John

Lesson notes on the Gospel of John

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April 2024 to November 2025

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The WORD

John 1:1-5
4-7-2024

Introduction to John's Gospel:

Let's enter the door of John's Gospel and see WHO JESUS IS.

I. The Word (Jesus Christ) is the <u>Eternal God</u> (v.1-2)

A. The Word existed <u>before time, space, & matter</u>

B. The Word existed <u>with God</u>

C. The Word existed <u>as God</u>

II. The Word (Jesus Christ) is the <u>Creator of All Things</u> (v.3)

III. The Word (Jesus Christ) is the <u>Source of Life and Light</u> (v.4-5)

The WORD

John 1:1-5
4-7-2024

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II. The Word (Jesus Christ) is the _____ (v.3)

III. The Word (Jesus Christ) is the _____ (v.4-5)

The WORD

John 1:1-5
4-7-2024

Introduction to John's Gospel:

The book of John is believed to have been written around 85 – 90 A.D.

Divine Author: God (via inspiration)

Human Writer: John, the Apostle, the son of Zebedee & Salome and brother of James (Mark 1:19-20; Mt. 20:20; John 21:20-24).

John's authorship is attested by the early church fathers, such as Theophilus, Iranaeus, and Clement of Alexandria.

In the Gospel of John, John humbly refers to himself as the "disciple whom Jesus loved" (John 13:23; 20:2; 21:7, 20).

John's Gospel is written in a distinctive style marked by:
--extreme simplicity
--constant repetition
--minute details

All new believers should read it immediately upon conversion.

Key words in John:

The word	"believe" (98 times)
	"life" (44 times)
	"eternal life" (9 times)
	"everlasting life" (8 times)
	"world" (80 times)
	"know" (55 times)
	"glorify" (42 times)
The phrase	"I am" (59 verses)

Why four Gospels? "Why not one definitive biography of Christ rather than four separate accounts? Because a picture is more complete when taken from several different angles. Take sports, for example. The player, the coach, the referee, the fans, and the television cameras all look at a play from different angles. In order to get the fullest possible picture of the play, all angles have to be taken into consideration. Or take another example. The biography of a famous man is not really complete unless we have accounts from all perspectives—from his parents, mate, children, and so forth. Each would see things from a different viewpoint and thus give us a little different slant on his life. The parents would see him as son; the wife, as sweetheart; the children, as Daddy. Similarly, each Gospel writer looks at Jesus from his own distinct angle."" (Chuck Swindoll, Exalting Christ...the Son of God, p. 2)
Comparison of the four Gospels:

1) Matthew presents Christ as the Promised Savior (to the Jews)

2) Mark presents Christ as the Powerful Savior (to the Romans)

3) Luke presents Christ as the Perfect Savior (to the Greeks)

4) John presents Christ as the Personal Savior (to the world)

(Doug Bookman, N.T. Survey notes)

The synoptics (lit. "to see through the same eye") (Matthew, Mark, Luke) are more historically arranged (showing more facts and details of the life and ministry of Jesus), whereas John's Gospel is more theologically arranged (emphasizing the nature and character of Jesus and its practical application to the believer's life).

Why did John pen this book? What is the purpose of John? SEE John 20:30-31

Jesus did many more miracles than those recorded in John. If everything He said and did was written down, John writes that "even the world itself could not contain the books that should be written" (John 21:25).

John records nine "signs" (miracles) that Jesus did, and then often expands on these signs giving the theological meaning or the spiritual significance of each.

The nine signs are:

1) Turning water into wine (chap. 2)
2) Healing a royal official's son (chap. 4)
3) Healing a lame man (chap. 5)
4) Feeding the 5,000 (chap. 6)
5) Rescuing his disciples on the stormy Sea of Galilee (chap. 6)
6) Healing a blind man (chap. 9)
7) Raising Lazarus from the dead (chap. 11)
8) Raising Himself from the dead (chap. 20)
9) Giving His disciples a miraculous catch of fish (chap. 21)

John 20:30-31

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: [31] But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. "

From a theological standpoint, the question which John seeks to answer is this: Who is the Messiah? Answer: The Messiah is Jesus. Who is the Son of God? The answer is Jesus.

From a practical standpoint, John's stated purpose is two-fold. He wrote this Gospel and nine key miracles ("signs") of Jesus so that the reader might have <u>faith</u> and <u>life</u> (the result of faith).

John shows that "the earthly life of Jesus cannot be reduced to that of an ordinary man" (Leon-Defour, cited by D.A. Carson, <u>The Gospel According to John</u>, p. 41).

In John's Gospel, several descriptive names or titles are given of Jesus Christ. He is called:

"the Word"
"The Son of God"
"the Son of man"
"Rabbi" or "Teacher"
"Messiah" or "Christ"
the "Lamb of God"
"The King of Israel"
"God"
the "I am"

In describing Himself as the "I am" (John 8:24, 58; 13:19; 18:5-6), Jesus identifies Himself as the Jehovah God of Exodus 3:14.

Jesus said I am . . .

"the bread of life" (6:35)
(He satisfies the hungry soul)
"the light of the world" (8:12; 9:5)
(He removes the darkness of sin)
"the door" (10:7, 9)
(He is the entry way into eternal life)
"Good Shepherd" (10:11, 14)
(He leads, feeds, protects, and died for all of His sheep)
"Resurrection and the life" (11:25)
(He gives victory over the grave to the dead)
"the way, the truth, and the life" (14:6)
(He is the source of real direction, truth, life)
"the vine" (15:1)
(He produces fruit in the lives of those connected to Him)

More than any other Gospel, John asserts the deity of Christ, by such statements as:

"the Word was God" (1:1)
"Before Abraham was, I am" (8:58)
"I and My Father are one" (10:30)
"He that hath seen me hath seen the Father" (14:9)
"My Lord and my God" (20:28)

Our purpose in this study, like John's purpose, is to exalt Christ. To "behold" Him and see Him as He is, the holy, brilliant, flawless, loving, awesome, beautiful Savior.

Let's enter the door of John's Gospel and see WHO JESUS IS.

I. The Word (Jesus Christ) is the Eternal God (v.1-2)

v. 1

John begins his epistle of I John with a similar description of Jesus Christ --

1 John 1:1

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

Who is the **"Word"** referring to? None other than eternal God (v. 1), who created all things (v. 3); who entered the world by becoming incarnate (v. 14) and who dwelt on earth in the days of John (v. 14).

Christ is identified as the "Word of God" in Revelation 19:11 – 13.

"A word is composed of letters, and Jesus Christ is "alpha and omega" (Rev. 1:11), the first and last letters of the Greek alphabet" (Warren Wiersbe, The Bible Exposition Commentary, p. 284).

Words communicate
(Jesus was God's ultimate communication to man – Heb. 1:1-2)

Words command
(Jesus "by speaking the word only" gave orders that were carried out with swiftness and accuracy – Matt. 8:8, 4:20)

Words create
(Jesus' words not merely created impressions, they created reality – Heb. 11:3)

Jesus Christ is called "the Word" (*logos*) because He is the Revealer of God (Jn. 1:18). He is the outward expression of God. He is the manifestation of God.

When He speaks, God speaks. What He does, God does. Ever major act that God the Father ever accomplished, He accomplished through the instrumentality of His Son.

--He created through His Son (Heb. 1:2)
--He provided redemption through His Son (Col. 1:14)
--He sustains creation through His Son (Col. 1:17)
--He will judge through His Son (John 5:22)

Jesus is the self-disclosure of the Father. As the *logos*, He expresses God by the powerful acts of creation, revelation, salvation, judgment.

A. The Word existed <u>before time, space, & matter</u>

v. 1

"In the beginning" – John's Gospel begins with the same three words as the book of <u>Genesis</u> (which is the book of beginnings).

The word "beginning" points to the time when all forms of substance and life had their origin. In other words, the Word, Jesus Christ, existed prior to the beginning of the material and immaterial *cosmos*. Before the creation of physical and spiritual realities.

The WORD (Jesus Christ) is <u>Eternal</u>

<u>Scriptural Statements</u> of God's Eternal Nature

1) *"From <u>everlasting to everlasting</u> Thou art God"* (Ps. 90:2)
2) *"For thus saith the high and lofty One that inhabiteth <u>eternity</u>, whose name is holy. . ."* (Is. 57:15)
3) *"The <u>eternal</u> God is thy refuge, and underneath are the <u>everlasting</u> arms"* (Deut. 33:27)
4) Creation manifests God's *"<u>eternal</u> power and Godhead"* (Rom. 1:20)
5) *"Now unto the King <u>eternal</u>, immortal, invisible, the only wise God, be honor and glory <u>forever and ever</u>. Amen."* (I Tim. 1:17)
6) *"The <u>everlasting</u> God"* (Gen. 21:33)
7) *"Thy throne is established of old: Thou art from <u>everlasting</u>"* (Ps. 93:2)
8) *"Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding."*
9) *"Art Thou not from <u>everlasting</u>, O LORD my God, mine Holy One?"* (Hab. 1:12)
10) *". . . According to the commandment of the <u>everlasting</u> God"* (Rom. 16:26)

Before God created the sun, moon, and the orbit of the earth (features by which we measure time), He existed.

Jesus Christ is Eternal!

Proof:

1. His name is *"Alpha and Omega, the beginning and the end"* (Rev. 1:11, 21:6, 22:13)
2. He is the eternal *"I AM"* (John 8:58, 18:5-6)
3. He gives eternal life (Jn. 10:28)
4. His descriptive name is *"eternal life"* (I Jn. 1;2, 5:20)
5. He is called *"the everlasting Father"* (Is. 9:6)
6. The Redeemer said, *"I am the first and I am the last, and beside me there is no God"* (cp. Rev. 1:8, 11)
7. Christ is the Creator of Heaven and earth and all the contents thereof (Jn. 1:3, 10; I Cor. 8:6; Col. 1:16; Heb. 1:2)
8. Christ did not begin to exist in Mary's womb but came from Heaven (Jn. 6:51; I Tim. 1:15; II Cor. 8:9; I Cor. 15:47)
9. Christ's *"goings forth have been from of old, from everlasting"* (Micah 5:2; Mt. 2:6)

B. The Word existed with God

v. 1

An apparent paradox: The Word is distinguished from God and yet is identified as being God. Such a truth seems contradictory, yet it is not, when you understand the nature of the Godhead. God is one God, yet exists in three Persons.

The word Trinity is a theological term which refers to the "tri-unity" of God. God is "three in one." God is three distinct and eternal persons, yet indivisibly one in nature and essence.

1. The Bible clearly teaches that only one God exists (this doctrine is called "Monotheism").

God is one divine essence.

a. *"Hear, O Israel: the Lord our God is one Lord"* (Deut. 6:4) (cp. Deut. 4:35, 39)
b. *". . . beside me there is no God"* (Is. 44:6)
c. *". . . Is there a God beside me? Yea, there is no God; I know not any"* (Is. 44:8)
d. *"I am the LORD, and there is none else, there is no God beside me. . ."* (Is. 45:5)
e. *". . . There is none beside Me. I am the LORD, and there is none else"* (Is. 45:6).
f. SEE: Isaiah 43:11, 45:21-22

2. The Bible clearly teaches that the Father, and the Son are <u>one</u> in nature and essence.

1) *"I and my Father are one"* (Jn. 10:30)
2) *". . . <u>equal</u> with God"* (Jn. 5:18)
3) *"All men should honor the Son, even as they honor the Father"* (Jn. 5:23)
4) *". . . He that hath seen me hath seen the Father"* (Jn. 14:9)
5) *"I am in the Father, and the Father in me"* Jn. 14:10, 11)
6) *". . . we are one. . ."* (Jn. 17:22)
7) *"Who being in the <u>form</u> of God thought it not robbery to be <u>equal</u> with God"* (Phil. 2:6)

The Old Testament makes many intimations of the Triune Nature of God

1) The name "Elohim" in the Old Testament

"In the beginning <u>God</u> (Elohim) created the Heavens and the Earth" (Gen. 1:1).

(The word "Elohim" which occurs some 2,570 times in the Old Testament is a <u>plural</u> name for the one and true God)

2) God uses <u>plural pronouns</u> in speaking of Himself throughout the Old Testament

a. *"Let <u>us</u> make man in <u>our</u> image, according to <u>our</u> likeness"* (Gen. 1:26).
b. *"Behold the man has become like one of <u>us</u>, to know good and evil"* (Gen. 3:22)
c. *"Let <u>us</u> go down. . ."* (Gen. 11:7)
d. *"Whom shall <u>I</u> send and who will go for <u>us</u>"* (Is. 6:8)

Analogies which may help illustrate the Trinity:

1) The <u>Atom</u>

An atom has 1) a proton
2) a neutron
and 3) an electron

Yet it is one atom.

2) A Musical Chord

Three distinct notes may be played on the piano at once, yet they make one sound.

C. The Word existed <u>as God</u>

v. 1

"The Word was God" – the Greek word order is significant. The Greek text reads: "God was the Word" (qeoj hn o logoj).

By putting the predicate nominative first in the sentence, John is emphasizing the quality of the word "God" and is demonstrating Christ's deity.

The Jehovah's Witness cult, which denies the deity of Christ points out that the absence of the article before the word "God" means that Jesus is not "<u>the</u> God but "<u>a</u> God" (hence, they add the indefinite article "a").

Such an addition implies polytheism (that more than one God exists), and such an addition violates the rules of the *koine* Greek language.

One such rules states that whenever the predicate nominative precedes (comes before) the main verb, it never takes the definite article ("the") but still retains its definiteness.

II. The Word (Jesus Christ) is the Creator of All Things (v.3)

The "Word" is the Creator of all.

Hebrews 11:3
Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

"The worlds" **-** the ages of time, space and matter that have been sovereignly planned and designed by God.

"Word of God" **-** *rhemati* - the spoken word of God. God spoke and matter, time, and space came into existence.
Gen. 1 - *"And God said. . . and it was so."*
The *Logos* of God (Jesus Christ - Jn. 1:1-3) spoke the *Rhema* of God and created the universe with His Word.
[Note the power of Christ's words - with His word He healed the sick, cast out the demons, calmed the storm, raised the dead (Lazarus), and will resurrect the departed dead in the future (Jn. 5:25).]

God created the world by His word; He sustains it by that same word; and He will one day destroy it by His word (II Peter 3:5-7).

Psalm 33:6-9 - *"By the word of the Lord the heavens were made; and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as a heap: he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him. For He spake, and it was done; He commanded and it stood fast."*

We owe our existence to Jesus Christ: He is our Creator.

Col. 1:16
For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Ephes. 3:9
And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Hebrews 1:2

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Hebrews 11:3

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Jesus created everything.

1) All beings and things "in heavens and in earth" (Col.1:16)
2) All that is material and immaterial
3) All laws, governing authorities and powers

"In Heaven" - Jesus created the angelic realm (the host of angels including Michael and Gabriel; the cherubim and seraphim, etc.)

"In earth" - everything from the beautiful Swiss Alps & awesome Mount Everest to the Islands of Hawaii and the Caribbean; every kind of plant, tree, fruit, vegetable; every animal, fish, reptile and insect. And the crown of His creation - mankind - was made by and for Jesus Christ.

No wonder the elements obeyed His voice; and the demons trembled in His presence and respected Him. He is LORD of all, Creator of all!

It does not matter where it is (location); or what it is (essence); or how it is ("the powers that be") -- Jesus made it all.

The powers that be are ordained of God (Rom. 13:1) particularly of Jesus Christ!

When Jesus became man, He worked as a carpenter. A fitting trade for the one who built the universe, and yet what a humble trade. What humiliation for the Creator who spoke the world into existence to work much of his 33 years on earth using the simple tools of man and the elements of His own creation, to construct with.

You were created by Jesus and for Jesus.

He made you for Himself; to glorify Him, to live for Him.

III. The Word (Jesus Christ) is the Source of Life and Light (v.4-5)

v. 4
"In Him was life" –

The WORD (Jesus Christ) is …
the One who is life,
who created life (where there was nothing),
who sustains life,
who imparts spiritual life (where there was spiritual death),
who graciously gives eternal life (where there was mortality and corruption),
who raises the body unto the resurrection of life (where there was physical death)
who gives "abundant life" here and now to all who know Him (John 10:10)

To look at Jesus was to look at life (life's Creator, Sustainer, regenerator, and Resurrector)!

No one has light unless they share in Jesus' life.

Prior to being connected to Jesus, no man has light. Those without Him dwell in powerless, lifeless darkness.

v. 5
The **"darkness"** in John not only refers to an absence of light, but also to the presence of evil (3:19, 8:12, 12:35, 46; I John 1:5-6, 2:8, 9, 11) (Carson, p. 119).

'Comprehended" (*katelaben*) – In context, the word means to not "understand" or to not "grasp on to" As verse 10 states -
"He was in the world, and the world was made by him, and the world knew him not. "

Why didn't the world comprehend the light in Jesus? The blindness of their heart, due to willfull ignorance (Eph. 4:18)

John 3:19
And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Conclusion:

Since Jesus is eternal,
He knows all;
Since Jesus is Creator,
He can do all;
Since Jesus is life and light,
He can empower all who trust Him.

No matter how dark your life may be, Jesus can light up your life (2 Cor. 4:6). "Where there is chaos, He can bring order. Where there is emptiness, He can bring fullness. Where there is darkness, He can bring light" (Chuck Swindoll, p. 12).

All I Need is in Jesus Christ

John 1:6-18
4-21-2024

Jesus has it all, and I have all in Him!

I. *Through Christ*, I have Illumination with <u>Spiritual Light</u> (v.7-10)

II. *Through Christ*, I have Authority to <u>the New Birth</u> (v.11-13)

III. *Though Christ*, I have a Knowledge of <u>God, the Father</u> (v.14-15, 18)

IV. *Though Christ*, I have been Filled with <u>Grace and Truth</u> (v.16-17)

All I Need is in Jesus Christ

John 1:6-18
4-21-2024

Jesus has it all, and I have all in Him!

I. ***Through Christ*, I have Illumination with _____** (v.7-10)

II. ***Through Christ*, I have Authority to _____** (v.11-13)

III. ***Though Christ*, I have a Knowledge of _____** (v.14-15, 18)

IV. ***Though Christ*, I have been Filled with _____** (v.16-17)

All I Need is in Jesus Christ

John 1:6-18
4-21-2024

INTRODUCTION:

If you were given this phrase, how would you complete it?

"All I need is _____" ?

Some would say money, a better job, a spouse, a change of location, etc.

If we asked John that question, he would respond, "All I need is Jesus Christ."

v. 6
"John" – from *Johanan* meaning "Jehovah is gracious."

This "John" is not the Apostle who wrote this Gospel, but "John the Baptist," the son of Elizabeth, the cousin of the Virgin Mary (Lk. 1:36).

"There was a man" – As great as John the Baptist was (Mt. 11:11), he was only a man. A man commissioned to a special task by God: that task was to be a forerunner of Jesus Christ, to prepare people's hearts for Christ's arrival (Mal. 5:1; Mt. 11:14; Mt. 1:17).

**Jesus has it all, and I have all in Him!*

I. *Through Christ*, I have Illumination with <u>Spiritual Light</u> (v.7-10)

v. 7
"A witness" – One who testifies on behalf of someone else. John's purpose was to give public testimony about Jesus Christ (**"the light"**).

John would point people to Jesus Christ, in order that all might believe because of John's testimony.

"That all men" -

---God's <u>desire</u> is that everyone believe (2 Peter 3:9)

"Through him (John)" –

--God uses the instrumentality of men to bring about faith (belief) in people

v. 8
John was quick to point people away from himself (1:19-23), and to turn people to Jesus Christ **"the light"**. Is this your purpose?

John was not the light, even as we are not the light. We (as Christians) can reflect the light, just as the moon reflects the light of the sun (cp. Mt. 5:14). But the source of real spiritual light comes from the Son of God.

"John was a lamp, but not the light; a wick, but not the flame" (Swindoll, p. 17).

"Most of us have had a variety of lamps in our homes over the years: desk lamps, swag lamps, chandeliers. Some have probably been fancy, fashioned in brass or silver. Some have been made of stained glass; others, crystal. Some, too, may have been very common, like a simple porcelain closet fixture. Whatever, the important thing is the light, not the lamp. It's the glow in the bulb that lights up a room, not the shine on the brass or crystal. Are you exhibiting Christ in your life as the true light of the world, or is the ornamentation of your lamp the main thing people see? Is His light radiating through your life, or is it being obstructed by a cumbersome lampshade of sin?" (Swindoll, p. 18)

Notice several features about **"the light"**:
1) The Light is <u>singular</u> (there are not many lights, but <u>one</u> – Jesus Christ) (v. 8)

2) The Light is <u>real, genuine light</u> (not false) (v. 9a)

3) The Light <u>came into the world</u> (v. 9b-10)

4) The Light is <u>available to all</u> (but not all have the Light) (v. 7, 9)

v. 9
"The <u>true</u> light" - Christ is the authentic light; He is the real, genuine light. There may be others who appear to be light, but beware: they may be bright, but they are not the real light (2 Cor. 11:14 – Satan can even transform himself into an angel of light).

"Which lighteth every man" - This does not mean that everyone is enlightened, but that every man who <u>is</u> enlightened is illuminated by that One Light which came into the world.

The Light is not automatically beneficial to all, but it is <u>available</u> to all.

Christ's Light shines on <u>every man</u>. This does not mean that all men embrace His light.

"Those who hate the light respond as the world does (1:10): they flee lest their deeds should be exposed by the light (3:19-21). But some receive this revelation (1:12-13), and thereby testify that their deeds have been done through God (3:21)." (Carson, p. 124).

"This light 'shines upon every man' (whether he sees it or not)." (Barrett, cited by Carson, p. 124).

The phrase **"That cometh into the world"** can refer to "man" or to "the true light" (NASV; NIV). Verse 10 seems to indicate that the reference is to Jesus Christ, who came into the world.

The word **"cometh"** is a singular word and is best understood as neuter, referring to the "Light" (D.A.Carson, p. 121).

Verse 9 is best understood as "That was the true light...that cometh into the world."

Why does every man need light?

1) Apart from light, man is in the darkness about God (His nature and character) and His plans

2) Apart from light, man is in the darkness about God's way of salvation

3) Apart from light, man is in the darkness about God's purpose for his or her life

If you want "light" as to which way to go with your life, you had better come to Jesus for it (the same goes for light regarding your marriage, parenting, and other interpersonal relationships).

Jesus is the Light who illuminates our minds to the nature and character of God, the way of salvation, the way to abundant living. We need His light to survive spiritually, just as we need the sun's light to survive physically.

v. 10
The Light (Jesus Christ) visited the earth (cp. 1:14), and created the earth (cp. 1:3), yet despite all that, the earth-dwellers did not recognize Him for who He was (cp. 1:5 – the darkness did not comprehend [grasp] Him).

II. *Through Christ*, I have Authority to <u>the New Birth</u> (v.11-13)

v. 11
Not only was Christ unrecognized by the world He made and visited (v. 10, but John goes a step further and shows how He was rejected by the nation He chose and blessed.

Jesus came to His own people (those related to Him – the Jewish people), and His own, by and large, did not welcome Him. They did not take Him to be their Light.

Isaiah 65:2-3
I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

v. 12
"As many as" – To <u>all</u> who receive Him, to everyone who welcomes Him.

"Received" – *lambano* – to accept unto one's self, to welcome into one's life. To "take" or receive as one would receive money offered to him (Mt. 10:8; Acts 20:35).

The word is used of the disciples' receiving Jesus into the ship with them (John 6:21).

"Power" = Authority, or the right.

Jesus, who has all the authority in the universe (Mt. 28:18), gives authority to all who receive Him to become a child of God.

"Sons of God" – Children of God (not natural children, but adopted children).

There is only One "only begotten Son" (unique, one of a kind, divine Son) (John 3:16). All other sons of God are made sons by means of spiritual adoption into the family of God (Rom. 8:15; Gal. 4:5; Eph. 1:5). This is the "new birth."

"Even to them that believe" – This phrase is added to explain what it means to "receive Him." God is saying that "receiving is believing" and "believing is receiving."

"On His name" – The "name" represents the specific person who is named. The new birth only comes to those who sincerely trust upon the specific Person of Jesus Christ.

Acts 4:12
Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

v. 13
"Not of blood" – Lit. "Not out of bloods" (plural) – the new birth is not the result of a genealogical blood line, such as the Jews, who would feel secure because of their blood line to the patriarchs – Abraham, Isaac, and Jacob.

The plural "bloods" may also be referring to the blood of a father and mother.

"Nor of the will of the flesh" – The new birth is not the result of corrupt flesh. It does not come as a result of man's seed. Man's human nature is in no way responsible for the new birth.

1 Peter 1:23-24
Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. [24] For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

"Nor of the will of man" – *andros*, which often refers to a mature male, or husband.

The point: the new birth does not stem from a husband, but God supernaturally produces it.

Flesh gives birth to flesh (3:6), but only God's Spirit gives birth to spirit.

A summary of verses 12 – 13; teaching on sonship.

--Sonship is offered to all (**"as many as"**)

--Sonship is available to all who receive Christ (**"receive Him"**)

--Sonship is conferred upon people by the authority of Jesus Christ (**gave He power"**)

--Sonship is not attained through natural birth or human achievement (v. 13)

III. *Though Christ*, I have a Knowledge of <u>God, the Father</u> (v.14-15, 18)

v. 14
"The word was made flesh" – implied: The Word pre-existed, and then entered the human race. He became what He was not prior (Heb. 2:14).

"Dwelt among us" – The Word made His home in this world for 33 ½ years.

"And we beheld His glory" -
John and the other disciples were eye and ear witnesses of Christ's splendid glory.

They saw His perfection, His brilliance, His shining, glowing radiance.

Everyone could plainly see that He was different than everyone else. No one else ever talked like Jesus, conducted Himself like Jesus, taught like He did, worked like He did, cared like He, forgave like He, performed wonders and signs and miracles like He, lived sinlessly like He did, etc.

His glory surpassed all, because His glory was that of the **"only begotten"** (one of a kind or unique) Son of the Father.

The visible manifestation of God the Father radiated from Christ's life.

"full of grace and truth" – Christ was completely full of grace and truth.

His every act demonstrated grace, and His every word was filled with truth.

Man can at times demonstrate grace, and can frequently speak truth (but not to perfection).

Jesus was absolutely, 100% of the time gracious and truthful.

v. 15
John the Baptist shouted out the pre-eminence of Christ.

Although John was born six months before Christ and began His public ministry before Christ, yet Jesus who came after is infinitely superior because He (as God) existed "before" John.

John the Baptist frequently uses the phrase **"preferred before me"** (1:15, 27, 30) to emphasize how Christ was of surpassing rank, surpassing power, surpassing honor, and surpassing everything!

v. 18
Since **"no man hath seen God at any time,"** every appearance of God in the Bible had to be an appearance of Jesus Christ. In the Old Testament, all visible forms of God (who is Spirit) were Christophanies (or appearances of Christ).

All Old Testament references to someone seeing "God" (Elohim) or "the LORD" (Jehovah), must refer to God the Son.
Why? The reason is simple. The Bible states that no one (that is, no mortal human being) has ever seen God the Father (Ex. 33:20; Jn. 1:18, 6:46).

Jesus appeared in the Old Testament as a "Theophany" or a self-manifestation of God.

Such appearances of Christ (specifically called "Christophanies) describe Him as "The Angel of the Lord" (Lit. "the messenger of Yahweh").

1) Jesus was manifested to Hagar
He claims the prerogatives of God -- "I will multiply thy seed" (Gen. 16:10).
He is called "LORD" (Yahweh/Jehovah - this name was treated sacredly and used with honor).
He is called "God" (El) - "Thou God seest me" (Gen. 16:13).

2) Jesus was manifested to Abraham (cp. John 8:56).
He is called "LORD" and appears in the form of a man along with two other angels (cp. 18:1, 2 with 19:1).
---He reveals omniscience -
(He, being LORD, knew Sarah "laughed within herself")
Abraham stood before the LORD (Gen. 18:22).
---He is reverently honored as King or Master (Adonai) (Gen. 18:27).
---He judged Sodom and Gomorrah (Gen. 19:24)
NOTE: two persons in view - both called "LORD" (Jehovah): "The LORD (God the Son) rained down fire from the LORD (God the Father).
---He speaks as God (Gen. 22:11-12, 15, 16)
In Hebrews 6:13,14 the "Angel" speaking to Abraham is identified as God.
The "Angel of the LORD" (v.15) speaks as "LORD" (v.16) and is not quoting the Father as some might assume by the phrase - "saith the LORD."
[Note: The word "saith" means to "affirm" The phrase "saith the LORD" is never used to introduce a quote, but is always used to affirm (or emphasize) the statement that precedes the phrase. See Jeremiah 49:13 for the same sentence structure. Compare with Numbers 14:28.]

3) Jesus was manifested to Isaac
--He "appeared" to Isaac and directed him (Gen. 26:2-5).
--He "appeared" to Isaac and gave assurance of blessing (Gen.26:24-25).

4) Jesus was manifested to Jacob
--He spoke to Jacob in a dream as the "Angel of God" (Gen. 31:11) and as God Himself (31:13).
--He wrestled with Jacob in the form of a man (Gen. 32:24-30) (This One who wrestled with Jacob is called "the Angel" of God in Hosea 12:3-5).
--He redeemed Jacob (Gen. 48:15, 16).
(NOTE: The "Angel" (v. 15) is directly linked to "God" (v. 15)

5) Jesus was manifested to Moses
--He appeared to Moses out of a "burning bush" (Exodus 3:2-6).
--He identified Himself as the "I AM" (Ex. 3:13-15) (cp. Jesus is the "I AM" - Jn. 8:58, 18:5).

--He was enveloped in a cloudy pillar (Ex. 14:19; cp. with Ex. 13:21).
--He stood upon a rock that provided water for the entire nation (Ex. 17:5, 6; cp. I Cor. 10:4).

6) **Jesus was manifested to <u>Joshua</u>** (Josh. 5:13-6:5)
--He appeared to Joshua as the "Captain of the LORD's (Yahweh's) host (army)."
--He is <u>worshipped</u> as God 5:14).
--He demands honor because He is <u>holy</u> (5:15).
[NOTE: Joshua is confronted and commissioned with the <u>holiness</u> of God as was Moses - cp. Ex. 3:5.]
--He is called "<u>LORD</u>" (Jehovah - 6:2)

7) **Jesus was manifested to <u>Israel</u>**
(Judges 2:1-7)
[Note: The first person pronouns "I . . . my" (v. 1-3). "The Angel of the LORD" claims responsibility and authority that belonged only to Jehovah God - cp. v. 7.]

8) **Jesus was manifested to <u>Gideon</u>**
(Judges 6:11-26)
He bears Jehovah's <u>name</u> (v. 14); claims Jehovah's <u>authority</u> (v. 16); and demonstrates Jehovah's <u>power</u> (v. 21).
Gideon feared death (v. 22-23), knowing that no man could see God's face and live (Ex. 33:20).

9) **Jesus was manifested to <u>Samson's parents</u>**
(Judges 13:3-22)
His name is "a secret" (v. 18) -- lit. wonderful or indescribable (cp. Is. 9:6).
Seeing Him was seeing "<u>God</u>" (v. 22).

v. 18 cont.

"Finally, Jesus Christ revealed God to us (John 1:18). As to His essence, God is invisible (1Tim. 1:17; Heb. 11:27). Man can see God revealed in nature (Ps. 19:1-6; Rom. 1:20) and in His might works in history; but he cannot see God Himself. Jesus Christ revealed God to us, for He is "the image of the invisible God" (Col. 1:15) and "the express image of His person" (Heb. 1:3). The word translated "declared" gives us our English word *exegesis* which means "to explain, to unfold, to lead the way." Jesus Christ explains God to us and interprets Him for us. We simply cannot understand God apart from knowing His Son Jesus Christ." (Wiersbe, p. 286)

IV. *Though Christ*, I have been Filled with Grace and Truth (v.16-17)

v. 16
The only way to be fulfilled in life is to receive Christ's fullness. He fulfills all who come to Him. He satisfies every desire and need.

"I must at all costs avoid the deadly delusion of self-fulfillment. I am hounded on all sides to be the person I was meant to be, to realize my full potential, and to explore the capabilities of the possible me. . . (to be self-fulfilled by the world). . . The error in all this is that the Bible nowhere talks of self-fulfillment. The only fullness the Bibles knows about is the fullness of Christ. He is the fullness of God (Col. 1:19; 2:9); He is the fullness of the Church (Eph. 1:22-23); and He is the fullness of everyone who draws fullness from Him" (W. Glyn Evans, Daily With the King, p. 196).

"And grace for grace" - lit. "grace in the place of grace."

The idea: Grace is piled on grace; God's grace through Christ is full. It is "one blessing (of grace) after another" (NIV)

Just as God's mercies are new every morning, so is His grace.

v. 17
John is not saying that grace did not exist in the Old Testament. God's grace has been demonstrated ever since the Fall, and anyone who has ever been saved was saved based on God's grace.

What John is saying is that Moses did not bring grace, but the Law. Grace can only come from God.

Moses delivered a Law which condemned by pointing out man's sin and lawbreaking nature, but Christ (in contrast) gave grace which saves us from sin, and truth which enlightens (illuminates) us to God's nature, character, ways, and plan of salvation.

If anyone wants God's grace, they must go to Jesus Christ to get it; and if anyone wants God's truth, it comes from the same source.

For Jesus is the "way, the truth, and the life..." (John 14:6).

"The truth is in Jesus" (Eph. 4:21).

"If God dealt with us only according to truth, none of us would survive; but He deals with us on the basis of grace and truth" (Wiersbe, p. 286).

ILLUS: John Newton, and "Amazing Grace."

Nothing Compared to Christ

(The Humility of John the Baptist)

John 1:19-34

5-19-2024

Introduction: (vv.19-22)

Compared to the Lord of the Universe, we, like John the Baptist, are Nothing!

How did John the Baptist view himself?

I. ***John the Baptist viewed himself as:*** **<u>A Humble VOICE for Christ</u>**
(v.23) *(John was a Voice, but Jesus is the WORD – 1:1)*

II. ***John the Baptist viewed himself as:*** **<u>Less than a Humble SLAVE for Christ</u>**
(v.24-29) *(John was unworthy to untie the Sandal of Christ – v.27)*

III. ***John the Baptist viewed himself as:*** **<u>A Humble BAPTIZER for Christ</u>**
(v.30-34) *(John baptized in water, but Jesus baptizes in the Holy Spirit)*

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John 1:19-34

5-5-2024

Introduction: (vv.19-22)

How prone we are to boasting and egotistical pride, to self-absorption and self-promotion. Humans tend to take pride in their knowledge, appearance, notoriety, wealth, success, fame, power, achievements, etc…

"Many years ago John Newton, the converted slave trader who became a preacher and a Christian poet, lay upon his deathbed. A young clergyman came to see him and expressed deep regret at the prospect of losing so eminent a laborer in the Lord's vineyard.

"The venerable servant of God replied, 'True, I'm going on before you, but you'll soon come after me. When you arrive, our friendship will not doubt cause you to inquire for me. But I can tell you already where you'll most likely find me—I'll be sitting at the feet of the thief whom Jesus saved in His dying moments on the cross!'

"Although a distinguished man, Newton felt with Paul that he could only class himself among the chief of sinners who have been saved through marvelous grace." (Tan, #2308, p. 571)

In **vv. 19-34** John the Baptist repeatedly points the attention away from himself and on to Jesus Christ.

In John 1:19-34, John the Apostle paints for us a <u>contrast</u> between John the Baptist and the Lord Jesus Christ.

Basically, the Baptist says, "I am nothing; Jesus Christ is everything. I'm a mortal; He is immortal. I am finite; He is infinite."

A key phrase occurs three times in chapter one, showing Christ's preeminence over John the Baptist. John repeats: Jesus **"is preferred before me"** (**v. 15, 27, 30**).

v. 19
"Priests and Levites" – The religious leaders of Israel.

Priests – were responsible for Temple services and sacrifices
Levites – assistants to the priests

v. 20
John, unlike many who falsely claim to be the Christ (Messiah; cp. Mt. 24:15), emphatically denied being the Christ.

v. 21
Based on Malachi 4:5, Elijah was supposed to return to earth prior to God's wrath being poured out in the Day of the Lord.

Although John the Baptist was not Elijah, he like Elijah was a Nazarite, and he like Elijah will be was a forerunner for Christ (Mt. 11:14).

Just as John the Baptist prepared the way for Christ's first coming (Luke 1:17), Elijah will prepare the way for Christ'' second coming (according to Malachi 4:5).

"That prophet" – A reference to the prophesied prophet "like unto" Moses, which is actually a reference to Christ (not a separate person like the Pharisees thought – v. 25).

God had foretold in Deut. 18:15 – "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; "

John 5:46 - For had ye believed Moses, ye would have believed me: for he wrote of me.

"Moses was a type of Christ in his service (Heb. 3:2) and in his office as a prophet (cp. Deut. 34:10 with Luke 24:19)." (Ryrie Study Bible note, p. 301)

v. 22
"Who art thou?" – If someone asked you that question, what answer would you give? John's answer really shows the view he had of himself. Because he had an accurate, exalted view of Christ, he had an accurate, humble view of himself.

When a man is humbled, he will say with King Nebuchadnezzar of Babylon, "All the inhabitants of the earth are reputed as nothing" (Dan. 4:35).

At best, Isaiah described the human race as follows: Isaiah 40:22 – "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers"

Compared to the Lord of the Universe, we, like John the Baptist, are Nothing!

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I. ***John the Baptist viewed himself as:*** **<u>A Humble VOICE for Christ</u>**
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John's answer succinctly summarizes his view of himself and his mission. He viewed himself as nothing more than a <u>voice</u>, a herald who announced the coming of the King of kings and Lord of lords.

John quotes Isaiah 40:3, a passage which has ultimate fulfillment prior to the future kingdom.

“Make straight the way” –
“The imagery was taken from the days when there were no paved roads, only tracks across the fields. If a king were to travel, the road must be built and smoothed out, that the royal chariot might not find the traveling unduly rough, nor be swamped in the mire” (Merrill Tenney, cited by Swindoll, p. 19).
“Just as a special road had to be leveled when a king desired to cross a desert, so a path was to be paved by John for the Messiah” (Swindoll, p. 19).

Just as a forerunner would prepare the road for the arrival of a dignitary, so John prepared men’s hearts for the arrival of King Jesus.

John preached in a secluded area (**“the wilderness”)** where people would have to leave the hustle and bustle of city life and go out to a remote, hot, dry desert area where there would be less worldly distractions (Note: Such a ministry does support the modern-day camp ministry, where children, teens, and adults can go to a place where they can focus on what God is trying to say to them with less distraction).

> Question: Whose way did John prepare?
> Answer: The way for Jesus the Lord.
>
> Important note on Christ's deity. The word "Lord" is a quote of Is. 40:3, which is the Hebrew word "Jehovah." Jesus is Jehovah!

John (like all preachers, teachers, evangelists, etc.) was merely a <u>voice</u>, but Jesus was the <u>Word</u> (vv. 1-2).

“It is not humility to underrate yourself. Humility is to think of yourself as God thinks of you. It is to feel that if we have talents, God has given them to us. And let it be seen that, like freight in a vessel, they tend to sink us low. The more we have, the lower we ought to lie” (Spurgeon)

II. ***John the Baptist viewed himself as:*** **<u>Less than a Humble SLAVE for Christ</u>**
(v.24-29) *(John was unworthy to untie the Sandal of Christ – v.27)*

v. 25
The Pharisees, who were aware of the multitudes of people who became followers of John and submitted to his baptism (Luke 3:7ff), in effect question where John got his <u>authority</u> to baptize.

"Who are you and where did you get such authority?" they wondered.

"their interest is in what authorizes John's baptismal practices. It is not that baptism was unknown. Some Jewish group practiced 'proselyte baptism,' i.e. proselytes were baptized in the process of converting to Judaism" (Carson, p. 145).

John's baptism was designed to prepare the people for Him (the Messiah).

John's authority to baptize came not from men, but from God (Mt. 21:23-32).

v. 26
"I baptize with water" – lit. "I baptize in water" (Note: the translation "with" reflects the old KJV Anglican bias toward sprinkling as the mode of baptism)

They knew John (because they could see his public ministry of baptizing converts), but they did not know the One who had quietly stepped on the stage of human history. They did not know the awesome personage who was standing in their midst.

"One Solitary Life"
He was born in an obscure village.
He worked in a carpenter shop until he was thirty.
He then became an itinerant preacher.
He never held an office.
He never had a family
Or owned a house.
He didn't go to college.
He had no credentials but Himself...

Nineteen centuries have come and gone,
And today He is the central figure
Of the human race.
All the armies that ever marched,
And all the navies that ever sailed,
All the parliaments that ever sat,
And all the kings that ever reigned
Have not affected the life of man
On this earth as much as that...
ONE SOLITARY LIFE

v. 27
John was well aware of his authority given him by God. He knew of God's promise to his father Zacharias: Luke 1:15-17

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. [16] And many of the children of Israel shall he turn to the Lord their God. [17] And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Yet despite his lofty position and privileges, John viewed himself as nothing compared to Christ.

Jesus considered John to be the greatest "born of women" (Mt. 11:11), and yet John did not view himself as anything great.

Jesus came after John both in birth order (six month's difference) and in public ministry order.

However, John the Baptist recognized that Jesus was **"preferred before"** him.

"The loosing and carrying of sandals was the duty of a slave (or servant)" (Rienecker, The Linguistic Key to the Greek New Testament, p. 220).

For John the Baptist to say that he was unworthy to do this task would be the same as saying that Jesus Christ is so great (so much higher) than John was, that he was not even worthy to be a slave for Him.

What a feeling of unworthiness John must have had!

Every servant of God who realizes the exalted privilege of being used by God will feel unworthy to serve Him. It is a "big thing" to serve God.

No one is worthy of God's call; no one is worthy to minister to Christ. The fact that God allows any kind of relationship with Himself is beyond comprehension.

The centurion said, "Lord, I am not worthy that thou shouldest come under my roof" (Mt. 8:8).

Paul said, "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."(I Tim. 1:12)

(Cp. Eph. 3:8)

Such an attitude is a prerequisite to anyone serving Christ.

Paul also expressed great humility when he said in 1 Cor. 15:9-10

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. [10] But by the grace of God I am what I am

Humility verses:

Proverbs 15:33
The fear of the Lord is the instruction of wisdom; and before honour is humility.

Proverbs 29:23
A man's pride shall bring him low: but honour shall uphold the humble in spirit.

1 Peter 5:5-6
Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.
[6] Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Compare with:
James 4:6
But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

Isaiah 57:15
For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Matthew 23:12
And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

James 4:10
Humble yourselves in the sight of the Lord, and he shall lift you up.

Humility is simply having an accurate self-image, a truthful viewpoint about yourself.

Pride is having an over-estimation of one's self, to have an inflated ego, to think too much of yourself and not enough of Jesus Christ.

By comparison John was an ant under the foot of a giant.

John not only humbly admitted that he was unworthy to even stoop down and untie the thongs on Christ's sandals (Mk. 1:7; Lk. 3:16; Jn. 1:27), but in John 3:11 John also said regarding Christ's shoes: "I am not worthy to bear" (to lift up and carry; a slave's office in Judea, Greece, and Rome - Reinecker, p. 7-8).

The more one knows about the nature and character of Jesus Christ, the more aware they will be of how far short of His glory they are.

Example: Isaiah (Is. 6); Job (Job 42:6); Peter (Lk. 5:8); John (Rev. 1:17).

So much higher was the pre-eminence of Christ over John, that John didn't even deep himself worthy of untying Jesus sandals.

"I imagine there may be some of you ready to say, 'Sire, I am nothing.' Then I shall reply, 'You are a young Christian.' There will be others of you who will say, 'Sir, I am less than nothing.' And I shall say, 'You are an old Christian,' for the older Christians get, the less they become in their own esteem." (Spurgeon, cited by Tom Carter, p. 104).

"When you are half an inch above the ground, you are that half-inch too high. Your place is to be nothing." (Spurgeon).

"A business man once asked Lorne Sanny, president of the Navigators, how he could know when he had a servant attitude. The reply: 'By how you act when you are treated like one.'" (cited by Michael P. Green, Illustrations for Biblical Preaching, p. 200).

v. 29
"Behold" – "Look" "Open your eyes and see." John again points people away from himself and unto Christ.

"The Lamb of God" – Jesus is the ultimate "Passover Lamb" (Exod. 12:3; cp. I Cor. 5:7) and the suffering Messiah who paid for the sin of the world

Isaiah 53:5-7
But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. [6] All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. [7] He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Jesus is the Lamb of Jeremiah 11:19 and Isaiah 53:7; He is the Lamb in the place of Isaac in Genesis 22:8.

"Taketh away" – to lift up and carry away.

Psalm 103:12
As far as the east is from the west, so far hath he removed our transgressions from us.

"The sin" – sin as a whole; (not sins plural), as if Jesus suffered a certain amount for each sin the elect committed; but sin in its entirety was paid for by Him.

"Of the world" – Not just the sin of Israel (Is. 53:4-12), but the sin of the Jews and Gentiles all over the earth. 1 John 2:2
And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

III. ***John the Baptist viewed himself as:*** **<u>A Humble BAPTIZER for Christ</u>**
(v.30-34) *(John baptized in water, but Jesus baptizes in the Holy Spirit)*

v. 30
"For He was before me" – Jesus eternally pre-existed before coming into the world.

v. 31
John's ministry had one purpose, one goal, one objective, and that was to make Israel clearly see Jesus Christ.

His purpose was to make Christ known. This too should be our primary purpose. "Now then we are ambassadors for Christ..." (2 Cor. 5:20).

v. 32
The descent of the Spirit upon Jesus Christ occurred at His baptism (Mt. 3:16; Mk. 1:10; Lk. 3:22).

This was King Jesus' coronation day. An anointing which would come to Him in full measure (Jn. 3:34) and empower Him to do miracle after miracle under the Spirit's direction and power.

By having the Spirit upon Him, Jesus would be the fulfillment of Isaiah 61:1, which said:
The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

Cp. Luke 4:18

v. 33
John merely baptized in water, but Jesus baptizes in the Holy Spirit (cp. Mt. 3:11). Spirit baptism is something only God can do.

CONCLUSION:

John gives us a timeless principle in John 3:30, "He must increase, but I must decrease."

Some questions to ask ourselves:

- Do we desire to toot our horn . . . or trumpet the Lord's praise?
- Do we seek to exalt ourselves. . . or magnify Him?
- Do we glory in who we are and what we do for Him . . . or in who He is and what He has done for us?
- Do we invest our time, talent, and treasure for vain, selfish pursuits . . . or do we serve Him and give to Him our best?

“Come and See”

(Inviting Others to Jesus Christ)

John 1:35-51

5-26-2024

Introduction:

Our Mission, like that of Christ’s first Disciples, is to Invite Others to Jesus Christ!

I. John the Baptist invited his disciples to Follow Jesus (v. 35-39)

II. Andrew invited his brother (Simon-Peter) to Follow Jesus (v. 40-42)

III. The Lord Jesus invited Philip to Follow Him (v. 43-44)

IV. Philip invited Nathaniel to Follow Jesus (v. 45-51)

Conclusion: Have you invited anyone to Jesus Christ lately?

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“Come and See”

(Inviting Others to Jesus Christ)

John 1:35-51

5-26-2024

Introduction:

We often invite people to different events or to meet a certain person. The most needful invitation, however, is to the Lord Jesus.

John in chapter 1 writes a day-by-day diary of his experience with the Son of God. Verse 35 is now the third day in the sequence.

Our Mission, like that of Christ’s first Disciples, is to Invite Others to Jesus Christ!

I. John the Baptist invited his disciples to Follow Jesus (v. 35-39)

v. 36

John the Baptist continues his practice of exalting Jesus Christ and pointing the attention to Him.

As evidenced by the repeated reference to Jesus as the “Lamb of God” (John 1:29, 35), John’s theme in his message was to present Christ as the Passover Lamb; Christ as God’s Ultimate Sacrifice for sin; Christ as the innocent substitutionary Heaven-sent Lamb of God.

God's plan of redemption is precisely pictured by the Old Testament sacrificial system.

Animal sacrifice, which began with the fall of Adam (Gen. 3:21, 4:4, 8:20-21, 15:9-18), was legislated by the Law of Moses (Lev. 1-6, 16).

All Old Testament sacrifices are a picture or symbol of the great sacrifice of Jesus Christ on the cross of Calvary.

In this way the slain innocent animals foreshadowed or pre-figured the innocent Lamb of God whose blood was shed as a substitute sacrifice for the sins of the world (John 1:29).

The substitutionary sacrifice of Christ is the predominant theme of the Bible.

Note the following truths, which correlate O.T. sacrifices with Christ's sacrifice:

The Sacrifice had to be:

1. A **voluntary** sacrifice (Lev.1:3; Jn.10:15,18)
2. A **unblemished** sacrifice (Exod.12:5; I Pet.1:19)
3. A **innocent** sacrifice (Heb.7:26-27; II Cor.5:21)
4. A **bloody** sacrifice (Lev.17:11; Heb.9:22)
5. A **vicarious** sacrifice (Lev.16:15-22; Is.53:4,5)
6. A **satisfying** sacrifice (Heb.2:17; Is.53:11)

Important note:
The O.T. sacrifices could not take away sins (Heb.10:4)

Jesus, the Lamb of God

	RITUAL	SACRIFICE	MEANING	SYMBOL
Passover (Lev. 23:4-5; Exod.12:1-13)	Celebrated on the 14th day of first month. 1) The lamb was w/out blemish (Exod.12:5; I Pet.1:19) 2) The lamb was killed (Exod.12:6; John 12:24,27) 3) The lamb's blood applied (Exod.12:7; Heb.9:22)	Sacrifice was roasted in fire and totally eaten by offerers and families. The blood was sprinkled on the doorposts.	The deliverance of Christ's sacrifice	Christ is our **Passover Lamb** (Jn. 1:29; Mt. 26:17-29; I Cor. 5:7)

v. 37
The two disciples of John were so impressed with John's message about Jesus being **"the Lamb of God"** that after hearing Him (John) speak, they followed Jesus.

John's ministry was never to build a crowd around himself or to have people follow him, but Christ. As Paul said of John: Acts 19:4 - Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

What we see is a "transference of loyalty—from their old mentor, John the Baptist, to their new Master, Jesus the Messiah" (Swindoll, p. 25).

John would in a sense “lose” some disciples (but not really). It does not matter the size of a crowd a preacher preaches to. What does matter is this: Are they following Jesus?

v. 38
“What seek ye?” – Jesus is not asking this question to find out the answer; but as is the case in every one of His questions, He asks in order to teach and bring out something in the person He asks the question of.

“What seek ye?” – A probing question to examine their motives. What are you looking for? Jesus would have each of us answer that question.

“When Jesus asked them, ‘What are you seeking?’, He was forcing them to define their purposes and goals. Were they looking for a revolutionary leader to overthrow Rome?” (Wiersbe, p. 288).

“Rabbi” = Master or Teacher. No one should be called “Rabbi” except Jesus Christ (Mt. 23:8).

“Where dwellest thou?” – Certainly not in His own house; for Jesus in His incarnation humbled Himself so low that He either stayed in someone’s home (like Mary and Martha’s) or as He said in Luke 9:58 - 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.

v. 39
“Tenth hour” – 4:00 p.m. by Jewish time (the Jews counted the hours from 6:00 a.m.; and the Romans from 12:00 a.m.).

II. Andrew invited his brother (Simon-Peter) to Follow Jesus (v. 40-42)

v. 41
"He first findeth his own brother" – Charity should begin at home. The fist people who should hear about Christ from us should be our family.

Let's not neglect our "flesh and blood," or our relatives. It has been said that Billy Sunday preached to thousands but lost his own family.

"Whenever you find Andrew in John's gospel, he is bringing somebody to Jesus: his brother, the lad with the loaves and fishes (Jn. 6:3); and the Greeks who wanted to see Jesus (Jn. 12:20-21). No sermons from Andrew are recorded, but he certainly preached great sermons by his actions as a soulwinner" (Wiersbe, p. 288).

Note the influence people have: John ----- Andrew ------ Peter ------ multitudes (Acts 2ff)

2 Tim. 2:2
And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

"Messiah" - the Anointed One; the promised descendent of Abraham, Isaac, and Jacob who would sit on David's throne and as king would reign eternally.

As Micah 5:2 predicted . . . Micah 5:2
But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

v. 42
"He brought him to Jesus" – He led him to Jesus

God has always used the instrumentality of people to bring others to His Son.

Do you know the joy of bringing others to Jesus?

"Thou shalt be called Cephas" – The change of a person's name was a way to mark a clear change in that person's master and mission (as Saul became Paul and here Simon becomes Peter/Cephas).

"A stone" – the Greek name is *petros*.

Jesus is the *Petra* foundation rock upon which the church is built (Mt. 16:18), and Peter is the *petros* (one of the first stones placed on that foundation).

III. The Lord Jesus invited Philip to Follow Him (v. 43-44)

v. 43
Jesus purposely chose to head north to Galilee in order to find Philip. (Note: Later He would purposefully go through Samaria to meet the woman at the well – John 4:4).

The words **"Follow me"** are said with such authority and power that many who heard such a personal command would immediately drop what they were doing and follow Christ (Mt. 9:9).

All of Christ's sheep follow Him (Jn. 10:27); those who don't follow Him are not true sheep.

v. 44
"Bethsaida" – on the Northern side of the Sea of Galilee

IV. Philip invited Nathaniel to Follow Jesus (v. 45-51)

v. 45
"Philip findeth Nathaniel" – "I've got to tell Nathaniel," Philip thought to himself! So he made whatever effort necessary to look up his friend and bring him to Christ. Apparently Philip and Nathaniel had Bible studies together and had studied what the Law and Prophets said concerning the Messiah. Now Philip had found the fulfillment personally.

Philip expresses great joy in his invitation. May God give us such an attitude as we also invite people to Christ.

v. 46
A negative response of skepticism comes from Nathaniel.

Nazareth was a small, insignificant town with a negative reputation (cp. John 7:52).

God often brings His best out of the worst people, places, and things. He delights in doing this so as to glorify His power and wisdom and to shame the proud of this world.

1 Cor. 1:27-28
But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; [28] And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

The Lord specializes in converting simple folk, common people, the under-privileged, the down-and-outers, the project kids, and other looked-down-upon groups.

God delights in taking a Sarah who could not bear children and making her the mother of one of the largest races on earth (Gen. 18:14, 32:12)

God delights in taking a humble slave like Joseph and elevating him second to Pharaoh over Egypt (Gen. 41:38-44).

God delights in enlisting 300 soldiers of Gideon to fight and conquer 120,000 Mideanites (Jud. 7:2, 7, 12; 8:10) (NOTE: 400 to 1 odds).

God delights in utilizing a Samson to destroy 1,000 wicked Philistines with a jawbone of a donkey (Jud. 15:16).

God delights in using a red-headed, freckle-faced, baby-faced (I Sam. 17:42) shepherd boy named David to wipe out a 9'9" fully armored Philistine named Goliath (I Sam. 17).

God delights in providing adequate food for a poor widow of Zarephath who only had a few drops of oil and a handful of grain (I Ki. 17:9ff).

God delights in using three Hebrew youths to show up King Nebuchadnezzar of Babylon (Dan. 3).

God delights in using as His mouthpiece a John the Baptist, "who had no formal education, no training in a trade or profession, no money, no military rank, no political position, no social pedigree, no impressive appearance (or diet!)" (MacArthur, p. 51). Yet Jesus said, *"Truly I say to you, among those born of women there has not arisen anyone greater than John the Baptist"* (Mt. 11:11).

God delights in taking a boy's lunch consisting of two sardines and five bite-size biscuits to feed 5,000 men besides women and children (Mt. 14:17-19).

> "Little is much when God is in it." -- Conversely, much is little, if God is not in it!

God delights in taking unlearned, ignorant, dumb fishermen from Galilee and turning them into the most bold and influential mortals ever to spread the Gospel message (Acts 4:13).

> "When Nathaniel hesitated and argued, Philip adopted our Lord's own words, 'Come and see' (John 1:39). Later on, Jesus would invite, 'Come and drink!' (John 7:37) and 'Come and dine!' (John 21:12). 'Come' is the great invitation of God's grace" (Wiersbe, p. 289).
>
> **v. 47**
> Jesus, being omniscient, knew what Nathaniel had said privately.
>
> **"An Israelite indeed" –** Another way of saying "a true Jew." Israelites were and are known for speaking their mind, being forthright.
>
> **"No guile" -** Nathaniel just said it like it is. He would not be a good politician.
>
> **"Whence knoweth Thou me?" –** Nathaniel knows that he had never met Jesus before, so he wonders, "When did You come to know me?" "How is it that You know who I am?"

"When thou wast under the fig tree, I saw thee" – The omniscient Lord Jesus saw what Nathaniel was doing under the fig tree at the time prior to Philip finding him. Exactly what he was doing or thinking about we are not told, but Jesus and Nathaniel knew. And Jesus knows your every move also!

Jesus Christ is Omniscient!
Note: The capabilities of the human brain.
"Omni" = all "Science" = to know; to have knowledge
(see Ps. 33:13)
Psalm 139:1-18, 23-24

a. God knows all things <u>perfectly</u> (Job 37:16)
(The completeness of God's knowledge)

1) God is <u>infinitely</u> intelligent (Psalm 147:4-5)
(His knowledge knows no limits - Heb. 4:13)

a) God knows the <u>hearts</u> of all people
"No thought can be withholden from Thee." (Job 42:2).
"He knoweth the secrets of the heart" (Psalm 44:21).
"I know the things that come into your mind, every one of them" (Ezekiel 11:5).
"God knoweth your hearts" (Lk. 16:15).

b) God knows the <u>actions</u> of all people
Job testified: "He knoweth the way that I take" (Job 23:10)
David said: "All my ways are before thee" (Ps. 119:168).
Solomon declared: For the ways of man are before the eyes of the LORD, and he pondereth all his goings" (Prov. 5:21).
Prov. 15:3 - "The eyes of the LORD are in every place, beholding the evil and the good."

The reason Jesus Christ knows all is because He:

a) <u>Made</u> all - Ps. 94:9-11; 103;14; SEE Is. 29:15
b) <u>Sees</u> all - II Chron. 16:9 - "For the eyes of the LORD run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars."
Jer. 23:24. Job. 28:10, 24; 34:21, 22
Sin abounds when men are deceived into thinking that God does not see.
c) <u>Hears</u> all - Num. 14:27
d) <u>Planned</u> all -
(1) The course of history - History is "His story" (Acts 15:18)
(past, present, future)
(2) His crucifixion - Acts 2:23
God knows the future as accurately as He knows the past.

Note: Jesus Christ is omniscient.

--Christ knows the Father as infinitely as the Father knows the Son (Jn. 10:15) because of His oneness with the Father (10:30)
--Christ knows all men (jn. 2:24-25)
--Christ knows the secrets of men (Jn. 1:48) and will one day judge the secrets of men (Rom. 2:16)
--Christ knows the thoughts of men (Lk. 5:22, 6:8, 11:17, 24:38).
--Christ knows all things (Jn. 21:17)

Question: If Christ knows everything, why did He say that He didn't know when He was returning (only the Father did)? (Mark. 13:32; acts 1:7)
While living on earth, Christ surrendered the independent use of His omniscience. He emptied Himself of it (Phil. 2), and had to learn whatever the Father revealed to Him (Jn. 5:19, 30; 8:28).

"My sheep hear my voice and I know them" (Jn. 10:29)
II Tim. 2:19 -
Contrast: Unbelievers

"The Jewish Talmud encouraged sincere, searching Jews to seek out places of solitude where they could pray, meditate and study the Scriptures. Rabbinical writings give evidence that scholars and students often studied under shade trees. Perhaps Nathaniel was digging in to the Old Testament prophecies of the Messiah at the very time Jesus had seen him. That conjecture would certainly account for Nathaniel's enthusiastic response when he met Christ." (Swindoll, p. 28)

v. 49
Because of that one statement, Nathaniel moves from skeptic to believer; from doubt to faith.

Such a response is similar to that of the woman at the well in Samaria. Jesus knew she had lived with five men and when He revealed this, she immediately perceived that Jesus was no ordinary man (John 4:18-19, 29).

v. 50
"Thou shalt see greater things than these" – i.e. You haven't seen anything yet!

The Lord Jesus would later perform so many miracles and wonders that John's Gospel could not contain them all (John 20:30-31).

v. 51
"Angels . . . ascending and descending" - Nathaniel would see how great Jesus was by seeing angels ministering to Him.

Just as they had assisted Jacob of old (Gen. 28:12), so they would serve the Lord Jesus Christ.

The Heavens opened up at Christ's baptism (Luke 3:21), and angels ministered to Christ after His 40-day fast and test by Satan (Matthew 4:11).

Conclusion: Have you invited anyone to Jesus Christ lately?

This passage shows that God uses different people and different relationships to bring people to His Son.

--He uses the preacher, like John the Baptist

--He uses the brother (relative), like Andrew

--He uses the friend, like Philip

Water into Wine

John 2:1-11
6-2-2024

Introduction:
**** See the power of Jesus Christ on display as he changes water into wine***

Features of the water to wine miracle:

I. Help was requested and the miracle <u>met a practical need</u> (v. 3-4)

II. The miracle involved the obedience and participation of <u>eye witnesses</u> (v. 5-7)

III. The miracle was empowered by the <u>Word of Jesus Christ</u> (v. 7-8)

IV. The miracle occurred <u>instantaneously</u> (v. 8)

V. The miracle produced a most <u>excellent product</u> (v. 9-10)

VI. The miracle <u>glorified Jesus Christ</u> (v.11a)

VII. The miracle <u>encouraged faith</u> (v.11b)

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IV. The miracle occurred _____ (v. 8)

V. The miracle produced a most _____ (v. 9-10)

VI. The miracle _____(v.11a)

VII. The miracle _____ (v.11b)

Water into Wine

John 2:1-11
6-2-2024

Introduction:

"In 1980, wine buyers from all over the world gathered at the twelfth annual Heublein Rare Wine Auction in San Francisco. At the auction, a restaurant owner who had vowed to get 'the finest bottle of wine in the world' spent $31,000 for a vintage 1822 bottle of Chateau Lafite Rothschild.

"The well-heeled audience of more than 300 wine connoisseurs gasped and applauded as the auctioneer slammed his gavel on the podium, ending the brisk, three-minute competition to capture this prized wine. Valued not only for its rarity but also for its incomparable taste, Chateau Lafite continues to break auction records year after year.

"But the world's finest wine was not made in the vineyards of France, nor was it served in he finest international restaurants. It was made and served at an unpretentious wedding in Cana of Galilee—two thousand years ago. And that wine is valued to this day, not for its rarity, but for what it reveals about its Maker . . . Jesus Christ."

(Swindoll, p. 32)

v. 1

According to John, who gives in these opening chapters a day-by-day chronicle of Jesus' public ministry, this is now **"the third day."** The "third day" after Jesus called His disciples.

On the second day, Jesus had traveled north to Galilee (1:43) and now, being near Cana, He attends a wedding along with His newly selected disciples.

Nathaniel, who followed Jesus the day prior, was about to experience some of the **"greater things"** Jesus had mentioned to him when they met. Nathaniel had experienced the omniscient mind and all-seeing eye of Christ, who knew the secrets of Nathaniel even when he was all alone (Jn. 1:48), and now he would see the omnipotent power of Christ.

Cana was near (a few miles north of) Nazareth, the home of Mary. So she had friends who lived there.
"The mother of Jesus was there" – Apparently Mary is a widow now (Joseph evidently passed away prior to Jesus beginning His public ministry at age 30).

v. 2

"Jesus was on a mission to save the world, the greatest mission in the history of mankind. Yet He took time to attend a wedding." (Life Application Bible note, p. 1902). You, too, can do the work of God even while attending a social event. God can use all situations for his glory and we can redeem every occasion for Him.

**** See the power of Jesus Christ on display as he changes water into wine***

Features of the water to wine miracle:

I. Help was requested and the miracle <u>met a practical need</u> (v. 3-4)

v. 3
Mary knew that her son could do something about the situation.

v. 4
"Woman" – not a term of disrespect (as the term of address would seem to be in our day).

"What have I to do with thee" – Why do you involve Me? (NIV)

"Mine hour is not yet come" – The time had not yet come for Jesus to be <u>openly known</u> and glorified by men (SEE: John 7:1-6, cp. 8:20)

"Weddings in Jesus' day were week-long festivals. Banquets would be prepared for many guests, and the week would be spent celebrating the new life of the married couple. Often the whole town was invited, and everybody would come—it was considered an insult to refuse an invitation to a wedding. To accommodate many people, careful planning was needed. To run out of wine was more than embarrassing; it broke the strong unwritten laws of hospitality. Jesus was about to respond to a heartfelt need." (Life Application Bible, p. 1902).

Jesus blesses every place He visits. "Wise is the couple who invite Jesus to their wedding." (Wiersbe, p. 290).

"Mary did not tell Jesus what to do; she simply reported the problem. . . Mary's words tot he servants reveal that she was willing to let her son do whatever He pleased, and that she trusted Him to do what was right." (Wiersbe, p. 290-91). It would be wise for all of us to do likewise.

II. The miracle involved the obedience and participation of <u>eye witnesses</u> (v. 5-7)

v. 5
"Whatsoever He saith to you, do it" – Mary's advise still applies today. Although so many venerate and give allegiance to Mary, she would draw attention away from herself and on to Jesus Christ.

If Mary could speak today, she would say, "Don't worship me! Obey Christ! What He says in His Word, do it!"

v. 6
"Six water pots" – If there were six hundred or six million, Jesus could have performed the same miracle.

A **"firkin"** is estimated to contain about nine gallons (Ryrie note). Hence, 9 gallons x 3 firkins would be around 27 gallons and 27 x 6 water pots would be approximately 162 gallons to satisfy many thirsty wedding guests.

At servings of one cup each, this would make 2, 592 servings.

The Lord Jesus desires to fill our lives with His best blessings; however, obedience to His word is a prerequisite.

v. 7
The fact that the jars were filled to the very top indicates that there would be no room left for adding anything to the water.

There were no additives mixed in the water, no powder mix (like Kool-Aid), not artificial colors and flavorings (to give the liquid a grape taste), and no deceptive magician's trickery. It was the real thing.

"They filled them to the brim" – The more water they put in, the more wine they got in return. The same principle applies today. The more you give to Jesus, the more He can bless and transform for His glory!

"Several of the signs in John's Gospel involve the cooperation of man and God: the feeding of the 5,000 (Jn. 6), the healing of the man born blind (Jn. 9), and the raising of Lazarus (Jn. 11). Whether we pass out bread, wash away mud, or roll away the stone, we are assisting Him in performing a miracle." (Wiersbe, p. 292).

III. The miracle was empowered by the Word of Jesus Christ (v. 7-8)

v. 8
"Draw out now" – As they scooped out what they knew to be water, to their amazement they found it to be wine.

As is true with all of Christ's miracles, the power came from the creative power of His Word. He just spoke (gave command0 and whatever He spoke came to pass. Just as He, the Word, spoke the universe into existence, all He had to do was "speak the word only," and it would be done.

IV. The miracle occurred instantaneously (v. 8)

The miracle was not some long, drawn out, evolutionistic transformation, but was immediate and complete.

V. The miracle produced a most excellent product (v. 9-10)

v. 9
With no informant clueing the head waiter as to where the wine came from, the man could not keep the blessing to himself, but he praises the bridegroom for giving his guests such high quality juice and for saving the best for last.

v. 10
To make a good first impression, normally the best wine would be given first, then later the unsuspecting guests would receive the inferior. But here, as is the case in all of Christ's work, the best is saved for last. "The last shall be first!"

Everything Jesus produces is excellent! He gives the best to those who seek Him.

"People look everywhere but to God for excitement and meaning. For some reason, they expect God to be dull and lifeless. Just as the wine Jesus made was the bets, so

life in Him is better than life on our own. Why wait unt9il everything else runs out before trying God? Why save the best until last?" (Life Application note, p. 1902).

"I am reminded of the story of the drunken coal miner who was converted and became a vocal witness for Christ. One of his friends tried to trap him by asking, 'Do you believe that Jesus turned water into wine?' 'I certainly do!' the believer replied. 'In my home, He has turned wine into furniture, decent clothes, and food for my children!'" (Wiersbe, p. 292).

Although it is not the point of the text, a word must be said about the nature of the wine Jesus created. Was it fermented or non-fermented? Was it new fresh wine or old fermented alcoholic wine? The text does not specifically say. However, it must be noted that:

1)the Bible speaks of two types of wine ("old" and "new" – that is, alcoholic intoxicating wine and new freshly squeezed grape juice). Both kinds are translated "wine" in the New Testament ("wine from the Greek word *oinos*)

2) the Bible identifies "new wine" as non-fermented and therefore non-alcoholic (Luke 5:"37; cp. Josh. 9:13; Is. 65:8)

3) Jesus identified Himself and His new message and ministry with "<u>new wine</u>" (Lk. 5:36-38)

4) the Bible teaches that the "blessing is in the new wine (Is. 65:8)

5) the Bible condemns drinking alcoholic liquor and drunkenness (Prov. 23:31-35)

6) The Lord's Supper would have involved new wine. <u>New</u> wine or unfermented wine, like unleavened bread, best symbolizes our Lord's pure, sinless body and blood. (Mt. 26:28; Mk. 14:24)

7) The Lord Jesus foretold that "new" wine would be drunk in His kingdom (Mt. 26:29)

Did Jesus give them old, intoxicating wine to drink?

"These guests would thus have already become intoxicated if they were drinking [alcoholic] wine rather than grape juice; then, if Jesus Christ had given them even more wine (instead of simply replenishing their exhausted supply of grape juice), He would have deliberately caused the marriage guests to become even more drunk. Since all Scripture is united in condemning drunkenness as a sin, this kind of harmful miracle is an impossibility for the One 'who knew no sin'." (Robert Teachout, p. 68).

(For study on the differences between the two types of wines and for a case supporting abstinence from alcoholic wine see: <u>Bible Wines or the Laws of Fermentation</u> (William

Patton, Challenge Press, Little Rock, n.d.). Wine – The Biblical Imperative: Total Abstinence by Robert P. Teachout)

VI. The miracle glorified Jesus Christ (v.11a)

"The beginning of miracles" - lit. The start of signs. John records several signs in His gospel to exalt Christ and encourage faith in Him

John 20:30-31
And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: [31] But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

A sign was not an end in itself, but was a miraculous event or a supernatural wonder pointing to the supernatural power of God. A sign post gives information and direction. Christ's signs also give the world knowledge of who He was and directed people to Him. His signs authenticated Him.

"Manifested forth" – To make visible so that people could clearly see. Jesus' messianic glory shone forth by this start of miracles.

The ultimate purpose of all miracles, is to glorify Jesus Christ.

The main reason for this miracle was not to supply a needed beverage; but was to uplift the person and power of Jesus Christ.

"His messianic glory was manifested in the abundance of wine which was the Old Testament figure for joy of the final days." (Brown, cited by Rienecker, p. 222).

"In the Scriptures, wine is a symbol of joy" (SEE Judges 9:13; Ps. 104:15) (Weirsbe, p. 291).

VII. The miracle encouraged faith (v.11b)

The fact that Jesus made that happy occasion even more happy, demonstrates that He is interested in our joy. He came to give abundant life (not just eternal life) (Jn. 10:10).

The result of the miracle was the profound impact that it had on Jesus' newly-picked disciples. This sign led to their faith in Him.

When you read your Bible and see what Jesus said and did, it will build your faith in Him as well. As we also experience Christ's working in our lives today, our faith in Him is bolstered.

CONCLUSION:

Just as the Lord Jesus Christ had the power to change ordinary water into delicious juice, He can transform any life or any circumstance into something wonderful. Sinners can be changed into saints; hopeless situations cane be transformed into blessings.

Christ still has this power, and it is His desire to visit your life, family, and circumstances. When He does, you will never be the same!

The Power & Authority of Jesus Christ

John 2:12-25

6-9-2024

Introduction: v.12

- ***What kind of power and authority does Jesus Christ have?***

I. *Jesus had power (authority)* to cleanse the Temple (v.13-17)

II. *Jesus had power* to raise Himself from the dead (v.18-22)

III. *Jesus had power* to perform the miraculous (v.23)

IV. *Jesus had power* to know the hearts & minds of men (v.24-25)

Conclusion: If Jesus Christ has such power & authority, does He rule your life?

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John 2:12-25
6-9-2024

Introduction: v.12

v. 12
John continues his day by day and week by week chronicle of the life and ministry of Jesus.

"His mother and His brethren" – Mary (without Joseph, who had apparently died by this time) and her other children (Jesus half-brothers) accompanied Jesus down the mountain range from Cana to Capernaum (a city on the northern coast of the Sea of Galilee).

- ***What kind of power and authority does Jesus Christ have?***

I. *Jesus had power (authority)* to cleanse the Temple (v.13-17)

v. 13
"Passover" - A Jewish holy day celebrating God's deliverance of the Israelites from Egypt (Exod. 12). This special time was celebrated on the 14th of Nisan (March-April), and it involved a "holy convocation" (a special meeting) for Jews from all over the world who would gather at Jerusalem for worship and sacrifice (Lev. 23:4-8).

Jesus, who as the Lamb of God would fulfill this feast, left Capernaum and traveled to the great, elevated city of Jerusalem.

It is by John's record of the three Passovers that Jesus participated in (2:13; 6:4; 12:1) that we know the duration of His public ministry – 3 ½ years.

v. 14
Because many Jewish pilgrims would travel great distances and would arrive at Jerusalem with a variety of foreign currency, many at Jerusalem would take advantage of the situation and have both animals for sacrifice and money for exchange.

Many at Jerusalem would take advantage of the situation and have both animals for sacrifice and money for exchange waiting for them.

Now there is nothing wrong with selling animals and there is nothing wrong with exchanging money. The problem was <u>where</u> and <u>how</u> such business would take place. God's Temple was no place for a market to sell animals and booths to exchange money.

However, then like today, many charlatans seek to use God and use religion for financial exploitation. What were supposed to be "holy days" were now turned into the biggest money-making scams of the year. Interesting how to this day, even the world recognizes Passover and Christmas etc. As the biggest money-making opportunities of the year.

No doubt the Temple salesmen could give good spiritual reasons for their "ministry": they were providing a service, they were helping traveling pilgrims, they were providing needed animals to sacrifice to Jehovah God!

"The condition of the temple was a vivid indication of the spiritual condition of the nation. Their religion was a dull routine, presided over by worldly minded men whose main desire was to exercise authority and get rich. Not only had the wine run out at the wedding feast, but the glory had departed from the temple." (Wiersbe, p. 292).

"No doubt, this 'religious market' began as a convenience for the Jews who came long distances to worship in the temple, but in due time the 'convenience' became a business, not a ministry. The tragedy is that this business was carried on in the court of the Gentiles in the temple, the place where the Jews should have been meeting the Gentiles and telling them about the one true God. Any Gentile searching for truth would not likely find it among the religious merchants in the temple." (Wiersbe, p. 292)

"Every Jew over nineteen was required to pay a temple tax, which could only be paid in Galilean or sanctuary shekels—hence, the need for moneychangers. The corruption, however, was not in the system but in the exorbitant rate these unscrupulous financiers changed. Adding to the corruption was the way sacrifices were approved. A fee was changed to inspect all animals brought to the temple for sacrifice. Most of the time, the inspectors found the animals blemished in some way, disqualifying it as a legitimate offering. This forced the out-of-town traveler to purchase an 'approved' animals at the temple for often ten to twenty times the fair market value. No wonder Christ was enraged." (Swindoll, p. 35).

v. 15
I wonder what Jesus would do if He entered many of the so-called churches today? If He was to "clean house," what "ministries" would He shut down and what "tables" would He overturn?

We have to be careful that no ministry, whether it be the bookstore, the printshop, or Bible Institute, become a means for financial gain and not a genuine ministry for the glory of Jesus Christ.

Our church must never lose its focus and shift from ministry to money, or from preaching to penury, or from evangelism to enterprise, or from the Word of God tot he wallets of men, or from discipleship to "denari," or from fellowship to "filthy mammon."

v. 16
Today (and ever since the veil was torn in the temple at Messiah's death), there is no man-made temple that God recognizes as "His." The only temple today is the believer's body (I Cor. 6:19-20). So to make specific spiritual application of this text, we must look

at our lives. Are we, who are supposed to be given over to God and prayer and His service, instead given over to the preoccupation of money and materialism?

