

The life of Christ, part 11

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Date: 17 April 2024

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- [0 : 0 0] Good evening. The sun was shining today. Not too much wind.
Beautiful. All right. Welcome back. We're going to see if we can wrap up this section, the next one, and by next week, and then close off there till the fall.
And then what we have before us in the fall would be more the Passion Week, the Crucifixion, and the Resurrection and so on would be left for the finish.
So we wouldn't quite get there, but almost. So that's what I'm looking at. Okay, let's open in prayer again.
Heavenly Father, again we bow before you and again we thank you, Lord, for the privilege of gathering to be in your Word. And we thank you again for the Word, for the authority of your Word to speak to us, to guide our lives as you have revealed it to us according to your plan and to your creation.
- [1 : 3 0] And so, Lord, as we gather again tonight, we want to be open to that Word and to be obedient to that Word as well. to your glory. In Jesus' name.
Amen. Amen. All right. Page 13.
In your notes. And at V, right? Did that rhyme ring a bell? I had forgotten the mark, but I thought that's where we're at.
The V there. Okay.
So we're just going to finish off this section. Jesus spending time with his 12. And we have three short ones there.
- [2 : 4 2] V, W, and X. And then we begin the next section, which is opposition to the Messiah. So we're going to read in Luke, Luke 9, 57 to 62.
And it's the second time we're hearing instruction about discipleship. So Barb, can I give you the mic?
Yeah. Thank you. So Luke 9, 57 to 62.
And it came to pass that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, foxes have holes and birds of the air have nests, but the Son of Man hath not where to lay his head.
And he said unto another, follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, let the dead bury their dead, but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee, but let me first go bid them farewell, which are at home at my house.
- [4 : 0 2] And Jesus said unto him, no man having put his hand to the plow and looking back is fit for the kingdom of God. Okay. Thank you. So it's another aspect of discipleship.
Now, what happens when you when you plow your first furrow over the field and you look back? How many farmers have you got here?

You go crooked. If you keep your eyes focused on that object across the field, my dad made us practice when we were youngsters, but when we took our eyes off of that tree or whatever was at the other end and then we'd look back, sure enough, there was a crook.

And that's the illustration here. Now, these individuals that come to the Lord as they're journeying, claiming that they will follow him.

And the first one in verse 57, he says to him, Lord, I will follow you wherever you go. Well, that sounds like a pretty good commitment, right?

[5 : 29] And, but look at Jesus' answer. The next verse. Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay his head.

Did Jesus read more into that statement by this man than we do? Or how come he answered that way? He knows humanity.

He knows humanity. What's he saying? It's going to cost you. He's saying, if you follow me, I have no earthly goods in store.

There's nothing to inherit here. There's nothing in it for you here. but there's eternal, eternal glory, eternal rewards.

And, so, he's anticipating, reading the man's heart, obviously, that this guy thought there would be gain for him if he followed Christ. Just by the answer that Jesus gives.

[6 : 39] He's, he's looking at his heart. The next person, 59, then he said to another, follow me. So, Jesus singles out another guy, follow me.

But that guy says, Lord, let me first go bury my father. And Jesus said to him, let the dead bury their own dead, but, but you go and preach the kingdom of God.

Now, what's wrong with going and burying your dead? what's Jesus saying here?

Does he have any dead people on his hands? Doesn't, I think he's saying, I, I'm going to wait till my parents have passed away and, and the estates are settled and so on and then I'll have time for you, Lord.

That's kind of what he's saying, right? And, the, so it insinuated here. Can we wait for our parents to pass on before we serve the Lord? No.

[8 : 04] Because if we wait, we won't serve him then either. There'll be another thing that'll pop up. And, not that I make light of, of taking care of elderly parents and so on if we're able to, to assist and they need help.

But, but this is a refusal to follow Christ till, till all this happens. And, and I've, I've heard that more often.

When I retire from my work, then I'm going to be a missionary. time will tell. But chances are you won't be.

Yeah. If you're not serving the Lord as opportunities come, before that, then after that, it's still going to be about self.

So, discipleship, it's going to cost you. And then the third example, another said, Lord, I will follow you, but let me first go and bid them farewell who are at my house.

[9 : 13] So, very similar. So, just the, the loyalty to Christ isn't there. It's divided between earthly relationships and, and possessions.

And, and then he makes that statement covering all three. no one having put his hand to the plow and looking back is worthy. You will plow a crooked furrow.

Okay, any thoughts there? Okay, so the last section that we did, or a number of sections back on discipleship was the challenge to take up the cross, to deny self and follow, follow me.

Well, here's some real examples of excuses that, that are common, right? Okay, next section, challenged by his brothers.

John, Gospel of John, chapter 7. Hmm.

[10 : 26] Hmm. John 7, 2 to 9. Now the Jews' feast of the tabernacle was at hand.

His brothers therefore said to him, Depart from here and go unto Judea so that your disciples also may see the works that you are doing for no one does anything in secret while he himself seeks to be known openly.

If you do these things, show yourself to the world so even his brothers did not believe him. Then Jesus said to him, said to them, My time has not come yet, but your time but your time is always ready for the world cannot hate you but it hates me because I testify that its works are evil.

If its works are evil, you will go up into, up to this feast. I am not yet going up to this feast for my time has not yet fully come.

When he had said these things to them, he remained in Galilee. All right. So, John, the Gospel of John has much or most of the Galilean ministry missing.

[12 : 16] so, the last probably five or six classes that we've had have all been in Galilee. So, up up in the north here in the Galilee and now now we're at the Feast of Tabernacles is at hand.

