

Come Celebrate Our Satisfying Provision and Provider!

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[0 : 00] Please take your Bibles and go to John's Gospel.

We keep trucking through John. John's Gospel, John chapter 7. John chapter 7, starting in verse 25. In that black Bible, towards the back, it's page 77.

Page 77 of that black Bible. John chapter 7. Starting in verse 25, we're gonna do, excuse me, a study all the way through verse 39.

Decided to keep that as one section. Chapter 25, excuse me, verse 25 of chapter 7 in John. 7, 25 through verse 39.

That's gonna be our study for today. So let me read, and we'll jump in and see what God has to say to us. Therefore, some of the people of Jerusalem were saying, is this not the one whom they're seeking to kill?

[1 : 14] Look, in public he's speaking, and they're saying nothing to him. The rulers did not really know that this is the Christ, do they? Yet, we know where this one is from, but whenever the Christ may come, no one knows where he is from.

Therefore, Jesus cried out in the temple, teaching and saying, you both know me and know where I am from. However, I've not come of myself.

But the one who sent me is true, whom you do not know. I know him because I am from him. Yes, even the one who sent me.

Therefore, they were seeking to seize him, yet no man laid his hand on him because his hour had not yet come. But many of the crowd believed into Jesus, believed into him, and they were saying, when the Christ will come, will not he perform many more signs than this man has done, will he?

The Pharisees heard the crowd whispering these things concerning him, and the chief priests and the Pharisees sent temple police to seize him.

[2 : 32] Therefore, Jesus said, a little while I'm with you, then I go to him, to the one who sent me. You will seek me, but you yourselves will not find me, and where I myself am, you yourselves are not able to come.

Therefore, the Jews said to one another, where does this man intend to go that we should not find him? Is he intending to go to the dispersion among the Greeks and teach the Greeks? What is this word he says?

You will seek me, but you yourselves won't find me, and where I myself am, you yourselves are not able to come. Verse 37. On the last day of the great day of the feast, Jesus stood up and cried out, saying, If any man is thirsty, let him come to me and drink.

The one who believes in me, as the scripture said, from his belly will flow rivers of living water. But this he spoke of the Spirit, whom those who believed in him were to receive, for the Spirit was not yet, because Jesus would not yet glorify.

You still hear me, right? I looked up on Google, you can do things like this, 10 reasons to throw a party, to celebrate.

- [4 : 03] Here's their 10 reasons. What's going to be the first? Birthdays. Yep, that's number one. Second is weddings. What are you doing?
- Sorry. Playing with the little girl. Excuse me, sorry. Hi, Laura. Birthdays. Weddings. Wedding anniversaries. This one's sad.
- The next one. Divorce. That's sad. Like, really? People celebrate that? I guess I can kind of understand. I don't know.
- That was a sad one. Okay, move along. Sports. Calendar events like Christmas. Halloween. House swarming parties.
- A new job. Just to say thank you. Oh. Oh. And just because. Oh. Let's celebrate just because.
- [5 : 08] I'll add this. Graduation. That's a reason to celebrate, right? A reason to throw a party. We love to celebrate. We love to celebrate. And as Mike Johnson says, we like to eat when we celebrate too.
- That's when you say amen. Oh yeah, there you go. Celebration. Now, in some regard, a church service is a celebration. Now, I think churches have gone too far.
- They just make it so flippant in their celebratory nature. And don't cherish being solemn and the seriousness of a holy God.
- So that's a default, yes. I think that's true. But yet at the same time, you don't want to flip over, swing the pendulum way over to the other side.
- Like, well, there's no celebration. There's a celebration. I mean, the Father and His Son has been so gracious to us. Jesus has died for us. We're forgiven of all our sins.
- [6 : 16] We're cleansed. We have the Spirit of God dwelling inside of us. We've been shown mercy in the Lord Jesus. It's a reason to celebrate.
- In John's Gospel, it's the call to the readers, the hearers, the readers, come receive Jesus. Know Jesus. Believe Jesus. Believe into Jesus.
- And today, we'll see in these verses 25 to 39, Come celebrate our satisfying provision and provider. Come celebrate our satisfying provision and provider.
- Celebrate the one who satisfies us with His provision and the provider of that provision. Of course, you know that means Jesus.
- We celebrate Jesus, our satisfying provision and provider. Who knows God. He's from God. He's sent by God.
- [7 : 27] He's sovereign over all things. And He's the one who gives us life in the Spirit. The Spirit who indwells us. That's just a reason to celebrate.
- That's a reason to get excited. That's a reason to be thankful. Even in the sense of the celebration satisfying us, giving us provision and being the provider of that provision of Himself.
- We're going to do that in a few moments when we partake of the elements. The Lord's Supper. And again, keep in mind, we have that and we should have that aspect of being solemn and serious.
- We should. But there's also an aspect of I see my sin, I examine my heart. But then it's like the celebration. Like, wow, I've been so forgiven. God, forgive me. I repent and I know that You forgive me and I'm cleansed.
- We celebrate Jesus. And this is the irony in this passage. The timing. The Jews celebrated once a year in this special feast, the Feast of Tabernacles.
- [8 : 37] Towards the end of it, that God would give them rain for that season. Because this is October. So they're looking forward to God providing rain for them.