Is financial gain our preoccupying objective?

Do we exist to “Make a buck” or to make disciples? Are we on this planet to use our time, energy, and talent for financial business or to do our Master’s business?

We are not to allow the place where God dwells to become a house of merchandise—a loud, busy, deceptive place. It must be a place of prayer. . . a p[lace of sanctity. . . a place of worship, where we can commune with god in spirit and in truth (Jn. 4:23). What do you allow to enter your ‘temple’? Does it enhance God’s dwelling place—or does it defile and desecrate?” (Swindoll, p. 35)

Those who **“sold doves”** were especially targeted by Jesus because doves were the sacrifice of the <u>poor</u> (Lev. 12:8; cp. Lk. 2:24). These religious hucksters were exploiting the poor on God’s property.

The problem was not that animals were sold and money exchanged. The problem was that it was done at the temple, ad this enterprise overshadowed the true purpose of the temple. Namely: it was to be a “house of prayer” (Mt. 21:13).

v.15

This is the first time that Jesus cleansed the temple as He starts His public ministry (Jn. 2:13-16). 3 ½ years later as He finishes His public ministry He cleanses the temple for a second time (Mathew 21:12).

The temple which was to be a place of blessing had become a cursed place.

"Before the thousands of worshippers, the bewildered merchants, and the priests who happened to be present, Jesus made a shambles of the bazaar and declared the shame of those who profited from it. The whole arena was in confusion and disarray, with animals running loose, doves flying around, and money of all kinds rolling across the courtyard (leaving the merchants powerless and speechless)" (MacArthur, Matthew p. 269).

"poured out. . . overthrew" - such actions paint our Lord as a revolutionary; as extremely serious and upset about the wickedness that went on in His house, the Temple.

Jesus was meek, but He was not weak! He was not a passive Messiah who overlooked the wickedness of His chosen nation.

Many would erroneously interpret Christ's actions as <u>unloving</u>. However, no one can love God without hating sin! *"Ye that love the LORD, hate evil"* (Ps. 97:10)

"Make not my Father’s house an house of merchandise - (Is. 56:7; Jer. 7:11) the Temple was not for merchandising and ripping people off.

In Matthew 21:13, Jesus stated the phrase ***"You have made it a den of thieves" -*** Many would come to the money-changers to exchange their currency for Hebrew shekels so that they could give to God's house, only to be cheated by false balances and swindlers.

"What had begun as a service and convenience for visitors from other lands soon turned into a lucrative business" (Wiersbe, Matthew p. 77).

If the Lord responded this way over the defilement of a building, I'm sure he is deeply upset by a lot which goes on in the name of Christianity today!

--the materialism of religions
--the exploitation of the cults
--the chaotic confusion of the Charismatics
--the liberalism that is invading mainline Evangelicalism
--Women preachers
--Schisms and divisions over doctrinal deviations
--the cultic tendencies of some who claim to be fundamentalists

Is such harsh, strict, zealous behavior characteristic of the Messiah? Absolutely! Note: Psalm 2

II. *Jesus had power* to raise Himself from the dead (v.18-22)

v. 17
The disciples remembered what David said in Psalm 69:9. That Psalm has messianic implications.

Just as David was consumed with God's place of worship (a place to be built by his son Solomon), so Jesus is preoccupied and totally concerned with one thing: that is zeal for God's House (which today is His people – your life!

v. 18
The only sign Jesus would ever give to many of the religious leaders was the **"sign of Jonah"** (Mt. 12:39ff).

v. 19
Christ's sign that He had the authority to cleanse the temple would be His resurrection.

It is interesting how Jesus used the context of the temple to use a play on words and speak about the temple of His body.

"I will raise it up" – Who raised Jesus?

One part of the Bible says God the Father raised Him up from the dead (Rom. 10:9-10); another, the Holy Spirit (I Peter 3:18). And here Jesus says He would raise Himself. The entire Trinity was involved in the resurrection.

v. 20
How could Herod the Great's temple, which was started in 20 B.C. and completed 46 years later be torn down and raised up in 3 days?

v. 21

> False witnesses were hired at the trial of Jesus who said, "This fellow said, I am able to destroy the temple of God, and to build it in three days." (Matthew 26:61) Although Jesus was misquoted by what He said, it is important to note that He did <u>not</u> say the words *"<u>I am able to</u> destroy"* nor did He qualify the temple with the words *"<u>of God</u>" "Temple <u>that is made with hands</u>"* (Mk. 14:58). Rather He said, *"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up."*
>
> When He said this, He was not referring to the physical religious place of worship, but to *"the temple of His body"* (Jn. 2:21).

v. 22
The "Scripture" and the "Word" of Jesus are one and the same.

III. *Jesus had power* to perform the miraculous (v.23)

v. 23
A miracle is a supernatural wonder, whereby the natural order of tings is suspended, whether it be a law of gravity (Jesus walked on water) or the law of thermo-dynamics (Jesus made the deaf to hear and the blind to suddenly see).

The unrecorded miracles that Jesus did at Jerusalem deeply impressed Nicodemus (Jn. 3:2).

The **"belief"** of verse 23 was not a real, genuine faith as is evident by verses 24 and 25. There is a "faith" that is dead, Ja. 2:28,; there is a belief that does not save (Acts 8:13) and is in vain (I Cor. 15:2).

"Throughout the Gospel of John, you see the Jewish people divided over the meaning of these miracles (jn. 9:16; 11:45-46). The same miracles that attracted Nicodemus to Jesus caused some of the other religious leaders to want to kill Him! They even asserted that His miracles were done in the power of Satan!" (Wiersbe, p. 293).

IV. *Jesus had power* to know the hearts & minds of men (v.24-25)

v. 24
The word **"commit"** in this verse is the same Greek word translated "believed" in v. 23. Jesus did not entrust Himself (disclose who He was) to them, because they never really entrusted themselves to Him.

They were "unsaved believers." They responded to a miracle, but never entrusted their souls to Jesus Christ.

Jesus only commits Himself to those who genuinely know Him.

"Jesus . . . knew all" – He is omniscient. He knows everything and everyone. He knows everything you do, every place you go, every word you say, every thought you think.

As Peter testified: "Lord, thou knowest all things" (Jn. 21:17).

v. 25
No one can stand up and defend any person before Jesus Christ, because He knows all about every man. He knows about the sinful nature, the depraved heart, the wicked motives of all.

"**'He knew what was in man'** is a statement that is proved several times in John's gospel. Jesus knew the character of Simon (Jn. 1:42). He knew what Nathanael was like (Jn. 1:46ff), and He told the Samaritan woman 'all things' that she had ever done (Jn. 4:29). He knew that the Jewish leaders did not have God's love in their hearts (Jn. 5:42), and that one of His disciples was not truly a believer (Jn. 6:64). He saw the repentance in the heart of the adulteress (Jn. 8:10-11) and the murder in the hearts of His enemies (Jn. 8:40ff). Several times in the Upper Room message, Jesus revealed to His disciples their own inner feelings and questions." (Wiersbe, p. 294).

Conclusion: If Jesus Christ has such power & authority, does He rule your life?

"Thus saith the Lord:

You call me Light and
You see me not.
You call me the Way and
You follow me not.
You call me Truth and
You believe me not.
You call me Just and
You trust me not.
You call me Mighty and
You fear me not.
You call me Salvation and
You honor me not.
You call me Rich and
You ask me not.
You call me Worthy and
You praise me not.
You call me eternal and
You seek me not.
You call me Master and
You obey me not.

When you force me to condemn you,
blame me not.

Jesus is God Almighty!"

You Must Be Born Again

John 3:1-8
6-30-2024

Introduction:

What is the new birth?

I. The new birth is a vitally <u>important</u> birth (v. 1-3)

A. "Religious" people need the new Birth (v.1-2)

B. The New Birth is necessary for anyone to enter the Kingdom of God (v.3)

II. The new birth is a <u>supernatural</u> birth (v. 4-6)

III. The new birth is an <u>instantaneous</u> birth (v. 6-7)

IV. The new birth is an <u>mysterious</u> birth (v. 3:8)

V. The new birth is an <u>invisible, yet powerful,</u> birth (v.8)

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V. The new birth is an _____ birth (v. 3:8)

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You Must Be Born Again

John 3:1-8
6-30-2024

Introduction:

One of the happiest times in life is when a mother gives birth to a healthy baby boy or girl. There was a specific time and place when you were born. At that time, you were given the last name of your father and your parents may have noticed how much you looked like them. Most people even remember their birthday with a time of celebration each year. Even though the day you were born was an important day, it was not the most important day of your life.

The Lord Jesus spoke of a birth more important than even your physical birth. He said that it is not enough for someone to be born once, but they must be born twice.

In this message, we will discover what Jesus meant when He said, "Ye must be born again" (John 3:7).

John 3:1-21 is one unit of thought with three subdivisions:

Verses 1 – 8 -- The Need for the New Birth
Verses 9 – 12 -- The Ignorance of the New Birth
Verses 13 – 21 -- The Provision for the New Birth

What is the new birth?

I. The new birth is a vitally important birth (v.1-3)

A. "Religious" people need the new Birth (v.1-2)

"July 2, 1505, Martin Luther, returning home from a visit with his parents, found himself caught in a violent storm. Terrified, he vowed to become a monk if he were allowed to live.

"Luther made it through the storm and fulfilled his vow, entering the Augustinian order of monks in Erfurt, Germany. By his own admission, he entered the monastery more out of constraint than commitment. Reflecting on the incident years later, Luther said: "Not freely or desirously did I become a monk, but walled around with the terror and agony of sudden death, I vowed a constrained and necessary vow."

"While at the monastery and as a friar at the University of witenberg, Luther diligently, even obsessively, performed his religious tasks. He frequently went to confession and dutifully fulfilled the imposed penances.

"But his hard work, his confessions, his penances never seemed enough. Anguished of soul, Luther wrestled with his own salvation. Hungering for acceptance by God, he realized his emptiness. Gnawing inside was the incessant, ravenous truth that his external righteousness wasn't enough: 'For however irreproachably I lived as a monk, I felt myself in the presence of God to be a sinner with a most unquiet conscience, nor could I believe that I pleased him with my satisfactions.'

"On a trip to Rome, which he thought would earn him some form of spiritual merit, he climbed the steps of Pilate's house on his knees. It is suggested by some church historians that this was where Luther first gained a true understanding of the gospel. As he climbed those stone-hard steps of religious works, a verse came to his mind that changed his life: Romans 1:17, 'the righteous man shall live by faith.' Like a flash of lightning, the realization struck him: It is <u>faith</u> that justifies—not works!

"Luther looked back on that revelation as the time of his conversion: 'At last I began to understand the justice of God as that by which the just man lives by the gift of God. . . 'The just man shall live by faith.' At this I felt myself to have been born again, and to have entered through open gates into paradise itself." (Swindoll, p. 39, quoting "Martin Luther," <u>Encyclopedia Britannica</u>)

v. 2

Nicodemus was:

1) A <u>man</u> (at least 40 yeas old)

2) A <u>Pharisee</u>

(the word "Pharisee" comes from a Hebrew term that means "to be separated" – Standing aloof from society in self-righteous smugness (compare Luke 18:9-14), the Pharisees were a tight-knit brotherhood dedicated to preserving, interpreting, and defending Jewish Law, which they legalistically forced upon the people of Israel. Commenting on the commandment to keep the Sabbath holy, these theological hair-splitters devoted sixty four columns in the *Talmud* to Sabbath requirements. They also wrote twenty-four chapters in the *Mishnah* defining what qualified as a work on the Sabbath and what didn't." (Swindoll, . 40)

A Jewish religious leader; legalistic; perhaps from outward appearance, morally upright

3) A <u>ruler of the Jews</u>

A member of the Sanhedrin Council, an elite religious council consisting of 70 members providing spiritual and political leadership for the Jews all over the world

"Came to Jesus by night" - Why at night? Most likely because of fear of the other members of the Sanhedrin Council. He could be association be linked to Jesus and lose his position.

Although Nicodemus was perhaps now afraid of what his peers would say about his visit, he later would boldly speak up in Christ's defense (7:50, 51) and take part in His burial (19:39-40).

Nicodemus saw the miracles Jesus did at Jerusalem (Jn. 2:23).

Nicodemus recognized that Christ's miracles were:

--real (bonafied, authentic)
--amazing (awesome, great)
--supernatural ("from God")
--vindicating Him as authoritative

Nicodemus was obviously searching for the truth, yet was not born again yet! Regeneration or the new birth does not come before faith in Christ. It occurs at the moment of salvation and not before. Do not confuse God's "drawing" on a person's heart with the new birth. The drawing must precede the new birth as is evidently the case with Nicodemus.

B. The New Birth is necessary to enter the Kingdom of God (v.3)
Being born again is a prerequisite for entering God's kingdom.

No one is saved unless he is regenerated
"Behold, I make all things new!"
This promise given by the LORD God describes the new eternal city that will one day be the home for every Christian (Rev. 21:5).

We not only have a new future to look forward to, but the Bible teaches that we ourselves become "new" the moment we believe the Gospel message.
This "newness" of life is called regeneration.

. The Definition of Regeneration

Regeneration is the instantaneous work of the Holy Spirit, who imparts spiritual life to one who was spiritually dead.

This spiritual life is referred to in Scripture as the "new birth," being "born again," or being "renewed" (Ti. 3:5)

Prior to regeneration, the Bible teaches that the following is true about man:

a. Man is dead spiritually (Eph. 2:15)
b. Man is not God's child spiritually (Jn. 8:44; Acts 13:10)
c. Man is blind to spiritual things (II Cor. 4:3-4; I Cor. 2:14; Eph. 4:18)
d. Man, left to himself, is totally unable to change his spiritual condition (Eph. 2:1, 8; Col. 2:13)

The Purpose of the New Birth
(Why does God regenerate man?)

1. That we would be adopted into God's family (Jn. 3:1-8; Ro. 8:15)

2. That we would receive a new nature (II Cor. 5:17; Eph. 2:15; Col.3:10)

   Note: It is by our faith in God's promises that we become energized to live a new life by His divine nature - II Pet. 1:4).

3. That we would enter the kingdom of God (Jn. 3:3)

4. That we would have confidence (a "living hope") of eternal life (I Pet. 1:3-4)

5. That we would be joint heirs with Christ (Rom. 8:16-17)

6. That we would be the first fruits of His creation (Ja. 1:18)

   God's regeneration of sinners is a guarantee that one day He is going to regeneration the rest of creation (Mt. 19:28)

7. That God's Spirit would be able to produce good works in and through our lives (Ti. 3:2-6; Eph. 2:10; I Cor. 6:9-11)

   Regeneration is the starting point of spiritual growth (sanctification).

II. The new birth is a supernatural birth (v. 4-6)

It is a work accomplished by the Holy Spirit, not by man's efforts (Jn. 1:13)

The Work of Regeneration (How is man regenerated?)

1. The Author of regeneration = God (Jn. 1:12-13)

   The new birth is provided because of the love of God (I Jn. 3:1; Ja. 1:18)

2. The Agent of regeneration = The Holy Spirit (Ti. 3:5)

   "Regeneration" - Greek "palingenesia" -
   palin = again
   genesis = birth

   "Renewing" - lit. to make "new again"

3. The Instrument of Regeneration = The Word of God
   (I Peter 1:23-25; Ja. 1:18; the Gospel message - I Cor. 4:15)

4. The Attainment of Regeneration - Faith in Christ (Gal. 3:26; Jn. 1:12-13)

What the New Birth is not:

1) The new birth is not of blood (1:13a)

   not hereditary (EX: by being linked to Abraham – Mt. 3:8-9; Gal. 3:6)

2) The new birth is not of the will of the flesh (v. 13a)

   not a result of human decision or changing of bad attitudes or bad habits (Rom. 8:7-8)

3) The new birth is not through the will of another man (v. 13b)

   not through infant circumcision nor infant baptism

Question: What is meant by the phrase "born of water" in John 3:5?

4 popular views:

1) The water of Baptism (Proponents: RCC View; UCC & Boston Mvmt.)
2) The water of the Word (Eph. 5:26; Jn. 15:3))
3) The spiritual water of God cleansing a sinner (Ezek. 36:25-26)
4) The water of the Womb

The answer is clear from the context that Jesus is referring to the water in the womb. * Note: A woman who is pregnant with a child carries her baby in her womb which is filled with "water" -technically called "amniotic fluid." In this context, Jesus' reference to "water" is to the womb from which a child enters this life.

The phrase "born of water" refers to the first birth (physical birth), whereas the phrase "born of the Spirit" refers to the second birth (spiritual birth).

Proofs that the phrase "born of water" refers to physical birth:

a. Nicodemus was thinking about this kind of birth and makes mention of the mother's womb (v. 4)

b. The phrase "born of water" literally should be translated "born out of water" (ek)

v. 5
"Genethe eks hudatos" – shall have been born out of water

The passive voice of the verb points to an act of God. The aorist tense points to a single, one time completed event.

c. The parallel in verse 6 contrasts the physical birth with the spiritual birth.

"That which is born out of the flesh is flesh"
"That which is born out of the Spirit is spirit"

d. Physical birth is contrasted with the spiritual birth in John 1:12-13

e. The analogy of "water" issuing out of a womb was a common Hebrew expression (cp. Job 38:8 - Job also uses the analogy of water issuing out of a womb.).

III. The new birth is an instantaneous birth (v. 6-7)

Just as one is born physically only once, so one is born again spiritually only once (for all time). (cp. Jn. 1:13; I Pet. 1:23)

IV. The new birth is an mysterious birth (v. 8)

"listeth" - wills; the wind blows where it desires, man has no control over it.

So the Spirit of God works independently of the works and efforts of men mysteriously transforming people in the invisible part of their inner most being

"Jesus explained that we cannot control the work of the Holy Spirit. He works in ways we cannot predict or understand. Just as you did not control your physical birth, so you cannot control your spiritual birth" (Life Application Bible, not. P. 1905)

V. The new birth is a invisible yet powerful birth (v.8)

The new birth is visible only by its results.

Just as one can see the effects of the wind and not the wind itself, so one can see the effects of the new birth, but not the birth itself. The effect of the new birth is a changed heart (Mt. 12:33, 35) which evidences itself by a changed lifestyle (II Cor. 5:17).

WHAT IS THE EVIDENCE OF BEING "BORN AGAIN?"

Just as growing children have a tendency to "take after" their parents, children of God will also take after their Heavenly Father as they grow up spiritually.

What will God's children be like?

Those who are born of God will have:

1. A lifestyle characterized by righteousness (I Jn. 2:29)

2. A freedom from continual sinning (I Jn. 3:9; 5:18)

3. A love for one's brother (I Jn. 3:10, 14; 4:7; I Pet. 1:22-23)

4. A confidence in the Biblical revelation concerning Jesus Christ (I Jn. 5:1)

5. A love for God (I Jn. 5:1-2; Jn. 8:42)

6. A sincere desire to be obedient to God (I Jn. 5:2-3)

7. Victory over the world's system (I Jn. 5:4)

8. A concern for moral purity (I Jn. 5:18)

CONCLUSION:

Those who are born only once will die twice (Rev. 20:15; 21:8), but those who are born twice will die only once (and should the Lord return in our lifetime—not even once!)

“He Left Heaven for our Rebirth”

John 3:9-21
7-21-2024

Introduction: Verses 9 – 13

Nicodemus asked: “How can these things be?” (v. 9)
“How can a new birth take place?”

***What did Jesus do so we could be born again?**

I. He came to be <u>lifted up</u> on the cross to save men from the <u>curse</u> of sin *(Look to Jesus and live!)* (v. 14-15)

II. He came to bring the <u>love of God</u> to save men from the <u>condemnation</u> of sin *(Believe on Jesus and be saved!)* (v. 16-18)

III. He came as the <u>light</u> of the world to save men from the <u>darkness</u> of sin *(Come to the Light and see!)* (v. 19-21)

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Introduction: Verses 9 – 13

Nicodemus asked: “How can these things be?” (v. 9)
“How can a new birth take place?”

***What did Jesus do so we could be born again?**

I. He came to be _____ on the cross to save men from the ____ _____ of sin *(Look to Jesus and live!)* (v. 14-15)

II. He came to bring the _____ to save men from the _____ _____ of sin *(Believe on Jesus and be saved!)* (v. 16-18)

III. He came as the _____ of the world to save men from the _____ of sin *(Come to the Light and see!)* (v. 19-21)

Conclusion:

“He Left Heaven for our Rebirth”

John 3:9-21
7-21-2024

Introduction: Verses 9 – 13

v. 9
After hearing about the necessity to be “born again” (born a second time spiritually into the family of God), Nicodemus was perplexed, confused, bewildered as to how this new birth was to take place. His question was this: “How is it possible for such a new birth to take place? How can such a birth happen?”

v. 10
Jesus asks Nicodemus: “Are the THE (definite article) teacher of Israel and yet you do not know how such a spiritual birth can take place?”

Jesus implies that Nicodemus should have known. Based on the Old Testament Scriptures, he should have been aware of how such a transformation of life should take place.

Based on the Old Testament, Nicodemus should have known that regeneration was:

1) An act of God (not of human effort, merit, or works)
“I will put My Law in their inward parts. . . I will forgive their iniquity” (Jer. 31:33-34)

2) God giving people a new heart and a new spirit
Ezekiel 36:26-27
A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. [27] And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

3) Based on Messiah’s death (Is. 53)

v. 11
The phrase **“our witness”** evidently refers to the testimony of both John the Baptist and Jesus Christ.

v. 12
The Lord Jesus, who came from Heaven, could speak of things that went on in Heaven. Yet if people like Nicodemus cannot understand spiritual things like the New Birth—which occurs on earth—how could they ever grasp the celestial details of another sphere?

v. 13
Jesus could speak authoritatively about Heavenly things because He came from Heaven.

"No man hath ascended up to Heaven" – Although Enoch and Elijah went up to the heavens, they did not ascend for the purpose of gaining a message and coming back to tell it. The only One who was in Heaven and came down with a message from Heaven was Jesus Christ.

Note: The original Greek has the definite article "*the"* before the word "Heaven" which may refer not merely to the General Paradise but to the very Heaven of Heavens—even the throne of God. To this special abode, no one has ever ascended.

Proverbs 30:4
Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

Acts 2:34
For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

Ephes. 4:9-10
(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? [10] He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

"Came down from Heaven" –

<u>Jesus Christ</u> testified of His own pre-existence.

Jesus said that He "came down from Heaven" (Jn. 6:33, 50; Note the Jew's reaction - v. 41, 42)
Jesus said: "Abraham rejoiced to see my day" (Jn. 8:56; cp. with Gen. 17:22, 18:22, 19:27).
Jesus said: "Before Abraham was, I am" (Jn. 8:58)
Jesus said that He was with the Father "before the world was" (Jn. 17:5, 24).

<u>The Apostles</u> declared Christ's pre-existence:

Jn. 1:1-3 - "In the beginning was the Word, and the Word was with God, and the Word was God. . . All things were made by Him. . ."

I Cor. 10:4 - ". . . they drank of that spiritual Rock that followed them: and that Rock was Christ."

I Cor. 10:9 - ". . . let us not tempt Christ, as some of them [O.T. Israel] also tempted, and were destroyed of the serpents."

Phil. 2:5-7 V. 6 - "Who being [existing] in the form of God"

Col. 1:16-17 - "For by Him were all things created . . . and He is before all things . . ."

Note the humility of Christ as evident by the following changes He underwent in becoming man:

a. A change in His <u>dwelling-place</u>
(from the presence of the Father to the presence of men - Jn. 6:51)

b. A change in His <u>possessions</u>
(from riches to poverty - Luke 8:59; II Cor. 8:9)

c. A change in His <u>reputation</u> among men
(from glory to obscurity - Jn. 17:5; Phil. 2:6, 7)

d. A change in His <u>position</u>
(from equality with God [in authority] to servanthood - Mt. 20:26-28; Phil. 2:6, 7)

e. A change in His <u>form</u> (bodily appearance)
(from the form of God to the likeness of men - Phil. 2:6-8)

"Which is in Heaven" – Although this phrase is not in some manuscripts, it seems to be authentic as it is quoted by Hippolytus (170-236 AD) in Against Heresies of Noetus I:1:4.

Because Jesus is God and co-existent with God the Father, He can be on the earth as the Son of man and Son of God and still be in Heaven as God.

v. 13b
"It is frequently argued that one can easily understand why copyists might have found it difficult and left it out, but one cannot easily think of a good reason for inserting it—i.e. it is the "harder reading" which, all things being equal, is more likely original" (D.A. Carson, p. 203).

Verses 10 – 21 involve the Lord Jesus giving Nicodemus a discourse on why the "Son of man" or the "Son of God" came into the world. The emphasis in the context is on the repeated idea of His coming from Heaven into this world.

Note the following phrases emphasizing this fact:

V. 13 – "came down from Heaven"
v. 16 – "God...gave His only begotten Son" (implied as a gift from Heaven)
v. 17 – "God sent...His Son"
v. 19 – "Light is come into the world"

So the theme of vv. 10-21 answers two questions: Why did Jesus come into the world? And How does His coming relate to the New Birth?

In verses 14ff, Jesus answers Nicodemus' question as to how one is born again. Jesus explains how He came into the world to be the means by which people could receive regeneration, forgiveness of sin, and eternal life.

Nicodemus asked: "How can these things be?" (v. 9)
"How can a new birth take place?"

***What did Jesus do so we could be born again?**

I. He came to be <u>lifted up</u> on the cross to save men from the <u>curse</u> of sin *(Look to Jesus and live!)* (v. 14-15)

v. 14

Jesus, in speaking of the serpent that was lifted up, is referring to the incident of Numbers 21:5-9, where God sent vipers among the gripers of Israel, and they were bitten and began to die. So as to remedy this situation of death, God told Moses to make a brass (bronze) serpent, put it on a pole, and elevate it so that everyone who was bitten might look up to that pole and be healed. What God did for Old Testament Israel was a picture of what He would provide for the world.

"The solution to the 'serpent problem' was not in killing the serpents, making medicine, pretending they were not there, passing anti-serpent laws, or climbing the pole. The answer was in looking by faith at the uplifted serpent" (Wiersbe, p. 296).

Note the parallels between the brazen serpent and the Lord Jesus Christ:

1) Just as the serpent was placed on a wooden pole, so Jesus would be placed on a wooden cross

2) Just as the serpent was made of brass and brass was the metal used in connection with cleansing in the Temple Laver, so Jesus Christ (whose feet are as brass – Rev. 1:15) cleanses sinners

3) Just as the serpent was lifted up on a pole between earth and Heaven for people to see, so the cross was lifted up on Golgotha

John 12:32-33
And I, if I be lifted up from the earth, will draw all men unto me.
[33] This he said, signifying what death he should die.

Cp. John 8:28
Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

4) Just as the serpent was a symbol of a curse (Gen. 3:14), so the Lord Jesus became a curse for our sin when He died (Gal. 3:13) on the cross

5) Just as the serpent had to be looked to in order for people to live, so the Lord Jesus must be looked to for eternal life.

v. 14

Everyone in the world has been bitten by sin (Rom. 3:10, 23; 6:23), and the remedy is not a human-produced vaccine. The cure is a simple look of faith upon Jesus.

Such a solution may sound simplistic and absurd, just as God's solution to Israel did. But it's the only remedy that works. Look to Him today!

Isaiah 45:22
Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

"On January 6, 1850, a snowstorm almost crippled the city of Colchester, England, and a teenage boy was unable to get tot he church he usually attended. So he made his way to a nearby Primitive Methodist chapel, where an ill-prepared layman was substituting for an absent preacher. His text was Isaiah 45:22—"look unto Me, and be ye saved, all the ends of the earth." For many months this young teenager had been miserable and under deep conviction; but though he had been reared in church (both his father and grandfather were preachers), he did not have the assurance of salvation.

"The unprepared substitute minister did not have much to say, so he kept repeating the text. 'A man need not go to college to learn to look,' he shouted. 'Anyone can look—a child can look!' About that time, he saw the visitor sitting to one side, and he pointed at him and said, 'Young man, you look very miserable. Young man, look to Jesus Christ!'

"The young man did look by faith, and that was how the great preacher Charles Haddon Spurgeon was converted."

(Wiersbe, p. 296-297)

v. 15

Just as looking up to the brazen serpent brought deliverance from sure death, so looking up to Jesus Christ (by faith) brings deliverance from perishing and eternal life. The difference is that those who looked up among Israel had temporary life; whereas those who look to Jesus have eternal, never ending life

II. He came to bring the <u>love of God</u> to save men from the <u>condemnation</u> of sin *(Believe on Jesus and be saved!)* (v. 16-18)

v. 16

John 3:16 – "The Greatest Verse in the Bible" (by Elmer Towns)

"For God"	--	The greatest Being
"So"	--	The greatest degree
"Loved"	--	The greatest affection
"The world"	--	The greatest object of love
"That He gave"	--	The greatest act
"His only"	--	The greatest treasure
"Begotten"	--	The greatest relationship
"Son"	--	The greatest gift
"That whosoever"	--	The greatest company
"Believeth"	--	The greatest trust
"In Him"	--	The greatest object of faith
"Should not perish"	--	The greatest deliverance
"But have"	--	The greatest assurance
"Everlasting"	--	The greatest promise
"Life"	--	The greatest blessing

v. 17

Jesus did not come to condemn (judge) the world at His first coming, but will at His second coming.

2 Tim. 4:1

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Rev. 19:11

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

Rev. 19:15

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

v. 18

Condemnation comes to those who don't believe on Jesus Christ. The only unpardonable sin, which will condemn people for eternity, is the sin of unbelief.

You can either remain under judgment or you can receive deliverance. Everyone is in one of the two of these circumstances. The issue that determines which side you are on is found in the words **"believeth"** and **"believeth not."**

"Condemned already" – The unbeliever does not have to die to be judged, he is already under God's condemnation. As John 3:36 says: God's wrath is presently abiding on him.

III. He came as the <u>light</u> of the world to save men from the <u>darkness</u> of sin *(Come to the Light and see!)* (v. 19-21)

v. 19

Light entered the world in the person of Jesus Christ, as John 1:4-5 states:

In him was life; and the life was the light of men. [5] And the light shineth in darkness; and the darkness comprehended it not.

The basis for condemnation is that Light has come, and the Light of the Gospel is available, yet the light is rejected.

"Men loved darkness" – Just as Adam sought to hide from God after he sinned, so man has been hiding in the darkness ever since. Ever seeking to avoid Jesus Christ. They will come to religion and traditions of men and religious ritual, but not to the Son of God.

As cockroaches flee when the lights are turned on in the kitchen, so those who love evil flee when anyone brings up conversation regarding the Light of Jesus.

Joke: How many cockroaches does it take to change a light bulb? No one knows, because they all scatter as soon as the light comes on.

Sinful people prefer to live without a knowledge of God, without Jesus Christ, without the Bible, without anything connected to God's brilliant light.

v. 20

People don't want exposure. They don't want their sin exposed.

"It is not 'intellectual problems' that keep people from trusting Christ; it is the moral and spiritual blindness that keeps them loving the darkness and hating the light" (Wiersbe, p. 297)

v. 21

"Wrought in God" – People are not ashamed of that which God produces. His works are nothing to blush about. The only thing we should ever be ashamed of is sin.

Conclusion:

Nicodemus did eventually come to the light (John 19:38-42). Have you?

John Three Sixteen

John 3:16

7-28-2024

Introduction:

- **The clearest, most concise statement about the greatness of God's Love for sinners is found in John 3:16**

What did God love do for us?

I. ***God's Love:***
Made the Greatest <u>SACRIFICE</u>! ***("He gave")***

II. ***God's Love:***
Was Manifest to the Greatest <u>DEGREE</u>! ***("His Son")***

III. ***God's Love:***
Was Extended to the Greatest <u>NUMBER</u>! ***("the World")***

IV. ***God's Love:***
Fulfilled the Greatest <u>NEED!</u> ***("not perish")***

V. **God's Love:**
Provided the Greatest <u>GIFT!</u> ***("eternal life")***

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John Three Sixteen

John 3:16

7-28-2024

Introduction:

John 3:16 is the most quoted and well known single verse of Scripture in the Bible. This verse is so beloved and so frequently referred to because it encapsulates the key element of the Gospel and the key doctrines of the Christian faith.

This verse when expounded unfolds the doctrine of ...

the love of God (“For God so loved”);
The substitutionary sacrifice of His Son (“He gave his ... son”)
The uniqueness of Jesus Christ (“only begotten”)
God’s broad invitation to salvation (“whosoever believeth”)
The doctrine of the final judgment (“should not perish”)
The doctrine of eternal security for the believer (“ everlasting life”)

John 3:16 – “The Greatest Verse in the Bible” (by Elmer Towns)

“For God”	--	The greatest Being
“So”	--	The greatest degree
“Loved”	--	The greatest affection
“The world”	--	The greatest object of love
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“In Him”	--	The greatest object of faith
“Should not perish”	--	The greatest deliverance
“But have”	--	The greatest assurance
“Everlasting”	--	The greatest promise
“Life”	--	The greatest blessing

The "John Three Sixteen" Boy

One cold, wintery night a poor boy stood in the streets – homeless, houseless, friendless. He had become an associate of thieves, who were leading him on the broad road to destruction. That very night they had planned to commit a burglary and had appointed him to meet him in a certain street.

As he stood there waiting, shivering and cold, a hand was suddenly laid on his shoulder. It was dark, he could only see a tall form standing by him, and he trembled with fear: but a kindly voice said, "Boy, what are you doing here at this time of night? Such as you have no business in the streets at so late an hour, go home, go to bed."

"I have no home and no bed to go to."

"That's very sad, poor fellow! Would you like to go to a home and to a bed if I provided one?"

"That would I, sharp!" replied the boy.

"Well, in such a street and number you will find a bed."

Before he could add more the lad had started off. "Stop!" said the voice, "how are you going to get in? You need a pass; here is one for you – can you read?"

"No sir."

"well, remember that the pass is 'John 3:16', don't forget, or they won't let you in. 'John 3:16'. There that's something that will do you good."

Joyfully the lad rushed off repeating his lesson, and soon found himself in the street, and at the number indicated, before a pair of large iron gates. Timidly he rang the bell. The night porter opened, and in a gruff voice asked, "Who's there?"

"Me sir! Please sir, I'm John Three Sixteen," he said in very trembling tones.

"All right, in with you, that's the pass;" and in the boy went. He was soon in a nice, warm bed, and between sheets such as he had never seen before. As he curled himself up to go to sleep, he thought, "This is a lucky name, I'll stick to it!"

The next morning he was given a bowl of hot bread and milk before being sent out into the street, for this home was only for a night. He wandered on and on fearful of meeting his old companions, thinking over his new name when heedlessly crossing a crowded thoroughfare, he was run over. The unconscious boy was carried to the nearest hospital.

After his injuries had been attended to he was carried up into the accident ward. In a short time his sufferings brought on fever and delirium. Then was heard in ringing tones and oft repeated "John 3:16! It was to do me good, and so it has!"

These persistent cries aroused the other patients. Testaments were pulled out to see to what he pointed. What could he mean? And here one, and there another read the precious words. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him shall not perish but have everlasting life." "It was to do me good and so it has!" the sufferer cried. When those poor sick folk read the tender words, and heard the unconscious comment – "It was to do me good, and so it has!" John 3:16 – the Spirit stirred within them, and used this one text from the lips of this poor ignorant boy in the hospital ward, and souls were saved.

Consciousness returned, and the poor little fellow gazed around him. How vast it looked and how quiet it was! Where was he? Presently the voice from the next bed said: "John Three Sixteen, how are you today?"

"Why, how do you know my new name?"

"Know it! You've never ceased with your 'John Thr-ee Sixteen,' and I for one say, 'Blessed John Thr-ee Sixteen!' " This sounded strange to the little lad's ears. To be called blessed! He for whom no one cared. "And don't you know where it comes from – it's from the Bible."

"The Bible! What's that?" The poor little waif had never heard of the Bible, that blessed Book, God's word to man. "Read it to me," he said, and as the words fell on his ear, he muttered, "That's beautiful, it's all about love, and not a home for a night, but a home for always!" He soon learned the text, saying "I've not only got a new name, but something to it." This was indeed a joy.

Days passed on, and there were changes in the ward, but our little friend never felt lonely; he fed on his text and its precious words.

On a cot by him lay an old man who was very ill. Early one morning a nun came to his bedside and said, "Patrick, how is it with you today?"

"Badly, badly," groaned the old man.

"Has the priest been to see you?" asked the nun.

"Oh! Yes, but that makes it worse; for he has anointed me with the holy oil, and I am marked for death. I'm not fit to die; oh, what shall I do?"

"Patrick, it's very sad to see you so," she gently answered, and then wishing him goodbye, went out. But how could this ease a dying man facing eternity, with his sins unforgiven. Poor Patrick groaned aloud. "God, ha' mercy," he cried, "I'm such a sinner, I'm not fit to die. What shall I do? Oh, what will become o' me?"

Our little fellow heard his miserable words. Poor old man, he wants a pass! "Patrick," he called, "I know something that will do you good – quite sure – it has done me good."

"Tell me, tell me quickly," cried Patrick; "if I only could find something to do me good."

"Here it is! Now listen: John 3:16. Are you listening?"

"Yes. Yes. Go on."

"John 3:16 – For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Through these words, Patrick found peace in his dying hour, and entered into everlasting life.

Our little friend recovered. For long, John Three Sixteen was his one text. God blessed his simple faith; friends placed him at school, and now he is an earnest, hearty worker for the Master.

-Abridged

(Quoted from the Gospel Tract titled "John Three Sixteen" by Grace & Truth, 210 Chestnut St., Danville, IL 61832)

The grammatical subject of John 3:16 is God. There is no subject of higher substance than God. He is the initiator of salvation

The object of John 3:16 is the World. There is no needier place in the universe than this world with it's millions of lost, hopeless, spiritually barren souls. All of whom stand in need of God's salvation.

John 3:16 is a continuation and reemphasis of verses 14 & 15.
The lifting up of "the son of Man" (v.14) is anchored and rooted in the love of God.

The word "love" is the Koine Greek word "agapao." This is a special love. A love that has it's source only is God. (I John 4:7 – Love is of God)

The love of God is:

1. An Unconditional love *("For God")*
   The kind of love God has for people is not dependent upon the worthiness of them . This love, is a love that gives even when the recipient of that love is an unworthy, evil wretch (Rom. 5:8). God showed His love toward a world that was hostile toward Him. A world worthy of condemnation.
2. A Specifically demonstrated love *("So Loved")*
   God chose a very special & specific way to show His love to the world.
3. Giving Love *("He Gave")*
   It's a love that gives (hence it is often translated "charity" - I Cor. 13)
4. A Sacrificial Love *("His only begotten Son")*
5. A Merciful & Forgiving Love *("Should not perish")*
6. A Gracious Love *("But Have everlasting life")*

John 3:16, when carefully read answers the following questions:

John 3:16 answers the question: How did God love?
The Manifestation of His love
John 3:16 answers the question: Whom did God love?
The Objects of His love
The world
The "whosoevers"
John 3:16 answers the question: Why did God love?
The Motive of His love
He does not want us to perish
He wants us to have eternal life

- **The clearest, most concise statement about the greatness of God's Love for sinners is found in John 3:16**

What did God love do for us?

I. ***God's Love:***
Made the Greatest SACRIFICE! *("He gave")*

God is a giver. As James puts it, "every good gift and perfect gift is from above" (James 1:17)

God only gives good and always gives good.

His greatest gift was that of His Son.

God's love gave; Giving is the essence of love. Hence the word is translated "charity" elsewhere (cp. I Cor.13)

II. ***God's Love:***
Was Manifest to the Greatest DEGREE! ***("His Son")***

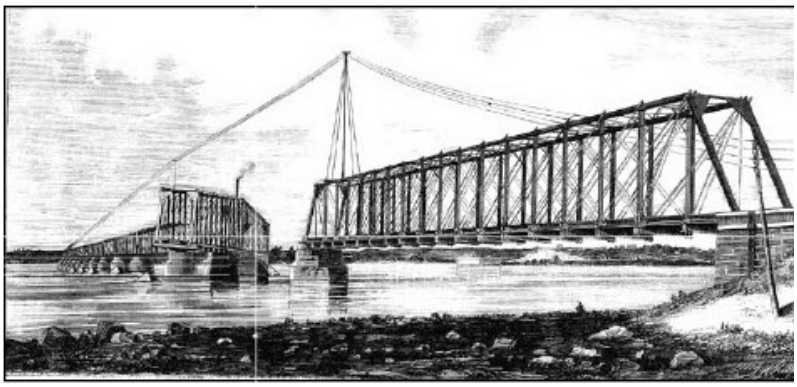
"Only begotten" – (monogenes) – mono=one; genes=kind; Literally the word means "one of a kind" or "unique" For example, every believer is called a "son of God" (I John 3:2), yet there is only one "only begotten" son; The angels are called the "sons of God" (Job 38:7); yet there is only one "only begotten" son – Jesus Christ.

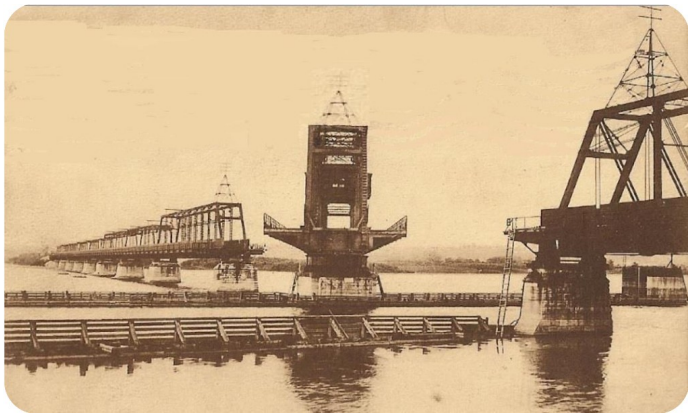
The word refers to uniqueness not origin.

Example: Abraham had many sons, but only one was called his "only begotten" (unique) son, and that was Isaac.

Hebrews 11:17
By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

The words "only begotten son" emphasize the greatness of the gift the Father gave. God the Father gave the world the best He had to offer – His unique, one of a kind son.





Swing bridge coming across the Mississippi River from Missouri into the Quincy bay

The Train & The Bridge

John Griffith's childhood ambition was to travel. He fantasized about it frequently, but that ambition crashed with the Great Depression of 1929. As the howling winds turned Oklahoma, his native state, into a dust bowl, this young man with his wife and small child packed his belongings in an old car and headed out to try to find a life somewhere else.

They made their way to Missouri and, as Dennis E. Hensley tells the story, John finally found a job as the controller of a great railroad bridge spanning the Mississippi River. Each day at certain hours, this massive bridge was raised so that the great freight and passenger trains could rush across. John found some delight in this because he often wondered what far places these people were visiting; and so he had some joy in their experience.

In the summer of 1937 John Griffith took his eight-year-old son, Greg, with him to work for the first time. Little Greg was understandably thrilled at the great railroad bridge and the stirring and exciting trains that roared across it. He marveled at the control house, filled with all sorts of levers over which his daddy had absolute, sovereign control. His father took him to an observation deck and told him that our here he could watch the boat and trains go by.

At noon, John Griffith but the bridge up to allow for some ships that were coming. Since there would not be a train to some while, he made his way along the catwalk to the observation deck. There he opened his brown bag and he and Greg had lunch. As they ate, John shared with his son some of the stories of various ships that had gone by and of the time the great flood had overflowed the banks of the Mississippi.

Just as John was telling his son that story, he was startled by the shrieking of a train whistle in the distance. He quickly looked at his watch. It was 1:07. He had forgotten the express for Memphis. With four hundred people on board, it would be roaring across the bridge in only a few moments. He leaped from the observation deck to the catwalk.

John raced back to the control tower. He placed his hand upon the massive controls and started to close the bridge. He glanced down under the bridge to see if there were any ships beneath it. A sight caught his eye that brought his heart leaping into his throat. Greg had slipped from the observation deck, and fallen into the gears that operated the bridge.

Greg's left leg was caught in the cogs of the two main gears. John knew if he pushed the lever, his son would be ground between four tons of whining, grinding steel. His mind whirled in panic and desperation. There was no way to free his son before the train would be upon the bridge. Again, the train whistle shrieked. He could hear the clicking for the locomotive wheels and rapid "puffing" of the approaching train. There were four hundred passengers on that train-four hundred souls!

John was a father, and this was his boy. He knew what he had to do. He heaved the lever of the massive gears. The Memphis Express thundered across the bridge. John lifted his face, smeared with tears, and looked into the passing windows of the train. Businessmen were reading their afternoon papers, conductors were looking at their large, vest-pocket watches and finely dressed ladies sipped coffee in the dining car, while children pushed long spoons into dishes of ice cream. With wrenching agony, John Griffith cried out to the steel train, "I sacrificed my son for you! Don't you care?" Nobody hear. The train rushed by.

From Coral Ridge Messenger
Fort Lauderdale, FL

III. ***God's Love:***
Was Extended to the Greatest <u>NUMBER</u>! ***("the World")***

In a broad sense, God loves everyone; In a specific sense, God loves those who belong to Him. He has a general love, even for the heathen (Mark 10:21); and He has a special love reserved for those who belong to Him.

(Example: I am to love everyone, even my enemies (Mt. 5:44); But I have a special love for my children; So it is with God)

Regardless of your race, skin color, age, social pedigree, appearance, or character, God loves you.

The word "world" (cosmos) is never used (as some would say this verse teaches) to refer to the "world of the elect" But in this context of vv.16-19 it refers to everyone, even those who will remain under condemnation in this world.

Not only does the word "world" refer to so many people, but the word "cosmos" refers to so many "bad" people. The word cosmos is most often used with the negative connotation of sin (I John 2:15-17; cp. John 1:10)

"Whosoever" – this includes anyone & everyone who believes.
You can insert your name in the place of whosoever.
No one who truly believes will be disappointed.

Romans 10:11-13 states:
For the scripture saith, Whosoever believeth on him shall not be ashamed. [12] For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. [13] For whosoever shall call upon the name of the Lord shall be saved.

Another great "whosoever" verse is Revelation 22:17: And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

IV. *God's Love:* **Fulfilled the Greatest NEED!** ***("not perish")***

To "perish" is to be destroyed; To be judged and sentences to eternal damnation.

The condition for salvation from perishing is "belief" or "faith"
Salvation is not automatically applied to people apart from faith.

Note the repeated emphasis on the necessary requirement of belief in this chapter (see verses 15; 18; 36)

"believeth in him" – i.e. in the Son; In Jesus Christ;
It is not enough to "believe in God" You must trust God's Son for salvation

Acts 16:31
And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.
Acts 4:12
Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Compare John 3:18 & 36

Jesus took your punishment when He was lifted up on Calvary!

Little Jim's Substitute

First day of school!
The boys and girls registered and the teacher let them make their own rules and the punishment for disobeying them. They decided there was to be no stealing, fighting, etc. The punishment for doing these things would be ten stripes across the bare back.
One day a boy could not find his lunch. The boys and girls looked everywhere and finally each one was questioned. Little Jim was found guilty.
Perhaps he was hungry; but whatever was his reason for doing it, he was guilty. So the teacher commanded him to take off his shirt, all saw how weak and underfed he was. Then he walked to the front crying, "I can't bear it! I can't bear it!"
Jimmy's pitiful cry touched many hearts. Just then, Big Tom, a big, strong boy, stood up and said, "I'll take Little Jim's place."
The teacher turned to the boys and girls and asked, "Will it be right if Big Tom takes Little Jim's punishment?"
Yes, they agreed this would be just and fair. So Big Tom took off his shirt and received the stripes across his bare back which were Little Jim's due for stealing the dinner-pail. Then the teacher said, "Little Jim, you come now and take your punishment."
"Oh, no," shouted the children, "you can't punish Big Tom and Little Jim, too. Big Tom took Little Jim's place and Jimmy is free."
The teacher now turned to the children and said, "Yes, you are right, Little Jim is free and this is just what I want to tell you about the Lord Jesus and ourselves. We are all guilty sinners and deserve to be punished forever but the Lord Jesus went to the cross and bore our punishment instead. Like Big Tom,

He took our place, and if we believe in Him and accept Him as our Substitute, we go free. God who in love gave His Son and punished Him in our stead will not punish us too, if we believe in Him."

V. God's Love: Provided the Greatest <u>GIFT!</u> *("eternal life")*

If its "eternal," it will last forever!

"eternal" – Illustration: If a bird was to pick up in it's beak one grain of sand and transport it from the east coast of America to the west coast. By the time every grain of sand was transported, eternity would just be beginning.

If its "eternal," you can't lose it!
God gives "everlasting" life not temporary life.

"There are only two possible responses to Jesus: belief or unbelief. And there are only two possible destinies to which those responses lead: eternal life ... or eternal death" (Swindoll, p. 43)

Conclusion: Notice the verbs of John 3:16:

On God's part: "loved ... gave"
On Man's part: "believeth...should not perish...but have"

Do you believe on the Son of God? Will you take Him by faith?

THE ART COLLECTOR'S SON

Author Unknown

Years ago, there was a very wealthy man who, with his devoted young son, shared a passion for art collecting. Together they traveled around the world, adding only the finest art treasures to their collection.

Priceless works by Picasso, Van Gogh, Monet and many others adorned the walls of the family estate.

The widowed, elder man looked on with satisfaction, as his only child became an experienced art collector. The son's trained eye and sharp business mind caused his father to beam with pride as they dealt with art collectors around the world.

As winter approached, war engulfed the nation, and the young man left to serve his country. After only a few short weeks, his father received a telegram. His beloved son was missing in action. The art collector anxiously awaited more news, fearing he would never see his son again. Within days, his fears were confirmed. The young man had died while rushing a fellow soldier to a medic.

Distraught and lonely, the old man faced the upcoming Christmas holidays with anguish and sadness. The joy of the season, a season that he and his son had so looked forward to, would visit his house no longer.

On Christmas morning, a knock on the door awakened the depressed old man. As he walked to the door, the masterpieces of art on the walls only reminded him that his son was not coming home. As he opened the door, a soldier greeted him with a large package in his hand. He introduced himself to the man by saying, "I was a friend of your son. I was the one he was rescuing when he died. May I come in for a few moments? I have something to show you."

As the two began to talk, the soldier told of how the man's son had told every one of his, not to mention his father's, love of fine art.

"I'm an artist," said the soldier, "and I want to give you this."

As the old man opened the package, the paper gave way to reveal a portrait of the man's son. Though the world would never consider it the work of a genius, the painting featured the young man's face in striking detail. Overcome with emotion, the man thanked the solider, promising to hang the picture above the fireplace.

A few hours later, after the soldier had departed, the old man set about his task. True to his word, the painting went above the fireplace,

pushing aside thousands of dollars of paintings. And then the man sat in his chair and spent Christmas gazing at the gift he had been given.

During the days and weeks that followed, the man realized that even though his son was no longer with him, the boy's life would live on because of those he had touched. He would soon learn that his son had rescued dozens of wounded soldiers before a bullet stilled his caring heart.

As the stories of his son's gallantry continued to reach him, fatherly pride and satisfaction began to ease the grief. The painting of his son soon became his most prized possession, far eclipsing any interest in

the pieces for which museums around the world clamored. He told his neighbors it was the greatest gift he had ever received.

The following spring, the old man became ill and passed away. The art world was in anticipation! Unmindful of the story of the man's only son, but in his honor, those paintings would be sold at an auction.

According to the will of the old man, all of the art works would be auctioned on Christmas Day, the day he had received his greatest gift.

The day soon arrived and art collectors from around the world gathered to bid on some of the world's most spectacular paintings.

Dreams would be fulfilled this day; greatness would be achieved as many would claim, "I have the greatest collection."

The auction began with a painting that was not on any museum's list. It was the painting of the man's son. The auctioneer asked for an opening bid. The room was silent.

"Who will open the bidding with $100?" he asked. Minutes passed. No one spoke.

From the back of the room came, "Who cares about that painting? It's just a picture of his son."

"Let's forget it and go on to the good stuff." More voices echoed in agreement.

"No, we have to sell this one first," replied the auctioneer. "Now, who will take the son?"

Finally, a friend of the old man spoke, "Will you take ten dollars for the painting? That's all I have. I knew the boy, so I'd like to have it."

"I have ten dollars. Will anyone go higher?" called the auctioneer.

After more silence, the auctioneer said, "Going once, going twice. Gone." The gavel fell.

Cheers filled the room and someone exclaimed, "Now we can get on with it and we can bid on these treasures!"

The auctioneer looked at the audience and announced the auction was over. Stunned disbelief quieted the room.

Someone spoke up and asked, "What do you mean it's over? We didn't come here for a picture of some old guy's son. And what about all of these other paintings? There are millions of dollars of art here! I
demand that you explain what's going on here!"

The auctioneer replied, "It's very simple. According to the will of the father, whoever takes the son gets it all."

Just as those art collectors discovered on that Christmas Day, the message is still the same - the love of a Father, a Father whose greatest joy came from His Son, who went away and gave His life rescuing others.

And because of that Father's love, whoever takes the Son, gets it all!

“He Must Increase!”

John 3:22-36
8-11-2024

Introduction: vv.22-27

- **Because of who Jesus is, “He Must Increase, but I must decrease” (v.30)**

See how exalted Jesus is by listening to John the Baptist’s Testimony about Him:

John testified…

I. He is the Messiah, I am His forerunner (v.28)

II. He is the Groom, I am His “best man” (v.29)

III. He is from Heaven, I am of this world (v.31)

IV. He is precisely the Voice of God (v.32-34a)

V. He is fully endowed with God’s Spirit (v.34b)

VI. He is the ultimate authority over everything (v.35)

VII. He is the exclusive source of eternal life (v.36)

Conclusion:

“He Must Increase!”

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I. He is the _____, I am His _____ (v.28)

II. He is the _____, I am His “_____” (v.29)

III. He is from _____, I am of this _____ (v.31)

IV. He is precisely the _____ (v.32-34a)

V. He is fully endowed with _____ (v.34b)

VI. He is the _____ over everything (v.35)

VII. He is the exclusive source of eternal life (v.36)

Conclusion:

“He Must Increase!”

John 3:22-36
8-11-2024

Introduction: vv.22-27

v. 22
He who had the power to baptize believers into the Holy Spirit and unbelievers into the fires of *Gehenna* (Mt. 3:11-12) was here baptizing into water those who repented of sin. Although in actuality it was his disciples who did most of the baptizing, as He had delegated this job to them (Jn. 4:2).

v. 23
“Aenon” – means “springs” (Carson, p. 209). A place endowed with plenty of water

“There was much water there” – This phrase supports the fact that the mode of baptism was immersion and not sprinkling. You don’t need much water to sprinkle, but you do for immersion. Bible baptism is by immersion, for believers (those who profess faith), and it identifies you as a follower of Christ.

The point of John’s mention of the towns where John the Baptist and Jesus were baptizing was to show that Jesus had moved into John’s territory.

The Apostle John is making a comparison and contrast between Jesus and John the Baptist. Both were baptizing and making disciples, but who was greater? As John the Baptist will testify, Jesus is infinitely greater.

v. 25
“Purifying” – not only does baptism identify the person being baptized with Christ, but it also symbolizes a purity, cleansing, or newness of life that comes from repentance and faith in Christ.

Note: the connection between baptism and purification is implied in context (v. 26).

“Purifying (v. 25) . . . **baptizeth”** (v. 26)

It is important to note that baptism does not produce purity of soul, but it does symbolize the purity of soul that occurs via repentance and faith.

v. 26
“Without realizing it, John’s disciples were putting him into a situation of competing against the Lord Jesus! ‘All men come to Him!’ (v. 26) sounds like a wail of despair. It is interesting to note that four of the greatest men in the Bible faced this problem of comparison and competition: Moses (Num. 1:26-30), John the Baptist (Jn. 3:26-30), Jesus (Lk. 9:46-50), and Paul (Phil. 1:15-18). A leader often suffers more from his zealous disciples than from his critics!” (Wiersbe, p. 297).

Would John the Baptist be concerned (troubled) that so many were following Jesus? No, to the contrary, he will now testify that all should come to Jesus because He is infinitely greater than John.

v. 27
John implies that Christ's authority is from Heaven. Anything, of any true spiritual and eternal significance must come from God out of Heaven. Unless it is given from above, we would not have it. Give God thanks!
1 Cor. 4:7
For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

- **Because of who Jesus is, "He Must Increase, but I must decrease" (v.30)**

See how exalted Jesus is by listening to John the Baptist's Testimony about Him:

John testified…

I. He is the Messiah, I am His forerunner (v.28)

John the Baptist had explicitly stated that he was not the Christ (Messiah) (Jn. 1:20). Instead John says, "I am the one sent out ahead of Him (i.e. the forerunner for Christ).

John prepared the way for the arrival of the Messiah, just as a forerunner would enter a town in which a dignitary was about to arrive and prepare the roads, the people, the reception, etc., for that person of nobility. John made preparations for the arrival of the Messiah.

John 1:23
He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

"Yet Jesus picked this enigma of a man to represent Him as His forerunner, a job with three primary functions: *to clear the way*—to remove obstacles from the minds and hearts of others so they would be ready for the Messiah; *to prepare the way*—to promote repentance on the part of the nation so He would be accepted; and *to get out of the way*—to step aside once the Messiah had been introduced." (Swindoll, p. 47).

II. He is the Groom, I am His "best man" (v.29)

Here John identifies Christ as the Bridegroom, and John as the friend of the bridegroom.

The groom (Jesus) has the bride (believers) and the "best man" rejoices in the blessing that the groom has. He is not envious that the groom has the bride (as Jesus had so many disciples); instead, he has joy.

The Church is the bride of Christ (Eph. 5:22-27; Rev. 19:6-9, 21:9, 22:17).

"In verse 29, John refers to himself as 'the friend of the bridegroom,' a rough equivalent to our culture's best man. According to Jewish tradition, the friend was a liaison between the bride and the bridegroom. He would arrange the details of the wedding—such as sending out invitations, making announcements, and presiding over the marriage feast. His special duty, however, was to guard the bridal chamber.

"He would let no one into that chamber except the bride, who secretly slipped away from the celebrating crowd to join the groom. Sometime later, after the union was consummated, the groom came out and announced the fact with a shout. Upon hearing the groom's voice, the friend of the bridegroom would be happy and relieved. His job was done. His joy was full. He could now step out of the way.

"John is saying, essentially, 'I'm like the friend. I do my task best when I've stepped out of the way.'

"How about you? Are you content to be the faceless, offstage voice announcing the star of the show? Can you give Jesus center stage while you operate the curtains and unveil Him to the audience? Can you turn the spotlight away from yourself and onto Him?

"You can if you become a person like John. . . if you're willing to play a minor part without upstaging the lead and stealing the show yourself.

That will be easy if Jesus is truly *first* in your life. And you can tell whether He is first if you're happy in second place, and if you're willing to surrender *any* spotlight to Him."
(Swindoll, p. 50-51)

Our purpose, like that of John, is to exult Christ and not ourselves. By my life, He must be lifted up, I must be lowered; He must have pre-eminence, I must be humble; He must get all the glory, I must shine the spotlight on Him and never self. May the Lord be magnified!

"A Presbyterian pastor in Melbourne, Australia, introduced J. Hudson Taylor by using many superlatives, especially the word *great*. Taylor stepped to the pulpit and quietly said, ''Dear friends, I am the little servant of an illustrious Master.' If John the Baptist in heaven heard that statement, he must have shouted 'Hallelujah!'" (Wiersbe, p. 297)

v. 30
"Must" –

"The word 'must' is used in three significant ways in this chapter. There is the 'must' of the sinner (Jn. 3:7), the 'must' of the Savior (Jn. 3:14), and the 'must' of the servant (Jn. 3:30)." (Wiersbe, p. 298)

III. He is from Heaven, I am of this world (v.31)

"He was not simply called from heaven, or empowered by heaven; He came from heaven" (Wiersbe, p. 298).

It is Jesus who came from above. He did not originate in Nazareth or Bethlehem; He did not begin to exist in Mary's womb. He is the Lord from Heaven who was "before Abraham."

Jesus said that He "came down from Heaven" (Jn. 6:33, 50; Note the Jew's reaction - v. 41, 42)

Jesus said: "Abraham rejoiced to see my day" (Jn. 8:56; cp. with Gen. 17:22, 18:22, 19:27).

Jesus said: "Before Abraham was, I am" (Jn. 8:58)

Jesus said that He was with the Father "before the world was" (Jn. 17:5, 24).

Jn. 1:1-3 - "In the beginning was the Word, and the Word was with God, and the Word was God. . . All things were made by Him. . ."

I Cor. 10:4 - ". . . they drank of that spiritual Rock that followed them: and that Rock was Christ."
I Cor. 10:9 - ". . . let us not tempt Christ, as some of them [O.T. Israel] also tempted, and were destroyed of the serpents."

Col. 1:16-17 - "For by Him were all things created . . . and He is before all things . . ."

1. The virgin birth has nothing to do with the origin of Christ or the beginning of His existence. Rather, the virgin birth concerns only His entrance into the human race.

2. The entrance of Jesus into this life was totally distinct from that of ordinary men.

   For this reason, the writers of Scripture (under inspiration) carefully avoided using words such as "born" and "conceived" which tend to imply origin of existence.
   Note the terms and phrases used in the New Testament to describe Christ's incarnation:

a.	John 1:14	*"made flesh and dwelt among us"*
b.	John 3:16	*"He have His only begotten"*
c.	John 3:17	*"God sent...."*
d.	John 6:51	*"came down from Heaven" (Cp.Mt.20:28; Jn.3:13)*
e.	I Cor.15:47	*"the Lord from Heaven"*
f.	II Cor.8:9	*"He became poor"*
g.	Gal.4:4 "	*God sent forth his son...made of a woman"*
h.	Phil.2:7	*"made himself...took upon him..."*
i.	I Tim.1:15	*"came into the world"*
j.	I Tim.3:16	*"God was manifest in the flesh"*
k.	Heb.2:9	*"made a little lower than the angels"*
l.	Heb.2:14	*"Himself likewise took part...of flesh and blood"*
m.	I Jn.3:5	*"He was manifested to take away our sins"*

John 3:31

Because we are from this earth, we have conversations which involve the world (we speak about the world's weather, the world's fading glories, the details of this life. We go to school and what do we learn? Lessons that relate to the world, the material earth.).

However, Jesus was from another sphere and His message reflected that splendid reality.

When we converse with the natural man about spiritual things (EX: Heaven, God, salvation); such talk seems foolish to them. Why? Because they are locked into this earth only and all that pertains to it.

IV. He is precisely the Voice of God (v.32-34a)

v. 32
The **"he"** of verse 32 refers to the One who came from Heaven (v. 31). That is, Jesus Christ.

The things which Christ knows first hand (the things He knew before He entered the human race), the things of Heaven, were the topic of His discussions. Yet most of the world would not given Him an ear. They tuned Him out, like they still do today.

v. 33
Not all reject Christ's words. Some people (by God's grace) receive them and when they do, they know that Christ's message is true and it is from God.

v. 34
Jesus always and only spoke the words of God. To hear Him was to hear God. Why? Because He is God and yet was sent into the world by God the Father.

V. He is fully endowed with God's Spirit (v.34b)

Jesus ministered with the full measure of God's Spirit upon Him. He did not get a small portion of the Spirit's power as we do, as God does measure out a certain portion of the Spirit's strength, wisdom, and power to His saints.

But Jesus did not get a measured-out, meager, portion; rather the complete endowment.

VI. He is the ultimate authority over everything (v.35)

As the **"only begotten son"** of God, Jesus is "beloved" (cp. Eph. 1:6), the most special object of the Father's love.

And God the Father has given Jesus the Son all authority over everything

Mt. 28:18- "All authority is given unto me in Heaven and in earth";
Jn. 5:22 – The Father "judgeth no man but has committed all judgment unto the Son";
Rev. 1:18 – "I hold the keys of death and hell";
Col. 1:17 – "By Him all things consist (hold together)"

Everything has been given unto the Son. Hence, if you belong to the Son, you are a joint heir of all things! (Rom. 8)

VII. He is the exclusive source of eternal life (v.36)

Everyone on the earth falls into one of two categories:

--Those who believe and those who don't
--Those who have life and those who don't
--Those who are saved and those who are not
--Those who are under God's wrath and those who have been freed from it.

*The opportunity of faith is to all (**"He"**)
*The nature of faith is dependence upon (**"on"** or **"into"**)
*The object of faith is the **"Son"**
*The result of faith is eternal (never-ending) life
*The absence of faith is condemnation

Such condemnation begins now! Those who are unbelievers are already under God's wrath, even while they live, even before Judgment Day.

Conclusion:

Jesus Christ in every Book of the Bible

Old Testament

Genesis	--The Seed of the Woman	(3:16; Gal. 4:4)
	--The Seed of Abraham	(22:18; Gal. 3:16)
	--The Angel (messenger) of the Lord	(16:7-14; 21:17-21; 22:11, 18; 31:11-13)
	--Shiloh, who is to come	(49:10)
Exodus	--The Passover Lamb	(12:1-28; I Cor. 5:7)
	--The "I am"	(3:14; Jn. 8:58, 59; 18:6)
Leviticus	--The pre-figured bloody Sacrifice	(1-10, 16-17; Heb. 9-10)
Numbers	--One lifted up for salvation	(21:5-9; Jn. 3:14)
	--A star out of Jacob	(24:17; Lk. 3:34)
Deuteronomy	--Prophet like unto Moses	(18:18)
Joshua	--Captain of the Lord's Host	(5:13-15)
Judges	--The Angel of the LORD	(2:1-5, 6:11-24, 13:3-22)

Ruth	--Kinsman Redeemer (Boaz is a picture of Christ - chap. 3-4; I Pet. 1:18; Eph. 1:6,7; 5:25) --The protective wings of the LORD (2:12, Mt. 23:37)	
I Samuel	--The Rock	(2:2; Mt. 16:18)
II Samuel	--The Seed of David	(7:12, 13; Lk. 1:32, 33)
I Kings	--The Wisdom of God	(3:5-15, 3:28, 4:29; I Cor.1:24; Col. 2:3)
II Kings	--The Angel of the LORD	(1:3-4, 15)
I Chronicles	--The eternal King	(17:11-14; Heb. 1:5)
II Chronicles	--The eyes of the LORD	(16:9; Zech. 3:9, 4:10; Rev. 5:6)
Ezra	--Restorer of the temple	(theme of Ezra)
Nehemiah	--Restorer of the nation --The only Creator	(theme of Nehemiah) (9:6; cp. Col. 1:17)
Esther	--Our propitiation and advocate	(I Jn. 2:1-2)
Job	--Our Redeemer	(19:25)
Psalms	--The Son of God --Our Shepherd --Eternal God --The One sought by kings --The Cornerstone	(2:7, 12; Lk. 1:35) (23:1; John 10) (45:6; Heb. 1:8, 9) (72:10-15; Mt.2:1,2) (118:22; Acts 4:11; Eph. 2:20)
Proverbs	--Our wise Counselor	(8:14; cp. Is. 9:6; Col. 2:3)
Ecclesiastes	--Our Judge	(3:17, 12:14; II Cor. 5:10; Rom. 2:16)
Song of Solomon	--Rose of Sharon, lily of the valley --The Bridegroom	(2:1; Is. 35:1, 2) (Mt. 9:15, 25:1ff; Rev. 21:2, 9)
Isaiah	--Holy, holy, holy --Immanuel --Wonderful, Counselor, the mighty God, the --Everlasting Father, the Prince of peace (9:6) --The root of David --A precious Cornerstone --The One wounded for our transgressions (53:5; I Pet. 2:24)	(6:1-3; Jn 12:41) (7:14; Mt. 1:23) (11:1; Rev. 55: Rom.15:12) (28:16; I Pet. 2:8)
Jeremiah	--The Lord our righteousness	(Jer. 23:6; II Cor. 5:21)

Lamentations	--The One who weeps over Jerusalem (Mt. 23:37-38) --The One who gave His cheek to the smiter (3:30; Is. 50:6; Mt. 26:67; Lk. 22:63)	
Ezekiel	--True Shepherd	(34:23; Heb. 13:20)
	--The Horn of the house of Israel	(29:21; Lk. 1:69)
Daniel	--Stone without hands	(2:34, 44-45)
	--The Son of man	(7:13-14)
	--Messiah the Prince	(9:25; Jn. 1:41; 4:25, 26)
Hosea	--The Ransom	(13:14; I Cor. 15:55)
	--The Son out of Egypt	(11:1; Mt. 2:15)
Joel	--The Judge in the Day of the LORD	(2-3; Rev. 16:14-19, 19:11-21)
Amos	--The Lord of hosts (armies)	(6:8; 9:5; Zech. 14:4; Rev. 19:14)
Obadiah	--The LORD of Retribution	(v. 15)
Jonah	--The Lover of men's souls	(4:10-11)
Micah	--The eternal Ruler	(5:2; Mt. 2:6)
Nahum	--The God of vengeance	(1:2; Heb. 10:30)
Habakkuk	--The God of justice	(the theme of Habakkuk)
Zephaniah	--The wrath of the LORD	(1:15, 18; Rev.6:16, 17)
Haggai	--"The Desire of all nations"	(2:7)
Zechariah	--The smitten Shepherd	(13:7, cp. Mt. 26:31)
	--The One "they have pierced"	(12:10; Jn.20:37)
Malachi	--The LORD (Jehovah) whom ye seek	(3:1; cp. Mk. 1:2, 3)
	--The Sun of Righteousness	(4:2)

New Testament

Matthew	--The King	(2:2, 21:5)
	--Jesus	(Mt. 1:21)
Mark	--The Servant	(10:43-45)
Luke	--The Son of man	(6:5, 9:22-58, 21:27)
John	--The living Word	(1:1)
	--The Lamb of God	(1:14)
	--The Son of God	(1:34)
	--The Judge	(5:22, 27)
	--The Bread of life	(6:32, 35)
	--The Light of the world	(8:12)
	--I am	(8:58; 18:6)
	--The Door	(10:9)
	--The Good Shepherd	(10:11)
	--The Resurrection and Life	(11:25)
	--The Way, Truth, and Life	(14:6)
	--My Lord and my God	(John 20:28)
Acts	--Salvation unto the ends of the earth	(13:47)
Romans	--Our Propitiation and our Justifier	(3:24, 25)
I Corinthians	--The Foundation	(3:11)
	--The last Adam	(15:45)
II Corinthians	--Our grace all sufficient	(12:9)
Galatians	--Redeemer from the curse of the Law	(3:13)
Ephesians	--Head of the church	(1:20-23)
Philippians	--The Name above every name	(2:9-11)
Colossians	--Altogether preeminent	(1:16-18)
I Thessalonians	--The One coming	(4:16)
II Thessalonians	--The One who will judge in flaming fire	(1:7-8, 2:8)
I Timothy	--The Mediator	(2:5)
II Timothy	--The One who abolished death	(1:10) the Judge of the living and the dead (4:1, 8)

Titus	--Blessed hope	(2:13)
	--Great God and Savior	(2:13)
Philemon	--Settler of the account	(the theme of Philemon)
Hebrews	--God	(1:8)
	--Our great high Priest	(4:14)
	--The final sacrifice	(9:26, 10:10)
	--The Author and Finisher of our faith	(12:2)
James	--The LORD of glory	(2:1)
I Peter	--The suffering Savior	(3:18)
II Peter	--Day Star	(1:19; cp. Num. 24:17)
I John	--Our Advocate	(2:1)
II John	--The Son of the Father in truth and love	(v.3 cp. Jn.5:18)
	--The One Who is come in the flesh	(v.7)
III John	--The truth	(v.1,3,4,12; cp. John 14:6)
Jude	--The One who is able to keep us from falling	(v.24)
Revelation	--The Amen	(3:14)
	--Alpha and Omega	(1:8, 11; 21:6)
	--King of kings and Lord of lords	(19:15,16)
	--The Root and Offspring of David, and the --Bright and morning Star	(22:16)

It's all about Jesus Christ. It's not about John the Baptist; It's not about us. It's not about you.

Jesus is to be exalted.

"The Bad Samaritan"

John 4:1-30

8-25-2024

INTRODUCTION: John moves from demonstrating a religious man's need for salvation (John 3) to a sinful woman's need for salvation (John 4).

How did Jesus address the need of this lost woman?
What was His approach and the content of His message?

In order to evangelize the lost, our Savior did the following:

I. He overcame <u>weariness</u> (v. 6; cp. v. 31-35)
(Jesus did not allow <u>fatigue</u> to stop Him from spreading the Gospel)

II. He built a <u>bridge</u> (v. 7-9; cp. v. 27)
(Jesus was willing to establish <u>rapport</u> by overcoming religious and cultural prejudice and other hindrances)

III. He seized an <u>open door</u> (v. 10-15)
(Jesus sought the opportunity to turn an "earthly" [natural] conversation into a "heavenly" [spiritual] conversation)

IV. He exposed the fact of <u>sin</u> (v. 16-18)
(Jesus showed the woman her <u>need</u> for salvation)

V. He taught essential <u>doctrine</u> (v. 19-24)
(Jesus corrected the woman's spiritual misunderstanding and instructed her in Biblical truth)

VI. He pointed people to <u>Himself</u> (v. 14, 25-26)
(Jesus showed Himself to be the source of salvation - John 14:6)

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“The Bad Samaritan”

John 4:1-30

8-25-2024

INTRODUCTION:

John moves from demonstrating a religious man’s need for salvation (John 3) to a sinful woman’s need for salvation (John 4).

We have all heard of the Good Samaritan; Today I would like to speak to you about “The Bad Samaritan” and of how Jesus Christ saved her soul and her life.

Jesus came to seek and to save that which was lost.

"The Scripture hath concluded all under sin" (Gal. 3:22).

See Romans 3:10 –f
Note the universality or all-inclusiveness of sin. In these verses: "all" (v. 9); "none" (v. 10); "none...none" (v. 11); "all...together...none...not one" (v. 12).

Total depravity -
Eccl. 9:3 - This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead."

Is. 1:5-6 - "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it: but wounds, and bruises, and putrifying sores: and they have not been closed, neither bound up, neither mollified with ointment."

- God speaks of unsaved man as being "dead in trespasses and sins" (Eph. 2:1; cp. Col. 2:13).
- Man's heart is blind and he exists in spiritual darkness (Eph. 4:18; 5:8; Col. 1:13).
- The question is asked in Job 14:4 - "Who can bring a clean thing out of an unclean?" No one.
- A sinner from conception: "Behold I was shaped in iniquity; and in sin did my mother conceive me" (Ps. 51:5).
- A sinner at birth: "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Ps. 58:3; cp. Is. 48:8).
- "The imagination of man's heart is evil from his youth" (Gen. 8:21; cp. Gen. 6:5).
- God cannot be blamed for man's sin. When He created man "in His own image," His creation was good (Gen. 1:27, 31).
- Solomon said: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (Eccl. 7:29).

"He who doubts total depravity had better study himself" --Spurgeon

The Bible teaches that all are sinners; All are depraved.

Depravity means:

a. That every man has the same potential to fulfill even the vilest of sins (Rom. 1:18ff; 3:10-18)
(Every man's heart is the same - Jer. 17:9)

b. That by God's standards, there is no spiritual good dwelling in natural man (Is. 64:6; Rom. 3:9, 7:18)
When the unsaved do right, it is for selfish purposes, not for God's exclusive glory (Mt. 6:5; II Tim. 3:4).

c. That the corruption of sin permeates and extends to every part of man's internal being.
1) The mind (Rom. 8:6; I Cor. 2:14, 4:4; Ti. 1:15)
2) The conscience (Ti. 1:15)
3) The will (Jn. 8:34; Jer. 13:23; Rom. 7:18)
4) The heart (Jer. 17:9)
5) The spirit (II Cor. 7:1)
6) The emotions
The unsaved are completely without "agape" love, which is the basic motivating factor to do works that please God (I Jn. 4:7-8, 11-19).

d. Depravity means that an unsaved man has no possible means of salvation or recovering within himself (Eph. 2:1, 8; Mt. 19:25-26).

Depravity refers to man's total inability to spiritually rehabilitate himself and become pleasing to a Holy God.

No act of the will of man (by itself) can change his nature or relationship to God.

This description of depravity is us! We are all depraved. Yet Christ loved us and saved us. Do we care about others who also are trapped in sin? Do we point them to the sin solution?

