You to move and speak in our midst. We pray in Jesus' name. Amen. Amen. All right. So as pointed out, and it'll keep coming up, that this theme of this gospel is to cause the reader to believe.

To believe on Jesus Christ. And you know me, I don't preach the gospel every single sermon and every Sunday school. It's not something that just needs to be repeated over and over and over and over and over again.

[2 : 24] It's a great place to start. It's what you need to get to your life. But after that, you need some substance and some growth and some truth. And we're going to see, though, throughout this book that the constant emphasis just keeps coming back to believing on Christ.

Now, we're going to step into chapter 2 now and the first miracle, the first public miracle that Christ does. There's so much that is not recorded of the ministry of Christ.

We're dealing with three and a half years. And even stepping into chapter 2, there's much that we don't know. About the Lord Jesus Christ. About his upbringing, for one. But even when he came on the scene, even with the baptism of John, which was alluded to in chapter 1.

We're not told anything here about him going off and being tempted of the devil 40 days, 40 nights in the wilderness. We don't get any of that here in John. And so when we start seeing the next day John stood, we saw that last week.

And we see the next day John see it. And he says, you know, behold the Lamb of God. There's a lot of gaps that he doesn't bother filling in at all. He's not teaching us these things.

[3 : 29] He just is catching these necessary highlights and snapshots of when people are believing on Christ. The words that he said, the certain discourses that he spoke, and the results of it.

Now here's chapter 2 and verse number 1. And the third day there was a marriage in Cana of Galilee. And the mother of Jesus was there. And both Jesus was called and his disciples to the marriage.

Now there's this interesting thing. And this is what I promise. I'm trying to promise. I'm not going to dig into. But it says the third day. And what in the world is that there for? The third day from what? There is some potential to go back in chapter 1 and see the next day in verse number 35.

And then to see verse 43, the day following, Jesus would go forth into Galilee, which is not just an afternoon hike. It's a pretty good walk from Bethabara to Cana.

I think it's from some say it's like 27 hours of walking. So you figure that out. But when he says the third day, I don't necessarily believe it really connects back to chapter 1 at all.

[4 : 40] And then therefore, what is it connecting to? And this is something I'm not going to study with you. I know we did this once before in Matthew when we were there. There's some interesting things the Word of God does just with timing and with days.

And there's several places. If you want to write the references down, I shouldn't even give them to you because I don't have them all listed out. But I'll just brush over this quickly.

The Lord gives these things in His Word that are a bigger picture. It gives you a little glimpse maybe of the timetable of God and His operation. And a day with the Lord is as a thousand years.

You remember that from 2 Peter 3? And a thousand years is one day. And when there's one day, you can kind of associate that to a thousand-year period. When there's two days, 2,000 years.

And there's some interesting things where Christ says after two days, He did this. Now back in Hosea, there's a case where the second coming of Christ is prophesied after two days.

[5 : 41] And what's the two days have to do with anything back in Hosea? It's another case of this. And I just don't want to take 20 minutes to go through the Scriptures and point all of this out. But here we are, the onset of His public ministry.

And it says it's the third day. There's a marriage. Now the point I'm just kind of fast-forwarding through and getting to is that after 2,000 years, or after two days of God's timetable, if you want to call it that, there's a marriage.

And Jesus was called and His disciples to the marriage. And there's a connection there with the bride of Christ and the body of Christ going out into a marriage supper.

And it's an interesting thought. And sorry for even talking about it. I just can't bypass it. I just have to at least bring it up. But we're going to move right past it, though. We're going to not spend the time on it.

There's several references, and it's an interesting thing. And if you want to know about it, I'll tell you about it later. So, all right, verse number 2. And Jesus, both Jesus was called and His disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, they have no wine.

[6 : 44] Jesus saith unto her, woman, what have I to do with thee? Mine hour has not yet come. Now, Jesus never calls Mary mother in the Bible.

He never calls her mother. He definitely never calls her holy mother or mother of God. That is not a term that you'll find in the Bible.

That's a term religion has picked up and started coining and praying. And it's unbiblical. Just know that. It's unbiblical. And furthermore, He doesn't call any man father.