And then looking forward to the eschatological future. That day He would deliver them the eschatological hope of spiritual rain in the Messianic age.

And yet, for us, we celebrate that every day. At least we should. We celebrate every day because of Christ and His work for us.

We have such great confidence because the Spirit, the Holy Spirit who indwells us is, as one writer puts it, quote, our receipt.

You know, when you buy something to give you a receipt to prove that you bought that. The Spirit is our receipt. That Jesus died for us in our place. That in Jesus we're given new life by the Spirit.

[9 : 43] And we have Him dwelling inside us. We celebrate that. Remember the context of this, of chapter 7.

The first 24 verses. We're children of God. Christ is our brother. The Spirit indwells us. Recognizing who Jesus is and what He fulfills, we can make that right judgment and trust Him.

He fulfilled the Feast of Tabernacles. He fulfilled Sabbath. He fulfilled circumcision. Now, come, drink, and be satisfied with me, Jesus will say. Once again, the focus centers on Jesus' identity and mission.

Both of which these groups, three groups will come to find out. They were ignorant. They thought they knew Jesus. They thought they knew God. They thought they knew Jesus' mission.

But they were far, far from it. This whole section, verses 25 to 39, drips with irony and paradox.

[10 : 50] As John reveals the scenario, what's happening. And yet, for us as readers, we're like, we kind of snicker. Almost laugh because we're like, oh my goodness, look at what they're saying here. It's like we, because we know the prologue.

We remember those first 18 verses of chapter 1 because they come to come out in spades in these few verses, 25 to 39.

So let's begin. Not in verse 25. Let's begin in verse 37. Come celebrate our satisfying provision and provider. Look at verse 37.

And on the last day, the great day of the feast, Jesus stood and cried out. Stop there. This last day. Now, it could have been the seventh day. It could have been the eighth day of the Feast of Tabernacles. Remember, it's a seven-day celebration.

On the eighth day, it was a great feast. So some think it's the seventh day. Others think it's the eighth day. Either way, there was, on this day, a significant procession.

[11 : 51] A water-drying ceremony. So this is what would happen. There would be a water-drying ceremony, and there would be a procession of the people and the priests from the pool of Siloam all the way to the temple.

So you can imagine these people walking together. The priests, they have water, and they also have wine there, too. And they're walking. And when they arrived at the temple, the priest would pour out water and wine at the base of the altar.

And it was significant. Not just because of God's deliverance, but also of His provision of rain. It was an expression of utter dependence on Him to provide rain in the coming months.

The most basic necessity. But not only that the Lord would provide water in the desert, because we're at the Feast of Tabernacles, the Exodus. But it was looking forward to Him pouring out spiritual rain, pouring out the Spirit in the last days.

All of it would be symbolically tied to Messiah and the Messianic Age. How ironic.

[13 : 11] So, it would be looking to God and depending upon Him to provide rain for His people, but also to give a foretaste of the eschatological rivers of living waters in the Messianic Age, when Yahweh would pour out His Spirit upon His people.

This is happening. Here's the procession. People are walking. And then all of a sudden, some guy stands up. If anyone is thirsty, let them come to me and drink.

What in Sam Hill is that guy doing? Nut case? He got people's attention, didn't he?

Standing up in the middle of it all? And crying out? Think of it this way. Here's God Himself standing up to speak to His people.

Kind of like the prophets of old. And yet Jesus is the prophet. And the whole ceremony actually pointing to Him.

[14 : 26] If anyone is thirsty, let them come to me and drink. Just like He said this to the Samaritan woman. Remember that in chapter 4 of John?

Except this time, it was during that water-drawing ceremony. Right? Right? Right? When they cried out to God to provide water, the most basic need to live, God Himself stood and offered Himself.

I'm the water. I will give you water. Provision. And I'm the provider of that water. Provider.

So there's the theme. Celebrate. The one who satisfies us with provision and our provider.

And He still offers Himself. If you're here, you don't know Jesus. He still offers Himself. Are you here and need to trust Jesus?