Jude 1:20-23
But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, [21] Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. [22] And of some have compassion, making a difference: [23] And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

Read "Who Cares?" by General William Booth

Can you hear the cry of multitudes, pleading as it were for help, for truth, for life?
--The cry of the Lost (Ezek. 34:4; Lk. 19:10)
--The cry of the Blind (II Cor. 4:4; Acts 26:18)
(blind as to their need, destiny, the love of God, the urgency of salvation)
--The cry of the Condemned (Jn. 3:18)
--The cry of the Slaves (II Tim. 2:24-26)

Christian, listen to the cries; listen to the four calls to evangelism
THERE IS A CALL FROM ABOVE (Mk. 16:15; Ezek. 3:17-18; 33:1-11)
THERE IS A CALL FROM BENEATH (Lk. 16:19-31)
THERE IS A CALL FROM WITHOUT (Acts 16:6-10)
THERE IS A CALL FROM WITHIN (Jn. 4:24-30; Rom. 1:14-17)

Song: “Jesus lover of my soul”

How did Jesus address the need of this lost woman?

What was His approach and the content of His message?

In order to evangelize the lost, our Savior did the following:

I. He overcame weariness (v. 6; cp. v. 31-35)
(Jesus did not allow fatigue to stop Him from spreading the Gospel)

V. 6

Jesus was weary, but His zeal for doing the will of the Father (v. 34) and His burden for souls (v. 35) kept Him going.

"Be not weary in well doing . . ." (Gal. 6:9)

We need to overcome laziness and other distractions.

Laziness and preoccupation with the physical needs of life often keep us from sharing the gospel.

If you know anything about the "Titanic," you know much of what took place 87 years ago, when the ship that even God couldn't sink, DID sink. Of the 1,528 people who ended up in the icy water, only six were rescued. But did you know that one of those six was actually saved twice that night?

His story is an inspiring reminder that there's more to life than mere survival.

To tell this man's story, though, I have to first tell you about another man, a Scot named John Harper. Harper, a minister of the Gospel, boarded the Titanic with his six-year-old daughter, Nana. He planned to travel to the Moody Church in Chicago, where he'd been invited to preach for three months. When the ship struck the fateful iceberg and began to sink, Harper made sure his daughter was placed into one of the lifeboats. He then began what would be the last evangelistic work of his young life.

As the freezing waters began to fill the ship, Harper was heard shouting, "Let the women, children and the unsaved into the lifeboats." Survivors reported that Harper took off his own life jacket and gave it to another man. "Don't worry about me," he reportedly said, "I'm not going down, I'm going up!"

When the ship began to sink, more than 1,500 passengers jumped or fell into the icy waters. As they gradually drowned or froze to death, Harper was seen swimming from one passenger to another, pleading with them to accept Christ.

Only six of the 1,500 people struggling in the water were later rescued, including a man who later identified himself as Harper's last convert. This young man had climbed up on a piece of debris.

Harper, who was struggling in the water near him, shouted out, "Are you saved?" "No," the man replied. Harper then shouted the words from Scripture: "Believe on the Lord Jesus Christ and thou shalt be saved." The man did not answer, and a moment later he drifted away on the waves.

A few minutes later, the current brought the two men back together. Again Harper asked, "Are you saved?" Once again, the answer was "no." With his dying breath, Harper shouted, "Believe on the Lord Jesus Christ and thou shalt be saved." He then slipped under the waves for the last time.

Then and there, the man he had witnessed to decided to turn his life over to Christ. Four years later, at a Titanic survivors meeting in Ontario, Canada, this man tearfully gave his testimony recounting how John Harper had led him to the Lord. I don't need to tell you that this dramatic story never made it into the movie. We live in a culture that seems to be more interested in fictional stories of romance, illicit sex, and priceless jewelry than in the real romance between God and His people.

When the subject of the Titanic comes up, tell your friends the story of the young Scottish minister who witnessed to Christ with his dying breath. And make sure your kids know the story a well. John Harper reminds us of a great lesson, the secret of the ages: that there's more to life than mere survival.

[The information for this BreakPoint commentary came from the book "The Titanic's Last Hero" by Moody Adams (The Olive Press, 1997). The testimonies in this book
were originally compiled in 1912 by John Climie of Scotland.]

II. He built a <u>bridge</u> (v. 7-9; cp. v. 27)
(Jesus was willing to establish <u>rapport</u> by overcoming religious and cultural prejudice and other hindrances)

a) She was a <u>woman</u> (v. 9; cp. v. 27)
(a <u>social</u> obstacle had to be overcome)

b) She was a <u>sinful</u> woman (v. 16-18)
(a <u>moral</u> obstacle had to be overcome)

Women normally came in the morning to draw water. However, this woman may have been too ashamed to draw water with the other women, because of her sinful reputation.

c) She was a <u>Samaritan</u> woman (v. 9)
(a <u>cultural</u> and <u>religious</u> obstacle had to be overcome)

The Jews and Samaritans were bitter enemies.

--The Samaritans were viewed as <u>half-breed "dogs</u>."

--The Samaritans had a rival <u>temple and place of worship</u>.

Therefore the Jews had "no dealings with the Samaritans" (v. 9).

Beware of isolating yourself from those of other religions. They need to hear the truth, and may only hear it from you!

III. He seized an <u>open door</u> (v. 10-15)
(Jesus sought the opportunity to turn an "earthly" [natural] conversation into a "heavenly" [spiritual] conversation)

Note how Jesus changes the subject from literal water (H2O) to spiritual "living" water.

He moved from the natural to the supernatural, from the known to the unknown, from the physical to the spiritual.

Example of subjects that naturally lead into the subject of salvation:

1) Death
2) Church
3) Moral crisis in America
4) Almost anything - if you look for the opportunity

V. 15

Even though the woman wanted the water about which Jesus spoke, there were some facts she needed to understand first.

She needed to realize:

a) The <u>spiritual nature</u> of the water Jesus spoke of (She, like Nicodemus Jn. 3, was thinking in physical terms, not spiritual)

b) Her need for such water

IV. He exposed the fact of <u>sin</u> (v. 16-18)
(Jesus showed the woman her <u>need</u> for salvation)

Before anyone sees their need for the doctor, they must see that they are sick!

Jesus is the Great Physician (Mt. 9:12).

Romans 3 shows man his sinfulness.

V. He taught essential <u>doctrine</u> (v. 19-24)
(Jesus corrected the woman's spiritual misunderstanding and instructed her in Biblical truth)

Jesus taught:

a. The exclusiveness of <u>one salvation</u> (v. 22b)

"Salvation is of (from) the Jews" -

How?

1) The Jews were given the "oracles of God" - Rom. 3:2 (the Word of God).

2) The Jewish race was the vehicle through which Christ came.

b. The nature of <u>God</u> (v. 23-24a)

c. The means of man's approach to God (v. 24b)

1) "Spirit"
(the way to salvation is <u>spiritual</u> -
John 3:1ff)

2) "Truth"
(the basis for salvation is the <u>Bible</u> -
John 17:17; Rom. 10:17)

Jesus also taught her about true worship:

How did Jesus describe true worship?

1. True Worship is <u>NOT CONFINED</u> to a Place (v. 20, 21)

2. True Worship is <u>SINGULAR</u> in its Source (v. 22)

3. True Worship is <u>SOUGHT</u> by the Father (v. 23)

4. True Worship is According to <u>SPIRIT</u> and <u>TRUTH</u> (v. 24)

VI. He pointed people to <u>Himself</u> (v. 14, 25-26)
(Jesus showed Himself to be the source of salvation - John 14:6)

Paul preached only "<u>Christ</u> and Him crucified."

In your witness, focus on the person and work of Jesus Christ.

a. Jesus told the woman <u>who He was</u>
(He is the Messiah, the Christ - v. 25-26)

b. Jesus told the woman <u>what He gives</u>
(He is the source of "living water" - v. 14)

Cp. John 7:38; Rev. 21:6, 22:17.

CONCLUDING OBSERVATIONS:

In Christ's discussion with the woman:

a. He provoked <u>thought</u>
(He gave the woman something to really think about -- Beware of "easy believism")

b. He <u>asked questions</u>
Questions have a way of quickening the conscience. Jesus often taught truth by asking questions that led to the answer.

b. He <u>allowed her to speak</u>
(He did not preach a sermon -- Beware of monopolizing the conversation without finding out where the other person is coming from)

c. He demonstrated <u>graciousness</u>
(His manner was unabrasive; He made her feel relaxed in His presence -- Beware of being mechanical and cold)

The Starfish

While walking along a beach,
a man saw someone in the distance leaning down,
picking something up and throwing it into the ocean.

As he came closer, he saw thousands of starfish
the tide had thrown onto the beach.
Unable to return to the ocean during low tide,
the starfish were dying.
He observed a young man picking up the starfish
one by one and throwing them back into the water.

After watching the seemingly futile effort,
the observer said, "there must be
thousands of starfish on this beach.
It would be impossible for you to get to all of them.
There are simply to many.
You can't possibly save enough to make a difference."

The young man smiled as he continued to pick up
another starfish and toss it back into the ocean.

"IT MADE A DIFFERENCE TO THAT ONE HE REPLIED!

SOUL HARVEST

John 4:31-42

9-1-2024

INTRODUCTION:

***We must harvest precious souls for Christ!**

I. Soul Harvesting was the <u>Passion</u> of Jesus Christ (v. 31-33)

II. Soul Harvesting is the <u>Will</u> of God (v. 34)

III. Soul Harvesting is Urgent because the <u>Fields are Ready</u> (v. 35)

IV. Soul Harvesting Results in <u>Rewards</u> for the Laborers (v. 36)

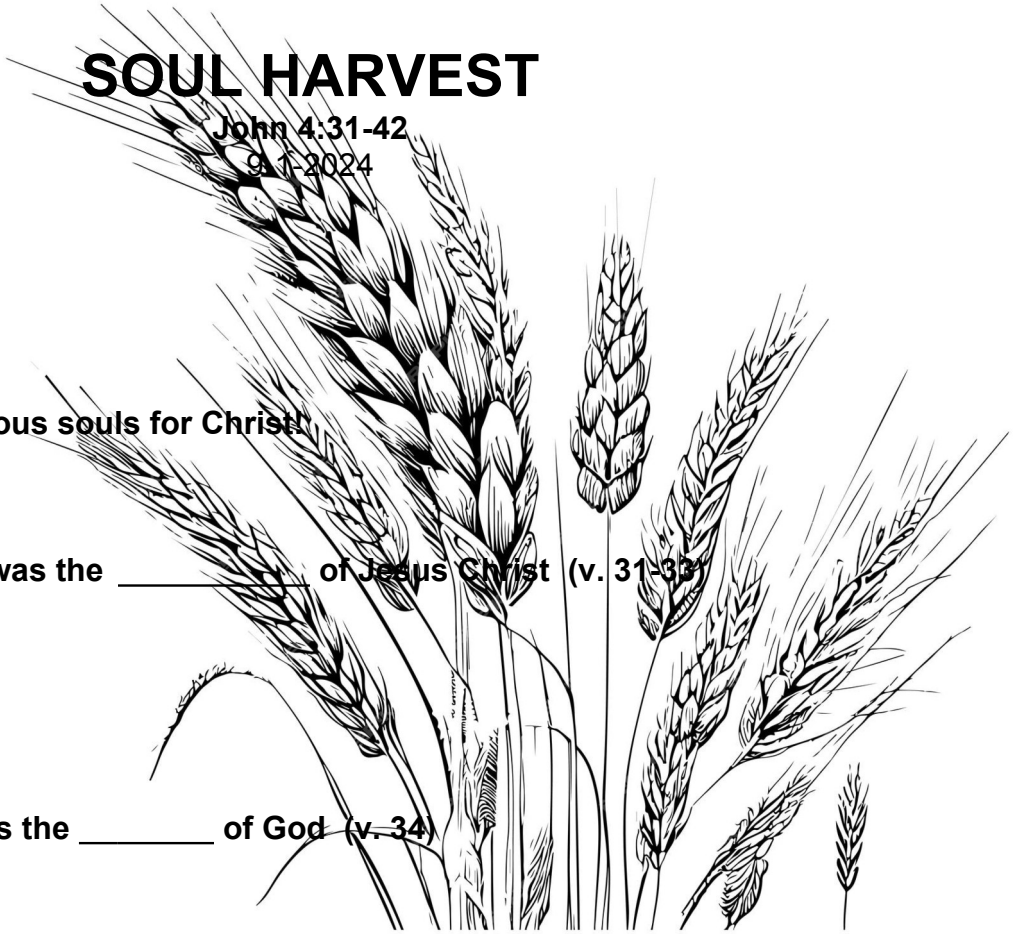
V. Soul Harvesting is Often <u>Not</u> as <u>Difficult</u> as you may think (v. 38)

CONCLUSION: v. 39-42

SOUL HARVEST

John 4:31-42

9-1-2024



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V. Soul Harvesting is Often _____ as _____ as you may think (v. 38)

CONCLUSION: v. 39-42

SOUL HARVEST

John 4:31-42
9-1-2024

INTRODUCTION:
Context: Christ had compassion for the soul of a sinful Samaritan woman (vv. 4- 30).
Review context: To reach her for salvation . . .

a. **He overcame <u>weariness</u> (v. 6; cp. v. 31-35)**
(Jesus did not allow <u>fatigue</u> to stop Him from spreading the Gospel)

b. **He built a <u>bridge</u> (v. 7-9; cp. v. 27)**
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(Jesus showed Himself to be the source of salvation - John 14:6)

***We must harvest precious souls for Christ!**

I. Soul Harvesting was the <u>Passion</u> of Jesus Christ (v. 31-33)

v. 31
We, like the disciples were, are very often preoccupied with the mundane matters of this life ---- feeding ourselves (our food), clothing ourselves, sheltering ourselves (our homes), securing ourselves (our bank account).

We spend more time thinking about our grocery list than we do planning how we are going to reach our neighbor for Christ; we give more attention to beautifying our appearance than to helping others get ready to meet God; we expend more effort in maintaining our possessions than in building relationships with people so as to win them to Christ.

"Master, eat" the disciples urged. Often, well-meaning people can be tools to divert our attention from the spiritual to the physical, from the eternal to the temporal, from the supernatural concerns of God to the natural appetites of men.

v. 32
"Meat" = food. "Food" is that which <u>fuels</u> the body; food is that which <u>energizes</u> the body.
To Christ, reading souls was that which fueled him; bringing others to His salvation was that which energized Him.
Soul-winning will fulfill our lives, as well!
Christ's compassion for the lost: Matthew 9:36-37

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. [37] Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

Mt.9:36
"He was moved with compassion" - (aorist passive - from "splanchna"). The word refers to being moved emotionally on the insides; to feel sympathetic in one's person for someone to the point that it upsets your insides - your stomach.

[The noun form is often translated "bowels" referring to literal intestines - Acts 1:8; and to inward affection - II Cor. 7:15; Phil. 1:8, 2:1; Col. 3:12; Philemon 7]

Jesus was constantly moved with compassion toward others:

--Toward the multitudes who were spiritually (Mk. 6:34), and physically (Mt. 14:14) sick
--Toward the multitudes who were physically hungry (Mt. 15:32)
--Toward the blind (Mt. 20:34)
--Toward the unclean leper (Mk. 1:41)
--Toward the widow whose son died (Lk. 7:13-14)

Christ, being "meek and lowly in heart" (Mt. 11:29) is "touched with the feeling of our infirmities" (Heb. 4:15).

We are to be like our Savior (I Pet. 2:21) in that we feel the plight of others.

Jesus said “Follow me and I will make you fishers of men.” When you follow Christ, you will share His burden for souls.

Poem: “The Fishless Fisherman.”

II. Soul Harvesting is the Will of God (v. 34)

Jesus' only objective was to fulfill the will of His Father. His sole focus was to accomplish the desire of the One who sent Him. To do the Father's will and to complete the Father's plan was the ultimate fuel of Jesus' life on earth.

Is that what fuels us?

"Will of him. . . finish his work" - It's all about Him and what He wants. Life is not about us and our pet plans. Life is not about us and what we want. We are put on this planet and saved by His grace to accomplish His purpose and plan for our lives. Have you submitted to His plan and purpose?

III. Soul Harvesting is Urgent because the Fields are Ready (v. 35)

There were yet four months before the farmers of Israel would harvest their grain. However, the time for harvesting souls had already come.

As the people whom the Samaritan woman had told about Christ were approaching by the multitudes (v. 30), Christ called the disciples' attention to them as they came.

The **"fields**" are fields of people. This is why missionaries often refer to their place of service as the "mission field."

The world of people is described as being like a harvest field because people—like a field of grain—are:

1) Numerous (6.5 billion people on earth)
2) Precious
3) Require labor
4) Ready to perish of not harvested

"White" – ripe and ready to rot if not harvested

A continual harvest of souls waits to be reaped. Multitudes are searching and ready to hear God's Word. But "how will they hear without a preacher?"

IV. Soul Harvesting Results in <u>Rewards</u> for the Laborers (v. 36)

Just as one would reap a field and receive payment for the labor, so God has rewards coming to those who labor for Him.

Three definite results for the soulwinner:

1) **"Wages"** – Rewards (perhaps in the form of crowns to come at the Bema Seat Judgment (I Cor. 3:5-15)

2) **"Fruit unto eternal life" –** souls in heaven because of your labor

3) **"Joy"** - Psalm 126:6
He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

V. Soul Harvesting is Often <u>Not</u> as <u>Difficult</u> as you may think (v. 38)

"Other men labored" – The Old Testament prophets and John the Baptist paved the way for the Gospel.

Let's not make excuses for our lack of witnessing. Let's not say, "It's too hard" or "No one is interested."

Because salvation is God's work in people's hearts, it is not too hard; and because He has prepared many hearts and is drawing people to Himself, many are interested.

CONCLUSION: v. 39-42

v. 39
God uses saved sinners to reap for Him.

"Samaritan woman immediately shared her experience with others. Despite her reputation, many took her invitation and came out to meet Jesus. Perhaps there are sins in our past of which we're ashamed. But Christ changes us. As people see these changes, they become curious. Use these opportunities to introduce them to Christ." (Life Applic. Bible Note p. 1909).

v. 41
Many believe because someone pointed them to Christ (v. 39) and others believe because Christ directly spoke to them via His Word the Bible.

Salt is useless unless it come sin contact with food.
Light is useless unless it comes in contact with darkness.
A map is useless unless it comes in contact with someone who needs directions.
A compass is useless unless it comes in contact with someone who is lost.
A Christian is useless unless he comes in contact with the unsaved.

--Do you seek to make contact with the lost or avoid them?

--Do you know who your neighbors are?
- What are their names, first and last?
- What are their children's names?
- Where do they work?
- When was the last time they were in your home?
- When was the last time you were in theirs?

--Why do you think God gave you the job you have? Why did He set those people across your path? Are you reaching them?

Don't be a hibernating Christian! Don't be an isolationist! Don't live on your own island while the sea of humanity drifts to eternal ruin!

--Make a list, include your unsaved neighbors, fellow employees, class mates, relatives, etc.

--Pray for a chance to develop relationships with them

--Plan an occasion to get together - Be ready to sow the seed

To Harvest Souls for Christ, we must show the person that:

a. He is a **sinner** (Rom.3:10; 3:23)

b. He must pay a **price** for his sin (Rom.6:23) (Rev.21:8)

c. Jesus Christ **paid** the price for him (Rom.5:8) (I Pet.3:18)

d. God now offers him a free **gift** of eternal life (Rom.6:23b)
(Eph.2:8,9)

e. By **trusting** in (accepting) Christ, he will receive the gift of eternal life and be saved from sin and Hell.(Rev.3:20, Rom.10:13)

Why Not Believe?

John 4:43-54
9-8-2024

Introduction:

Jesus Christ is worthy of our Faith!

But so many people don't believe. Why?

I. ***For some people…***
Familiarity Breeds Contempt (v. 43-44)
(The people of Jesus' home town)

II. ***For other people…***
Seeing is Believing (v.45-48)
(The people of Judaea)

III. ***But for other people…***
Christ's Word can always be trusted (v. 49-54)
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v. 43
"After two days" – After spending two days in Samaria and ministering to the spiritually hungry people there (v. 40), Jesus continues His journey north into the region of Galilee.

v. 44
Jesus now enters the region He grew up in.

John 4:44
For Jesus himself testified, that a prophet hath no honour in his own country.

Matthew 13:54-f has a more detailed description of the brief statement that John makes here. Note what Matthew recorded about the unbelief of Christ's native countrymen.

1. Unbelief keeps people from <u>seeing</u> Christ for who He is (v. 54-56)
V. 54
"His own country" - Nazareth, how home town, his own native town, where He grew up as a boy and worked as a young man.
"He taught them" - the imperfect tense suggests that He taught them on more than one occasion.
"Astonished" = amazed, astounded, overwhelmed.

"Whence hath this man" - Where did He get such awesome wisdom from? After all:
--He didn't go to a theological seminary
--He wasn't instructed by any big-named Rabbi
--He doesn't have the initials of a doctors degree by His name

"Wisdom" - His <u>words</u>
"Works" - His <u>miracles</u>

What Jesus <u>did</u> authenticated what He <u>said</u>.

They wouldn't even utter His name, although they knew it better than anyone else, but they just said: ***"this man"*** = lit. this one, "this fellow" used with an attitude of contempt or disrespect.

V. 55

"<u>the</u> carpenter's" - Joseph was a woodworker or builder. The definite article *"the"* indicates possibly that he was the only one in town, well known to all (Rienecker, p. 42).
Mark records them also saying *"Is not this the <u>carpenter</u>?"* (showing that they were also astonished that someone of such a humble, common trade could have such spiritual wisdom and mighty miracles).

"Is not this the carpenter's son?" - Answer: No.
Jesus was virgin-born. His birth had nothing to do with Joseph (Mt. 1:18-25).

"Is not his mother called Mary?" - Yes, her name is Mary; but she is not the mother of Jesus in the same sense as other children have mothers.
Jesus came from Heaven and miraculously entered her womb, whereas all other children have their origin in the womb of their mother.

"His brethren. . ." - they were not full brothers, but half brothers, because they did not have the same father.

V. 55-56
These two verses prove one thing for sure. And that is that Mary did not remain a perpetual virgin as the RCC teaches. She with Joseph had four other sons and at least two daughters.

Jesus, who had humble beginnings, a humble and ordinary family (Joseph a carpenter, Mary a mother and housewife), a humble trade . . . How could He be the Messiah?

These people were neighbors of Jesus' family; they saw Him as a child. Perhaps their own children played with Him.
No doubt they observed His unusual obedience to Mary and Joseph; they wondered why He never got in trouble. They may have been amazed that He was never accused of wrongdoing. Perhaps they were taken back by His love for people, His kindness and graciousness.
They Bible is clear that He as a boy had <u>favor</u> with people (Lk. 2:52).

V. 56
In comparing Jesus with his half brothers and sisters, a sharp contrast was noted by the people of Nazareth. They knew He was different, but would not believe He was who He said He was.

Many wrongly judge others by their education, social status, name, wealth, prestige, roots or heritage, fame, hometown, etc. None of which tells you anything about the personal character of the person.

Many today wrong consider a famous preacher on the radio or TV as more believable (more knowledgeable, more trustworthy) than their own pastor. Why? Because of his notoriety, fame, and because of his coming to you from a distance.

It is wrong to judge someone by appearance and circumstance.

What was the problem of the people of Nazareth?

1. They thought Jesus was merely human (they knew Him "*after the flesh"* - II Cor. 5:16)

2. They walked by sight and not by faith (II Cor. 5:7)

Examples of people who didn't recognize Jesus for who He was:

John 1:10-11 - *"He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not."*

John 4:10 - *"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."*

John 5:18 - *"Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."*

John 8:19 - *"Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also."*

John 9:30 - *"The man answered and said unto them, Why herein is a marvelous thing, that ye knew not from whence he is, and yet he hath opened mine eyes."*

John 10:33 - *"The Jews answered him, saying, For a good work we stone thee not: but for blasphemy; and because that thou, being a man, makest thyself God."*

John 14:9 - *"Jesus saith unto him, Have I been so long with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father, and how sayest thou then, Shew us the Father?"*

Luke 5:21 - *"And the scribes and Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?"*

Luke 23:35 - *"And the people stood beholding. And the rulers also with them derided him, saying, He saved others: let him save himself, if he be the Christ, the chosen of God."*

Mark 15:31-32 - *"Likewise also the chief priests mocking said among themselves with the scribes, He saved others, himself he cannot save. Let Christ the King of Israel descend now from the cross. that we may see and believe. And they that were crucified with him reviled him."*

Acts 13:27 - *"For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him."*

Cp. I Cor. 2:8 - *"Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory."*

The most fatal mistake a person could ever made in life is to live and die without ever realizing who Jesus was!

John 8:24 - *"for if ye believe not that I am (he), ye shall die in your sins."*

2. Unbelief keeps people from <u>honoring</u> Christ with the honor He deserves (v. 57)

The word "*offended"* (imperfect, passive) indicates that they allowed the influence of people, and situations and circumstances to cause them to take offense at Him over and over again. They repeatedly refused to believe in Him.

Something stood in the way of their believing in Him.

Jesus promised blessedness to whoever would not be offended at Him (Mt. 11:6 - *"And blessed is he, whosoever shall not be offended in me."*)

"A prophet is not without honor" - Quoting a well-known saying, is the negative way of saying: "A prophet always has honor, except in his own hometown and in his own family."

"Honor" - to treat with value, respect, dignity.

Christ was to have equal honor with God the Father (John 5:23).

Unfortunately, familiarity often breeds contempt or less respect.

They wondered, "How in the world could a person from our own midst (from our inferior city - Jn. 1:46) possibly possess such wisdom and power?

Sometimes the hardest people to reach with the Gospel are those who know you best.
Jesus warned that your worst trouble will often come from your own family (Mt. 10:21, 35-36).

Let us be careful that we do not become tired of that which is familiar. Let's not get on the world's bandwagon in seeking something new; something different; Let's stick to the old fashioned faith.

II. For other people…

Seeing is Believing (v.45-48)

(The people of Judaea)

v. 45

"Having <u>seen</u> all these things. . ." –

They had witnessed the many miracles Jesus performed at Jerusalem and had a certain form of faith in Him (Jn. 2:23-25).

v. 48

Except ye see signs and wonders" - The plural "ye" indicates that Jesus was referring to people other than the nobleman of Capernaum. All of the Galileans who had met Him (v. 45) due to the miracles they saw, would be included.

John 4:48 was not a rebuke of this nobleman. Rather, it was our Lord's lament at the spiritual condition of the people in general, both in Judea and Galilee.

"'Seeing is believing' has always been the 'pragmatic' philosophy of the lost world, even the religious world." (Wiersbe, p. 303).

v.48 " signs" -

A sign is basically a miracle that can be experienced by the senses. It is an objective way to validate someone or something.

Gideon showed his lack of faith (his unbelief in God's will) by throwing out a fleece of wool (Jud. 6:36-40).

The Jews sought signs (I Cor. 1:22), and Jesus gave them in abundance.

The scribes and Pharisees had on numerous occasions seen and heard about the signs Christ performed. They saw the Lord heal a palsied man (Mt. 9:1-8), they saw Him restore a dumb man possessed by a demon (9:32-34); they witnessed Him curing a man with a withered arm on the Sabbath (Mt. 12:9-13); and now recently they had heard that He cast a demon out of a man that was blind and speechless. Yet rather than believing the evidence already displayed, they demand more!

Rather than simply letting His spotless life, unselfish ministry, soul-stirring message, and indisputable miracles speak for themselves, they demand more proof, more valid evidence.

Jesus could have easily performed any sign He wanted. However, the fact that He didn't proves two things:

1) God does not have to prove Himself to anybody.

2) God does not stoop to reveal His power (by miraculous signs) to men at their choosing. (When He chooses to perform signs, He does so according to His will, not to satisfy the curiosity of agnostic men).

"Wonders" – a miracle that causes amazement

Matthew 12:39

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

"Evil" - sinful, wicked

"Adulterous" - a worldly-minded people who forsake God and embrace the philosophies and humanistic thinking of the world. They have affection for the matters and methods of the world (Ja. 4:4).

To be worldly is to live not by faith but by sight. It is to be carnally-minded. To live life based on the 5 senses. Such a mentality reasons: "If I can't touch it, taste it, see it, smell it, or hear it, I won't believe it. It must be "sensational" for it to impact me.

Many have a "Show me" attitude! Prove it to me! Convince me with the evidence I demand.

The wicked always demand signs because to them "Seeing is believing."

The evil mob that surrounded the cross of Christ again chided Him for a sign. They demanded, *"If thou be the Son of God, come down from the cross"* (Mt. 27:40; Mk. 15:30).

Note: The rich man who went to hell wrongly believed that a sign from dead Lazarus would convince his 5 brothers of their need of salvation (Luke 16:27-31).

If it is evil and spiritually adulteress people who seek after signs, should we be seeking after signs today?

Do we need authenticating signs from God for Him to prove to us that He is real, or that His Spirit is real, or that His Word is true? NO!

To demand God to prove Himself by giving a sign is "Satanic theology." Satan demanded that Christ prove His Messiahship by two spectacular signs (Mt. 4:5-7).

If it is an *"evil and adulterous generation"* that seeks after a sign, what does this tell you about people who seek after tongues? Tongues are for a *"sign"* (I Cor. 14:22). Should Christians be seeking signs?

NOTE: Signs and sign gifts were given by God's sovereign discretion, at the Holy Spirit's will (I Cor. 12:11). Such sign gifts came upon God's people without the recipient seeking such; it was automatic, uninvited, unsolicited.

If tongues were a legitimate gift today, why is it limited to "Christians" of certain Pentecostal and Charismatic churches and not given to fundamental Baptists? The fact that this "sign gift" does not come to those who are ignorant of it tells me it has ceased.

It is interesting to note that as this age draws toward a close, people will demonstrate how wicked they are by an increased desire to see "signs and wonders." Such a thirst will play right into the hands of Satan who will (via the Antichrist) performs powerful *"signs and lying wonders"* (II Thes. 2:9). These Satanic eschatological miracles will seem so real (since they are called *"great signs and wonders")* that they will deceive everyone except the elect (Mt. 24:24).

The only sign that the Scribes and Pharisees could look for was that Christ would die and then rise again on the third day.

The Word of God is sufficient! Faith cometh not by "seeing signs" but by hearing the Word of God (Ro. 10:17).

III. But for other people…
Christ's Word can always be trusted (v. 49-54)
(The official of Capernaum)

v. 49
"Nobleman" – lit. The king's officer; a man belonging to the king (perhaps a centurion).

All of us who have children can feel the plight of this nobleman.

v. 47 – his son was about to die.

He had a life-threatening virus and apparently nothing they tried could bring about his healing. So the father, with urgency, comes to Jesus.

"...One bright Sunday afternoon, a numbing telephone call brought news of a mountain-climbing accident. In his book Lament for a Son, the bereaved father reflects upon his painful feelings.

'Gone from the face of the earth. I wait for a group of students to cross the street, and suddenly I think: He is not there. I go to a ballgame and find myself singing out the twenty-five year olds; none of them is he. In all the crowds and streets and rooms and churches and schools and libraries and gatherings of friends in our world, on all the mountains, I will not find him. Only his absence.

'Silence. "Was there a letter from Eric today?" "When did Eric say he would call?" Now only silence. Absence and silence.

'When we gather now there's always someone missing, his absence as present as our presence, his silence as loud as our speech. Still five children, but one always gone.

'When we're all together, we're not all together.

'It's the neverness that is so painful. Never again to be here with us—never to sit with us at table, never to travel with us, never to laugh with us, never to cry with us, never to embrace us as he leaves for school, never to see his brothers and sister marry. All the rest of our lives we must live without him.'." (Swindoll, p. 61).

"Sir" = Lord; a term of respect.

"Come down ere my child die" – a real sense of urgency and desperation is expressed

This man didn't just want to see a sign or wonder; he was in a desperate need for help.

v. 50
He **"believed the word" –** This is the essence of true faith: trusting the word of God.

"God said it, I believe it, and that settles it."

v. 52
"Began to amend. . . the fever left him" – Note that the father thought the healing would be gradual ("began to improve"); but the servants reported a complete, instant recovery.

"The seventh hour" – one o'clock in the afternoon (by Jewish time) or seven o'clock (by Roman time). The same exact time that Jesus gave him the promise.

"Yesterday" – What is interesting is that it took the nobleman a whole day to get home. It is really not very far from Cana to Capernaum (approximately 20 miles downhill – a brisk 4 – 5 hour walk). This tells me that the nobleman rested in the promise of Jesus and didn't feel the need to rush home because he knew his boy was already healed.

v. 53
"The same hour" – the boy was healed the instant Jesus said the words

In this miracle Jesus shows us that he can do miracles <u>from a distance</u>. He doesn't have to be physically present. He can now speak from Heaven and His command gets done in NYC!

Distance does not separate Christ from your need! Distance is not barrier to the omnipotent God. Remember Psalm 139:7-10
Whither shall I go from thy spirit? or whither shall I flee from thy presence? [8] If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. [9] If I take the wings of the morning, and dwell in the uttermost parts of the sea; [10] Even there shall thy hand lead me, and thy right hand shall hold me.

"His whole house" – His entire family believed

A cross reference to Luke 8:1-3 may indicate that this nobleman's name was Chuza. His wife Joanna would financially support Christ as He ministered.

CONCLUSION:

v. 54
"The second miracle" – the first Galilean miracle was the turning water into wine at the wedding feast of Cana (Jn. 2).

This is the second miracle from Cana in Galilee that John records.

As Warren Wiersbe notes (p. 503), the first miracle at Cana showed Christ's power over time with the instant production of wine; and this miracle shows His power over space.

John's intention is to motivate faith in Christ.

John 20:30-31
And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: [31] But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

“Wilt thou be made whole?”

(The Healing of the Lame Man)

John 5:1-18

9-15-2024

Introduction: vv.1-4

- Jesus can do what seems impossible!

I. *Christ healed a lame man*
Who had suffered <u>many years</u> (v.5)

II. *Christ healed a lame man*
From a heart of <u>pity and compassion</u> (v.6)

III. *Christ healed a lame man*
Who had no other <u>source of help</u> (v.7)

IV. *Christ healed a lame man*
By the power of <u>His Word</u> (v.8)

V. *Christ healed a lame man*
Immediately and <u>completely</u> (v.9)

VI. *Christ healed a lame man*
On the <u>Sabbath Day</u> (v.9b-16)

VII. *Christ healed a lame man*
By the Authority & <u>Will of His Father</u> (v.17-18)

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9-15-2024

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In John 5, we have the beginning of a pattern that can be observed in much of this Gospel:

1) Jesus performs a miracle (a “sign”)
2) The Jews react against that miracle in unbelief
3) Jesus delivers a discourse to teach the real significance of that miracle

What we have in John 5 is a bonefied, genuine, indisputable miracle.

v. 1
Since Jesus was the fulfillment of each of the Feasts of Israel, it is appropriate that He attended each Holy day festival.

v. 2
“When you visit St. Anne’s Church in Jerusalem, they will show you the deep excavation that has revealed the ancient Pool of Bethesda. The Hebrew name *Bethesda* has been spelled various ways and given differing meanings. Some say it means “house of mercy” or “House of grace,” but others say it means “place of the two outpourings.” There is historical and archeological evidence that two adjacent pools of water served this area in ancient times.” (Wiersbe, p. 304).

“Sheep market” = the sheep gate was located north of the Temple on the eastern side of the walled city of Jerusalem (cp. Neh. 3:1; 12:39).

It was through this gate that the sacrificial lambs were brought to the Temple for sacrifice. It is this place that the ultimate Lamb of God visits for the purpose of accomplishing a miracle.

“Five porches” – five colonnades or cloisters to shelter the sick (Ryrie)

v. 3
People with a wide variety of ailments gathered at this pool for a miracle. Gathered here were the sick, the blind, the lame and the paralyzed.

v. 4
While this verse is omitted from some manuscripts (and therefore is not included in the NIV), it is evidently authentic, as Tertullian (160-221 A.D.) paraphrases it in his writings “On Baptism” I:1:15.

Also, sick people gathered around a pool and stepping in for a cure (v. 7) would make no sense without the facts of verse 4.

"Stepped in" – People stepping into a certain water and obtaining a healing is reminiscent of Elisha's order to Naaman the leper to be immersed 7 times in the Jordan River for a healing.

The Lord intentionally used an angel's stirring of the water at Bethesda to set up and lead to the ultimate Bethesda healing – performed by His own Son.

- Jesus can do what seems impossible!

I. *Christ healed a lame man*
Who had suffered many years (v.5)

The duration and magnitude of the problem did not limit Jesus.

For 38 years this man agonized over a life-crippling ailment that left him lying on a pallet. It is evident from verse 7 that he didn't have the strength to even rise up off of his mattress, even if he desperately wanted to.

"No matter how you look at this miracle, it is an illustration of the grace of God. It was grace that brought Jesus to the Pool of Bethesda, for who would want to mingle with a crowd of helpless people! Jesus did not heal all of them; He singled out one man and healed him. The fact that Jesus came to the man, spoke to him, healed him, and then met him later in the temple is proof of His wonderful grace and mercy.

"John noted that the man had been ill for thirty-eight years. Perhaps he saw in this a picture of his own Jewish nation that had wandered in the wilderness for 38 years (Deut. 2:14). Spiritually speaking, Israel was a nation of impotent people, waiting hopelessly for something to happen." (Wiersbe, p. 304).

Of all the "great multitude" (v. 3), Jesus singles out one man. So it is with salvation. By God's grace, out of the multitudes of humanity, I am forever thankful that He singled out a sinner like me and saved me.

II. *Christ healed a lame man*
From a heart of pity and compassion (v.6)

"Jesus . . . <u>knew</u>" – God the Father allowed Jesus to use His omniscient mind to perceive the duration that this man suffered.

Jesus also knows all about your struggles and hurts!

"Wilt thou be made whole?" – Do you want to be made well? Do you desire to be cured? The answer would be obvious! Yes, he wanted to become whole again. But the question was: How? He had no power and no helper to get him into the waters when they occasionally became miraculous. He was about to understand that someone greater than an angel who stirred up water was in his presence.

My friend, someone greater than an angel is ready and willing to save your sin-sick soul also! He would ask you: "Wilt thou be saved?"

"No matter how miserable your life has been—no matter how lame your spiritual life or how long you've been limping—Jesus can change it. The real question is: Do you wish to get well?

"It's easy to become accustomed to life around the pool of misery. The peer group there certainly won't criticize you. People will make space for your pallet and then leave you to yourself—or even commiserate with you.

"But maybe, after years of inner poverty, you're looking for a change, longing to be restored to everything God created you to be. If so, Jesus is the ticket out of that slum. If you *really* want to get well, He'll give you the grace and strength to take up your pallet and walk." (Swindoll, p. 72).

Out of all the people, the Lord seems to single out this man due to the long duration of his problem.

The Lord seems to specialize in reaching the people with the mots difficult of problems, and He specializes in saving event he chiefest of sinners.

III. *Christ healed a lame man*
Who had no other source of help (v.7)

The man was in a desperate situation: no one cared about him or bothered to help him.

The Lord allowed him to be in an impossible situation so as to heighten the impact of Christ's compassionate heart and miraculous power.

How disappointed this man must have been when He saw the waters churning, yet he was powerless to get into the water in time. How many times he must have been the first to see that unusual moving of the waters and in desperation would try to slither off his pallet to get into the water, but to no avail.

Much like many a sin-sick soul—helpless, hopeless, powerless, yea, "dead in trespasses and sins"---but the Master comes and does for the sinner that which the sinner cannot do for himself.

IV. *Christ healed a lame man*
By the power of His Word (v.8)

Jesus did not need medicine or any therapeutic remedy.

"Rise" – There was such power in that command that if Jesus did not limit it to this one man, everyone in the world would have risen off of their sick bed. Compare this power to the power of Christ's command to raise the dead (Jn. 5:25, 28-29).

This miracle was no problem for Jesus, for by the power of His word,

1. The universe came into existence
2. The elements obeyed his voice
3. Lazarus would arise from the dead
4. Demons would be cast out
5. The deaf would hear, the blind would see, and the lame would walk

To rise would be one thing, but to lift up one's bed and walk around with it, would be a total, eye-catching miracle!

V. *Christ healed a lame man*
Immediately and completely (v.9)

"Immediately" – Without any delay; at that very instant the man was completely well. No long, drawn out process, but an instantaneous miracle. So it is with salvation. The moment a person believers on the Lord Jesus Christ, he or she is immediately saved.

Can you imagine the consternation of those who saw this man get up and walk? They would observe that he did not get into the water. How then was he healed? The answer was Jesus Christ.

VI. *Christ healed a lame man*
On the Sabbath Day (v.9b-16)

The day of the week did not matter to Jesus. He is not off-duty one day a week.

It is always the right day of the week to help someone in need.

v. 10
Do you think that this man really cared about what day of the week it was? He was cured!

v. 11
The healed man responds: "If you want to take issue, you will have to speak to the One who ordered me to carry my pallet."

v. 12
"Instead of rejoicing at the wonderful deliverance of the man, the religious leaders condemned him for carrying his bed and thereby breaking the law" (Wiersbe, p. 305).

Don't be surprised, Christian, at the opposition you will face due to the wonderful things Jesus has done for you! There will always be people who will try their best to criticize some virtue that God's grace brought into your life.

v. 14
Whatever ailment this man had, it was brought on by sin. Some sin in his life resulted in his former debilitating condition.

Just as smoking invites cancer, alcoholic drinking invites psoriasis of the liver, and sexual perversion invites AIDS, so sin brings on physical consequences.

Not all sickness is due to personal sin (EX: Job); however, the Bible teaches that there is often a direct link between sin and sickness (James 5:14-15; I Cor. 11:29-32).

v. 16
This was not the only miracle Christ did on a Sabbath day.

1) He had cured a man with a withered hand on the Sabbath (Mk. 3:3-5)

2) He also healed a demoniac (Lk. 4:31-37)

3) And He healed a blind man (Jn. 9:1-14)

Traditions of the Sabbath:
"Slipping in between the Old and New Testaments, the Pharisees amplified the Sabbath law by adding thirty-nine categories of unpermitted work, along with a number of tedious restrictions. These became part of the traditional teachings of the rabbis, who then enforced them among the people. Yet these requirements stretched considerably beyond God's original intent. For example, notice how obsessive the restrictions have become in just this one regulation.

"If a man removed his finger-nails by means of his nails or his teeth, and so, too, if [he pulled out] the hair of his head or his moustache or his beard; and so, too, if a woman dressed her hair or painted her eyelids or reddened [her face] – such a one [Rabbi] Eliezer declares liable [to a Sin-offering]. (Shab. 1-:6)" (Swindoll, p. 70-71)

Although the Jews had added a multitude of rules and regulations regarding the Sabbath, God basically instituted the Seventh Day (Saturday) to be a day of rest for Israel.

1) The Sabbath was to be a sign of Israel's relationship to God (Ex. 31:12-18)

2) The Sabbath was made for man's benefit; man was not made for the Sabbath
Mark 2:27
And he said unto them, The Sabbath was made for man, and not man for the Sabbath:

3) The Sabbath (like any other day) was the perfect day to help others
Luke 6:9
Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?

Some Details regarding the Sabbath:

--The Sabbath was only for the nation of Israel (**Ex. 31:12-18**; Deut. 5:15; Ezek. 20:12).

--The Sabbath was only a shadow of the reality which is in Christ (Col. 2:16, 17).
Col. 2:16-17
Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: [17] Which are a shadow of things to come; but the body is of Christ.

--The Sabbath was not an issue over which Christians should judge one another (Rom. 14:4-5).

Romans 14:4-5

Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. [5] One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

--Paul seriously questioned the salvation of those who depended on keeping of Sabbaths and holidays for salvation (Ga. 4:9-11).

Galatians 4:9-11

But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? [10] Ye observe days, and months, and times, and years. [11] I am afraid of you, lest I have bestowed upon you labour in vain.

--The early church met on Sunday, evidently in commemoration of the Lord's resurrection (Acts 20:7; I Cor. 16:2).

--There is <u>no</u> command for New Testament Christians to keep the Saturday Sabbath. (See: Romans 13:9)

VII. *Christ healed a lame man*
By the Authority & Will of His Father (v.17-18)

v. 17
Jesus identifies His working with His Father's working.

As He will state in vv. 19ff, everything He does, He accomplishes by the will, plan, power, and purpose of the Father.

v. 18
By using the personal pronoun **"<u>My</u> Father"** (v. 17) instead of "<u>our</u> Father", Jesus claimed a unique relationship to the Father.

The Jews perfectly understood Jesus to claim a special relationship to God the Father and that by such He was claiming to be equal with God. They, unlike so many cults who deny His deity, perfectly understood what Jesus was claiming.

"Equal with God" – Jesus was equal in nature and essence. The Scripture teaches that He is "<u>one</u>" with God (Jn. 10:30) and is <u>equal</u> with God (Phil. 2:6). Such a claim attests to His deity.

“LIKE FATHER, LIKE SON”

(John 5:19-47)

9-22-2024

INTRODUCTION:

***Jesus Christ is precisely equal with God the Father.**

Jesus gives five evidences of the fact that He is the same as His Father:

I. The Father and the Son are equally alike in JUDGMENT (v. 22, 27, 30)

II. The Father and the Son are equally alike in AUTHORITY over the dead (v. 21, 24-29)

III. The Father and the Son are equally alike in HONOR (v. 23)

IV. The Father and the Son are equally alike in TESTIMONY (v. 31-37)

V. The Father and the Son are equally alike in SACRED SCRIPTURE (v. 38-47)

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I. The Father and the Son are equally alike in _____ (v. 22, 27, 30)

II. The Father and the Son are equally alike in _____ _____ (v. 21, 24-29)

III. The Father and the Son are equally alike in _____ (v. 23)

IV. The Father and the Son are equally alike in _____ (v. 31-37)

V. The Father and the Son are equally alike in _____ _____

(v. 38-47)

"LIKE FATHER, LIKE SON"

(John 5:19-47)

9-22-2024

INTRODUCTION:

After miraculously healing a man on the Sabbath day who had been lame for 38 years, the Lord Jesus Christ was opposed by the Jews (5:16). Jesus' response was basically this: God the Father and Jesus the Son are jointly working (v. 17) as co-equals (v. 18).

"Instead of denying [the Jews'] accusation, He endorsed it! If today man made this kind of a claim, we would conclude that he was joking or mentally disturbed. Jesus was certainly not insane, and there is every evidence that He was deadly serious when He spoke these words. Either He is what He claims to be, or He is a liar; and if He is a liar, how do you explain all the good He has done in the lives of needy people? Nobody wants to trust a liar; Jesus' disciples were willing to die for Him." (Wiersbe, p. 306)

ILLUS: The similarities between a father and his son demonstrates the impact an example has on the life of a child, and it shows the imitative nature of children. This similarity inspired such phases as "walking in his daddy's shoes," and "like father, like son."

In a similar, yet profoundly more exact fashion, is the Son of God's resemblance to God the Father. Although God is a Spirit being and does not beget children, and although God is a triune being with the Son being equal in nature and essence with the Father---the Bible uses the terms "Son" and "Father" to demonstrate an identity between the two persons of the Godhead.

John, whose stated purpose is to prove Jesus to be the Messiah and the Son of God, now quotes Jesus Christ's testimony of His equality with God the Father.

His works, operations, plans, conduct, and character perfectly match that of God the Father, demonstrating His deity and authority.

v. 19

"Verily, verily" – Truly, truly. The Lord Jesus emphasizes the veracity (truthfulness) of His words through this context (cp. V. 24, 25).

The words "truly, truly" also "ring out like a town crier's 'hear ye, hear ye,' drawing attention to this important message" (Swindoll, p. 79).

"The Son can do nothing of himself" – The Son does nothing independently of the Father. If the Father does not do it, the Son does not.

"Seeth the Father" – Jesus claims a privilege that no one else has (Jn. 1:18); namely, to see God the Father and to know everything He does.

v. 20
"The Father loveth the Son" – while God the Father loves the entire world (Jn. 3:16), He has a special love and special relationship with His Son; hence, Jesus is called "the beloved."

"Greater works...that ye may marvel" – The miraculous power and authority of Jesus Christ has the aim of causing amazement about Christ and faith in Him.

"You haven't seen anything yet!" Jesus says in effect: "My best is yet to come."

***Jesus Christ is precisely equal with God the Father.**

Jesus gives five evidences of the fact that He is the same as His Father:

I. The Father and the Son are equally alike in JUDGMENT (v. 22, 27, 30)

v. 22

If the Father **"judges no man"** but all judgment is accomplished by Jesus Christ, then every reference in the Bible which teaches that God will judge must mean that Jesus is God, since He will do all the judging (SEE: Rev. 20:11-12 – Jesus is God, who is doing the judging).

Christ is Judge.

Psalm 50:4-6
He shall call to the heavens from above, and to the earth, that he may judge his people. [5] Gather my saints together unto me; those that have made a covenant with me by sacrifice. [6] And the heavens shall declare his righteousness: for God is judge himself. Selah.

Acts 10:42
And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

Romans 2:16
In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

2 Tim. 4:1
I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

v. 27
"Son of man" – A messianic title (Daniel 7:13-14)

Jesus, being the "Son of man," is qualified to judge men.

He can stand as judge between God the Father and humanity because He is in nature God and man (the God-man).

II. The Father and the Son are equally alike in <u>AUTHORITY over the dead</u> (v. 21, 24-29)

v. 24
"Not only does Jesus claim to be the judge, He claims to be the ticket out of the court room for any who stand guilty" (Swindoll, p. 79).

v. 21
"Quickeneth" – to make alive

"The Son quickeneth whom He will" – The Son makes dead men live as He desires.

Not only do the Father and Son share equal resurrection power, but an equal authority in terms of exercising their will.

The phrase **"whom He will"** shows the equality of <u>desires</u> between the Father and Son.

The Father and Son are alike in imparting life to the dead (both spiritual life [v. 24] and resurrection life [v. 25-29] come from God the Father and God the Son).

This powerful verse says much about salvation:

1) The trustworthiness of salvation = "truly, truly"
2) The Scriptural basis of salvation = "My word"
3) The means of salvation = "believeth on Him"
4) The tense/timing of salvation = "hath"
5) The duration of salvation = "everlasting"
6) The pardon of salvation = "not...condemnation"
7) The transformation of salvation = "is passed from death unto life"

v. 25

"The hour is coming" – in the future, at the return of Christ, the dead in Christ shall rise.

"And now is" – Even at His first coming, Jesus raised the dead: EX: Lazarus, the young girl, those at His resurrection (Mt. 27:52-53)

"Hear the voice" - Job 14:14-15

If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. [15] Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

The same powerful voice that spoke the universe into existence will be the voice that raises the dead. That voice is the One called "the Word." John 1:1-3

In the beginning was the Word, and the Word was with God, and the Word was God. [2] The same was in the beginning with God. [3] All things were made by him; and without him was not any thing made that was made.

"For Jesus to claim to have power to raise the dead was a blasphemous thing in the eyes of the Jewish leaders; they gave that power to God alone. They said that Jehovah held the three great keys: the key to open the heavens and give rain (Deut. 28:12); the key to open the womb and give conception (Gen. 30:22); and the key to open the grave and raise the dead (Ezek. 37:13)." (Wiersbe, p. 306).

v. 26

For just as the Father has independent power to impart life from Himself (the source of life), so in like manner the Son has been given (under the authority of the Father) to have independent power to impart life from Himself.

Jesus, being God, has always been the exclusive source of life (Jn. 1:4); however, God the Father has allowed the Son to impart that life. (In context, it is the imparting of life (the giving) and not the attaining of life (the receiving) that is in view.

v. 28

"Man can give medicine when sickness comes,
food when hunger comes,
love when loneliness comes.
But when death comes, man can give
Only sympathy,
Only compassion,
Never the gift of life.
Only God can do that."
(Swindoll, p. 78)

"The hour" – lit. An hour (there is no definite article in the Greek), indicating that the two resurrections described do not necessarily occur at the same time period.

The Bible teaches that there are two resurrections. The first bodily resurrection and the second bodily resurrection. And these two are separated by a thousand years.

Rev. 20:4-6

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. [5] But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. [6] Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

v. 29

This verse distinguishes the two resurrections. As Dan. 12:2 states:

> And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

There is a bodily resurrection of the just and a separate one of the unjust.

The just are distinguished by their evidence of faith (they "have done good"),and the unjust are evident by their evidence of unbelief (they "have done evil" [foul, rotten, worthless, lifestyle]).

The one resurrection leads to "life" (eternity with God in paradise), and the other leads to "damnation" (condemnation to the Lake of Fire – Rev. 20:11-15).

(SEE: Rev. 21:7-8)

"Three crystal-clear facts surface regarding the final judgment: 1) there will definitely be life after death; 2) every person will be affected by it; and 3) mankind will fall into two, and only two, categories." (Swindoll, p. 80).

III. The Father and the Son are equally alike in HONOR (v. 23)

Christ's power over the dead (v. 21) and His authority to judge all men (v. 22) demonstrates His worthiness of honor. Just as a human judge is honored, and is referred to as "your honor," so Jesus Christ will be honored by all who are judged by Him (Phil. 2:10).

To "honor" means to treat with value or great worth. To view with deep respect.

Do you value Jesus Christ? How important is He to you?

"Even as they honor the Father" – If Jesus is to be viewed with the exact same value and worth as the Father, He must be equal with Him.

Such a statement would be utter blasphemy if Christ was not divine and do-equal with God, for God said that He would never share His glory with another.

To not honor the Son is to not honor the Father.

Some say, "I believe in God, I just don't believe in Jesus." Such a statement proves that you don't even believe in the Father. You can't truly believe in One without believing in the other, and you can't honor One without honoring the other.

It's all or nothing with the triune Godhead.

IV. The Father and the Son are equally alike in TESTIMONY (v. 31-37)

v. 31

Although Christ said, "Though (even if) I bear record of myself, yet my record is true" (Jn. 8:14), here He "acquiesces to the arguments of His opponents that this witness alone (without other witnesses) is not true."(Ryrie note)

The Old Testament Law required the testimony of two or three witnesses to validate someone's claim (Deut. 19:15). "In the mouth of two or three witnesses every word shall be established" (Mt. 18:16).

"Jesus does not mean that His claims are false, only that His testimony alone would not be valid in a court of law. According to rabbinical sayings and Jewish procedure, 'none may be believed when he testifies of himself (Leon Morris, cited by Swindoll, p. 83).

So now Christ assembles several witnesses to substantiate His authority.

They are the witnesses of:
- His Father (v. 32, 37)
- John the Baptist (v. 33-35)
- His miracles (v. 36)
- Old Testament Scriptures (v. 38-39)
- Moses (v. 45-47)

A. The witness of God the Father (v. 32, 37)

"There is another that beareth witness of Me" = there is another who speaks on my behalf; there is another who gives testimony to promote Me and substantiate My claims. And that one is God the Father.

v. 32

"Another" = *allos* (greek) – another of the same kind (a subtle reference to Christ's equality with the Father and to His deity).

v. 37

The Father bore witness to Christ:

1) At His baptism

Matthew 3:17
And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

2) At the Mount of Transfiguration

Matthew 17:5
While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

3) In the book of Isaiah

Matthew 12:18
Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

God's normal way of speaking and revealing Himself is through His Word (v. 38ff)

B. The witness of <u>John the Baptist</u> (v. 33-35)

John's one mission was to prepare the way for Jesus (as His forerunner) and to point people to Him

John 1:6-7
There was a man sent from God, whose name was John. [7] The same came for a witness, to bear witness of the Light, that all men through him might believe.

Cp. John 1:27-34

Jesus did not need man's testimony (since He had witnesses infinitely greater than man), yet He sites the man John the Baptist, that He might gain their ear and respect; that they might eventually hear, believe, and be saved.

v. 35
For a time some of the Jews were entertained by John's light, like they were of Ezekiel's of old (Ezek. 33:32), yet because some never did believe, they eventually defected and left John and His message.

"Like moths flitting near a candle, these Jews had swarmed around John—that is, until they got too close to the flame. Then, one by one, they took flight. The light, they liked. It was the heat that drove them away." (Swindoll, p. 85).

C. The Witness of <u>His Works</u> (v. 36)

"The works" = refer to all of the actions of Jesus Christ.

His gracious and mighty deeds gave credibility to His authority.

"Your walk talks and your talk talks, but your walk talks louder than your talk talks."

His works would include:

1) His <u>teachings</u> (by example)
2) His <u>kind actions</u> (His gracious dealings with others)
3) His <u>awesome miracles</u>

Christ was authenticated (vindicated) by miracles (Example: when He healed the paralytic in Mark 2)

Mark 2:10-11
But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) [11] I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

Christ's <u>crucifixion</u> (Mt. 27:51-54), <u>resurrection</u> (28:1-7), and <u>ascension</u> (Acts 1:9-11) were also a major part of His works which proved His messiahship.

To reject the testimony of Christ's miracles was to reject the work of the Holy Spirit (who was doing them in Christ). And to do this was to commit the unpardonable sin (cp. Mt. 12:22-33).

"John's gospel provides irrefutable evidence for Christ's divinity. He has already turned water into the finest of wines, healed a government official's son long-distance, and restored a paralytic. In the pages that follow, He will miraculously feed five thousand, walk on water, heal a blind man, and raise Lazarus from the dead. Jesus' works speak for themselves, yet the defense doesn't rest. Instead, Jesus calls forth another witness." (Swindoll, p. 85).

V. The Father and the Son are equally alike in <u>SACRED SCRIPTURE</u> (v. 38-47)

A. The <u>Old Testament Scriptures</u> (v. 38-39)

v. 38
Jesus is implying that had the Jews believed God's Word, they would believe on Him.

Anyone who rejects Jesus Christ rejects God's Word. Reason: Jesus the Messiah is the theme of the entire Bible (from Genesis to Revelation).

v. 39
"Search the Scriptures" – may be a *command (imperative mode) or a statement of fact (indicative mode).

Evidently, Jesus is telling the people, "God ahead and search the Old Testament, and you will find Me there!"

Jesus Christ in every Book of the Bible

Old Testament

Genesis	--The Seed of the Woman	(3:16; Gal. 4:4)
	--The Seed of Abraham	(22:18; Gal. 3:16)
	--The Angel (messenger) of the Lord	(16:7-14; 21:17-21; 22:11, 18; 31:11-13)
	--Shiloh, who is to come	(49:10)
Exodus	--The Passover Lamb	(12:1-28; I Cor. 5:7)
	--The "I am"	(3:14; Jn. 8:58, 59; 18:6)
Leviticus	--The pre-figured bloody Sacrifice	(1-10, 16-17; Heb. 9-10)
Numbers	--One lifted up for salvation	(21:5-9; Jn. 3:14)
	--A star out of Jacob	(24:17; Lk. 3:34)
Deuteronomy	--Prophet like unto Moses	(18:18)
Joshua	--Captain of the Lord's Host	(5:13-15)
Judges	--The Angel of the LORD	(2:1-5, 6:11-24, 13:3-22)
Ruth	--Kinsman Redeemer (Boaz is a picture of Christ - chap. 3-4; I Pet. 1:18; Eph. 1:6,7; 5:25)	
	--The protective wings of the LORD	(2:12, Mt. 23:37)
I Samuel	--The Rock	(2:2; Mt. 16:18)
II Samuel	--The Seed of David	(7:12, 13; Lk. 1:32, 33)
I Kings	--The Wisdom of God	(3:5-15, 3:28, 4:29; I Cor.1:24; Col. 2:3)
II Kings	--The Angel of the LORD	(1:3-4, 15)
I Chronicles	--The eternal King	(17:11-14; Heb. 1:5)
II Chronicles	--The eyes of the LORD	(16:9; Zech. 3:9, 4:10; Rev. 5:6)

Ezra	--Restorer of the temple	(theme of Ezra)
Nehemiah	--Restorer of the nation	(theme of Nehemiah)
	--The only Creator	(9:6; cp. Col. 1:17)
Esther	--Our propitiation and advocate	(I Jn. 2:1-2)
Job	--Our Redeemer	(19:25)
Psalms	--The Son of God	(2:7, 12; Lk. 1:35)
	--Our Shepherd	(23:1; John 10)
	--Eternal God	(45:6; Heb. 1:8, 9)
	--The One sought by kings	(72:10-15; Mt.2:1,2)
	--The Cornerstone	(118:22; Acts 4:11; Eph. 2:20)
Proverbs	--Our wise Counsellor	(8:14; cp. Is. 9:6; Col. 2:3)
Ecclesiastes	--Our Judge	(3:17, 12:14; II Cor. 5:10; Rom. 2:16)
Song of Solomon	--Rose of Sharon, lily of the valley	(2:1; Is. 35:1, 2)
	--The Bridegroom	(Mt. 9:15, 25:1ff; Rev. 21:2, 9)
Isaiah	--Holy, holy, holy	(6:1-3; Jn 12:41)
	--Immanuel	(7:14; Mt. 1:23)
	--Wonderful, Counselor, the mighty God, the --Everlasting Father, the Prince of peace	(9:6)
	--The root of David	(11:1; Rev. 55: Rom.15:12)
	--A precious Cornerstone	(28:16; I Pet. 2:8)
	--The One wounded for our transgressions	(53:5; I Pet. 2:24)
Jeremiah	--The Lord our righteousness	(Jer. 23:6; II Cor. 5:21)
Lamentations	--The One who weeps over Jerusalem	(Mt. 23:37-38)
	--The One who gave His cheek to the smiter	(3:30; Is. 50:6; Mt. 26:67; Lk. 22:63)
Ezekiel	--True Shepherd	(34:23; Heb. 13:20)
	--The Horn of the house of Israel	(29:21; Lk. 1:69)
Daniel	--Stone without hands	(2:34, 44-45)
	--The Son of man	(7:13-14)
	--Messiah the Prince	(9:25; Jn. 1:41; 4:25, 26)

Hosea	--The Ransom	(13:14; I Cor. 15:55)
	--The Son out of Egypt	(11:1; Mt. 2:15)
Joel	--The Judge in the Day of the LORD	(2-3; Rev. 16:14-19, 19:11-21)
Amos	--The Lord of hosts (armies)	(6:8; 9:5; Zech. 14:4; Rev. 19:14)
Obadiah	--The LORD of Retribution	(v. 15)
Jonah	--The Lover of men's souls	(4:10-11)
Micah	--The eternal Ruler	(5:2; Mt. 2:6)
Nahum	--The God of vengeance	(1:2; Heb. 10:30)
Habakkuk	--The God of justice	(the theme of Habakkuk)
Zephaniah	--The wrath of the LORD	(1:15, 18; Rev.6:16, 17)
Haggai	--"The Desire of all nations"	(2:7)
Zechariah	--The smitten Shepherd	(13:7, cp. Mt. 26:31)
	--The One "they have pierced"	(12:10; Jn.20:37)
Malachi	--The LORD (Jehovah) whom ye seek	(3:1; cp. Mk. 1:2, 3)
	--The Sun of Righteousness	(4:2)

The religious leaders knew the meticulous rules of Scripture, but failed to see the Messiah to whom the Scriptures pointed. The knew some of the details but missed the Savior. Entrenched in their own religious system, they refused the Son of God. They had religion but not Jesus Christ. Don't make the same mistake!" (Life Applique. Bible note)

v. 40
It is incredible that stubborn people refuse to come to the source of life!

The world system, the carnal flesh, and the evil demons all fight against people coming to Jesus Christ.

Come to Jesus, my friend!

To have Him is to have life and to not have him is to not have life (I Jn. 5:12).

v. 41
Jesus did not seek to impress people in the world's way

John 7:18
He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Whose stamp of approval do you seek? God's or man's?

v. 42
Could Jesus say this of you? He knows the hearts of all. One who loves God will not seek honor (glory) from men.

v. 43
Vain, blind man will gladly receive some arrogant, boastful, self-promoting, big mouth who glorifies himself; yet they refuse the One who never promoted Himself – Jesus Christ.

Multitudes of the world will one day embrace the man the Bible calls "the Anti-christ," who will be one who "exalteth himself above all that is called god" (2 Thes. 2:4).

v. 44
Man's honor is vain. Is it fame and notoriety that you seek?

B. Moses (v. 45-47)

v. 45
Since the Word of God will accuse and condemn people, this alone shows the authority and veracity of sacred Scripture.

Here the books of Moses are esteemed on par with the words of Jesus.

The O.T. Speaks of the Son of God

Psalm 2:12 – "Kiss the Son, lest He be angry and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in him.

Prov. 30:4 – "Who hath established all the ends of the earth? What is His name, and what is His son's name, if thou canst tell."

Daniel 3:25 – "The form of the fourth is like the Son of God" (Nebuchadnezzar clearly saw a divine being who appeared different than the other three men in the furnace).

Since Jesus Christ is the Creator of everything (Jn. 1:3; Col. 1:16), every Old Testament reference to the Creator God is a reference to Jesus Christ.

(NOTE: Gen. 1:1 "Elohim" – plural form of God ["El"]. Cp. Plural pronouns in Gen. 1:26; cp. With Isaiah 6:8. Plural references to the Godhead are implications of the Tri-unity of His nature.)

Where did Moses write about Christ?

In **Genesis** Moses wrote of Christ when He made reference to a future "Seed of the Woman" (3:15; Gal. 4:4)

Prophecy: Genesis 3:15 – And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Fulfillment: Galatians 4:4 – But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

In **Genesis** Moses wrote of Christ when He made reference to a future "Seed of Abraham" – (22:18; Gal. 3:16)

Prophecy: - Genesis 22:18 – And in thy seed shall all the nations of the earth be blessed;

Fulfillment: -Galatians 3:16 – Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

In **Genesis** Moses wrote of Christ when He made reference to "The Angel (messenger) of the LORD" (16:7-14; 21:17-21; 22:11, 18; 31:11-13)

All Old Testament references to someone seeing "God" (Elohim) or "the LORD" (Jehovah), must refer to God the Son.

Why? The reason is simple. The Bible states that no one (that is, no mortal human being) has ever seen God the Father (Ex. 33:20; Jn. 1:18, 6:46).

(NOTE: Christ's appearances in the Old Testament are important proofs of His deity)

Jesus appeared in the Old Testament as a "Theophany" or a self-manifestation of God.

Such appearances of Christ (specifically called "Christophanies) describe Him as "The Angel of the Lord" (Lit. "the messenger of Yahweh").

The word Angel" means messenger and does not always refer to an angelic being.

Hebrew:

"Messenger" (angel) = malak (Is. 42:19)
"Message" = malakuth (Hag. 1:13)

(Cp. Malachi 3:1 – John the Baptist is predicted and is called "my messenger." Jesus Christ is referred to as "The Messenger of the (New) Covenant").

Greek:

"Messenger" (angel) = aggelos (Mt. 11:10)
"Message" = aggelia (I Jn. 3:11)

NOTE: Jesus was called "the Messenger of Yahweh" and yet still was "Yahweh," just as He is called the "Son of God" and yet still is "God" (EX: Jn. 20:28).

NOTE: In the Old Testament, Jesus was "the (definite article) messenger" who fulfilled the wishes of the Father.
The New Testament references to "the angel of the Lord" are missing the definite article and should be translated "an angel of the Lord."

Example: Mt. 28:2 – KJV - "The Angel . . ."
Greek – "An angel . . ."

No New Testament reference to "the angel of the Lord" is to Jesus, but to an angel such as Gabriel (Mt. 1:20 [cp. Lk. 1:26]; Acts 5:19, 8:26, 12:7).

1) Jesus was manifested to Hagar

He claims the prerogatives of God – "I will multiply thy seed" (Gen. 16:10).

He is called "LORD" (Yahweh/Jehovah – this name was treated sacredly and used with honor).

He is called "God" (El) – "Thou God seest me" (Gen. 16:13).

2) Jesus was manifested to <u>Abraham</u> (cp. John 8:56).

He is called "LORD" and appears in the form of a man along with two other angels (cp. 18:1, 2 with 19:1).

---He reveals omniscience –
(He, being LORD, knew Sarah "laughed within herself")
Abraham stood before the LORD (Gen. 18:22).

---He is reverently honored as King or Master (Adonai) (Gen. 18:27).

---He judged Sodom and Gomorrah (Gen. 19:24)
NOTE: two persons in view – both called "LORD" (Jehovah): "The LORD (God the Son) rained down fire from the LORD (God the Father).

---He speaks as God (Gen. 22:11-12, 15, 16)
In Hebrews 6:13,14 the "Angel" speaking to Abraham is identified as God.

The "Angel of the LORD" (v.15) speaks as "LORD" (v.16) and is <u>not quoting</u> the Father as some might assume by the phrase – "saith the LORD."
[Note: The word "saith" ( ) means to "affirm" The phrase "saith the LORD" is never used to introduce a quote, but is always used to affirm (or emphasize) the statement that precedes the phrase. See Jeremiah 49:13 for the same sentence structure. Compare with Numbers 14:28.]

3) Jesus was manifested to <u>Isaac</u>

--He "appeared" to Isaac and <u>directed</u> him (Gen. 26:2-5).
--He "appeared" to Isaac and gave <u>assurance of blessing</u> (Gen.26:24-25).

4) Jesus was manifested to <u>Jacob</u>

--He spoke to Jacob in a <u>dream</u> as the "Angel of <u>God</u>" (Gen. 31:11) and as God Himself (31:13).

--He <u>wrestled</u> with Jacob in the form of a man (Gen. 32:24-30) (This One who wrestled with Jacob is called "the Angel" of God in Hosea 12:3-5).

--He <u>redeemed</u> Jacob (Gen. 48:15, 16).

(NOTE: The "Angel" (v. 15) is directly linked to "God" (v. 15)

In **Genesis** Moses wrote of Christ when He made reference to "Shiloh, who is to Come"(49:10)
Genesis 49:10
The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

In **Exodus** Moses wrote of Christ when He made reference to
--The Passover Lamb (12:1-28; I Cor. 5:7)

--The "I am" (3:14; Jn. 8:58, 59; 18:6)
Jesus was manifested to Moses
--He appeared to Moses out of a "burning bush" (Exodus 3:2-6).
--He identified Himself as the "I AM" (Ex. 3:13-15) (cp. Jesus is the "I AM" – Jn. 8:58, 18:5).

--**The "ROCK"**
--He stood upon a rock that provided water for the entire nation (Ex. 17:5, 6; cp. I Cor. 10:4).
Exodus 17:5-6
And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. [6] Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

1 Cor. 10:4
And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

In **Leviticus** Moses wrote of Christ when He made reference to the bloody Sacrifice (1-10, 16-17; Heb. 9-10)

In **Numbers** Moses wrote of Christ when He made reference to the One lifted up for salvation (21:5-9; Jn. 3:14)

In **Deuteronomy** Moses wrote of Christ when He made reference to "A Future Prophet like unto Moses (18:18)

> Prediction: - Deuteronomy 18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;
>
> Fulfillment: - Acts 3:22 – For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

v. 47

The rich man in hell was told that if people refuse God's Word neither would they believe if one rose from the dead and reported the reality of the afterlife and coming judgment (Lk. 16:29-31).

CONCLUSION:

> "The witnesses have been carefully chose. Each has taken the stand. The evidence has been judiciously presented. The defense rests. As the member of the jury, you must deliberate. You must weigh the evidence. It's a sobering decision, for the verdict you reach about Christ is a serious one. It is, quite literally, a matter of life or death—*your* life or *your* death." (Swindoll, p. 87)

The Miracle Meal

John 6:1-14
10-6-2024

Introduction:

*** Jesus Christ is the God of the impossible**
(Jesus is limited by nothing and can do anything, anytime, for anyone, no matter how challenging their problem is)

I. There is <u>NO NEED TOO GREAT</u> for Jesus to meet it (v.5-7)
(A lesson on <u>Faith</u>)

II. There is <u>NO SUPPLY TOO SMALL</u> for Jesus to use it (v.8-9)
(A lesson on <u>Giving</u>)

III. There is <u>NO ASSIGNMENT TOO DIFFICULT</u> for Jesus to accomplish it (v.10-11)
(A lesson on <u>Delegation</u>)

IV. There are <u>NO FRAGMENTS TOO USELESS</u> for Jesus to waste them (v.12-13)
(A lesson on <u>Stewardship</u>)

Conclusion – v.14

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Conclusion – v.14

The Miracle Meal

John 6:1-14
10-6-2024

Introduction:

The fact that Christ's feeding of the 5,000 occurs in all four Gospels shows its unique importance and its relevance to all people.

On two occasions, the Lord Jesus produced a miraculous feast (here, 5,000 men are fed with 5 loaves and 2 fish; and in Matthew 15:34-38, 4,000 men are fed with 7 loaves and a few sardines).

Matthew 14:14 reveals that it was Christ's compassonate heart that led him to feed the multitude.

What Jesus saw with His eye affected His heart.
The needs of the people stirred the compassion of Christ (His compassion today remains the same).
When Jeremiah saw the plight of his own Jewish people, he said, *"Mine eye affecteth mine heart"* (Lam. 3:51).

There is something desperately wrong with us when our hearts are not moved at the plight of the multitudes around us. Jesus felt an intense compassion because of His perfect perception of hell and the torment those would face who did not receive Him (MacARthur, p. 428).

"Jesus and His disciples desperately needed rest (Mark 6:31); yet the needs of the multitude touched His heart" (Wiersbe, p. 50).

The disciples--perhaps weary because of the activities and ministry of the busy day-- recommend that Jesus dismiss the multitude so that they could have dinner and be on their way home.

The disciples give three reasons for such a request:

1) The location was inconvenient and incondusive.

   The area where they were gathered was a *"desert place"* (a deserted, remote, "out in the middle of nowhere"). There was no answer to the need at hand where they were located. . . I should say, there appeared to be no provision in sight! God specializes in turning barren deserts into banqueting tables!

2) The time was getting late.

"The time is now past"(Mt.14) - the hour was past for dismissal so that the men, women, and children could at a reasonable time make it to the villages for food and lodging.

Remember, God is not bound by the clock! He is not strapped by the timetable that straps us. His provision is always on time. God can do more in five minutes than we could do in a lifetime! No, make that a trillion lifetimes!

3) Their limited resources were inadequate to meet the needs of the multitude.

They looked at their limited earthly, human resources and saw no answer (five barley loaves and two fish).

"How easy it is for us to send people away, to make excuses, to plead a lack of resources" (Wiersbe, p. 51).

*** Jesus Christ is the God of the impossible**
(Jesus is limited by nothing and can do anything, anytime, for anyone, no matter how challenging their problem is)

I. There is NO NEED TOO GREAT for Jesus to meet it (v.5-7)
(A lesson on Faith)

Mark records the detail that Jesus had spent time teaching them many things (Mk.6:34)

"Give ye them to eat" (Mt.14:16) - Their eyes must have popped out as this statement came!
Can you imagine being put on the spot to produce a banquet (to become an instant caterer) for 10-20,000 people! And to have next to nothing to do it with?

When Jesus told His disciples to feed them, He knew they couldn't. He wanted them to learn a valuable lesson: What they could not do, He could. It was impossible for them to meet the needs of the multitudes, just like it is impossible for us. But He can! We are not adequate in ourselves, but He is!

"Whence shall we buy bread, that these may eat?"

No doubt as Jesus asked this question, He was testing their faith to see if they would say, "We don't have the resources, Lord, but You do! You can do it!"

"For he himself knew what he would do"

Two hundred pennyworth" – Lit. Two hundred denarii (the equivalent of 200 days wages) By today's standards this would be roughly $25,000 – $35,000

II. There is NO SUPPLY TOO SMALL for Jesus to use it (v.8-9)
(A lesson on Giving)

Five loaves and two fish is more than enough substance for the Master.

"But what are they among so many?"

God specializes in using small things, little things, insignificant things, or nothings! (I Cor. 1:27-29).

EXAMPLES:

--God had nothing, and from it he made the worlds (Heb. 11:3).

--From dust He made a man; from a rib He made a woman (Gen. 2).

--Abraham who had no children, God made the father of many nations.

--David was a little boy, God empowered him to slay a 9'9" giant Goliath.

--Jonathon said to his armor bearer, *"There is no restraint to the LORD to save by many or few"* (I Sam. 14:6), and God defeated multitudes.

When we are totally dependent upon Him, we don't have a lot. Jesus will take whatever you offer Him and use it.

God delights in taking a Sarah who could not bear children and making her the mother of one of the largest races on earth (Gen. 18:14, 32:12)

God delights in taking a humble slave like Joseph and elevating him second to Pharaoh over Egypt (Gen. 41:38-44).

