

Come to the True Dwelling and True Family

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[0:00] Please take your Bibles and go to the Gospel of John chapter 7. Finally at chapter 7. If you need a Bible, there's a Bible and a chair in front of you.

Go towards the back and find page 77 for John chapter 7, John 7. Again, we're going to go through the first 13 verses of this chapter.

The first 13 verses of John chapter 7, page 77 in that black Bible in the chair in front of you. John chapter 7. I'll read verses 1 through 13, the first 13 verses, okay?

John 7, 1 through 13. And after these things, Jesus was walking in Galilee. For he did not want to walk in Judea because the Jews were seeking to kill him.

And the feast of the Jews, the feast of tabernacles was near. Therefore his brother said to him, Move from here and go into Judea, that your disciples also may see your works which you do.

[1:17] For no one does anything in secret, namely, he himself who seeks to be public. If you do these things, show yourself to the world.

For his brothers were not believing into him. Verse 6, Therefore Jesus said to them, My time has not yet arrived, but your time is always ready.

The world cannot hate you, but it hates me, because I testify of it that its deeds are evil. You, yourselves, go up to the feast.

I do not go to this feast, because my time has not yet been fulfilled. And saying these things to them, he stayed in Galilee. Verse 10, As his brothers went up to the feast, then he himself also went up, not publicly, but in secret.

Therefore the Jews were seeking him at the feast, and were saying, Where is that one? And there was much whispering among the multitudes concerning him.

[2:31] Some, He is good. Others said, No, but he deceives the crowd. Though no one was speaking nobly of him, because of fear of the Jews.

One act that my father did, earthly father did, he passed away, it was 10 years ago, last month. Yeah.

June of 2012. One thing, one act my father did that I don't forget, and that I actually truly appreciate it, is, was, he always went to my football games.

He was always there. And it wasn't just the home games either. It was the away games too. I mean, I can't remember a time when he didn't go to one of my games. He was always there.

Away games, home games, all the time. There's nothing like having family support, isn't there? There's nothing like it. And yet, there's a friend that sticks closer than a brother.

[3:45] Because what about family that don't support you? Especially when it comes to following Jesus. What if you don't have that family support?

What if you don't have that family encouragement? And I'm talking blood family. That's a really hard struggle, isn't it? Jesus knows that.

Because Jesus himself experienced that. John's gospel. Come, receive Jesus, know Jesus, believe Jesus.

And here, in these first 13 verses, we come to this. come to the true dwelling and the true family. Come to the true dwelling and the true family.

Jesus is the true dwelling. And in Jesus, there's true family. Here's the statement for you.

[5:01] Summon up the first 13 verses of chapter 7. Jesus is the true tabernacle who dwells with us. So we're now children in God's family with God as our father, Jesus as our brother, and the spirit indwelling us.

And thus, we are a living tabernacle. We're a living dwelling of God. I mean, what fellowship we have with God.

What connection we have with God. What communion we have with God. John's been telling us about this. And we've looked at that in chapter 6 with when you eat and drink Jesus, there's fellowship, there's connection, you're abiding, you're remaining in Jesus.

Jesus. It's all because of Jesus. Because He's the true dwelling of God who dwells with us.

So we're now in God's family. We're God's children in His family. And notice, God as our father, Jesus as our brother, the spirit indwelling us.

[6:11] So we're living a living tabernacle. Here's another way to put it, a little bit shorter statement.

In the gospel of Jesus, we are God's true dwelling and are a true family. See, God's family is distinct from the families of the world.

And think, families of the world is blood families. God's family. And our religion, if you will, religion, or beliefs, is distinct from the religions of this world.

Because our belief is centered on Jesus and centers on the cross. That's what connects us all together as God's children.

Is the Lord Jesus Christ, who He is, and what He's done. So in the gospel, in Jesus, we are God's true dwelling.

[7:21] And we're true family. As God's living tabernacle on earth, we are, and Klink puts it like this, living expressions of God's grace.

who display the true meaning of family and home. It's wrapped up in us. What should true family look like?