Feast of Tabernacles is in the fall and it's the Feast of Ingathering as they have harvested their crops and are gathering. It's like our Thanksgiving in many ways.

And so, all the males are commanded to go down to Jerusalem. And so, his brothers approach him and encourage him or tell him that you need to go to Judea and that your disciples there also may see your works that you're doing.

Their statements, for no one does anything in secret while he himself seeks to be known openly. His brothers at this point do not believe in Jesus as the Messiah.

So, it's his half-blood brothers, they do not believe. who Jesus has identity. Now, how much has mom shared with him?

[13 : 49] We don't know. Maybe she has, because Mary understood that this child was born of God. And when she was visited by the angels and became pregnant without knowing Joseph and so on, she understood this child was sent from God.

But now the brothers born of Joseph and Mary, they haven't put their faith in Christ. And as a half-brother, that would be physical brother, that would be maybe hard.

This is the Messiah. And yet, he has done so many wonders and miracles and teaching in their presence as well. people. And so they're not believing and they're saying, if you claim to be the coming king of the kingdom, this is almost political, you better go to Jerusalem and get some votes or get some attention, not just Galilee.

Judea is where it's at. So their motive is probably less than pure, brother. Maybe it's even a way of getting rid of a brother.

And verse 6, Jesus answers them, my time has not yet come, but your time is always ready. The world cannot hate you, but it hates me because I testify that its works are evil.

[15 : 23] And so he is clearly saying you're not in the faith. as unbelievers, the world does not hate you. The Jews in Judea do not hate you, but they hate me.

Why? Because my teaching convicts them. It brings conviction. And when we're convicted, we have a choice to make, right?

And so that's what Jesus is identifying here. So he's telling them, you go up to the feast, I'm not yet going up.

[16 : 25] as Jesus is now going to Jerusalem and he's going to minister there for a period. He's taking his twelve and they're on their way to Jerusalem.

Because the order in the books are somewhat different, the order I've written up the notes is according to Matthew's order. And so the last section on discipleship, they were actually on the road already.

but in your notes it appears in a different order. But they were actually on their way already. Okay, so let's look at the last section.

So on their journey to Jerusalem out of Luke 9. Going back to Luke 51 to 56.
56. 56. 56. 56. 56. 56. 56. 56. 56. 56. 56. 56. 56. 56. 57. Seal.

[17 : 29] Now it came to pass when the time had come for him to be received up, that he steadfastly set his face to go to Jerusalem, and sent messengers before his face.

And as they went, they entered a village of the Samaritans to prepare for him. But they did not receive him, because his face was set for the journey to Jerusalem.

And when his disciples, James and John, saw this, they said, Lord, do you want us to command fire to come down from heaven and consume them, just as Elijah did?

But he turned and rebuked them and said, You do not know what manner of spirit you are. For the Son of Man did not come to destroy men's lives, but to save them. And they went to another village.

Okay, thank you. So now they're journeying, and they're leaving Galilee, and they're taking the high road.

[18 : 44] This map is maybe a bit low, but they're going through Samaria. And there's Sychar, the woman at the well. And so they sent ahead the disciples to prepare lodging for them, so they could rest on their way.

It might be a stopping point halfway. But the Samaritans refused. They refused Jesus and his company food and lodging.

And the possible reason for that was that the Samaritans were in conflict with the Judeans over where do we go to worship.

And so they're all Jews going to Judea, to Jerusalem to worship. The Samaritans are opposed. We'd like to keep our people home.

And so that very likely plays into this. They were not very receptive to Jewish travelers coming through on their way, because there's rivalry, right, between the towns or between the provinces.

[20 : 03] And so they were not received because his face was set for the journey to Jerusalem. So it tells us because of that.

They did not receive him. They were not willing to provide. And when James and John saw this, interesting, they said, Lord, do you want us to command fire to come down from heaven, as Elijah did?

These people are not very hospitable. Let's do away with them. What's happening here? What kind of power do the disciples have? We have the authority of the scriptures, right?

And so did they. And to call down fire and destroy these people is the opposite of grace. It's judgment.

[21 : 22] And Jesus rebukes them. He says, Jesus turned and rebuked them and said, You do not know what manner of spirit you are of.

For the Son of Man did not come to destroy men's lives, but to save them. And then they went to another village. Jesus, his mission on his first coming was to do what?

What? To save. To save. John 3 tells us that he came to provide salvation because the world was already condemned.

He didn't need to come and condemn them. But at his second coming, he is going to come for judgment. And the disciples need to learn the purpose of this church age as well.

It's a period of grace. It's a period of grace where we offer salvation, the word of God. And those that refuse will have their time of judgment yet to come.

[22 : 33] And so, it's maybe also a rebuke to potential leaders that to be so careful that you're seasoned with grace and not with power to judge.

It's not the role of leaders in the church to judge, but to provide the message of grace.

I mean, the Bible does give judgments, right? And we have to act upon them, but to go out of our way to call upon judgment. Any thoughts there?

So, that brings him back to Jerusalem after a long period in Galilee.

Okay, so now we're going to be focusing in the book of John for probably the rest of the evening, pretty much.

[23 : 48] John chapter 7. So, as it goes to this Feast of Tabernacles, Jesus faces a lot of opposition in Judea, as he also had predicted that he would.

So, it's not his final journey there, but it's kind of his second last journey. He does leave Judea once more for a short period, and then goes back for the crucifixion.