[15 : 32] He still says, Come to me if you're thirsty and drink and I will satisfy you. I'll save you. Turn from your sin. Trust Christ. He'll save you. That's the gospel.

So we celebrate. Come celebrate. Our satisfying provision and provider. Now, we celebrate Jesus. Our satisfying provision and provider for three reasons.

John's going to give us three reasons. Because, number one, Jesus knows God is from God and is sent by God. He's our satisfying provision and provider.

And we celebrate Him. Why? Reason number one. He knows God. He's from God. He's sent by God. Well, you just put three reasons there. No, I clump them all together. You see it in verse 25 to 29.

Now, let me introduce this to you. Back to verse 25. Notice it says, Therefore, some of the people of Jerusalem. Now, in the first 24 verses, we're introduced to two distinct groups.

[16 : 39] It's the religious leaders, Jews, and then the crowd. Well, John gives us a third group here. It's the peeps of Jerusalem.

That's what we're going to call them. It's the peeps of Jerusalem. Who questions identity. Notice, is this not the one whom they're seeking to kill?

Look, Look, in public, he's speaking, and they're saying nothing to him. Isn't this the guy the leaders want to kill? What gives?

Why are they doing nothing about this? Verse 26, In public, he's speaking, or literally, could even be translated, with boldness, with confidence, fearlessly.

They're truly surprised. Their leaders did nothing. They're almost judging, even rebuking them here. There's no action from them. What?

[17 : 39] They really think he's the Messiah? That's what they think. That's what comes out of this question here. The rulers do not really know that this is the Christ, do they?

Do they really believe this? Do they really think he's the Messiah? Yeah. And then notice, their doubting comes in verse 27. Look at that. However, or yet, we know where this man's from.

But whenever the Christ may come, no one knows where he's from. These J. Peeps did not believe Jesus, because they knew where he was from.

We won't know where Christ is from, he'd live among them, but for Jesus, they knew the details of his life. That's one of the popular ways they could know what Messiah would be like.

One of the first ways was no one would know where he's from. A second way was he performed a lot of signs. So they thought they were in the know about Jesus. And yet, they thought they were in the know, but they weren't in the know as much as they thought they were in the know.

[18 : 52] You know? I mean, reminiscence, reminisce with me, the prologue. I mean, that's shooting through our minds.

Jesus is the God-man, word become flesh. He's the light of the world, the one from above, John 3. The one who's from in the beginning, the maker of all.

And that's why Jesus cries out here, which you get the phrase that I gave you. He knows God, is from God, and is sent by God.

Verse 28. He cried out in the temple, teaching and saying, you both know me and where I'm from. important because he's crying this out.

He's crying this out to them, and yet it was like an ironic rebuke. Okay, yes, in the historical sense, you can name my lineage, sure, but in an unseen sense, cosmic sense, you people have no clue because notice what he says next.

[20 : 01] You both know me and know where I'm from. However, that's a better translation of that word. However, I've not come from myself, but the one who sent me is true. The one who sent me is the Father.

He's true. And notice what he says. He says, whom you do not know. He showed how blind they were and how they lacked knowledge.

And notice he says, the one who sent me, he's true, which means, he's true, which means, I'm true, which means, you J peeps, you speak lies.

I know him, verse 29, because I am from him, even the one who sent me. He knows God, he's from God, he's sent by God.

Jesus came right out and said it. He was from God, he was the one who sent him. The son is from the father, he is the one who sent Jesus.

[21 : 15] And you can't know God without Jesus. I said that to somebody on Friday. You can't know God without Jesus. If you know Jesus, it means you know God.

If you know God, it means you know Jesus. The person kind of looked at me, glossy eye. So it's not just a lack of knowledge, but really, it's a lack of knowing God, period.

You don't know him. They thought they knew Jesus, but they didn't. They thought they knew God, but they truly didn't.

He is true. Notice, Jesus exposed their ignorance admitted he came from God and told them they didn't know God because they didn't know him.

We celebrate because Jesus knows God, is from God, and is sent by God. So what does that mean for us? We know God.

[22 : 26] We know him personally, intimately. This is amazing. The God of the universe, the maker of all things, we're personally connected to him.

We have a personal relationship with him. We know God because we know Jesus. He knows God, he's from God, he's sent by God.

First reason, we celebrate. Reason number two, we celebrate Jesus because he is in charge and sovereign over all. He's in charge and sovereign over all.

You're gonna notice three different reactions towards Jesus' words of his identity and his mission. First one, verse 30. Therefore, they were seeking to seize him because he wanted to kill him what he just said.

You don't know God. Probably doesn't go over really well to a Jewish person who thinks they know God. They tried, notice, yet no man laid his hand on him because his hour had not yet come.