What should true home look like? You should see the church. church. So it's not just a Sunday thing.

You check off your little Sunday thing. I went to Sunday service. That's not what it's about. Southern Baptists are notorious for that. That's just the tip, little tip of the iceberg.

It's connecting. It's connecting. It's fellowshiping. It's loving. It's time. It's being together. It's familial love.

[8:27] That's what it is. Even when they're crying. John has shown us this conflict from chapter one between light and darkness or really actually between Jesus and the world.

And unfortunately, the conflict was right next door to Jesus. It was with his own blood relatives, with his own brothers, his bros.

I mean, the ones you would think who would support him the most, the ones who you would think would help him the most, the ones you would think with whom he would have the most connection turned out to be the greatest enemy.

Oh. Can you relate to that? The ones who you would think would support you the most, who would help you the most, with whom you would be the most connected, they'd turn out to be your greatest enemy.

Guess what? Jesus faced the same thing. He did. The true tabernacle is Jesus. He's the God-man who fulfills the hopes and joys of this world.

[9:46] The source of our true kindred and our brotherhood as God's family is because Jesus was faithfully obedient to the Father and went to the cross.

That's why we're bonded together. That's why we're connected together. That's why you sing that song, the communion hymn. What binds us together is the cross and we remember that in the elements.

The bread and the juice. Because that's what binds us together. It's because he was faithful, faithfully obedient to the Father. He in his tabernacling replaced grace with grace.

Grace was seen in Moses. Full grace was seen in Jesus Christ. So I'll give you this statement which I think I have two or three times.

A nice summary. When the world and our biological family hates us because of our love for Christ, we have the confidence of God's love which comes to us through our true family, the family of God, our true home.

[10:59] And that's going to be up there another time so if you can write that down, I'll have it up there later on another time and I'll say it again because this is key to what happens here with Jesus.

The world, our biological family hates us because we love Christ, because we're committed to Jesus. Guess what?

We have the confidence that God loves us and that comes to us through the true family, the family of God. That is true home.

That is real home. So you see this passage splits up into two distinct parts, two distinctions.

There's going to be a family distinction and then a religious, if you will, distinction. Our beliefs are distinct. So first, family distinction.

[11:58] We have a distinct family and Jesus, notice Jesus is distinct from his brothers. You see this separation. You see him distancing himself from his blood brothers in that way in the first seven verses.

Notice, verse one, and after these things, the sequence of time after the discourse in Capernaum, chapter six. So it's possible in chapter six this was spring, summer time, now it's October.

That's when they would celebrate the Feast of Tabernacles. So about six months later, he was walking in Galilee. He did not want to walk in Judea because the Jews were wanting to kill him.

The Jews, and here, Jews means the religious authorities or the religious leaders of Jerusalem.

They wanted to kill Jesus. They had a poster with his face on it, said wanted. And then notice the timing of what's happening.

And the Feast of the Jews, the Feast of Booths or Tabernacles, was near. This was one of the most sacred feasts of the Jews even still today.

[13:09] It occurred six months after Passover. It lasted seven days. And on the eighth day, they had a special festival, special festival assembly.

And the idea is they had the eschatological hope, eschatological meaning last days, the eschatological hope that God would deliver them just like in the Exodus.

He redeemed his people. He delivered his people. So that's what they're doing. They're remembering that. It would be a joy celebration because the people would look forward to the Lord coming to save them, rescue them, deliver them, just like he did in Exodus.

They would, excuse me, build these makeshift booths and live in them for those seven days. And then they would, oh, there'd be a joy celebration. God's gonna deliver us. This is great. It's a great festival. There would also be a water-drying ritual and also a lamp-lighting ritual.

You'll see why that's important come chapter 7, verse 37, and then later on, chapter 8, when Jesus says, I'm the light of the world. But Jesus would take this ritual built around the eschatological hope and joy celebration in the Feast of the Tabernacles to focus upon himself.

[14:32] He is the true tabernacle, as John says in John 1, 14, and the Word became flesh and tabernacled among us. So this is what's going on.