But here already, the opposition is very sharp. And if the Lord had allowed it, they would have killed him there already. Okay, John 7, 11 to 15 is the first section.

Christ's authority questioned. The Jews, therefore, were seeking him at the feast, and were saying, Where is he?

And there was much grumbling among the multitudes concerning him. Some were saying, He is a good man. Others were saying, No, on the contrary, he leads the multitude astray.

[24 : 58] Yet, no one was speaking openly of him for fear of the Jews. But when it was now the midst of the feast, Jesus went up into the temple and began to teach.

The Jews, therefore, were marveling, saying, How has this man become learned, having never been educated? Okay, thank you.

So, Jesus does appear, and there's a conflict right away between the people on his identity.

Who is this man? And he waits till the middle of the feast. This tabernacle lasts for eight days. That's eight days in total.

And there's actually three separate feasts involved. I'm not going to go into that tonight. But tabernacles itself meant that they would live in the dwellings in their huts for seven of those days, remembering their time in the wilderness.

[26 : 02] And so the Jews are anticipating that Jesus, being a Jew, is going to show up. And when they don't find him right away, they're discussing, where is he?

And they're complaining right away about him. They're discussing behind his back, some saying he is good, others saying he is evil, he's from Satan.

And so both sides, but controversy. And so they've all witnessed that Christ is doing miracles, and his teaching is beyond what any rabbi of their own would teach.

And so as he does show up in the middle of the feast, it says, Jesus went up into the temple and taught. So totally open, going out into the temple and teaching.

And I put up this map. You won't be able to see it from the back there, I don't think. But this is the city of Jerusalem back then, in the time of Jesus.

[27 : 15] This would be the outer city wall. Like that would be 30 feet high or so. And parts of that wall are still to be found, or they've been built back.

But this is the temple site, the temple mount. That's where the dome of the rock is. And this is the actual temple. Here's a bit of a blown up view of the actual temple.

And so this is a very big complex that Herod, the king, helped them build. The Holy of Holies, the holy place.

And then you have the outer court of Israel, and then the woman's court. And so in this area is where Jesus would have come into the temple and openly taught the people, and as he is doing here.

So, and as he's teaching, the Jews are marveling, how does this man know letters, having never studied, having never gone to a proper school?

[28 : 18] And that is their beef here. And they're offended. Where does this guy get his knowledge from?

In his wisdom, he's never gone to school. And so, you know, it leaves you again choice, right? He's either got it from a heavenly source, or he's, like they said, demonic.

What's it going to be? And so he wasn't born without wisdom, or without knowledge as a human. Jesus answers them in number two there, his explanation.

So verses 16 through 24. Jesus therefore answered them and said, My teaching is not mine, but his who sent me.

If any man is willing to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself. He who speaks from himself seeks his own glory, but he who is seeking the glory of the one who sent him, he is true, and there is no unrighteousness in him.

[29 : 35] Did not Moses give you the law, and yet none of you carries out the law? Why do you seek to kill me? The multitude answered, You have a demon. Who seeks to kill you?

Jesus answered and said to them, I did one deed, and you all marvel. On this account, Moses has given you circumcision, not because it is from Moses, but from the fathers.

And on the Sabbath, you circumcise a man. If a man receives circumcision on the Sabbath, that the law of Moses may not be broken. Are you angry with me because I made an entire man well on the Sabbath?

Do not judge according to appearance, but judge with righteous judgment. Okay, so Jesus then gives explanation for their grumblings, and where does this man have this from?

And he openly says that my doctrine is not mine, but from him who sent me, from the Father. I've been taught by God, is what he's telling them, very, very directly.

[30 : 45] And then he explains how they can know if his doctrine is genuine.

And he says, he who speaks from himself seeks his own glory. But he who seeks the glory of the one who sent him is true, and no unrighteousness is in him.

So if I'm teaching from my own resources, and my own human ambitions, then I'm seeking self-glory.

But if I'm teaching what God has laid upon my heart, has shown me, then I'm seeking his glory. And that's how we can tell.

And so he put that right to their face. And you know, that is true to this day. It's true to this day, as teachers teach that way.

[31 : 53] He also makes a statement in verse 18, and no unrighteousness is in him. So could they accuse Jesus of sin?

Yeah, they could not. And what is the accusation that's been popping up?

Demon possession and healing on the Sabbath. Right? Breaking their traditions. And that's about all that they've come up with in their faults.

The demon possession one, he proved to them that was false. A number of sessions ago, we went through that in detail. And how would Satan fight against himself?

And so here he brings out, look at me, examine my life. Do you find unrighteousness in me? And that alone should cause them to rethink Jesus' origin.

[33 : 02] Okay? Verse 19, he questions them. Did Moses, did not Moses give you the law?

Yet none of you keeps the law. Why do you seek to kill me? What does the law say about killing? Thou shalt not kill.

Not murder. Right? And so, and they have been plotting to put him to death. And so he's showing them, you guys are breaking the law. You're, you're, you're, you're not abiding by the law.

And, and then the answer, you have a demon who is seeking to kill you. And yet it's been open. They've openly discussed. And in the next few sections, we're going to see that they send a couple times people to go and arrest him and to, to, to take him into custody.

Okay? And then the last verses there, Jesus brings out the, the law.

[34 : 18] verse 22, Moses therefore gave you circumcision, not that it is from Moses, but from the fathers, and you circumcise a man on the Sabbath. If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, if you are angry with me, because I, are you angry with me, because I made a man completely well on the Sabbath?