He says, call no man on earth father. So, Jesus Christ calls His mother woman. It's an interesting thing. It's not something that I call my mother. And I trust and I don't express that you do that to your mother either.

But here He does. And one thing we can take away is He's not putting some kind of deity upon His mother, His earthly mother, Mary. She was highly favored among women. But she was not the mother of God.

[7 : 45] She was the mother of a man, Jesus. And He never elevates her in the Scripture. And it's the statement in verse 4, what have I to do with thee? What kind of a way is that to talk to your mom?

I mean, you are supposed to honor your mother, right? You are supposed to give honor to her. So, I'm not saying He's dishonoring her. But what kind of a language is that? Saying, what do you want me to do about it?

In our vernacular today. How is this my problem? They don't have any wine. That's kind of how He responds to her. What have I to do with thee? And mine hour is not yet come.

There becomes something interesting. Why would He say that? What does that mean? I think we know, well, let's flip you over to John 13. Just take a quick peek here.

John 13. It's a reference to death.

[8 : 44] And you'll see this plainly here. John 13, verse 1. Now, before the feast of the Passover, when Jesus knew that His hour was come. What did He say to Mary?

Mine hour is not yet come. But three years later, three and a half years later, He says, the feast of the Passover, when Jesus knew that His hour was come, that He should depart out of this world unto the Father.

So, it's a death that's coming. And in this chapter, in chapter 13, He speaks of that very death and somebody betraying Him. And they didn't understand it, of course. So, back in chapter 2, when He says to Mary, mine hour is not yet come.

Why? Would He say that? She just says, hey, they don't have anything to drink. And when she says, wine, they're out of wine, He makes this comment.

Like, I'm not giving you my blood, is the statement. It's the reply. What's implied there. I know it's peculiar to it. And you can just read right past it and not even catch it.

[9 : 44] But that's what He's saying there. That's what He's saying. Now, wine, in the Bible, it's called the blood of the grape. And it's a picture of blood. And there's the comment and the reference.

It's an interesting thought. But we move right past it because that's not the time and that's not even really the scene going on here. In verse 5, His mother saith unto the servants, Whatsoever he saith unto you, do it.

So, she's got some faith. Does she not? This is almost, it's just like her doing. She comes to Him and He kind of brushes it off. And then she even insists. And she's like, hey guys, do what He says.

And she just backs off. And there's an interesting, I don't know if you've ever seen that track. I think it's Fellowship Track League puts it out. It says, Mary's command to Catholics.

And the idea is, Catholics follow Mary. They pray to Mary. They, you know, believe her and all of this. And they take this verse of Scripture and say, Well, what Mary tells you to do is to whatsoever He saith to do, do it.

[10 : 44] And then they go through the track showing you that He says, Believe on me. And He says, And so that's the point. I'm not a big fan of the track and the idea of you're still kind of telling them to obey Mary.

But the bottom line is, the idea is to take that angle from verse 5 and cause them to obey Jesus Christ. So she says, Whatsoever He saith unto you, do it.

Verse 6 says, And there were set there six water pots of stone after the manner of the purifying of the Jews, containing two or three firkins apiece.

Now, a firkin, as far as I understand, is about nine gallons. Some say seven, but it's in that range of, it's definitely bigger than a five-gallon bucket. And these water pots are large enough to hold two or three.

So you're looking at, potentially, 15 to 20 gallons of water these things would hold. They're quite large and very heavy to move if they were to be filled and picked up and moved.

[11 : 46] So there's six of them. They're made of stone in verse 6. And notice it says that they're after the manner of the purifying of the Jews. So there's water pots there.

What are they being used for? They're being used for their own customary purifying, entering into this, as I suppose, into this wedding feast and kind of a washing.

It's customary for a foot washing. Very, very customary in this culture. And you'll see that all through the scripture. As a matter of fact, you'll see in, I think it's Luke 7 when he enters into the Pharisee's house and the woman, Mary is there at his feet washing him and they're complaining and he says to the Pharisee, Simon, he's like, I entered your house and you didn't give me any water to wash my feet.

But she did. She's not ceasing to. And anyway, back with Abraham, back when the Lord showed up with the two angels, they showed up in chapter 18 and he said, send somebody and fetch some water to wash their feet.