This is the timing, verse 2. Look at verse 3. Therefore his brother said, Move from here and go into Judea that your disciples also may see your works which you do.

The conflict is introduced with his brothers. Remember earlier on in John's Gospel about a prophet in his own hometown? He gets no honor.

Remember that? They're challenging Jesus in a mocking, rebuking way, which is why I read it with like a sarcastic tone.

They mocked his supposedly public status. You go, bro. You go, bro. Move from here.

[15:34] Let your disciples see your works, bro. Yeah, right. The works which you do. And at this particular feast, there was loads and loads of people in Jerusalem and Judea.

I mean, everyone was celebrating the Feast of Tabernacles. So let them see you. You know, this interaction between Jesus and his brothers, one commentator brought up, it reminds us of the interaction between Joseph and his brothers.

If you remember that in Genesis? When Joseph was coming and they're all, here comes that dreamer. There's tension there. There's conflict.

Look at verse four. four. Four. No one does anything in secret or hidden. So not only are they mocking him in this statement, but now they're even rebuking him.

If your intentions are to be some famous public figure, because that's the idea of the next part of the verse, they say, for no one does anything in secret. Namely, he himself seeks to be public.

[16:53] If you do these things, show yourself to the world. Don't be so secretive, bro. You just want attention, big bro.

Don't be shy, bro. Typical oldest has a superiority complex. Hopefully my son Michael's not listening to this.

Anyways, if you want to be prominent, because that's what you're trying to do, bro, is make a name for yourself.

Jerusalem is the place, bro. It's sarcasm. And look at their word, show yourself to the world.

Talk about major hyperbole, kind of over the top mockery of Jesus. You want the attention and you gotta go to Jerusalem. Show yourself to the world. Let them see just how great you are, bro.

[17:55] Huh. Yeah, Jesus would show himself to the world. But not in the manner his brothers thought and not in the manner his brothers expected that he'd show himself in a way that would totally horrify them.

He'd go to the cross. Oh yeah, he's gonna show himself to the world. That's why he says, the Son of Man, when he's lifted up, I'll draw all men to myself, they're gonna see the cross and they're gonna have to decide.

Are they gonna trust him or reject him? And look at, John tells you why we should read it in a sarcastic tone.

John tells you why we should read this in a mockery, mockery, ridiculing tone. Verse 5, 4, his brothers were not believing into him.

Here's the reason for Jesus' brothers' sarcastic, mocking, rebuke, and response. They didn't believe in him. They were flat out wrong in their conclusion about their half-brother.

[19:07] They would soon come to see him as he truly was, is, because they would come to believe him later on. Now look at Jesus' response.

Now Jesus is gonna distance himself. I'm distinct from you. Verse 6, he begins, therefore Jesus said to them, my time has not yet arrived.

What did Jesus mean by this? What time? Jesus has used a similar word, hour, to emphasize going to the cross, but he's not specifying that here, the cross, specifically the cross.

He seems to emphasize God's work in him holistically, God's sovereign plan for him overall for the son. And it was the father's plan to magnify his son, so that the whole world will see him in all his glory.

But this show, show yourself to the world, this show would first involve shame and suffering. So Jesus, he took their sarcastic, mocking rebuke and gave them the truth about himself.

[20:20] himself. Oh yes, he will be shown to the world, but not in the way they expected. The cross and then returning in all his glory, yeah, and in all his fame, yeah.

And Jesus thought this way because he was all about the father. But my time has not yet arrived for me to really show my glory. Because it wasn't about him making himself look awesome.

It wasn't about him making himself look cool. It wasn't about him making himself look glorious. The father wanted him to go to the cross. Glory would come later.

Oh yes, brothers, I'll show myself to the world, but that time has not yet arrived. It will come. I will show myself to the world. I will. And then look at what he says about them, the next part of the verse.

But your time is always ready. He rebuked them. Their time to always make themselves look awesome.

[21:28] It's always ready. He's rebuking them for their pride. And it's like this for them. It's always like this about them, for them.