God delights in enlisting 300 soldiers of Gideon to fight and conquer 120,000 Mideanites (Jud. 7:2, 7, 12; 8:10) (NOTE: 400 to 1 odds).

God delights in utilizing a Samson to destroy 1,000 wicked Philistines with a jawbone of a donkey (Jud. 15:16).

God delights in using a red-headed, freckle-faced, baby-faced (I Sam. 17:42) shepherd boy named David to wipe out a 9'9" fully armored Philistine named Goliath (I Sam. 17).

God delights in providing adequate food for a poor widow of Zarephath who only had a few drops of oil and a handful of grain (I Ki. 17:9ff) and make it multiply and last for 3 ½ years.

God delights in using three Hebrew youths to show up King Nebuchadnezzar of Babylon (Dan. 3).

God delights in using as His mouthpiece a John the Baptist, "who had no formal education, no training in a trade or profession, no money, no military rank, no political position, no social pedigree, no impressive appearance (or diet!)" (MacArthur, p. 51). Yet Jesus said, *"Truly I say to you, among those born of women there has not arisen anyone greater than John the Baptist"* (Mt. 11:11).

God delights in taking unlearned, ignorant, dumb fishermen from Galilee and turning them into the most bold and influential mortals ever to spread the Gospel message (Acts 4:13).

And here is our text, God delights in taking a boy's lunch consisting of two sardines and five bite-size biscuits to feed 5,000 men besides women and children.

"Little is much when God is in it." -- Conversely, much is little, if God is not in it!

The short-sighted disciples, having walked with the Lord for two years, should have known that Jesus could feed the multitude. "But they were like a person who stands in front of Niagara Falls and asks where he can find a drink" (MacArthur, p. 429).

LITTLE BECOMES MUCH WHEN GIVEN TO JESUS

The presence of Jesus is the place of provision.

The miracle of multiplication is in His hands" (Wiersbe, p. 50).

"Little is much when God is in it."

"Little becomes much in the Master's hand."

However, much becomes little when it is stingily and selfishly kept from Christ (Hag. 1:6, 9).

III. There is NO ASSIGNMENT TOO DIFFICULT for Jesus to accomplish it (v.10-11)
(A lesson on Delegation)

What Jesus does for people, he often does through his Servants

v. 10 "Make the men sit down" –Mark 6:39-40 describes how Jesus had everyone sit down into manageable groups ("in ranks, by hundreds, and by fifties").

The multitude would have to do what Christ said (***"Sit down"***) in order to receive the blessing! There is blessing in obedience!

When ever anyone did what Jesus said, they were blessed!

"Given thanks" - So as to identify with God the Father, and to cause the people to recognize the source of the provision, Jesus looks up.

"He distributed" - the loaves and fish were broken (each of the 12 disciples having a basket, received perhaps 1/3 or 1/2 of a loaf of bread and 1/8 to 1/4 of a fish).

The disciples were the bridge between Jesus and the multitudes. Jesus gave to the disciples, and they gave to the multitudes.

We are the bridge to the lost and dying world! Jesus has chosen to not meet their needs independently. His program is to use His people.

We have nothing of real value to give to the multitudes in our city until we get it from Christ! Don't minister without His power! Don't witness without bathing it in prayer.

Like the disciples, all we amount to are channels. Channels through which Christ can pour out His provision to others.

Remember as servants of Christ we are "distributors" not "manufacturers." (Wiersbe, p. 51).

Just as Christ used His disciples to dispense this food to the multitude, He uses you and me to dispense His Gospel to the spiritually hungry world we live in.

"And the disciples to them that were set down" - Although they had less than enough food to start with to feed one person, they were able to feed a multitude. Each time they reached their hands into the basket, more food appeared. God gave in proportion to the need, and more!

IV. There are NO FRAGMENTS TOO USELESS for Jesus to waste them (v.12-13)
(A lesson on Stewardship)

"They did all eat" (Mt.14:20)

"as much as they would" – (They ate As much as they wanted) Not one went away hungry. Each enjoyed perhaps the best bread and fish dinner they ever had (just as Jesus turned water into the best unfermented wine ever tasted, so this food was no doubt top choice!

"They were filled" - They ate until they were fully satisfied. Each had enough to the point that they couldn't eat another bite. They had so much that they had 12 baskets full left over!

"Gather up the fragments that remain, that nothing be lost." The Lord does
not desire for us to waste or be bad stewards of what He gives to us.

"Twelve baskets" - each of the twelve disciples had more than enough food for themselves. *"The laborer is worthy of his hire".* God takes care of His servants.

Whatever we give to Jesus, He blesses and uses and gives back to us! (Prov. 3:9-10 - *"Honor the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.")*

Mt. 14:21 "Five thousand men, beside women and children"

Together with the women and children there could have been perhaps 10-15,000 (maybe 25,000) people gathered.

What started out as perhaps 5 lbs. of food was multiplied to perhaps 10 thousand pounds of food to feed such a multitude!

Conclusion – v.14

Can this Jesus who satisfied that hungry crowd . . .

--satisfy your hungry soul?
(He is the *"bread of life"*)

Did you know that the next day after this miracle Jesus gave a sermon about how He was "*the bread of life"*? (Jn. 6:22 ff).

"A hungry world is feeding on empty substitutes while we deprive them of the bread of life" (Wiersbe, p. 51).

--meet your every need?
(*"My God shall supply all your need"*)

--use you and use what you give to Him to bless others?

Faith the size of a mustard seed can move mountains!

Not because of the "faith" but because of the object of the faith. . . Jesus Christ, the God of the impossible!

Seek Jesus to fill your Soul and not just your Stomach!

(John 6:15-35)

10-13-2024

Introduction (v.15-26)

The Lord feeds the hungry stomachs of the crowd (6:5-15)

The crowd seeks the Lord to again fill their stomachs (6:16-26)

John 6:26 - Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

**** Jesus gives more than a full stomach!***

I. Seek Jesus: He is <u>FOOD</u> which endures forever (v.27)

II. Seek Jesus: Faith in Him is the <u>"WORK"</u> which God accepts (v.28-29)

III. Seek Jesus: He is the <u>BREAD</u> which fully satisfies the hungry soul (v.30-35)

A. Jesus is <u>FREE</u> Bread (v.32a)

B. Jesus is <u>TRUE</u> Bread (v.32b)

C. Jesus is <u>HEAVENLY</u> Bread (v.33a)

D. Jesus is <u>LIFE-GIVING</u> Bread (v.33b)

E. Jesus is <u>ETERNALLY SATISFYING</u> Bread (v.34-35)

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III. Seek Jesus: He is the _____ which fully satisfies the hungry soul (v.30-35)

B. Jesus is _____ Bread (v.32a)

B. Jesus is _____ Bread (v.32b)

C. Jesus is _____ Bread (v.33a)

D. Jesus is _____ Bread (v.33b)

E. Jesus is _____ Bread (v.34-35)

Seek Jesus to fill your Soul and not just your Stomach!

(John 6:15-35)

10-13-2024

Introduction (v.15-26)

The Lord feeds the hungry stomachs of the crowd (6:5-15)

The storm on the Sea of Galilee:

v. 18
The sudden rising of winds over the Sea of Galilee was due to the geography of that body of water, which is surrounded like a bowl with mountains. The wind dips down over the mountain ranges, stirring up the waters of Galilee.

v. 19
25 or 30 furlongs would be roughly 3 or 4 miles. The wind had blown them way off course, since Capernaum was not really that far away from the traditional site where the feeding of the 5,000 took place.

What the disciples thought would be a brief trip turned out to be an all-night affair. Jesus did not come to the rescue until the "fourth watch of the night" (Mk. 6:48), which would be somewhere between 3 to 6 a.m. Mark records the detail of Jesus seeing them toiling in towing due to he contrary wind (Mk. 6:48).

"They were afraid" – because they thought they were seeing a ghost (Mt. 14; Mk. 6).

v. 20
No need to fear when Jesus is near!

This was the same occasion in which Peter requested that he might walk on water and go to Jesus (Mt. 14:28-31).

v. 21
"Immediately the ship was at the land" – Jesus not only calmed the storm, but He gave them quick shuttle service to the shore of their destination.

After the disciples saw Jesus defying the law of gravity and walking on water and saw His instant power to calm the raging sea, they were **'amazed. . . beyond measure"** at who Jesus was, because they still hadn't understood His deity and power after He had miraculously fed the 5,000.

Mark 6:52
For they considered not the miracle of the loaves: for their heart was hardened.

v. 22
When the crowd which had been miraculously fed saw that the disciples' boat was gone and that Jesus could not be found (although they saw that He had not entered the boat), they took off for Capernaum seeking Jesus.

v. 25
"Rabbi, when camest thou hither?" They wonder, "When and how did You get here?" They knew He hadn't traveled with the disciples by boat (Mk. 6:45).

v. 26
Jesus, who knows the hearts of all men, recognized that their only motivation for seeking Him was another meal.

Not that the miraculous production of food led them to believe on Him as deity, Messiah and Savior, but that they wanted more of the temporary goods that He could provide.

We should not seek to "use" Jesus to gratify our carnal wants or our fleshly desires.

How many people will turn to Jesus in a crisis, to bail them out of the trouble they got themselves into when all along they ignored the fact that He even existed.

Multitudes call upon "Jesus" to help them with their felt needs (needs for food, finances and a fiancé) but fail to come to Him for forgiveness of sin and salvation (and such will perish when He says, 'Depart from me, I never knew you").

Prayer time for so many is a "give me" time. "Give me this" or "give me that" rather than a time to worship Jesus for who He is and to seek the spiritual and eternal blessings He wants to supply.

So many want So many want Jesus for temporal, physical, tangible, carnal benefits and not for reconciliation with God, forgiveness of sin, and the gift of eternal life in Heaven! They are earthly-wise but eternity-foolish.

Yes, God does want to satisfy your hungry stomach, and yes we should say, "Give us this day our daily bread." But He wants to give us so much more than our carnal, temporal, physical needs. For so many, Jesus is only their "free lunch," their "food stamps," their "welfare check." He needs to be Lord of your life and the Savior of your soul!

Many then, like today, want a Jesus who will be at your service to meet your carnal needs every time you snap your finger.

Jesus is not your "Genie in a bottle" (rub the bottle and out pops your genie to grant your every wish).

You do not snap your finger at Him and summon Him as your waiter or bell boy or servant!

We are His servants. We exist to wait on Him, not vice-versa.

He does not exist for you, rather you exist for Him.

So many quote that promise of God, which says that He will "give thee the desires of thy heart" (Psalm 37:4), but they forget the first part of that promise that says, "Delight thyself also in the Lord..."

The crowd seeks the Lord to again fill their stomachs (6:16-26)
John 6:26 - Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

**** Jesus gives more than a full stomach!***

I. Seek Jesus: He is <u>FOOD</u> which endures forever (v.27)

Don't toil for the food which lasts but for a brief time and then rots!

Don't live your life for "perishables" but for the imperishables.

There is a food which, if taken into your life, will result in eternal life. That "food" is Jesus Christ! (cp. Jn. 6:53-58).

The world offers all kinds of cheap substitutes and imitations but only Jesus eternally satisfies.

"The son of man" – Jesus (not Mary or any saint, priest, pope or guru) alone gives everlasting life.

"Shall give you" – Eternal life is a free gift (Rom. 6:23).

To **"seal"** something is to give it your "stamp" or approval. To mark it as authentic or to validate it as of real value.

II. Seek Jesus: Faith in Him is the "WORK" which God accepts (v.28-29)

v. 28
Since they had heard the word **"labor"** (v. 27), the crowd now asks what they might do to perform the works that God approves of and accepts.

v. 29
The word **"work"** is not used here with the technical meaning of man utilizing his strength or ability to perform a job for God. Nor is Jesus teaching that "faith" is a "work" in the technical sense (faith and works are distinctly different in the Scripture – Rom. 3-4. Although one leads to the other—faith leads to works – Eph. 2:10; Ja. 2:22).

Rather, in answering their question Jesus is saying this, "Do you want to know what you must do to be approved of God? You must believe on Me!"

III. Seek Jesus: He is the BREAD which fully satisfies the hungry soul (v.30-35)

v. 30
"An evil and adulterous generation seeketh after a sign" (Mt. 12:39).

Jesus had already given sufficient signs (such as the meal they ate the day prior). But for those who refuse to believe, not all the signs in the world can persuade them.

v. 31
"Our fathers did eat manna" – Implied in their statement is a request for some more supernaturally-produced bread. God did it then, let's see you do it again.

Their statement about manna leads right into Jesus' discussion of how He is the true manna from Heaven.

A. Jesus is <u>FREE</u> Bread (v.32a)

"My Father <u>giveth</u>" (v. 32) . . . **<u>giveth</u> life"** (v. 33).

This "Wonder" bread cannot be <u>bought</u>; it's free (Isaiah 55:1-3 - Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. [2] Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. [3] Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.)

I can't give you this bread, but I can tell you where to go to get it! Go to Jesus; believe on Him.

B. Jesus is <u>TRUE</u> Bread (v.32b)

"True bread" – speaks of bread with no deceitful additives.

This bread is <u>no</u> fake, leaven-infested, sin-cursed grain—but the real thing!

C. Jesus is HEAVENLY Bread (v.33a)

"Cometh down from Heaven" –

Seven times in this sermon, Jesus referred to His "coming down from heaven" (Jn. 6:33, 38, 41-42, 50-51, 58).

v. 32
The source of manna was not Moses but God; and God is where Jesus the true Manna came from.

There are many similarities between manna and Jesus Christ:

1) Both are supernatural (a miraculous supply)

2) Both came from above (from the sky or "heaven")

3) Both came freely and graciously

4) Both were sent by God

5) Both were needed to sustain life (manna sustained Israel for 40 years, Jesus for eternity)

6) Both had to be received

7) Both became despised by Israel (they got sick and tired of manna and of Jesus Christ)

The fact that Jesus came down from Heaven demonstrates:

1) His pre-existence
2) His deity
3) His being a gift from God

D. Jesus is LIFE-GIVING Bread (v.33b)

v. 35
Bread and water are basics for survival, and Jesus is both of these.

Just as we are dependent upon bread (food) so we don't die physically; we are dependent upon Christ so we don't die spiritually.

E. Jesus is ETERNALLY SATISFYING Bread (v.34-35)

v. 34
Like the woman at the well's request for living water (Jn. 4:15), they request an eternal supply of this living bread.

v. 35
"I am the. . ." – John's gospel shows Jesus to be the "I am" of many things.

I am the living water (Jn. 4)
I am the bread of life (Jn. 6:35)
I am the light of the world (Jn. 8:12; o:5)
I am the door (Jn. 10:7, 9)
I am the good shepherd (Jn. 10:11)
I am the resurrection and the life (Jn. 11:25)
I am the way, the truth, the life (Jn. 14:6)
I am the vine (Jn. 15:1, 5)
I am with you always (Mt. 28:20)
I am He that liveth (Rev. 1:180

Jesus is the "I am"

The old commercial "Wonder Bread" was said to build strong bodies nine ways.

Note, however: Physical bread is only temporal (v. 27). Food spoils, rots, turns to waste in your digestive system as the body extracts its limited supply of life-sustaining nutrients. Bread gets moldy and useless. However, Jesus never gets old, never runs out of sustaining power. The life He gives is permanent.

Food never fully satisfies. You always need more. So many in this world are spiritually hungry – searching for satisfaction and security. Yet they ignore their hunger pains or seek to satisfy it with religious substitutes that promise much but give nothing.

CONCLUSION:

The Bible says: “Oh taste and see that the Lord is good, blessed is the man that trusteth in Him” (Ps. 34:8).

Just as literal food must come into your body to do you any good, Jesus must come into your life by faith to give you life and satisfy you.

Believe on Him (v. 29), come to Him (v. 37) today!

You who have trusted Christ, you who have “tasted that the lord is gracious” (I Peter 2:3), are you still letting Him satisfy you?

A Marriage Arranged in Heaven

(John 6:36-47; 64-71)

10-20-2024

Introduction: v.36

- No one comes to the Son, except by the Father!

I. ***People can only come to Jesus, if God the Father***
<u>GIVES</u> them to the Son (v.37-40; 64-71)

II. ***People can only come to Jesus, if God the Father***
<u>DRAWS</u> them to the Son (v.41-44)

III. ***People can only come to Jesus, if God the Father***
<u>TEACHES</u> them of the Son (v.45-46)

Conclusion: v.47

The Father's selection of you to become part of the Bride for His Son should cause you to give God all the glory and praise!

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A Marriage Arranged in Heaven

(John 6:36-47; 64-71)

10-20-2024

Introduction:

Why is it that some people believe and others do not? Is it because some are better, brighter, or more independently righteous than others? No. It is because of a work that God graciously does in some and not in others.

“However much men and women are commanded to believe, and are held accountable for their unbelief, genuine coming to faith is never finally a matter of autonomous human decision.” (Carson, p. 302-303).

v. 36

“Ye also have seen Me, and believe not” – The crowd Jesus addresses saw Him; they saw the miracles; they witnessed His miraculous feeding of the 5,000 with 5 biscuit-size pieces of bread and 2 sardine-size fish. And yet they remained unconvinced of their need to believe on Him.

“They have seen only a mightily endowed man, a potential king (6:14, 15), not the Son of God who perfectly expresses the Father’s word and deed (5:19ff). They have seen only bread and power, not what they signify. This crowd has witnessed the divine revealer at work, but only their curiosity, appetites, and political ambitions have been aroused, not their faith” (Carson, p. 290).

How is it that even Judas Iscariot, who witnessed Christ’s life, testimony, words and works remained a hardened unbeliever? (cp. V. 64-71).

How is it that people today, perhaps many that hear this message, will remain unrelated to Jesus Christ?

Answer: They will not, yea, cannot, come to Jesus Christ for salvation, unless God the Father initiates a work in their hearts and brings them to His Son, Jesus Christ.

The Bible describes the relationship between believers and Christ as being that of bride and Groom (Eph. 5:22ff)

John 17:2 *- "that He [Jesus} should give eternal life to as many as thou [the Father] hast given Him" (cp. v. 6, 24)*

Note: The Father's selection of those who would belong to the Son perfectly corresponds to the metaphor of the "Bride of Christ" (Jn. 3:29; Eph. 5:23-32; Rev. 19:7, 9; 21:9; 22:17)

Basic teachings of the Bride metaphor -

a. Election - The Father chose a Bride for His Son (Jn. 6:37, 39, 44, 65)

b. Engagement The downpayment of the Holy Spirit has been given to all believers with a promise of Christ's return to receive His purchased possession (Eph. 1:13-14)

c. Rapture - the Son is coming back to receive only His Bride unto Himself (Mt. 25:1-13)

d. Wedding - Eternity with Christ (Rev. 19:7-9, 21:9)

This arranged marriage is implied by Christ's words throughout this passage in John 6.

- No one comes to the Son, except by the Father!

I. People can only come to Jesus, if God the Father **GIVES them to the Son (v.37-40; 64-71)**

v. 37

The emphasis in this verse is on the Father giving people to His Son. Notice the repetition in context (v. 39 – "All which He hath given Me"; v. 65 – "Except it were given unto him")

Just as in that first century Jewish culture a father would get a bride for his son (as Abraham did for his son Isaac, through his servant Eliezer), so God the Father selects some people (in no way basing His selection on any goodness in themselves) to be given to His Son.

Some might read this verse and wonder: "I don't know if I am one of God's elect"; "I struggle with assurance of my salvation and am not sure that I am one of His chosen ones." Well, the question is: Did you come to Jesus? You would not have come to Him if you were not elected to do so.

Salvation involves divine sovereignty (**"the Father giveth"**) and human responsibility (**"shall come"**). However, the order of timing or the initiative always begins with God and never man.

“From our human and limited perspective, we cannot see how divine sovereignty and human responsibility can work together; but from God’s perspective, there is no conflict. When a church member asked Charles Spurgeon how he reconciled these two, he replied, “I never try to reconcile friends.” It is the Father’s will that sinners be saved (I Tim. 2:4; II Peter 3:9) and that those who trust Christ be secure in their salvation. Believers receive eternal life and Jesus can never lose them.” (Wiersbe, p. 312).

All who are foreordained to be gifts to God’s Son will have eternal security; not one of them could ever lose his salvation. The reason: Christ will never release them; He will never cast them away (*ekballo*).

Those who teach that a believer can lose his salvation are not looking at salvation from Christ’s perspective. It is He who holds on to us, and not we who hold on to Him in order to retain our salvation (Jn. 10:28-29).

v. 38
Christ’s will is to do the Father’s will. And everyone whom the Father says will be part of Christ’s bride will be accepted by the Son.

Christ would never reject someone the father gave to Him.

v. 39
‘I should lose nothing” – None of God’s people will be forgotten, abandoned, or forsaken. None will be misplaced, discarded, or lost. Infinitely more than Christ’s desire that “nothing be lost” (Jn. 6:12) of the fragments of leftover bread is His desire that nothing be lost of His children.

“Raise it up again” – speaks of the resurrection of the just, while will occur at Christ’s second coming (at the time of the Rapture) (I Cor. 15:51-57; 1 Thes. 4:13-18; Mt. 24:31, 40-41).

“At the last day” – the final day of this present age. The day marking the end of this age and the beginning of the “Day of the Lord.” This evil age, dominated by the prince and power of the air—Satan—will one day come to an abrupt end when Jesus returns, and then God will judge the earth for its evil. Note: the phrase “last day” does not necessarily imply that the earth is destroyed and is no more in existence after that day, as some assume.

Just as the phrase the “last hour” in 1 Jn. 2:18 did not mean that no more hours would follow, so the phrase “last day” does not mean that no more days would follow. The phrase “last day” is theologically qualified. It refers tot he last day of this age or dispensation and the beginning point of the “Day of the Lord” (which will last for many days.

I encourage you to study all the references to the “Day of the Lord” in Scripture.

v. 40
"Seeth the Son" – we see by faith and not by visual sight (1 Peter 1:8; Jn. 20:29; 1 Tim. 6:16)

If you see Him for who He is and if you trust Him, you will be given never-ending life and will be lifted out of your grave and be clothed with immortality forever by Jesus Christ. Jesus will raise the dead!

Note: v. 64-71

Having heard Christ's message about how they would have to "eat His flesh" and "drink His blood" (a reference to partaking of Him by faith), the crowd would depart and no longer continue with Christ. After they got their "free lunch" (v. 26), they departed because they wanted nothing to do with Christ and His gospel.

Judas also would later defect (v. 70-71). Why would the 11 disciples stay with Him and the others leave? The answer is in verse 65.

II. People can only come to Jesus, if God the Father **DRAWS them to the Son (v.41-44)**

v. 41

The Jews grumbled or muttered complaints about Christ's claim to have come **"down from heaven."** They knew that such a claim implied His pre-existence and His supernatural nature.

v. 42

Jesus was the legal son of Joseph but not the genetic son of Joseph. Jesus did not originate from Joseph's seed (He was the virgin-born Son of God from heaven).

But the Jews did not believe this.

v. 44

"Draw him" – the word "draw" (*helkuo*) has the idea of "to take possession of" and to "drag" someone in a desired direction despite their initial resistance (cp. Rienecker, p. 234).

There is a general "drawing" of all men without distinction referred to in John 12:32, where Jesus said "And I, if I be lifted up from the earth, will draw all men unto me."

That drawing refers to both Jews and Gentiles being drawn to Christ because of Calvary; it does not teach universalism (that everyone without exception will be saved). Such a view contradicts Christ's point in John 6.

This drawing (in context) is a selective drawing whereby some are graciously pulled to Jesus and others are not. God is under no obligation to draw anyone to His Son; therefore, anyone who is drawn must really appreciate his gracious dealings in their life.

How does God "draw" people to Christ?

1) He uses the spoken presentation of the Gospel ("the foolishness of preaching" – 1 Cor. 1:21)

2) He uses His Word (the Bible) to draw on men's hearts

3) He convicts people of their sin; shows them the eternal danger they are in due to their sin; and He shows the remedy for sin—the payment Christ made on Calvary. [Man's natural tendency is to hide from Christ due to His love for sin (Jn. 3:19)]

4) God can use situations and circumstances (hardships and trials) to bring people to their knees before His Son

5) God uses the compelling attractive testimony of Christians who not only "talk the talk" but "walk the walk" to draw people to His Son.

It is ultimately through God's Word (whether read, preached, or heard) that people are drawn to Christ (Jn. 5:24; Rom. 10:17).

Whenever I witness or preach and give an invitation for people to "come" to Jesus (or to believe on Jesus), I do so with a full awareness that they cannot come unless God draws them to His Son. I am still expected to tell them to come, even though I don't know who will and who won't come or who can and who can't come. The Holy Spirit and the Bride still invite all people to "come." (Rev. 22:17).

III. People can only come to Jesus, if God the Father <u>TEACHES</u> them of the Son (v.45-46)

v. 45

When the Father draws people to His Son and "compels belief, it is not by the savage constraint of a rapist, but by the wonderful wooing of a lover (v. 45 implies) (Carson, p. 293).

Jesus makes reference to Is. 54:13 which states, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

"Learned of the Father" – lit. "learned <u>from</u> the (*para*) the Father."

The Father, via His Spirit, teaches those He has chosen of one main theme: the Person and work of His Son, Jesus Christ.

To His chosen ones, the Father teaches of Christ's nature (His deity); His pre-existence; His virgin birth; His sinless humanity; His miraculous power; His substitutionary death; His bodily resurrection, and His gracious gift of eternal life.

EX: Peter came to acknowledge and confess Jesus as the "Christ the Son of the living God," not because man taught him but because the Father did (Mt. 16:17).

The only one to see God the Father was Jesus (Jn. 1:18).

Conclusion:

The fact that God the Father must bring a person to the Son (by giving him, drawing him, and by teaching that person of Christ) supports the following propositions regarding evangelism:

1) Manipulative gimmicks to “trick” people into getting saved must be avoided.

2) The soulwinner must rely upon God’s power and not his own persuasive ability to lead a soul to Christ

3) Prayer to God and dependence upon God are essentials to successful evangelism

4) The soulwinner should not become discouraged when the harvest is slow, knowing that God will save according to His will and his timing.

5) All praise should go to God for the harvest of souls and never to man’s methods or someone persuasive abilities.

v. 47
This is a great salvation verse:

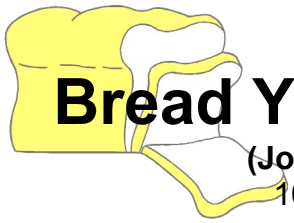
*The assurance of salvation = “verily, verily”

*The requirement for salvation = “believeth”

*The object of belief for salvation = “on me” (Jesus)

*The duration of salvation = “everlasting life”

The Father’s selection of you to become part of the Bride for His Son should cause you to give God all the glory and praise!



Bread You Must Eat

(John 6:48-63)
10-27-2024

Introduction: (v.48-49)

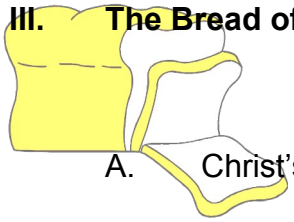
- ***Have you eaten of the bread of life?***



I. The Bread of life <u>came from Heaven</u> (v.50)



II. The Bread of Life was <u>Crucified on the Cross</u> (v.51)



III. The Bread of Life Must be <u>Consumed by You</u> (v.52-58)

A. Christ's Flesh & Blood are essentials for your <u>Eternal Life</u> (v.50, 51, 53, 58)

B. Christ's Flesh & Blood are essentials for your <u>Future Resurrection</u> (v.54)

C. Christ's Flesh & Blood are essentials for your <u>Relationship to God</u> (v.55-57)

Conclusion: v.59-63

Bread You Must Eat

(John 6:48-63)

10-27-2024

Introduction: (v.48-49)

- ***Have you eaten of the bread of life?***

I. The Bread of life _____ (v.50)

II. The Bread of Life was _____ (v.51)

III. The Bread of Life Must be _____ (v.52-58)

A. Christ's Flesh & Blood are essentials for your _____ _____ (v.50, 51, 53, 58)

B. Christ's Flesh & Blood are essentials for your _____ (v.54)

C. Christ's Flesh & Blood are essentials for your _____ _____ (v.55-57)

Conclusion: v.59-63

Bread You Must Eat

(John 6:48-63)
10-27-2024

Introduction: (v.48-49)

v. 48
"I am" in John –

"I am . . ." – John's gospel shows Jesus to be the "I am" of many things.
I am the living water (Jn. 4)
I am the bread of life (Jn. 6:35)
I am the light of the world (Jn. 8:12; 9:5)
I am the door (Jn. 10:7, 9)
I am the good shepherd (Jn. 10:11)
I am the resurrection and the life (Jn. 11:25)
I am the way, the truth, the life (Jn. 14:6)
I am the vine (Jn. 15:1, 5)
I am with you always (Mt. 28:20)
I am He that liveth (Rev. 1:18)

Jesus is the "I am"

"That bread" – that particular, singular bread which alone provides life to the partaker.

There are not many "breads" from which to choose whose consumption results in life. Only One: Jesus Christ.

"Bread of life" = Jesus is the bread which gives life (everlasting life; spiritual life; and abundant, successful, joy-filled, purposeful life here and now)

v. 49
Similarities between manna and Christ:
There are many similarities between manna and Jesus Christ:

1) Both are supernatural (a miraculous supply)

2) Both came from above (from the sky or "heaven")

3) Both came freely and graciously

4) Both were sent by God

5) Both were needed to sustain life (manna sustained Israel for 40 years, Jesus for eternity)
6) Both had to be received

7) Both became despised by Israel (they got sick and tired of manna and of Jesus Christ)

The miraculous manna which fell from the sky as the nation of Israel wandered in the desert for 40 years provided only a temporary, physical sustenance. Jesus also came down from above, but He provides an eternal sustenance (v. 50).

The word **"eat"** or **"eateth"** occurs several times in the context of vv. 48-63, placing the emphasis of this unit of thought on the absolute necessity of people to personally appropriate Jesus Christ in their lives.

Just as Jesus spoke in figurative or metaphorical terms to Nicodemus (Jn. 3 - about the new birth) and just as He did to the woman at the well (Jn. 4 – about living water), so He does here and throughout John.

- ***Have you eaten of the bread of life?***

I. The Bread of life came from Heaven (v.50)

"From heaven" – the fact that Jesus ("the bread of life") came from heaven implies His:

1) Pre-existence – He lived there before He lived here
2) Supernatural existence
3) His deity (the Jews understood these implications, and that is why they made reference to His mother and father – v. 41-42)

"Not die" – the death Jesus speaks of here is spiritual in nature. While a believer may die physically, he does not die spiritually or eternally. Death for the believer is simply an exit door from this life to the next life.

There is no cessation of being or living for the believer. No limbo, no purgatory. Rather, to be "absent from the body is to be present with the Lord."

II. The Bread of Life was Crucified on the Cross (v.51)

"If any man eat" – the offer is to all; to everyone. Yet no one will independently choose to eat unless inclined to do so by God the Father (v. 37, 44, 65). Unless the Father had drawn me to the Bread of Life, I would not have "eaten."

"Eat of this bread" – Unless you "eat," you will not live forever in heaven.

You may have heard about the Bread. You may know about the Bread. You may intellectually agree that Jesus is the Bread. You may doctrinally know about the Bread.

But unless you by faith consume it, you have no life in you!

This "consumption" of Christ is a fulfillment of what the Passover meal symbolized.

Just as the Jews in bondage in Egypt had to partake of the flesh of the lamb which was killed on Passover, so you who are in sin's bondage must partake of the Lamb of God who was killed at Passover.

--The Passover lamb (Exod. 12:5-7, 46)
--Christ our Passover Lamb (Mt. 26:17, 27:22; John 19:36; 1 Cor. 5:7)

"I will give. . ." – to give up in sacrifice. He gave Himself as a ransom for many.

Jesus is referring to His giving of Himself as a substitutionary sacrifice on Calvary's cross.

Christ's giving of Himself means life for the world. He died that we might live.

He paid sin's price that we would not have to. He suffered the wages of sin so that we would not have to. The Bread of Life was nailed to the cross for you.

III. The Bread of Life Must be <u>Consumed by You</u> (v.52-58)

v. 52
They were thinking in physical terms, but Jesus was speaking in spiritual terms (v. 63).

They thought He was referring to some form of literal cannibalism, yet He was referring to people partaking of Him by <u>coming</u> to Him (v. 45) and then by <u>believing</u> on Him (v. 47, 64).

A. Christ's Flesh & Blood are essentials for your <u>Eternal Life</u> (v.50, 51, 53, 58)

v. 53
"No life" – the issue of salvation is very straightforward here.

No Jesus = No Life
Know Jesus = Know Life

v. 58
Warren Wiersbe writes of the contrast and comparison between manna and Christ:

"When Jesus called Himself 'the Living Bread,' He was not claiming to be exactly like the manna. *He was claiming to be even greater!* The manna only *sustained life* for the Jews, but Jesus *gives life* to the whole world. The Jews ate the daily manna and eventually died; but when you receive Jesus Christ within, you live forever. When God gave the manna, He gave only a gift; but when Jesus came, He gave Himself. There was no cost to God in sending the manna each day, but He gave His Son at great cost. The Jews had to eat the manna every day, but the sinner who trusts Christ *once* is given eternal life.

"It is not difficult to see in the manna a picture of our Lord Jesus Christ. The manna was a mysterious thing to the Jews; in fact, the word *manna* means "What is it?" (SEE Exod. 16:15). Jesus was a mystery to those who saw Him. The manna came at night from heaven, and Jesus came to this earth when sinners were in moral and spiritual darkness. The manna was small (His humility), round (His eternality), and white (His purity). It was sweet to the taste (Ps. 34:8) and it met the needs of the people adequately.

"The manna was given to a rebellious people; it was the gracious gift of God. All they had to do was stoop and pick it u p. If they failed to pick it up, *they walked on it*. The Lord is not far from any sinner, All the sinner has to do is humble himself and take the gift that God offers."

(Wiersbe, p. 312, 313)

B. Christ's Flesh & Blood are essentials for your Future Resurrection (v.54)

"Eateth my flesh. . . drinketh my blood" – Why would Jesus use such strong terms to describe the way of salvation? To wake people up as tot he personal need of everyone to personally appropriate Jesus into their life. All must accept Him, receive him, ask Him to come into their life in order for them to be saved.

"Eateth my flesh and drinketh my blood" – Christ's flesh and blood were the two aspects of His physical nature that were given for us on the cross (v. 51).

His flesh was crucified and His blood was shed. Now you must appropriate His sacrifice for you on Calvary in order for you to be saved.

Christ's giving of His flesh and His shedding of His blood are represented by the unleavened bread and unfermented wine that we partake of at the Lord's Supper. Those elements are not what Jesus is referring to here in this context, but do serve as memorials of what Christ speaks about here.

Here in John 6, Jesus does not refer to the eatable symbol of His Body and blood as Roman Catholicism teaches, but to the literal reality of His flesh and blood as given at Calvary.

At the Last Supper, Jesus said, "Do this in remembrance of Me" (Lk. 22:19). Not do this to partake of Me.

As Paul said, in the Lord's Supper we do "shew" the Lord's death (1Cor. 11:26); we do not reenact the Lord's death. We remember His death in the Lord's Supper (1 Cor. 11:24-25), we do not re-sacrifice Christ at the Lord's Supper.

So many are content to partake of a symbol of Christ's death, but are not willing to partake of the reality of the sin payment of Christ's death.

The Aorist tense of the Greek verbs translated "eat" in John 6:50-51 and 53 refer to a once-for-all action. Not something repeated like a communion service (cp. Wiersbe, p. 313).

"Hath" = right now; already has obtained it in the present (therefore the future resurrection is guaranteed).

"I will raise him up" - speaks of the resurrection of the just (the time of believers' receiving a glorified body when Christ returns – 1 Cor. 15:51-57).

"At the last day" – at the final day of this present age. The last day of this dispensation; at the conclusion of the time of the Gentiles and at the inauguration of the "Day of the Lord."

C. Christ's Flesh & Blood are essentials for your <u>Relationship to God</u> (v.55-57)

v. 55
Christ's flesh and blood as shed on Calvary is really and truly the only way to salvation. You must really and truly partake of His sacrifice on your behalf for you to be saved.

v. 56
"Dwelleth in me, and I in him" – When you "eat" of the Bread of life, you are joined to Christ and He is joined to you. You become one in relationship to Him.

v. 57
Just as Christ's oneness with the Father means He shares in the life of the Father, so your oneness to Christ means you share in His life.

Conclusion: v.59-63

v. 60
"This is a hard saying" – This is difficult to understand; this is not easy (for the carnal mind) to comprehend.

v. 61
"Doth this offend you?" - Does this stumble your faith in Me, Jesus says.

Jesus then appeals to His ascension and glorification (after His death and resurrection) to bolster their faith in Him (v. 62).

v. 63
The Holy Spirit gives life; the flesh cannot save anyone. (so Jesus implies: Stop thinking in "fleshly" terms).

Christ's words are spiritual in nature and they are powerful to give spiritual life to the one who believes.

Just as literal food must come into your body to benefit you physically, so Jesus Christ must come into your heart and soul to benefit you spiritually and eternally.

Beware:
Satan offers many bread substitutes for the real thing. He offers "bread" in the form of:

1) Money (a cheap substitute for the riches Christ gives)

2) Religion (the attractive yet cheap bleached white flour with no nutrients in it)

3) Sin (the moldy poison of the world)

Christ's Concealed Glory

("Out of Sync with the World")
John 7:1-24
11-3-2024

Introduction: v.1-5

**** Why did Jesus Conceal His Glory?***

I. Christ's <u>TIMING</u> to receive Glory from the World had not yet come (v.6)
(His <u>Glory</u> was not what the world wanted to <u>See</u>)

II. Christ's <u>TESTIMONY</u> against the World's Sin brought Him Opposition (v.7-13)
(His <u>Message</u> was not what the World wanted to <u>Hear</u>)

III. Christ's <u>DOCTRINE</u> was not Self-Serving, but exalted the Father (v.14-18)
(His <u>Example</u> was not what the World wanted to <u>Follow</u>)

IV. Christ's <u>WORK</u> was Biblical, but out of Sync with the Religious World (v.19-24)
(His <u>Methods</u> were not what the World wanted to <u>Accept</u>)

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(His _____ were not what the World wanted to_____)

Christ's Concealed Glory

("Out of Sync with the World")
John 7:1-24
11-3-2024

Introduction: v.1-5

v. 1
"In Galilee" – Northern Israel; in the land of the Gentiles.

Jesus chose (for a time) to remain away from Jewry (Judea) since the Jews of Judea sought to take His life (and His time to die had not yet come).

v. 2
"Feast of tabernacles" – a seven-day festival, celebrating God's dwelling with the Israelites, who "tabernacled" in the wilderness for 40 years after being delivered from Egypt (Lev. 23:43).

Every year the Jews would make tents (booths) from the boughs of trees and would dwell in them during this seven-day post-harvest festival. (Many still practice this today)

This last of the three pilgrimage feasts had a prophetic significance (SEE: Lev. 23):

1) Passover – Christ's death
2) Unleavened Bread – Christ's burial (He saw no corruption)
3) Firstfruits – Christ's resurrection
4) Pentecost – Christ's Church (Jew & Gentile in one body)
5) Trumpets – Christ's return for the Rapture and His outpouring of wrath
6) Day of Atonement – Israel's repentance and faith in Christ
7) Tabernacles – Christ's tabernacling among His people in His future Kingdom

(Tabernacles will be celebrated in the future Kingdom – Zech. 14:16-19)

v. 3
"His brethren" – His half-brothers; the other children of Mary & Joseph (Mt. 12:46, 13:55). Included would be James, Joses, Simon, and Judas (Jude).

"Go into Judea" – for the pilgrimage Feast of Tabernacles

"Thy disciples" – His Judean followers

v. 4
Anyone who had even a small portion of miracle-working power would display it publicly for self-recognition and self-glory. "No man would keep it a secret," they say to Jesus.

"He himself seeketh to be <u>known openly</u>" – Fame, recognition, and honor are typically sought by all public figures. How could Jesus advance Himself, they thought, unless He goes public—and public on "Main Street" Jerusalem (the Jewish capital of the world.

John, who in his Gospel has as his purpose to display Jesus' **Deity** and Messiahship, here demonstrates Christ's rejection by the world.

He shows Jesus to be uniquely different from the religious world of His day. He shows why Christ concealed ("hid") His glory at certain times and from certain people.

His half-brothers urge Him to go public, let everyone see what You can do, display Your miraculous powers to all the world.

"<u>If</u> thou do these things" – the "if" demonstrates doubt in their hearts (cp. V. 5).

"Shew thyself to the world" – Manifest who You are and what You can do to all the world, and if the world becomes convinced that you are the Son of God, we will become convinced also. Such was their real motive, as verse 5 indicates.

v. 5
His own physical brethren did not believe on Him until after His resurrection.

If Jesus was the Messiah and Savior, why didn't the whole world recognize it?

One reason: they would not and could not, unless the Father had brought them to His Son (Jn. 6:37, 44, 65).

Another reason: Jesus was totally different than what the world wanted in a Messiah. He was "out of step" with the world; He didn't march to their beat; He didn't mesh with their plans. He was <u>not</u> "In Sync" with their worldly ideas and ideals.

Therefore, most of the world never saw Him for who He was. His glory was hid from them.

Note the humility of Christ as evident by the following changes He underwent in becoming man:

a. A change in His <u>dwelling-place</u>
(from the presence of the Father to the presence of men - Jn. 6:51)

b. A change in His <u>possessions</u>
(from riches to poverty - Luke 8:59; II Cor. 8:9)

c. A change in His <u>reputation</u> among men
(from glory to obscurity - Jn. 17:5; Phil. 2:6, 7)

d. A change in His <u>position</u>
(from equality with God [in authority] to servanthood - Mt. 20:26-28; Phil. 2:6, 7)

e. A change in His <u>form</u> (bodily appearance)
(from the form of God to the likeness of men - Phil. 2:6-8)

Note concerning these changes:

a. All the changes were temporary

1) Jesus returned to His dwelling-place with the Father (Jn. 17:11).
2) Jesus reclaimed His riches with the Father (Jn. 16:10; Rev.5:12)
3) Jesus has been exalted to a place of glory among spiritually-minded men (Jn. 17:5), and will soon be honored by all men (Phil. 2:9, 10; Rev. 5:12)
4) Jesus is again occupying the place of rulership (authority) over all creation (Col. 1:15 - "the first born of all creation"; Mt. 28:19)
5) Jesus will appear in a glorified human form throughout eternity (Acts 7:54, 55; Rev. 1:17, 18; 5:6; 22:16)

b. None of the changes affected Christ's divine nature
(though Jesus became man, He did not cease to be God, very God!)

**** Why did Jesus Conceal His Glory?***

I. Christ's TIMING to receive Glory from the World had not yet come (v.6)
(His Glory was not what the world wanted to See)

"My time is not yet come" – The time to be openly know and glorified by the world had not yet arrived for Jesus. At His first coming, He would be "a man of sorrows and acquainted with grief." He would not be noticed for who He was by mots of the world.

Even today, most of the world does not recognize Him for who He is. Some think he was a mere prophet; others, an ancient religious radical; to others, He is a mere man no different than you or me).

The Jewish world expected the Messiah to be a heroic political deliverer who would release Rome's grip on Israel's neck and would usher in the promised utopian Kingdom.

Although the time had not yet come for Christ to receive glory and honor and universal recognition and fame and global worship and adoration, one day it will (SEE: Phil. 2:5-11).

One day "every eye shall see Him" and they shall "look upon Me whom they have pierced" (Zech. 12:10).

One day the King of kings and Lord of lords will be manifest to the world (Rev. 19:11-16).

One day all of creation will pay homage to Him –

Rev. 5:11-13
And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; [12] Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. [13] And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

"Your time is always ready" – For the unbelieving world, their time to seek glory is always at hand. In the lost world's mind, "It's now or never." Only the believer had the "wait" mentality. We get such patience from our Savior.

II. Christ's TESTIMONY against the World's Sin brought Him Opposition (v.7-13)

(His Message was not what the World wanted to Hear)

v. 7

The world cannot hate those who are in the same condition and in the same frame of mind as they are. The world loves those who dance to their music. The world loves those who think and act as they do.

But those who dare to rebuke the world for its evil get mocked at and laughed at. Ridiculed and persecuted (EX: the Simpsons, the late-night TV shows mock righteousness and righteous people) (ILLUS: John Ashcroft's recent nomination to the office of Attorney General).

The world hates Jesus Christ because the world loves sin (and Jesus is the opposite of sin).

Jesus clearly pointed out the sin of the religious crowd (Matt. 23) and the materialistic crowd (Mt. 19:24) and the immoral crowd.

He shows lust to be the equivalent of adultery (Mt. 5:28), anger to be equal to murder (Mt. 5:22) and divorce and remarriage to be adultery (Mt. 5:31-32, 19:9).

He didn't come to condemn the world, but did clearly point out that the world was already under God's condemnation. He warned of hell and Gehenna fire. He preached hell-fire and damnation sermons.

Matthew 7:23
And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Matthew 8:12
But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

Matthew 13:41-42
The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; [42] And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Matthew 25:41
Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Christian, since your light will be a rebuke to the world's darkness, don't be surprised if the world hates you, too. John 15:18-19

If the world hate you, ye know that it hated me before it hated you. [19] If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

"Jesus had already turned down the crowd's offer to make Him King (Jn. 6:15), and He was not about to yield to them in any way. Celebrities might ride to success on the applause of the crowd, but God's servants know better. By doing miracles during the feast, at the "official city,' Jesus could muster a crowd, reveal Himself as Messiah, and overcome the enemy. The suggestion, of course, came from hearts and minds blinded by unbelief. This unbelief had been prophesied in Psalm 69:8 – "I am become a stranger unto My brethren, and an alien unto My mother's children" (since Jesus was not Joseph's natural son, He could not say, 'my father's children')." (Wiersbe, p. 315)

"History reveals that the 'religious system' often persecutes the very prophets of God who are sent to save it" (Wiersbe, p. 315).

v. 8
Jesus would wait a few more days in Galilee until the Father would lead him up to Jerusalem.

v. 12
"A good man. . . He deceiveth the people" - Divided opinions still exist over Jesus. No one is neutral toward Him. You are either for or against Him.

By the way, Jesus is either a "good man" (the only good one to ever live), or He is a deceiver. He is either a liar, a lunatic, or Lord.

v. 13
Out of fear of being put out of the synagogue (Jn. 9:22) or fear of persecution, many remained <u>silent</u> about Him 9Jn. 19:38, 20:19).

It was not until after His resurrection that people became bold enough to speak of Him to the Jews.

Fear muzzles the mouths of many professing believers today. When was the last time you witnessed to your boss? When was the last time you gave Gospel tracts out in a Hasidic community? When was the last time you witnessed to your neighbor?

III. Christ's DOCTRINE was not Self-Serving, but exalted the Father (v.14-18)

(His Example was not what the World wanted to Follow)

v. 14

Half-way through the week of Tabernacles, Jesus did go to the ultimate place of preaching: the Temple Mount at Jerusalem.

v. 15

"He never studied under any great rabbi; how did he get such theological brilliance?" they wondered.

v. 16

Christ's teaching content and ability came from Heaven, from God the Father. He is the ultimate Divinity School!

v. 17

Why do people reject Christ and His message today? Reason: Because they have rejected God (the true God) and His will. They insist on their will, their ways, and are not surrendered completely to God's will and ways.

Christ's doctrines were not private opinions, but divine decrees.

"Jesus explained that His doctrine came from the Father. He had already made it clear that He and the Father were one in the works that He performed (Jn. 5:17) and in the judgment that He executed (Jn. 5:30). Now He claimed that His teachings also came from the Father, and He would make that astounding claim again (Jn. 8:26, 38)." (Wiersbe, p. 316).

In order for God to teach you anything, you must be willing to do His will. Those who come to full surrender to God will discern the true Word of God. Various levels of understanding are due to various levels of obedience to God.

Those who obey Him most, know Him best!

For the people Jesus addressed, those who were really surrendered to God would come to know who Christ really was.

v. 18

So many boast: "I can do this" "I can do that" because they in pride seek self-glory from the world.

Jesus didn't need to promote Himself, toot His own horn, and manipulate a crowd in order to receive glory. He promoted only the Father's glory, and thereby vindicated Himself as the true righteous Son of God.

Only those who seek God's glory are righteous. Those who seek their own glory are proud and wicked.

IV. Christ's WORK was Biblical, but out of Sync with the Religious World (v.19-24)

(His Methods were not what the World wanted to Accept)

v. 19

Moses gave a law which forbade the unrighteous persecution of an innocent man.

Their pursuit to kill Jesus was totally unjustified and opposed to the Mosaic Law.

v. 20

"**You are demon-possessed" –** they say. Those who are afflicted by demons do have a paranoia that people are out to kill them.

However, these Jews are extreme liars. After Jesus healed the paralytic on the Sabbath, they began a quest to kill Jesus (SEE: John 5:18); and others knew of their intentions (John 7:25).

v. 22-23

If the work of circumcision could be cone on the Sabbath so that the Law of Moses could be upheld, why could not the "work" of healing a paralytic also be cone on the Sabbath? After all, which of the two is more unselfish and benevolent?

v. 24

Jesus never said that we should not judge (in the sense of making discretionary, spiritual decisions about men or matters), but that we were not to judge based on "appearance"

--First appearance judgments are not always accurate (time will tell)

--Outward appearance judgments are not always accurate (the internals are the real values of people).

v. 24

"They (wrongly) evaluated things on the basis of superficial examination of the facts. They judged on the basis of "seems" and not "is." Unfortunately, too many people make that same mistake today (Wiersbe, p. 316).

The Jews are challenged to think through the situation rather than jumping to quick legalistic decisions about Christ and His work. But this is the way the world generally operates.

CONCLUSION:

Since Jesus was out of sync with the world, we should not expect that the world will accept the Bible's version of Jesus. They have conjured up all kinds of Jesus's. From the carnal Jesus Christ Superstar to the blasphemous film "The Last Temptation of Jesus." The Muslims have their opinion of Jesus; the Hasidic Jews have theirs; the Hindus, Buddhists, and Jehovah's witnesses have theirs.

But who is Jesus? You can know, if you will submit completely to God and His will (as revealed in His Word, the Bible).

If Jesus was out of sync with the world, we also should be willing to be different, separate, unique a peculiar people. God's people are to be holy (set apart). You ought to be totally out of step with the world ways of thinking and living. We march to a different drummer.

We will go against the world's flow, we will swim against the world's tide, we will cut across the world's grain. And we should not be ashamed to stand alone and be different.

Two Opinions about Jesus

(John 7:24-53)
11-10-2024

Introduction: (v.24)

As you evaluate the evidence of Scripture, who do you say that Jesus is?
What is your Opinion toward Jesus Christ?

I. Those who misjudged Jesus based their judgment on <u>limited facts</u> (v.25-30)

II. Those who rightly judged Jesus admitted that the evidence of <u>Christ's miracles</u> speaks for itself (v.31)

III. Those who misjudged Jesus would forever be <u>separated from Him</u> (v.32-36)

IV. Those who rightly judged Jesus and believed on Him would experience the <u>life-giving waters of the Holy Spirit</u> (v.37-39)

V. Those who rightly judged Jesus recognized that His Words were the <u>Words of the Messiah</u> (v.40-46)

VI. Those who misjudged Jesus based their judgment on the <u>opinions of others</u> (v.47-49)

VII. Those who rightly judged Jesus recognized that He deserved <u>a fair hearing</u> before anyone made up their mind about Him (v.50-51)

Conclusion: v.52-53

Two Opinions about Jesus

(John 7:24-53)
11-10-2024

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As you evaluate the evidence of Scripture, who do you say that Jesus is?
What is your Opinion toward Jesus Christ?

I. Those who misjudged Jesus based their judgment on _____ (v.25-30)

II. Those who rightly judged Jesus admitted that the evidence of _____ _____ speaks for itself (v.31)

III. Those who misjudged Jesus would forever be _____ _____ (v.32-36)

IV. Those who rightly judged Jesus and believed on Him would experience the <u>life</u>-<u>giving</u>_____ (v.37-39)

V. Those who rightly judged Jesus recognized that His Words were the _____ _____ _____ (v.40-46)

VI. Those who misjudged Jesus based their judgment on the _____ _____ (v.47-49)

VII. Those who rightly judged Jesus recognized that He deserved _____ _____ before anyone made up their mind about Him (v.50-51)

Conclusion: v.52-53

Two Opinions about Jesus

(John 7:24-53)

11-10-2024

Introduction: (v.24)

To be prejudiced is to pre-judge a person without knowing any facts about his/her own personal character.

Prejudice is judging a book by its cover without seeing the contents of its pages.

What is prejudice?

Prejudice is the sin of pre-judging a person based on a superficial, non-moral, exterior, surface evaluation. Prejudice evaluates externals over internals and often esteems the temporal over the eternal.

Biblical examples of people who made erroneous pre-judgments:

--Abraham toward Abimelech (Gen. 20:11)
--Joshua toward the Gibeonites (Josh. 9)
--Satan toward Job (Job 1:11, 2:5)
--Israel toward Saul (I Sam. 10:23-24)
--Goliath toward David (I Sam. 17:42-44)
--Pharisees toward John (for not eating & drinking) and Jesus (for eating & drinking)

Prejudice is "thinking negatively of others without sufficient justification. Prejudice is the process of stereotyping, by which certain characteristics, either positive or negative, are ascribed to all members of a group." (Gordon Allport, The Nature of Prejudice (1954), cited by Breckenridge, "What Color is Your God?" p. 61)

Jesus described the heart of prejudice very succinctly when He said: *"Judge not according to appearance, but judge righteous judgment"* (John 7:24). The word *"appearance"* is derived from the word *opsis* (akin to "optic," the eye), which refers to that which you see, outward appearance, the outward aspect of a person, his face (Jn. 11:44) or countenance.

To the legalistic Pharisees, who were making a judgment of Him for healing a man on the Sabbath, Christ said, in effect, "Stop judging based on outward, face value, external criteria, and make decisions about Me based on the truth and righteousness of my actions.

The Bible does not teach that we should not judge; indeed, we must have discernment and make discriminatory judgments (I Thes. 5:21; Rev. 2:2; I Cor. 5:5-11; Rom. 16:17; John 7:24).

However, we are never to judge with a nasty, unmerciful, harsh, censorious, critical, and condemning attitude (Mt. 7:1), nor are we to prematurely discriminate against a particular person or situation without having all the facts about that person or situation.

No discerning man of God should make inalterable pre-evaluations about anything without seeking the truth and concrete evidence about a man or matter.

". . . the honor of kings is to search out a matter" (Prov. 25:2).

The noble Bereans did not just take Paul's word for it; they *"searched the Scriptures daily, whether those things were so"* (Acts 17:11).

God's Word is clear about the folly of making judgments about any matter before obtaining the specific facts (cp. Prov. 18:13).

Why is prejudice so wicked?

>It often extols race over righteousness
>It often esteems color over character
>It often respects popularity over principle
>It often glorifies culture over conduct
>It often values wealth over worth
>It often evaluates externals not internals
>It often elevates nationalistic pride over Christ-like humility

Many misjudge a person because they come to conclusions prematurely or based on an insufficient or incorrect criteria.

* Because the Pharisees had a pre-disposition (an animosity) against Christ, it caused them to reject everything He said, even though what He said was indisputably right! Due to their predisposition to their own righteousness and due to their predisposition to their own teachings and traditions, they failed to see the correctness of Christ and His teaching. And since they could not deny the truth, they began to attack His person. This attack is what we find in John 7.

There were those who judged Jesus according to appearance, and there were those who judged Jesus according to righteous judgment (v. 24).

So this whole context shifts back and forth between the reactions of the unbelievers and the reactions of those who believed.

In verses 25-53, we find two opinions about Jesus. Some were coming to believe that He was the Messiah, and others would not; some people were for Him, and others were against Him (cp. Mt. 12:30); some misjudged Him and looked for ways to catch Him, and others evaluated the evidence objectively and honestly and embraced Him as their Messiah.

Some viewed Him as a “good man,” and others viewed Him as a “deceiver.” (Jn. 7:12).

As you evaluate the evidence of Scripture, who do you say that Jesus is?
What is your Opinion toward Jesus Christ?

I. Those who misjudged Jesus based their judgment on limited facts (v.25-30)

v. 26
NASV – "The rulers do not really know that this is the Christ, do they?" – They assume that because no one is doing anything to Jesus that perhaps the authorities might have concluded that He was the Messiah after all.

One characteristic of Christ's public speaking was that He spoke with fearless boldness. "As one having authority and not as the scribes" (Mt. 7:29).

Christ's bold speech could not be thwarted or successfully disputed.

The people had no choice but to be silent and listen when He spoke. Although the religious leaders intended to kill Him, they could not even so much as silent Him, because He is the WORD of God (Jn. 1:1)!

v. 27
"Once again, the people could not see the truth because they were blinded by what they thought were dependable facts" (Wiersbe, p. 3170.

Compare the same error being made in verse 52.

The people knew Jesus to have come from Nazareth, so in their minds, He could not qualify as the Messiah (the **"Christ"**).

They had the idea in their heads that the Messiah would make a mysterious appearance and come out of nowhere.

The residents of Jerusalem were able to defend their conclusion with this logic:

1) Nobody knows where the Christ comes from
2) We know where Jesus of Nazareth came from.
3) Conclusion: Jesus cannot be the Messiah
(Wiersbe, p. 317)

Yet Jesus did not originate in Nazareth; But came from Heaven to Bethlehem.

v. 28
"Ye both know Me" – they knew Him cognitively; they knew Him from His youth, and they knew Him to be from Nazareth. But they did not know Him spiritually and personally.

They, with unbelieving hearts, knew Christ "after the flesh" (2 Cor. 5:16), but did not really know who He was.

'He that sent me is true, whom ye know not" – The reason they did not recognize the Son was because they did not know the Father. "Christ says, in effect, If you knew God, you would recognize Me" (Ryrie note).

v. 29
Jesus implies that He came from Heaven (from the very presence of God). Such a statement would bring a strong reaction (v. 30).

v. 30
They tried their best to seize Him but were unable. Their hands were restrained from grabbing Him. The reason for their failure was that "His hour" (for arrest, trial, and crucifixion) had not yet arrived. Only when God's perfect appointed time arrived could Jesus be taken and crucified.

Note: Just as God had a time (season – *kairos*) for Christ to be glorified (Jn. 7:6), so God had a time (*hora*) for Christ to be crucified (SEE: Jn. 8:20; Jn. 17:1-5).

They could do nothing to Christ until the specific hour (the Passover time0 arrived. In John 8:59, Jesus walks safely right through the middle of a hostile crowd who wanted to stone Him.

Note: In similar manner as no one could harm Christ outside of the Father's will, so the same is true of you, His children.

II. Those who rightly judged Jesus admitted that the evidence of Christ's miracles speaks for itself (v.31)

Is there anyone in human history who did more miracles than Jesus did? No!

Has anyone else ever independently walked on water? Raised the dead? Fed 5,000 men with 5 loaves and 2 fish?

Jesus did so many more signs than the ones which are recorded (Jn. 20:30). If all He ever said and did was written down, pen and paper would fail to communicate it all (Jn. 21:25 - And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.)

While Christ's works (Miracles) impressed some people (v. 31), Christ's words impressed these officers (v. 46).

III. Those who misjudged Jesus would forever be separated from Him (v.32-36)

v. 32
For fear that Christ might become too popular, the Jewish religious rulers send officers to seize Him. Of course, they return unsuccessful (v. 45-46).

v. 32
"This time, the rulers sent members of the temple guard to arrest Jesus, but it was Jesus who 'arrested' them" (Wiersbe, p. 317).

v. 33
The Jewish officers who came to arrest Jesus would only have the privilege of seeing Jesus for a short time before He (at God's timing) would return to the Father. At that time and even until this day, they would seek the Messiah but would not find Him, nor would they with their unbelieving hearts be permitted to enter Heaven where Jesus would go.

v. 34
"Within six months, Jesus would go back to the Father in Heaven, and the unsaved Jews would not be able to follow Him. What a contrast between **"Where I am, there ye cannot come"** (Jn. 7:34) and "That where I am, there ye may be also"! (Jn. 14:3)" (Wiersbe, p. 317)

v. 35
How will He successfully hide from us, they thought. Would Jesus go out of the country? Would He go to those of the diaspora (the scattered Jews around the earth) and teach the Gentiles there? Yes, His disciples would do this (Acts 8:4, 11:190, but this was not what Jesus was referring to.

IV. Those who rightly judged Jesus and believed on Him would experience the life-giving waters of the Holy Spirit (v.37-39)

v. 37
On the final day of the Feast of Tabernacles (Jn. 7:2), Jesus stood up to be seen and cried out to be heard and invited the thirsty to come to Him.

"On the seven days of the Feast, a golden flagon was filled with water from the pool of Siloam and was carried in a procession led by the High Priest back to the temple. As the procession approached the watergate on the south side of the inner court three blasts from the *shofar* – a trumpet connected with joyful occasions – were sounded. While the pilgrims watched, the priests processed around the altar with the flagon, the temple choir singing the *Hallel* (Ps. 113 – 118; cf. Mishnah *Sukkah* 4:9). When the choir reached Psalm 118, every male pilgrim shook a *lulab* (willow and myrtle twigs tied with palm) in his right hand while his left raised a piece of citrus fruit (a sign of the ingathered harvest), and all cried 'give thanks to the Lord!' three times. The water was offered to God at the time of the morning sacrifice, along with the daily drink-offering of wine. The wine and the water were poured into their respective bowls, and then pored out before the Lord. Moreover, these ceremonies of the Feast of Tabernacles were related in Jewish thought both to the Lord's provision of water in the desert and to the Lord's pouring out of the Spirit in the last days. Pouring at the Feat of Tabernacles refers symbolically to the Messianic age in which a stream from the sacred rock would flow over the whole earth (cf. J Jeremias, TDNT, 4. 277f.)." (Carson, p. 321-322).

It is interesting that the same One who tabernacled among Israel in the desert and provided water from a rock (Exod. 17:6; 1 Cor. 10:4) is the same One who, on the Feast of Tabernacles, offers water to the thirsty of soul.

"Come unto Me and drink" – Jesus gave the same invitation to the woman at the well in John 4.

Jesus is the remedy for the thirsty soul.

A similar invitation is given in the Old Testament.

Isaiah 55:1
Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Rev. 22:17
And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Isaiah 41:17
When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.

"If any man thirst" – Are you thirsty? Have you said to Jesus, "I'm thirsty, Lord. . .Fill me with your Spirit"?

David thirsted for God. Psalm 42:1-2
As the hart panteth after the water brooks, so panteth my soul after thee, O God. [2] My soul thirsteth for God, for the living God: when shall I come and appear before God?

Blessedness is pronounced upon those thirsty for God's righteousness (Mt. 5:6).

v. 38
'Out of his belly" = out of his innermost being.

The point is this: Those who drink the water that Jesus offers will have a supply in their innermost being which will flow out and water every area of their life and produce fruitfulness.

One Scripture to which Jesus evidently refers and which ties the "Spirit" to the innermost part of one's being (or "belly") is Proverbs 20:27 -
The spirit of man is the candle of the Lord, searching all the inward parts of the belly.

"Rivers of living water" – (life-giving water) speaks of waters that flow out of one's inner being and impart life and bear fruit.

Waters that flow <u>in</u> (v. 37) are the same waters that flow <u>out</u> (v. 38).

The Spirit flows <u>in</u> and brings salvation and flows <u>out</u> and bears fruit.

What flows out of your life? Is what flows out of your life the sewage of sin or the living waters of the Spirit?

v. 39
The Spirit is promised to be **"poured out"** on the thirsty.

Isaiah 44:3
For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

Isaiah 58:11
And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Joel 2:28
And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"Just as water satisfies thirsty and produces fruitfulness, so the Spirit of God satisfies the inner person and enables us to bear fruit" (Wiersbe, p. 318).

The Holy Spirit was "with" the disciples but was not yet "in" the disciples (Jn. 14:17) as He would be on the Day of Pentecost (Acts 2). From that day onward the precious Holy Spirit would baptize and indwell all who believe on Christ as Savior.

V. Those who rightly judged Jesus recognized that His Words were the words of the Messiah (v.40-46)

v. 40

"The prophet" – is the one Moses wrote about in Deut. 18:15

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

And in Deut. 18:18

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

v. 41

While some believe and others doubt, so it is today – some acknowledge Jesus as Messiah and others don't investigate the matter and see that He did not originate in Galilee.

v. 42

Jesus fulfilled both Scriptures:

--He came from David's lineage and fulfilled 2 Sam. 7:12 (cp. Mt. 1:6, 20; Lk. 2:4; Rom. 1:3)

--He came from Bethlehem and fulfilled Micah 5:2 (cp. Mt. 2:6; Lk. 2:4).

v. 43

Even today Christ is divided over.

Those who don't believe are antagonistic to those who do. As Jesus said in Matthew 10:34-36 -

Think not that I am come to send peace on earth: I came not to send peace, but a sword. [35] For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. [36] And a man's foes shall be they of his own household.

v. 44

Some of the unbelievers wished (wanted) to grab Him and arrest Him, but could not, because His "Hour had not yet come" (v. 30).

v. 45

They return empty-handed.

VI. Those who misjudged Jesus based their judgment on the opinions of others (v.47-49)

v. 48
"So some of the people have believed on Jesus! So what? These common people know nothing about the Law anyway! Have any important people—like ourselves—believed on Him? Of course not!" (Wiersbe, p. 318).

They ask the question as if a "yes' answer would give credence to Jesus. We should not judge someone based solely on the evaluation of others. Just because the rulers of the Pharisees did not believe on Christ (with the exception of silent Nicodemus) did not mean that He was not true.

v. 49
What a proud and know-it-all statement the Pharisees make!

In actuality, the fact that the Pharisees knew the Law placed the curse on themselves.

VII. Those who rightly judged Jesus recognized that He deserved a fair hearing before anyone made up their mind about Him (v.50-51)

v. 51
The Mosaic Law forbade the condemnation of an innocent man (Exod. 23:1; Deut. 17:6).

They judged Jesus without evaluating the facts. They wouldn't hear Him, they wouldn't investigate what He was doing, but yet they were quick to pass condemning judgment on Him.

"You can hear the sarcasm and disdain in the reply of the rulers: 'Are you a lowly and despised Galilean too?' They refused to admit that Nicodemus was right in asking for a fair trial, but the only way they could answer him was by means of ridicule. This is an ancient debate trick: when you cannot answer the argument, attack the speaker." (Wiersbe, p 318).

Conclusion: v.52-53

Perhaps we could feel sorry for this misguided opponents of Jesus Christ. But people today commit the same blunder and permit their prejudices and superficial evaluations to blind them to the truth. Don't let it happen to you! (Wiersbe, p. 319).

“Who can Cast the First Stone?”



John 8:1-11
11-17-2024

Introduction: vv.1-2

- John 8:7 – ***“He that is without sin among you, let him first cast a stone at her.”***

I. The Pharisees’ Accusation & Question (v.3-6a)

A. The Harsh <u>Accusation</u> against the Woman (v.3-4)

B. The Hypocritical <u>Question</u> to Jesus (v.5-6a)

II. Christ’s Answer & Pardon (v.6b-11)

A. The Convicting <u>Answer</u> of Jesus (v.6b-9)

B. The Gracious <u>Pardon</u> of the Woman (v.10-11)

Conclusion: You who judge others, do you judge yourself? (Romans 2:1-f)
You who see sawdust in the eyes of others, do you see the beam in your own eye? (Matthew 7:3-5)

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“Who can Cast the First Stone?”

John 8:1-11
11-17-2024

Introduction: vv.1-2

In this story of the adulterous woman, we see a story contrasting Law with grace, hard-nosed punishment with forgiving mercy.

It’s easy to see sawdust in others’ eyes and to miss the logs or planks in our own.

Matthew 7:3-5
And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? [4] Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? [5] Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

> The interrogatives "why" (Mt.7:3) and "how" (v. 4) are employed by Jesus to quicken the conscience. Questions have a way of probing deeper than any statement ever could.
> What Jesus is saying is this: "What you see in others would require a pair of tweezers to remove; whereas, what you fail to see in yourself requires a hydraulic fork-lift tractor!
>
> It's so easy to detect a mouse living in someone else's home, but to forget a rat lives in your own.
>
> It's so easy to sense pride in someone else's life and to forget that your head is so big it won't fit in the mirror.
>
> It's so easy to criticize a brother/sister or a church for not caring enough about you, but to fail to see how little you have done to show your love for them.
>
> Husbands, it's easy to see how your wife does not submit to your headship, but difficult to see how you don't love her as your should (you see insubordination on her part, but it never crosses your mind how loveless and apathetic you are at home).
>
> Wives, it's easy to see how unloving he is and yet fail to recognize how rebellious you are.
>
> Wives, it's hypocrisy to demand that your children respect you, if you don't respect the authority of your husband.
>
> Husbands, it's hypocrisy to demand that your children obey you, if you don't obey Christ and love your wife!

If we spent half the time looking at our own faults that we spend looking at the faults of others (EX: our spouse, co-worker, classmate, brother, parent, etc.), we would be revolutionized, revitalized, and revived!

Although some early manuscripts do not contain John 7:53 through 8:11, there is no other good reason to doubt the authenticity of this account.

Here are some reasons to validate this text as original and accurate:

1) If 7:53 through 8:11 was not part of the original text, 8:12 would make a rough transition from 7:52.

2) It seems unlikely that such a story would have been invented and added to the text of John (the theme and style of expression suit John's theme and style of writing perfectly)

3) Evidently, this passage was deliberately omitted from some manuscripts because it was liable to be understood in a sense too indulgent to adultery (it would therefore make more sense that some copyists would exclude it than it would for others to include it).

4) The account has all the earmarks of historical veracity.

5) This story "fits" (makes perfect sense in this context).

> "To many of us, the story fits right here! In fact, the development of the entire chapter can easily be seen to grow out of this striking even in the temple. Our Lord's declaration on His being the Light of the world (Jn. 8:12) certainly fits, and so do His words about true and false judgment (Jn. 8:15-16, 26). The repeated phrase 'die in your sins' (Jn. 8:21, 24) would clearly relate tot he judgment of the woman; and the fact that the chapter ends with an attempt to stone Jesus shows a perfect parallel to the opening story. The transition from John 7:52 to 8:12 would be too abrupt without a transitional section." (Wiersbe, p. 319)

6) For other supporting arguments for the authenticity of John 7:53 through 8:11, see: Zane Hodges, Bib Sac 136, 1979, pp. 318-372, and Bib Sac 137, 1980, pp. 41-53.

v. 2

"Early in the morning" – Christ was an early riser, in no way lazy (cp. Mk. 1:35).

"Into the temple" – The place of sacrifice and worship, the place which anticipated the arrival of Jesus who would fulfill all of the typology found in the Temple and its ceremonies.

"All the people" – Not meaning every single individual, but all kinds of people (including Jew and Gentile, male and female, young and old, slave and free, religious and non-religious).

"He sat down" – Such a teaching posture points to a relaxed, informal, close, casual and personable style of teaching.

- John 8:7 – ***"He that is without sin among you, let him first cast a stone at her."***

I. THE PHARISEES' ACCUSATION & QUESTION (V.3-6A)

A. The Harsh Accusation against the Woman (v.3-4)

v. 3
"Scribes and Pharisees" – Jewish religious leaders who were hypocritical legalists who looked holy on the outside but were wicked on the inside (See: Matthew 23)

(v.13) They teach of Heaven, but slam the Door in people's faces

(v.14) They serve the needy, but rob for their services

(v. 15) They diligently make converts, but mold them for hell

(v. 16-22) They make promises to God, but plan "loopholes" to get out of them

(v. 23-24) They give money, but omit ethical and moral values

(v. 25-28) They are clean on the outside, but corrupt on the inside

(v. 29-36) They venerate dead saints, but persecute living ones

'A woman taken in adultery" – the fact that only the adulterous woman was brought to Jesus and not the adulterous man, shows how they perverted the Law and did not themselves seek to carry out the details of it. The Law actually required the stoning of both.

"In the midst" – This crowd interrupts Jesus' lesson at the Temple by setting an adulterous woman right in between Jesus and the crowd He was teaching. This, of course, would provide Him with another teaching opportunity.

v. 4
"Master" – Rabbi or authoritative teacher. They said this with hypocritical, underlying motives.

"In the very act" – What exactly occasioned some of them to witness "the very act" is uncertain. In those days, seclusion and privacy would be painstakingly sought, especially due to the embarrassing nature of this sin. It was not as "in the open" as it so often is today.

B. The Hypocritical Question to Jesus (v.5-6a)

v. 5

At this point the Pharisees are correct in their understanding of Moses' command regarding adultery.

God's whole reason for stoning and for capital offense was to provide a legal deterrent to Israelites committing such actions again. "So shalt thou put away evil from Israel." (Dt. 22:22) (cp. Dt. 13:11, 19:20, 21:21 – "All Israel shall hear and fear").

Stiffer penalties today against adultery would also to a greater degree curb this sin (1 Tim. 1:9-10), and make people more aware of adultery's wrongness.

Many today seek to justify grounds for divorce by interpreting "fornication" in Mt. 5:32 and 19:9 as "adultery." However, the penalty for adultery was not divorce but death!

The very fact that they question Jesus about such a clear command shows that they had ulterior motives – they were up to something.

v. 6

"Tempting Him" – on other occasions the Pharisees sought to entrap Jesus by "tempting Him" (or put Him to a test) (EX: Mt. 19:3; Mk. 10:2 – over the divorce issue; Mt. 22:35 – over whether or not He knew the greatest commandment; Mk. 8:11 & Lk. 11:16 – over a requested sign miracle; and the most obvious occasion of a "catch 22" test was their question over whether or not they should pay taxes to Caesar (Mt. 22:15-22).

"That they might have to accuse" – The religious leaders question Jesus regarding the Law that they might find a reason to judge Him guilty of violating the Law.

They, recognizing the compassionate heart of Jesus (cp. Lk. 9:56) sensed that He would not be part of a stoning, so they seek to trap Him by forcing Him to either uphold the Mosaic Law or violate it (by failing to fulfill it).

Note: The Pharisees desire in bringing the woman to Jesus was not to uphold the Mosaic Law themselves, but to have a reason to trap Jesus in whatever decision He made!

Here, Jesus is placed in the middle of an issue of faithfulness to God's Law or compassionate mercy. Either way He goes, they feel they will catch Him.

"The Jewish leaders, of course, were trying to pin Jesus on the horns of a dilemma. If He said, 'Yes, the woman must be stoned!' then what would happen to His reputation as the 'friend of publicans and sinners'? The common people would no doubt have abandoned Him and would never have accepted His gracious message of forgiveness.

"But, if He said, 'No, the woman should not be stoned!' then He was openly breaking the Law and subject to arrest. On more than one occasion, the religious leaders had tried to pit Jesus against Moses, and now they seemed to have the perfect challenge (See John 5:39-47, 6:32ff, 7:40ff)." (Wiersbe, p. 319).

On the one hand, Jesus came not to "destroy the Law" (Mt. 5:17), but on the other hand, He came not "to destroy men's lives" (Lk. 9:56) nor "to condemn the world" (Jn. 3:17).

II. CHRIST'S ANSWER & PARDON (V.6B-11)

A. The Convicting <u>Answer</u> of Jesus (v.6b-9)

v. 6
Jesus' action of stooping down and remaining silent during their question, gave them time to examine the situation and their own hearts.

It also shows that love is not quick and anxious to condemn.

"Writing with the finger was symbolic of divine legislation" (Reinecker, p. 237). Was it the deeper meaning of the Law of adultery that Jesus was writing down?

"With His finger wrong on the ground" – Everyone who reads this text wonders what Jesus wrote on the ground.

--Was He just writing down anything to "buy some time" before responding?

--Was He writing the Law as He had done on stone tablets at Mt. Sinai?

--Was He writing down the sins that those condemners were guilty of?

No one knows for sure what He wrote.

However, the best answer can be found by comparing Jeremiah 17:13.

Remember that in John 7:37-38, Jesus had offered living water to those who came to Him to drink. He was that living water.

But now, these who rejected Him as the living water are having their <u>names</u> written on the ground.