Do not judge according to appearance, but judge with righteous judgment. So if, if we are not to work on the Sabbath, at all, that healing is wrong, how about circumcision, which is a medical procedure?

surgical procedure, surgical procedure, right? Is it not? And, and so that they, they were willing to do on the Sabbath, but, to command somebody to be made well, was forbidden.

And so he, he's showing them their hypocrisy. Their, their accusations have no grounds. Their, their reasons that they come up with, to, to, uh, put him down, to, to not believe in him.

No grounds to that at all. Okay, in the next section in there, in that, uh, Christ's person is questioned in 25 to 27.

[35 : 45] So further questioning. Now some of them, from Jerusalem said, is this not he, whom they seek to kill?

But look, he speaks boldly, and they say nothing to him. Do the rulers know indeed, that this is truly the Christ? However, we know where this man is from. But when the Christ comes, no one knows where he is from.

Okay. So now, now we openly have, dialogue from the multitudes, um, that, is this not whom they seek to kill? It's public knowledge.

They're, the leaders are, are plotting to, to, to do away with him, to kill him. And, uh, and yet, he speaks boldly, and they do nothing. Uh, uh, do the rulers, maybe, realize that this is the Christ?

Is that why they're not doing anything? They're, they're pondering. Uh, they're pondering on this. And, uh, and however, we know where this man is from, but when the Christ comes, no one knows where he is from.

[36 : 52] Is that a true statement? Uh, when the Christ comes, will we know where he is from? I, I see nods both ways.

Sorry. Okay, you were born in Bethlehem, so we have that prophecy. Of a virgin. Be called a Nazarene.

And he be called out of? Egypt. Right? Out of Egypt I've called my son. These are all Old Testament prophecies, and they were all fulfilled.

And, uh, so, this statement is not accurate from them, or not, they're not being on the level here. Uh, no one knows where he is from. Uh, and so, their, their, their stumbling block is that we know whom his mother is, and assuming who his father is.

And, and, and in, uh, in chapter 8, they accuse him of being born out of wedlock. We're going to see that tonight yet. So, they're, they're saying, they're denying that the virgin conceived, like Isaiah says, and, and was born of the Holy Spirit.

[38 : 20] And they're saying, Mary screwed around. Had an affair. That's what they're saying. So, there's, there's a, a stumbling block, the rock of offense.

They can't get over that. We grew, we saw him grow up. We know he's from Nazareth. He's human. He's not God. But not understanding the scriptures, they allowed that to be a stumbling block.

Okay, reading on 28 to 30. Chapter 7. Then cried Jesus in the temple, as he taught, saying, ye both know me, and ye know whence I am, whence I am, and I am not come of myself.

He that sent me is true, whom ye know not. But I know him, for I am from him, and he hath sent me. Then they sought to take him, but no man laid hands on him, because his hour was not yet come.

Okay. So, in regards to his identity, Jesus cries out, you both know me, and you know where I am from, that I have not come of myself.

[39 : 38] He is denying that Joseph is his father. He is saying, my father is him who sent me from heaven.

I know him, for I am from him, and he sent me.

That was his response, clearly indicating to them, I descended from heaven. What was their, what was their response to that? Want to kill him.

That's, so, again, choice, right? We either have to acknowledge, what he says is true, or we got to do away with this guy. And, doing away with him, seemed to be a better option.

But, no one laid hand on him, because his hour had not yet come. So, God prevented them from taking Jesus by force. Because, the time of the crucifixion was not yet.

[40 : 48] And, for God's own reasons, it had to be in the fulfillment of his time. So, there's more ministry to be done, more to be taught.

I don't know what all the reasons are for prolonging it, but it had to be at the right time. And, of course, it could not be at tabernacles, right? It had to be at, the feast of, Passover.

Yeah. And, that would fulfill the scriptures. The Passover lamb, being killed. All right, verses, 31 to 36.

And many of the people believed on him and said, When Christ cometh, will he do more miracles than these which this man hath done? The Pharisees heard that the people murmured such things concerning him.

And the Pharisees and the chief priests and officers to take him. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me.

[41 : 54] And where I am, thither ye cannot come. Then said the Jews among themselves, Whither will he go that we shall not find him? Will he go unto the dispersed among the Gentiles, and teach the Gentiles?

What manner of saying is this that he said, Ye shall seek me, and shall not find me. And where I am, thither ye cannot come. Okay, thank you. So, they seek to take him, but yet cannot, because the hour had not yet come.

And then many people believed, and with a question, when the Christ comes, if this isn't the Christ, will he do more miracles than this guy?

They're questioning. If this isn't the Christ, what are we waiting for? Because the abundance of signs Jesus has left, it was sufficient, more than sufficient.

And so, it's kind of a rhetorical question coming back. Will the Christ do more than this? Surely this must be the guy. And so, many believed.

[43 : 14] And when the Pharisees heard the crowd's murmurings, they're discussing this, the Pharisees and the chief priests sent officers to take him.

So now, we're going to take him by force, and put an end to his testimony. Jesus said to them, I shall be with you a little while longer, and then I go to him who sent me.

You will seek me and not find me. Where I am, you cannot come. Prophetically speaking, Jesus is saying that the time is not far where I'll go to the cross, and I'll be going back to my Father.

And where I am going, you cannot come. And so, they do not get this because they're spiritually blind. The Pharisees and the leaders, right?

And so, they're questioning, where is he going to go? Where can he possibly hide that we can't find him, or that we can't go, right? But he's talking about ascending back to heaven to be with the Father.