It's just a customary thing. But this purification, I don't know where to draw a line on this. I kind of got into the thought here this week and studying it out that I can't finish. So I don't know what to make of it because I don't know where the line is drawn from what the scripture says and states they're to do versus what their traditions have evolved into and how far away they've gotten from the word of God.

[13 : 04] And Christ rebukes them for that, especially with the washings, the cleansing of the outside of the platter and all of that. And so I don't know where this really fits into if it's more customary or if they're trying to follow scripture.

Because if they're trying to follow scripture, you'd get back into Numbers 19 and find out that if they're unclean by any reason and there's a variety of them that they were to take ashes of a heifer and mix it with water and actually the ashes were to be placed in a kind of outside area where you could have access to them and you're to take them ashes and you're to mix them with the water and you're on the third day, that caught my attention, you're supposed to cleanse yourself.

Like, there's something going on here. I just haven't put it together yet. But that third day, it's called the water of separation and it's separating you and then on the seventh day you do it again and then you're clean.

And there's something there and I was, I parked on it for a while yesterday but realized it's over my head if there is anything there to that third day, to that water of purification sitting there.

but here's one thing I will point out is that there were these six water pots and those water pots of stone were there for a purpose. They were vessels and they were containing water.

[14 : 19] They were being used to wash or to purify and the Jews probably, most likely, not a scriptural, a precise scriptural way, probably more of a customary tradition that has evolved.

And what Christ does is he says in verse 7, saith unto them, fill the water pots with water and they filled them up to the brim. There's a line that we use today from our King James Bible, fill it to the brim.

And he saith unto them, draw out now and bear unto the governor of the feast and they bear it. And the ruler of the feast tasted the water that was made wine and knew not whence it was.

So Jesus Christ takes these water pots of stone, they've been used perhaps all of their existence for the purifying of the Jews, for some carnal ritual and tradition performed by man and the Lord Jesus Christ takes those vessels, they didn't have a say in it here, they didn't decide I want to be a bearer of wine.

They would never put wine in those vessels. Those are for the purifying, they would have thought they were something special. And yet the Lord Jesus Christ takes something that's been used for one religious reason and he fills it, you could say, or he puts his blood in it in a sense.

[15 : 38] He makes it a total different vessel for a total different use to one that would not even be acceptable among those people. I find it interesting how Jesus Christ can take a vessel that has all of its life been used for one thing and one thing only and say I have need to use it for something else.

That's going to bring glory to me and it's going to cause people to believe on me as it does in verse number 11. And so these vessels, there's a message in there that I'm just not going to go further with but you can take the thought and consider that Christ, if you'll give him your vessel that you use for whatever you use it for, he can take it, he can fill it with something in his own will, he can change it, he can put something in that thing that can be a blessing and can cause others to believe on him as it does in this chapter.

And so in verse number 7 he says fill the water pots with water, they filled them up, they obeyed the command, it's like a hundred some gallons now at least of water sitting there.

And he calls them to draw out, bear it to the governor of the feast, they bear it. Alright, verse 9 says, when the ruler of the feast had tasted the water that was made wine and knew not whence it was but the servants which drew the water knew, the governor of the feast called unto the bridegroom, he's like, I've got to talk to you, what are you thinking?

You don't understand. He says, he saith unto him, every man at the beginning doth set forth good wine and when men have well drunk then that which is worse but thou hast kept the good wine until now.

[17 : 09] So this man's perplexed, this just doesn't add up and it doesn't make sense and no one would ever do it this way. And so he's not even understanding that a work of God has just taken place but the servants knew, the people that had their hands on it knew and this verse 11 says, this beginning of miracles did Jesus in Cana of Galilee and manifested forth his glory and his disciples believed on him.

Now, we'll take a minute here to just deal with one of the biggest problems from the passage and this is not a hobby horse with me so don't worry but it talks about wine in verse 3 they wanted wine so they ran out and then Jesus Christ miraculously produces wine for them to drink and it's so good it's obviously better.

It's better than what was there before. Now, let's point out something in verse number 10. Every man at the beginning does set forth good wine and when men have well drunk then that which is worse.

Here's an important thing to study and know from your King James Bible that the word drunk is in the passage, is it not? Does that mean that they were having some big time party and drank all the alcohol and everybody's sloppy and everybody's cutting loose and getting down and Mary's like, hey Jesus, we need more or this thing's just going to get boring.