[23 : 38] The hour mean the cross, which tells us something. It tells us, not only did they not know God, but they could not stop God.

They couldn't stop him. God has this plan for his son. He's in charge. You can't determine Jesus to these people, the peeps, J-peeps.

You can't determine when I'm gonna die. You can't determine when you're gonna kill me. No, I'm in charge. I'm in control. The father's in charge. The father's in control. He's sovereign. Look at verse 31.

Many of the crowd believed into him. Well, why? Tells us. They were saying, well, and the Christ will come.

He won't perform many more signs. What this man has done, will he? Implication, they're alluding the fact that the Messiah is gonna do more signs than Jesus. Really?

[24 : 42] Wow, that's kind of audacious and naive. More signs than Jesus? Are you crazy? But their belief, belief, so to speak, was based on signs and we know full well from this gospel that this kind of belief, which is based upon signs, was not true saving belief.

It was superficial belief. Shallow belief. So the first reaction, they tried to seize him. Second reaction, they believe because of signs. Whatever that means, superficial.

Look at the third reaction, verse 32. The Pharisees heard the crowd whispering these things concerning him and the chief priests and the Pharisees sent officers, sent temple police to seize him.

The two groups that hated each other, the chief priests and the Pharisees, common enemies make strange bedfellows, they got together and planned to arrest Jesus.

They sent temple police to get him. And look at the weaknesses in all three. The first was physically unable to capture Jesus. The second was spiritually unable to trust Jesus.

[25 : 54] The third was unable to arrest Jesus. Why? God is in charge. It's all under his control. And notice how Jesus drives that home in his statement here starting in verse 33.

Therefore Jesus said, a little while I'm with you, then I go to the one who sent me. So why is he saying this? He's focusing on his mission, that he's in charge of it, not these clowns.

No temple police, no religious leader, no crowd controls what happens and when when it comes to Jesus. Only the Father controls it.

And Jesus' mission was to go to the cross when the Father says he goes to the cross. We celebrate Jesus, our satisfying provision and provider, because he's in charge and sovereign over all.

He's in charge. I mean, and think about it. If Jesus was in charge of his own life and death, how much more in charge of our lives?

[27 : 14] How much more is he in charge of your life? May this increase our love for him and our trust in him. So Jesus says, verse 34, end of verse 33, to the one who sent me, you will seek me, but you yourselves will not find me.

And where I myself am, you are not able to come. I'm gonna go back to the Father who sent me. Again, be very open, forthright with his identity and mission. Tell him he's going back to God.

What separates him from them? His identity, his mission from the Father. They cannot contain him. They cannot grasp him. He's absolutely sovereign and in control, and you cannot come.

You're not able to come to where I'm coming. And by the way, there's not focusing upon a place. It's not because I'm going to heaven and you're earthly. That's not what he's talking about.

It is, as one writer puts it, quote, a distinction of persons. This is more of a judgment from the Father upon them. So it's not just mere location.

[28 : 25] It's not about a place. It's personal because he just told them, you don't know him. That's the irony.

The God they said they knew and defended could only be known through his son Jesus, the very one they were attacking. Isn't that ironic?

And then, look what happens, which opens the window to show their heart. We should say the door.

It opens the door to show what's going on in their heart. They just mock him and rebuke him here in verses 35 to 36. Therefore, the Jews said to one of them, where does this guy intend to go?

We should not find him. Is he intend to go to the dispersion among the Greeks? And the Jews are most likely the religious leaders. To them, Jesus spoke a riddle.

[29 : 30] They're mocking him, which revealed their ignorance. He's going on a trip to the dispersion. The Jews no longer live in Israel. That's the dispersion. But they lived among the Gentiles.

He's going to go teach other Jews to try and gain their favor? Is that what he's going to do? Oh, and then notice what they say. Oh, and even teach the Greeks? That's abhorrent.

That's totally preposterous. This shows the depth of their rebuke and rejection of Jesus and his message. And yet, isn't that ironic?

Little did they know they were actually prophesying what Jesus would be doing. or rather, what his disciples would end up doing, huh? He would be taught to the Greeks like all of us.

There's no Jews here. We're all Greeks. We're Gentiles. And we're the ones who believe in him. How ironic. And they mock him even more here in verse 35, excuse me, verse 36.

[30 : 46] What is this word? You'll seek me, you'll find me, where I myself am, you're not able to come. So superficial. He was being forthright.

I'm from God. I know God. I'm from God. I'm sent by God. I'm in control. I'm sovereign. And here's the third reason why we celebrate him as our provision and provider.