[44 : 24] And of course, they're not getting it at all. Well, verses 37 to 52. On the last day, that great day of the feast, Jesus stood and cried out and say, If anyone thirsts, let him come to me and drink.

He who believes in me, as the scriptures have said, out of his heart will flow rivers of living water. But this he spoke concerning the Spirit, whom those believing in him would receive, for the Holy Spirit was not yet given, because Jesus was not yet glorified.

therefore, many from the crowd, when they heard this saying, said, Truly this is the prophet. Others said, This is the Christ.

But some said, Will the Christ come out of Galilee? Has not the scripture said that the Christ comes from the seed of David, and from the town of Bethlehem, where David was?

So there was a division among the people because of him. Not some of them wanted to talk to him, but no one laid hands on him. When the officers came to the chief priests and Pharisees, who said to them, Why have you not brought him?

[45 : 50] The officers answered, No man ever spoke like this man. Then the Pharisees answered them, Are you also deceived? Have any of the rulers or the Pharisees believed in him?

But this crowd, that does not know the law, is accursed. Nicodemus, he who came to Jesus by night, being of one of them, said to them, Does our law judge a man before it hears him and knows what he is doing?

They answered and said to him, Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee. All right.

Thank you. A bit of a longer section there. So, this section is called Christ's Invitation. And it begins in verse 37.

On that last day, that great day of the feast, Jesus stood and cried out and saying, If anyone thirsts, let him come to me and drink. He who believes in me, as the scriptures has said, out of his heart will flow rivers of living water.

[47 : 09] As we understand the context here of the feast, this makes a little more sense, the significance of what Jesus says.

So, during the Feast of Tabernacles, every day, a priest that was chosen would go to the pool of Siloam, which is over here, right there.

and he would take a golden pitcher, fill it with water from this pool, take it back to the temple, and pour it at the base of the, that would be right here, at the base of the altar of burnt offering.

This they would do eight days in a row. And this they would do, they had brought in the harvest, and it was, I think, two-fold that they did this ritual of bringing back that water.

The first one was, it was a prayer and a recognition that they were dependent on God for rain for the next crop year. So, asking God's blessing on them.

[48 : 29] And secondly, it also was prophetic in that that pouring out the water spoke of the coming outpouring of the Holy Spirit upon them.

And so, to Israel and to all the nations. And so, the Old Testament speaks of, and Isaiah and so on, of the Holy Spirit being poured out upon the nations, upon the Gentiles as well.

And, and here, in their feast, they're actually showing that they're dependent on God to bring that someday. So now, on the last day of the feast, as, as the priest has poured the, the water into this basin at the foot of the, of the altar, and from, from that basin, this is also where, when they would make sacrifices, kill the animals, the blood would run to the basin, and there was pipes that would literally take it from here and, and to the Kidron Valley, and they would literally pipe it out underground.

And so, this water would flow down the pipes and away. And, and so, they're pouring the water during the feast. The, the, the priests would have been blowing the trumpets.

And, this, the Levites would be singing their songs, the Psalms, and especially the, the Psalms, 114, I think, to 118, is what they would sing in that time period.

[50 : 14] And, and the, the, the people would pray and say, save us now, we beseech you, O Lord. This would all happening at the climax of the feast.

So, a lot of noise and, and, and, and events happening. And then, it says, Jesus stood up and cried out saying, if anyone thirsts, let him come to me.

In other words, today, this symbolic ritual is being fulfilled. if anyone thirsts, let him come to me.

He who believes in me, out of his heart will flow rivers of, of living water. And they're just pouring out the water. So, he's speaking directly to the Jewish heart to, to believe he is the fulfillment of all of this.

Now, how does that, how would that affect you? You were present there. It's maybe not a fair question, right?

[51 : 26] how did it affect them? Did it convince them? Unfortunately not.

And yet, it was, like, again, another, another proof. Just the, the pieces of the puzzle are just falling into place. And, and yet, when you're spiritually blind, there's no, the jigsaw puzzle is still scattered.

And, and, and thus it was. Okay, the rest of the passage tells us about the response, a mixed response.

Verse 40, many from this crowd when they heard the saying said, truly this is the prophet that Moses spoke about. Others said, this is the Christ.

But some said, questioningly, will this, will this, will the Christ come from Galilee? So, so, doubting, saying, but that can't be.

[52 : 38] Because, Jesus came out of Galilee. And so, I just, my, I, I refuse to let my mind go there that this could be the Messiah.

and then, has the scriptures not said that the Christ would come from the seed of David? Did Jesus not? It was proven. In fact, he was called, called upon by sinners many times.

Son of David, have mercy on me. The, the sinners recognized it. They knew his origin. Did he come from Bethlehem? He was born there.

It would have been well known, even though it's 30 years ago. And so, there was a division among the people. And, when the officers, in verse 45, I find this kind of humorous, when the officers came to the chief priests and Pharisees, so these are the ones that they sent to go get him.

And, so when they came back, the Pharisees said to them, why have you not brought him? And their answer, no man ever spoke like this man.

[54 : 01] We, we couldn't take him. There's something about him. His, his words ring of truth. No one has ever spoken like this.

And, so, yeah, you can't help but chuckle over the poor Pharisees. They're just not having their way here. And, the Pharisees come back.

Are you also deceived? Are you believing in his teaching now to the guards? Yes. Have any of the rulers of the Pharisees believed in him?

But, this crowd that does not know the law is accursed. So, now, now they're, they're looking down heavy-handed on the common people.

Saying, you guys are unlearned. You're not qualified. You're sinners. You cannot tell us about this man. So, they're, they're putting down the people as, as, you don't know anything.