Jeremiah 17:13
O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters.

v. 7
For quite some time Jesus wrote on the ground as the bloodthirsty mob questioned Him as to what should be done with this woman.

After their relentless interrogation, Jesus finally stands up and makes a clear, concise, and powerful statement. **"Let him who is sinless be the first one to throw a stone at her."**

Of course, no one could even cast a pebble after that. "For all have sinned and come short of the glory of God" (Rom. 3:23).

SEE: Romans 3:10ff

Note the universality or all-inclusiveness of sin. In these verses: "all" (v. 9); "non" (v. 10); "none...none" (v. 11); "all...together...none...not one" (v. 12).

Total depravity -

Eccl. 9:3 - This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead."

Is. 1:5-6 - "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it: but wounds, and bruises, and putrefying sores: and they have not been closed, neither bound up, neither mollified with ointment."

God speaks of unsaved man as being "dead in trespasses and sins" (Eph. 2:1; cp. Col. 2:13).

Man's heart is blind and he exists in spiritual darkness (Eph. 4:18; 5:8; Col. 1:13).

The question is asked in Job 14:4 - "Who can bring a clean thing out of an unclean?" No one.

A sinner from conception: "Behold I was shaped in iniquity; and in sin did my mother conceive me" (Ps. 51:5).

A sinner at birth: "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Ps. 58:3; cp. Is. 48:8).

"The imagination of man's heart is evil from his youth" (Gen. 8:21; cp. Gen. 6:5).

"He who doubts total depravity had better study himself" –Spurgeon

In Romans 3:

1. Man's Character Proves His Depravity (v. 10-12) (What he is is corrupt)
2. Man's Speech Proves His Depravity (v. 13-14) (What he says is corrupt)
3. Man's Action Proves His Depravity (v. 15-18) (What he does is corrupt)

For such capitol offenses, the Law required that the witnesses of the crime be the first to throw the stones (Dt. 13:9, 17:7; Lev. 24:14), and then the other assembled people. It is obvious that the ones who would throw the stones must not be participants guilty of the same crime themselves (Carson, p. 336).

"It was required by Jewish Law that the accusers cast the first stones (Dt. 17:7). Jesus was not asking that sinless men judge the woman, for He was the only sinless Person present. If our judges today had to be perfect, judicial benches would be empty. He was referring to *the particular sin of the woman,* a sin that can be committed in the heart as well as the body (Mt. 5:27-30)." (Wiersbe, p. 319).

Lust and adultery are the moral equivalent in God's sight.

Matthew 5:28
But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

v. 8
After His "to the point" statement, Jesus resumes His writing to let His statement sink in and bring conviction. The silence would cause the hearers to ponder the statement and examine their own hearts.

v. 9
"Those who had come to shame Jesus now leave in shame" (ashamed of their own sin) (Carson, p. 336).

Interesting phrase: **'Beginning at the eldest"** - The older (eldest) accusers were the first to leave. Why? The older one gets the more chances he has had to be tempted and to sin. Those who are older have had more time to think about the wickedness of their own hearts, motives and inner desires, if not their actions.

The older ones gets, the more set in their ways they get, yet (whether they will admit it or not) the more vile they have seen themselves.

The only one who had a the moral right to throw the stones was Jesus Himself . Why? He was without sin (Heb. 4:15). He was the only one who didn't need to leave the scene in shame and guilt, because He is the only one who never, ever sinned (2 Cor. 5:21; Heb. 7:26; Jn 8:46).

"Jesus was left alone" – The bottom line to all of us is that our sin is ultimately between us and God Himself (Ps. 51:4).

B. The Gracious <u>Pardon</u> of the Woman (v.10-11)

v. 10
The woman does not deny her sin, nor does she justify it. She simply stands there in front of Jesus speechless until he asks her the question: **"Woman, where are those thine accusers"**

v. 11
Jesus, being the ultimate author of the Mosaic Law reserves the right to suspend the penalty of the Law to anyone He chooses. Just as God chose to not require the death penalty for David and Bathsheba in the Old Testament, so Jesus does so here.

However, the norm should have been (to those Israelites living under the theocracy and the Law) the death penalty for such a crime.

The seriousness of adultery is evidenced by the seriousness of the normal penalty for adulterous, namely death.

"Neither do I condemn thee" – If God does not condemn us , who else really can? (Rom. 8:1).

"Go and sin no more" – Jesus did not excuse sin or justify sin or give people license to sin, but rather He said, "Go and sin no more." "Go now, and leave your life of sin."

Jesus does not simply say "Go," but "Go and sin no more."

Forgiveness and salvation in Christ is not liberty to sin but liberty from sin.

Conclusion: You who judge others, do you judge yourself? (Romans 2:1-f)
You who see sawdust in the eyes of others, do you see the beam in your own eye? (Matthew 7:3-5)

SEE: Rom. 2:17-22

"For Jesus to forgive this woman meant that He had to one day die for her sins. Forgiveness is free but it is not cheap" (Wiersbe, p. 320).

"But there is forgiveness with Thee, that Thou mayest be feared" (Ps. 130:4).

“I Am the Light of the World”

John 8:12
11-24-2024



Introduction:

* ***Jesus Christ is the Light of the World!***

I. ***The Light of the World is a*** **PERSONAL** **LIGHT**
(“I”)

II. ***The Light of the World is a*** **PRESENT** **LIGHT**
(“AM”)

III. ***The Light of the World is an*** **EXCLUSIVE** **LIGHT**
(“the Light”)

IV. ***The Light of the World is a*** **EXPANSIVE** **LIGHT**
(“of the World”)

V. ***The Light of the World is a*** **ABIDING** **LIGHT**
(“he that followeth me”)

VI. ***The Light of the World is a*** **PROTECTIVE** **LIGHT**
(“shall not walk in darkness”)

VII. ***The Light of the World is a*** **LIFE-SAVING** **LIGHT**
(“but have the light of life”)

“I Am the Light of the World”

John 8:12
11-24-2024



Introduction:

* ***Jesus Christ is the Light of the World!***

I. ***The Light of the World is a*** _____ **LIGHT**
(“I”)

II. ***The Light of the World is a*** _____ **LIGHT**
(“AM”)

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(“he that <u>followeth</u> me”)

VI. ***The Light of the World is a*** _____ **LIGHT**
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VII. ***The Light of the World is a*** _____ **LIGHT**
(“but have the light of life”)

“I Am the Light of the World”

John 8:12

11-24-2024

Introduction:

The day I trusted Jesus Christ, the whole world lit up; everything was immediately bright; spiritual understanding now flooded my formerly spiritual dark soul.

The religion of the Lord Jesus Christ is a religion of light. One of the most splendid descriptions of our Heavenly Father is in the words of John: “God is light, and in Him is no darkness at all” (I John 1:5). James says, “Every good gift and every perfect gift is from above, and cometh down from the Father of lights” (Ja. 1:17). Note James descriptive name for God, “the Father of lights.” And the Lord Jesus declares that those who seek to do the will of God are the “children of light” (Jn. 12:36). Our Savior never said a more splendid thing about Himself than when He uttered that sublime declaration, “I am the light of the world” (Jn. 8:12, 9:5).

One rabbi said, “Light is the name of the Messiah” (cited by Matthew Henry commentary)

Daniel 2:22
He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

Luke 2:32
A light to lighten the Gentiles, and the glory of thy people Israel.

The psalmist called Jehovah God his “light.”

Psalm 27:1
A Psalm of David.
The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

Isaiah 60:19
The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

For Jesus to be the Light, He must also be God!

Note: The “I AM” statements of Jesus in John.

The Need for (sun)light: If there was no sunlight, there would be no life at all (no plant life, no water cycle, no seasons, just darkness and coldness. The earth would be a lifeless, useless planet).

Places on earth where there is limited sunlight are depressing, less friendly.

At the Feast of Tabernacles, the Jews would light a huge candelabra in the Temple at night to remind the people of the pillar of fire that guided Israel in the Old Testament wilderness journey (Wiersbe, p. 320).

Here, Jesus perhaps uses this occasion to teach about His light.

The Old Testament prophets foretold of the Messiah being called "The sun of righteousness."

Malachi 4:2
But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

* ***Jesus Christ is the Light of the World!***

I. *The Light of the World is a* PERSONAL LIGHT
("I")

In this verse, Jesus draws an analogy between Himself and the natural sun. The major difference between the two is that one light is a created object (Gen. 1:14-19) and the other is the personal Creator Himself.

The physical sun	The Son of God
--created on the fourth day (Gen. 1:14-19)	--eternal
--illuminates only half the day	--omnipresent: always available
--emits tons of irreplaceable energy everyday	--omnipotent: never any power loss
--too much exposure will harm you	--you can never get too much exposure (the more the better)
--will one day shine no more	--will shine forever Rev. 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

The Light of the world is not an “it”; the light of the world is not a “thing”; not an impersonal force like electricity. The Light of the world is a Person.

Jesus does not merely give light—He is the light. He does not merely show you the way—He is the way.

II. *The Light of the World is a* PRESENT LIGHT

(“AM”)

Jesus does not say “I was” the light, as if He was a light that shone one day and then was extinguished. Nor does He say, “I will be” the light someday, off into the heavenly horizon. Rather, He says “I am the light” right now in the present.

But what about John 9:5 – “As long as I am in the world, I am the light of the world” ??

The Light Incarnate was temporarily seen; however, after His death, resurrection, and ascension, Jesus sent His Holy Spirit who illuminates up to this very day all who come to Jesus (Heb. 10:32).

2 Cor. 4:6
For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

III. *The Light of the World is an* EXCLUSIVE LIGHT

(“the Light”)

The definite article “the” points to the exclusiveness of the Light.

Jesus did not say “I am a light...” but “the” one and only spiritual light with no rivals.

Jesus is not one light among many others; there are no other sources of light.

We (like the mood does for the sun) may reflect the Light (and therefore be called “the light of the world” – Mt. 5:14-16); but we are not the source of light, simply reflectors.

There is for our solar system only one sun; so Jesus is the only light for the human race.

Our society always looks at “the straight and narrow” in a negative sense; however, isn’t a straight and narrow road better than a crooked and confusing one? Which directions would you rather follow? The plain and simple given by Christ, or the confusion that the world offers.

IV. *The Light of the World is a* EXPANSIVE LIGHT

("of the World")

"The world" = the *kosmos*.

Jesus is the light who is available to everyone through the earth.

John 1:9
That was the true Light, which lighteth every man that cometh into the world.

Jesus is not merely the Savior of the Jews or the whites or the Americans; but He is the only source of salvation to anyone and everyone around the whole world. Regardless of skin color, culture, or geography, Jesus is an available Savior (an "equal opportunity" Savior to all races, to all kindreds, tongues and peoples).

V. *The Light of the World is a* ABIDING LIGHT

("he that followeth me")

We come now to the key phrase of the verse. On this phrase hinges whether or not the Light benefits you.

Although the Light is available to all and present for all, that Light is not attained by all, nor is the Light beneficial to all.

As the disciples followed Jesus, so must we, by faith.

The condition to benefitting from the Light is following the Light. Just as Israel followed the Shekinah glory light that led them in the wilderness as it would ascend over their Tabernacle and then move forward, providing direction and timing for them to move, so Jesus Christ (who was that glory cloud) leads His dear children along as they follow Him.

To "follow Him" implies 2 things:

1) He must take the initiative and lead (His sovereign direction)

2) We must submit and follow (our submissive obedience)

His light accompanies us; is right there available on a daily basis.

Following is the required response to the light. Christ is not asking us to admire or "like" the light or to be fascinated with the light, but to follow the light. We can talk about the light, study the light, etc., all that we want, but we must follow it!

Christ reveals the truth about marriage, interpersonal relationships, parenting, church polity, etc. Follow Him!

Here, Jesus did not say to "<u>believe</u>" in the Light, but to follow the Light.

He did not say to <u>recognize</u> the Light and know all about it, but to follow the Light.

Don't be content to simply know about Christ. Follow Him!

How closely are you following Jesus?

"It is our duty to follow Him, to submit ourselves to His guidance, and in everything take directions from Him, in the way that leads to happiness. Many follow false lights that lead them to destruction; but Christ is the true light" (Matthew Henry).

VI. *The Light of the World is a* <u>PROTECTIVE</u> LIGHT

("shall not walk in darkness")

"Darkness" – "Darkness" in the Bible is a picture of lostness and sin; that is, spiritual blindness and ignorance and moral corruption and wickedness

The concept of "Darkness" in the N.T.

Secretive Sins are called "Darkness"
1Co 4:5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness.

Spiritual Ignorance is called "Darkness"
2Co 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.
Eph 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:
Eph 5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

1Th 5:4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.
1Th 5:5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Satanic Forces are identified as “Darkness”
Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.
Col 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

Hatred is called darkness
1Jo 2:9 He that saith he is in the light, and hateth his brother, is in darkness even until now.
1Jo 2:11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

Hell is called darkness
2Pe 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;
2Pe 2:17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.
Jude 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.
Jude 1:13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

God is the opposite of Darkness
1Jo 1:5 ¶ This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

We have been called out of darkness
1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:
1Jo 2:8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

To “walk in darkness” means to be aimless, without direction, to wander through life stumbling over obstacles and traps placed by the enemy of your soul!

Light gives direction; it reveals the best way to walk.

Psalm 119:105
Thy word is a lamp unto my feet, and a light unto my path.

Light is a revealer (cp. 3:19 – "Light is come into the world, but men love darkness...")

Christ's sinlessness (light) reveals our sinfulness (darkness).

Christ reveals right from wrong, just as a physical light shows a distinction between darkness and light.

To "walk in darkness" means to live a lifestyle trapped in sin, with no victory over the impulses and desires of the world, flesh, or devil. ----Being with wrong people, in the wrong places, at the wrong time.

Light provides safety – pitfalls can be avoided; light shows the real from the unreal (ILLUS: of walking in a dark auditorium and bumping into things and getting hurt).

In following Christ, we see the true way. Note: Christ will never lead you to a place that will hurt you.

Light is available now! We don't have to live by trial and error; bumping into things in the dark and getting hurt, and ending up at the wrong destination.

Note: Jesus did not say, "In order to follow Me, you must stop walking in darkness," but rather, "If you follow Me, you will not walk in darkness.

VII. *The Light of the World is a* LIFE-SAVING LIGHT
("but have the light of life")

Just as "life" depends on "light" for its very existence and sustenance, so our life depends on Christ's light for us to have the eternal and abundant life that Jesus brings.

Being in the presence of the Light brings life (ILLUS: a lifeless, droopy plant suddenly surges to life when sunlight reaches it).

Why does every man need light?

1) Apart from light, man is in the darkness about God (His nature and character) and His plans

2) Apart from light, man is in the darkness about God's way of salvation

3) Apart from light, man is in the darkness about God's purpose for his or her life

If you want “light” as to which way to go with your life, you had better come to Jesus for it.

Jesus is the Light who illuminates our minds to the nature and character of God, the way of salvation, the way to abundant living. We need His light to survive spiritually, just as we need the sun’s light to survive physically.

CONCLUSION: “He that followeth me shall in no wise walk in darkness—in ignorance, wickedness, misery; but shall have the light of life—He that closely, humbly, steadily follows Me, shall have the divine light continually shining upon him, diffusing over his soul knowledge, holiness, joy, till he is guided by it to life everlasting.” (John Wesley)

Alexander the Great was regent of Macedonia at the age of 16, a victorious general at 18, king at 20—and then he died a drunkard before he was 33, having conquered the then-known world. His father was Philip of Macedonia, also a military genius, who invented the famous “Greek phalanx.”

While Alexander was still in his early teens, Philonicus the Thessalonian offered to sell Alexander’s father, Philip, his horse, Bucephalus, a trained but vicious horse. Philip took his son along to see the horse go through his paces, but the stallion proved so unmanageable that none of the men could even mount him. Alexander noticed that he seemed to be afraid of his own shadow, so he quieted the horse by turning his head toward the sun! Then Alexander mounted the horse and let him run freely for a while. Soon, by keeping him headed toward the sun, he got him under control.

Millions today are “afraid of their own shadow”—the shadow of their evil deeds, the haunting shadow of their own guilty conscience and the shadow of hundreds of fears and failures. But let some faithful Christian point them to Christ, and their shadows immediately fall behind them, for Christ is "the light of the world""(Jn. 8:12), and all who follow HIM “shall not walk in darkness, but shall have the light of life.” The closer one walks to Him the more light he has; and the farther one gets from Christ, the deeper are the shadows. And he who is so foolish as to walk away from Christ in unbelief, walks ever deeper into the shadows that will eventually plunge him into the eternal darkness.

The Father's Witness of His Son

John 8:13-29
12-1-2024

Introduction: v.13-14

**** God the Father and His Son, Jesus Christ are united in every way!***

I. The Father & Son are ONE IN <u>JUDGMENT</u> (v.15-16)
(The Son's Judgment was the Father's Judgment)

II. The Father & Son are ONE IN <u>IDENTITY</u> (v.17-20)
(To know the Son is to know the Father)

III. The Father & Son are ONE IN <u>ABODE</u> (v.21-23)
(The Son came from the Father & would return to the Father)

IV. The Father & Son are ONE IN <u>NAME</u> (v.24)
(The Son is the great "I AM" as is the Father)

V. The Father & Son are ONE IN <u>WORDS</u> (v.25-27)
(To Hear the Son is to Hear the Father)

VI. The Father & Son are ONE IN <u>WORKS</u> (v.28-29)
(To see the Son's work is to see the Father's work)

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The Father's Witness of His Son

John 8:13-29
12-1-2024

Introduction: v.13-14

In John 8, we have a fearless, bold, verbal confrontation of Jesus with the religious leaders of His day.

Back and forth they go in a dialogue designed to show Christ's relationship to God the Father, and their relationship to Satan and sin.

The Pharisees were permeated with a very fatal sin! The sin of willful ignorance.

A review of John 8:12

1. *The Light of the World is a* PERSONAL LIGHT
   ("I")
2. *The Light of the World is a* PRESENT LIGHT
   ("AM")
3. *The Light of the World is an* EXCLUSIVE LIGHT
   ("the Light")
4. *The Light of the World is a* EXPANSIVE LIGHT
   ("of the World")
5. *The Light of the World is a* ABIDING LIGHT
   ("he that followeth me")
6. *The Light of the World is a* PROTECTIVE LIGHT
   ("shall not walk in darkness")
7. *The Light of the World is a* LIFE-SAVING LIGHT
   ("but have the light of life")

v. 13
"Thou bearest record of thyself" – In response to Jesus' declaration that He is the Light of the world (v. 12), the Pharisees accuse Him of arrogantly and erroneously "tooting His own horn."

In their minds, Jesus is a deranged, self-made, self-appointed false witness with no backing but Himself.

But did Jesus have any witnesses that vindicated Him as the true Messiah? Absolutely!

Jesus had the witness of:

1) The O.T. Scriptures (which foretold of where, when, and how He would be born; what He would do; how He would die and why)

2) John the Baptist

3) His miracles

4) His impeccable life (His sinlessness)

5) God the Father

Matthew 12:18
Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

Cp. Isaiah 42:1-4

--at His baptism

Matthew 3:17
And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

--at the Mt. Of Transfiguration

Matthew 17:5
While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

The point of John 8 is that Jesus is not a self-appointed Messiah without supporting proof or a "witness" as to His authenticity; He had the greatest of all "witnesses" – that being God the Father.

v. 14
Jesus says in response: Even if I speak on my own behalf, what I say about Myself is true because I have an accurate understanding of who I really am—I know I came from Heaven and I will return to the abode of the Father in Heaven. But those in darkness (like the Pharisees) could not recognize Christ's pre-existence nor His return to glory at the Father's right hand.

The word "Father" is repeated throughout this chapter (21 times). The thrust of John 8 surrounds Jesus' attestation of the Father's witness of the truthfulness of Christ's claim o be co-equal with the Father.

Most of the world is totally ignorant as to who Jesus Christ really is. Some view Him as a great teacher; to others He is a holy man (guru), to others a prophet like Moses, to others a misguided troublemaker, to others an incarnate angel (J.W.'s).

It does not matter what men say about Christ. What matters is what God the Father says about Him.

Satan's main goal and mission is to blind people's minds as to who Jesus really is.

**** God the Father and His Son, Jesus Christ are united in every way!***

I. The Father & Son are ONE IN <u>JUDGMENT</u> (v.15-16)
(The Son's Judgment was the Father's Judgment)

v. 15
"Ye judge after the flesh" – They misjudged Jesus, because they critiqued Him based on what they <u>saw</u>.

Isaiah foretold that the Messiah would not be recognized by His external appearance.

Isaiah 53:2
For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

Rather than carefully hearing Him out and closely considering what He had to say, they quickly "wrote Him off" because of a quick erroneous judgment based on the opinions of others (cp. 7:48).

A fleshly judgment prejudges a person based on a surface, external evaluation without examining the true content of a person's character and conduct.

"Man looks at the outward appearance..." (1 Sam. 16:7).

"I judge no man" - Jesus judged no man "after the flesh" or according to natural, carnal, human standards.

--His purpose in coming was not to bring judgment but salvation
John 3:17
For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

--If He was perceived as passing judgment, it was really, in fact, the Father's judgment
John 5:30
I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

v. 16
Jesus did not independently judge, but He simply passed on the decisions of God the Father. He is so united to God the Father, that He never uttered a conflicting decision or determination. His will was in perfect harmony with the Father's.

Even in the future judgment when all will stand before Christ, Jesus will judge on behalf of God the Father and will render verdicts that are in perfect harmony with the sovereign will of the Father.

Psalm 50:4-6
He shall call to the heavens from above, and to the earth, that he may judge his people. [5] Gather my saints together unto me; those that have made a covenant with me by sacrifice. [6] And the heavens shall declare his righteousness: for God is judge himself. Selah.

Acts 10:42
And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

Romans 2:16
In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

John 5:22
For the Father judgeth no man, but hath committed all judgment unto the Son:

John 5:27
And hath given him authority to execute judgment also, because he is the Son of man.

II. The Father & Son are ONE IN <u>IDENTITY</u> (v.17-20)

(To know the Son is to know the Father)

v. 17

The witnesses were required by Jewish Law in order to substantiate a legal claim made either for or against a person.

(cp. Deut. 17:6, 19:15; Matt. 18:16- "in the mouth of two or three witnesses every word shall be established")

v. 18

The necessary two witnesses are sufficiently supplied by:

1) Christ's life, miracles, and message

and by the

2) Father's declaration of His Son's Messiahship both in Old Testament Scripture and in the verbal audible utterances He made from Heaven (Mt. 3:17, 17:5)

v. 19

"Where is thy Father?" – They assumed Joseph was His Father; they also implied that He was the illegitimate offspring of Mary and Joseph or some other man (since many knew Mary to be pregnant before Joseph officially married her) (Jn. 8:41).

To know Jesus is to know the Father (SEE: John 14:7-9), and to know the Father is to know Jesus (John 7:28).

Because of the triune nature of God, you cannot personally know one without knowing the other.

v. 20

Although Christ's enemies desired to seize Him and kill Him (Jn. 7:30, 32, 45), they could not, because "His hour (for crucifixion) was not yet come." No one could do anything to Him outside of the Father's will and timing.

III. The Father & Son are ONE IN ABODE (v.21-23)

(The Son came from the Father & would return to the Father)

v. 21

In verse 14, the Son of God had a divine origin ('whence I came") and a divine destiny ('whither I go"). He came from Heaven and would return there.

"I go My way" = to Heaven, at the Father's right hand.

'Ye shall seek Me" – Jews to this day are seeking the Messiah (waiting for His arrival). However, they (as a nation) missed Him when He came to redeem them from their sins.

They "seek" but they don't find. Why? Because they look in the wrong place. They didn't want to seek Jesus; but they wanted to seek a certain kind of Messiah (one who would do what they wanted and bring into being freedom from the yoke of Rome).

'Ye . . . shall die in your sins" – People ask, "What will happen to Jews who die without trusting Jesus as their Messiah and Savior?"

Answer: The same thing that will happen to anyone who dies without Hi8m. They will die still wrapped up in their sins. There is no sin removal outside of Jesus (ILLUS: garbage truck and removal of trash versus the trash that is left to rot and accumulate)

"Whither I go, ye cannot come" – Speaking, not of suicide (v. 22) but of paradise (Heaven).

No one goes to Heaven apart from accepting Christ. Jesus came from Heaven and would return there.

But no one can enter those holy doors apart from a relationship to Jesus Christ.

v. 23

"Beneath" – the underworld; the lower region of the earth (just as they were children of "the devil" [v. 44], they were also citizens of this sin-cursed, hell-bound *cosmos*)

"Above" = Heaven (the abode of God).

"This world" – This *cosmos*; this temporal arrangement, which has been adorned with its mad materialism and humanism philosophies by "the god of this world" – Satan.

The reason why people are "worldly" in their thinking and lifestyles is because they are only citizens here and not in heaven.

IV. The Father & Son are ONE IN NAME (v.24)

(The Son is the great "I AM" as is the Father)

"I am" - Notice that the "He" is italicized. Actually Jesus says: "Unless you believe that I am the "I AM" (i.e. Jehovah), "Ye shall die in your sins."

John makes a point to show Jesus as the "I am" of Exod. 3:14 (cp.John 8:24, 58; 13:19; 18:5-8).

"Die in your sins" – to make such a remark to the Pharisees "doubtlessly infuriated the Jewish authorities, since it ranked them with sinners" (Ryrie note).

Anyone who rejects the *Yahweh*-ship (or the deity of Christ) will die with their sins tied tot hem to be judged for those sins and to eternally pay the wages of those sins.

V. The Father & Son are ONE IN WORDS (v.25-27)

(To Hear the Son is to Hear the Father)

v. 25

Sensing that Jesus was claiming to be Jehovah (the "I am") and therefore having occasion to accuse Him of blasphemy for claiming to be God, the Pharisees ask, "Who art thou?" Jesus answers their question by reminding them of earlier statements He made all along: He is the Light of the world (v. 12), co-equal with the Father

"They were wasting their God-given opportunities by arguing with Him instead of trusting Him; and one day soon, their opportunities would end" (Wiersbe, p. 321).

v. 26

'I speak to the world those things which I have heard of Him" – what Jesus hears from the Father, He speaks. To hear Him was to hear God the Father.

Hebrews 1:1-2

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, [2] Hath in these last days spoken unto us by his Son"

In accordance with the theme of the superiority of Christ, the writer of Hebrews shows His superiority over the prophets by revealing Christ as the last and final spokesman for God (SEE: Hebrews 2:2-3)

Mohammed was not "the seal of the prophets." Jesus is the final authority.

There were no flaws, errors, or mistakes in Christ's words, because when He spoke God was speaking.

The Red-Letter edition of the Bible draws attention to the exact quotes of Jesus Christ.

Everything Jesus said was God's Word because Jesus is God.

That is why Jesus taught with *"authority, and not as the scribes"* (Mk. 1:22).

If you want to know what God thinks about life, death, human relationships, morals, ethics, priorities, divorce, etc., see what Jesus said about it!

If you want God's way of righteousness, salvation, forgiveness, etc., see what Jesus said about it!

VI. The Father & Son are ONE IN WORKS (v.28-29)

(To see the Son's work is to see the Father's work)

v. 28

"Lifted up" – speaks of the cross (Jn. 3:14, 12:32-33). When He was lifted up on Calvary the signs that occurred showed Him to be the Messiah (Mysterious darkness at mid-day [Mt. 27:45], the torn veil from top to bottom in the Temple [Mt. 27:51], and the earthquake [27:52] were unmistakable signs that something supernatural was happening when Christ died [27:54]).

"I do nothing of myself" – When Jesus died, signs occurred on behalf of Jesus, which made a statement about Jesus (signs that God the Father did).

v. 29

I do always those things that please Him" - His works were the Father's works 100% of the time.

Jesus was never independent of the Father; rather, every single thing He did, the Father did because the Father was with Him.

In eternity past and up to the present, everything the Son did was God's doing because of the oneness between the Father and the Son.

Conclusion:

The Tri-Unity of God

God being an infinite being is above and beyond man's finite ability to fully comprehend (SEE: p. 46-48).

If His intelligence (Ps. 147:5; Is. 40:28; Rom. 11:34), works (Job 5:9, 9:10), greatness (Ps. 145:3), and judgments and ways (Rom. 11:33-34) cannot be completely understood by mortal man, then certainly His nature or essence cannot be known exhaustively.

Since God's *"greatness is unsearchable"* (Ps. 145:3), our ability to specifically know about Him is dependent upon written revelation. God has not yet revealed everything there is to know about Himself. But one day we will see Him as He is (I Cor. 13:12; I Jn. 3:2). Until then, we must accept by faith the data God has disclosed (Deut. 29:29). Since God's thoughts and ways are infinitely above man's (Is. 55:8-9), the Biblicist will submit His concept of God to that revealed in the sacred pages of Holy Scripture. Regarding truths that are too vast and mysterious for us to logically comprehend, we must accept what the Bible says and go no further. This faith is the essence of Biblical Christianity (Habakkuk 2:4; Heb. 11).

The word Trinity refers to the "tri-unity" of God. God is "three in one." God is three distinct and eternal persons, yet indivisibly one in nature and essence.

Analogies which may help illustrate the Trinity:

1. The Atom

An atom has		1)	a proton
		2)	a neutron
	and	3)	an electron

Yet it is one atom.

The Old Testament makes many intimations of the Triune Nature of God

1. The name "Elohim" in the Old Testament

"In the beginning God (Elohim) created the Heavens and the Earth" (Gen. 1:1).
(The word "Elohim" which occurs some 2,570 times in the Old Testament is a plural name for the one and true God)

2. God uses plural pronouns in speaking of Himself throughout the Old Testament

a. *"Let us make man in our image, according to our likeness"* (Gen. 1:26).
b. *"Behold the man has become like one of us, to know good and evil"* (Gen. 3:22)
c. *"Let us go down. . ."* (Gen. 11:7)
d. *"Whom shall I send and who will go for us"* (Is. 6:8)

3. The Pre-incarnate Son of God - Jesus Christ - made these statements in the Old Testament

a. Isaiah 48:16 - *"Come near unto me, hear this: I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord GOD, and his Spirit hath sent Me."*

b. *"The Spirit of the Lord God is upon me (Jesus Christ). . ."* (Is. 61:1; cp. Lk. 4:18-19)

4. Jehovah God is distinguished from Himself in the Old Testament (The Father and the Son)

a. Gen. 19:24 - *"Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven."*

b. Isaiah 44:6 - *"Thus saith the LORD the king of Israel, and His redeemer, the LORD of hosts: I am the first, and I am the last, and beside me there is no God."*
Compare Psalm 45:6-7 with Hebrews 1:8.

The New Testament makes many Intimations of the Triune Nature of God

1. The Baptismal formula indicates Triunity

"Go ye therefore and teach all nations, baptizing them in the name (singular) of the Father, and of the Son, and of the Holy Spirit" (Mt. 28:19).

If Jesus were not deity, it would have been "the worst form of blasphemy for the Lord Jesus to use His own name and that of the Holy Spirit along with that of the Father if they were not co-equal with Him." (Richard DeHaan).

2. The Believers' Access to God indicates Triunity

"For through Him (jesus) we both have access by one Spirit unto the Father" (Ephes. 2:18)

"And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." (Gal. 4:6)

3. Paul's benediction indicates Triunity

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." (II Cor. 13:14)

The Bible clearly teaches that the Father, Son, and Holy Spirit are "God."

a. The Father is called God (John 16:27)

b. The Son is called God (Jn. 1:1; I Jn. 5:20; Rev. 21:7; Jn. 20:28; Heb. 1:8; Acts 20:28; Phil. 2:6; Col. 1:15; Col. 2:9; I Tim. 3:16; Titus 2:13; Mt. 1:23; Is. 9:6).

c. The Holy Spirit is called God (Acts 5:3-4; cp. Is. 6:9 with Acts 28:25; cp. Jer. 31:31-34 with Heb. 10:15-17).

3. The Bible clearly teaches that the Father, Son, and Holy Spirit are eternal

a. The Father is eternal (Ps. 90:2)
b. The Son is eternal (Is. 9:6; Col. 1:17)
c. The Spirit is eternal (Heb. 9:14)

4. The Bible clearly teaches that the Father, Son, and Holy Spirit share the same attributes

	THE FATHER	THE SON	HOLY SPIRIT
OMNIPOTENCE	Rev. 19:6; Gen. 18:14, 17:1; Mt. 19:26; Jer. 10:12, 32:17; Rom. 1:20; Job 42:1-2	Mk. 2:10; Mt. 28:18; Jn. 1:12; Jn. 14:13-14; Is. 9:6	Rom. 15:13, 15:9 Lk. 1:35 Micah 3:8
OMNISCIENCE	Job 42:2; Ps. 147:5, 139:15; Is. 40:28; Dan. 2:20-22; I Ki. 8:39	Jn. 2:24, 16:30; Jn. 21:17; Col. 2:3; Mt. 9:4, 17:27; Jn. 11:14; Rev. 2:23	Is. 40:13-14; Jn. 14:26; 16:12-13; I Cor. 2:10
OMNIPRESENCE	Ps. 139:7-11, 15, 16; I Ki. 8:27; Acts 7:49; II Chron. 2:5-6; Jer. 23:24	Jn. 1:47-50; Mt. 18:20; Mt. 28:18-20	Psalm 139:7-10
ETERNALITY	Gen. 21:33; Rom. 1:20; Deut. 33:27; Rom. 16:26	Heb. 13:8; Jn. 8:58; 17:5; Col. 1:17; Rev. 21:6; Is. 9:6	Heb. 9:14; Gen. 1:2

5. The Bible clearly teaches that the Father, Son, and Holy Spirit are all involved in the same works.

a. Creation
   1) The Father created (Gen. 1:1)
   2) The Son created (Jn. 1:3; Col. 1:15-16; Heb. 1:2)
   3) The Spirit created (Job 33:4)

b. Salvation
   1) The Father planned it (Eph. 1:4-6; Gal. 4:4)
   2) The Son provided it (Eph. 1:7-12; Gal. 4:5)
   3) The Spirit preserves it (Eph. 1:13-14; Gal. 4:6)

c. Answered Prayer
   We are to pray:
   1) To the Father (mt. 6:9)
   2) Through the Son (I Tim. 2:5; Jn. 14:14)
   3) In the Spirit (Jude 20; Eph. 6:18)

6. The Bible clearly teaches that the Father, Son and Holy Spirit are one in nature and essence.

a. The Father and Son are one.

1) *"I and my Father are one"* (Jn. 10:30)
2) *". . . equal with God"* (Jn. 5:18)
3) *"All men should honor the Son, even as they honor the Father"* (Jn. 5:23)
4) *". . . He that hath seen me hath seen the Father"* (Jn. 14:9)
5) *"I am in the Father, and the Father in me"* Jn. 14:10, 11)
6) *". . . we are one. . ."* (Jn. 17:22)
7) *"Who being in the form of God thought it not robbery to be equal with God"* (Phil. 2:6)

d. The Father, Son, and Spirit are one
SEE: John 14:16, 18, 23

The Doctrine of the Trinity is the Basis of All Christian Doctrine

1. If there is no plurality in the Godhead, Christ cannot be God.

2. If Christ is not God, He could not die for the sins of the world and reconcile man to God (His sacrifice would not be infinite).

3. If Christ is not God, He cannot be the Savior of the world (Is. 43:11; Acts 4:12).

4. Anyone who rejects the doctrine that Jesus is God has *"another Jesus"* (II Cor. 11:4), is following *"another Spirit"* (II Cor. 1:4), is believing *"another Gospel"* (Gal. 1:8), and will die in their sins (John 8:24).

"The Truth/Son shall make you Free!"

(John 8:30-36)

12-8-2024



Introduction: v.30-31

**** True Spiritual Freedom can be yours, if you go to the right place to get it!***

I. The <u>TRUTH</u> shall make you Free! (v.32)

II. The <u>SON</u> shall make you Free! (v.33-36)

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12-8-2024

Introduction: v.30-31

v. 30

"As he spake these words" – While Jesus taught about His equality with God the Father and the Father's authentication of His Son, many of the Jews believed in Him. They came to trust His Person while they listened to His words.

This is exactly how "faith" comes into a person's life – by their hearing the Word of God (Rom. 10:17). You cannot have faith in Christ apart from the Word of God. Faith and the Word cannot be separated. To have faith apart from God's Word is to have a faith without a solid foundation.

Therefore, whenever you witness, always give the Word of God.

At the very least these people made an outward profession of faith (Rienecker, citing Morris & Schnackenburg).

There is a belief which is not a true saving faith (Acts 8:13-24; Ja. 2:19; 1 Cor. 15:2).

The "belief" was perhaps "nominally at any rate, as in John 2:23" (Robertson Word Pictures V, p. 148).

"Many believed. Yet before long they were picking up stones to cast at him (8:59). It is the old story of pseudo faith" (The Wycliffe Bible Commentary, Peiffer & Harrison, Moody Press, p. 1091).

v. 31

Some might profess to be believers (or true disciples) but the real test is whether or not they remain committed to the Word of Christ.

Jesus now singles out those whose faith has been ignited upon hearing His Words.

"Continue" = to <u>remain</u> or <u>abide</u> in the Word of Christ

The grand mark of a true disciple of Christ is <u>continuity</u> in His Gospel message.

A true disciple is one who holds on to the truth and never lets go. There is <u>no</u> apostasy for a true disciple; there are no defectors from genuine Christianity; there is no true child of God who will ever abandon his/her faith in the word of Christ.

"Then <u>are</u> ye" – Jesus uses His words carefully. He does <u>not</u> say "then <u>will ye</u> be."

He is not saying that continuing in His Word will <u>make</u> you a disciple, but rather that continuing in His Word <u>reveals</u> that you "<u>are</u>" a true disciple.

"My disciples indeed" – A disciple is one who has come under the spiritual teachings and disciplines of His master (the word discipline and disciple are related terms).

The word "disciple" refers to one who has been trained in such a way that he mimics, imitates, or copies the lessons and lifestyle of his teacher.

That is why the first-century Antiochian believers were called "Christians," because others noticed how much they resembled Christ (in their actions and reactions, in their attitudes and motivations).

"Disciples <u>indeed</u>" – the word "indeed" means truly. It is the same word as the word "truth" in v. 32.

A disciple "indeed" refers to a true, bonefied, real or genuine disciple. The statement then does <u>not</u> refer to a good disciple or a better disciple (as if some might assume that Jesus is implying that one might be a disciple but not a good one, unless He continues in His Word).

Here, Jesus is referring to a real discip0le (is a real Christian) as opposed to a false one.

Jesus is saying: "Your future loyalty to My teaching will prove the reality of your present profession. . . continuance in the word (teaching) proves the sincerity or insincerity of the profession. It is the acid test of life" (R.W.P. p. 149).

**** True Spiritual Freedom can be yours, if you go to the right place to get it!***

I. The <u>TRUTH</u> shall make you Free! (v.32)

"Ye shall know the truth" – Here, the term "truth" is linked to the term "word" in v. 31. It is interesting that Christ, who is the living "word" (*logos* – Jn. 1:1, 14) and who is the living "truth" (Jn. 14:6), is the one who gave us His written word which is written truth (Jn. 17:17 – "Thy word is truth").

"Knowing the truth" is inseparably connected to continuing in Christ's Word (v. 31). Therefore, your relationship with God's Word will determine your knowledge of the truth which will in turn determine whether or not you are **"free"** from sin.

Question: How much time have you spent in God's Word this week?

Truth is the engine or driving force of the Christian's life.

Apart from the truth we dwell in the realm of lies, deceit, darkness, and death!

A good definition of truth: Truth (*aletheian*) is reality; it comes to us as reality that has been revealed, unveiled, unsealed, or opened up. When God's revelation opens up before our eyes, we come to see and know reality. The fog and mist of Satan's lies is lifted and the reality of Jesus Christ and His will becomes clear to us.

He is the truth (Jn. 14:6) because He not only tells us reality, but He is reality. He is really God. He is in fact God in visible form. He is the personification of everything that is real.

All truth must be tested by a standard, and there is no standard beyond God. He is the perfect and ultimate source and standard of truth.

--Truth is not invented by man.
--Truth does not evolve from society's mores.

God not only tells the truth, He is the truth. Truth is part of the essence of God.

1. God the Father is the truth.
   Jn. 5:32
   Jesus said of the Father: "He that sent me is true" (Jn. 7:28; 8:26.
   Jesus came that we might know the "only true God" (Jn. 17:3; cp. I Jn. 5:20).
   The Thessalonians turned from idols to serve the living and true God (I Thes. 1:9).

2. Jesus Christ is the truth.
   EX: John 14:6 - "I am the way, the truth, and the life."
   It is said of Jesus that He was "full of grace and truth" (Jn. 1:14); "grace and truth came by Jesus Christ" (Jn. 1:17).

   Pilate didn't realize it, but when he stood before Jesus Christ, he was staring truth in the face--yet he said, "What is truth" (Jn. 18:38).

   The Bible says that: "The truth is in Jesus" (Eph. 4:21).

Jesus is so true, He is called "the Amen, the faithful and true witness" (Rev. 3:14).

Jesus called true - Rev. 19:11 - "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war."

3. The Holy Spirit is the truth.

Jn. 14:17, 15:26 - He is called the "Spirit of truth."

Because the Holy Spirit is truth, He never guides anyone into error, but only in the truth (Jn. 16:13 - "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

The Holy Spirit's job is to tell the truth about Christ - "It is the Spirit that beareth witness, because the Spirit is truth" (I Jn. 5:6).

"**You will know" –** future middle – meaning: you will come to know for yourself. You will be personally enlightened or illuminated to the truth.

'The truth shall make you free" –

***"the" truth -

Truth is exclusive (truth is not relative; ex. What is true for you may not be true for me)

Truth is not optional, where you can pick any set of beliefs and turn out okay

***"shall make you"

Truth is powerful

***"shall make you free" –

Truth is liberating

The word "free" means to be released from enslavements; to be unshackled from that which held you captive.

"Free" – free from what?

Free from enslavement of sin (v. 34)

Free from the lies of Satan (v. 44-45)

“Freedom *intellectual, moral, spiritual) is only attainable when we are set free from darkness, sin, ignorance, superstition and let the light of the world shine on us and in us” (RWP, p. 149).

The precious theme of freedom from condemnation of the Law and from the enslavement of sin is found in verses such as:
Romans 6:18
Being then made free from sin, ye became the servants of righteousness.

Romans 8:2
For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

2 Cor. 3:17
Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

Galatians 5:1
Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

1 Peter 2:16
As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

Knowing the truth about . . .

<u>God</u> sets you free from the lie and enslavement of <u>idolatry</u>

<u>Man</u> sets you free from the lie and enslavement of <u>humanism</u>

<u>Creation</u> sets you free from the lie and enslavement of <u>evolution</u>

<u>Salvation</u> sets you free from the lie and enslavement of <u>false religion</u>

<u>Love</u> sets you free from the lie and enslavement of <u>self-centeredness</u>

<u>Marriage</u> sets you free from the lie and enslavement of <u>divorce and adultery</u>

<u>Church</u> sets you free from the lie and enslavement of the <u>cults</u>

II. The <u>SON</u> shall make you Free! (v.33-36)

v. 33
"We be Abraham's seed" – The Jews thought that their genetic link to Abraham gave them a spiritual liberty that the Gentiles did not possess.

Freedom comes to by your relationship to mortals but via your relationship to Christ.

In the Jews' minds "the merits of Abraham covered all their demerits" (Word Biblical Commentary, John, George R. Beasley-Murray, p. 134)

(Similar to Catholicism's view that the extra graces of Mary and the saints can fall to the Catholic sinner)

What a lie of Satan!

The only merit that truly fall to the sinner is the merit of Christ and His redemption!

Were never in bondage" – They obviously were not thinking about Israel's Egyptian bondage, the bondage of Assyria, Babylon, Greece, nor of the Roman bondage, which in large measure controlled the population of Judea (though still giving them a measure of freedom).

"Free from what?" they wondered. Jesus answer comes in verse 34.

The Jews whom Jesus addresses simply did not see their enslavement.

You can only enjoy freedom after you have been enslaved. Whether we realize it or admit it or not, all of us were once (prior to salvation) slaves to sin (SEE Rom. 6:16-23).

Once free (by the grace of God), a whole new word opens up to you -- like a blind man who sees the world for the first time or an imprisoned man who walks the streets finally. "Wow, is this what I have been missing all these years?!"

v. 34
When you choose to sin, you do not merely choose an act, you really choose a <u>Master</u>. You become the slave to whomever you yield to. Whomever you obey, you serve.

Most people (whether they realize it or not) are obeying sin, self, or Satan, and therefore <u>serve</u> sin, self, or Satan.

Since all of us have sinned, all of us have been in our past or are presently servants of that slavemaster – sin.

"Sin, like the worst narcotic, is habit forming. Hence, the problem today for criminologists regarding paroled or pardoned criminals, who nearly always go back to crime, sink again into sin, the slaves of sin" (RWP, p. 150).

v. 35

Jesus uses a commonly understood reality: A servant dwells in someone's home for a time and then moves out and moves on. Servants can be hired and fired at any time. However, a son of a household is always a rightful resident. He is the heir and will obtain the household privileges permanently.

Jesus' point is this: "You don't have to remain a servant permanently." "You don't have to be enslaved to sin forever."

The Son can free you and rid you of servitude to sin.

v. 36
"For Jesus, then, the ultimate bondage is not enslavement to a political or economic system, but vicious slavery to moral failure, to rebellion against the God who has made us. The despotic master is not Caesar, but shameful self-centeredness, an evil and enslaving devotion to created things at the expense of worship of the Creator" (Carson, p. 350).

If Jesus releases you, you will be really released.

True spiritual freedom comes only from Jesus (who is the Truth who frees people – v. 32).

If you are enslaved to any addiction, the Son can set you free.

The Son has totally and completely freed people who were addicts to alcoholism, drug abuse, pornography and other sexual perversions (including fornication, homosexuality, etc.), food addiction (gluttony), gambling, the madness of materialism, etc.

"True freedom is <u>not</u> the liberty to do anything we please, but the liberty to do what we ought; and it is genuine liberty because doing what we ought now pleases us" (Carson, p. 35).

We are <u>not</u> freed to do our will and to fulfill our lusts (this in fact still makes us a slave to ourselves – i.e. to our sin nature and deceitful hearts (Jer. 17:9). Rather, we are free to do God's will and not reluctantly but joyfully, since His will is 100% truth.

CONCLUSION:

More exhilarating and more fulfilling than Israel's freedom and exodus from Egypt is the believer's freedom and exodus from sin and its consequences.

Have you been freed?

"WHO'S YOUR FATHER?"

(John 8:37-50)

1-5-2025

Introduction: v.37-41

**** According Jesus Christ, everyone has one of two Fathers!***
Is God your Father?

If God were your Father…

I. You would <u>LOVE JESUS CHRIST</u> (v.42)

If God were your Father…

II. You would <u>UNDERSTAND CHRIST'S SPEECH</u> (v.43)

If God were your Father…

III. You wouldn't <u>FULFILL THE LUSTS OF SATAN</u> (v.44a)

If God were your Father…

IV. You wouldn't <u>FIGHT AGAINST THE TRUTH</u> (v.44b-46)

If God were your Father…

V. You would <u>HEAR GOD'S WORDS</u> (v.47)

Conclusion: v.48-50

"WHO'S YOUR FATHER?"

(John 8:37-50)

1-5-2025

Introduction: v.37-41

**** According Jesus Christ, everyone has one of two Fathers!***
Is God your Father?

If God were your Father…

I. You would _____ (v.42)

If God were your Father…

II. You would _____ (v.43)

If God were your Father…

III. You wouldn't _____ (v.44a)

If God were your Father…

IV. You wouldn't _____ (v.44b-46)

If God were your Father…

V. You would _____ (v.47)

Conclusion: v.48-50

"WHO'S YOUR FATHER?"

(John 8:37-50)
1-5-2025

Introduction:

Who's Your Daddy" – Pedro Martinez regarding the New York Yankees

How DNA is used to prove who the father is.

Imagine you have a special recipe book inside every cell of your body, which shows how you are made. This recipe book is called "DNA." Half of your recipe book comes from your mom, and the other half comes from your dad. When we do a DNA test, we compare your recipe book to another person's. If half of your recipes match exactly with that person's book, then that person is your dad!

Or to put it another way, DNA is like a set of instructions your body uses to grow and work. You get half of these instructions from your mother and half from your father. A DNA test looks at your DNA and compares it to someone else's. If half of it matches exactly, that person is your father.

ILLUS: the similarities between a father and son

v. 37
Although Jesus is addressing a crowd of people who had such a glorious heritage (cp. Rom. 9:4-5) and although they were genetically linked to Abraham (cp. Jn. 8:33), they were <u>NOT</u> spiritually linked to Abraham. They did not share his faith, his obedience to the truth, his love for God, nor his friendship with God.

Although some made a profession of faith (Jn. 8:30), Jesus knew their hearts, their motives, and their intentions.

As Cain killed righteous Abel, as Nebuchadnezzar sought to kill the righteous Shadrach, Meschech, and Abednego, so here the Jewish people of Jerusalem seek to kill Jesus.

Why? He had done nothing wrong, never told a lie, never stole and never cheated, never violated God's Law, etc. He simply told them the truth – the truth about <u>themselves</u> (that they were depraved sinners) and the truth about <u>himself</u> (that He was the Son of God).

"My Word hath no place in you" = There was no room in their hearts for Christ's Word. They had plenty of space in their hearts for the teachings of rabbi's, the oral traditions, the added man-made rules that were totally unscriptural; but they didn't have room to contain the Word of Christ. Why? Because their hearts were filled with the lies they had heard from **"their father."**

v. 38
Jesus delivered that which He obtained from God, the Father, and they practiced that lifestyle that they obtained from their father. But who was their father? You'll find the answer in verse 44.

v. 39
As they did in verse 33, the Jews appeal to Abraham as their father and rest in his spiritual merits to benefit them (by virtue of their genealogical connection to him).

But Jesus responds by saying that if there was a connection between them and Abraham, they would follow in his steps; they would imitate his words (since children will mimic or copy what they see in their father – "like father, like son").

v. 40
"This did not Abraham" – Abraham never treated Jesus like they did. No, to the contrary, when Jesus (in preincarnate form) appeared to Abraham, he rejoiced and was glad (v. 56) and welcomed him into his home and prepared a meal for him (Gen. 18:1ff).

v. 41
Without yet identifying outright who their father was, Jesus upbraids them for following their father's example.

They then respond by attesting to the legitimacy of their birth into this world; they smugly say, **"We be not born of fornication."** Perhaps implying, "We are not children of an illicit sexual relationship like you were." Evidently they knew that Mary had been with child before Joseph consummated his marriage with her. In their minds, it was Jesus who had the illegitimate father, and not themselves.

Now they move from an appeal to Abraham as their father, and they say, **"We have one Father, even God."** But did they really have God as their Father?

Is God really your Father? How do you know? How are you sure that you have a vital relationship with God the Father? How can you know for a fact that you have been "born again," adopted into God's family?

We are <u>not</u> all children of God. In verses 42 – 47 Jesus gives the criteria where by you can know who your Father really is.

**** According Jesus Christ, everyone has one of two Fathers!***
Is God your Father?

If God were your Father…

I. You would <u>LOVE JESUS CHRIST</u> (v.42)

Loving Jesus Christ is one of the main marks of a child of God.

The Scripture teaches that if one does not love Jesus Christ, he is headed for eternal destruction and damnation.

1 Cor. 16:22
If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

What a love for Jesus Christ Paul came to have! He who formerly hated Jesus Christ and sought to persecute anyone who belonged to Him (Acts 9:1-4) would later come to love Him. (Paul's love is reflected in all of his epistles, but mainly in his lifestyle devoted to Christ).

The acid test of loving Jesus Christ is found in obedience to His Word: "IF ye love Me, keep My commandments."

The reason we love Jesus Christ is because of His oneness with God the Father. He came from the Father's presence and was sent to the earth by the Father's authority.

As 1 John 5:1 teaches, if you love the Father, you will love the Son. You can't love one without loving the other also.

Do you love Jesus?

--When we sing songs of praise and adoration to Him, is your heart in it? (EX: "Oh, How I Love Jesus"; "Jesus is the Sweetest Name I Know")

--Do you desire to spend time in His presence? (as Mary the sister of Martha did)

--Are you motivated to live for Him, tell of Him, give to Him, and glorify Him? (Paul called himself a slave of Jesus Christ?

If God were your Father…

II. You would <u>UNDERSTAND CHRIST'S SPEECH</u> (v.43)

"Why do ye not understand my speech?" – Why is my message so unclear to you?

Spiritual illumination comes only to those who have God as their Father.

The Bible speaks of a spiritual enlightenment or illumination that comes only to the child of God; and it comes once and for all time (Heb. 6:4) at conversion (Heb. 10:32).

Spiritual perception is the grand mark of someone who has been regenerated. At the new birth, the lights go on! We go from darkness to light, from blindness to sight, from lostness to being found, from spiritual ignorance to spiritual understanding.

The reason why the Jerusalem crowd could not <u>perceive</u> or <u>understand</u> Jesus' speech is because they were not able to <u>hear</u> his Word. If you refuse to <u>hear</u> something, you will never <u>perceive</u> its meaning.

Understanding can only come if careful attention is given to what is spoken.

It wasn't stated that they <u>would</u> not hear, but that they <u>could</u> not hear. Something in them prevented their <u>ability</u> to hear.

They could not hear His Word because they had believed the lies that their father told them (v. 44).

Those who belong to Christ both <u>hear</u> His voice and follow Him (Jn. 10:27).

If God were your Father…

III. You wouldn't <u>FULFILL THE LUSTS OF SATAN</u> (v.44a)

Verse 44 is one of the most hard-hitting statements Jesus ever made (no one can ever accuse Jesus of being "politically correct" in His choice of words).

"Nature is determined by birth, and birth is determined by paternity. If God is your Father, then you share God's nature (1 Peter 1:1-4), but if Satan is your father, then you share in his evil nature" (Wiersbe, p. 322).

There are really no spiritual orphans. Everyone has a spiritual father. And the options are either A or B – God or Satan.

Jesus says in effect: "Your father is not Abraham nor God, but the <u>devil</u>!"

"Devil" = *diabolos* – the slanderer; the one who throws things in between man and God, so as to keep men apart from God.

Paul wrote to the Corinthians: *"...For we are not ignorant of his devices"* (II Cor. 2:11). *"Devices"* = Planned out schemes; the deceitful wicked plots of Satan.

What are Satan's deceitful devices?

A. His Devices Toward the <u>Unsaved</u>

1. Satan causes evil persons to pervert the Gospel of Christ. (Acts 13:10; Gal. 1:7)
2. Satan hinders the gospel from being understood and believed. (Mt. 13:19; II Cor. 4:4)
3. Satan puts thoughts of wickedness in the hearts of unbelievers to oppose Christ. (Jn. 13:2; Jn. 8:44; Acts 19:23-34; Jer. 17:9)
4. Satan actively energizes unbelievers to oppose Christ and Christians. (Eph. 2:2; Jn. 6:70; Jn. 13:27; Rev. 13:2)
5. Satan seeks to keep all men unconscious (blinded) to the truth. (II Cor. 4:3-4; II Tim. 2:25b-26; I Jn. 5:19; Lk. 11:21-22)

B. The Devil's Devices toward the <u>saved</u>:

1. Satan sows tares among the wheat (Mt. 13:38; II Cor.11:13)
2. Satan seduces people out of a Godly lifestyle through idleness (I Tim.5:11-15)
3. Satan seeks to intimidate believers by persecution (Rev.2:10)
4. Satan prompts believers to live independently of God (I Chron.21:1)
5. Satan encourages people to live hypocritically to impress others (Acts 5:3)
6. Satan physically afflicts to discourage service and devotion to God (Job 2:7; II Cor.11:7)
7. Satan seeks any "dirt" he can get to belittle Christianity (Rev.12:10; I Tim.3:7; 5:14 cp. Titus 2:5-10)
8. Satan throws obstacles in the path of believers to hinder or thwart their efforts (I Th.2:18; Rom.15:22; Acts 16:16-18)
9. Satan seeks to disturb the unity of the church by creating discord and division (James 3:14-16)
10. Satan paralyzes the spiritual lives of those who are living in sin, and are outside of the fellowship of a local church (I Cor.5:5)

C. The Devil's Devices Toward the Saved & Unsaved

1. Satan conceals his real identity (Gen. 3:1; II Cor. 11:14; Mt. 16:22-23)
2. Satan seeks to tempt in three major areas. (I Jn. 2:16; Heb. 4:15; Lk. 4:3; Lk. 4:5; Lk. 4:9; Gen. 3:6; Mt. 4:3; I Th. 3:5)
3. Satan seeks the "line of least resistance" (I Tim. 2:14; I Pet. 3:7; Gen. 3:1, 13b; Mt. 4:2)
4. Satan thrusts impure thought into the minds of people. (I Cor. 7:5; I Cor. 6:18; II Tim. 2:22; I Pet. 2:11; Ja. 4:7-8)
5. Satan sets up his own counterfeit religious system in imitation of real Christianity. (Rev. 16:13; Rev. 2:9; II Cor. 11:4-5; I Tim. 4:1; I Cor. 10:20; I Cor. 10:21; Ga. 1:7-8; Rev. 13:2; Rev. 13:4; II Tim. 3:5; I Tim. 4:2; Rev. 2:24; I Cor. 2:10)
6. Satan uses false miracle workers to deceive. (II Th. 2:9-10; Mt. 7:22-23; Jer. 27:15; Mt. 24:24; Rev. 13:3; Rev. 13:13-14, 16:13-14; Rev. 12:9, 20:3)

“You wish to do your father’s (Satan’s) desires.” The ultimate desire of Satan was to torture and murder Jesus. Satan would eventually enter Judas’ heart to betray Jesus to His enemies.

On one occasion, though, Satan (through Peter) expressed an opposite motive (when he said, “Be it far from thee, Lord, this shall not be unto thee” - Mt. 16:22).

The lusts of the devil are many (self-exaltation and self-will characterize the philosophy of Satan).

The selfish pursuits of carnal pleasure (at the expense of God’s will), self-advancement, self-glory, pride in human achievement, materialism, etc., are all instigated by Satan.

Those enslaved by such manifest who their father really is.

When Elymas the sorcerer sought to turn the deputy away from the faith, Paul said to him: Acts 13:10

And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

1 John 2:16 outlines the “lusts” of the world as -

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

If God were your Father…

IV. You wouldn't <u>FIGHT AGAINST THE TRUTH</u> (v.44b-46)

v. 44

"He was a murderer" – By his lies he murdered Adam and Eve.

"He robbed Adam of immortality" (Barret, cited by Reinecker, p. 239).

Those who preach a false gospel and speak lies that damn men's souls are the worst form of murderers!

"He speaketh of his own" – He speaks from his own nature and character; His "Native language" (NIV) is lying, because he is the father of lies.

The first liar and the instigator of all lies.

v. 45

Those whose father is the devil, <u>tell</u> lies and <u>believe</u> lies. They are both deceived and they themselves are deceivers.

Many love to hear lies and love to tell lies. Why? Because they belong to the father of lies.

NO one is any more like the devil than a <u>liar</u>.

Lying is opposite the nature of god – who is truth – and it is a mark of those who will spend eternity in the Lake of Fire (Rev. 21:8).

The only way to be free from the enslavement of the liar is to know the Truth of God's Word (v. 32).

Jesus only tells the truth and always tells the truth.

So why would people not believe Him? Because they have believed the lie of the enemy. Satan may come (via a man or a movement) and tell a lie; after that lie has been successfully planted and believed by the victim, he then leaves to spread lies to others who are not anchored firmly to truth.

v. 46

"Which of you convinceth Me of sin?" – Who can prove me guilty of any missing of the mark of perfection.

No one except the sinless Son of God could make such a statement! Never once did Jesus violate the Law; never once did He fall short of God's glory in His attitudes, actions, and words.

So why wouldn't they believe Him? Because they had a different father, who had successfully lied to them.

Those who fight against the truth either actively (through force) or passively (through neglect) manifest that they are not yet children of God.

If God is convicting you, however, it is hard for you to kick against the pricks (the proddings of God's Spirit).

If God were your Father…

V. You would <u>HEAR GOD'S WORDS</u> (v.47)

A clear mark of a child of God will be an ongoing desire to hear, know, believe and obey God's Word. Those who don't even want to hear it show by their deliberate desire to remain ignorant that they are not children of God.

Those who know God as their Father will desire to read God's Word, hear it taught and proclaimed.

1 John 4:6

We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Conclusion: v.48-50

v. 48
When they could no longer attack the truth, they now attack the Speaker Himself.

They accuse Him of being a half-breed Samaritan (the equivalent to a "dog") and as being demon-possessed.

Just like politicians who run out of facts and then use name-calling ("low blows"), so the Pharisees do it now. They use a ethnic slur and make a false accusation.

v. 49
Those who father is the devil will dishonor Jesus Christ.

They will view Him as of no worth or value – someone who is a waste of your time and effort.

v. 50
God the Father sought glory and He deserved it because He is the Judge.

Jesus: The Eternal "I AM"

(John 8:51-59)

1-12-2025

Introduction:

**** Let the fact of Jesus' eternality affect your faith in Him and life for Him***

I. Only the Eternal One could promise <u>Deathlessness</u> to those who keep His word (v.51-52)

II. Only the Eternal One would receive the <u>Highest Honor & Glory</u> from God, the Father (v.53-55)

III. Only the Eternal One could infinitely <u>Pre-date Abraham</u> and the Prophets (v.56-58a)

IV. Only the Eternal One could claim to be the <u>"I AM"</u> of Exodus 3:14 (v.58b-59)

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Jesus: The Eternal "I AM"

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1-12-2025

Introduction:

A. <u>Definition</u> of Christ's pre-existence

Jesus did not begin to <u>be</u> at His physical conception, but <u>literally</u> and <u>eternally</u> existed in Heaven with God the Father and the Holy Spirit prior to His incarnation (taking upon Himself a physical body).

In other words, Jesus existed before His birth in Bethlehem

B. <u>Proofs</u> of Christ's pre-existence:

1. New Testament evidence:

a. <u>John the Baptist</u> bore witness to Christ's pre-existence when he said, "He (Jesus) was before me" (Jn. 1:15, 30).

NOTE: John by saying "He was before me" could not mean that Jesus had been born physically before John, because just the opposite was true. John was conceived and born six months prior to Christ's birth (Lk. 1:25). Such a statement only points to Christ's pre-existence.

b. <u>Jesus Christ</u> testified of His own pre-existence.

Jesus said that He "came down from Heaven" (Jn. 6:33, 50; Note the Jew's reaction - v. 41, 42)

Jesus said: "Abraham rejoiced to see my day" (Jn. 8:56; cp. with Gen. 17:22, 18:22, 19:27).

Jesus said: "Before Abraham was, I am" (Jn. 8:58)

Jesus said that He was with the Father "before the world was" (Jn. 17:5, 24).

c. <u>The Apostles</u> declared Christ's pre-existence:

Jn. 1:1-3 - "In the beginning was the Word, and the Word was with God, and the Word was God. . . All things were made by Him. . ."

I Cor. 10:4 - ". . . they drank of that spiritual Rock that followed them: and that Rock was Christ."
I Cor. 10:9 - ". . . let us not tempt Christ, as some of them [O.T. Israel] also tempted, and were destroyed of the serpents."

Phil. 2:5-7 V. 6 - "Who being [existing] in the form of God"

Col. 1:16-17 - "For by Him were all things created . . . and He is before all things . . ."

2. Old Testament evidence:

a. <u>Statements</u> about Christ in the Old Testament:

Psalm 2:12 - "Kiss the <u>Son</u>, lest He be angry and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in him.

Prov. 30:4 - "Who hath established all the ends of the earth? What is His name, and what is His <u>son's</u> name, if thou canst tell."

Daniel 3:25 - "The form of the fourth is like the <u>Son of God</u>" (Nebuchadnezzar clearly saw a divine being who appeared different than the other three men in the furnace).

Since Jesus Christ is the Creator of everything (Jn. 1:3; Col. 1:16), every Old Testament reference to the Creator God is a reference to Jesus Christ.

(NOTE: Gen. 1:1 "Elohim" - plural form of God ["El"]. Cp. plural pronouns in Gen. 1:26; cp. with Isaiah 6:8. Plural references to the Godhead are implications of the Tri-unity of His nature.)

Jesus Christ is Eternal!

Proof:

1. His name is "Alpha and Omega, the beginning and the end" (Rev. 1:11, 21:6, 22:13)

2. He is the eternal "I AM" (John 8:58, 18:5-6)

3. He gives eternal life (Jn. 10:28)

4. His descriptive name is "eternal life" (I Jn. 1;2, 5:20)

5. He is called "the everlasting Father" (Is. 9:6)

6. The Redeemer said, "I am the first and I am the last, and beside me there is no God" (cp. Rev. 1:8, 11)

7. Christ is the Creator of Heaven and earth and all the contents thereof (Jn. 1:3, 10; I Cor. 8:6; Col. 1:16; Heb. 1:2)

8. Christ did not begin to exist in Mary's womb but came from Heaven (Jn. 6:51; I Tim. 1:15; II Cor. 8:9; I Cor. 15:47)

9. Christ's "goings forth have been from of old, from everlasting" (Micah 5:2; Mt. 2:6)

The theme of John 8:51-59 centers on Christ's eternal nature.

There was never a time when He was not, and there will never be a time when He will cease to be.

Jesus is the "Alpha and Omega, the beginning and the end," and He is "the same yesterday, today and forever."

For Jesus to make the claims that He did about Himself, He must be either a liar, a lunatic, or Lord!

If a liar, He knew who He really was, but portrayed Himself to be something He really was not. If a lunatic, He thought He was something He really was not.

But if Lord, He was Who He claimed to be!

**** Let the fact of Jesus' eternality affect your faith in Him and life for Him***

I. Only the Eternal One could promise Deathlessness to those who keep His word (v.51-52)

v. 51
"Verily, verily" – An attention-grabbing statement to show the absolute certainty of Christ's promise – "truly, truly." Here is a promise you can trust; it's result will pay eternal dividends.

"Keep my saying" = guard my word.
"Keep" – to securely hold on to and not let go of. Here, the "word" or "saying" refers to the Gospel promises Jesus gave, promising life to those who trusted Him.

(Cp. The sayings (Promises) of Jesus in John 8 – note v. 12, 31, 32, 36)
Notice that Jesus did not make this promise to those who "heard" His saying or "read" His saying or "taught" His saying, but to those who **"kept"** His saying.

To "keep" something means to hold on to it and never let it go; to guard it in your heart (just as a guard would keep his prisoners – hence, the expression – "keeper of the prison").

Jesus used this expression in John 14:75 and 23 with the sense of "to obey"
John 14:15
If ye love me, keep my commandments.

John 14:23
Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

The one who believes, cleaves, submits, and obeys Christ's words of eternal life (6:63, 68) will never experience spiritual and eternal death.

"He shall never see death" – No death (spiritual and eternally) will ever be seen by the one who keeps Christ's Gospel Word. The believer will see God, heaven, redeemed loved ones, Jesus Christ, the saints of old, angels, the new heavens and the new earth, the New Jerusalem, etc., but will never see death.

The word "**never"** is a double negative (*ou me)* meaning under absolutely no condition will you ever experience death to your soul even unto the ages of eternity. What a promise!

As John Newton penned, "When we've been there ten thousand years, bright shining as the sun, we've no less days to sing God's praise than when we'd first begun."

v. 52
"Hast a devil" = They wrongly accuse Jesus of being demon-possessed (as they did in v. 48). The reason is this: In their minds a person would have to be seriously deranged and mentally confused to offer a promise of never-ending life (in physical terms0, because everyone dies—event he greatest of prophets and saints.

Was Jesus' word superior to what Abraham and the prophets mediated to others? (cp. Carson, p. 355).

The Jews indict Jesus because He is promising to give to His followers something that not even Abraham and the prophets had. However, they thought Jesus spoke of eternal physical life, when in fact He was speaking of eternal spiritual life in Heaven.

The death that is beyond physical death would never be the experience of those who belong to Jesus Christ.

In other words, believers are exempt from the second death which is the Lake of Fire (Rev. 20:11-15; 21:8).

Those who keep Christ's Word will die physically (Rapture saints excluded) but will never die spiritually and eternally.

II. Only the Eternal One would receive the <u>Highest Honor & Glory</u> from God, the Father (v.53-55)

v. 53
Abraham lived to the ripe old age of f175 (Gen. 25:7), and all of the prophets including Isaiah, Elijah, Jeremiah, and Daniel, etc., died. If they all died, who is this Jesus who promises never-ending life?

Even the greatest have died (they reason), who do You think You are by dishonoring great men of God and putting Yourself above them?

Beware of making yourself appear to be more than you really are (you don't have to lie about yourself or exaggerate your accomplishments). Just be who you really are in Christ Jesus and don't seek exaltation in the minds of people. Let God the Father exalt you (as did Jesus).

Jesus was not robbing anything that didn't belong to Him when He made claims of equality with God (Phil. 2:6). He said nothing about Himself that was untrue; everything He said about Himself the Father would back up (substantiate).

v. 54
"Jesus refutes any suggestion that He has promoted Himself. He well understands that any self-praise, any self-glory, independent of the glory of God, means nothing (cf. Heb. 5:5)" (Carson, p. 356).

Jesus says, in effect: Anyone can toot their own horn; anyone can express an inflated description of themselves; anyone can promote themselves, anyone can pile honor on themselves, but such self-accumulated honor is nothing unless someone else honors you. And the greatest of all honor would come from God.

It was God the Father who honored His Son while Jesus was on earth with His pronouncements from Heaven on a few occasions: "This is My beloved Son, hear ye Him."

It was God the Father who honored His Son when the psalmist said:

Psalm 2:12
Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

It is God the Father who honors His Son by saving and transforming every life who puts their trust in Jesus Christ.

It was God the Father who honored His Son by doing miracles through Him while He was on earth.

It will be God the Father who will honor His Son by sending Him back to Rapture His Church, judge the world and rule and reign with a rod of iron.

It will be God the Father who will honor His Son by having every knee bow and every tongue confess that Jesus Christ is lord (Phil. 2:10).

After His death, resurrection, and ascension, Jesus would return to the glory that He shared with the Father before the creation of the world (Jn. 17:5).

Jesus implicitly says: "The One who you claim is your God honors Me, so why don't you?"

v. 55
'Yet ye have not known Him" - Isn't it a shame that people can ascribe allegiance to the true and living God and yet not know that God in a personal way?!

They knew about Him, but didn't know Him; just as I know about the president of the USA, but do not know Him personally. Is such the case between you and God? Knowing Him is the greatest, most vital relationship you will ever have; but to not know Him (to be content with knowing doctrines about Him) will cost you your soul forever!

'But I know Him" – Jesus, of course, has the most intimate, close, personal knowledge of the Father, because the Father and Son shared eternity past in an inexplicable oneness of nature and essence, so that everything God ever did, He did through His Son. "Let us make man in our image..." (Gen. 1:26).

For Jesus to say that He had no knowledge of the Father would make Him a liar, because He of all who ever lived, had the greatest knowledge of the Father. And the proof of such a relationship was not found in Christ's words, but in His works or obedience to the Father's will.

"But I know Him and keep His saying" – Christ's perfect obedience to the Father's word, gives the best proof that He really did know Him. The same form of evidence should exist in the believer's life as well (yet in a less perfect form).

There are two different Greek words in this verse, and both are translated "Know." Jesus says, in effect: "Ye have not <u>come to know</u> (*egnokate*) Him; but I <u>know</u> (*oida*) Him (have always known Him)."

III. Only the Eternal One could infinitely Pre-date Abraham and the Prophets (v.56-58a)

v. 56
There are at least 3 ways in which Abraham saw Christ's "day" –

1) Abraham saw Christ's day literally (when God – in the person of Jesus – met him)

Since no one has ever seen God the Father with mortal eyes (Jn. 1:18; Exod. 33:20), every reference then in the Old Testament to people seeing God must refer to people seeing a pre-incarnate appearance of Christ (or as the term used in theology: a Christophany).

The occasions that Abraham saw Christ are:

a) When the LORD appeared to Abraham and promised him a son through Sarah (Gen. 17:1-8, 22).

b) When the LORD appeared to Abraham prior to His destruction of Sodom and Gomorrah (Gen. 18:1-22, 26-27, 33; 19:24, 27).

2) Abraham saw Christ's day spiritually (when He though eyes of faith believed that God would provide Himself with a Lamb for an offering on Mount Moriah – Gn. 22:8).

Abraham "did look for and welcome the Messianic time, "My day" (Robertson, p. 158).

3) Abraham saw Christ's day visibly (when He went to Heaven and met the Lord face to face in all of His glory)

v. 57
At this time, Jesus was in His early thirties and Abraham had lived over 2,000 years before Jesus was born, so how in the world id Abraham see Jesus?

Now they really accuse Him of being "bogus." It was not humanly possible to pre-exist Abraham! And they were right! But Jesus was not merely human; He was divine!

IV. Only the Eternal One could claim to be the "I AM" of Exodus 3:14 (v.58b-59)

v. 58
"Verily, verily" = truly, truly. This is an absolute fat worthy of complete trust.

"Before Abraham was, I am" - Before Abraham lived, I am alive.

It is interesting to note that the most grammatically correct way of stating pre-existence would be to say, "Before Abraham lived, I lived."

But Jesus did not intend that His hearers miss His loaded point. His point is this: Not only did I exist before Abraham, but I am the eternal "I AM" – the God who appeared to Moses at the burning bush (SEE Exod. 3:13-14).

The phrase "I AM" was the equivalent to the word *Yahweh* or Jehovah. (the Hebrew words "I AM" and *Yahweh* are related terms).

Jesus is the great "I AM" of:

Isaiah 41:4
Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he.

Isaiah 43:13
Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?

To further prove that John had more in mind when He quotes Jesus referring to Himself as the "I AM," see: John 18:5-8, where a whole mob of armed soldiers fall down to the ground backwards when Jesus uttered the words "I AM."

Abraham was not in the beginning with God, but Jesus was.

John 1:1-2
In the beginning was the Word, and the Word was with God, and the Word was God. [2] The same was in the beginning with God.

v. 59
When you are confronted with the great “I AM,” you will either love Him ad submit to Him, or you will hate Him and seek to rid yourself of His authority in your life. Notice the Jews’ response.

Now the reaction of the Jews proves that they knew that Jesus intended to mean more than pre-existence by the words “I AM.”

They thought that He was committing blasphemy by claiming to be God, the “I AM” of the Old Testament, so they pick up stones to stone Him to death. But since His hour for death had not yet come (Jn. 8:200, He disappears from their view and walks right through the middle of the crowd.

This was not a “docetic vanishing” (Robertson, p. 159), but a quiet, bold, and clever mingling in the crowd that rendered Jesus unidentifiable.

The “Glory” now leaves the Temple; just as the shekinah Glory left the Old Testament Temple due to Israel’s rejection of God, now Jesus leaves the Temple due to the Jews rejection of Himself.

CONCLUSION:

THE PRACTICAL APPLICATION OF CHRIST'S ETERNAL NATURE

1) Patience - Be patient. God will fulfill (accomplish) what He has promised (II Pet. 3:3-10 - *v. 8; Rev. 6:9-11)

2) Assurance - Since God is eternal, He can give eternal life (Jn. 3:16, 10:28) (Eternal life will last as long as God will!)

John Newton captured this truth in the hymn "Amazing Grace" when he wrote, "When we've been there ten thousand years, bright shining as the sun, we've no less days to sing God's praise, than when we first begun."

3) Strength - He is our constant supply of *"everlasting strength"* (Is. 26:4)

4) Comfort - God is our eternal *"dwelling place"* (Ps. 90:1-2)

***"Dwelling place"* - God is pictured as a house that has never gotten old, decrepit, or ruined. As Paul said to the philosophers at Mars Hill, *"In Him we live and move and have our being"* (Acts 17:28)**

5) Security - Since the eternal God is your refuge, keep *"leaning on the everlasting arms"* (Deut. 33:27)

6) Peace - God's *"mercy is everlasting"* (Ps. 100:5). *"His mercy endureth forever"* (Ps. 136).