We need more wine and he's like, I got you. I know how to party. I know how to get people drunk.

[18 : 53] That's the word, right? It says drunk. Now, this is the problem. This is what everybody assumes. They just read the word and they think, oh, so they're all drunk. They're all drunk with wine. But what does the verse say?

Notice this very carefully. It's a verb. It is a verb. When men have well drunk. It doesn't say, it's not an adjective. That's the difference.

If it's an adjective, it's describing their state of being drunk in is more common than the Bible word. And let me show that to you. Let's try, let's try, let's try, let's try Genesis 9.

That's the, probably the first time that wine shows up. So let's take a look at that. Let's take a look at that. And what I want to point out, I'll just point this out or state it clearly and then back it up with the scripture as we need to, is that the word wine is a product of the vine.

It's a product of the grape. That's, there's no question about that in the Bible. It's a product of the grape. Wine can be fresh as in it was just squeezed into a cup.

[20 : 14] And that product is called wine. That wine can be aged, it can be mixed with other things, it can be fermented and it can turn into something that has alcoholic properties, therefore can cause somebody to be drunken.

But it's still wine is the point. The Bible doesn't use different words to distinguish between non-alcoholic and fermented and alcoholic. The Bible uses the word wine.

Now there's other references to strong drink and to liquor of something, but the word wine as we'll see in context in the scripture can cause someone to be drunken and in other cases not even at all.

Alright, so Genesis 9 and just notice in verse 20, Noah began to be a husbandman and he planted a vineyard. What do you have in a vineyard? You have grapes and he drank of the wine and look at that and was drunken.

So that's, if you want to get technical, that's a predicate adjective. I know my grammar and you can challenge me if you want to. Drunken is a predicate adjective. It's an adjective describing his state.

[21 : 21] He was drunken. You see the difference between men have well drunk means they're satisfied, they've had enough to drink and in this case he is drunken because of the wine.

Turn to 1 Samuel chapter 1. I'll show you another case. Remember Samuel's mother, Hannah. She was barren. She was in bitterness of soul. She goes to the tabernacle there where Eli was priest and she's praying and asking God for a child.

When she's praying, she's not saying words audibly and so Eli thinks, this woman's been on the bottle. She's drunk. And look at how the Bible words it carefully.

1 Samuel chapter 1 and verse number 13. Verse 13. Now Hannah, she spake in her heart, only her lips moved, but her voice was not heard.

Therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? Put away thy wine from thee.

[22 : 33] So there's the state again where the adjective drunken is the thought. That's not the case in John chapter 1. So just to back up some more with Scripture, look at Proverbs chapter 3.

And I'll just give you one or two verses here where the wine is non-alcoholic. We saw in Genesis 9 it absolutely was alcoholic.

Eli was speaking of something alcoholic when he had presumed her to be drunken. Put away thy wine from thee. But not every case is the word wine a description of alcohol.

So Proverbs chapter 3 and verse number 9. Verse 9.

Honor the Lord with thy substance and with the first fruits of all thine increase. The first fruits. So shall thy barns be filled with plenty and thy presses shall burst out with new wine.

[23 : 42] Do you have alcohol in a press? The question is and the answer is no. What you press out is the pure blood of the grape. The pure juice.

As fresh as fresh can be. Especially when it's your first fruits. But the presses burst out with new wine because it's fresh grape juice coming straight out of the press.

And there is a chain of references I could run you through that describe this to the T. Let me just give you one more. It's in Isaiah 65. Let's see if you can get Isaiah just a little bit to your right all the way to the end of the book.

65. And we're keying in on the word wine and allowing the scripture to interpret itself and context is everything especially in John chapter 2.

Isaiah 65 you want verse number 8. Thus saith the Lord as the new wine is found in the cluster. In the cluster.

[25 : 00] Clusters are on the vines. Not even pressed yet. Haven't even made it to the press. And inside of the cluster inside of the grape is what's called the new wine.

It's not found in the bottle. It's found in the cluster. And the word the Bible uses is wine. Jesus Christ says this in Matthew 26 when he's telling his disciples about this new testament in my blood.