[55 : 07] You're just sinners. We are the authority. That's the attitude that comes across. And, and then, Nicodemus.

You gotta love this. Nicodemus, the guy who came to Jesus by night in chapter 3, he sticks up for Christ. Does our law permit for us to judge someone without hearing him?

You're planning to put this guy to death unlawfully so he, he puts in his plug. Well, I'm thinking by here he's convinced, right?

Yeah. At his burial, he's openly there as well. So, and they answer, are you also from Galilee?

Search and look for no prophet has arisen out of Galilee. That also was false prophets. Because there was prophets. I know Jonah was from Galilee. And so there's, I think, a few more that they think were from Galilee.

[56 : 12] From the Old Testament. And, end result, everybody went to his own house. Yeah. End of story.

Like it's, nobody could raise a hand against him. because his time was not yet. And Jesus spoke boldly to them. But here, he's just finished giving an invitation to come and take of this living water.

Just like the woman at the well. But here at a feast in Jerusalem. And so, yeah, for them, the depth of this way exceeded our understanding because, because this is what their feast is all about.

waiting for this very guy. This very prophet. And here he is. Here he is. And, and refusal to believe. All right.

So that was the, the first part there. Jesus, or conflict at the Feast of Tabernacles. Now we have conflict over the law.

[57 : 23] So John 7, 53, 2, 8, 11. Okay, did you guys want to read John 7, 53 to 8, 11?

Okay, did you guys want to read John 7, 53 to 8, 11? And every man went up to his own house.

Jesus went up to the Mount of Olives, and early in the morning, he came again to the temple. And all the people came up to him and sat down and talked to him. And described to the Pharisees, brought up a woman taken in adultery.

and when he had sent her in the midst, they said to him, Master, this woman was taken in adultery at the very act. Now Moses in the law commanded us that such a one should be stoned, but what sayeth thou?

This said they are and sent him that this might have to be a curse from him. But Jesus stood down with his finger rolled on the ground and thought he had heard this and thought and he heard him not.

[58 : 48] So when they continued asking him, he lifted up himself and set up the nets. He that is without sin among you then first cast a stone after. And again he stood down and he was on the ground.

And they which heard it being convicted by their own conscience one by one being at the almost even unto the last and he was left alone and the woman standing in the midst.

When Jesus had looked up and fell he saw none but the woman. He said unto her where are the accusers of no man condemn thee? He said no man Lord and Jesus said unto her neither do I condemn him he will sin no more.

Okay, thank you Martin. So what are the disciples the twelve thinking by now? They're going back to Jerusalem there's probably fear that Jesus will be killed there because of the hatred and here's Jesus teaching boldly and they send out their soldiers to go get him and they come back empty saying he might become their king right during that feast even it's hard to say what they're thinking but why is Jesus or God allowing these events to happen for their sake and maybe part of this is that in the name of Jesus in the power of God there is authority in his word to teach to preach and yes there will be opposition but they are powerless to move unless the Lord allows them and

I think that's something that flows out of this that even today in the church age as we represent Christ to know that our enemies cannot come against us unless the Lord allows them and there have been many times where God has allowed it and believers have died for their faith in preaching but the comfort of knowing that if that happens it's because the Lord has decided to allow it and the question that we ask are we good with that are we good with that to put ourselves into God's hands like that it's his decision right is my time done did John the Baptist get to choose his ending he didn't and many believers didn't yeah so this this account of the woman caught in adultery and it begins very early in the morning and so

[62 : 25] Jesus had gone to the Mount of Olives so from the city crossing the valley the Kidron valley Mount of Olives so up so it's a very deep valley like that and then back up and so that's where he stayed the night and then he came back in the morning and he's back in the temple teaching openly and publicly and it says early in the morning and as he's teaching the Pharisees the scribes they bring to him a woman caught in adultery and so meaning she's a married woman and she's been caught with another man we're not told where the man is but the woman is here caught red-handed and and they do this to trap Jesus to try to catch him and they say that and they quote that the law says that that she should be stoned what do you say

Jesus and so they're testing him now were the Jews at this time practicing stoning they didn't have authority and they hadn't for a long time already they'd lost sight of the seriousness of the law way back already and they were not fulfilling the commandments to keep their people pure and so normally that's why there were women caught in adultery and men is because the law was very weak and they didn't keep it and plus like you said currently the Romans forbade any of their conquered lands to do capital punishment and so Israel the Jews had no right to take life it had to go before a Roman court and that's why Jesus had to come before Pilate the Jews themselves had no authority to kill him legally if they would have stoned him like they did Stephen later it was an illegal thing there some pretty heavy rocks coming no people left what's their plot here they're testing

Jesus they're trying to trap him and I think when we read the context of this what they are saying or what they're waiting for is Jesus to re-evaluate the law and say that stoning is too harsh and by doing that it would give them not only the authority but the acceptance that they had reinterpreted the law to their standards and that they were authorized to do so and so if Jesus re-interprets the law here while it doesn't really mean stoning then we have our license to interpret as we want I think that was behind this Jesus didn't say a word and not at first at least and instead of speaking

Jesus stooped down and wrote on the ground with his finger as though he did not hear now what would that do to you if you brought in this woman and you're accusing her of we need to stone this lady kill her and their master stoops down and just starts to write in the ground would we what's that okay I think they might be getting very nervous there's what's going on here I'm not comfortable with this at all yeah absolutely and they may have been protecting the guy here right so when they continued asking he raised himself up and said to them he who is without sin among you let him throw the first stone and then he stoops back down and continues to write now what did