And he tells you why. Look at verse 7. The world cannot hate you. Why will the world embrace them, his brothers, if they acted the way they were telling Jesus to act?

Why? Because the world loves them. It doesn't hate them. And by the way, when he uses the word world here, world is not the object of God's love as given in chapter 3 verse 16.

It's God's enemy. for them, he's saying, the world is not able to hate you. They're not able to do that.

The world is unable to hate them because the world loves its own. Jesus already said that the world does not want its deeds exposed.

[22:39] He's going to pick up this theme later on in chapter 16, 15, excuse me, because he'll say, the world hated me first. Guess what?

They're going to hate you. If they hated me, Jesus said, they're going to hate you. It hates me, verse 7, because I testify of it that its deeds are evil.

the world hates Jesus because he exposes them and humanity does not come to the light because they don't want their deeds exposed.

Why do you think non-Christians shun you? He testifies that their deeds are evil. A statement that counters what his brother said, show yourself to the world.

I can't because they hate me, because I show them by my very presence here, I am the light and I expose this darkness and they scurry away like the cockroaches.

[23:57] The statement hit them right between the eyes because basically he said their evil intentions was proof that his very presence testifies against them. They don't hate you, they hate me.

So what's he saying? You're just like them. Notice the distinction that Jesus is posing.

Notice how he's distancing himself from his brothers. The world hates Jesus. brothers and sisters, they will hate you.

And to his brothers he's saying, look, you guys don't know God's agenda, you guys don't hear God's word, you guys don't believe God's son, so the world loves you. Bros.

family distinction. Jesus is distinct from his brothers. You are distinct at times from your blood relatives, you're distinct, you're separate.

[25:09] And then there's a second aspect of this, religious distinction. Jesus is distinct from Old Testament Judaism. I hesitate to use the word religious, maybe you can put the word beliefs, our beliefs are distinct, you won't put belief distinction, that's fine.

But the thought process is Jesus is distancing himself from his brothers and now he's distancing himself from Old Testament Judaism as well.

Notice verse 8. You yourselves go up to the feast. He commanded them. You go. I'm not going to be part of your little concocted plan there guys.

I do what the Father tells me to do and how he tells me to do it. He's rebuking them again even here. And then notice this phrase.

You yourselves go to the feast. I do not go up to this feast. What? What? A what? This feast.

[26:22] Clink in his commentary points out the significance of Jesus saying this feast. Was he going to another feast? No. He would also go to the feast of tabernacles.

So why did he say it like this? Isn't that kind of weird? I don't go to this feast. Well what's that feast? See Jesus is contrasting himself.

Distancing himself from the feast that pointed to him and himself. Or between the true tabernacle which is himself. And the type tabernacle.

See the tabernacle in the Old Testament was a type of what was to come in Jesus. The tabernacle. God's dwelling with his people was a type of what was to come in Jesus who is truly God in flesh dwelling with his people.

So there's the type and the antitype. The type is the tabernacle. The antitype is Jesus. So he's distinguishing himself in that way. Just as Jesus was distinct from his brothers.

[27:30] He's distinct from Old Testament Judaism. He's the fulfillment of it. In other words he is grace in the place of grace.

Notice up on the screen. God showed grace through Moses. He dwelt with his people but grace and truth were realized in Jesus Christ chapter 1 verse 16 and 17.

John is referring back to his prologue in chapter 1. Jesus is the true tabernacle fulfilling the Old Testament type. Grace was don't think grace was not shown with Moses.

It was. There's major grace that God showed with Moses. He was dwelling with his people in the tabernacle but grace was replaced by this. This was replaced.

This grace was replaced with this grace. Grace and truth are realized, fulfilled, the fulfillment of grace is shown in the God man. God dwelling with his people in human flesh.

[28:34] He's the fulfillment of that. So see, he's separating, distinguishing, distinguishing himself from this feast.

So, Christ is the true temple, the true dwelling of God, the true tabernacle who fulfilled the Old Testament type tabernacle.