And he's telling them I'm going to drink this with you new in the kingdom. What's he going to drink? Wine. New wine. Which we use grape juice for our communion to commemorate and remember the Lord's death for our sins.

All right. There's a list of references and I don't want to take the rest of the day doing this. But I hope you at least see that much that wine can be used to describe something alcoholic or non-alcoholic.

The context is your friend and is going to give if there's any light it's going to be from the context. It's important to know that these men are not drunken. But they have have well drunk which is a verb describing their action.

[26 : 08] And so it doesn't mean that they are in any way impaired or getting lewd or you know what comes from it. Now there's a whole other thing to consider here and I'll just mention it to you.

But if in fact men were drunk and influenced by alcohol if they were if they were drunken as many people love to suppose from this so that they can have their booze and say it's okay because the Bible says so.

If that's the case then what Jesus Christ is doing which you you have to believe this then if they're drunk then Jesus Christ is giving them more after they're already well drunk is what the verse said.

Does that sound like the Lord Jesus Christ number one? Woe unto him that giveth his neighbor to drink. Habakkuk chapter 2 did you ever read that Old Testament curse upon a man that gives his neighbor drink and therefore the Lord Jesus Christ is giving them a hundred gallons more?

You gotta be careful with what you let the Bible say or what you justify in your life because you think it's okay for the Bible. You better be careful. Some people are gonna get a Bible lesson of their life when they stand before God and find out oh no I worded it perfectly for you.

[27 : 25] You just have a dirty heart and you wanna get something else out of it. So be careful. Alright I hope that's clear enough for you from that. There's more we could say but that ought to do it.

If you're satisfied with that you've got a good heart. If you still wanna justify it then you've got other passages in your mind well what about this? What about that? Well let's not accuse Jesus Christ of being a wine bibber like they did and let's not accuse him of adding more booze to a party if we wanna suppose that these men are already sought drunks all over the place because they've well drunk.

Alright verse number 10 again and saith unto them every man at the beginning doth set forth good wine and when men have well drunk than that which is worse but thou hast kept the good wine until now.

Some will say that this is new wine and I might even just add no it's actually supernatural. It's something that Jesus Christ made on the spot because he's the king of glory because he's the creator.

Why not? This is the beginning of miracles. Verse 11 This beginning of miracles to Jesus and Cana of Galilee manifested forth his glory and his disciples believed on him. Now that's the response to a miracle to something that he did is to believe on him.

[28 : 41] Is to believe what? Well back there in chapter 1 we saw this earlier verse number 49 149 Nathanael answered and saith unto him Rabbi thou art the son of God thou art the king of Israel.

That's what they were believing. Believing he was their Messiah and that was back earlier in that chapter as well in verse 41 where Simon or Andrew finds Simon we have found the Messiah which is being interpreted to Christ.

This is it. They're not believing on his death burial and resurrection. They're not believing that the water was made wine and it's a picture of blood and it's the Messiah that's going to shed his blood for our sins.

That is completely off the radar for all of these men. All of them. But they believe this guy can do miracles. Wow.

He's coming from God for sure. The next chapter look at Nicodemus what he said to Jesus Christ in verse 2. The same came to Jesus by night and said unto him Rabbi we know that thou art a teacher come from God.

[29 : 47] Why is that Nicodemus? For no man can do these miracles that thou doest. The miracles are pointing them that he is the Christ the Messiah the Messiah the promised king of Israel that would come God in the flesh.

He is not believed to be the suffering savior that's going to die on a cross that's hid from their eyes although it's coming in the time it's about a kingdom.

Alright now back in chapter 2 and verse number 12 says after this he went down to Capernaum he and his mother and his brethren and his disciples and they continued there not many days.

And we're not getting a whole lot here but we're just getting snapshots of his ministry just bouncing around which is pretty much what he did. And remember at the end of the book John says if I if everything could be written the world itself could not contain the books.

So don't expect this just to give us every detail it's not going to do that. Verse 13 says and the Jews Passover was at hand and Jesus went up to Jerusalem. Now that's not Galilee at all that's south in Judah so there's a good trip there and there's stops along the way.