He gives us the indwelling spirit. This is what's meant when Jesus cries out in verse 37. And John tells us this. So Jesus offers himself, verse 37, excuse me, if anyone is thirsty, let him come to me and drink.

Then look, verse 38. The one who believes unto me, as the scripture said, from his belly will flow rivers of living water.

The promises to the one who believes unto Jesus, having Jesus as the object of their faith, streams of living water will flow from within him. That is, in his inward life, in his bowels, that is what the word means, belly, stomach.

[31 : 58] And Jesus, the God-man, would give it. Remember, Jesus, he's the fulfillment of Judaism, the fulfillment of the Feast of Tabernacles. He gives the true, satisfying water of the Spirit, which only he himself can give.

It's the Spirit indwelling us. And by the way, when Jesus says, the scripture said, which scripture? Well, there's debate.

Which verses or verses Jesus meant? Some say, Nehemiah 9, verse 20, Isaiah 58, 11, that's why we read that. Ezekiel 47, verse 1, other parts of Isaiah, Zechariah 14.

The point is, the Spirit will come, come in a different way than he did in the Old Testament. He'll actually come upon us, giving us life and indwelling us. That was the promise. And notice, John tells you that in verse 39.

Look at verse 39. But this he spoke of the Spirit, whom those who believed in him were to receive. He tells us what Jesus meant by the springs of living water.

[33 : 04] What does this mean? It, or rather he, is the Spirit. All who trust in the Lord Jesus would receive the gift of the Spirit because in the Spirit is life.

The Spirit, Jesus, dwells with us. And that's why he says, they were to receive, but the Spirit was not yet. He was not yet given because Jesus was not yet glorified.

The Spirit was not given at that capacity, in that way, that we have him now, at that point, because at that time, Jesus had not died yet. Jesus was not resurrected. Jesus had not ascended.

Jesus, and you'll find this out in John's Gospel later on, Jesus would send the Holy Spirit. The Father would send the Holy Spirit in a greater, promise-fulfilling way.

He would come to live in us. Of course, the Spirit was working in the Old Testament. That's true. But it was promised that God's very Spirit would come upon him and his people in a real, permanent way.

[34 : 11] So Jesus says, I need to go so that he can come. So remember, just recapping, Jesus is the true tabernacle who dwells with us.

So we're now children of God's family with God as our Father, Jesus as our brother, and the Spirit indwelling us with us as the temple. Remember, here's the irony.

The Jews are celebrating this feast, the Feast of Tabernacles. There's a water ceremony, water-drying ceremony where they're pouring out that water, celebrating once a year the special feast God would give them rain the next season.

He'd come to deliver them the eschatological hope of spiritual rain, the future messianic age. But it's something that we celebrate every day because of Christ and his work for us, which we'll celebrate that in the Lord's Supper.

We have great confidence because the Spirit is our receipt that Jesus died for us in our place. And then in Jesus we're given new life by the Spirit.

[35 : 19] And the Spirit's indwelling us. We celebrate that. So, we celebrate Jesus, our satisfying provision and provider who knows God, He's from God, He's sent by God, He's sovereign over all things and He gives us life and the Spirit who also indwells us.

So we celebrate this. And, we celebrate this even if you're not a member here you can celebrate this with us. If you come from a church of like faith and practice you can celebrate this with us.

If you're not a Christian it's not for you to celebrate. You don't know Christ it's for you to see and watch because we take this seriously as a celebration that Christ died for our sins according to scriptures.

He was very raised on the third day according to scriptures. So we celebrate and we think of this. We examine our hearts. There's the solemn serious part of it which should be happening that's true.

But then there's a celebration. We remind ourselves oh, he gave his body he shed his blood the bread the juice and we have the confidence he's forgiven me.

[36 : 29] I'm adopted. All my sins are washed away. He's redeemed me. He's given me grace and mercy. So let that fill your mind as you prepare your heart and examine your heart when we come to the Lord's table.

So let's do that now. Let's pray. And we do pray Father before we examine and celebrate what you have done.

we want to thank you that you've given us the receipt of your love the receipt of your grace and the receipt that you will come and take us home the spirit who indwells us is the proof of your love so we want to focus ourselves upon the Lord Jesus and that's what spirit does so spirit we ask direct us and help us to center ourselves and focus ourselves upon Jesus thank you for your mercy and your grace thank you for your compassion and your goodness so take this time to fill your mind with truth as we talked about the first hour to meditate to think of truth examine your heart and see your sin and yet let it drive you to run to Jesus let it push you to run into the arms of your Savior who forgives who shows mercy who shows compassion who shows grace who shows his love take that time please do that now so let it to him silence of and to have