God is truly with us, Emmanuel. Emmanuel. So that's why you can come to Jesus. That's why you, if you trust in Christ today, you can come to Christ and you can have the dwelling of God.

God does not dwell in some building. God does not dwell in some mountain in Sedona where the energy comes down. God does not dwell in some high point.

God dwells with his people through Jesus. God does come to Jesus and be saved. He'll forgive you of all your sins. He'll bring you to God. That's the gospel.

[29:44] And then here's the kicker. And Jesus is among us even now because we are his body, the church, clink again, living expressions of the grace of God.

You are all living expressions of God's grace. He's the fulfillment of the Old Testament, promises of the eschatological hope and joy. He's grace in the place of grace.

And then we celebrate that by not getting into booths but partaking of elements. The bread and the juice, this is what binds us together to remind us of his love and his grace at the cross and soon he will gloriously return and take us home.

and also reminds us that he's truly here with us as his body because we have his spirit dwelling in us.

As we, his body, gather together, he is here among us because of his grace. See, this is what makes us one as God's people being in God's family.

[30:56] We're united together, connected, through Christ, through the spirit. And this conflict between light and darkness is seen vividly in the fact that you have followers of Jesus and someone's family that don't follow Jesus.

We have more in contact, more connection, more fellowship, more communion with someone who knows Jesus and someone who rejects him.

If that person even is our own blood relative. You think we would have unity, love, gentleness, oneness with our family.

The ones we would least expect to have conflict. But because of the gospel, the very opposite happens. There's a bigger conflict. Jesus' brothers belong to the world.

They were not children of the Father. In the same way, our greatest kinship is not found with our relatives, but with and in the family of God.

[32:09] Now some of you might have the best of both worlds. You might have blood family who love Christ, blood family, you connect with them and they love Christ. You got both.

Some of us don't have that. Some of you have family that don't know Christ. Some of you have family that don't love Jesus. Understand, our greatest kinship is not found with our blood relatives, but with and in the family of God.

It's that connection and fellowship and sharing, that bond that we have with the family of God is binding to us, with us together, forever. It's eternal.

It's lasting. It's not temporary. The Father gives the true definition of what a true family should be. What connects us together is the blood of Christ, who is the true tabernacle, the true dwelling of God, and it's through His Spirit that He dwells inside us so that we gathered here, we are His dwelling.

[33:17] And we gather together as this church, as this small little local body, He's here amongst us. And we're connected together, we're family.

So that when the world and our biological family hates us, because of our love for Christ, we have the confidence of God's love, which comes to us through our true family, the family of God, our true home.

This is why membership is vital. But this is why membership, what it means to be a member, what it means to be a member of a church is that you're saying, I'm going to connect myself and they're going to be my family.

It's not just being a member so you can check it off. That's not what it's about. Some think that way. We should be connected, communion, fellowship.

In what way? As a father with the son and the spirit. That's how. You see, Jesus is trying to distinguish himself and separate himself and distance himself from his brothers and distance himself from these beliefs that Jews had about this tabernacle.

[34:33] all. So, verse 9. Having said these things, he stayed in Galilee. Notice, distinct from his brothers, separates from them.

Their thinking was of the world. But then look at verse 10. As his brothers gone up to the feast, he himself also went up, not publicly, but in secret.

it. He separated himself from his brothers and that feast, and then he went up to the feast.

There's no contradiction. Is there a contradiction? No. No contradiction. Because he did not go up to that feast, that way of thinking. He didn't go to the Jewish way of thinking. They're thinking, they're waiting for eschatological hope.

He is the eschatological hope. It's him. Remember, it's a joyous feast with a great celebration because it gave them eschatological hope to the people.

[35:36] But without Jesus, he's a fulfillment of the feast. It's a different feast. He is the thing to be celebrated. And they totally missed it.

I mean, isn't it ironic? Think about it. Jesus comes into Jerusalem. The Jews, they have built all their little tabernacles, their little makeshift little hut things, as a way to participate in the feast, looking forward to the eschatological hope.