7) Fear - Since God is eternal, eternal damnation will exist as long as God exists (Mt. 25:41, 46; Jude 7)

“The Man Born Blind”

John 9:1-11
1-19-2025

Introduction: v.1

**** God has a reason for everything He does!***

The healing of the man born blind teaches us about God’s purposes

I. God’s purposes can be manifest even through sickness & suffering (v.2-3)

II. God’s purposes must be fulfilled with a sense of urgency (v.4-5)

III. God’s purposes involve Divine initiative and man’s trust & obedience (v.6-7)
(God’s purposes often combine both God’s sovereignty and human responsibility)

IV. God’s purposes result in Jesus Christ being testified of and glorified (v.8-12)

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1-19-2025

Introduction: v.1

“He saw . . . a man . . . blind” – Jesus saw a man who couldn’t see. It is comforting to know that Jesus sees all; even those who can’t see Him. And He cares. His heart is touched with the feelings of our infirmity.

This man never saw his mother’s face; never saw a sunrise or sunset; never set eyes on the wonders of God’s creation. He lived all of his life in a dark world, perhaps wondering about the mysteries of the appearances of the shape, size, colors of God’s beautifully-designed world.

The poor and needy often found it most advantageous to stand and wait near religious spots, because as people were done worshipping they would be more apt to give alms out of a heightened God-consciousness.

The restoration of the man born blind has affinity with John 8:12, for now Christ’s claim that he was “the light of the world” received a literal demonstration (Wycliffe Bible Commentary, p. 1092). The One who gives spiritual life to a world that had none also restored physical light to a man who had none.

Jesus heals this blind man for 3 reasons:

1) To show compassion and help the man

2) To prove by this sign that He was the Messiah (Mt. 11:5)

3) And to set up an occasion for Him to give a short sermon on spiritual blindness (9:39-41)

“This chapter portrays what happens when the light shines: some are made to see, like this man born blind; while others, who think they see, turn away, blinded, as it were, by the light (9:39-41).” (Carson, p. 359)

ill. The Trials in Christian Life and Ministry

Purpose: To do or allow something intentionally, not by accident; to accomplish something and having a reason for it.

To do or allow something with
aim
design
end
intent
a plan
a target

Isaiah 14:24; 27
The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: … For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

2 Timothy 1:9 (KJV)
who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Ephesians 1:9 (KJV)
having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

Ephesians 1:11 (KJV)
in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Ephesians 3:11 (KJV)
according to the eternal purpose which he purposed in Christ Jesus our Lord:

Romans 8:28 (KJV)
And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

**** God has a reason for everything He does!***

The healing of the man born blind teaches us about God's purposes

I. God's purposes can be manifest even through sickness & suffering (v.2-3)

v. 2
Jesus **"saw**" the man; then the disciples **"asked"** about him.

"The interest of Jesus quickened theirs, but from a different standpoint. To the disciples the blind man was the occasion for theological speculation; to Jesus, he was a human being to be pitied and helped" (Wycliffe Bible Commentary, p. 1092).

The disciples ask this question because of a popular belief that sickness and suffering were the results of one's personal sin. IT is true that much of our sickness is due to our sin. The Bible clearly teaches a connection between sin and suffering. This connection is made in:

--James 5:14-15

--1 Cor. 11:30 – inappropriate partaking of the Lord's supper results in people becoming "weak and sickly" and even dying

--Psalm 32:3-4

When I kept silence, my bones waxed old through my roaring all the day long. [4] For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

The disciples assumed that when bad things happened to someone it was always because of sin in his life and when good things happened it was always because of his doing well.

A study of the life of Job would prove this idea to be untrue.

That the sins of parents could be "visited" on children is contained in the Decalogue (Exod. 20:15; Dt. 5:9).

Some rabbis taught that a child could sin even in his mother's womb (cited by Word Biblical Commentary, George R. Beasley-Murray, p. 155).

Perhaps while the disciples knew that one's sin often leads to one's physical trouble, they now have a theological problem. What about someone who is born with an ailment (before they had ever had the opportunity to commit an act of personal sin). What led to their handicaps? Was it because of their parents' sin? Was it because of their own sin?

The answer Jesus gives is NO! God has a purpose in allowing all handicaps. He Himself told Moses that He sovereignly forms people a certain way.

Exodus 4:11

And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?

God takes the credit for the formation of a child in his mother's womb (Ps. 139). Jeremiah (Jer. 1:5), John the Baptist (Lk. 1:15), and the Apostle Paul (Gal. 1:15) are a few examples of people whose lives were planned out for special purposes for God.

Jeremiah 1:5

Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Luke 1:15

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

Galatians 1:15

But when it pleased God, who separated me from my mother's womb, and called me by his grace,

While all physical problems are ultimately the result of sin (since if there was no sin in the beginning, there would be no curse and no death and no ailments of any kind), not all personal illness is due to personal sin.

v. 3
Jesus now uses their misunderstanding to reveal God's purposes. What is God's purpose for the trials and troubles we face in life? Let's take it a step further, what is the purpose of all things that happen in your life?

Jesus is not teaching that this man and his parents were sinless, but that their personal sin was not the cause for this man's blindness from birth.

What do you tell a parent whose child is born with a physical deformity? Down Syndrome? Missing limbs? Blind or deaf or crippled?

John 9:3 gives an answer: God may have allowed such so **"that the works of God should be made manifest in him."**

God's "works" might not be that the person be healed. God's "works" could be to work mightily through that individual by allowing him to perform great exploits despite the problem, and thereby reveal God's wisdom and power all the more!

EX: Paul's thorn in the flesh (2 Cor. 12:7-10) Verses 8 – 10 –

For this thing I besought the Lord thrice, that it might depart from me. [9] And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. [10] Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

EX: God's choice of the weak and feeble among the Corinthians

1 Cor. 1:27-29
But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; [28] And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: [29] That no flesh should glory in his presence.

The Lord specializes in converting simple folk, common people, the under-privileged, the down-and-outers, the project kids, and other looked-down-upon groups.

God delights in taking a Sarah who could not bear children and making her the mother of one of the largest races on earth (Gen. 18:14, 32:12)

God delights in taking a humble slave like Joseph and elevating him second to Pharaoh over Egypt (Gen. 41:38-44).

God delights in enlisting 300 soldiers of Gideon to fight and conquer 120,000 Mideanites (Jud. 7:2, 7, 12; 8:10) (NOTE: 400 to 1 odds).

God delights in utilizing a Samson to destroy 1,000 wicked Philistines with a jawbone of a donkey (Jud. 15:16).

God delights in using a red-headed, freckle-faced, baby-faced (I Sam. 17:42) shepherd boy named David to wipe out a 9'9" fully armored Philistine named Goliath (I Sam. 17).

God delights in providing adequate food for a poor widow of Zarephath who only had a few drops of oil and a handful of grain (I Ki. 17:9ff).

God delights in using three Hebrew youths to show up King Nebuchadnezzar of Babylon (Dan. 3).

God delights in using as His mouthpiece a John the Baptist, "who had no formal education, no training in a trade or profession, no money, no military rank, no political position, no social pedigree, no impressive appearance (or diet!)" (MacArthur, p. 51). Yet Jesus said, *"Truly I say to you, among those born of women there has not arisen anyone greater than John the Baptist"* (Mt. 11:11).

God delights in taking a boy's lunch consisting of two sardines and five bite-size biscuits to feed 5,000 men besides women and children (Mt. 14:17-19).

"Little is much when God is in it." -- Conversely, much is little, if God is not in it!

God delights in taking unlearned, ignorant, dumb fishermen from Galilee and turning them into the most bold and influential mortals ever to spread the Gospel message (Acts 4:13).

Like this even, the sickness and temporary death of Lazarus was for the purpose of displaying the “glory of God.”

John 11:4
When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

“Manifest” – displayed; opened up to plain view. God’s grand purpose for all that He does or allows to be done, is that His glory would be shown.

The existence of a need provides the occasion for God to glorify Himself. We often despise a need or question why God would allow us to suffer such a need. The existence of that need gives an opportunity for God to display His grace, power, and wisdom in recognition of that need.

Problems give God the chance to display His solutions; sufferings give God the chance to show His peace. We often find that times of a person's need are the times in which we have the opportunity to demonstrate God's love.

II. God's purposes must be fulfilled with a sense of urgency (v.4-5)

v. 4

The "works of God" mentioned in verse 3 would be the works of Jesus in verse 4.

"I must do my Father's works while there is an opportunity to do so."

"While it is day" - while there is light (cp. V. 5)

Christ was that light, and while He ministered here His light was here (interesting that the One who is light would give light tot his man who never saw the light of day).

"While it is day" – In the ancient Middle East, they got up early (at sunrise) and worked while they had daylight.

In our lives, we have a short window of opportunity that will not be open forever.

--You don't have forever to realize God's purposes in your life.
Romans 13:11
And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

--You don't have forever to realize God's purposes for salvation
2 Cor. 6:2 – "Now is the accepted time; behold now is the day of salvation"

Come to Jesus while the Spirit is drawing you!

--The same is true of sanctification

--When it comes to rearing your children, you don't have forever!

"The night cometh, when no man can work" – A sense of <u>urgency</u> can be heard in these words.

The time to work for souls is now! The time to reach them is now!

After death night comes for the unbeliever, he enters a darkened state where he is eternally beyond reach. The time for us to reach lost souls is now. For many the night is approaching; sundown is quickly coming. Whatever you are going to do for the lost, do it now!

v. 5
The Light is . . .
1) <u>Personal</u> - **"I"** (Jesus not merely gives light; He is Light)
2) <u>Present</u> - **"am"** (The light literally visited this earth and still can be seen through believers)
3) <u>Exclusive</u> - **"the"** (there is no other)
4) <u>Expansive</u> - **"of the world"** (available to all)

As long as we are in this world, we, too, are light (Mt. 5:16). Not that our light originates with us, but we reflect the light of Christ. Is your light shining? Now is the time to let it shine!

III. God's purposes involve Divine initiative and man's trust & obedience (v.6-7)
(God's purposes often combine both God's sovereignty and human responsibility)

v. 6
The One who is the "Light of the world" is now about to turn on the physical and spiritual lights of a man who all his life wandered in darkness.

Jesus also touched and applied His saliva to the eyes of another blind man who would be healed (Mk. 8:22-25).

Just as Jesus employed some of His saliva in this miracle, so He "spit" and touched the tongue of a deaf mute so that he could speak. The point is not that if we produce a saliva solution we might do the same miracle; the point is that miracles originate from Jesus Himself (whether from His words, His hands, or His saliva – it is Jesus from which the power flows).
The One who made the first man Adam from the dust of the ground by speaking the word only, could easily use some soil from the ground and saliva from his mouth to make a clay to use toward the healing of a blind man.

In the Old Testament Law, saliva and other human excreta were normally viewed as pollutants and would render a person unclean if he came into contact with such (cp. Lev. 15:8; Num. 12:14). However, since Jesus is the holy, sinless Son of God, no defilement would issue forth from His saliva – only cleansing).

No only had Jesus performed this miracle on the Sabbath (9:16), but He had used a substance in the miracle which normally would bring uncleanness, but not in His case!

Another reason why Jesus used some dirt in this miracle could be to create an irritation that had to be washed out. "If you have ever had an irritation in your eyes, you know how quickly you seek irrigation to cleanse it out! You might compare this "irritation" to the convicting work of the Holy Spirit as He uses God's Law to bring the lost sinner under judgment" (Wiersbe, p. 325).

Why didn't Jesus just say the words and heal the man? Why the clay? Why the anointing and the washing first? Several reasons:

1) To make the miracle more vivid (it is obvious that dirt and saliva do not cure blindness; but the hand of Jesus does)

2) To give Jesus the opportunity to apply a personal touch

3) To incorporate the blind man's <u>faith</u> and <u>obedience</u> as prerequisites tot he healing. It would require belief in Christ's words (words that to most would be foolish – how could washing mud off of one's eyes produce a healing?)
EX: Note: Naaman the leper's cleansing

v. 7
While Jesus did not explicitly state that a healing would follow this man's obedience, the man obeyed anyway and the result was miraculous.

Jesus simply gave the command to **"go"** and **"wash"**. It would require faith and a specific submission on the part of this man for the healing to occur.

The same is true regarding salvation. Jesus says "Trust Me! Leap into My arms! Entrust your soul to Me!" And all who respond in faith are saved!

God's purpose in your life is activated by obedience. This man had to "go and wash."

Note: In most New Testament miracles, Christ demanded a step of faith (Note: Phil. 2:12-13 – the balance between God working and our working in the process of sanctification).

This man could not go to just any pool, but to the specific pool that Jesus sent him to. The pool's name **"Siloam"** means "sent." Jesus sent him to the pool named "sent" (a pool located at the southern end of Hezekiah's tunnel, just at the bottom of the Tyropean Valley). It would be here and here only that this man would be healed.

The same is true regarding salvation. You do not go to just any "pool" for salvation. You must go to the water of life – Jesus Christ – who also can be called "sent," since He was the One who came to do the works of Him that "sent Me" (v. 4).

He was the sent One. If you go tot he "sent one," you, too, will be saved!

"Siloam is the LXX translation of the Hebrew *Shiloah*" (Murray, p. 155).

The pool called "sent" is related to Jesus who was the "sent One." He is the Shiloah who was promised in Gen. 49:10.

Genesis 49:10
The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

It is interesting to note that just as the Jews of Isaiah's day rejected the soft, flowing waters of Shiloah (Is. 8:6), so the people of Jesus' day rejected Him (this rejection is evident in v. 13-41).

Just as this man was physically blind from birth, so all human beings are spiritually blind from birth.

He went to the pool in blindness; he returned from the pool **'seeing."** You who come as blind sinners to Jesus Christ will never leave Him still in your blindness! The Light goes on every time! Illumination can be yours!

IV. God's purposes result in Jesus Christ being testified of and glorified (v.8-12)

v. 8-9
The former blind man looked so different and no doubt acted so different (being excited about seeing for the first time) that the neighbors and passers-by had a problem identifying him. Who was he?

While some recognized him as the former blind man, others found it to unbelievable that he was the same person. Should it seem incredible to us that Jesus can do what seems humanly impossible?

They wondered, “Was this man really our neighbor? The pitiful, helpless, poor, blind beggar? What has happened?”

The world will look at a transformed, born-again, converted sinner with the same perplexity. “How could this be?” they will wonder. Jesus is the answer to their question.

This man was in no way ashamed to admit that he was the former blind man and that Jesus had healed him.

His new boldness is very evident throughout the context of John 9 (cp. V. 17, 25, 27, 31-33).

CONCLUSION:

Just as this man had to wash in the waters of Siloam, so you must wash in the fountain of cleansing waters at Calvary.

The Worst Form of Blindness



John 9:13-41 *(*v.25)*
2-2-2025

Introduction: vv.1-12

Take a spiritual sight test! Are the symptoms of spiritual blindness in your life?

What keeps people spiritually blind to the truth?

I. ***People remain spiritually blind due to:*** **<u>LEGALISM</u> (v.13-16)**
(Many twist the purpose of God's Law by adding man-made rules & traditions)

II. ***People remain spiritually blind due to:*** **<u>CLOSED-MINDEDNESS</u> (v.17-20)**
(Many are too stubborn to believe the clear & available evidence about Christ)

III. ***People remain spiritually blind due to:*** **<u>THE FEAR OF MAN</u> (v.21-23)**
(Many are intimidated by others and therefore do not come to Christ)

IV. ***People remain spiritually blind due to:*** **<u>PRESUMPTION</u> (v.24-25)**
(Many jump to premature conclusions about Christ without honestly examining the facts about Him)

V. ***People remain spiritually blind due to:*** **<u>STUBBORN PRIDE</u> (v.26-34)**
(Many smugly pride themselves in their associations to religious big shots and look down upon no-name disciples)

VI. ***People remain spiritually blind due to:*** **<u>SELF-RIGHTEOUSNESS</u> (v.39-41)**
(Many assume that they are OK the way they are; They sense no spiritual sight problem)

Conclusion: v.35-38

The former blind man was **<u>open</u>** to the truth (v.35-36)

The former blind man was **<u>responsive</u>** to the truth (v.37-38)

The Worst Form of Blindness



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2-2-2025

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The former blind man was _____ to the truth (v.35-36)

The former blind man was _____ to the truth (v.37-38)

The Worst Form of Blindness



John 9:13-41 *(*v.25)*
2-2-2025

Introduction: vv.1-12

The Lord uses this passage to teach us about a much more serious form of blindness than physical blindness.

There is a blindness that goes deeper and lasts longer. A blindness which is so hideous that it conceals itself from those suffering from it. You see, when one is physically blind he knows it, but when one is spiritually blind he does not know it. I'm speaking of a blindness of the soul toward God and the things of God.

The blindness of which I speak today is a "mind blindness" whereby the mind of the unbeliever has been successfully lied to by the enemy of our souls.

2 Cor. 4:3-4
But if our gospel be hid, it is hid to them that are lost: [4] In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Paul in no way excuses the spiritually blind, but makes a point that such blindness is due to <u>deliberate ignorance</u>. Many simply don't want to see the truth, so that they might continue in their vanity and unrestrained godless living.

Ephes. 4:17-19
This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, [18] Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: [19] Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

The Bible warns us about the dangers of the "blind leading the blind" – that both would fall into the ditch.

Take a spiritual sight test! Are the symptoms of spiritual blindness in your life?

What keeps people spiritually blind to the truth?

I. ***People remain spiritually blind due to:*** **<u>LEGALISM</u> (v.13-16)**
(Many twist the purpose of God's Law by adding man-made rules & traditions)

v. 13
The restored blind man is brought to the Pharisees because they were the spiritual authorities that were to test the validity of this miracle. What a dilemma they would find themselves in!

If you want to be technical, their bringing this man to the Pharisees and the Pharisees' diligent inquiry into the situation was more a form of exertion and work than the application of spit and dirt to one's eyes.

v. 14
The Sabbath was meant for man's benefit as a day of rest and relief from occupational work.

This was not the only miracle Christ did on a Sabbath day.

1) He also healed a paralytic on the Sabbath (John 5)

2) He had cured a man with a withered hand on the Sabbath (Mk. 3:3-5)

3) He also healed a demoniac (Lk. 4:31-37)

Traditions of the Sabbath:
"Slipping in between the Old and New Testaments, the Pharisees amplified the Sabbath law by adding thirty-nine categories of unpermitted work, along with a number of tedious restrictions. These became part of the traditional teachings of the rabbis, who then enforced them among the people. Yet these requirements stretched considerably beyond God's original intent. For example, notice how obsessive the restrictions have become in just this one regulation.

"If a man removed his finger-nails by means of his nails or his teeth, and so, too, if [he pulled out] the hair of his head or his moustache or his beard; and so, too, if a woman dressed her hair or painted her eyelids or reddened [her face] – such a one [Rabbi] Eliezer declares liable [to a Sin-offering]. (Shab. 1-:6)" (Swindoll, p. 70-71)

Although the Jews had added a multitude of rules and regulations regarding the Sabbath, God basically instituted the Seventh Day (Saturday) to be a day of rest for Israel.
1) The Sabbath was to be a sign of Israel's relationship to God (Ex. 31:12-18)

2) The Sabbath was made for man's benefit; man was not made for the Sabbath
Mark 2:27 And he said unto them, The Sabbath was made for man, and not man for the Sabbath:

3) The Sabbath (like any other day) was the perfect day to help others
Luke 6:9 - Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?

Some Details regarding the Sabbath:

--The Sabbath was only for the nation of Israel (**Ex. 31:12-18**; Deut. 5:15; Ezek. 20:12).

--The Sabbath was only a shadow of the reality which is in Christ (Col. 2:16, 17).
Col. 2:16-17
Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: [17] Which are a shadow of things to come; but the body is of Christ.

--The Sabbath was not an issue over which Christians should judge one another (Rom. 14:4-5).
Romans 14:4-5
Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. [5] One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

--Paul seriously questioned the salvation of those who depended on keeping of Sabbaths and holidays for salvation (Ga. 4:9-11).
Galatians 4:9-11
But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? [10] Ye observe days, and months, and times, and years. [11] I am afraid of you, lest I have bestowed upon you labour in vain.

--The early church met on Sunday, evidently in commemoration of the Lord's resurrection (Acts 20:7; I Cor. 16:2).

--There is <u>no</u> command for New Testament Christians to keep the Saturday Sabbath. (See: Romans 13:9)

v. 15
Again for the second time (cp. V. 10) they interrogate the man as to <u>how</u> he was healed. The big question is not “how” but “<u>who</u>”?

So many are quick to find out the methodology of ministries rather than the Man of successful ministry, which is Jesus Christ.

v. 16
So as to avoid looking into this case and honestly evaluating the evidence and the significance of that evidence, the Pharisees quickly write it off as a bogus miracle due to some <u>technicality</u>. They throw the case out and dismiss it completely over a technicality (like so many of our judicial cases of today).

“Legalism” is the sin of adding man-made rules to the Law of God and then judging yourself and others’ spirituality or right-ness with God based on your conformity to such rules.

The Seventh-day Adventists even to this day base their spirituality on their keeping of the Old Testament Law and particularly the Sabbath, and view others who violate the Sabbath as people who have received the "mark of the Beast."

Beware of man-made traditions (rules that are passed on that have no basis in Scripture).

Matthew 15:6B-9
Thus have ye made the commandment of God of none effect by your tradition. [7] Ye hypocrites, well did Esaias prophesy of you, saying, [8] This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. [9] But in vain they do worship me, teaching for doctrines the commandments of men.

II. *People remain spiritually blind due to:* CLOSED-MINDEDNESS (v.17-20)

(Many are too stubborn to believe the clear & available evidence about Christ)

V. 17

"What sayest thou of Him?" – What is your opinion about him? Who do you view Him to be?, they ask

It's not that they were open to his opinion (they were very closed to his opinion (they were very closed to any good statement he might make about Jesus). Perhaps they thought he might not regard Jesus too highly. A foolish expectation in light of the greatness of the event that Jesus did for this man.

The man knows He (Jesus) is of God (at the very least, "**He is a prophet"**).

Someone who is spiritually blind. . .

--Can't (or refuses to) see the works of God

They were predisposed not to see (they didn't want to see).

v. 18

"You were not really blind from birth," they say. "You are making this story up!"

'Where are this guy's parents?" Even with their testimony (v. 19-21), they will refuse to believe.

Reason: People tend to believe what they want to believe. Their minds were all ready made up about Jesus. No amount of evidence would sway them.

The same response by the closed-minded religious leaders came after the notable miracle of Lazarus' resurrection. Rather than believing the facts of the case, they decide to erase the facts and kill Lazarus to cover up the evidence (Jn. 11:53).

Don't ever be closed-minded in regard to truth; you don't need to fear truth, even if that truth goes contrary to your own ideas or lifestyle.

III. *People remain spiritually blind due to:* THE FEAR OF MAN (v.21-23)

(Many are intimidated by others and therefore do not come to Christ)

v. 21

You would think that if someone restored th4e sight of your blind son, you would promote that person for the rest of your life.

Here was their chance to publicly testify on behalf of Christ, but they blew it! Why? Because of the "fear of man."

Proverbs 29:25

The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.

The fear of man led Abraham to lie about his wife (Gen. 12:12);
The fear of man motivated Peter to lie about his relationship to Jesus;
The fear of man caused Nicodemus to come to Jesus by night rather than the day.

John 12:42-43

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: [43] For they loved the praise of men more than the praise of God.

The Lord Jesus said:
Luke 12:4-5

And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. [5] But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

Matthew 10:32

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Fear of man will keep multitudes from coming to Christ. (What will my family think? What will my friends do? How will my co-workers react? What will I risk losing by coming to Christ?)

Remember Rev. 21:8 – the first word used to describe those who will be eternally engulfed in the flames of the Lake of Fire is the word "fearful."

v. 22

"The Pharisees were trying to trap Jesus, and the parents were trying to avoid a trap; but all of them were only ensnaring themselves" (Wiersbe, p. 326).

IV. *People remain spiritually blind due to:* PRESUMPTION (v.24-25)

(Many jump to premature conclusions about Christ without honestly examining the facts about Him)

v. 24

Satan in no way wants Jesus Christ to be glorified. **"Give God the praise"** (the generic "God" – which could apply to anyone's version of God).

"We know this Man is a sinner" – On what basis did they "know" this? No one ever saw Jesus sin.

"Which of you convinceth Me of sin?" our Lord asked.

v. 25

Beware of ever jumping to a conclusion about someone or something without objectively checking out the facts.

V. *People remain spiritually blind due to:* STUBBORN PRIDE (v.26-34)

(Many smugly pride themselves in their associations to religious big shots and look down upon no-name disciples)

v. 26
Now for the third time they interrogate this man over how his sight was restored (cp. 9:f10, 15).

Not that they are willing to examine the facts and believe the evidence. Rather, they are hoping that this man might change his story, sot hat they might have further reason to dismiss the case.

v. 27
With a bit of wit and sarcasm, the restored blind man asks his question.

v. 28
'They reviled him" – Notice that they could not counter the truth of his statement and attack the question itself, so they turn on the speaker himself.

"We are Moses disciples" – they smugly say.

If they were, they would be humble and meek as was Moses. However, they display just the opposite character. Note, if they were truly Moses' disciples they would have obeyed his Law (Jn. 7:19). If they were Moses' disciples they would also believe what he wrote and not add to it; also they would believe on Christ, for "he wrote of Me," Jesus said.

v. 30
Again the healed man smartly and boldly answers their folly in v. 30-33, and defends Jesus Christ.

v. 34
They now look down their long Pharisaical noses and basically ask, "How dare you think that you could teach us!? You no-name disciple, you! Your blindness from birth shows you to be a sinner from birth, unlike us! Who do you think you are to question us?"

Multitudes will enter the dark abyss of the damned because of their pride.

--Too proud to admit you were wrong

--Too proud to take correction

--Too proud to change your opinion

--Too proud to admit your need for Jesus Christ.

"They cast him out" – The very thing that his parents feared (v. 22) was now his reality. He had been officially ex-communicated from the synagogue. It's the price you pay for coming to Jesus Christ. No real loss to worry about, however!

VI. ***People remain spiritually blind due to:*** **<u>SELF-RIGHTEOUSNESS</u> (v.39-41)**
(Many assume that they are OK the way they are; They sense no spiritual sight problem)

v. 39
Although Jesus' main purpose in coming was not to condemn the world but to save it (Jn. 3:17), His pursuit to save those who would believe, most also be accompanied by His judging those who do not.

--His purpose for speaking in parables was to hide the truth from those who refused to listen to plain teaching.

--His purpose for giving his first century disciples the sign gift of tongues (1 Cor. 14:20-22) was to hide the Gospel from those who refused to hear it in their own language.

They which see" – the word "see" is to be understood in quotes. They <u>assumed</u> to see; they <u>thought</u> they saw (according to v. 41).

They "saw" according to man's standards of spiritual vision.

v. 40
"Are we blind also?" – They ask this only to see Christ's opinion of them, not that they were willing to recognize their own blindness by his answer.

v. 41
Jesus saves those who admit to their lostness and hopelessness; but tot he self-righteous who see no spiritual lack in themselves, Jesus can do nothing but let them remain in their sins.

Conclusion: v.35-38

The former blind man was **<u>open</u>** to the truth (v.35-36)

This man's openness is evident by his honest question and humble attitude.

The former blind man was **<u>responsive</u>** to the truth (v.37-38)

His response is one of <u>truth</u> (faith) and <u>worship</u>

Note: For Jesus to accept worship, He must be God (since only God was to be worshipped - Dt. 6:13, 10:20; cp. Mt. 4:10)

“I am the Door”

(The Parable of the Sheepfold)
John 10:1-10
2-16-2025



Introduction:

I. The <u>Illustration</u> of the Sheepfold (v.1-6)

A. The Sheep enter only <u>one door</u> (v.1-3)

B. The Sheep heed only <u>one voice</u> (v.4-6)

II. The <u>Interpretation</u> of the Sheepfold Parable (v.7-8)

A. Jesus is the <u>only door</u> the sheep enter (v.7)

B. Jesus is the <u>only voice</u> the sheep heed (v.8)

III. The <u>Invitation</u> to enter the sheepfold (v.9-10)

A. He is the <u>exclusive</u> entryway (v.9a)
(He is a door that is exclusive)

B. He is an <u>open</u> entryway (v.9b)
(He is a door that is open)

C. He is a <u>safe</u> entryway (v.9c-10a)
(He is a door that leads to safety)

D. He is a <u>satisfying</u> entryway (v.10b)
(He is a door that leads to satisfaction)

"I am the Door"

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Introduction:

I. The <u>Illustration</u> of the Sheepfold (v.1-6)

A. The Sheep enter only _____ (v.1-3)

B. The Sheep heed only _____ (v.4-6)

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A. Jesus is the _____ the sheep enter (v.7)

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III. The <u>Invitation</u> to enter the sheepfold (v.9-10)

A. He is the _____ entryway (v.9a)
(He is a door that is exclusive)

B. He is an _____ entryway (v.9b)
(He is a door that is open)

C. He is a _____ entryway (v.9c-10a)
(He is a door that leads to safety)

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(He is a door that leads to satisfaction)

“I am the Door”

(The Parable of the Sheepfold)
John 10:1-10
2-16-2025



Introduction:

Chapter 10 is a continuation of Jesus’ words to the Pharisees in chapter 9.

In chapter 9, the Lord warned the Pharisees about their spiritual blindness and now in chapter 10, He warns them about their seeking entrance into Heaven through the wrong door.

v. 1
“Verily, verily” – truly, truly – a statement of certainty and seriousness. This sermon of Jesus is absolutely true; its warning and admonition are to be taken seriously.

The issue of which door leads to life is not open to diverse opinions. There is truly one way into Heaven and eternal life.

The emphasis of this chapter involves the exclusivity of Christ. He is the only Shepherd, the only door into Heaven, and the only Voice His sheep hear. The word **“one”** is emphasized in verse 16.

The **“sheepfold”** is a parabolic reference to salvation and eternal life. All of God’s sheep will one day be collected and gathered into His one sheepfold.

The reason why Jesus uses the “sheep” motif as an illustration of His relationship to His children is because there are many similarities between sheep and people.

--Sheep, like people, are dumb and will wander (if left to themselves)

Isaiah 53:6
All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

--Sheep, like people, are dirty and need the cleansing that comes from the shepherd

--Sheep, like people, are dependent (and require the shepherd to led, feed, and stay with them)

Psalm 23:1-3
A Psalm of David.
The Lord is my shepherd; I shall not want. [2] He maketh me to lie down in green pastures: he leadeth me beside the still waters. [3] He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

--Sheep, like people, are vulnerable and need the shepherd to protect them

Psalm 23:4
Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

(Sheep, like people, if abandoned would be lost, ravaged and devoured by wolves, and die)

I. The Illustration of the Sheepfold (v.1-6)

A. The Sheep enter only one door (v.1-3)

v. 1
In ancient Palestine, a sheepfold would normally be a cave or cavern cut out of rock (I have visited several in Bethlehem, Israel).

The sheepfold would have only one door, one way in and only one way out. A sheep stealer would seek out another way to gain entrance, perhaps by climbing up and removing loose rocks to provide an opening, since the shepherd and/or porter (doorkeeper) would stay at the door and often sleep at the door so as to prevent intruders from getting in and to prevent sheep from sneaking out.

"Not by the door" – Only bandits or burglars seek another entrance into a house than by the door.

The normal and proper means of entrance into any facility is through the door.

"Climbed up" – to climb either over a wall surrounding a sheepfold or on top of the roof of the sheepfold.

"A thief and a robber" – a thief sneaks and steals, while a robber aggressively and violently and with force steals.

Judas was a sneaky thief (Jn. 12:6); Barabbas was a violent robber (Jn. 18:40).

Those who seek entrance some other way do so because they want the benefits of what lies in the sheepfold, yet do not want to deal with the shepherd and enter the right way so as to get what is inside.

Thieves want one thing, and that is to steal. Sheep stealers want one thing, and that is to steal sheep.

The point of verse 1 is not that the thieves want to enjoy the sheepfold; they want to seize the sheep.

While it is true that many seek to enter Heaven through other means than by Christ, that is not the intended meaning of verse 1.

v. 2
In contrast to the thieves and robbers of verse 1, a true shepherd enters through the proper entrance.

Christ, being the Shepherd in view here, has Heaven open for Him since He owns Heaven, as a shepherd would own his sheepfold and sheep.

v. 3
To the true shepherd, the porter (doorkeeper) opens because he knows him; and to the true shepherd, the sheep respond by recognizing his voice.

"He calleth his own sheep by name" – Although to you and me, the sheep would all look pretty much the same, the shepherd knows each one individually and even has a special name for each one.

"Eastern shepherds commonly give names to their sheep descriptive of some trait or characteristic of the animal" (Rienecker, p. 242).

It is encouraging to know that our "good shepherd" Jesus Christ (v. 11) also knows each one of us, His sheep, and has a special name for each

Rev. 2:17
To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Isaiah 56:5
Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

B. The Sheep heed only <u>one voice</u> (v.4-6)

v. 4
A shepherd would let the sheep out of the sheepfold for grazing, drinking, and exercising. He would not drive them out to be all by themselves, but would lead them out and accompany them by providing leadership for them to follow. In like manner, our "good shepherd" (Jesus) does not drive His sheep away from His presence, but He leads them, and always accompanies them. His sheep are never abandoned.

The shepherd's relationship to his sheep:

--He <u>owns</u> them (Jesus owns us)
--He <u>leads</u> them (Jesus leads us)
--He <u>speaks</u> to them (Jesus speaks to us via His Word)

The sheep's relationship to their shepherd:

--They <u>follow</u> him (we follow Jesus – v. 27)
--They <u>know</u> him (We know Jesus and recognize when it is He speaking to us)

The sheep "love and trust their shepherd" (Robertson, p. 174).

v. 5
Illus: The time the sheep at the Kidron Valley wandered over to me but quickly returned tot he shepherd when he spoke.

v. 6
"Parable" = lit. Allegory or self-explanatory story picturing Jesus Christ as the one door and one voice that the sheep respond to.

Parables had the effect of keeping the truth hidden from those who didn't want to see it and had the effect of fastening truth to the minds of those who were open to it.

What was concealed to some people is revealed to others.

II. The Interpretation of the Sheepfold Parable (v.7-8)

A. Jesus is the only door the sheep enter (v.7)

So as to make the parable unmistakably clear, Jesus gives us the meaning in verses 7 ff.

What is a door? A door is simply an entryway to go into some place. Jesus is saying, "I am the entryway into Heaven. I am the way to eternal life, peace, joy, fulfillment and safety.

Jesus is clearly speaking figuratively (as in Mk. 14:22). "He is not a physical 'door,' but he is the only way of entrance into the kingdom of God (14:6)" (Robertson, p. 176).

B. Jesus is the only voice the sheep heed (v.8)

"All that ever came before Me" – Many false teachers came before Christ, claiming either to be the Messiah or an authoritative Rabbi.

But God's true sheep had the discernment not to follow them.

Note: prior to Christ's second coming, many false Christ's and false prophets will also appear

Matthew 24:23-24
Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. [24] For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

"There had been numerous such imposters already (Josephus, Ant. XVIII, i., 6; War I, viii, 1), and Jesus will predict many more (Mt. 24:23f)" (Robertson, p. 176).

God's true sheep will not run after the foreign voices that call to them from the world of false religion, false philosophy, and false doctrine.

What is true of sheep is also true of true saints.

A true child of God will never defect to a cult, cult leaders, pagan religion, or devilish lifestyle. Those who defect or apostatize reveal by their departure that they were never really true sheep of Jesus Christ.

1 John 2:19
They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

A true child of God can clearly distinguish between truth and error, between the Gospel of God and the lies of Satan. This discernment is due to our relationship to the shepherd and/or relationship to His Holy Spirit.

III. The Invitation to enter the sheepfold (v.9-10)

A. He is the exclusive entryway (v.9a)

(He is a door that is exclusive)

There is something about opening door that is very interesting. The existence of a door pulls on our curiosity to open it.

Many of us have visited a house that has many doors. The fact that many existed made it somewhat difficult to know which one to try. The word offers many doorways, roads, etc. But they don't all lead to the same place. Only one door is the correct door, and your eternity hinges on the door you choose. Jesus is the door you must choose to have eternal life.

Jesus did not say: "I am a door." As if He was just one among many which would lead to salvation. But rather He states, **"I am the door,"** i.e. the one and only.

This is similar to the statement He makes in John 14:6: "I am the way, the truth, the life..."

Those who try to get in some other way are thieves and robbers (v. 1, 8).

(The Virgin Mary is not the door; religion is not the door; a patron saint is not the door; but Jesus is the only door).

Acts 4:12
Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

"One can call this narrow intolerance, if he will, but it is the narrowness of truth" (Robertson, p. 177).

B. He is an open entryway (v.9b)

(He is a door that is open)

"By Me if any man shall enter" - He is a door that is enter-able; He is not locked, frozen shut, or barred closed.

The key is faith! He is open, but you must enter by faith. It is not enough to intellectually acknowledge Him as the correct door; you must enter by faith!

He is open to all ("**any man"**) regardless of race, color, nationality, education, and wealth, etc.

C. He is a safe entryway (v.9c-10a)
(He is a door that leads to safety)

"Shall be saved" –

"Shall" = future tense; saved from God's wrath and judgment; saved from the condemnation of the world; saved from sin and its eternal consequences

"Be saved" – passive voice – it is God who does the saving

"Saved" = delivered, rescued.

Just as the singular door of Noah's Ark had to be entered for deliverance from the global deluge, so this singular door of Jesus Christ must be entered for deliverance from the judgment to come.

D. He is a satisfying entryway (v.10b)
(He is a door that leads to satisfaction)

'Go in and out" – In from the world into salvation and eternal life, out onto Heaven's sore with all of its bliss and joy and refreshment (all needs supplied).

"Pasture" – speaks of refreshment and satisfaction.

Ps. 23:2 – "He maketh me to lie down in green pastures"

"The thief" – Satan and his co-workers. His goal is to steal false sheep, kill false sheep, and ruin (destroy) false sheep.

Note: He cannot permanently seize and destroy Christ's sheep.

Christ came that His sheep might have:

1) Life (eternal life both now and forever)

2) Abundant life (joyful, fulfilled, spiritually rich and satisfying life)

Jesus gives both quantitative life (it lasts forever) and qualitative life (it is very good and satisfying)

"Abundantly" = to have a surplus; more than enough; a life that is filled and overflowing with all that gives joy, meaning, and sustenance to life.

The Christian life is not a life of dull boredom, but or rich joy, purpose, and fulfillment.

"Jesus not only gave His life for us (v. 11), but He gives His life to us right now!" (Wiersbe, p. 330).



“I am the GOOD Shepherd”

John 10:11-30
2-23-2025

**** The Lord is not only our Shepherd** (Psalm 23); **He is our GOOD Shepherd!***

What does the Good Shepherd do for His sheep? 

I. *The Good Shepherd* <u>Sacrificed His life</u> to save His sheep (v.11-13)

II. *The Good Shepherd* <u>Personally Knows</u> each of His sheep (v.14-15)

III. *The Good Shepherd* <u>Gathers & Unites</u> His sheep into one fold (v.16-18)

IV. *The Good Shepherd* <u>Speaks</u> to His Sheep and <u>Leads</u> them through life (v.26-27)

V. *The Good Shepherd* <u>Eternally Holds</u> His sheep and <u>Keeps them Secure</u> (v.28-30)



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John 10:11-30
2-23-2025

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III. *The Good Shepherd* _____ His sheep into one fold (v.16-18)

IV. *The Good Shepherd* _____ to His Sheep and _____ them through life (v.26-27)

V. *The Good Shepherd* _____ His sheep and <u>Keeps them</u> _____ (v.28-30)

“I am the GOOD Shepherd”

John 10:11-30
2-23-2025

Introduction:

John 10:11 is another one of the great “I AM” statements of Jesus Christ.

To the thirsty, Jesus is the Living Water.

To the hungry, Jesus is the Bread of Life.

To those in darkness, Jesus is the Light of the world.

To those on the wrong path, Jesus is the way, the truth, and the life.

To those who are disconnected from life, Jesus is the true vine.

To those who are misguided, Jesus is the Door.

And now to those who are His sheep, Jesus is the good Shepherd.

v. 11
Note: In the original, there is a repetition of the article. Lit. “I am the Shepherd, the good one.”

Jesus is not a good shepherd, as if there were others and He was one among many, but He is the one and only Good Shepherd.

As was stated in the previous lesson, the reason why Jesus uses the “sheep” motif as an illustration of His relationship to His children is because there are many similarities between sheep and people.

--Sheep, like people, are dumb and will wander (if left to themselves)
> *Isaiah 53:6*
> *All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.*

--Sheep, like people, are dirty and need the cleansing that comes from the shepherd
--Sheep, like people, are dependent (and require the shepherd to led, feed, and stay with them)
> *Psalm 23:1-3 A Psalm of David.*
> *The Lord is my shepherd; I shall not want. [2] He maketh me to lie down in green pastures: he leadeth me beside the still waters. [3] He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.*

--Sheep, like people, are vulnerable and need the shepherd to protect them
> *Psalm 23:4*
> *Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.*

(Sheep, like people, if abandoned would be lost, ravaged and devoured by wolves, and die)

"Keep in mind the Jewish shepherds did not tend the sheep in order to slaughter them, unless they were used for sacrifice. Shepherds tended them that the sheep might give wool, milk, and lambs." (Wiersbe, p. 330).

Elsewhere in Scripture Jesus is called the <u>great</u> Shepherd (who arose from the dead to care for His sheep – Heb. 13:20-21) and the <u>chief</u> Shepherd who will come again for His sheep (1 Pet. 5:4). (Ryrie note)

Today, we will see Jesus as "the good Shepherd." For Him to be good, He must be God; for He Himself stated that "there is none good but one, that is God" (Mt. 19:17). He, being God, and not depraved and sinful, is truly good. But how good is He?

By calling Himself the good Shepherd, Jesus is really calling Himself the fulfillment of Ezekiel 34, where God contrasts Himself (34:11-16) with the false shepherds of Israel (34:1-10).

"Goodness <u>is</u> as goodness <u>does</u>." What does Christ do for His sheep that makes Him so good?

**** The Lord is not only our Shepherd** (Psalm 23); **He is our GOOD Shepherd!***

What does the Good Shepherd do for His sheep?

I. *The Good Shepherd* <u>Sacrificed His life</u> to save His sheep (v.11-13)

v. 11
"<u>Giveth</u> his life" – To "give" speaks of a voluntary willingness to hand over His precious life for the salvation of the sheep (see v. 18). His life was not taken, it was given (as part of the Father's plan and purpose – v. 17).

"<u>For</u> the sheep" – The use of *huper* (in behalf of, instead of) – the usual preposition for <u>substitution</u> (Robertson, p. 178).

Jesus' death was <u>not</u> for the purpose of providing an "example" for the sheep, but to rescue the sheep.

David, who in many ways was a good shepherd, risked his life and rescued one of his father's sheep (1 Sam. 17:34-37).

"For the sheep" – Ultimately, in the final analysis, Christ's sacrifice was made specifically for those who would believe His gospel and become His sheep. Only believers will benefit in His death.

While it is true that He is an infinite God, who gave an infinite sacrifice, to pay an infinite price, whose death is <u>sufficient for all</u>, His death is only efficient to those who believe the Gospel and would become His sheep.

Scripture indicates that Christ's atonement was broad in its provision: He shed His blood even for those who will perish (2 Pet. 2:1). He is the propitiation for the sins of the world (1 Jn. 2:2).

As Hebrews 2:9 clearly states, Christ tasted death for "every man."

In His omniscient mind's eye, it was for His beloved sheep that He ultimately went to Calvary. His atonement will only benefit His sheep. The Bible does not teach universalism (that all men will be saved), but that only Christ's sheep will be saved.

Christ's death was not limited in its <u>provision</u> but it is limited in its <u>application</u>. It is sufficient for all, but only efficient to His elect sheep.

1 Tim. 4:10
For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

v. 12
"The hireling here is not necessarily the thief and robber of vv 1 and 8. He may conceivably be a nominal shepherd (pastor) of the flock who serves only for the money, a sin against which Peter warned the shepherds of the flock – "not for shameful gain" - 1 Peter 5:2 ." (Robertson, p. 179).

A hireling does not have a heart for the sheep. He just puts in his time (three years – Is. 16:14), just eight hours a day for pay.

A hireling (who does not own the sheep but is paid to take care of them) does not have the love and concern for the sheep that the shepherd does. Therefore when he senses danger coming (the wolf – Satan and his forces), he flees to save his own skin.

II. *The Good Shepherd* Personally Knows each of His sheep (v.14-15)

v. 14
To **"know"** means much more than intellectual awareness. It speaks of an intimate relationship between God and His people (Jn. 17:3).

He knows His sheep by name (10:3), by nature (recognizes our traits and needs) and by needs" (Wiersbe, p. 330 - 331).

Jesus' personal knowledge of His sheep is reiterated in verse 27, where He says, "I know them."

To think that Jesus takes interest in us! We are not just a number to Him.

--Jesus knows those who belong to Him
("I...know my sheep)

A shepherd does not tend sheep that don't belong to Him, and Christ is not the shepherd of those people who do not belong to Him (SEE: Jn. 10:26).

--Jesus knows those who know Him
Proof that you know Him:

1) You will hear His voice (v. 27a) (He speaks via the Bible)

2) You will follow Him (v. 27b) (you will do His will)

v. 15
The point of verse 15 is this: Just as Jesus personally knew the Father and the Father knew Him, so in like knowledge, He knows His sheep.

III. *The Good Shepherd* Gathers & Unites His sheep into one fold (v.16-18)

v. 16
"Other sheep" – Gentiles who would believe.

"Which are not of this fold" – Prior to salvation we are not part of Christ's sheepfold. We enter in by faith in the shepherd.

"One fold" – Both Jew and Gentile become one big family of sheep.

Ephes. 2:16
And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

There is diversity, yet unity, in the Body of Christ.

"One fold" – There are not different categories of people in Heaven (EX: Old Testament saints and Church-age saints all form one group of redeemed sheep).

Just as there is only one sheepfold, Paul taught that there is only "one body" of believers.

1 Cor. 12:13
For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Christ's sheepfold includes "God's people in all lands (not just Palestine) and all ages (not just the New Testament era)." (Robertson, p. 181).

Christ's one flock does not speak of a denomination (as the Roman Catholic Church falsely argues) but of a collection of all true believers, not matter which denomination of true Christianity they might attend.

IV. *The Good Shepherd* Speaks to His Sheep and Leads them through life (v.26-27)

v. 22
Perhaps three months of time lapse. It is now the middle of December (the time of the Feast of Lights or Hanukkah, when the Jews would remember the deliverance brought about by Judas Maccabeus [B.C. 164], who cleansed the Temple from the defilements of pagan worship by Antiochus Epiphanes [I Macc. 4:59]. (Robertson, p. 184).

John now picks up on the theme of Jesus' good Shepherd sermon (in v. 23ff).

Jesus did not have to "toot His own horn" (as typical "wanna-be" Messiah's would). His life and works and the testimony of others on His behalf would testify of His Messiahship.

Jesus not only told them with His words that He was the Messiah (5:17-47, 7:14, 10:10), but He also told them with His works (His miracles and kind deeds).

v. 27
"My sheep hear My voice" – He speaks to our hearts by means of His written word.

Note: His sheep only hear His voice, not the voice of a cultist or false prophet (v. 4-5, 8).

Implied by the words "**they follow Me"** is the fact that Jesus leads His sheep (as Psalm 23 states). We are not left to ourselves. He is with us always (Mt. 28:20).

Proverbs 3:5-6
Trust in the Lord with all thine heart; and lean not unto thine own understanding. [6] In all thy ways acknowledge him, and he shall direct thy paths.

V. *The Good Shepherd* Eternally Holds His sheep and Keeps them Secure (v.28-30)

v. 28
"I give" – Jesus is the giver of salvation.

"Give" – Salvation is a free gift, not earned or deserved.

"Eternal life" – Never ending; not temporary life but everlasting life (Jn. 3:16).

"Never perish" – A double negative in the Greek (*ou me*), meaning that is absolutely no way God's sheep will ever perish (or be destroyed by Satan's deception or by God's judgment).

No one can snatch a sheep away from the firm grip of Jesus.

His sheep are not only safe (**"they shall never perish"**), but they are also secure ("**in His hand"**).

"Any man" – lit. Anyone, including Satan, demons, or yourself. Not even you can take yourself out of Christ's hand.

Jesus is saying: "no wolf, no thief, no bandit, nor hireling, no demon, not event he devil can pluck the sheep out of My hand." (Robertson, p. 186).

"It is important to keep in mind that Jesus was talking about sheep – true believers and not counterfeits. The dog and the pig (two "unclean" animals) will go back into sin (2 Peter 2:20-22) (and thereby manifest their true nature)." (Wiersbe, p. 332).

"I and my Father are one" – Both the Father and Son are God (note reaction in v. 31) and as God both have the power to keep you saved.

We are "Kept by the power of God" (2 Peter 1:5).

So verses 29 and 30 are teaching a combined effort to keep the sheep secure.

If keeping our salvation depended on our works, we might lose it.

The Bible, however, declares that "salvation is of the Lord" (Jonah 2:9). It is a work originated by God the Father, wrought through Christ the Son, and applied by the Holy Spirit. The very definition of the word "salvation" argues for eternal security because it communicates a saving, rescuing, deliverance, and preservation from the bondage of Satan, sin, and sin's consequences (hell), and a permanent restoration and renewal unto God, making the believer a partaker of the infinite riches of God's grace.

The Apostle Paul gives a definite, clear description of how a sinner is saved by saying that salvation is "by grace through faith" (Eph. 2:8). Salvation is not "by faith through grace," which would place the emphasis upon man's faith; rather, it is **by grace**, placing the emphasis upon God and not man.

2. THE **BENEFITS** OF SALVATION PROVE ETERNAL SECURITY

If full salvation was not a present possession we might lose it.

The Bible declares that a believer has already been saved (past tense); and Heaven's possession (with its blessings) are already ours.

1. We have already been blessed with all spiritual blessings (Eph. 1:3)
2. We have already been accepted in the beloved (Eph. 1:6)
3. We presently possess redemption and forgiveness (Eph. 1:7)
4. We have already obtained an inheritance (Eph. 1:11)
5. We have already been sealed with the Holy Spirit (Eph. 1:13)
6. We have already been quickened (made alive) with Christ (Eph. 2:5)
7. We have already been raised up and seated together with Christ (Eph. 2:6)

(NOTE: V. 8 - "are ye saved" = Greek "you have been saved and still are" (perfect, passive participle)

The Bible declares that a believer has already been saved from the curse of the Law (Gal. 3:13), from wrath (I Th. 5:9), from death (see II Cor. 1:10), and from destruction (II Th. 1:9). A sinner who trusts in Christ becomes: a child of God (Jn. 1:12-13), regenerated (Tit. 3:5), a new creature (II Cor. 5:17), a heavenly citizen (Phil. 3:20), an heir to God's grace and inheritance (Rom. 5:2; Eph. 1:18), and complete in Christ (Col. 2:9-10).

It is by an act of the immutable God that a believing sinner is "declared righteous" (Rom. 3:21-26), sanctified (I Cor. 6:11), perfected forever (Heb. 10:14), delivered from the powers of darkness (Acts 26:18), and placed on the solid Rock (I Cor. 3:9-15).

Therefore, believers can know that they are: of God (I Jn. 5:19), have passed from death (I Jn. 3:14), are "in Him" (I Jn. 2:5), possess eternal life (I Jn. 5:11).

In the future, believers shall be: raised (I Th. 4:16), changed (I Cor. 15:52), caught up (I Th. 4:17), be like Him (I Jn. 3:2), be with Him (I Th. 4:17), and be satisfied (Ps. 17:15).

3. THE **GOD** OF SALVATION PROVES ETERNAL SECURITY.

If our salvation was not resting in the unchanging character of God, we might lose it.

a. The Bible describes God as a God of trustworthiness.
"He abideth faithful" (II Tim. 2:13); "He cannot lie" (Tit. 1:2); and "His Word is truth" (Jn. 17:17). Paul had confidence in the trustworthiness of God when he said to Timothy "I know whom I have believed, and am persuaded that He is able to keep that which I've committed unto Him against that day" (II Tim. 1:12).

b. Secondly, the Bible describes God as a God of love.

1) God's love is unconditional (Rom. 5:8). Paul states that if Christ was willing to die for men though they were sinners, how much more will He keep them once He has saved them -- "much more then being now justified by His blood, we shall be saved from wrath through Him!" (Rom. 5:8-9)

2) God's love is undeserved. (I Jn.4:10)
A man having been saved for many years is no more worthy of God's saving grace (a manifestation of His love) than he was before salvation or at the time of salvation. Men are saved by unmerited grace and kept saved by unmerited grace! (Rom.4; Gal.3:2,3).

3) God's love is unending.
Paul in Romans 8:35, 38-39 states that absolutely nothing can separate one who is justified by God (Rom. 8:33) from "the love of God, which is in Christ Jesus our Lord" (Rom. 8:39).

c. Thirdly, the Bible describes God as a God of power or ability.

A believer is saved by the power of God and is sustained by that same power. God "is able to save them to the uttermost" (Heb. 7:25); He is able to keep a believer from falling, and to present him faultless before the presence of His glory (Jude 24). The word "eternal" in John 10:28 means "everlasting" and is found in either form in Jn. 3:15, 5:24; 6:27, 40; 12:49-50; 17:2-3). The Apostle Peter states that the Christian has "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed at the last time" (I pet. 1:4, 5).

d. Fourthly, the Bible declares that God is a God of justice.

God, being a just Judge, has been fully and exclusively propitiated (satisfied) by the atoning, substitutionary work of His Son Jesus Christ (Rom. 3:24, 25). The justice of God makes the perseverance of the saints a necessity, because God cannot punish sin twice. It is impossible that the punishment be paid for once by Christ (Heb. 8:28; I Pet. 3:18) and a second time by the ones who have at one time received a pardon. The sentence of justification is pronounced by God Himself and none can reverse it. "...It is God that justifieth. Who is he that condemneth?" (Ro. 8:34). Paul triumphantly declares that those who are justified will also be glorified (Rom. 8:30) and God's work will last forever (Ecc. 3:14; Phil. 1:6).

4. THE **GRACE** OF SALVATION PROVES ETERNAL SECURITY

If our salvation did not depend solely upon the grace of God, we might lose it.

The Bible teaches that eternal life is dependent totally upon the Life-giver. To make life dependent on the believer is to dishonor the Life-giver, and to make man his own preserver. Hence, works would play a part in man's salvation and would thus nullify grace (Rom. 4:4). While believers are not saved by works but by grace through faith, the Bible is explicit that saving faith will be followed by works (James 2). However, even in works after salvation, it is "God" that worketh in you both to will and to do of His good pleasure" (Phil. 2:13). "For we are His workmanship created in Christ Jesus unto good works" (Eph. 2:10).

Paul, writing to the carnal Corinthians said that it is "our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful..." (I Cor. 1:8-9). The psalmist wrote, "For the Lord will not cast off his people, neither will he forsake his inheritance" (Ps. 94:14; cp. Heb. 13:5).

5. BEING **"IN CHRIST"** AT SALVATION PROVES ETERNAL SECURITY

If salvation did not unite us to Christ, we might lost it.

Every believer is inseparably united by the Holy Spirit into Christ's body (Rom. 6; I Cor. 12:13; Eph. 5:23-32). "For we are members of His body, of His flesh, and of His bones" (Eph. 5:30). Being "in Christ" is an extremely strong support for perseverance. "Your life is hid with Christ in God" (Col. 3:3). The phrase "in Christ" is found 12 times int he book of Ephesians alone! The believer being "in Christ" is a body part that will never be amputated.

6. THE **HOLY SPIRIT** OF SALVATION PROVES ETERNAL SECURITY

If salvation were not guaranteed, we might lose it.

Believers possess the Holy Spirit as a down-payment, promising that the Owner (God) will receive His possession (believers). Believers are both "sealed" (indicating security) and are given an "earnest" (a pledge being a guarantee) that God will fulfill His promises (II Cor. 1:22). "...Having also believed, you were sealed (past tense) in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view (future) to the redemption of God's own possession, to the praise of His glory" (Eph. 1:13-14).

“I and My Father are ONE”

John 10:30-42
3-2-2025

Introduction: v.27-30

Jesus Christ expressed His equality with God by claiming to be one with God the Father.
Why would anyone reject Christ’s claim to be one with God the Father?

4 validations of Christ’s oneness with God the Father:

I. ***Christ’s oneness with the Father is validated by*** **His <u>GOODNESS</u> (v.32)**
(His claim to be “one” with God is perfectly consistent with His Righteous Deeds)

II. ***Christ’s oneness with the Father is validated by*** **The <u>SCRIPTURES</u> (v.33-36)**
(His claim to be “one” with God is perfectly consistent with the Scriptures; The O.T. Scriptures allow for Christ’s claim to be “God”)

III. ***Christ’s oneness with the Father is validated by*** **His <u>WORKS</u> (v.37-38)**
(His claim to be “one” with God is perfectly consistent with His Miraculous Works)

IV. ***Christ’s oneness with the Father is validated by*** **His <u>FOLLOWERS</u> (v.39-42)**
(His claim to be “one” with God is perfectly consistent with the Multitudes who Follow Him)

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“I and My Father are ONE”

John 10:30-42
3-2-2025

Introduction: v.27-30

Jesus gives assurance regarding the security of His sheep (v. 27-29). His sheep are secure because they are in His hand and not only in His hand but also in His Father’s hand (for double security).

After demonstrating that His sheep are safely protected in His and the Father’s good hands, Jesus makes this statement: “I and my Father are one” (v. 30).

1) This oneness is a present oneness

It’s not merely that He was or will be one, but that He always is one; just as He is the Great “I AM” [not the “I was” or “I will be” but the “eternal I am”]).

2) This oneness is a oneness of essence or nature

It is not to be interpreted as merely a “oneness of purpose,” as the Jehovah Witnesses (who deny Christ’s deity) teach. For if all Christ meant by the statement was a “oneness of purpose,” then why the vehemently angry response of the Pharisees (v. 31ff). They would not seek to stone someone who was merely claiming to be “one in purpose” with the Father, for they themselves thought that they were one in purpose with God. They knew Christ meant something more.

Christ is claiming to have a oneness in power (ability) and nature (essence).

a) He and the Father are co-equal in their ability to keep the sheep safe in their hands.

b) He and the Father are one in nature (but not identical in Person) as evident by the neuter word “one.”

As Robertson states: “Not one person (cf. “He is” in Gal. 3:28), but one essence or nature.

God is one God, yet is a Trinity (or tri-unity). God in three persons -- the Father, Son, and Holy Spirit are one in their essential being, all sharing the same nature and attributes.

The Father and Son are one.

1) *"I and my Father are one"* (Jn. 10:30)

2) *". . . equal with God"* (Jn. 5:18)

3) *"All men should honor the Son, even as they honor the Father"* (Jn. 5:23)

4) *". . . He that hath seen me hath seen the Father"* (Jn. 14:9)

5) *"I am in the Father, and the Father in me"* Jn. 14:10, 11)

6) *". . . we are one. . ."* (Jn. 17:22)

7) *"Who being in the form of God thought it not robbery to be equal with God"* (Phil. 2:6)

The Old Testament makes many intimations of the Triune Nature of God

1. The name "Elohim" in the Old Testament

   "In the beginning God (Elohim) created the Heavens and the Earth" (Gen. 1:1).

   (The word "Elohim" which occurs some 2,570 times in the Old Testament is a plural name for the one and true God)

2. God uses plural pronouns in speaking of Himself throughout the Old Testament

   a. *"Let us make man in our image, according to our likeness"* (Gen. 1:26).

   b. *"Behold the man has become like one of us, to know good and evil"* (Gen. 3:22)

   c. *"Let us go down. . ."* (Gen. 11:7)

   d. *"Whom shall I send and who will go for us"* (Is. 6:8)

3. The Pre-incarnate Son of God - Jesus Christ - made these statements in the Old Testament

   a. Isaiah 48:16 - *"Come near unto me, hear this: I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord GOD, and his Spirit hath sent Me."*

   b. *"The Spirit of the Lord God is upon me (Jesus Christ). . ."* (Is. 61:1; cp. Lk. 4:18-19)

4. Jehovah God is distinguished from Himself in the Old Testament (The Father and the Son)

   a. Gen. 19:24 - *"Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven."*

   b. Isaiah 44:6 - *"Thus saith the LORD the king of Israel, and His redeemer, the LORD of hosts: I am the first, and I am the last, and beside me there is no God."*

   Compare Psalm 45:6-7 with Hebrews 1:8.

C. The New Testament makes many Intimations of the Triune Nature of God

1. The Baptismal formula indicates Triunity

   "Go ye therefore and teach all nations, baptizing them in the name (singular) of the Father, and of the Son, and of the Holy Spirit" (Mt. 28:19).

   If Jesus were not deity, it would have been "the worst form of blasphemy for the Lord Jesus to use His own name and that of the Holy Spirit along with that of the Father if they were not co-equal with Him." (Richard DeHaan).

2. The Believers' Access to God indicates Triunity

"For through Him (jesus) we both have access by one Spirit unto the Father" (Ephes. 2:18)

"And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." (Gal. 4:6)

3. Paul's benediction indicates Triunity

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." (II Cor. 13:14)

As is the theme of John, Christ is shown to be deity.

The Bible teaches that Christ is divine, equal with the Father, God very God, and Lord of Lords!

A. Jesus is Directly Called "God."

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Mt. 1:23).

1. He is called God by John.

John 1:1 - "In the beginning was the Word, and the Word was with God, and the Word was God." (the "Word" refers to Jesus - v. 14).

I Jn. 5:20 - "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his son Jesus Christ. This is the true God, and eternal life."

Rev. 21:7 - "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

2. He is called God by Thomas.

Jn. 20:27-29 - "...and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God. Jesus said, Because ye have seen me, thou hast believed..."

If Thomas erred so seriously in addressing Jesus as God, why was there no correction by Jesus? And why did Jesus commend his faith?

3. Jesus refers to Himself as God.

John 5:17-18 - "But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."
John 10:30 - "I and my Father are one." [Note the reaction of the Jews (v. 33) - "...Thou, being a man, makest thyself God." jesus shortly after this said, "...that ye may know and believe that the Father is in me,a nd I in him. Therefore they sought again to take him: but he escaped out of their hand" (v. 38, 39).
John 14:9 - "...he that hath seen me hath seen the Father..."

4. He is called God by the writer of Hebrews.

Heb. 1:3 - "His Son...who being the brightness of His glory, and the express image of His person..."

5. He is called God by God the Father.

Heb. 1:8 - "But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom." (quoting Ps. 45:6, 7)

6. He is called God by the Apostle Paul.

"Israelites...whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all God blessed for ever. Amen." (Rom.9:5)

Acts 20:28 (Luke quoting Paul) - "...Feed the church of God, which He hath purchased with His own blood."

Phil. 2:6 - "Who being in the form of God, thought it not robbery to be equal with God."

Col. 1:15 - "Who is the image of the invisible God."

Col. 2:9 - "For in Him dwelleth all the fullness of the Godhead bodily." ("fullness" = completeness or perfection; "Godhead" = to have the same essence as God)

I Tim. 3:16 - "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Titus 2:13 - "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." (cp. I Jn. 5:20; Rev. 21:7; Is. 9:6)

B. Jesus has the Divine Titles of God.

1. "Son of God" -
   The word "Son" refers to identity (See page 29 in the notes).
   Christ is identified with God because He has the same nature.
   To be the "only begotten Son" (Jn. 3:16) means to have a unique relationship to the Father that no one else has or ever will have.

2. "God"
   Jn. 1:1, 20:27-29; Rom. 9:5; I Tim. 3:16; Titus 2:13, Heb. 1:8; I Jn. 5:20; etc.

3. "Lord"
   Such a title identifies Christ with Adonai and Yahweh of the Old Testament (Jn. 13:13, 20:28; Acts 4:33; Rom. 10:9; Rev. 17:14; cp. Jn. 12:41 with Is. 6:5).

4. "God with us"
   Mt. 1:23; Is. 7:14.

5. "The Holy One"
Acts 3:14; Is. 6:1-3, 10:20.

6. "First and Last"
Is. 44:6; Rev. 22:13.

7. "Savior"
Is. 43:11; Titus 2:13.

C. Jesus Claimed and Exercised the <u>Prerogatives</u> of God.
(Christ had the <u>rights</u> of God, and did the <u>works</u> of God.)

1. Forgives sins (Mk. 2:10; Lk. 7:48)
2. Raises the dead (Lk. 7:12-15; Jn. 5:25, 29; 6:39-44; 11:24, 25).
3. Controls nature (Mt. 8:26).
4. Judges motives (Mt. 7:22-27).
5. Receives worship (Ps. 2:8, 12; Mt. 8:2, 9:18; 14:33; 15:25; 28:9, 17; Jn. 9:35, 38; 20:28, 29; Lk. 24:51, 52; by angels - Heb. 1:6; by all men - Phil. 2:10.
[Note: Peter (Acts 10:25, 26), Paul (Acts 14:11-18) and angels (Rev. 19:10 refused to be worshipped.]
6. Taught with independent authority (Mt. 7:29).
Jesus did not say, "Thus saith the Lord" as the prophets did, but boldly states, "I say unto you" (cp. Mt. 5).

7. Sends the Holy Spirit (Jn. 15:26).

8. Creates (Gen. 1:26; Jn. 1:3; Col. 1:15, 16; Heb.1:2).
Note: "Firstborn" (Col. 1:15) is a Jewish concept which refers to <u>preeminence</u> or <u>authority</u>, not origin (cp. Col. 1:18 - EX: Jacob & Esau). Jesus had the rights of the firstborn. Cp. Jn. 3:16 - "only begotten" - lit. "one of a kind"; "unique"; not referring to origin. Cp. Heb. 11:17 - Isaac was not Abraham's only son. Cp. Acts 13:33 - reference to the resurrection.
9. Sustains (He preserves creation) (Col. 1:17; Heb. 1:3).

10. He is the only Judge (cp. Jn. 5:22 with Rev. 20:11).

11. He is to receive equal honor with the Father (Jn. 5:23).

12. The only Savior (cp. Is. 43:11 with Jude 25; I Pet. 3:18).

13. He grants eternal life (Jn. 10:28).

14. He answers prayer (Jn. 14:14).

[If Jesus was not God He could not forgive sins, be worshipped, be savior etc.]

D. Jesus Christ has the Same Attributes as God.

1. Self-existence (Jn. 8:58 - "I am"; Jn. 1:14, 14:6).
2. Immutability (Heb. 13:8 - "The same...for ever")
3. Eternal (Rev. 22:13 - "Alpha & Omega"; cp. Is. 44:6; Jn. 8:35).
4. Omnipresent (Mt. 28:20 - "I am with you always"; cp. 18:20).
5. Omniscient (Jn. 21:17 - "Lord, thou knowest all things"; cp. Jn. 1:48, 2:24, 4:18, 29).
6. Omnipotent (Rev. 1:8 - "Almighty"; cp. Jn. 1:12, 4:19-21; Phil. 3:21, 21).
7. Life (Jn. 1:4 - "In Him was life").
8. Truth (Jn. 14:6 - "I am the truth").
9. Infinity (meaning no limits or boundaries except those that are self-imposed) (Eph. 3:8 – "unsearchable"; cp. Col. 2:3).
10. Perfection (Col. 2:9 - "fullness of the Godhead"; Eph. 4:13).
11. Omnisapience (I Cor. 1:24 - "the wisdom of God").

[NOTE: References to Trinity in Scripture: I Cor. 6:11, 12:4-6; II Cor. 1:21, 22; 13:14; Gal. 3:11-14; I Th. 5:18-19; I Pet. 1:2.]

v. 31

Infuriated by His implicit claim to be God, the Jews again pick up stones, desirous to execute Him for blasphemy.

This is the second time recorded in John that such an attempt to kill Christ occurred.

The first is recorded in John 8:59, when, after Jesus claimed to have pre-existed before Abraham (v. 58), they sought to murder Him, but He vanished from their sight.

Jesus Christ expressed His equality with God by claiming to be one with God the Father.

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v. 32
Christ's oneness with the good Heavenly Father is declared by their joint exercise of good works.

As the Father directed, the Son did one good work after another. Never an evil work, never a sinful work; but John has recorded one good work after another.

Jesus performed numerous good works at Jerusalem (Jn. 2:23; 4:45). In Galilee He healed the nobleman's son (Jn. 4:49-52); in Jerusalem He would cure a powerless paralytic at the Pool of Bethesda (Jn. 5:1-9).

Again in Galilee He would do the good work of feeding 5,000 men plus their families with 5 biscuits and 2 small fish (Jn. 6); In John 8:1-11, Jesus would do the good deed of forgiving the adulteress woman; and in John 9 He would heal a blind man by the Pool of Siloam.

So many more good works were performed by Jesus such as healing lepers, casting out demons, restoring hearing to the deaf, and sight tot he blind, strength to the paralytics, recovery of limbs to the lame.

The one who is "good" is good because He is God (cp. Mt. 19:17); for no other one ever truly did the good works that Jesus Christ did with perfect motives and perfect methods.

II. ***Christ's oneness with the Father is validated by*** **The <u>SCRIPTURES</u> (v.33-36)**
(His claim to be "one" with God is perfectly consistent with the Scriptures; The O.T. Scriptures allow for Christ's claim to be "God")

v. 33
In their understanding, Jesus was merely a "man" who claimed to be "God." Such a claim was, in their minds, blasphemy of God's name.

The penalty for such was stoning.

Leviticus 24:16
And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.

v. 34
Jesus is now going to show that His claim to be God's Son is not blasphemy because the Old Testament Scriptures even used the term "gods" (*elohim*) to refer to strong, ruling princes.

'Ye are gods" – A quote from Psalm 82:6.

READ Psalm 82:1-8. The word "gods" (plural) refers to strong ones or mighty ones (cp. Ps. 58:1 – there the Psalmist speaks of the Lord's chosen people who had rulers or judges who had power and strength but were abusing it.)

In the Bible, God has two kinds of names:

1) His <u>personal</u> name – Yahweh (Ps. 83:18).

And
2) His <u>descriptive</u> names – such as Adonai and Elohim (which can be used of men – Gen. 18:12; Ruth 2:13; Ps. 58:1).

In Psalm 82:6, several men are described as "elohim" (plural) (showing their power), but there is <u>one</u> "EL" (singular (Is. 43:10, 44:6).

Think of verse 6 in light of this illustration: In America we only have one president of our country, but many presidents (EX: presidents of corporations, banks, societies, etc.). So we have one ultimate sovereign of the universe (the one God, El) but many sub-rulers (gods – elohim) in the world. (note that in Psalm 8:5, angels are also called gods – elohim – strong ones).

v. 35

"Unto whom the Word of God came" – if those who received God's word were called "gods," then certainly the one who is the Word (Jn. 1:1) and authored the Word would not be blaspheming claiming to be God.

'The Scripture cannot be broken" - Although that text in Psalm 82:6 might be confusing to some and although some might wonder, "Why is that in God's Word?" – That text cannot be cut out of the canon of sacred Scripture and be removed. All of the Bible is God's Word and therefore no part can be ignored.

What a statement regarding the inspiration, authority, and preservation of the Holy Bible!

v. 35-36

Christ's point is this: Even if He was not deity, His claim to be "god" would not be on the surface an unscriptural statement, because even human rulers were called by that name.

III. ***Christ's oneness with the Father is validated by*** **His <u>WORKS</u> (v.37-38)**
(His claim to be "one" with God is perfectly consistent with His Miraculous Works)

v. 37
Anyone could claim to be God or the Messiah; words are cheap. But Christ's works spoke for themselves. If His works (whether works of kindness or works of a miraculous nature) were not consistent with God, then He would be immediately rendered unworthy of trust.

v. 38
Nicodemus (though a Pharisee) saw Christ's works and honestly evaluated them. Such a sincere inquiring and investigating forced him to consider that Jesus might be one with God after all (Jn. 3:1ff).

Most people will die and perish because they never took the time or effort to examine the words and works of Jesus Christ. Don't you be one of them!

IV. ***Christ's oneness with the Father is validated by*** **His <u>FOLLOWERS</u> (v.39-42)**
(His claim to be "one" with God is perfectly consistent with the Multitudes who Follow Him)

v. 41
While most of the Pharisees would not honestly examine Christ to see who He really was, the disciples of John the Baptist did. Those over in trans-Jordan would come to faith in Him, and over the centuries, multitudes have taken an honest look at Jesus and have come to the same conclusion: He is One with God. He is Lord and God.

Conclusion:

The following parallels between the Old Testament and New Testament prove that Jesus is equal with God, the Father and that He must be Jehovah:

1. "Creator"
   Jehovah is Creator (Prov. 16:4; cp. Gen. 1:26, 27).
   > Is. 44:24 - "Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself"

   Jesus is Creator.
   > Jn. 1:3 - "All things were made by him; and without him was not any thing made that was made."
   >
   > Col. 1:16 - "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him"

2. "First and Last"
   Jehovah is the First and the Last.
   > Is. 44:6 - "Thus saith the LORD the King of Isarel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God"

   Jesus is the First and the Last (Rev. 22:12, 13).
   > Rev. 1:8, 17, 18 - "I am Alpha and Omega, the beginning and th ending, saith the Lord, which is, and which was, and which is to come, the Almighty. . . And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."

3. "Highest Glory"
   Jehovah has the highest glory (Is. 42:8).
   Jesus has the highest glory (Jn. 17:5; II Pet. 3:18).

4. "Forgiver"
   Jehovah alone can forgive sin (Is. 43:25).
   Jesus forgives sin (Mk. 2:7-10).

5. "Holy One"
   Jehovah is the Holy One (Is. 43:3, 14).
   Jesus is the Holy One (Acts 3:14).

6. "The One coming"

Jehovah is coming with His reward

> Is. 40:10 - "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him."

Jesus is coming with His reward

> Rev. 22:12 - "And, behold, I come quickly: and my reward is with me, to give every man according as his work shall be."

7. "Shepherd"

Jehovah is the Shepherd (Ps. 23:1).

Jesus is the Shepherd (Jn. 10; Heb. 13:20, 21; II Pet. 5:4).

8. "King"

Jehovah is King (Zech. 14:9).

Jesus is King (Rev. 19:16).

9. "I Am"

Jehovah is the "I Am" (Ex. 3:14).

Jesus is the "I Am" (Jn. 8:58, 59; 18:5-8).

10. "Worshipped and Served"

Jehovah is the One to be worshipped and served (Deut. 6:5).

Jesus is the One to be worshipped and served (Mt. 14:33; Jn. 9:38; Heb. 1:6; Ro. 1:1; Ja. 1:1).

11. "One God"

Jehovah is the <u>only</u> true God.

> Is. 43:10 - "Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me."

Jesus is the true God.

> I Jn. 5:20 - "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

12. "The only Savior"
Jehovah is the only Savior.

> Is. 43:11 - "I, even I, am the LORD; and beside me there is no savior."

Jesus is the only Savior (Acts 4:12; Titus 1:3, 4).

> Mt. 1:21 - "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

13. "The Changeless One"
Jehovah is the Changeless One (Mal. 3:6).
Jesus is the Changeless One (Heb. 13:8).

14. "The One to be loved"
Jehovah is the One to be loved (Deut. 6:5).
Jesus is the One to be loved (I Cor. 16:22).

15. "The One Lord"
Jehovah is the one Lord (Zech. 14:9).
Jesus is the one Lord (I Cor. 8:6; Eph. 4:5).

16. "The Redeemer"
Jehovah is the Redeemer.

> Is. 49:26 - "And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Savior and thy Redeemer, the mighty One of Jacob."

Jesus is the Redeemer (Titus 2:14).

> Titus 2:13 - "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ"

17. "The Fountain of life and light"
Jehovah is the Fountain of life and light (Ps. 36:9).
Jesus is the Fountain of life and light (Jn. 1:4; 4:14).

18. "The One who refreshes the thirsty"
Jehovah is the One who refreshes the thirsty (Is. 44:3).
Jesus is the One who refreshes the thirsty (Jn. 7:37, 38).

19. "The One who swallows up death"
Jehovah is the One who swallows up death (Is. 25:8).
Jesus is the One who swallows up death (II Tim. 1:10).

20. "The One to be looked to for salvation"
Jehovah is the One to be looked to for salvation.

> Is. 45:22 - "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

Jesus is the One to be looked to for salvation (Jn. 1:29).

> Jn. 6:40 - "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

21. "The Holy Lord of Glory"
Jehovah is the Holy Lord of Glory (Is. 6:1, 3, 10).
Jesus is the Holy Lord of Glory (Jn. 12:37-41 *v.41).