Jesus write we're not told and I'm sure the crowd couldn't see either what he was writing I don't know were they thinking he's writing down their own sin what comes around goes around or what yeah and then those who heard it being convicted by their own conscience went out one one by one beginning with the oldest even to the last and and and in the end here's Jesus and this woman so the power of conviction of the conscience here he who is without sin let him throw the first stone and then in the end when they're all gone where are your accusers has no one condemn you she says no one

[69 : 03] Lord and Jesus says neither do I go and sin no more and that woman was shown grace what's that yeah he was the only one qualified to throw a stone yeah yeah so in that in that sense he was not yeah yeah and the witnesses had to throw first and so this is this marks the purpose for Jesus coming the age of grace salvation the forgiveness of sins upon faith not the punishment of sins very clearly maybe in a sense

Jesus Jesus is saying you guys don't have the authority to judge God is judge you're acting as judges and that lady had much to think about as she walked away and we're not told how she received Christ or not you almost get the impression that she would have believed there but we're not told specifically so we'll just leave that okay verses 12 to 20 what's that it was on before I think yeah you're good then speak

Jesus again unto them saying I am the light of the world he that follow with me shall not walk in darkness but shall have the light of life and the Pharisees therefore said unto him thou bearest record of thyself thy record is not true Jesus answered and said unto them though I bear record of myself yet my record is true for I know whence I came and whether I go but ye cannot tell whence I come and whether I go you judge after the flesh it is also written in your law that the testimony of two men is true I am one that bear witness of myself and the father that sent me beareth witness of me then said they unto him where is thy father Jesus answered he neither know me nor my father if he had known me he should have known my father also these words baked Jesus in the treasury as he taught in the temple and no man laid hands on him for his hour was not yet come all right thank you so conflict over the light so in chapter seven we had

Jesus saying come unto me who he who thirst I'll give you streams of living water and now he says I am the light of the world he who follows me shall not walk in darkness but have the light of life and light light is an illustration that we understand right so without physical light we're in darkness and when we're in darkness and we try to walk we stumble and so that is the picture here he's saying I am the light of the world reflecting on John 1 the first verses where we're introduced to to Jesus coming as the light of the world and and so without that spiritual light in Christ we will not be able to walk we will stumble so he introduces the second time now first time as the living water and now as spiritual light and the

Pharisees bounce back with questioning his credibility so at the feast when they poured the water and he tells them I am that living water but now I'm the light of the world and they question his authority his character and they say in verse 13 you bear witness of yourself your witness is not true how can we believe you it's only you that says this so what can you say to that you're one guy alone how do we know what you're saying is true what's our answer what's that they're blind but how do we know that what he said is true okay so as believers yeah he fulfilled the scriptures all the scriptures are fulfilled the signs and wonders that he did his teaching and all jives up and there is no sin in him and so we know that his witness is true

[75 : 03] Jesus answered them though and he says even if I bear witness of myself my witness is true you guys are wrong my witness is true for I know where I came from and I know where I'm going and he says that is a credible witness I know that I came from God and I know that I'm going back that is sufficient and and then he says you judge according to the flesh I judge no one verse 17 it's also written in your law that the testimony of two men is true so I am one who bears witness of myself and then the second witness according to the law and the father who sent me bears witness of me so by the way there is a second witness it's the father in heaven the guy who sent me so there are two witnesses so I do fulfill the law even in this verse 19 then they said to him where is your father

Jesus answered you know neither me nor my father if you had known me you would have known my father so he's basically saying you don't even know God right yeah if you knew God you would know me if you know me you would know God we were one okay then verses 21 to 59 it's quite a long passage there you can break that up a few times if you want then Jesus said to them again I am going away and you will seek me you will die in your sin where I go you cannot come so the Jews said will he kill himself because he says where I go you cannot come and he said to them you are from beneath I am from above you are of this world I am not of this world therefore

I said to you that you will die in your sins for if you do not believe that I am he you will die in your sins then they said to him who are you Jesus said to them just what I have been saying to you from the beginning I have many things to say and to judge concerning you lift up the son of man then you will know that I am he and that I do nothing of myself but as my father taught me I speak these things and he who sent me is with me the father has not left me alone for I always do those things that please him as he spoke these words many believed in him then said Jesus to those Jews which believed on him if you continue in my word then are you my disciples indeed and you shall know the truth and the truth shall make you free they answered him we be

Abraham's seed and were never in bondage to any man how sayest thou ye shall be made free Jesus answered them verily verily I say unto you whosoever committeth sin is the servant of sin and the servant abideth not in the house forever but the son abideth ever if the son therefore shall make you free you shall be free indeed I know that you are Abraham's seed but ye seek to kill me because my word hath no place in you I speak that which I have seen with my father and you do that which you have seen with your father they answered and said unto him Abraham is our father Jesus saith unto them if you were Abraham's children you would do the works of Abraham but now you seek to kill me a man that hath told you the truth which I have heard of God this did not Abraham ye do the deeds of your father then said they to him we be not born of fornication we have one father even God Jesus said unto them if God were your father you would love me for

I proceeded forth and came from God neither came I of myself but he sent me why do you not understand my speech even because he cannot hear my word you're of your father the devil and the lust of your father you will do he was a murderer from the beginning and abode not in the truth because there is no truth in him when he speaketh a lie he speaketh of his own for he is a liar and the father of it and because I tell you the truth you believe me not which of you convinceth me of sin and if I say the truth why do you not believe me he that is of God hearth God's word ye therefore hear them not because you are not of God Jesus answered I whom do you make yourself out to be