All the while, God's right there. Isn't that ironic?

God's right there with them. God's with them. God's with them. It just goes right over their heads. With them, and he's going to die for them. Unbelievable. He came to the feast, but in secret, because he didn't come to seek his own honor.

[36:56] Hey, look at me, bro. He'd come to bear shame and reproach, not to make a name for himself, but to save sinners, like you and me.

Verse 11, the Jews, this is the religious leaders. It was a hostile search, a hostile seeking. They were saying, where is that one?

That's how it is in the Greek. Notice their hatred is vividly displayed. And then verse 12, the word is grumbling, but you could actually translate it as whispering behind the scenes.

There's two groups amongst the fickle crowd. He's good. He's a reflection of God's character. He's an agent of blessing, though they didn't actually believe in the identity of Jesus. He's good.

Others said, no, he's a deceiver. He leads the crowd astray. But both groups were still a part of that world. They hated Jesus. Either one embraces him or rejects him.

[38:05] There's no middle ground. But notice, and John closes off this section with verse 13, though no one was speaking openly because of fear of the Jews.

They weren't saying these things out loud. They feared the religious leaders who really hated him. The conflict was high. And then we'll see what Jesus does next week from verses 14 to 24.

So once again, I put this up on the screen earlier. I'll make sure I want to put it up on the screen again. This really helps to sum up these first 13 verses. When the world and our biological family hates us because of our love for Christ, we have the confidence of God's love which comes to us through our true family, the family of God, our true home.

Jesus is the true tabernacle, the true dwelling of God by his very presence and in his work. He fulfills the Old Testament type tabernacle. He is our eschatological hope.

He is the reason for our joyous celebration. And then we are God's tabernacle because the spirit dwells inside of us. We are the body of Christ with God's spirit dwelling in us.

[39:20] God is here among us. We are living expressions of his grace. We are trophies of his love, if you will. So when your family comes against you because of your love and commitment to the gospel and to the Lord Jesus Christ, you can take great comfort because Jesus faced the same thing with his own family.

He knows. Because you saying this, oh how good it is when the family of God dwells together in spirit and faith and unity where the bonds of peace, of acceptance and love are the fruit of his presence here among us.

Oh how good it is on this journey we share to rejoice with the happy and weep with those who mourn. The weak find strength, the afflicted find grace when we offer the blessing of belonging. How good it is to embrace his command, to prefer one another, forgive as he forgives. It's really why no one should really leave a church. You should make things right with the church. When we live as one, we all share, you're saying this, we all share in the love of the son with the father and the spirit.

That's why we say, I'm not as dumb as I look, that's why we sing this song. Don't answer that, Mike Johnson. So with one, a voice will sing to the Lord and with one heart will live out his word.

[40:55] To the whole world sees the redeemer has come for, because, why? he dwells in the presence of his people. Jesus is the true tabernacle who dwells with us.

So we're now children in God's family, with God as our father, Jesus as our brother, and the spirit in dwelling us, and thus we're a living tabernacle. He's here among us.

Have this mentality members. We are the definition of what true family should be. Let's thank the Lord.

And we do thank you, Jesus. We do thank you, Father, and we thank you, Spirit. We share in this love, the love that Jesus that you have for the Father, and the Father has for Jesus, and the Jesus has for the Spirit, the Spirit has for the Father.

The Father has for the Spirit. This love that the triunity, the triune God has with each other, we share in that love.

[42:13] Father, you're our perfect Father. Jesus, you came like us, the God-man, and died for us. Spirit, you brought this out in our lives, and you're sanctifying us.

Bind us together more as a family. Help your people to understand more of what that means. In a real, genuine, daily living type way.

I encourage you, please take this time. A few moments, a minute or so, let your mind be filled with Scripture, fill it with God's Word.

We'll sing a couple songs, we'll pray. Those are ways that we respond, and they're good. those are good things for us to do. But also, these next few moments to reflect upon what we've seen from God's Word.

Please do that now. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[43:42] Thank you.