22. "The Light of New Jerusalem"
Jehovah is the Light of New Jerusalem (Is. 60:19).
Jesus is the Light of New Jerusalem (Rev. 21:23).

23. "The only One to be prayed to"
Jehovah is the One to be prayed to (Mt. 6:9; cp. Is. 45:20; 44:17, 18).
Jesus is the One to be prayed to (Jn. 14:14; Acts 7:59-60).

24. "The One who calms the sea"
Jehovah is the One who calms the Sea (Ps. 107:29).
Jesus is the One who calms the Sea (Mt. 8:26).

25. "The One who cleanses sin"
Jehovah is the One who cleanses sin.

> Is. 43:25 - "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

Jesus is the One who cleanses sin.

> I Jn. 1:7 - "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

26. "The One who chastens (disciplines)"
Jehovah is the One who chastens (Prov. 3:12).
Jesus is the One who chastens (Rev. 3:19).

27. "The Rock"
Jehovah is the Rock (Deut. 32:4; Ps. 78:19, 20, 35).
Jesus is the Rock (I Pet. 2:6-8; Acts 4:11, 12; I Cor. 10:4).

Compare: Exod. 17:5-6 with I Cor.10:4.

28. "The Judge of the Earth"
Jehovah is the Judge of the earth (Gen. 18:25).
Jesus is the Judge of the earth (II Cor. 5:10).

29. "The One whom Israel tempted (tested) in the wilderness"
Jehovah was tested by Israel (Num.21:5-7)
Jesus was tested by Israel (I Cor.10:9)

The Doctrine of the Trinity is the Basis of All Christian Doctrine

1. If there is no plurality in the Godhead, Christ cannot be God.

2. If Christ is not God, He could not die for the sins of the world and reconcile man to God (His sacrifice would not be infinite).

3. If Christ is not God, He cannot be the Savior of the world (Is. 43:11; Acts 4:12).

4. Anyone who rejects the doctrine that Jesus is God has *"another Jesus"* (II Cor. 11:4), is following *"another Spirit"* (II Cor. 1:4), is believing *"another Gospel"* (Gal. 1:8), and will die in their sins (John 8:24).

"Thus saith the Lord:

You call me Light and
You see me not.
You call me the Way and
You follow me not.
You call me Truth and
You believe me not.
You call me Just and
You trust me not.
You call me Mighty and
You fear me not.
You call me Salvation and
You honor me not.
You call me Rich and
You ask me not.
You call me Worthy and
You praise me not.
You call me eternal and
You seek me not.
You call me Master and
You obey me not.

When you force me to condemn you,
blame me not.

Jesus is God Almighty!"

If Jesus is one with the Father, this truth has some serious practical ramifications for every man, woman, boy, and girl.

1) If Jesus is God, we must <u>honor</u> Him

2) If Jesus is God, we must <u>submit</u> to Him

3) If Jesus is God, we must <u>trust</u> Him

4) If Jesus is God, we must <u>love</u> Him

5) If Jesus is God, we must <u>serve</u> Him

When God Delays

(John 11:1-21)
4-6-2025



Introduction: v.1-3

*** Sometimes it seems that God delays His coming to our rescue at the times when we feel we need Him most.**

Why did God delay the healing of a man whom Jesus loved? Why did God let him die?

I. God delayed the healing of Lazarus so that Christ might be <u>glorified</u> (v.4-7)
(God's Will done in God's Time brings Him the <u>Highest Glory</u>)

II. God delayed the healing of Lazarus so that Christ might <u>walk in the protective light of the Father's will and timing</u> (v.8-10)
(God's Will done in God's Time results in <u>safety and blessing</u>)

III. God delayed the healing of Lazarus so that Christ might be <u>believed on</u> (v.11-21)
(God's Will done in God's Time results in many coming to <u>faith in Christ</u>)

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_____ (v.8-10**)**
(God's Will done in God's Time results in _____*)*

III. **God delayed the healing of Lazarus so that Christ might be** _____ (v.11-21)
(God's Will done in God's Time results in many coming to _____*)*

When God Delays

(John 11:1-21)
4-6-2025



Introduction: v.1-3

Do you find it difficult when people make you wait or put you on hold?

In NYC, we do a lot of waiting. . . we wait in long lines (EX: Motor Vehicle Dept. In 1988). . . we wait in traffic jams. . . we wait for the subway or bus, etc.

But we live in a society that doesn't like to wait. We have access to instant-everything. From instant breakfasts to fast food restaurants, to the quick retrieval of information from the internet. We want it <u>now</u>!

We are a very impatient people! We tend to live for the Now! Immediate gratification, immediate pain relief. Everything has to be right away.

We find it harder than ever in this fast-paced "rat race" to be patient and wait. We are a driven people who don't know the meaning of the word "later." We see this especially in our children.

We expect things to be done when we want them to be done, with little or nor consideration to God's timing and will. But you know, His ways are not our ways; His thoughts are not the same as ours, as Isaiah 55:8-9 says For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. [9] For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Have you ever had a need—a need you thought was an emergency—and you sincerely brought it to God in prayer, but He didn't answer it at the time you thought He should have?

This was the burden of Martha in John 11:21. "**Lord** (she says), **if thou hadst been here, my brother had not died."** (11:21). She says in effect: "Oh, Jesus, where were You?" "If only you could have come sooner." "We sent word to you that my brother Lazarus was sick and you didn't come on time." "You were not here when we needed you most."

We have the benefit of reading the end of the story and finding out that Jesus raises Lazarus from the dead. The story ends well, but the time from Lazarus' sickness until four days after his death was a time of intense prayer and a request for immediate help----but where was help? It apparently was not to be found in Jesus. Note John 11:37.

The emphasis on the first half of this chapter centers on the <u>delay</u> of Christ's coming to Lazarus' aid (cp. V. 6, 15, 21).

"John selected this miracle as the seventh in the series recorded in his book because it was really the climactic miracle of our Lord's earthly ministry. He had raised others from the dead, but Lazarus had been in the grave four days. It was a miracle that could not be denied or avoided." (Wiersbe, p. 333-4).

v. 2
Things that may seem "bad" even happen to people who love Jesus Christ.

Mary's love for Christ is so authentic and so outstanding that John records it here even before that great demonstration of love ever occurred (cp. Jn. 12:3; Mt. 26:7; Mk. 14:3).

v. 3
Things that may seem "bad" even happen to people whom Jesus Christ loves in a special way.

Urgent word is sent to Jesus that a man whom He specially cared for is deathly ill. Note: God's love for those who undergo trials is not diminished in any way while they go through difficult times. (Rom. 8:35ff).

"Lovest" = *agape* - the highest form of love; an unconditional, giving love.

*** Sometimes it seems that God delays His coming to our rescue at the times when we feel we need Him most.**

Why did God delay the healing of a man whom Jesus loved? Why did God let him die?

I. God delayed the healing of Lazarus so that Christ might be <u>glorified</u> (v.4-7)
(God's Will done in God's Time brings Him the <u>Highest Glory</u>)

v. 4
"This sickness is not <u>unto</u> death" – will not <u>ultimately</u> and <u>finally</u> end in death.

Although this sickness would lead to temporary death (v. 14), it would not end in permanent death.

God's purpose and plan for Lazarus' sickness was to glorify Himself.

Yes, God's will often includes illness (contrary to the "health, wealth, and prosperity gospel" charismatics of our day).

--God's will for Job to have a [physical affliction brought glory to God.

--God's will for the Apostle Paul to go through his life and ministry (after conversion) with a "thorn" in his flesh was also for his betterment and for God's glory (2 Cor. 12).

"Glory of God. . . Son of God" – when the Son of God is glorified, God is glorified because the Son of God is God!

v. 5
God's seeming disinterest in our crisis does not mean His love for us has ceased. And He is never disinterested in the plight of those He loves.

v. 6
"Jesus was in Bethabara, about twenty miles from Bethany (Jn. 1:28, 10:40) (a vigorous one-day journey by foot).

"He abode two days still" – Jesus wanted to give enough time for Lazarus' illness to lead to death so as to heighten the glory of His miraculous power. It would bring Jesus more glory to raise a man from death than it would to prevent a man from dying. So He delays His coming to Bethany in order that He could set the stage for one of His greatest miracles.

Jesus wanted to give time to prove that Lazarus was really dead, so He waited two days before making the trip back to Judea. He deliberately waited and set up this miracle to prove His power.

II. God delayed the healing of Lazarus so that Christ might <u>walk in the protective light of the Father's will and timing</u> (v.8-10)
(God's Will done in God's Time results in <u>safety and blessing</u>)

Jesus was a wanted man in Judea, and He was about to "step on a hornets' next" (so the disciples thought).

Why would Jesus enter an apparent "bear trap"? People were waiting in Judea to kill Him.

Jesus knew that nothing could happen to Him until the Father's hour came.

John 7:30
Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

John 8:20
These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

v. 9-10
As Ryrie states: "Jesus states that He could safely go back to Judea, where an attempt had been made to stone Him (11:8), as long as He was walking in the light of His Father's will."

The same principle holds true to the child of God. Nothing can happen to you outside of God's will and timing. When you walk in the protective light of the Father's will and timing, there is safety and blessing. You are untouchable!

Christ's **"twelve hours"** were not to be finished until He cried out, "It is finished."

We are, in a sense, <u>immortal</u> as we are doing God's will. And no one can kill us or even harm us unless God gives the okay.

EX: of Balak who tried to destroy the people of God but could not!

EX: of Daniel and his 3 friends (Dan. 3)

EX: of Paul who had many "close calls" (2 Cor. 11).

The only safe place for us is right in the middle of God's will.

--The special protection of God is on those who are busy about His will.

--We won't be stopped until the work is done.

III. God delayed the healing of Lazarus so that Christ might be <u>believed on</u> (v.11-21)
(God's Will done in God's Time results in many coming to <u>faith in Christ</u>)

v. 11
"Lazarus sleepeth" – Although Lazarus was dead (v. 14), Jesus refers to him as sleeping. Why? Sleeping is a euphemism to show that death ahs no ultimate power over God's people. God uses this term in the New Testament in reference to His saints, never regarding the lost. --Because death to the believer is nothing but restful sleep, until Jesus awakens our bodies at His return (cp. 1 Thes. 4:15-16).

In the N.T., this term "sleep" is <u>never</u> used of an unbeliever in death. Only believers.

It is qualified in Verse 14 - "those who sleep in Jesus"

I Cor. 15:15 - "We shall not all sleep..."

EX: Lazarus (Jn. 11:11)
Young Damsel (Lk. 8:52)
Those who arose after Christ's resurrection (Mt. 27:51-53)

Jesus is the "first fruits of them that slept" (I Cor. 15:20)

The word "sleep" indicates 1) the <u>restful</u> effect of death for the child of God (for "to be absent from the body = present with the Lord" - II Cor. 5:8) [NOTE: it does not hint at "soul sleep"]; and 2) it also shows the <u>temporary</u> nature of death (Hiebert, p. 188)

v. 15
Unless we knew what Christ was talking about, His statement would seem strange.

"I am glad for your sakes that I was not there."

Jesus was glad that He wasn't there to heal Lazarus when he was sick; He was glad that He was not there to prevent him from dying; He was glad He was not there to attend his funeral and burial. Why? Because He is going to allow Lazarus to stay dead for four days to demonstrate His power over death, which would result in FAITH.

v. 16
Why pessimism from the notorious doubter? The threat of death (v. 8) leads the fearful Thomas to lament that they, too, would soon die as Lazarus did. But can death occur where the Author of life does not allow it? No. Impossible.

v. 17
"Four days already" – by the fourth day decay would begin to set in, especially in a hot climate like Palestine. – As Martha said, "Lord, by this time he stinketh, for he hath been dead four days""(v. 39).

v. 20
Martha's always on the move, and Mary is always at rest either in worship, prayer, or listening to her Master's voice.

v. 21
Jesus did not really need to be there in body; He could have healed Lazarus from a distance, as He did the nobleman's son (Jn. 4:43-54).

CONCLUSION:

The Bible has many references to "standing still" or "being still" and seeing God's great salvation (Exod. 14:13; 1 Sam. 12:7; Job 37:14).

And the Bible has several references to waiting on the Lord (Ps. 27:14, 37:34; Prov. 20:22; Ps. 37:9, 123:2; Is. 8:17; Is. 40:31).

Hasty decisions are almost always costly decisions. And unbiblical ones.
EX:
1) King Saul's hasty and unbiblical sacrifice ("to obey is better than sacrifice")

2) Nadab and Abihu's hasty sacrifice of "strange fire" (Lev. 9:23- 10:3).

3) Peter's impulsive decision to strike Malchus, cutting off his ear, in defense of Jesus.

4) The Israelites of old got quickly tired of manna and asked for "meat" in the wilderness. God's sent the meat but also sent "leanness to their souls'

5) The Israelites would later "jump the gun" and prematurely ask for a king. God, knowing their worldly impatience, gave them a king but one who would not have a heart for God as would God's choice David.

God gently leads His sheep, whereas Satan hastily drives those who belong to him.

Beware of rushed decisions. Before you decide, ask yourself:

1. Have I prayed about this decision?
2. Have I sought Godly advice in this decision?
3. Would this decision lead me to violate any one of God's clear commands?
4. Do I have absolute peace about this decision?

Let's give God time to do His great works in and through our lives!

I'm not calling for lazy passivity! But rather for a patient trust! Be actively serving Christ; do His general will, and He in His time will guide you to His specific will for your life.

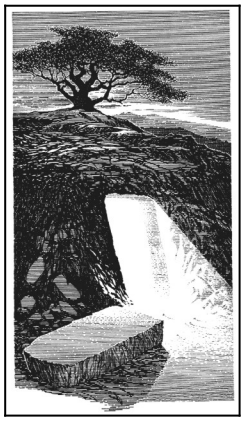
Some practical advice: Wait for God's time in –

--your career choice (go to school, get your training, rather than rushing into a career)
--marriage – your life's mate
--ministry (not a novice)
--salvation of a loved one
--making that big purchase (EX: a home)
--building a ministry

Songs: "O Rejoice in the Lord"; "In His Time" ("He makes all things beautiful in His time")

“I am the Resurrection and the Life”

John 11:22-44
4/20/2025



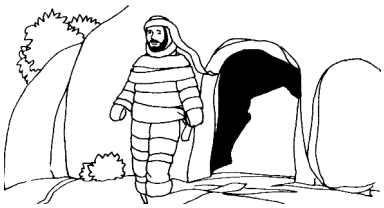
Introduction:

**** Jesus Christ is the Resurrection and the Life! Death is a defeated Foe!***

I. Christ’s <u>Words of Comfort</u> regarding death (v.21-27)

II. Christ’s <u>Tears of Compassion</u> for people who face death (v.28-38)

III. Christ’s <u>Miraculous Power</u> over death (v.39-44)



Conclusion: John 11:25-26

"I am the Resurrection and the Life"

John 11:22-44

4/20/2025



Introduction:

The last year or so was a difficult period for many with so many of our loved ones passing into eternity (little Dante, Leola Young, Connie Roberts, Lee Sawyer, Kevin Williams, Terri's dad, little baby Michael Gonzalez, Cheryl Carrington's dad).

Death would be quite a bit more unbearable if we didn't have an assuring faith regarding the soon-approaching resurrecting power of Jesus Christ.

**** Jesus Christ is the Resurrection and the Life! Death is a defeated Foe!***

I. Christ's <u>Words of Comfort</u> regarding death (v.21-27)

v. 22

Although Martha regretted that the Lord Jesus had not been around earlier to prevent her brother's death (v. 21), she now demonstrates faith as she implies from verse 22 that even at the late date of four days after Lazarus' death, He could still ask His Father and receive him back to life.

"Martha still has courageous faith in the power of God through Jesus, and Jesus in verse 41 says practically what she has said here." (Robertson, p. 199).

v. 23

"Thy brother shall rise again" – What a comfort to know that death does not capture the body forever; there is a resurrection day coming. What Martha did not know is that Jesus had an immediate fulfillment of this promise in mind.

v. 24

Martha, probably due to a previous conversation with the Lord Jesus, has a good eschatology. She knew that at the "last day" of <u>this present Age</u> (not the last day of human history as some assume), then God would raise His justified ones from death. This resurrection of the just will occur immediately prior to the outpouring of the Lord's wrath in the Day of the Lord.

v. 25

Jesus here gives another one of His "I am" statements of John's gospel. Having already referred to Himself as the Bread of Life (Jn. 6:35), the Light of the world (Jn. 8:12, 9:5), the Door (Jn. 10:7, 9), and the Good Shepherd (Jn. 10:11), Jesus now boldly calls Himself the **"Resurrection and the Life."**

It is important to note that Jesus did not merely say, “I will give him resurrection,” but rather, “I am the resurrection.” He did not merely say, “I will give him life,” but rather, “I am the life.”

Note the definite article with both *anastasis* (resurrection) and *zoe* (life). He is the exclusive source of both, and there is only one ultimate Resurrection and Life – to be found in none other than Jesus Christ.

“He that believeth in Me” – The prerequisite for the resurrection unto eternal life is faith, and not just faith but faith in Jesus Christ.

Faith is only as good as the object of that faith. Jesus is trustworthy.

v. 26
Jesus is not saying that believers will never die physically and temporarily, but, as Charles Ryrie notes: “He that believeth in me, even if he dies physically shall live spiritually and eternally. And whosoever liveth physically and believeth in me shall never die spiritually and eternally.”

Another interpretation which makes more sense in light of the context is this:
“And whosoever liveth (liveth at the time of the resurrection mentioned in v.25)…shall never die (because he will be raptured!)

v. 27
“The Christ” = the Messiah (the Anointed One)

“The Son of God” = the Divine One

“The Messiah or the Christ (1:41) was to be also ‘the Son of God’ as the Baptist said he had found Jesus to be (1:34), as Peter confessed on Herman for the apostles (Mt. 16:16), as Jesus claimed to be (Jn. 11:41) and confessed on oath before Caiaphas that he was (Mt. 26:63ff), and as John states that it was his purpose to prove in his Gospel (20:31). But no one said it under more trying circumstances than Martha.” (Robertson, p. 200).

II. Christ's <u>Tears of Compassion</u> for people who face death (v.28-38)

v. 32
Mary reiterates the same regret that Martha did in verse 21.

v. 33
"Groaned in spirit" = deeply moved or agitated in spirit

"Was troubled" - disturbed

Our Lord is a high priest who is touched with the feelings of our infirmities.

EX: Hymn – "Does Jesus Care?"

The sorrow that Jesus saw over sickness and death moved his heart.

His understanding of the value of human life and the ugliness of death and the grief and pain it causes tot he survivors of those who depart brought grief to our Savior's sympathetic, caring heart.

v. 35
"This is the shortest verse in the Bible, but no verse carries more meaning in it" (Robertson, p. 203).

The smallest verse in the Bible shows the largeness of heart in Jesus Christ.

"Jesus wept"

v. 37
The answer to this question is "Yes." Yes, Jesus could have prevented Lazarus' death, but He allowed it to display an even greater demonstration of power.

v. 38
"The speculation concerning His power stirred the depths of his nature again." (Robertson, p. 204).

The doubts and unbelief implied in verse 37 was perhaps the greatest source of our Savior's heavy heart.

III. Christ's Miraculous Power over death (v.39-44)

v. 39
Removal of the stone (after four days of death) would emit a terrible stench of decaying flesh.

v. 40
Jesus promised that this tragedy would not end in death but in God's glory.

v. 42
Jesus could have just talked to the Father privately, but He did so publicly (v. 41) that the people would see a connection between the Father and Son in the performance of this miracle.

v. 43
"He cried with a loud voice" – Jesus could have whispered and achieved the same result.

The loudness of voice was for the benefit of those standing by, so that they could hear the source of the resurrection power.

What power in Christ's words! He just spoke and it was done!

"Lazarus, come forth" – If Jesus ad not qualified His "come forth" by specifically naming Lazarus, all of the dead in graves could have come forth!

v. 44
Like a mummy, Lazarus walked out of the grave with his entire body wrapped up in burial cloth.

Conclusion: John 11:25-26

Christ's raising of Lazarus gives proof that He has the power to do what He promised in verses 25-26.

***Jesus has power over the grave ("resurrection")**

Doctors can do a lot through modern medicine to keep a sick person from dying; but they have no power to bring a person (dead for four days) back to life.

Jesus didn't merely want to show that He could keep a person from dying, but that He could bring back to life.

"Resurrect" = lit. To stand again (Daniel promised to stand – Dan. 12:13).

Because Jesus rose again, we have a guarantee that we will, too! We are in Him and in His resurrection (Rom. 6).

He is our only hope of coming alive again – Jesus has "the keys of death and the grave" (Rev. 1:18).

The Bible does not teach reincarnation.

The Lord likened death unto a "seed" that goes into the ground and dies. And the resurrection is like the plant that grows out of the dead seed (the species does not change, but the form does).

We are "sown a natural body and raised a spiritual" (1 Cor. 15:44).

Our resurrection is immediate, not delayed (we are changed in a moment, in a twinkling of an eye – a twinkling is not a blink – 300,000/1 second) (1 Cor. 15:52).

"The Lord Himself shall descend from Heaven. . . Dead in Christ rise first" (1 Thes. 4:16).

***Jesus has power over death ("Life")**

--Jesus did not merely say, I teach you about the resurrection and life (although He did teach about it – Mt. 22:23) . . . But He is the Resurrection and Life!

--Jesus did not merely say, I show you about the resurrection and life (although He did show it – Jn. 14:1ff) . . . But He is the Resurrection and Life!

--Jesus did not merely say, I give you resurrection and life (although He does give it – Jn. 6:39, 40, 44, 54 – "I will raise him up at the last day") . . . But He is the Resurrection and Life!

Cp. Ezekiel 37 – "Valley of Dry Bones."

Jesus makes us alive the same way He created us. By saying the Word!

Compare:
Hebrews 11:3
Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

John 1:1-5
In the beginning was the Word, and the Word was with God, and the Word was God. [2] The same was in the beginning with God. [3] All things were made by him; and without him was not any thing made that was made. [4] In him was life; and the life was the light of men.

Jesus said: "Lazarus come forth" and he did!

Jesus will say: "Come forth" to us, and we will!

John 5:24-25
Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. [25] Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and **they that hear shall live."**

Because Jesus is life (Jn. 14:6), we who believe share His life. "When Christ who is our life shall appear. . ." (Col. 3:4; cp. Gal. 2:20).

Jesus said; "I have come that you might have life, and . . . more abundantly."

Death does not end it all!

Death for the believer is "graduation," "promotion."

"Oh, death, where is thy sting!?"
"Oh, grave, where is thy victory!?"
(1 Cor. 15:57)

Job's testimony: Job 19:25-27 -
For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: [26] And though after my skin worms destroy this body, yet in my flesh shall I see God: [27] Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Gen. 3:19 – "Dust to dust"

Resurrection = from dust to glory!

The Plot to Kill Jesus

John 11:45-57
4-27-2025

Introduction: vv.45-46

**** The Death of Jesus Christ would be no accident, but the essential element of God's eternal plan of redemption!***

In John 11, the stage was being set for God's Son to be crucified.

I. The <u>Predicament</u> of the Religious Leaders (v.47-48)

II. The <u>Prophecy</u> of Caiaphas (v.49-52)
(God uses an unbelieving High Priest to pronounce the death of His Son)

Caiaphas predicts that…

A. Christ's death would be "expedient" (absolutely necessary) (v.50a)

B. Christ's death would be substitutionary (v.50b)

C. Christ's death would be for many nations (v.52)

III. The <u>Plan</u> of the Jews (v.53-57)

A. The plan <u>determined</u> (v.53)

B. The plan <u>avoided</u> (until God's perfect timing) (v.54-56)

C. The plan <u>announced</u> (v.57)

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C. The plan _____ (v.57)

The Plot to Kill Jesus

John 11:45-57
4-27-2025

Introduction: vv.45-46

Verses 45-57 describe the reactions of the Jews to Jesus' raising of Lazarus, who had been dead and buried for four days.

v. 45
The miracle Jesus performed basically brought about two results:

1) Faith in **"many"** (v. 45)
2) Fear and a hardening of the heart in others (v. 47)

As the saying goes: "The same sun that melts the wax, hardens the clay."

Christ's miracles always brought on two opposite reactions – to some, trust; to others, animosity.

The motive of these reporters is uncertain. They might have been border-line believers who, like so many, sought the confirmation of man to affirm their faith.

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In John 11, the stage was being set for God's Son to be crucified.

I. The Predicament of the Religious Leaders (v.47-48)

v. 47
"A council" – lit. A Sanhedrin

"What do we?" – What should we do? The obvious answer is "believe on Jesus."

They were confronted with bona fide, genuine, undeniable, supernatural miracles and yet stubbornly refused to believe the facts that the miracles pointed to.

This proves that miracles in and of themselves do not produce faith. Seeing is not always believing.

Jesus Himself stated that if people refused to believe God's Word, neither would they be persuaded even if someone rose from the dead (Lk. 16:31).

v. 48
The fear factor that these religious Jews struggled with was this: If they didn't stop Jesus, He would continue to perform miracles, which would continue to convince people to follow Him, which would pose as a threat to Rome's rule. Such a powerful following would force them to take action, removing the relative freedom the Jews enjoyed.

They feared losing both:

1) "their place" (their place of worship – the Temple)
2) "their nation" (their country – their homeland)

The very thing they feared would become reality (the Temple destroyed and the city burned), and all because of their rejection of Jesus.

II. The <u>Prophecy</u> of Caiaphas (v.49-52)

(God uses an unbelieving High Priest to pronounce the death of His Son)

Verses 49 – 52 are among the most intriguing verses in the Bible. God inspires an unbelieving High Priest to utter words of truth. Words that were in a way disconnected and disjointed from the discussion at hand, yet a message that did relate to their topic. You see, they feared that Christ would bring enslavement and loss to the nation, but Christ's death would bring a form of liberty and redemption to the nation.

The Spirit of God uses this lost, spiritually-blind religious leader to utter the Gospel. Caiaphas says words he doesn't really understand the full meaning of. If God could speak via a donkey (Baalam's donkey) and if God could prophesy through the questionable character of King Saul, then He cans peak even through this High Priest of Israel.

(Note: One feature of predictive prophecy [even among God's prophets like Daniel and Isaiah] was that they often uttered messages that they didn't even completely understand.)

Caiaphas predicts that…

A. Christ's death would be "expedient" (absolutely necessary) (v.50a)

"Expedient" – profitable; to your advantage; for your benefit.

They were concerned for their safety and benefits, and this is exactly what Christ would accomplish by His death.

In Caiaphas' mind, he may have been thinking: "If we kill Jesus, Rome will stay off of our back."

But in God's mind, the true intent would be this: "If God punishes His Son, sin and its consequences would be removed off our back."

"One man" – one and only one; no other sacrifice would be necessary. "Neither is there salvation in any other. . ."

"What Caiaphas has in mind is the giving of Jesus to death to keep the nation from perishing at the hands of the Romans. Politicians are often willing to make a sacrifice of the other fellow." (Robertson, p. 209).

"The high priest, Caiaphas, was a Sadducee, not a Pharisee (Acts 23:6-10); but the two factions could always get together to fight a common enemy." (Wiersbe, p. 338).

B. Christ's death would be substitutionary (v.50b)

"Die for the people" –

"For" = *huper* – on behalf of, to take the place of

'Perish not" – to not be destroyed

The "perish" that Caiaphas had in mind was physical and temporal, but God's intent was a spiritual and eternal rescue from being destroyed in Judgment.

"This is my body which is given <u>for</u> you" (Lk. 22:19)
"This cup is the new testament in my blood which is shed <u>for</u> you" (Lk. 22:20)
"The bread that I will give is my flesh, which I will give <u>for</u> the life of the world" (Jn. 6:51)
"I am the good shepherd: the good shepherd giveth his life <u>for</u> the sheep" (Jn.10:11)
"I lay down my life <u>for</u> the sheep" (Jn. 10:15)
". . . He (Caiaphas) prophesied that Jesus should die <u>for</u> that nation. . . and not for that nation only . . ." (Jn. 11:51-52, cp. 18:14)
"Christ died <u>for</u> the ungodly" (Rom. 5:6)
"Christ died <u>for</u> us" (Rom. 5:8)
"He . . . delivered him up <u>for</u> us all" (Rom. 8:32)
"Christ died <u>for</u> our sins" (I Cor. 15:3)
"For he hath made him to be sin <u>for</u> us" (II Cor. 5:21)

"Christ . . . gave himself <u>for</u> our sins" (Gal. 1:4)
"Christ . . . loved me, and gave himself <u>for</u> me" (Gal. 2:20)
"Christ [was] . . . made a curse <u>for</u> us" (Gal. 3:13)
"Christ also hath loved us, and hath given himself <u>for</u> us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:2)
"Christ also loved the church, and gave himself <u>for</u> it" (Eph. 5:25)
"Our Lord Jesus Christ. . . died <u>for</u> us" (I Th. 5:10)
"Who gave himself a ransom <u>for</u> all" (I Tim. 2:6)
"He by the grace of God should taste death <u>for</u> every man" (Heb. 2:9)
"But this man, after he had offered one sacrifice <u>for</u> sins for ever, sat down on the right hand of God" (Heb. 10:12).
"Christ also suffered <u>for</u> us" (I Pet. 2:21)
"Christ also hath once suffered <u>for</u> sins" (I Pet. 3:18)
"Christ hath suffered <u>for</u> us in the flesh" (I Pet. 4:1)
"He laid down his life <u>for</u> us" (I Jn. 3:16)

<u>Little Jim's Substitute</u>

First day of school!

The boys and girls registered and the teacher let them make their own rules and the punishment for disobeying them. They decided there was to be no stealing, fighting, etc. The punishment for doing these things would be ten stripes across the bare back.

One day a boy could not find his lunch. The boys and girls looked everywhere and finally each one was questioned. Little Jim was found guilty.

Perhaps he was hungry; but whatever was his reason for doing it, he was guilty. So the teacher commanded him to take off his shirt, all saw how weak and underfed he was. Then he walked to the front crying, "I can't bear it! I can't bear it!"

Jimmy's pitiful cry touched many hearts. Just then, Big Tom, a big, strong boy, stood up and said, "I'll take Little Jim's place."

The teacher turned to the boys and girls and asked, "Will it be right if Big Tom takes Little Jim's punishment?"

Yes, they agreed this would be just and fair. So Big Tom took off his shirt and received the stripes across his bare back which were Little Jim's due for stealing the dinner-pail. Then the teacher said, "Little Jim, you come now and take your punishment."

"Oh, no," shouted the children, "you can't punish Big Tom and Little Jim, too. Big Tom took Little Jim's place and Jimmy is free."

The teacher now turned to the children and said, "Yes, you are right, Little Jim is free and this is just what I want to tell you about the Lord Jesus and ourselves. We are all guilty sinners and deserve to be punished forever but the Lord Jesus went to the cross and bore our punishment instead. Like Big Tom, He took our place, and if we believe in Him and accept Him as our Substitute, we go free. God who in love gave His Son and punished Him in our stead will not punish us too, if we believe in Him."

<u>The Judge & the Criminal</u> - Suppose on the streets of our city was a man with a gun. This man one day pointed the gun at an innocent person & shot him and killed him. He then attempted to run away, but a police officer caught him, arrested him, and brought him to jail. The day finally came when he was to go to court to stand trial for his murder. After hearing the evidence, the jury found him clearly guilty of cold-blooded murder. The Judge then rendered this verdict: *"Because of your crime, you will have to pay for it with your life - You will have to die in the electric chair!"* The convicted criminal went back to his prison cell to wait. Finally, the dreaded day came for him to be executed. The guards brought him over to the electric chair, strapped him in, and the officials were about to pull the lever. Suddenly, a stranger entered the room. The officials noticed it was the city Judge, the same one who had found this man guilty and given him the death penalty. They asked the Judge, *"Sir, why did you come here?"* To which he replied,

"Do you see that man? He is guilty of murder, and there is no doubt in my mind that he deserves to pay for it with his life." With a tear rolling down the Judge's cheek, however, he said, *"But I love that man, and I would be willing to take his place."* The room was silent. The man in the chair could not believe that someone would love him so much. [Rarely would anyone die for a good man; never mind for a criminal - Rom. 5:7-8] But suppose the Law allowed such a transaction. The man in the chair got up, and the Judge sat down in his place. The lever was pulled and the Judge was electrocuted, giving his life for the criminal so that he could go free.

Even though we have never heard of such a thing, that is exactly what Jesus Christ did for you. You see, He is the Judge of the universe. And the judge Himself stepped down from His throne in Heaven, came into this world -- all for the purpose that He might die on the cross and take your place and pay for the sin you committed. He became your substitute. He paid your penalty so that you could be free from the wages of your sin. Jesus died on your behalf so that you wouldn't pay for your sins yourself in the Lake of fire! What love! What a sacrifice!

The Wise & Just Ruler - A wise and just ruler established a series of laws for his people to follow. One day his mother broke one of the laws and was brought to the ruler after being caught. The penalty was twenty lashes. How could the ruler remain just and still fulfill the demands of his love for his mother? He chose to take the lashes on his own back. Justice was satisfied, while love was revealed in full measure.

The Rescue Dog - A man was lost in the Alps. The owner of the lodge where he had been staying sent out his best rescue dog to look for him. The dog found the man half-conscious, grabbed him, and started to shake him in order to wake him up. On coming to his senses the man, seeing the dog and thinking it was a wolf, stabbed the animal. The dog let go and returned to the lodge, where it died shortly thereafter. The dog's owner followed the trail of blood, came to the lost man, and saved him. The dog had given his life so that another might live.

The Burnt Hen - One day a certain farmer saw that a fire had ignited in his wheat fields, and was being blown toward his barns by the wind. To save the stored grain there, he lit a backfire, in hopes that it would impede the progress of the other flames. After both fires had subsided--and the barns had been saved--the farmer walked out through the smoldering ashes of the nearby fields. There he discovered the dead body of one of his hens, which had been caught in the blaze. Sadly, he turned over her black, charred body with his foot--and out from underneath ran four baby chicks. Her sacrifice saved her young ones. Such is the work of Christ on the cross, a place where the love of God dealt with the justice of God, where God's mercy matched God's wrath. Our Lord's sacrifice has saved us." (attributed to Donald Grey Barnhouse)

The Train & The Bridge

John Griffith's childhood ambition was to travel. He fantasized about it frequently, but that ambition crashed with the Great Depression of 1929. As the howling winds turned Oklahoma, his native state, into a dust bowl, this young man with his wife and small child packed his belongings in an old car and headed out to try to find a life somewhere else.

They made their way to Missouri and, as Dennis E. Hensley tells the story, John finally found a job as the controller of a great railroad bridge spanning the Mississippi River. Each day at certain hours, this massive bridge was raised so that the great freight and passenger trains could rush across. John found some delight in this because he often wondered what far places these people were visiting; and so he had some joy in their experience.

In the summer of 1937 John Griffith took his eight-year-old son, Greg, with him to work for the first time. Little Greg was understandably thrilled at the great railroad bridge and the stirring and exciting trains that roared across it. He marveled at the control house, filled with all sorts of levers over which his daddy had absolute, sovereign control. His father took him to an observation deck and told him that out here he could watch the boat and trains go by.

At noon, John Griffith but the bridge up to allow for some ships that were coming. Since there would not be a train to some while, he made his way along the catwalk to the observation deck. There he opened his brown bag and he and Greg had lunch. As they ate, John shared with his son some of the stories of various ships that had gone by and of the time the great flood had overflowed the banks of the Mississippi.

Just as John was telling his son that story, he was startled by the shrieking of a train whistle in the distance. He quickly looked at his watch. It was 1:07. He had forgotten the express for Memphis. With four hundred people on board, it would be roaring across the bridge in only a few moments. He leaped from the observation deck to the catwalk.

John raced back to the control tower. He placed his hand upon the massive controls and started to close the bridge. He glanced down under the bridge to see if there were any ships beneath it. A sight caught his eye that brought his heart leaping into his throat. Greg had slipped from the observation deck, and fallen into the gears that operated the bridge.

Greg's left leg was caught in the cogs of the two main gears. John knew if he pushed the lever, his son would be ground between four tons of whining, grinding steel. His mind whirled in panic and desperation. There was no way to free his son before the train would be upon the bridge. Again, the train whistle shrieked. He could hear the clicking for the locomotive wheels and rapid "puffing" of the approaching train. There were four hundred passengers on that train—four hundred souls!

John was a father, and this was his boy. He knew what he had to do. He heaved the lever of the massive gears. The Memphis Express thundered across the bridge. John lifted his face, smeared with tears, and looked into the passing windows of the train. Businessmen were reading their afternoon papers, conductors were looking at their large, vest-pocket watches and finely dressed ladies sipped coffee in the dining car, while children pushed long spoons into dishes of ice cream. With wrenching agony, John Griffith cried out to the steel train, "I sacrificed my son for you! Don't you care?" Nobody heard. The train rushed by.
From Coral Ridge Messenger – Fort Lauderdale, FL

v. 51
This utterance did not originate with Caiaphas, but because He was the High Priest who would be involved in the Day of Atonement sacrifice for the sins of the nation of Israel, God allowed him to utter a message of God's true sacrifice for sin.

C. Christ's death would be for many nations (v.52)

Caiaphas' intent was <u>mean</u> and <u>selfish</u> (God's was good and gracious).

Caiaphas only thought of <u>his nation</u> (God had the world in mind).

(cp. Robertson, p. 209-210).

"Not for that nation only" – Not just for Israel. Christ's death would bring liberty to more people than just Jews who would believe on Him.

God has children scattered all over the earth.

Romans 10:12-13
For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. [13] For whosoever shall call upon the name of the Lord shall be saved.

Acts 10:36
The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

Acts 10:43
To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Both Jew and Gentile are reconciled to God by the death of His Son. This mystery is detailed in Ephesians 2:11-19.

III. The Plan of the Jews (v.53-57)

A. The plan determined (v.53)

"They took counsel together" – They plotted and planned to kill Jesus.

"The official decision that day was that Jesus must die (SEE: Matt. 12:14; Lk. 19:47; Jn. 5:18, 7:1, 19-20, 25). The leaders thought that *they* were in control of the situation, but it was God who was working out His predetermined plan (Acts 2:23). Originally, they wanted to wait until after the Passover, but God had decreed otherwise." (Wiersbe, p. 338).

B. The plan <u>avoided</u> (until God's perfect timing) (v.54-56)

v. 54
Jesus did not depart because He was scared. Rather, because **"His time had not yet fully come."**

He would only give Himself right on Passover, so that He could fulfill the meaning of Passover.

v. 55
"To purify themselves" – What hypocrisy! They seek purity while at the same time they plot the murder of an innocent man.

v. 56
They questioned: "Will He not show p at the Passover feast at all?"

Yes, He would! As a matter of fact, He would become the Passover feast when, as God's Passover Lamb, He would be killed and His death appropriated by all who believe.

C. The plan <u>announced</u> (v.57)

Judas would enter into this conspiracy a short time later (12:4).

CONCLUSION:

Who is really in control here? Was Jesus' death an accident or mistake (as "Rev. Moon" of the Unification Church teaches)?

Who killed Jesus? Was it the Jews? No. Was it Rome? No.

It was God the Father who sacrificed His Son for your salvation (Isaiah 53).

*God chose to <u>send</u> His Son.

Isaiah 42:1
Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Matthew 12:18
Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

1 Peter 2:6
Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

*God chose to sacrifice His Son

Matthew 26:39
And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

Matthew 26:42
He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

1 Peter 1:20
Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

Rev. 13:8
And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Christ's death for sinners was a predicted event

1) **Abraham** by faith said to his son Isaac: "God will provide Himself a lamb for a burnt offering" (Gen. 22:8). Note: Abraham's offering of Isaac on Mount Moriah was not only a test of faith (Heb. 11:17-19), it was a foreshadowing of God offering up His "only begotten Son" (Heb. 11:17; Jn. 3:16).

2) **Isaiah**, who lived over 700 years B.C., foretold of Christ's substitutionary death with these words:

"But He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (53:5)

"The LORD hath laid on him the iniquity of us all" (v. 6)

"For the transgression of my people was he stricken" (v. 8)

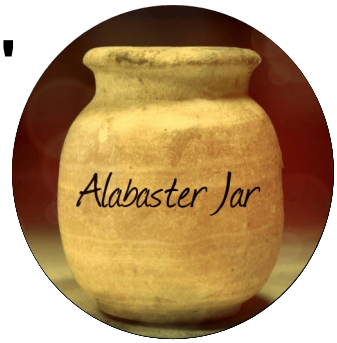
"Thou shalt make his soul an offering for sin" (v. 10)

"He shall bear their iniquities" (v. 11)

"He bare the sin of many" (v. 12)

3) **Daniel**, speaking of the Messiah's death, said: "Messiah [shall] be cut off, but not for himself" (Dan. 9:26).

"Mary's Gift to Jesus Christ"



John 12:1-8
5-4-2025

INTRODUCTION:

***What will you do for Jesus?**

Seven features of Mary's good work for Jesus Christ:

I. Mary expressed great <u>THANKFULNESS</u>
when she gave her gift to Jesus

II. Mary Made a Great <u>SACRIFICE</u>
when she gave her gift to Jesus (v.3a)

III. Mary Showed Great <u>HUMILITY</u> and <u>AFFECTION</u>
when she gave her gift to Jesus (v.3b)

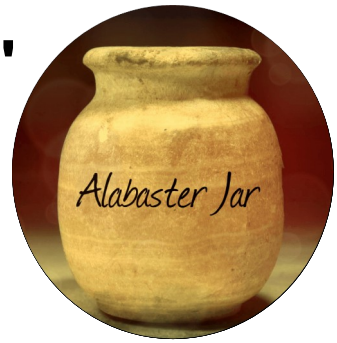
IV. Mary Overcame Great <u>OBSTACLES</u>
when she gave her gift to Jesus (v.4-7a)

V. Mary Revealed Great <u>FAITH</u>
when she gave her gift to Jesus (v.7b)

VI. Mary had Great <u>PRIORITIES</u>
when she gave her gift to Jesus (v.8)

VII. Mary Left a Great <u>MEMORY</u>
when she gave her gift to Jesus (Mark 14:9)

"Mary's Gift to Jesus Christ"



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5-4-2025

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when she gave her gift to Jesus (v.4-7a)

V. Mary Revealed Great _____
when she gave her gift to Jesus (v.7b)

VI. Mary had Great _____
when she gave her gift to Jesus (v.8)

VII. Mary Left a Great _____
when she gave her gift to Jesus (Mark 14:9)

"Mary's Gift to Jesus Christ"

John 12:1-8
5-4-2025

INTRODUCTION:

This account of Mary's anointing is so significant that it is found in Matthew 26:6-13, Mark 14:3-9 and here in John 12.

v.1 - "to Bethany" - In the same town of Martha, Mary, and Lazarus, whom He had raised from the dead (Jn. 11).

Jesus arrives in Bethany 6 Days prior to Passover, but the special dinner and anointing would take place 4 days later; Just 2 days before the Passover (cp. Mark 14:1).

Matthew 26:6 gives us the detail that Jesus was ***"In the house of Simon the leper"*** A man who no doubt was cured from leprosy by Christ. In the house was a former leper! Plus a former dead man raised to life!

v.2 - "Lazarus" - sat at the table while his sister Martha served the food. Martha has a servant's heart and Mary the worshipper's heart. Both are important; but of the two, worship would take first place priority.

v.3 - "Mary" - This Mary is not:
Mary Magdalene (who had 7 demons cast out of her by Jesus - Mk. 16:9)
Mary, the mother of Jesus' incarnation, the wife of Joseph

This is Mary the sister of Martha and Lazarus. The same Mary whose devotion tot Christ was evident when she sat at his feet and listened to Him (Luke 10:39).

Mary no doubt had heard Jesus state that He would be crucified, and she believed Him and anointed Him as a parting kind deed to her Master and Lord.

***What will you do for Jesus?**

Seven features of Mary's good work for Jesus Christ:

I. Mary expressed great THANKFULNESS
w*hen she gave her gift to Jesus*

We know this point from the context of Mary's life.
Mary was so grateful for:
- what Jesus did for her (in saving her)
- what Jesus taught her (as she sat at his feet and learned from Him)
- what Jesus did for her brother (in raising Lazarus from the dead)

All true, sincere acts of service or worship to Jesus Christ are expressions of gratitude, appreciation, or thankfulness for who He is and what He has done on our behalf.

The measure of your gifts to Him really reveal the measure of your appreciation for Him.

II. Mary Made a Great SACRIFICE

w*hen she gave her gift to Jesus (v.3a)*

"A pound" – an alabaster jar containing half a liter.

"spikenard" - "a very precious ointment" (Matthew 26:7)

"Very costly" perfume of pure nard, valued at a year's wages for a common worker or soldier.

In ancient Israel, such an anointing of fragrant oil would have been extremely refreshing (cp. Ps. 133:2).

"Being absolutely controlled by adoration for her Lord, she lost all sense of restraint and economy" (MacArthur, Matthew, p. 134).

God loves a *"cheerful giver"* (II Cor. 9:7).

III. Mary Showed Great HUMILITY and AFFECTION

w*hen she gave her gift to Jesus (v.3b)*

Matthew's & Mark's account describes how Jesus also had the ointment ***"poured on his head"*** (Mt.26:7)

So perhaps starting on his precious head, Mary pours some of the ointment and then in deep humility she falls to her knees and then anoints his precious feet.

"wiping his feet with her hair" - "A woman's hair is her glory (I Cor. 11:15). She surrendered her glory to the Lord and worshipped Him" (Wiersbe, Matthew, p. 95).

Mary's life is only recorded 3 times in the Gospels, and at each time she is at the feet of Jesus -

1) To hear the Word (Lk. 10:38-42)
2) In sorrow after her brother's death (Jn. 11:28-32)
3) Now, to anoint Him

"Mary was a deeply spiritual woman. She found at His feet her blessing; she brought to His feet her burdens; and she gave at His feet her best" (Wiersbe, p. 94-95).

Out of a grateful heart, Mary worships Jesus for what He did for her personally and for what He did for her brother Lazarus.

This woman shows the same humility as King David, who was not embarrassed to publicly praise God with song & dance (II Sam 6:16-22).

Not to be confused with this account, on a prior occasion, another woman offered a similar act of worship in Luke 7:36-39. That woman was described as an unnamed "sinner" who came to Jesus in the home of the critical "Simon the Pharisee" (Lk.7:36) not in the home of the humble "Simon the Leper" (Mk. 14:3; Mt. 26:6).

IV. Mary Overcame Great <u>OBSTACLES</u>

w*hen she gave her gift to Jesus (v.4-7a)*

V. 4

John focuses on "Judas." However, all of the disciples became indignant *"within themselves"* (Mk. 14:4).

<u>All</u> of the disciples became upset by what they viewed as a "waste." But it was Judas who started it; He instigated the murmuring. It was Judas' bad attitude which spread to them.

Matthew 26:8 records them saying ***"To what purpose is this waste?"*** - "A whole year's income wasted in one minute!", They thought. "Why this waste of ointment?! Mary, why didn't you sell that perfume and put the money to real use?!"

*Nothing we give to Jesus is a waste!

(EX: the person who happened to see the size of a check a believer was putting in the offering plate -- looked horrified at the large amount and said, "Why don't you give that to me? <u>I</u> need it!")

Satan always seems to have his tares among the wheat, which spread their poison to others.

It was not "waste" but <u>worship</u> she gave Jesus.

If anything was a waste, it was the life of Judas Iscariot. He wasted privileges, opportunities, his life, and his soul! Jesus called him *"son of perdition"* (Jn. 17:12) which literally means "son of waste" (Wiersbe, p. 95).

v.5 - "three hundred pence" - 300 denarii (a denarii be about a days wage) Hence the total value would have been approximately a year's salary of a rural worker. – (Ryrie note)

Judas' criticism of Mary sounded so "spiritual." He was totally blind to the very high act of spirituality Mary was showing.

"Everytime Mary sought to do something for Jesus, she was misunderstood. Her sister Martha misunderstood her when Mary sat at Jesus' feet to hear Him teach the Word. Judas and the other disciples misunderstood her when she anointed Jesus. Her friends and neighbors misunderstood her when she came out of the house to meet Jesus after Lazarus had been buried (Jn. 11:28-31). When we give Jesus Christ first place in our lives, we can expect to be misunderstood and criticized by those who claim to follow Him" (Wiersbe, p. 95).

v.6 – Judas had no heart for the poor. In reality he (being the Disciple's treasurer) wanted the money so that he could dip his grimy hand into the purse and steal some of the cash for himself. He often manifested his unbelieving heart by his thievery.

v.7 - *"Let her alone"* – Jesus implies that they were really chiding her. They were giving her a verbal tongue whipping. "They troubled her" (Matthew 26:10). Mark records that they *"murmured against her"* (they scolded her; they rebuked her harshly).

Perhaps they thought that Jesus (being the practical Lord He was) would have agreed with them, that this was not "good stewardship."

Well meaning people often do cause trouble to those who are expending time, money, energy, and service to Christ. Without realizing it, because they are walking in the flesh, or listening to disgruntled instigators, they are a bother rather than a blessing to those living for Christ.

V. Mary Revealed Great FAITH

w*hen she gave her gift to Jesus (v.7b)*

"Though the disciples ignored Christ's many predictions of His approaching death, apparently this woman (Mary) believed them" (Ryrie – Matthew note).

And Mary had saved up ("kept") this offering for Christ's burial, but decided to use it on Him now.

"Against the day of my burying hath she kept this" - Rather than using it to anoint His body when He was dead, she used it *"aforehand"* (Mk. 14:8) before He died.

(We often think to do something for someone after they are dead and neglect them while they are alive!)

If you are going to do something for someone, do it now; not when they are dead & gone!
If you are going to do something for Jesus, now is the time!

VI. Mary had Great PRIORITIES

w*hen she gave her gift to Jesus (v.8)*

In Matthew 26:10 Jesus says: ***"She hath wrought a good work upon Me" –*** She did not waste her perfume, she invested it!

Rather than letting it gather dust at home, or using it solely on herself, she gave it all to Christ!

What good works have you done directly for Jesus lately? (works you did not do to receive the recognition of others, but to simply please Jesus?)

"the poor always ye have with you" – This was not a callused or cold remark toward the poor; rather, Christ is saying, "You will have many, many more opportunities to do kind deeds for the poor, but this was her last chance to do something for me (in the flesh) before my death and burial."

We must make time for meeting the needs of the poor (Gal. 6:10), for evangelizing the lost (Mk. 16:15), for discipling the saved (Mt. 28:19-20), for teaching God's Word . . . but at the heart of all ministry lies the necessity to worship Jesus!

"me ye have not always" – Jesus is with us in spirit, but not in the flesh. Therefore, how can we do things for Him today? Answer: See Matthew 25:31-46.

VII. Mary Left a Great <u>MEMORY</u>

w*hen she gave her gift to Jesus (Mark 14:9)*

"John does not mention the precious promise of praise for Mary preserved in Mark14:9 and Matthew 26:13, but he does show her keen sympathetic insight and Christ's genuine appreciation of her noble deed." (Robertson, p. 218)

However, our Lord made this prediction concerning Mary:
Matthew 26:13
Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

"This gospel" - What gospel?

The gospel of His <u>death</u> (v. 2) and <u>burial</u> (v. 12). The Gospel is Christ's death, burial, and resurrection (I Cor. 15:1-3).

"A memorial" - Mary's memory will be as sweet as the fragrance that filled that room the day she spent a year's wages on the Lord.

What memories will you leave behind?

After your life's work is ended and God calls you home, what will people remember you for? What will come to their mind when they recall your name? What legacy will you leave? What will the wording be in your eulogy?

Her memory encourages us to love and serve Christ with our very best.

CONCLUSION:

Upon seeing what he viewed as a tremendous waste of money, Judas became so indignant that he could not stand it any longer. This was the "last straw" (the "straw that broke the camel's back"). Matthew 26:14 records that after this act Judas went to make an agreement to betray Jesus for 30 pieces of silver.

His self-centered anger was all it took to open the door for Satan (Eph. 4:26-27).
Satan literally entered into Satan at this point (Lk. 22:3).

What is it that you would not give up for Jesus?

Isn't He worth your time, energy, money, possessions, your very life?

What is Jesus worthy of?
My Lord deserves ...

The best of my devotion
- My best in Prayer
- My best in Bible Study
- My best in Singing
- My best in Giving
- My best in Loving
  - (Mt.10:37-38 - He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me.)

The best of my ability
- My strength
- My talent
- My youth (Eccl.12:1)

The best of my time
- The best use of my moments ("Redeeming the time…" – Eph.5:16)
- The best of my week (Sunday = the first day of the week)

The best of my work ethic
- (Eph. 6:5-7 - Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men)

The best of my conduct (a conscientious lifestyle)
- 1Thess.2:12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.
- Eph.4:1 - I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called
- Col.1:10 - That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

"The World is gone after Him"

(Multitudes seek Jesus)
John 12:9-33
5-18-2025

Introduction: v. 9-22



v. 9-11 – Many Jews who knew about Lazarus' resurrection sought to see Jesus
(Perhaps they wanted to see a great Healing Doctor)

v. 12-19 – Many people who were visiting for Passover sought to see Jesus
(Perhaps they wanted to see a great Political Deliverer)

v. 20-22 – Certain Greeks who were visiting Jerusalem sought to see Jesus
(Perhaps they wanted to hear from a Wise Teacher)

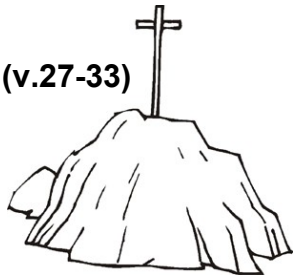
The world's expectations would be different than what God's will was for Jesus to accomplish

**** Jesus would glorify the Father and fulfill His expectations by Giving His Life in Death to Save the Multitudes of the World***

I. ***To save the multitudes,***
Jesus would give His life as a <u>SEED</u> planted in the earth (v.23-26)



II. ***To save the multitudes,***
Jesus would give His life as a <u>SPECTACLE</u> lifted up on the earth (v.27-33)



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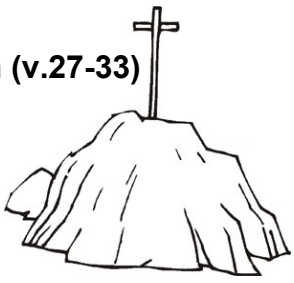

Conclusion:

“The World is gone after Him”

(Multitudes seek Jesus)
John 12:9-33
5-18-2025

Introduction: v. 9-22

The emphasis of vv. 9-33 is on the large number of people flocking to Jesus. Multitudes would flock to Him.

v. 9 - “Much people”
v. 11 - “Many of the Jews”
v. 12 - “Much people”
v. 19 - “The world is gone after Him”
v. 21 - “Sir, we would see Jesus”
v. 24 - “Bringeth forth much fruit”
v. 32 - “I...will draw all men unto me”

a. v. 9-11 – Many Jews who knew about Lazarus’ resurrection sought to see Jesus
(Perhaps they wanted to see a great Healing Doctor)

v. 9
As Jesus was in the house of Simon the Leper in Bethany, and as Mary poured out on Him a year’s wages in perfumed ointment, many Jews came to see Him and Lazarus, whom He had miraculously raised back to life.

v. 10
Rather than considering the evidence, the Jewish religious leaders plotted to destroy the evidence of Christ’s power by having Lazarus killed.

v. 11
The reason for their desperate desire to murder Lazarus was that many Jews were believing on Jesus as a result of his testimony of what Christ did for him.

b. v. 12-19 – Many people who were visiting for Passover sought to see Jesus
(Perhaps they wanted to see a great Political Deliverer)

v. 12
“The feast” = The Passover feast – one of the pilgrimage feasts that for thousands of years has brought Jews from all over the world back to Jerusalem for celebration.

v. 13
This is Palm Sunday; the Sunday before Christ’s death which traditionally has been understood to have taken place on Friday of that same week.

The throwing of Palm branches in the path of Christ was the peoples' way of smoothing out and beautifying the road of this special dignitary.

As they cried out, "Hosanna," they meant "Save now!" "Deliver us now!" "The time has come for our salvation."

While they had a political salvation on their minds, Christ would indeed "save now" but in a different way. He would provide salvation by giving His life in death (as vv. 24 – 33 indicates).

v. 12 – 19
These same people who are shouting "Hosanna" will later shout "Crucify Him! Crucify Him!"

When Christ did not fulfill the people's expectation, they didn't want Him at all. They expected Him to be a political deliverer NOW! They wanted political and social reform.

However, Christ from the very beginning of His ministry clearly revealed the spiritual nature of it. He came to seek and save the lost; to give His life a ransom for many.

Jesus too often was viewed as no more than a meal ticket, or a cure for all their problems and oppression.

But the spiritual blessings had to come before the physical blessings. The world wants Christ only to remove the <u>results</u> of their sin, while Christ came to remove sin itself and its cause.

v. 15
Jesus makes His triumphal entry into Jerusalem via the eastern gate on a colt to face death. In the future, Jesus will again make a triumphal entry into Jerusalem on a "white horse" (Rev. 19) through the eastern gate – this time coming to rule and reign.

This verse is a quotation of Zech. 9:9 –

> Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

v. 16
At this time the disciples were oblivious to Christ's fulfillment of Old Testament Scripture by His entrance into Jerusalem on a colt. But after His glorified death and resurrection, they seriously re-studied Old Testament prophecy and saw Christ's fulfillment of this and many other passages.

v. 19
On this occasion of Christ's Palm Sunday entrance into Jerusalem, the multitudes praised Him, to which Jesus replied that if they did not, the very stones would immediately cry out in praise to Him.

Such a following really infuriated the Jewish leaders. So much so that they in frustration cried out: "Your attempts to stop Him have accomplished nothing at all; instead the whole world has begun following Him."

This was an overstatement, of course, to make a point that the multitudes were beginning to follow Him.

c. v. 20-22 – Certain Greeks who were visiting Jerusalem sought to see Jesus
(Perhaps they wanted to hear from a Wise Teacher)

v. 20
Not only Jews, but Gentiles also (who traveled up to Jerusalem with the Jews who gathered for Passover) began seeking Jesus.

v. 21
The Greeks say to Philip, "Sir, we would see Jesus" (i.e. we wish to meet Jesus)

As multitudes are seeking to see Jesus (for various reasons – some perhaps to see a great Doctor; others to see a great King; others to see a great Teacher), Christ now reveals the great sacrifice that He will make for the spiritual salvation of the multitudes.

The world's expectations were different than what God's will was for Jesus to accomplish.

**** Jesus would glorify the Father and fulfill His expectations by Giving His Life in Death to Save the Multitudes of the World***

I. ***To save the multitudes,***
Jesus would give His life as a <u>SEED</u> planted in the earth (v.23-26)

v. 23
"The hour is come" – The specific time has arrived. Christ, who on numerous previous occasions said, "My hour is not yet come," now reveals that the specific moment for His ultimate sacrifice has arrived – and at the perfect time, the time to fulfill the <u>Passover</u>.

"Glorified" – Christ's death, resurrection, and ascension would bring Him glory.

v. 24
"Verily, verily" – truly, truly

"Corn of wheat" – a grain of wheat, a kernel of wheat, a seed of wheat

A seed by itself accomplishes nothing, but if it is deposited in the ground and it germinates and cracks open, it sprouts with an abundant harvest of grain. Christ is saying that it is absolutely necessary for Him to die in order to bring life to the world.

The imagery of planting a seed and its consequential fruitfulness is expounded by Paul in 1 Cor. 15:36-37 –

Thou fool, that which thou sowest is not quickened, except it die: [37] And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

The life which springs forth out of a planted seed has always intrigued people. You take a small, dry, lifeless seed and out of it issues a beautiful plant or tree.

v. 25
Verses 25 and 26 are not as isolated as they may at first glance appear to be. Verse 25 teaches: Just as Christ would willingly give His life, so His followers should be willing to give theirs for Him if it was God's will.

v. 26
Just as Jesus would serve the Father and do His will by giving his life, so His followers should be willing to serve Him no matter what the cost.

Serving Christ involves following Christ and being close to Christ. And tot hose who serve Him, He promises blessing from God the Father.

If you want honor from God, you must serve Jesus Christ. He honors those who honor His Son.

John 5:23
That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

II. ***To save the multitudes,***
Jesus would give His life as a <u>SPECTACLE</u> lifted up on the earth (v.27-33)

v. 27
Christ's agitated spirit was due to His anticipation of the bitter "cup" of suffering and separation that He would drink for our salvation (Mt. 26:38-39, 42).

More went on at Calvary than meets the eye. On Christ was poured out the iniquity of the world (Is. 53:6).

v. 28
No matter what the cost, Jesus only concern was the Father's glory.

v. 31
The judgment of the world would now be paid for by Jesus Christ, and Satan (the prince of this world) as a result would be defeated.

Satan is defeated in the lives of everyone who comes to salvation in Jesus Christ. He and his influence would be "cast out" (expelled) from everyone who is saved by Christ's death.

He can no longer hold the power of death over God's children.

Hebrews 2:14-15
Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; [15] And deliver them who through fear of death were all their lifetime subject to bondage.

v. 32
"Lifted up" - not elevated in the minds of men (as is a common interpretation) but elevated up on a cross.

John 3:14
And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

John 8:28
Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

“All men” – does this mean all men <u>individually</u> or all men <u>categorically</u>?

1) “All men” – individually
(Not all are drawn specifically)

John 6:44
No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

While it is true that God’s Spirit works in the hearts of event hose who resist His working (Acts 7:51), He does not efficaciously draw all men to a saving knowledge of Christ; if such were the case, everyone universally would be saved.

2) “All men” – categorically

Meaning: All categories of people - both Jew and Gentile. People of all nations

Rev. 5:9
And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

The “all men” means all men “without distinction” (whether Jews or Greeks – v. 20).

The magnetism of the cross is experienced by multitudes worldwide. But to others the cross means “foolishness.”

1 Cor. 1:18
For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

Conclusion:

“Who is this Son of Man?”

(John 12:34-50)
6-1-2025

Introduction: v.34

**** “Who is this Son of Man?” (v. 34)***

I. He is the “<u>Light” of the World</u>
Who shined in a world of darkness **(v.35-36)**

II. He is the “<u>Arm of the Lord”</u>
Who was hidden from many people’s eyes **(v.37-43)**

III. He is the <u>“Sent One” from Heaven</u>
Who came to manifest God the Father **(v.44-50)**

A. To <u>believe</u> on Him is to believe on the Father (v.44)

B. To <u>see</u> Him is to see the Father (v.45-46)

C. To <u>hear</u> Him is to hear the words of the Father (v.47-50)

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(John 12:34-50)
6-1-2025

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Who shined in a world of darkness **(v.35-36)**

II. He is the “_____ of the Lord”
Who was hidden from many people’s eyes **(v.37-43)**

III. He is the “_____” from Heaven
Who came to manifest God the Father **(v.44-50)**

A. To _____ on Him is to believe on the Father (v.44)

B. To _____ Him is to see the Father (v.45-46)

C. To _____ Him is to hear the words of the Father (v.47-50)

Conclusion:

“Who is this Son of Man?”

(John 12:34-50)

6-1-2025

Introduction: v.34

Having heard that Christ would be “lifted up” on a cross in death (vv. 32-33), the people questioned how this could be. “It is impossible,” they thought. “Messiah be killed? No way!”

What they didn’t understand is that Christ, although He would die, would not remain dead but would rise again and thereby truly “abide forever.”

“Christ abideth forever” – The Messiah remains forever.

In the Law (which encompassed the Torah and the Prophets to the Jews) the eternal rule and reign of the Messiah was promised.

Psalm 110:4
The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

Isaiah 9:7
Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Daniel 7:13-14
I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. [14] And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

While expecting a political deliverer, unfortunately the people did not expect their Messiah to suffer and die (they stubbornly refused to believe all that the Bible foretold about the Messiah – Lk. 24:25-26; cp. Ps. 16, 22; Is. 53).

“Who is this Son of Man?” – It is to this question that Jesus speaks in verses 35-50.

**** “Who is this Son of Man?” (v. 34)***

I. He is the "Light" of the World
Who shined in a world of darkness **(v.35-36)**

v. 35
Because Christ, as far as His earthly ministry is concerned, would soon die and would physically be seen no longer by the masses, He admonished the people to take advantage of His light while it was present.

"Walk while ye have the light" – Take advantage of the opportunity, redeem the time, make the most of the moment. Most work (whether in construction or agriculture) is done during the daylight hours. The night brings with it many hindrances, obstacles, and restrictions.

That generation had the privilege of physically seeing "the Light of the world."

"Knoweth not whither he goeth" – "The ancients did not have our electric street lights. The dark streets were a terror to travelers." (Robertson, p. 230).

v. 36
"Believe in the Light" – Christ is calling for people not merely to know about the Light but to trust in it. To depend upon the light, i.e. to believe on Him.

The day I trusted Jesus Christ, the whole world lit up; everything was immediately bright; spiritual understanding now flooded my formerly spiritual dark soul.

The religion of the Lord Jesus Christ is a religion of light. One of the most splendid descriptions of our Heavenly Father is in the words of John: "God is light, and in Him is no darkness at all" (I John 1:5). James says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (Ja. 1:17). Note James descriptive name for God, "the Father of lights." And the Lord Jesus declares that those who seek to do the will of God are the "children of light" (Jn. 12:36). Our Savior never said a more splendid thing about Himself than when He uttered that sublime declaration, "I am the light of the world" (Jn. 8:12, 9:5).

One rabbi said, "Light is the name of the Messiah" (cited by Matthew Henry commentary)

Daniel 2:22
He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

Luke 2:32
A light to lighten the Gentiles, and the glory of thy people Israel.

The psalmist called Jehovah God his "light."

Psalm 27:1
A Psalm of David.

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

Isaiah 60:19
The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

See verse 46

v. 36 - "That ye may <u>become</u>. . ." - "They were not 'sons of light,' a Hebrew idiom (cf. 17:12; Lk. 16:8 with the contrast); an idiom used by Paul in 1 Thes. 5:5; Eph. 5:8." (Robertson, p. 231).

'Children of light" – Those who believe on Christ are immediately transported out of the domain of darkness and become "translated into the kingdom of His dear Son." They are illuminated or enlightened (Heb. 6:4, 10:32).

v. 36b - "Did hide Himself from them" – To further emphasize the point of Christ's urgent warning to "believe in the light" while the opportunity still exists to do so, Christ vanishes from their sight. The Light hid Himself.

II. He is the "Arm of the Lord"
Who was hidden from many people's eyes **(v.37-43)**

v. 37
Signs and wonders do not (by themselves) produce faith. Man's hardness and blindness of heart requires a supernatural working.

God's Spirit, taking God's Word and enlightening the spiritual eyes of the blind is required for saving faith to result.

v. 38
"Esaias" = Isaiah 6:10 & 53:1

"The arm of the Lord" – is a reference to Jesus Christ.

Isaiah 6:10 & 53:1

"The arm of the Lord" – is a reference to Jesus Christ.

Why is He referred to as the "arm of the Lord?" Just as arms do things, make things, accomplish things, so everything God the Father ever did, He did through the instrumentality of His Son.

---He created through His Son

> All things were made by him; and without him was not any thing made that was made.
> *John 1:3*
>
> For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
> *Colossians 1:16*
>
> Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;
> *Hebrews 1:2*
>
> **God Created all things by His "Arm"**
>
> Jer 27:5 I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.
>
> Jer 32:17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:

---He led Israel in the Old Testament by His Son

And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.
1 Corinthians 10:4

---He revealed Himself by His Son

Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
Hebrews 1:3

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?
John 14:9

---He provided redemption by His Son

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:
Galatians 3:13

Being justified freely by his grace through the redemption that is in Christ Jesus:
Romans 3:24

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
Ephesians 1:7

---He sustains creation by His Son

And he is before all things, and by him all things consist.
Colossians 1:17

---He will rule and reign by His Son

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
Isaiah 9:6

---He will judge the world by His Son

For the Father judgeth no man, but hath committed all judgment unto the Son:
John 5:22

"They could not believe" - They were not able to believe; did not have the independent ability to believe.

Because they "would not" believe, God made their hearts so that they "could not" believe (EX: Pharaoh – Because he hardened his heart the Lord then solidified that hardness and kept it that way to fulfill His purposes through Pharaoh.

Once light has been rejected, God is under no obligation to grant sinners more light.

"When a person starts to resist the light, something begins to change within him; and he comes tot he place where he cannot believe. There is 'judicial blindness' that God permits to come over the eyes of people who do not take the truth seriously." (Wiersbe, p. 343).

v. 40
Truth must be <u>known</u> (**"eyes"**)
Truth must be <u>understood</u> (**"heart"**)
Truth must be <u>applied</u> (**'converted"**)

v. 41
Isaiah saw Christ's glory (Is. 6:1ff). The reference to **"His"** is the same reference as **"Him"** (v. 42), which is Christ.

Christ is the "arm of the Lord." He is the Lord, high and lifted up to whom the angels cry out, "Holy, holy, holy is the Lord of hosts. . ."

v. 42
Not everyone is permanently kept blind by the sovereign Lord. He does choose to open the eyes of some.

Due to the "fear of man" which traps people in bondage (Prov. 29:25), many believers are reluctant to confess Christ publicly. Such reluctance does not last forever however.

Matthew 10:32-33
Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. [33] But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

v. 43
"They loved the praise of men more than the praise of God" – What motivates you? The applause, approval, recognition of peers, friends or family? Or that "well done" which comes from above.

III. He is the "Sent One" from Heaven
Who came to manifest God the Father **(v.44-50)**

A. To believe on Him is to believe on the Father (v.44)

"Believeth not on Me" – i.e. not on Me only

Because of Christ's oneness with the Father, to believe on Him is to believe on God the Father.

Whom do I trust for salvation?

Acts 16:31 – "The Lord Jesus Christ"
John 5:24 – "On Him that sent Me"

To believe on Christ is to believe on the Father, because they are one (Jn. 10:30).

To honor the Son is to honor the Father.
John 5:23
That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

B. To see Him is to see the Father (v.45-46)

v. 45
Since Jesus is the "image of the invisible God" (Col. 1:15) and "the express image of His Person" (Heb. 1:3), to see Him is to see God!

SEE: John 14:7-9

v. 46
Light and darkness are totally incompatible. You cannot have one and have the other at the same time.

When light comes into the room, it expels the darkness. When Christ comes into the heart, He expels darkness.

The believer no longer remains in spiritual darkness.

C. To hear Him is to hear the words of the Father (v.47-50)

v. 47
Christ's purpose for His first coming was not condemnation (Jn. 3:17) but salvation (Jn. 3:16).

v. 48
At least three books will be opened on Judgment Day (Rev. 20:12):

1) The Book of Life

2) The Book of Works

3) The Book of God (the Bible)
(these very words that Jesus gave will judge sinners; you will be held accountable for the words of Christ)

v. 49
Christ's words are not merely His but are the very words of the Father..

When He spoke, God spoke. Jesus is "the Word." (Jn. 1:1).

Conclusion:

The key word in verses 34-50 is "believe."

Believe in the Light – Jesus Christ.

Believe in the Arm of the Lord – Jesus Christ.

Believe in the Sent One from Heaven – Jesus Christ.

“The Foot-Washing”



John 13:1-17
6-8-2025

Introduction:

**** Are you humble enough to have your feet washed and to wash the feet of others?***

I. Our Lord & Master washed His Disciples Feet (v.3-11)

By washing the disciple’s feet:
A. He manifested an <u>enduring PRACTICAL LOVE</u> (v.1)

By washing the disciple’s feet:
B. He demonstrated a <u>HUMBLE SERVITUDE</u> (v.3-5)

By washing the disciple’s feet:
C. He illustrated a <u>SPIRITUAL CLEANSING</u> (v.6-11)

II. We ought to wash one-another’s feet (v.12-17)

A. “Foot-washing” requires the <u>HUMILITY of a servant</u> (v.13-14, 16)

B. “Foot-washing” follows the <u>EXAMPLE of the Savior</u> (v.15)

C. “Foot-washing” results in the <u>HAPPINESS of obedience</u> (v.17)

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A. “Foot-washing” requires the _____ (v.13-14, 16)

B. “Foot-washing” follows the _____ (v.15)

C. “Foot-washing” results in the _____ (v.17)

"The Foot-Washing"

John 13:1-17
6-8-2025

Introduction:

Think of the most famous person you know (a sports hero, a movie star, or a national political leader). Now think of that person of fame, wealth, or power, coming to your house to wash your car or clean your attic or serve you breakfast. What humility it would take!

John 13:1-17 details one of Christ's greatest acts of self-humiliation.

**** Are you humble enough to have your feet washed and to wash the feet of others?***

I. Our Lord & Master washed His Disciples Feet (v.3-11)

By washing the disciples' feet:

A. He manifested an <u>enduring PRACTICAL LOVE</u> (v.1)

v. 1

"His hour was come" – Christ's time to give his life as a sacrifice for our salvation had arrived. Although that would be the ultimate humiliation and shame (Heb. 12:2), our Lord expresses self-humiliation by this dramatic act of foot-washing.

"Loved His own" – The Lord loves all men (Jn. 3:16) but has a special love for His own.

If you belong to Jesus Christ, He has a love for you that He does not share with the world. Although His disciples were often not worthy recipients of His love, He loved them just the same. And He loved them right up to the end of His earthly ministry.

The reason John mentions His love in this context is because this act of foot-washing would be another demonstration of His special love for them.

"Unto the end" – to the uttermost; the fullness of Christ's love for them is shown in these great chapters (13 to 17) (Robertson, p. 236).

v. 2

"The devil. . . put into the heart" – Satan influences many peoples' actions by planting a thought into their minds and stirring their emotions toward some devious act.

By washing the disciples' feet:

B. He demonstrated a <u>HUMBLE SERVITUDE</u> (v.3-5)

v. 3

"All things into His hands" – He is the Creator, owner, and controller of all things in the universe!

"By Him all things consist (hold together)" – (Col. 1:17).

"All power (authority) is given unto Me in heaven and in earth" (Mt. 28:18)

The point of verse 3 is this: Jesus knew His greatness (he was fully aware of who He was, what He possessed, and where He came from) and yet He still humbly served His disciples.

It is one thing for someone of low stature, low "caste," low position to serve someone by washing their feet. But for the "Lord and Master" (v. 14) to do this is the ultimate demonstration of humility and selfless service. How often do we see someone of great wealth or position performing a humble task for some no-name individual?

The duty of the <u>lowest</u> domestic slave was to wash the feet of visitors.

v. 4

"He ariseth from supper" – Normally we are tempted to rest after a big meal, but Jesus gets up and washes 12 men's feet

"Laid aside His garments" – In order to have freedom of movement, Jesus humble removes His royal outer garments (His tunic) and wraps a towel around His waist to get to work on the disciples' behalf.

Sometimes we, too, just take off our suit coats and roll up our sleeves to do something on behalf of someone else.

"Girded Himself" – Perhaps this humbling foot-washing was recalled by Peter "when in 1 Peter 5:5 he exhorts all to 'gird yourselves with humility'." (Robertson, p. 237).

v. 5

The action of washing feet required several humiliating features:

1) Jesus got on His hands and knees
2) Jesus would scrub one of the dirtiest and stinkiest parts of their body
3) Jesus would pour water onto their feet, then rub the feet and in between the toes before drying them with His towel

By washing the disciples' feet:

C. He illustrated a SPIRITUAL CLEANSING (v.6-11)

v. 6

"Doest thou wash my feet?" – Why does Peter ask this question?

He is humbled and embarrassed to have His Lord perform such a lowly task for him.

(You will have to humble yourself before Jesus Christ in order to allow Him to wash you of your sin also!)

v. 7

There was a greater spiritual significance to Christ's actions than Peter realized.

By this washing away of dirt from the skin, He was vividly illustrating the washing away of sin from the soul, which He would soon die to accomplish.

v. 8

"If I wash thee not, thou hast no part with Me" – Jesus says, "Peter, unless you are washed by Me, you have no relationship with Me."

Note: the same is true today. Unless Jesus (not Mary or some saint or guru) washes you clean from your sin, you have no relationship whatsoever with the Lord Jesus Christ. Unless you are cleansed by Him, He will one day say to you, "Depart from Me. . . I never knew you."

v. 9

"If that's the case," Peter says, "then Lord, give me a bath! Never mind just my feet! Wash all of me!"