[31 : 00] And the Jews Passover so we're already six months into his ministry at this point. And if we wanted to lay this out there's it is one, two, three, four there's four Passovers and this will be six months in and then a year and a half two and a half and then three and a half where Christ our Passover was sacrificed for us as the Lamb of God.

And so this is the first of four Passovers in his ministry and so he's six months into the ministry. In verse 13 he went up to Jerusalem up meaning elevation he's climbing the hills Jerusalem sits up on the mountains and here we got these foothills and if there was a town up in those hills or if we were I don't know like say Acton which is to our north it's elevation is up you could say we went up to Acton.

Alright so verse number 14 and found in the temple those that sold oxen and sheep and doves and the changers of money sitting what are they doing sitting inside of the temple they got a permanent seat they set up a place a table a booth and they've got animals in there so Christ goes into this temple as he's supposed to because it's the Passover it's a feast of the Jews and goes to Jerusalem as many many many many people are making a pilgrimage to Jerusalem the city at the time would be bustling with people the temple would be just hordes of people all over the place and he found all of this activity and so what does he do well if you know the story already you know that he he has some indignation exposed but before anything he doesn't walk in and just erupt in an emotional just explosion no verse 15 and when he had made a scourge of small cords so he must have seen the display walked out found himself some cords several of them and either weave wove them together braided them together in some way to make like a whip a scourge something that he would get on his back in three years and he made a scourge of small cords and the Bible says in verse 15 he drove them all out of the temple and the sheep and the oxen and poured out the changers money and overthrew the tables and said unto them that sold doves take these things hence hence means from this place make not my father's house and house a merchandise have you ever driven sheep have you ever driven oxen have you ever driven a bunch of men money hungry men that are making pretty good profit have you ever could you imagine somebody walking in here and looking around at this place and walking out the door quietly and then coming back with a rage and saying to every single one get your butts out of here right now and just just coming right up to you like he's ready to go what are you going to do

I mean somebody I know you're a tough guy in here somebody's a tough guy nobody was stepping to him I don't think he was seven foot tall but he came in there with some fire and the Bible word is zeal in verse number 17 this man this man was special and in this case he had such conviction about the temple this holy place set apart and sanctified for his father to see what man had made of it and to see what they were using it for for their own gain he just ripped them I mean ripped them now you don't see a picture I don't know if you've ever seen a picture of this a painting an artist rendition of this scene have you if I said can you picture Jesus an artist rendition you've got this you've got the little baby boy you've got the meek and quiet lowly and humble

Jesus and you probably never saw an accurate or even close to accurate depiction of the son of God and his zeal for the righteousness and the holiness of his father you probably missed that everybody misses that why do they miss that why do they want the loving Jesus so bad why do they want to feel good so much why don't they want to deal with sin and rebellion and a dirty heart why do they want to deal with lust and love of money the root of all evil because he does that's that's Jesus Christ I don't want to overemphasize one without the other he's totally balanced that's forever that would be my teaching on Jesus Christ completely balanced completely in control and every emotion and every reaction and response is completely righteous and holy it's right he's got it but men don't be afraid to exercise some zeal for God in a righteous manner in a wicked world don't be afraid if I just show him the love of Jesus who told you that who told you to show the love of

[36 : 53] Jesus to wicked men or even to people that claim to believe on God religious men now there's a time and place he doesn't take this tone everywhere he goes it's a time and place and this is absolutely the place don't overlook this side of Jesus Christ don't overemphasize it but don't you dare overlook it that he was a man he was unintimidated he got toe to toe more than once in his ministry with these same characters he didn't back down to them ever and he didn't roll over and he took a stand and so let a little of that get inside of you if Jesus Christ is in you then it's already in you so start letting it come out when the time is right time and place don't be afraid to stand up for what's right because Christ is in you and you just saw it he stands up for what's right amen and amen and we're running out of time but he told them to get that stuff out of here now finally let's close with this verse 17 and his disciples remembered this is awesome his disciples knew some scripture this is psalm 69 keep your place in