[81 : 02] Jesus answered if I glorify myself my glory is nothing it is my father who glorifies me of whom you say he is our God and you have not come to know him but I know him and if I say that I do not know him I will be a liar like you but I do know him and keep his word your father Abraham rejoiced to see my day and he saw it and was glad so the Jews said to him you are not yet fifty years old and you have seen Abraham Jesus said to them truly truly I say to you before Abraham was born I am therefore they picked up stones to throw at him but Jesus hid himself and went out of the temple thank you that's quite a long section there and we're going to just focus on a couple points so the discord or the conflict discussion over the who is

Jesus continues and verse twenty five they said to him who are you after all this they're right to his face who are you and Jesus says just what I've been saying to you from the beginning and they do not understand verse twenty eight when you lift up the son of man at the cross you will know that I am he and that I do nothing of myself but as my father taught me I speak these things then you will realize that I was not speaking of my own as I surrender to that death and come out of the grave and even then many refused to believe and deliberately stuck their head in the sand so we have this this ongoing dialogue you know

I was thinking this morning as I was reviewing this if I had been in Jesus shoes to dialogue these chapters with these people I would have been so drained and so tired you know it conflict would have called fire from heaven let's let's put an end to this right yeah but Jesus instead in verse 31 he turns to those who believed him so in the crowd or in the people among that that are believing and he said to them if you abide in my word you are my disciples indeed and you shall know the truth and the truth shall make you free so if you abide in my teaching you will know the truth and the truth will set you free what a statement and

I trust everyone here tonight believes that and has experienced that the truth has set us free as we've found the grace of God we found salvation peace with him by believing in him the they answer him we are Abraham's descendants and have never been in bondage how can you say you will make us free now is that a true statement we've never been in bondage they were in bondage in Egypt for several hundred years yeah they were carried off to Babylon and then the Persians ruled and then the Greeks and the

Greeks massacred many of them and very hard on them and they have a whole history of bondage yeah but they would have believed in him as a king that can benefit me right instead of instead of dealing with my sin issue they would free the way that for prosperous living no more Romans over my head no more taxes we got her maid right but my sin problem Jesus has come for the sin problem not not not not for human governments at this point okay so that's and Jesus responds to that most assuredly and he and he goes now to the sin problem most most most assuredly

[86 : 25] I say to you whoever commits sin is a slave of sin and a slave does not abide in the house forever but a son abides forever you need to become sons you need to be born into God's family to abide forever therefore if the son makes you free you shall be free indeed and that's we've experienced that and that is the truth all right that's the first portion there I want to highlight then then there's discussion about who are their descendants their origin their fathers in verses 37 down to 44 and Jesus now differentiates between his father and their father and they claim that their father is

Abraham Jesus says that's not true if you were Abraham's descendants you would do the works of Abraham what were the works of Abraham by the way he believed God and was accounted to him for righteousness and if you were descendants of Abraham spiritual descendants you would believe you're not you may have bloodlines but but not spiritual ones okay verse 41 but you're but you do you do the deeds of your father now Jesus is turning them to their real father they said to him we are not born of fornication we have one father God if if God were your father you would love me for I proceeded forth and came from God nor have I come of myself but he sent me and so accusing him to his face that you're you're born out of sin out of wedlock and Jesus is not fazed by this because he knows the truth and then he goes on to further expose to them their father why do you not understand my speech because you're not able to listen to my word why not because you are of your father the this is harsh the devil and the desires of your father you want to do and your father is a murderer and a liar and he is the source of all lies he was a murderer from the beginning and does not stand in the truth because there is no truth in him and when he speaks a lie he speaks from his own resources for he is a liar and the father of it now what are the Jews doing here regarding to Jesus they're believing lies and pushing away truth suppressing truth and putting forth lies and where does that come from he's saying you you are resembling your father you're doing just like

Satan would this this is as harsh and as direct and as bold as you can get talking right to the face you're serving the devil your works are showing it and what have they been trying to do kill him and who is a murderer Satan I don't like it I don't believe it I'm going to put him to death get him out of here that's that's that's that's Satan's strategy and it's without God that's we like to put things away if we don't like it get it out of my sight so it won't remind me that's and so that's what they're doing here conviction is powerful the last piece I want to touch in is verse 49 verse 48 they accuse him of having a demon and

I'll jump down to verse 52 then the Jews said to him now we know that you have a demon Abraham is dead and the prophets and you say if anyone keeps my word he shall never taste death so in verse 51 he had he had told them I say to you if anyone keeps my word he shall never see death speaking of spiritual death right and and so now we're sure you're demonized and our our prophets Abraham our father and the prophets they they were high men men of God they were they're revered to this day and they've all died and and you're saying if that you can you're greater than that are you greater than our father Abraham they're all dead and so they're they're just blinded right verse 56 your father Abraham rejoiced to see my day and he saw it and was glad and then the Jews said to him you are not yet 50 years old and you have seen

Abraham so they're they're just like I said they're just blind and then the response Moses surely I say to you before Abraham was I am and that triggered more stones where did the Jews hear those words before yeah and when God was going to send Moses and Moses Moses asks whom shall I say to the people has sent me I am what does that mean I am I am the self existing one I am the eternal one I am God and so now

[93 : 51] Jesus saying that that's it's either we acknowledge that he is the son of God or he is a blasphemer and they picked up stones they picked up stones and Jesus hid himself and passed through their midst his time was not yet our time is done for tonight yeah you you you you you