John but this is the last thing we'll do go back to the psalms and find this psalm 69 this is one of the most amazing things and it's it's a work of the spirit of God for us for sure is when the scriptures when your eyes are opened to the word of God it's been written in this book for ages and yet we just don't understand it or we're blind to it these men have read the scriptures in psalm 69 and in verse 17 I'm back in John quickly it says the disciples remembered that it was written the zeal of thine house hath eaten me up why would they remember that well look at psalm 69 and it's in verse number 9 this is just one of a thousand verses in the psalms for the zeal of thine house hath eaten me up and the reproaches of them that reproach thee are fallen upon me well they didn't get that part yet did they but the first part going through this passage you've got verse 1 save me oh God for the waters are coming unto my soul

I sink in deep mire where there is no standing I am coming to deep waters where the floods overflow me I am weary of my crying my throat is dried my eyes fail while I wait for my God they that hate me without a cause are more than the hairs of mine head this just sounds like David just crying in his persecution of Saul everybody against him hiding off the grid running for his life they're coming after him they that would destroy me being mine enemies wrongfully are mighty then I restored that which I took not away he's just living righteously I mean there's an application to Jesus Christ but to any Jew it just sounds like the man David just pouring out his heart to God in verse number 8 I am become a stranger unto my brethren and an alien unto my mother's children for the zeal of thine house hath eaten me up he's weeping and fasting in verse 10 sackcloth my garment he's mourning and they're mocking him as it goes on why in the world would they pick that and see

Jesus Christ in there the answer is they were illuminated by God to say the zeal of thine house like he just went up in there internally just ate up with what's going on because he has a zeal for the house of God because this is to be a holy reserved place for worshipping God and his holiness and it's a sanctuary and they saw that with their eyes they saw the scriptures come to pass and it the light came on and it resonated with them and they remembered that it was written how many times this is going to happen to you if you'll get in your bible you'll remember the scripture you'll the scripture will I can't tell you how many times I'm studying for a message and just studying for something and all of a sudden a verse just pops in my mind and I'm like oh yeah and I go look it up and I'm like wow that's it it fits it applies it's the Lord's book coming together like pieces of a puzzle these disciples these disciples got to view something experience something watching

Jesus it wasn't them doing it but watching the Lord Jesus Christ and then they remember what was written now the first step of this is read your bible you're not going to remember what was written if you don't read your bible so church christian be a bible reader every day of your life get your nose in the book not your phone don't read it on your phone unless you have to read it in the book amen amen amen get the book open carry it with you if you have to keep it in your car or truck do what you gotta do keep a couple extra copies around so you can open it when you can read your bible and then when the time is right and when the time is needed the Lord has his ways of bringing that scriptures to light or to remembrance and giving you what you need in the moment or the word at the right time it could be a witness to somebody he just he fills your mouth with the scriptures but it starts with you being in it it starts with you being in the bible so you know his disciples were learned in the scriptures you know this man back earlier in chapter one nathaniel he was an israelite indeed in whom there was no guile you know that guy was walking with god and seeking the lord and praying and they remembered the scriptures i think it's phenomenal that they pulled that out from the psalms i would never have pulled that out i would not have seen it had not the scriptures told me that i would have read through this passage and never said oh that's psalm 69 of course did you see what he just did i never would have caught that right over my head like a lot of this book is a lot of that old testament a lot of those psalms just right past me i never saw it there's another one i don't have time to show you but i'll mention it to you remember when satan tempted jesus christ they took him up on that high mountain remember when all those those three temptations turn these stones to bread all that the one time he said cast thyself down for it is written that his angels shall give thee that he shall give his angels charge over thee that lest thou dash thy foot upon a stone you know that the devil understood that that verse in the psalms you go read it you read through there you wouldn't pick out jesus christ you wouldn't see him in there at all you'd go right past it i do but the devil knew that that was written about the son of god and he knew how to make application that's scary by the way but nevertheless he saw it so that's not really the point here but that stuff there's so much in that book that we go right past and have no idea and understanding how to make the connections and know that that is actually or at least has application to david but it's prophetically pointing to jesus christ or to something else this book dr uckman used to say this book has not it's got no bottom no bottom it's like an infinite web of truth that comes back upon itself and works together it's alive it's eternal and if you'll get in it you don't need to search for something new but if you'll just get in it god will give you the light you need when you need it and it'll be there and praise the lord because it's something special we got to stop with that so let's take a few minute break and we'll come back at ten o'clock for the second service and we'll jump and take a once you see i the school is with various girls too ■ where in