The one thing Peter wanted was a relationship to Christ. If washing was a prerequisite for that to happen, then Peter wanted not the economy wash, but the full service-deluxe wash!

"A moment ago he told his Master He was doing too much: now he tells Him He is doing too little" (Dods, cited by Robertson, p. 238).

v. 10

Based on Christ's impending sacrifice for sin, the disciples (11 of them) were already fully washed. They, like the Old Testament saints, were saved by grace through faith, based on a future payment for sin.

Due to their faith in Christ they were already washed (lit. "bathed") and therefore were totally clean in God's sight (justified -- or made righteous; and sanctified -- or made holy).

"He that is washed needeth not save to wash his feet" – As Charles Ryrie observes: "There are two different words here for 'wash' so that the phrase literally reads, 'He that has bathed needs not wash except his feet'."

Just as in the natural life a man who is bathed needs only to wash the dust off his sandaled feet when he returns home, so in the spiritual life a man who has been cleansed from sin need not think that all is lost when he sins in his walk through life.

He needs only to confess these sins to be entirely clean again (1 Jn. 1:9) (i.e. to maintain close fellowship with Christ).

Note: believer's baptism by immersion pictures the believer's cleansing (bath) based on the death, burial, and resurrection of Christ.

II. We ought to wash one-another's feet (v.12-17)

v. 12
After the visual object lesson (or the acted-out parable), the Master-Teacher now applies the lesson to those whose feet He washed.

A. "Foot-washing" requires the <u>HUMILITY of a servant</u> (v.13-14, 16)

v. 13
"Master" – the authoritative <u>teacher</u> (there is only <u>one</u> of these; and He is Christ).

"Lord" – the authoritative <u>ruler</u> and <u>God</u> (*Yahweh* & *Adonai*).

"For so I am" – so much for those who say that Jesus never claimed to be "Lord." Here He clearly asserts His ultimate power and authority.

v. 14
If the sovereign God of the universe would humble Himself to wash our feet, who do we think we are not to do likewise toward each other?

If Jesus were here today, would you wash His feet if He asked you? He is not asking you to do so, but He is commanding us to wash one another's feet.

Does this mean I should purchase a portable ceramic or stainless steel tray and buy towels to literally get on my hands and knees to scrub the dirty toes of the saints? Well, in a figurative sense, yes!

To wash feet back in the Bible days was a practical service rendered to a people who walked dusty roads with sandals.

Note: Foot-washing is not an ordinance (as baptism or the Lord's Super) as some might think.

1) Its practice was not part of the early church in the book of Acts

2) Nor was it commanded by the apostles in the epistles

"One another's' feet" - Note the reciprocal nature of the service. It's two-way service.

Note: All of the "one another's" in the book of Romans

How should we take care of each other?

1. **BE MEMBERS with one another (Rom.12:4-5)**
   (A plea to contribute our gift to each other)

2. **HONOR one another (12:10)**
   (A plea to show family honor to each other)

3. **LOVE one another (13:8)**
   (A plea to pay the dept of love to each other)

4. **EDIFY one another (14:13,19)**
   (A plea to be a stepping stone, not a stumbling block to each other)

5. **BEAR with one another (15:1)**
   (A plea for patience toward each other)

6. **PLEASE one another (15:2-4)**
   (A plea for unselfishness toward each other)

7. **UNITE with one another (15:5-6)**
   (A plea for oneness with each other)

8. **ACCEPT one another (15:7)**
   (A plea for impartiality toward each other)

9. **ADMONISH one another (15:14)**
   (A plea for loving confrontation with each other)

10. **WARMLY GREET one another (16:16)**
    (A plea to show loving affection to each other)

"One another" – Some of you want to have your feet washed, yet you never wash the feet of anyone else. You like it when they serve you, yet you rarely go out of your way to do something for someone else.

What practical service can you render for another believer?

Whether it be helping, teaching, cleaning, giving, or forgiving others, all this is part of the humble service we can render for others.

v. 16
Jesus says, "You are not greater than Me, and yet I did it for you; how then could you refuse to do even the most humbling of tasks for someone else?"

B. "Foot-washing" follows the <u>EXAMPLE of the Savior</u> (v.15)

"Do <u>as</u> I have done" = Jesus is <u>not</u> saying, "Do <u>what</u> I have done, but do <u>as</u> I have done."

"Example" – model; pattern; copy

We should follow in our Savior's steps in many areas of our lives.

VINNY REFER TO EXAMPLE NOTES

C. "Foot-washing" results in the <u>HAPPINESS of obedience</u> (v.17)

This verse contains God's formula for happiness (blessedness) –

Knowing what's right
Plus doing what's right
Equals happiness

Just <u>knowing</u> what's right does not bring happiness; nor does rare occasional <u>doing</u>. But continual obedience is the well-spring of blessing.

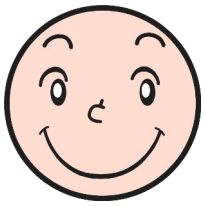
If you <u>know</u> the truth and <u>do</u> the truth, you have found the secret to real joy.

Depression comes to those whose focus is on <u>self</u>. Get your attention on the needs of others, and you will see your problems melt away (as you reap for what you sow).

CONCLUSION:

To the unsaved: Are you humble enough to have Jesus wash you clean from your sin?

To the saved: Are you coming to Him for the daily foot-washings?
Are you willing to humbly wash the feet of others by serving them in some beneficial way?



The Happiness of Obedience

(John 13:17)
6-15-2025

Introduction:

John 13:17
If ye know these things, happy are ye if ye do them.

This verse contains God's formula for happiness (blessedness) –
<u>Knowing</u> what's right
Plus <u>doing</u> what's right
Equals <u>happiness</u>

**** Why does Obedience bring you happiness?***

1. **Obedience pleases God (when God is pleased you will be pleased also)**
   Mt 17:5; Joh 8:29

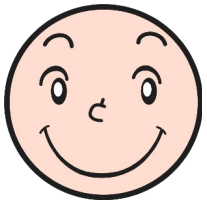
2. **Obedience results in spiritual prosperity & success**
   Joshua 1:8

3. **Obedience to God's truth, opens the door of your heart to receive more of God's truth**
   John 7:17

4. **Obedience makes God's truth memorable, practical & beneficial**
   James 1:22-25

5. **Obedience avoids the high cost of disobedience**

6. **Obedience pays the highest rewards in the Future**
   Mt 25:23



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   _____
   John 7:17

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   _____
   James 1:22-25

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Mt 25:23

The Happiness of Obedience

(John 13:17)
6-15-2025

Introduction:

John 13:17
If ye know these things, happy are ye if ye do them.

"<u>If</u> ye know" – (ei) = if, or since. ""used with the indicative introducing a 1st class condition. It carries the implication that in fact they did now them" (Morris, cited by Reinecker, p.215)

"<u>if</u> ye do" = this "if" is ean (introduces a conditional clause which has less certainty" (ibid)

"Know" – oidate = to have a clear & full perception of truth due to the indwelling Spirit of Jesus Christ (not as ginosko which generally points to a progress in attaining knowledge)

"these things" – The Servant attitude of Jesus Christ as demonstrating in his willingness to do the most humbling of tasks for others.
"Foot-washing" results in the <u>HAPPINESS of obedience</u> (v.17)

"happy" (makarios) – Blessed; from a root word (mak) meaning "large, lengthy" found also in makros, "long," mekos, "length," (Vine, p.70). A huge, big blessing is the idea of the word. A large blessing that would put a big smile on one's face and a deep joy in one's heart (cp. Jesus' use of the word in the Beatitudes, Matthew 5)

This verse contains God's formula for happiness (blessedness) –

<u>Knowing</u> what's right
Plus <u>doing</u> what's right
Equals <u>happiness</u>

Just <u>knowing</u> what's right does not bring happiness; nor does rare occasional <u>doing</u>. But continual obedience is the well-spring of blessing.

"do" – to practice; not just a one time obedience, but a lifestyle.

If you <u>know</u> the truth and <u>do</u> the truth, you have found the secret to real joy.

Depression comes to those whose focus is on self. Get your attention on the needs of others, and you will see your problems melt away (as you reap for what you sow).

Why does Obedience bring you happiness?

1. Obedience pleases God (when God is pleased you will be pleased also)

Mt 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, **in whom I am well pleased**; hear ye him.

This "bright cloud" overshadowed (enveloped) them - while the words were in Peter's mouth, suddenly this extremely brilliant cloud (like a white fog) falls upon them, sending a fearful feeling through their "spines" (Lk. 9:34), and a voice (which Peter never forgot - II Pet. 1:17, 18) began to speak out of the cloud.

The voice of God the Father said: "This (one) [not the other two - Moses and Elijah) is my beloved (Eph. 1:6) Son" -- The Father proclaims the UNIQUENESS of the Son! Jesus was not a mere prophet (like Moses and Elijah).

"In whom I am well pleased" - As Jesus testified - "I do always those things that please Him" (Jn. 8:29).

These are almost the identical words the Father spoke at Christ's baptism (Mt. 3:17).

Joh 8:29 And he that sent me is with me: the Father hath not left me alone; for **I do always those things that please him**.

I do always those things that please Him" - His works were the Father's works 100% of the time.

Jesus was never independent of the Father; rather, every single thing He did, the Father did because the Father was with Him.

In eternity past and up to the present, everything the Son did was God's doing because of the oneness between the Father and the Son.

We were created for God's pleasure:
Revelation 4:11 - Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

We were adopted into God's family for God's pleasure:
Ephesians 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will"

When we are obedient, we bring God pleasure:
Philippians 2:13 - For it is God which worketh in you both to will and to do of his good pleasure.
2Thessalonians 1:11 - Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

2. Obedience results in spiritual prosperity & success

Joshua 1:8
This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest **observe to do** according to all that is written therein: for **then thou shalt make thy way prosperous, and then thou shalt have good success.**

3. Obedience to God's truth, opens the door of your heart to receive more of God's truth

John 7:17
If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Why do people reject Christ and His message today? Reason: Because they have rejected God (the true God) and His will. They insist on their will, their ways, and are not surrendered completely to God's will and ways.

Christ's doctrines were not private opinions, but divine decrees.

"Jesus explained that His doctrine came from the Father. He had already made it clear that He and the Father were one in the works that He performed (Jn. 5:17) and in the judgment that He executed (Jn. 5:30). Now He claimed that His teachings also came from the Father, and He would make that astounding claim again (Jn. 8:26, 38)." (Wiersbe, p. 316).

In order for God to teach you anything, you must be willing to do His will. Those who come to full surrender to God will discern the true Word of God. Various levels of understanding are due to various levels of obedience to God.

Those who obey Him most, know Him best!

For the people Jesus addressed, those who were really surrendered to God would come to know who Christ really was.

4. Obedience makes God's truth memorable, practical & beneficial

James 1:22-25 But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being **not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed**.

"Doer" - present tense = continual action. (a habit of life).

It's easier to know what is right than to do what is right.

To learn and not to do is not to learn. Unless a message is acted upon, it is never learned.

Illus. - Spiritual obesity. Fat and lazy Christians (who know everything and do nothing).

"Arm-chair Quarterbacks - have all the answers but never play the game.

Ex. - The failure in Christian schools today is that the kids have no outlet to live what they have learned.

V. 22 "Deceiving" = to misjudge, miscalculate. To miss the point.

You miss the whole point of God's word if you know and don't do. This is the height of foolishness.

Deceived because he thought he really benefitted.

The gospel should have changed your life! We learn truth to live it! Not admire it, worship it, etc.

V. 23 - "Hearer" = an attender at a lecture (ex. Acts 17; Paul at Mars HIll - Greeks wanted only to hear new things).

Applic. : Going to church is not to see and hear a performance. It is to equip you to serve. You are the performers!

"A man beholding" = Gk. word for male in contrast to female. Women are more sensitive by nature. See flaws more easily. (spend more time in front of the mirror)

The Bible is like a mirror. It reflects defects, needs, areas that need change.

A hearer just likes only his ears tickled. II Tim. 4:3

V. 23, 24 - One who knows the Word but does not obey it is like:
1. a man who is lost while holding a map in his hand
2. a man who knows what is wrong with his health but does nothing about it.

Why are some people content to hear the Word and not do it?

1. They are self-deceived (v. 22). Illus. of intellectuals who lack common sense (not practical). They are deceived into thinking that knowing equals righteousness.

> This is not true! Ex. The devils believe (know about God) and tremble (Ja. 2:19).
> It's your actions that will one day be judged (these are undeniable).

2. They are careless.

--They take too quick a look (v. 24)
--They look without any intention of changing

Or he may:
--look with someone else in mind
--look with good intentions but never get around to doing them.

However, the DOER…

a. He is a serious reader.

> "Looketh into" = to bend over and look intently. To stoop down to see exactly. To examine it minutely. (ex. Bereans).
>
> "Looketh" - the word was used in secular Greek when referring to those who were bent over looking out their windows at someone else's party.

b. He is a steady reader.

> "Continueth" = remain, stay

c. He is a submissive reader.

> "Doer" - He puts it into practice.

The way to prevent forgetfulness is by practicing what you know. We remember very little of what we read, a little more of what we hear, a little more of what we see . . . most of what we practice.

Blessing is only in doing!

(the reward comes only to the doer)

Ex. of learning to ride a bike, drive a car, play trumpet, play a sport, etc. -- You can read all the books you want; you don't gain the blessing of learning how until you do it!

5. Obedience avoids the high cost of disobedience

The Bible gives many examples of the disastrous consequences of disobedience.

Examples of the high cost of disobedience to God:

- Nadab & Abihu – strange fire (Lev.10:1-f)
- Achan – Joshua 6:18; 7:1-f;
- Moses – Num.20:10
- Eli's Sons Hophni & Phineas (I Sam 3:13)
- Lot's wife – Gen.19:26
- Uzzah – touched the ark (II Sam.6:6)
- "The man of God, who was disobedient to the word of the Lord" (I Kings 13:1-32)
- "The foolish man which built his house upon the sand" (Mt.7:26)

6. Obedience pays the highest rewards in the Future

Mt 25:23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

1Co 3:14 If any man s work abide which he hath built thereupon, he shall receive a reward.

John 13:17
If ye know these things, happy are ye if ye do them.

The Plot to Betray Jesus

John 13:10-11; 18-30
6-22-2025

Introduction:

Why did Judas betray Jesus?

Judas betrayed Jesus because…

I. He was never <u>cleansed</u> of his sin *(10-11)*

II. *Judas betrayed Jesus because…*
He was never a real <u>disciple</u> *(v.18a)*

III. *Judas betrayed Jesus because…*
The Scriptures predicting the betrayal had to be <u>fulfilled</u> *(v.18b)*

IV. *Judas betrayed Jesus because…*
The Lord Jesus would be <u>validated & believed on</u> as a result *(v.19-26)*

V. *Judas betrayed Jesus because…*
<u>Satan</u> entered Judas and moved him into action against Christ *(v.27a)*

VI. *Judas betrayed Jesus because…*
The betrayal was part of God's <u>decreed plan</u> to utilize Judas at a specific time to prepare for Christ's crucifixion *(v.27b-30)*

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The Plot to Betray Jesus

John 13:10-11; 18-30
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Introduction:

Judas was numbered as one of the 12. He was part of the most elite group of people in history--to be a disciple of Christ. He had an important responsibility. He was the treasurer for the 12---and he fell!

Why did Judas betray Jesus?

Judas betrayed Jesus because…

I. He was never <u>cleansed</u> of his sin (10-11)

In the context of Jesus washing the disciples' feet, He used this occasion to teach them a spiritual lesson on the necessity for them to be cleansed from sin (v. 8-10).

v. 10
"Ye are clean" – a reference to salvation. Christ had cleansed 11 of the 12, in that they were forgiven of their sin and had a personal relationship to Him due to that cleansing (cp. V. 8b).

"But not all" – They were entirely clean, but not everyone was.

Judas, due to his unbelief and unrepentant heart, never received a heart cleansing from sin.

John 6:64
But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

Judas betrayed Jesus because…

II. He was never a real <u>disciple</u> (v.18a)

"I speak not of you all" – Not all were washed from their sin; therefore, not all would be motivated to wash anyone else's feet. Not all would experience the happiness that comes from obedience (v. 17).

"Chosen" - Aorist, middle, indicative of *eklego* (to select out for one's self).

Jesus chose Judas to follow Him. Although he is always last on the list (Mk. 3:19), he was on the list of the ordained twelve. In every list he is mentioned as "the betrayer" or "the traitor" (Mt. 10:4; Mk. 3:19; Lk. 6:16).

Jesus chose 12 earthly disciples for 3 stated reasons:

Mark 3:14-15
And he ordained twelve, that they should be with him, and that he might send them forth to preach, [15] And to have power to heal sicknesses, and to cast out devils:

Judas was chosen among the 12 to perform an earthly task for Jesus, but was never chosen unto salvation.

Judas was the treasurer for the 12, a position he no doubt took for himself due to his extreme attraction to money.

There are many in every church who, perhaps for a time, do work for Christ, yet are not really born again. Judas serves as a warning for all of us to examine the reality of our faith and relationship to Christ.

Jesus is saying: "I have a relational knowledge (*oida*)" toward the ones I have selected.

At the Great White Throne Judgment, Jesus will pronounce the most dreaded words ever heard:

Matthew 7:23
And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Judas' treachery was no surprise to Jesus. Nothing catches God by surprise!

III. ***Judas betrayed Jesus because…***
The Scriptures predicting the betrayal had to be fulfilled (v.18b)

One major purpose for the betrayal was to fulfill an Old Testament prediction.

The Scripture referred to here is Psalm 41:9, where David spoke of a betrayal by a false friend, a betrayal which pictured Judas' betrayal of Christ.

Psalm 41:9
Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

Note: John's quote omits the phrase "in whom I trusted," because Jesus in His omniscient mind knew all along whom He could trust and whom He couldn't. David, however, being a mere man did not.

"When David wrote the psalm, he was probably referring to his counselor Ahithophel, who turned traitor and joined Absalom's rebellion (see 2 Sam. 15-17). It is significant that both Judas and Ahithophel committed suicide by hanging themselves (2 Sam. 17:23; Mt. 27:3-10; Acts 1:18)." (Wiersbe, p. 347).

IV. *Judas betrayed Jesus because…*
The Lord Jesus would be validated & believed on as a result (v.19-26)

Jesus' prediction of His betrayal would be another proof of His Messiahship after the prediction came to pass. Miracles and prophecies all have one main purpose, and that is to vindicate or authenticate Christ.

v. 19
"Believe that <u>I am</u>" – Jesus is the great "I AM" (Jehovah of the Old Testament).

v. 20
Verse 20 relates to verse 19 in this way: To "<u>believe</u>" on Christ (v. 19) is the same as <u>receiving</u> Christ (v. 20), and receiving Him is to also receive the Father.

v. 21
"Troubled" = disturbed, upset.

Even though He knew what would happen all along, He became upset at what Judas was about to do.

v. 22
In shock, the disciples wondered, "Who could it be?" They would also ask the question, "Lord, is it I?"

They never suspected Judas, however, as verses 28-29 imply.

Such deception tells us of the hideous power of sin. Some of the ones we least expect could be a Judas Iscariot.

v. 23
"Whom Jesus loved" – John's humble way of referring to himself. John is pictured as leaning on Jesus' shoulder.

v. 26
"At Eastern meals it was customary for the host to offer one of the guests a morsel of bread as a gesture of special friendship." (Ryrie note).

Just as Jesus gave the dipped bread to Judas, the Lord gives good things to even His enemies (He gives "rain tot he just and the unjust"). And yet despite the gifts and acts of love God shows even to the heathen, they always give God grief in return.

v. 26
Judas now knew that Jesus knew his plot.

Up to this point, Judas had not fully realized that Jesus was aware of his plan.

To see if Jesus knew, he also had asked, "Is it I?" (Mk. 14:19; Mt. 26:22).

V. ***Judas betrayed Jesus because…***
Satan entered Judas and moved him into action against Christ (v.27a)

"Satan entered into him" – Judas became demon-possessed.

The devil had already put the thought of betrayal into Judas' heart (see v. 2), now the devil enters his body to empower him for this evil deed.

Satan can't enter the life of one who has God's Spirit, but he can possess those who are unsaved any time he wants (if allowed by God).

When Jesus told Judas to "do it quickly," the disciples thought that Judas was on a financial mission for Jesus. Perhaps he was on his way to buy food or give a charitable contribution; but they never suspected that Judas was the betrayer.

VI. ***Judas betrayed Jesus because…***
The betrayal was part of God's decreed plan to utilize Judas at a specific time to prepare for Christ's crucifixion (v.27b-30)

v. 27
"That thou doest, do quickly" –

Why did Jesus tell Judas to do it quickly? Because the Passover was approaching and Jesus would now be glorified as the Passover Lamb (13:1).

Since the "hour had come" for Christ to be crucified, the Lord exhorts Judas to not delay but to get his evil act over quickly.

It was no mistake or failure on the part of Jesus that He would be betrayed. It was all part of God'' eternal plan of redemption.

"This treachery of Judas was according to the eternal counsels of God, but nonetheless Judas is responsible for his guilt" (Robertson, p. 242).

Luke 22:22
And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

Matthew 26:24
The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

v. 30
"It was night" – The work of darkness began in the blackness of night.

The powers of darkness would now be at work in Judas as he betrayed Christ, and yet God's plan would be fulfilled via Judas' betrayal.

Conclusion:

ACTS 1:12-26
This passage unfolds the tragic end of one who was a disciple of Jesus Christ.
It shows the seriousness of sin.
The Bible says: "Let him who thinks he stands, take heed lest he fall"
Read Acts 1:25

1. BEWARE OF THE DECEITFULNESS OF SIN (V. 17-18A)
(Sin is a deceiver)

A. SIN CAN TOUCH THE MOST PRIVILEGED PEOPLE (V. 17)

No one can play (toy) with sin and get away with it.
EX: David
EX: TV evangelists

Outside of God's power and grace, no one is exempt from falling into the depths of sin.
It doesn't matter how much you know about the Bible--if you don't fear sin.
It doesn't matter how much you serve--if you don't fear sin.

God wants obedience, not merely sacrifice.

B. SIN CAN GO UNNOTICED BY OTHERS (V. 17)

Judas was a secret unbeliever.

Judas must have been a master at deception. They didn't suspect Judas at the Last Supper

Jesus said, "Have not I chosen 12 and one of you is a devil?" (they never suspected Judas)

Judas didn't even want to make it obvious to onlookers that he was the betrayer of Jesus, so he deceitfully gave a clue to the arresters that he would kiss the one whom they were to seize, rather than point him out directly (Lk. 22:47-48)

You can fool men, but you can't fool God! In the end it will be found out!

However, everything stands "naked and open unto the eyes of Him with whom we have to do."

C.SIN CAN OFFER A VERY APPEALING REWARD (V. 18A)

Judas lived for money.

1) He was angry when costly ointment was spent on Jesus.
READ John 12:1-8.

Cp. Mt. 26:8 - "To what purpose is this waste!"

Nothing you do, give, sacrifice for Christ is a waste.

2) He was a thief (John 12:6)

30 pieces of silver. Sin will always offer some present, something appealing, something glamorous, some enjoyment.

The Devil is an artist - he paints sin in very attractive colors.

If it didn't, we would never want to sin.

The adulterous is appealing, but "her feet go down to death; her steps take hold on hell" (Prov. 5:5)

Beware of the appealing reward of sin. Its loss is always greater than its gain.

2. BEWARE OF THE DESTRUCTIVENESS OF SIN (V. 18B-26) (Sin is a destroyer)

A.THE STING OF SIN (Sin's Catastrophe)

"The sting of death is sin" (I Cor.15:56)

You can't play with sin without getting stung
(Ill. playing with bees)

1.Sin will lead you to do what you never thought possible (v. 16; v. 18b)

Judas never really thought that his betrayal would actually lead to the death of Christ. He probably thought that Christ's arrest would spark the Messiah into destroying His enemies and then setting up the kingdom. And then Judas would be really rich!

Note: Matthew 27:3-8.

"The field which Judas obtained with the blood money was actually purchased by the priests (Mt. 27:6-8). They probably purchased it in Judas' name since it was legally his money." (Kent, p. 27).

Judas never thought that the money he received for betraying Jesus would be the money that purchased his grave yard.

"Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap" (Gal. 6:7)

--Haman never thought he would hang by his own gallows.
--The jealous enemies of Daniel never thought they would be thrown into the pit they prepared for Daniel.

The thief never thinks of getting caught. The drug-user never realizes that he is destroying himself. Homosexuals never imagined that AIDS would be the consequence for their sin.

What sin offers may seem great, wonderful, exciting, pleasurable, but in the end sin never gives what it promised.

The Bible says, "And be sure, your sin will find you out."

"Sin when it is finished bringeth forth death" (Ja. 1)

You don't play with sin.

Sin eventually brings destruction.

ILLUS: A circus performer could do an amazing feat in front of an audience. He would put his head in the mouth of a lion, and the crowd would applaud. Until one day the lion chomped, and it took six bullets to kill that lion--with the dead man's head still gripped between its teeth.

2. Sin will rob you of what could have been (v. 17, 20, 25)

Sin robbed Judas of the most rewarding life imaginable. He gave up (traded in) a life that could be profitable, challenging, beneficial, etc.

"Of all the words of tongue or pen, the saddest these: It might have been."

B. THE SHAME OF SIN (Sin's Disgracefulness) (V. 19-24)

1.The perpetual remembrance of Judas (v. 19)

I would rather move away into a cave somewhere than to live with shame!

How many of you named your son "Judas"?

In Webster's dictionary: Judas = betrayer; one who betrays another under the guise of friendship.

2. The appointed replacement for Judas (v. 20-24)

Sin not only disgraces (v. 19); sin disqualifies (v. 20-24).

Christ is Authentic!

(John 13:31-38)

6-29-2025

Introduction:

Jesus is the Messiah and Savior He claimed to be.

**** The lost world has the opportunity to see the evidence of an authentic Christ and Christianity.***

I. The <u>GLORY</u> He received with the Father (v.31-33)

II. The <u>LOVE</u> He exhibits in His disciples (v.34-35)

III. The <u>FOREKNOWLEDGE</u> He showed in His predictions (v.36-38)

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Christ is Authentic!

(John 13:31-38)
6-29-2025

Introduction:

The stated purpose of John's Gospel is to demonstrate Jesus as the "Christ" (Messiah), "the Son of God" (Jn. 20:31).

Therefore, evidences of Christ's Messiahship and deity appear all throughout John.

Today we will examine three more authenticating proofs which validate His claims as Messiah.

To be "authentic" is to be real, genuine, bonifide. The lost world stands in doubt as to whether or not Jesus was and is the real Messiah and Savior.

But to us who know Him personally, He fully satisfies all of the criteria that we could ever expect from the Messiah and Savior.

Jesus is the Messiah and Savior He claimed to be.

**** The lost world has the opportunity to see the evidence of an authentic Christ and Christianity.***

I. The <u>GLORY</u> He received with the Father (v.31-33)

v. 31
"The instant Judas was gone, the atmosphere was cleared, and Jesus began to instruct His disciples" (Wiersbe, p. 348).

Now that Judas Iscariot had left to perform his dirty deed of betrayal, Jesus fills his true disciples in on some details about His impending death and resurrection.

He also uses these last few precious moments together with them to encourage their hearts and to prepare them for what lies ahead in His absence.

John 13:31 – chapter 17 (five chapters) details our Lord's personal discussions with His disciples at this final brief time with them before His arrest and crucifixion.

"Now is the Son of Man glorified" - <u>Now</u> that Christ would accomplish that which He came for – which was to die for the sins of the world and to rise again.

Christ would be glorified by the events surrounding His crucifixion at Calvary. While He hung on the cross:

1) The dark sky in the middle of the day
2) The great earthquake
3) The torn temple veil

Then Christ would be glorified by His resurrection from the dead. His resurrection would be validated by:

1) An earthquake
2) An empty tomb
3) Bribes given tot he soldiers of the tomb in an attempt to cover it up
4) His appearance to all of His disciples and to over 500 people (1 Cor. 15:6), then to Saul of Tarsus

Then Christ would be glorified by His ascension to Heaven, as from the Mount of Olives He went up to Heaven with the Shekinah glory cloud as His chariot.

Christ would be glorified by His exaltation and reposition at the right hand of the Father with angels and all authorities doing homage to Him.

He who came to earth from Glory to obscurity would now go from relative obscurity back to His former glory, as John 17:1-5 states.

Not only was Jesus glorified, but the Father was also. **"God is glorified in Him"**

Because God's fullness dwells in Jesus, because Jesus is deity, every time that Jesus is glorified, God the Father is glorified.

v. 32
If God receives glory from Jesus Christ, it is God the Father's greatest desire that His Son be glorified and without any delay! (**"straightway"** or immediately)

That is why our church has one primary goal and that is to glorify the Lord Jesus Christ. We do not seek to glorify any man, saint or angel, but Jesus only!

The Father's interest to glorify His Son is due to the oneness He has with His Son. Hence, John 5:32 states: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Christ is authenticated by the glory He receives even to this day by millions of people all over the earth.
v. 33
"Little children" – a term of endearment; and an expression of Christ's fatherly authority over those who belong to Him.
'Whither I go" – Jesus of course would go to Heaven (He would go to Paradise just a short time after this speech). And the disciples could not go there yet (v. 36).

II. The LOVE He exhibits in His disciples (v.34-35)

v. 34
"A new commandment" – In what sense is it "new"?

This command was given in the Old Testament. Leviticus 19:18 said, "Thou shalt love thy neighbor as thyself" (cp. Mt. 22:39).

It is new in this sense: "Love…as I have loved you." Christ's model or example gives the command a while new perspective. We are to love each other the exact same way as our Lord has loved us.

Agape Love is a willingness to sacrifice something for the well-being of someone else.
It is a GIVING love (John 3:16).
It is derived from God Himself (1 John 4:7)

> 1Jo 4:7 Beloved, let us love one another: for love is of God (i.e. "from God"); and every one that loveth is born of God, and knoweth God.

So, this type of love comes from God and is Unselfish, Unconditional, and Unending !
It is possible to express this giving type of love even toward your enemy (Mt. 5:44; Ro. 5:8)

> Mt 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
>
> Ro 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

The word **"new"** does not mean "new" in time, but new in quality. A new, fresh ability to love with the resurrected Christ loving people through us!

This command to love is:

1) An obligation (not optional) (it's a command not a suggestion; to not love is to live in sin)

2) Volitional (a decision to obey, a choice)

3) Modeled in Christ (**"as I. . ."**)

4) Reciprocal (**"one another"**)

5) A testimonial (v. 35)

v. 35
"By this" – By your reciprocal, Christlike love.

People do not recognize us as Christ's disciples by –

--Our standards (dress, etc.), although standards are important

--Our doctrine (although doctrine is virtually important)

--Our denomination or creeds

--But by our love (and not merely our love for them [the unsaved] but by our love for each other in the family of God!)

Yes, we are to love the unsaved, but especially those who belong to Christ.

Galatians 6:10
As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.
What does the world think of the authenticity of your Christianity of they don't see you loving each other?

--You say Christ brings peace, yet you war with each other

--You say Christ brings joy, yet you rarely express it to your fellow brother or sister

--You say He forgives, yet you refuse to do so toward each other

--You call yourselves "family", yet you treat each other like enemies.

--You say you are born again, yet you gossip about, slander, and disrespect and dishonor those who belong to Christ.

"Behold how they love each other" was what those in the Roman world exclaimed as believers in the first century tangibly expressed love for other suffering saints.

"Behold how they love each other" ----- Today the statement could read, "Behold, how they shove each other" as they see Christians who can't get along; can't agree to disagree in an agreeable fashion.

"The disciples' responsibility was to love one another just as Christ had loved them. They would certainly need this love in the hours to follow, when their Master would be taken from them and their brave spokesman, Peter, would fail Him and them. In fact, all of them would fail, and the only thing that would bring them together would be their love for Christ and for each other." (Wiersbe, p. 349).

This love will be especially needed in the last days (when such love will begin to "wax cold") and the saints would feel a pressure to forsake the assembly (Heb. 10:25).

"My disciples" – Love is the hallmark of true believer. John emphatically states this fact in his epistle.

1 John 3:14
We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

1 John 4:20
If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

1 John 5:1
Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

> Our response to God's giving us the New Birth into His family is gratitude. We now love Him, because He has first loved us (4:19).
>
> "Loveth him that is begotten" - "Saint Augustine held that this phrase referred to Christ, 'the only begotten of the Father'." (Guy H. King, p. 100).
>
> It is true that if you love the Father you will love His Son (Jn. 8:42 - Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.)
>
> However, as Westcott saw, the whole context and book of I John would support the view that He is speaking of loving not only His Son, but His sons - "the children of God" (v. 2).
>
> "Loveth him" (singular) - John's use of the singular throughout this verse indicates that this God-prompted love operates on an individual basis.
>
> It's not merely that we love Christians (as a whole) (though we do). It's that we love the one sitting next to us.
>
> "This love does not spring from something loveable in the person himself, but from his paternity" (Hodge, cited by Hiebert, p. 225).
>
> "Everyone that loveth" - No exceptions; all who love God love His kids.
>
> If you find that you have no common bond with Christians, that you'd rather avoid them, that their company is undesirable – then you had better doubt your relationship to God.
>
> If you love the "Begetter," you will love the "begotten."
>
> If you love the "Adopter," you will love His adopted.
>
> If you love the Regenerator, you will love the regenerated.

If you love the Father, you will love the son.

You can't truly love someone and hate his kids (they are his family, his offspring, the object of is affection).

If you love God, you will love that which he loves/treasures.

The world may have a philanthropic, humanistic "love." A love for man motivated by a love for man (or by a love for self-recognition, etc.).

However, we have a greater motivation; we have a love for man because man is "created in the image and likeness of God." Hence, we love man because his life has a dignity that originated in the Almighty.

How can the Holy Spirit who lives in you do anything other than love others through you who share that same Spirit?

If Jesus live in you and if He lives in your fellow believer, don't you think that there will be a common bond between you? (regardless of skin color or race)

If you are in the family of God, won't there be a desire to be with your family members?

--Ladies should want to come to the ladies fellowships;

--Men should want to be at the men's breakfasts;

--Christians should love to get together with other Christians.

To defect is to give indication that something is wrong (I Jn. 2:19 - They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.)

To love other believers should be as natural as loving your own family, because we are family, real family.

We know the same God.
We are partakers of the same Spirit.
We are joint heirs with the same Son (Jesus Christ).
We share the same faith.
We eat the same food (God's Word).
We have the same name ("Christian").
We will inherit the same future (eternal life).
We face the same battles.

Christ is authenticated when the world sees an authentic Christ-like love.

III. The <u>FOREKNOWLEDGE</u> He showed in His predictions (v.36-38)

v. 36
"Whither goest thou?" – It's almost like Peter never caught on to what Jesus said about love in verses 34-35. He makes reference back to verse 33.

"Thou shalt follow me afterwards" – Peter could not go to Heaven (Paradise) yet. God had more work for him to accomplish on earth.

v. 37
"Why can't I go to Heaven with You now?" Peter asks. He then vows to give his life as a martyr for Christ.

v. 38
But Jesus with His omniscient mind predicts Peter's denial.

He knew Peter's fears, He knew Peter needed the Holy Spirit's baptism and power before such a sacrifice would really take place.

Jesus knew <u>what</u> Peter would do, <u>when</u> he would do it, the details surrounding the denial (**"the cock…crow"**).

Christ is authenticated by His miraculous powers, especially His power to predict the future!

“Believe in ME!”

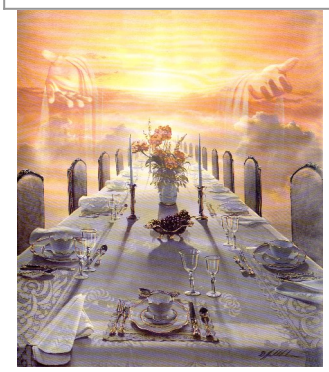
John 14:1-6
7-6-2025

Introduction: v.1

**** Trust Jesus to take you Home!***

I. ***Jesus says:*** **I am the MANSION <u>BUILDER</u>** of the Father’s House (v.2)

“I go to prepare a place for you”



II. ***Jesus says:*** **I am your AIR <u>TRANSPORT</u> to the Father’s House (v.3)**

“I will come again and receive you”



III. ***Jesus says:*** **I am your EXCLUSIVE <u>BRIDGE</u>**

"I am the Way, the Truth and the Life"



to the Father's House (v.4-6)

"Believe in ME!"

John 14:1-6

7-6-2025

Introduction: v.1

**** Trust Jesus to take you Home!***

I. ***Jesus says:*** **I am the _____** of the Father's House (v.2)

"I go to prepare a place for you"



II. ***Jesus says:*** **I am your _____** to the Father's House (v.3)

"I will come again and receive you"



IV. ***Jesus says:*** **I am your _____**

"I am the Way, the Truth and the Life"



_____ to the Father's House (v.4-6)

“Believe in ME!”

John 14:1-6

7-6-2025

Introduction: v.1

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V. *Jesus says:* I am your EXCLUSIVE <u>BRIDGE</u> to the Father’s House (v.4-6)

“Believe in ME!”

John 14:1-6

7-6-2025

Introduction: **v.1**

With Christ’s death looming just a few hours ahead, our Lord gives the disciples words of comfort in John 14. These words of comfort apply not merely to the first-century disciples, but to believers today. We know this by the fact that Jesus promised His return and the rapture of His people (v. 3) and this great event has not yet occurred.

“Troubled” – worried, fearful.

--present subjunctive – calls for a stop to fear

--passive voice – stop allowing any bad circumstance, evil spirit to agitate your heart

(Peter’s denial [13:38] would be motivated by fear]

Note: the opposite of fear is faith! **“Let not your heart be troubled. . . believe**. . . “

Faith in Jesus Christ conquers fear!

“Ye believe in God” – could be present indicative or imperative.

If indicative – “You are trusting in God.”

If imperative – “Trust God!”

Since this same form of the world is used again as an imperative, it seems most natural that the first use is an imperative also.

Literally, the text reads: “Trust in God, also in Me trust.”

The emphasis being on the word “Me” as it is moved up front in the imperative clause.

For Jesus to call for equal trust with the Father, means that He is equal with the Father (one with God in nature and essence), or else such a statement on His part would be blasphemous!

Jesus was not a mere man, or a mere prophet; by making Himself the object of trust (faith), He is implicitly claiming to be God!

The emphasis in John 14-16 is on Jesus. Jesus refers to himself in almost every single verse in this context.

The personal pronoun “I” or “Me” occurs in every statement Jesus makes in this chapter. How could He draw such attention to Himself, if He was not God, co-equal with the Father?

**** Trust Jesus to take you Home!***

I. *Jesus says:* I am the MANSION <u>BUILDER</u> of the Father's House (v.2)

"My Father's House" = the third Heaven, Paradise, the abode of God.

"Many mansions" – Many dwelling places . . . "Mansions" – *monai* (old word from *meno*, to abide, abiding places, in N.T. only here and verse 23 . . . Many places to live right with the Father.

Since these dwelling places are in the Father's House, they are the most beautiful, most wonderful, most luxurious, most enduring, of the highest quality in all creation. Hence, the translation "mansions" is quite appropriate.

"According to Jesus, heaven is a real place. It is not a product of religious imagination or the result of a psyched-up mentality, looking for 'pie in the sky by and by.' Heaven is the place where God dwells and where Jesus sits today at the right hand of the Father. Heaven is described as a kingdom (2 Peter 1:11), an inheritance (1 Peter 1:4), a country (Heb. 11:16), a city (Heb. 11:16), and a home (John 14:2).

"The word *Father* is used fifty-three times in John 13-17. Heaven is 'My Father's house,' according to the Son of God. It is 'home' for God's children! Some years ago, a London newspaper held a contest to determine the best definition of 'home.' The winning entry was, 'Home is the place where you are treated the best and complain the most.' The poet Robert Frost said that home is the place that, when you arrive there, they have to take you in. A good definition!"

(Wiersbe, pp. 349-50)

Since Jesus came from Heaven and since He is omniscient, He would have told His disciples if the arrangements were any different.

"I go to prepare a place for you" – By His going to Calvary and by His going to Heaven, Jesus went to make ready a literal place for His bride.

(Note: The domestic preparations are in perfect harmony with the Jewish marriage practices of the day, whereby the groom-to-be would be separated from His betrothed bride for a while [usually a year] to make preparations for their life together. He would then, at the right time, go to take His bride to his home to consummate a life-long marriage.)

"I go to prepare" – Notice who the builder is!

It is the Father's house, but Jesus is the carpenter of that house (the Carpenter of Nazareth is the builder of all things!).

Everything God ever made, He made through the instrumentality of His Son.

John 1:3

All things were made by him; and without him was not any thing made that was made.

Col. 1:16
For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Hebrews 1:2
Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

When our family purchased a home, I became a carpenter. However, my work is filled with defects. It is not so with the Carpenter of the Father's house!

As the hymn goes: "I've got a mansion just over the hilltop in that bright land where we'll never grow old. . ."

1 Cor. 2:9
But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"A place for <u>you</u>" – meaning His disciples, true believers. No universalism here! Only believers in Christ are having their mansions built.

II. *Jesus says:* I am your AIR <u>TRANSPORT</u> to the Father's House (v.3)

Since preparations are being made for the Bride of Christ, He must return to bring His Bride to the home He constructed for her.

"I will come again" – I will return, I will come back.

"I" – His coming is <u>personal</u> (He will not stay in Heaven and send someone else on His behalf, although He will come with His holy angels).

"Will" – His coming is <u>certain</u>

"Come again" – His coming is to <u>this planet</u> (He will return to the same globe He walked on before).

The return of Christ is a doctrine taught throughout the New Testament. For example:

Matthew 24:30-31
And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. [31] And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

1 Thes. 4:16-17
For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: [17] Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

James 5:8-9
Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. [9] Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

"And <u>receive</u> you unto Myself" – *paralambano* – to take someone to His side.

This event is the Rapture (*paralambano* is also found in the Rapture text of Matthew 24:40-42 - "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. "

"That where I am, there ye may be also" – The bride and groom must be together.

Why He would want us (wretched yet redeemed sinners) next to Him is beyond my understanding, yet He loves us!

This promise is fulfilled spiritually at the believer's death ("For to be absent from the body is to be present with the Lord"), but it will be fulfilled physically at the resurrection of the just (as believers receive a new, transformed body – 1 Cor. 15:51ff).

III. *Jesus says:* I am your EXCLUSIVE BRIDGE to the Father's House (v.4-6)

v. 4

The disciples should have known both the place (**"where"**) and the path (**"way"**) of which Jesus spoke.

Doubting Thomas asks two questions: 1) Where? 2) How?

Jesus answers these in verse 6 –
"Where?" = unto the Father
"How?" = by Me

v. 6

The definite article **"the"** demonstrates Jesus to be the only way. . . the exclusive way.

There is no other!

He did not say, "I am a way…" as if to imply "I'm one among many." But no, He is the one and only way.

Not all paths lead to Heaven. Only one – and this one is the straight and narrow one - Matthew 7:13-14
Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: [14] Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

What today's world hates most about Christianity is its restricted message, its exclusive, one track, one way, no other road message.

Bible Christianity flies in the face of relativism. It is a dogmatic religion with absolutes.

"The way" = the road; you must walk on Jesus to get to Heaven.

"The truth" – He is the exclusive source of all truth. "The truth is in Jesus."

"The life" – He is the exclusive source of life (eternal and abundant life are found only in a personal relationship with Jesus Christ) (Rom. 6:23; Col. 3:4; Gal. 2:20; Jn. 10:10).

Jesus does not merely lead the way, teach the truth, or give the life. Rather, He IS each of these.

"No man cometh" - No exceptions!

Anyone trusting anyone other than Jesus will perish and never have a relationship to the Father and His abode.

But by Me" – through Me; or, by means of Me.

“The Unity of the Father & Son”

John 14:7-14
7-13-2025

Introduction:

* ***According to Jesus:***
God the Father and the Son of God are coequal, and completely one.

I. To <u>KNOW</u> the Son is to <u>KNOW</u> the Father (v.7a)

II. To <u>SEE</u> the Son is to <u>SEE</u> the Father (v.7b-9)

III. To <u>Witness the WORDS & WORKS</u> of the Son is to <u>Witness the WORDS & WORKS</u> of the Father (v.10-12)

IV. To <u>PRAY</u> in the Son’s Name is to <u>PRAY</u> according to the Father’s Will (v.13-14)

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I. To _____ the Son is to _____ the Father (v.7a)

II. To _____ the Son is to _____ the Father (v.7b-9)

III. To <u>Witness the</u> _____ of the Son is to <u>Witness the</u> ____ _____of the Father (v.10-12)

IV. To _____ in the Son’s Name is to _____ according to the Father’s Will (v.13-14)

“The Unity of the Father & Son”

John 14:7-14
7-13-2025

Introduction: In the first chapter of this book, John immediately described his theme in the Gospel by giving us the truth that Jesus was WITH the Father and was ONE with the Father from the dawn of creation (John 1:1-3; 14). The Father made all things by His Son.

Throughout this Gospel, John describes the Divine Nature of Christ (Messiah) so as to instill faith in Him. “John 20:31 - But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

The Deity of Christ in John’s Gospel:

John asserts the ONENESS of The Father and Son:

1) *". . . equal with God"* (Jn. 5:18)

2) *"All men should honor the Son, even as they honor the Father"* (Jn. 5:23)

3) *"I and my Father are one"* (Jn. 10:30)

4) *". . . we are one. . ."* (Jn. 17:22)

John asserts that Jesus is "God."

John 1:1 - "In the beginning was the Word, and the Word was with God, and the Word was God." (the "Word" refers to Jesus - v. 14).

Jn. 20:27-29 - "...and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God. Jesus said, Because ye have seen me, thou hast believed..." If Thomas erred so seriously in addressing Jesus as God, why was there no correction by Jesus? And why did Jesus commend his faith?

John 5:17-18 - "But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."

John 10:30 - "I and my Father are one." [Note the reaction of the Jews (v. 33) - "...Thou, being a man, makest thyself God." jesus shortly after this said, "...that ye may know and believe that the Father is in me,a nd I in him. Therefore they sought again to take him: but he escaped out of their hand" (v. 38, 39).

John asserts that Jesus had the <u>rights</u> of God, and did the <u>works</u> of God:

1. Raises the dead (Jn. 5:25, 29; 6:39-44; 11:24, 25).
2. Receives worship (Jn. 9:35, 38; 20:28, 29
3. Sends the Holy Spirit (Jn. 15:26).
4. Creates (Jn. 1:3)
5. He is the only Judge (Jn. 5:22 with Rev. 20:11).
6. He is to receive equal honor with the Father (Jn. 5:23).
7. He grants eternal life (Jn. 10:28).
8. He answers prayer (Jn. 14:14).

John asserts that Jesus Christ has the Same <u>Attributes</u> as God:

1. Self-existence (Jn. 8:58 - "I am"; Jn. 1:14, 14:6).
2. Eternal (Jn. 8:35).
3. Omniscient (Jn. 21:17 - "Lord, thou knowest all things"; Jn. 1:48, 2:24, 4:18, 29).
4. Omnipotent (Jn. 1:12, 4:19-21;).
5. Life (Jn. 1:4 - "In Him was life").
6. Truth (Jn. 14:6 - "I am the truth").

Read: John 14:7-14

The Lord Jesus began the context of John 14 by commanding His followers to place the same faith in Him as they should have in God, the Father (v. 1).

The over-all theme of John 14-17 is Jesus' <u>oneness</u> with God the Father.

Not merely a oneness of purpose, or a oneness of mission, but a oneness of nature, essence, ability, honor, etc.

* ***According to Jesus:***
God the Father and the Son of God are coequal, and completely one.

I. To KNOW the Son is to KNOW the Father (v.7a)

v. 7
Two different words for **"know"** are used by our Lord in this verse:

"Known Me" = a knowledge obtained; to come to know *(binosko)*

"Known My Father" = a relational knowledge; to have a personal relationship knowledge with the Father *(oida)*.

What Jesus is saying is this: "If you would have come to know who I am, you would have gained a personal relationship with My Father."

This knowledge of God is not a mere knowledge about God, but a real, personal, relationship knowledge (to know Him, not merely know about Him).

The key to a personal, relational knowledge of God the Father is to attain a full awareness of who Jesus Christ is.

Jesus is the key to knowing God. You cannot know God without knowing God's Son.

In my life, it wasn't until I came to know Christ, that I came to know God (to know His love, mercy, grace, and salvation).

1 John 2:13
I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

And the more I come to know about Christ, the more I come to know about God. But the knowledge here goes deeper than head knowledge.

"The only intelligible conception of God is precisely what Jesus here says. God is like Christ" (Robertson, p. 250).

Note: the pluperfect verbs for "know" here indicate a knowledge with continuing results. It is not a mere passing acquaintance, but an abiding relationship and change of life (transformation) that occurs by knowing Jesus Christ.

II. To SEE the Son is to SEE the Father (v.7b-9)

v. 8
Philip is saying: "Lord, give just a glimpse, or quick 'video' flash of the Father and that would satisfy us (that's all we would need)."

Philip perhaps hopes to see a theophany (Exod. 33:18ff) (Robertson, p. 250).

v. 9
Perhaps with a patient sigh of slight disappointment, Jesus says, "Don't you know Me, Philip, after all the time I have been with you?"

Like most of the world today, Philip didn't "get it." He didn't really know that Jesus was God – co-equal and one with the Father.

For 33-1/2 years Jesus walked the earth; and for 3-1/2 years Philip walked with the Lord; such was sufficient time for Philip's "blinders" to be removed.

"The one who has seen Me has seen the Father" – To see Jesus is to see God, because Jesus is the "express image of His person" (Heb. 1:3). He is the "image of the invisible God" (Col. 1:15). He is God manifested in the flesh (1 Tim. 3:16).

John 1:14
And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 12:45
And he that seeth me seeth him that sent me.

As Samson's parents exclaimed: "We have seen God!"

III. To Witness the WORDS & WORKS of the Son is to Witness the WORDS & WORKS of the Father (v.10-12)

v. 10
Was Jesus merely a reflection of the character of the Father? No! He was more than that! Rather, He was God in visible form.

He totally exists in God the Father, and God the Father exists totally in Him.

Jesus says: "My words do not merely originate with Me, but with My Father." To hear Him was to hear God! Not merely to hear about God, but to hear the very voice of God!

'He doeth the works" – In this verse the works are the works of speaking. The words of preaching and teaching God's Word.

v. 11
Jesus is saying: If you don't merely want to believe Me because of my own verbal claims to be one with the Father, then let my works persuade you to believe!

Jesus did many miraculous works which authenticated Him as the Messiah. Works of turning water into wine, casting out demons, walking on water, calming the storm, healing the lame, blind, and death, and the greatest of all – raising a dead man to life!

v. 12
"Greater works" – (*megas)* not better in quality, but bigger in extent. More far-reaching, because Jesus would empower His servants from His glorified position in Heaven. [Who can do a better miracle than raising a dead man back to life?]

What is a greater work than healing a lame man's body? Answer: saving a lame man's soul. What is greater than raising a dead man's body physically and temporarily? Answer: Saving a dead man's soul spiritually and eternally! God does this, but He does it through our preaching the Gospel.

As Charles Ryrie states: "The greater works are greater in extent (through the worldwide preaching of the gospel) and effect (the spiritual redemption and placing in the Body of Christ multitudes of people since the day of Pentecost)."

Salvation miracles bigger in extent and effect would be possible due to the fact that Jesus would soon **"go unto My Father."** After His ascension, He would not be limited to work in a limited geographical capacity, but would do a world-wide work. It is in this sense that Jesus uses the comparative term "greater" in v. 28.

These greater works are also greater in quantity.

The "reason for this expansion (is) made possible by the Holy Spirit as *Paraclete* – 16:7." (Robertson, p. 251)

IV. To PRAY in the Son's Name is to PRAY according to the Father's Will (v.13-14)

v. 13
"In My Name" – Not to be a mere formality to the ending of our prayers, but really means to pray according to Christ's will (desires).

SEE Ryrie note.

ILLUS: When I was a boy, my mother would write a note and sign it, authorizing me to pick up a prescription from the pharmacist. I was not going to the pharmacist in my name, but in hers, seeking to get her will accomplished and not my own. Prayer is not getting my will done in Heaven; it is getting Heaven's will done on earth through my prayers.

The mention of "His name (is) as the open sesame to the Father's will. See also: 14:26; 15:16; 16:23, 24" (Robertson, p. 251).

Due to the oneness between God the Father and God the Son, the Father is glorified when the Son answers people's prayers! And He is glorified when people pray according to the desires and will of the Son of God.

"In Jesus name, Amen" – would be better left off of our prayers if we are not really coming to the Father with requests that glorify the Son.

After Christ's ascension to the Father's right hand, He would hear and answer prayer from Heaven!

v. 14
"Anything" is limited or qualified by the phrase **"In My Name"** – This means: Anything according to Jesus' will.

1 John 5:14-15
And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: [15] And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

To pray **"in My Name"** is to pray in harmony with Christ's willl.

You can't pray in His name unless you believe that He is God, co-equal and co-eternal with the Father!

"I will do it" – Jesus answers prayer. This is yet another proof of His deity;; for who can answer prayer except God only?

We ask the Father, yet Jesus answers. Why? Because Jesus is the working power
of God.

Everything the Father ever did or does, He does through the instrumentality of His Son. From the act of creation to the act of redemption; from the act of sustaining creation to the act of one day judging, destroying, and re-making creation. It is Jesus who did it and will do it.

Direct prayers to Jesus were made by Stephen in Acts 7:59 and in Revelation 22:20.

Angels don't answer prayer; neither do dead saints! But Jesus does! Because He is God!

Conclusion:

The Doctrine of the equality of the Father & Son is the Basis of All Christian Doctrine

1. If there is no plurality in the Godhead, Christ cannot be God.

2. If Christ is not God, He could not die for the sins of the world and reconcile man to God (His sacrifice would not be infinite).

3. If Christ is not God, He cannot be the Savior of the world (Is. 43:11; Acts 4:12).

4. Anyone who rejects the doctrine that Jesus is God has *"another Jesus"* (II Cor. 11:4), is following *"another Spirit"* (II Cor. 1:4), is believing *"another Gospel"* (Gal. 1:8), and will die in their sins (John 8:24).

"Thus saith the Lord:

You call me Light and
You see me not.
You call me the Way and
You follow me not.
You call me Truth and
You believe me not.
You call me Just and
You trust me not.
You call me Mighty and
You fear me not.
You call me Salvation and
You honor me not.
You call me Rich and
You ask me not.
You call me Worthy and
You praise me not.
You call me eternal and
You seek me not.
You call me Master and
You obey me not.
When you force me to condemn you,
blame me not.
Jesus is God Almighty!"

If Jesus is one with the Father, this truth has some serious practical ramifications for every man, woman, boy, and girl.

1) If Jesus is equal with God the Father, we must honor Him
2) If Jesus is equal with God the Father, we must submit to Him
3) If Jesus is equal with God the Father, we must trust Him
4) If Jesus is equal with God the Father, we must love Him
5) If Jesus is equal with God the Father, we must serve Him

The Tri-Unity of God

God being an infinite being is above and beyond man's finite ability to fully comprehend (SEE: p. 46-48).

If His intelligence (Ps. 147:5; Is. 40:28; Rom. 11:34), works (Job 5:9, 9:10), greatness (Ps. 145:3), and judgments and ways (Rom. 11:33-34) cannot be completely understood by mortal man, then certainly His nature or essence cannot be known exhaustively.

Since God's *"greatness is unsearchable"* (Ps. 145:3), our ability to specifically know about Him is dependent upon written revelation. God has not yet revealed everything there is to know about Himself. But one day we will see Him as He is (I Cor. 13:12; I Jn. 3:2). Until then, we must accept by faith the data God has disclosed (Deut. 29:29). Since God's thoughts and ways are infinitely above man's (Is. 55:8-9), the Biblicist will submit His concept of God to that revealed in the sacred pages of Holy Scripture. Regarding truths that are too vast and mysterious for us to logically comprehend, we must accept what the Bible says and go no further. This faith is the essence of Biblical Christianity (Habakkuk 2:4; Heb. 11).

Definition of the "Trinity"

The word Trinity refers to the "tri-unity" of God. God is "three in one." God is three distinct and eternal persons, yet indivisibly one in nature and essence.

Analogies which may help illustrate the Trinity:

1. The Atom
   An atom has
   1) a proton
   2) a neutron
   and 3) an electron
   Yet it is one atom.

2. A Musical Chord

   Three distinct notes may be played on the piano at once, yet they make one sound.

The word Trinity never occurs in the Bible (neither does the term "rapture" or the phrase "second coming" - yet these also are doctrines which the Scriptures clearly teach).

The word Trinity is simply a descriptive title which depicts a concept which is clearly taught in Scripture.

The doctrine of the Trinity recognizes that the Bible teaches:

1. Monotheism - There is only one God
2. Tri-Unity - God exists in three persons
3. Unicity - The three persons of the Godhead are eternally united in one essence

Those who reject the doctrine of the Trinity include Jews, Muslims, and Jehovah's Witnesses.
The doctrine of the Trinity is not exhaustively and fully taught in any one verse of Scripture, but is a doctrine that is clearly understood by an honest evaluation of all texts which speak of the Father, Son, and Holy Spirit and their relationships to each other.

The Father and Son are one.

1) *"I and my Father are one"* (Jn. 10:30)

2) *". . . equal with God"* (Jn. 5:18)

3) *"All men should honor the Son, even as they honor the Father"* (Jn. 5:23)

4) *". . . He that hath seen me hath seen the Father"* (Jn. 14:9)

5) *"I am in the Father, and the Father in me"* Jn. 14:10, 11)

6) *". . . we are one. . ."* (Jn. 17:22)

7) *"Who being in the form of God thought it not robbery to be equal with God"* (Phil. 2:6)

The Old Testament makes many intimations of the Triune Nature of God

1. The name "Elohim" in the Old Testament

   "In the beginning God (Elohim) created the Heavens and the Earth" (Gen. 1:1).

   (The word "Elohim" which occurs some 2,570 times in the Old Testament is a plural name for the one and true God)

2. God uses plural pronouns in speaking of Himself throughout the Old Testament

   a. *"Let us make man in our image, according to our likeness"* (Gen. 1:26).

   b. *"Behold the man has become like one of us, to know good and evil"* (Gen. 3:22)

   c. *"Let us go down. . ."* (Gen. 11:7)

   d. *"Whom shall I send and who will go for us"* (Is. 6:8)

3. The Pre-incarnate Son of God - Jesus Christ - made these statements in the Old Testament

   a. Isaiah 48:16 - *"Come near unto me, hear this: I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord GOD, and his Spirit hath sent Me."*

   b. *"The Spirit of the Lord God is upon me (Jesus Christ). . ."* (Is. 61:1; cp. Lk. 4:18-19)

4. Jehovah God is distinguished from Himself in the Old Testament (The Father and the Son)

   a. Gen. 19:24 - *"Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven."*

   b. Isaiah 44:6 - *"Thus saith the LORD the king of Israel, and His redeemer, the LORD of hosts: I am the first, and I am the last, and beside me there is no God."*

   Compare Psalm 45:6-7 with Hebrews 1:8.

C. The New Testament makes many Intimations of the Triune Nature of God

1. The Baptismal formula indicates Triunity

"Go ye therefore and teach all nations, baptizing them in the name (singular) of the Father, and of the Son, and of the Holy Spirit" (Mt. 28:19).

If Jesus were not deity, it would have been "the worst form of blasphemy for the Lord Jesus to use His own name and that of the Holy Spirit along with that of the Father if they were not co-equal with Him." (Richard DeHaan).

2. The Believers' Access to God indicates Triunity

"For through Him (jesus) we both have access by one Spirit unto the Father" (Ephes. 2:18)

"And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." (Gal. 4:6)

3. Paul's benediction indicates Triunity

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." (II Cor. 13:14)

As is the theme of John, Christ is shown to be deity.

The Bible teaches that Christ is divine, equal with the Father, God very God, and Lord of Lords!

A. Jesus is Directly Called "God."

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Mt. 1:23).

1. He is called God by John.

John 1:1 - "In the beginning was the Word, and the Word was with God, and the Word was God." (the "Word" refers to Jesus - v. 14).

I Jn. 5:20 - "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his son Jesus Christ. This is the true God, and eternal life."

Rev. 21:7 - "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

2. He is called God by Thomas.

Jn. 20:27-29 - "...and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God. Jesus said, Because ye have seen me, thou hast believed..."

If Thomas erred so seriously in addressing Jesus as God, why was there no correction by Jesus? And why did Jesus commend his faith?

3. Jesus refers to Himself as God.

John 5:17-18 - "But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."
John 10:30 - "I and my Father are one." [Note the reaction of the Jews (v. 33) - "...Thou, being a man, makest thyself God." jesus shortly after this said, "...that ye may know and believe that the Father is in me,a nd I in him. Therefore they sought again to take him: but he escaped out of their hand" (v. 38, 39).
John 14:9 - "...he that hath seen me hath seen the Father..."

4. He is called God by the writer of Hebrews.

Heb. 1:3 - "His Son...who being the brightness of His glory, and the express image of His person..."

5. He is called God by God the Father.

Heb. 1:8 - "But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom." (quoting Ps. 45:6, 7)

6. He is called God by the Apostle Paul.

"Israelites...whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all God blessed for ever. Amen." (Rom.9:5)

Acts 20:28 (Luke quoting Paul) - "...Feed the church of God, which He hath purchased with His own blood."

Phil. 2:6 - "Who being in the form of God, thought it not robbery to be equal with God."

Col. 1:15 - "Who is the image of the invisible God."

Col. 2:9 - "For in Him dwelleth all the fullness of the Godhead bodily." ("fullness" = completeness or perfection; "Godhead" = to have the same essence as God)

I Tim. 3:16 - "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Titus 2:13 - "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." (cp. I Jn. 5:20; Rev. 21:7; Is. 9:6)

B. Jesus has the Divine Titles of God.

1. "Son of God" -
   The word "Son" refers to identity (See page 29 in the notes).
   Christ is identified with God because He has the same nature.
   To be the "only begotten Son" (Jn. 3:16) means to have a unique relationship to the Father that no one else has or ever will have.

2. "God"
   Jn. 1:1, 20:27-29; Rom. 9:5; I Tim. 3:16; Titus 2:13, Heb. 1:8; I Jn. 5:20; etc.

3. "Lord"
   Such a title identifies Christ with Adonai and Yahweh of the Old Testament (Jn. 13:13, 20:28; Acts 4:33; Rom. 10:9; Rev. 17:14; cp. Jn. 12:41 with Is. 6:5).

4. "God with us"
   Mt. 1:23; Is. 7:14.

5. "The Holy One"
   Acts 3:14; Is. 6:1-3, 10:20.

6. "First and Last"
   Is. 44:6; Rev. 22:13.

7. "Savior"
   Is. 43:11; Titus 2:13.

C. Jesus Claimed and Exercised the Prerogatives of God.

(Christ had the rights of God, and did the works of God.)

1. Forgives sins (Mk. 2:10; Lk. 7:48)
2. Raises the dead (Lk. 7:12-15; Jn. 5:25, 29; 6:39-44; 11:24, 25).
3. Controls nature (Mt. 8:26).
4. Judges motives (Mt. 7:22-27).
5. Receives worship (Ps. 2:8, 12; Mt. 8:2, 9:18; 14:33; 15:25; 28:9, 17; Jn. 9:35, 38; 20:28, 29; Lk. 24:51, 52; by angels - Heb. 1:6; by all men - Phil. 2:10.
   [Note: Peter (Acts 10:25, 26), Paul (Acts 14:11-18) and angels (Rev. 19:10 refused to be worshipped.]
6. Taught with independent authority (Mt. 7:29).
   Jesus did not say, "Thus saith the Lord" as the prophets did, but boldly states, "I say unto you" (cp. Mt. 5).
7. Sends the Holy Spirit (Jn. 15:26).
8. Creates (Gen. 1:26; Jn. 1:3; Col. 1:15, 16; Heb.1:2).
   Note: "Firstborn" (Col. 1:15) is a Jewish concept which refers to preeminence or authority, not origin (cp. Col. 1:18 - EX: Jacob & Esau). Jesus had the rights of the firstborn. Cp. Jn. 3:16 - "only begotten" - lit. "one of a kind"; "unique"; not referring to origin. Cp. Heb. 11:17 - Isaac was not Abraham's only son. Cp. Acts 13:33 - reference to the resurrection.
9. Sustains (He preserves creation) (Col. 1:17; Heb. 1:3).
10. He is the only Judge (cp. Jn. 5:22 with Rev. 20:11).
11. He is to receive equal honor with the Father (Jn. 5:23).
12. The only Savior (cp. Is. 43:11 with Jude 25; I Pet. 3:18).
13. He grants eternal life (Jn. 10:28).
14. He answers prayer (Jn. 14:14).

[If Jesus was not God He could not forgive sins, be worshipped, be savior etc.]

D. Jesus Christ has the Same <u>Attributes</u> as God.

1.	Self-existence	(Jn. 8:58 - "I am"; Jn. 1:14, 14:6).
2.	Immutability	(Heb. 13:8 - "The same...for ever")
3.	Eternal	(Rev. 22:13 - "Alpha & Omega"; cp. Is. 44:6; Jn. 8:35).
4.	Omnipresent	(Mt. 28:20 - "I am with you always"; cp. 18:20).
5.	Omniscient	(Jn. 21:17 - "Lord, thou knowest all things"; cp. Jn. 1:48, 2:24, 4:18, 29).
6.	Omnipotent	(Rev. 1:8 - "Almighty"; cp. Jn. 1:12, 4:19-21; Phil. 3:21, 21).
7.	Life	(Jn. 1:4 - "In Him was life").
8.	Truth	(Jn. 14:6 - "I am the truth").
9.	Infinity	(meaning no limits or boundaries except those that are self-imposed) (Eph. 3:8 – "unsearchable"; cp. Col. 2:3).
10.	Perfection	(Col. 2:9 - "<u>fullness</u> of the Godhead"; Eph. 4:13).
11.	Omnisapience	(I Cor. 1:24 - "the wisdom of God").

[NOTE: References to Trinity in Scripture: I Cor. 6:11, 12:4-6; II Cor. 1:21, 22; 13:14; Gal. 3:11-14; I Th. 5:18-19; I Pet. 1:2.]

“Obey What Jesus Says”

(“Keep My Commandments”)
(John 14:15, 21-24)
7-20-2025

Introduction:

What Specific Commands (Imperatives) does Jesus give to us in the Gospels?

**** We need to realize the importance of obeying the commands of Jesus Christ!***

I. *Obedience to Christ is* the <u>PROOF</u> of our <u>LOVE</u> (v.15, 21a)

II. *Obedience to Christ brings* the <u>PRESENCE</u> of the <u>LORD</u> (v.21b-23)

A. The Lord <u>LOVES</u> the obedient (v.21b)

B. The Lord <u>LIVES IN</u> the obedient (v.21c-23)

III. *Disobedience to Christ signifies* <u>NO LOVE</u> for Christ (v.24a)

IV. *Disobedience to Christ signifies* <u>NO REGARD</u> for God’s Word (v.24b)

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Introduction:

What Specific Commands (Imperatives) does Jesus give to us in the Gospels?

**** We need to realize the importance of obeying the commands of Jesus Christ!***

I. *Obedience to Christ is* the _____ of our _____ (v.15, 21a)

II. *Obedience to Christ brings* the _____ of the _____(v.21b-23)

A. The Lord _____ the obedient (v.21b)

B. The Lord _____ the obedient (v.21c-23)

III. *Disobedience to Christ signifies* _____ for Christ (v.24a)

IV. *Disobedience to Christ signifies* _____ for God’s Word (v.24b)

“Obey What Jesus Says”

(“Keep My Commandments”)
(John 14:15, 21-24)
7-20-2025

Introduction:

John 14:15
If ye love me, keep my commandments.

"The Christian life is a life of principled, conscientious obedience to God's will as revealed in the Bible" A.N. Martin

Obedience is the submission of your will to someone else

What Specific Commands (Imperatives) does Jesus give to us?

Jesus Commands us to Wash the Feet of others
John 13:14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet.

John 13:17
God’s Formula for Happiness:
“If ye know these things, happy are ye if ye do them.”

Jesus Commands us to Love one another
John 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

Jesus gives us many commands in the Gospels

Jesus Commands us to Believe on Him
John 14:11 Believe me that I am in the Father, and the Father in me…

Jesus Commands us to Lay up Treasures in Heaven
Matthew 6:19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
Matthew 6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

Jesus Commands us to Not Worry about Worldly Needs
Matthew 6:25 ¶ Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?
Matthew 10:31 Fear ye not therefore, ye are of more value than many sparrows.

Jesus Commands us to Persist in Prayer
Matthew 7:7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

Jesus Commands us to Pray in His Name
John 16:24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

Jesus Commands us to Pray with Faith
Mark 11:24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

Jesus Commands us to Publicly Proclaim his Message
Matthew 10:27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.
Matthew 22:9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

Jesus Commands us to Preach the Gospel
Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

Jesus Commands us to Yoke up with Him and let Him be our teacher
Matthew 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

Jesus Commands us to be ready for His Return
Matthew 24:42 Watch therefore: for ye know not what hour your Lord doth come.
Matthew 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Jesus Commands us to Make Disciples
Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Jesus Commands us to be a Servant
Mark 10:43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:
44 And whosoever of you will be the chiefest, shall be servant of all.
45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Jesus Commands us to Forgive others
Mark 11:25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

Jesus Commands us to beware of Covetousness

Luke 12:15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

Jesus Commands us to Search the Scriptures
John 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Jesus Commands us to Judge Righteous Judgment
John 7:24 Judge not according to the appearance, but judge righteous judgment.

Jesus Commands us to Love our Enemies
Matthew 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Jesus Commands us to Abide in Him (remain in close fellowship with Him)
John 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

Two subjects are emphasized and woven together in vv. 15-26.

1) Obedience motivated by love
2) Comfort empowered by the Holy Spirit

In this message we will focus on obedience to Jesus Christ.

**** We need to realize the importance of obeying the commands of Jesus Christ!***

I. *Obedience to Christ is* the PROOF of our LOVE (v.15, 21a)

v. 15
"If ye love Me" – This clause is one of the great "if" clauses in John. Another one with a similar theme of obedience is John 13:17 -
If ye know these things, happy are ye if ye do them.

"Love" – *agapao* – a God-inspired, volitional, committed, sacrificial desire to please someone. Not mere mushy feelings, but a decision to please the Lord.

This love for Christ is. . .

1) A result of the new birth

2) A result of the in-workings of the Holy Spirit

3) A gift from God. "Love is of God."

4) Motivated by God's love for us. "We love Him because He first loved us."

The evidence of a love for Christ is not mere:

1) Warm emotions toward Him
2) Religious duties done in His name
3) Head knowledge of His Word

. . . But obedience to His Word!

Third class condition – "If you keep on loving" (present active subjunctive).

"Keep" –

T.R. – aorist imperative
N.U. – future active (you will keep)

"Keep" - *tareo* = two ideas:

--To guard (to hold on to and not let go; to protect; this idea of guarding His Word is used in Rev. 3:10 -
Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth)

--To obey (to fulfill; to carry out; to observe to do), as in Matthew 28:20

Both retention of our Lord's words and obedience to His words are taught by this word "keep" (v. 15, 21, 23).

"My commandments" –

"My" – Those commands issued directly by Jesus Christ (which would include the entire Word of God, but particularly the imperatives He gives in the Gospels).

"Commandments" – orders; binding imperatives; a divinely-given obligation (not optional, nor selective). A command is a "must do" situation.

[Note: Our Lord is not teaching us that obedience is the means to salvation, but the manifestation of salvation; not the root of salvation, but the fruit of salvation.]

Obedience is the fruit of love, which is the fruit of faith.

1. Faith ---------- 2. Love ---------- 3. Works

A question is asked on the Gatorade commercial: "Do you have it in you?" The same must be asked of you today regarding a love for Jesus Christ. "Do you have a love for Him in you?"

v. 21
"He that <u>hath</u>" – Obviously the prerequisite to obeying Christ's commands is to <u>have</u> them.

We possess them through His Word.

To merely "have" His commands is not the proof of love for Him – but obedience is.

"Keepeth" – A <u>present</u> tense participle implying an ongoing state of obedience, not a one-time decision (rather, a lifestyle characterized by obedience).

This does not mean that an act of disobedience demonstrates no love for Christ (although it does at that moment). But a lifestyle of obedience to His will demonstrates love for Him.

The degree of your love for Him will determine the degree of your obedience to Him. Much love equals much obedience.

"He it is" – emphatic demonstrative pronoun (*ekeinos*) – "that is the one who loves me" (Robertson, p. 254).

"He it is" – This one, this individual, this specific person [Note: Love and obedience is a personal decision; no one can do it for you.]

Although God loves "the world" in a general sense (Jn. 3:16), He has a particular, <u>special love</u> for those who love His Son.

Obedience to Jesus = love for Jesus. And love for Jesus results in God the Father's special love for you.

Does God love all men equally? No. He specially loves those who love His Son.

II. *Obedience to Christ brings* the <u>PRESENCE</u> of the <u>LORD</u> (v.21b-23)

A. The Lord LOVES the obedient (v.21b)

"And I will love him" – Jesus has a special love reserved for those who obey Him.

Is His love earned by us? Is His love deserved by us?

No. Not His salvation love. The love that saves us is unearned and undeserved. Calvary's love is unmerited. The gift of God is a true gift (it is not deserved).

However, Jesus here speaks of a love which is a result of our obedience to Him.

"The unseen and risen Christ will be a real and spiritual presence to the obedience and loving believer" (Robertson, p. 254).

B. The Lord LIVES IN the obedient (v.21c-23)

v. 21
"I . . . will manifest Myself to him" – I will reveal or make myself known to him (not visually but actually; not existentially but spiritually; not tangibly yet intimately).

v. 22
One of Christ's disciples (Judas, not Iscariot, but Thaddaus or Lebbaus) wondered how Christ could reveal Himself to the individual who obeys Him and yet not to the rest of the world (he was obviously thinking of a visible manifestation)

v. 23
"Keep My words" - (*logon*) Not merely Christ's imperatives, but His words in general (the principles, precepts, and spiritual tasks He gave us).

"Abode" = dwelling or abiding place ((full residency). This term is related to the word "mansions" in John 14:2.

This abode is similar to what it means to be "filled with the Spirit." The one who submits (yields) to God's Word experiences the special presence of God.

This "abode" is an abode of fellowship. The abode of relationship begins at conversion, when you welcome Jesus Christ into your heart (Jn. 1:12). This abode goes over and above that.

This is the "abode" of Ephesians 3:17 – 19 -
That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, [18] May be able to comprehend with all saints what is the breadth, and length, and depth, and height; [19] And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

This is the "abode" of Revelation 3:20, where Christ says to His Church:
Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Here Jesus is speaking of "a deeper relationship with the Father, Son, and Spirit. Salvation means we are going to heaven, but submission means that heaven comes to us! This truth. . . is illustrated in the experiences of Abraham and Lot, recorded in Genesis 18 and 19. When Jesus and the two angels visited Abraham's tent, they felt right at home. They even enjoyed a meal, and Jesus had a private talk with Abraham. But our Lord did not go to Sodom to visit Lot, because He did not feel at home there. Instead, He sent the two angels." (Wiersbe, p. 353).

To live a disobedience life is to live an empty life. You have quenched and grieved God's Spirit by your disobedience, and He does not fill the life of those in rebellion.

III. *Disobedience to Christ signifies* NO LOVE for Christ (v.24a)

v. 23
"He that loveth me not" – present active articular participle – "the one who keeps on not loving Me" (Robertson, p. 254). (an unbeliever is in view)

v. 24
So that no one misses the point (of vv. 21-23), Jesus states it in the negative. Disobedience is motivated by absence of love for Christ.

Every time we disobey, we are demonstrating (at that moment) a lack of love for Christ.

The unsaved heathen demonstrate lack of love for Christ on a continual, ongoing basis.

Just as a child's disobedience demonstrates a lack of love for his parental authority, so a child of God's disobedience demonstrates a lack of love for his divine authority.

IV. *Disobedience to Christ signifies* NO REGARD for God's Word (v.24b)

"Keepeth not My sayings" – my words (*logous)*; the words were not merely Christ's but were the words of God the Father.

Disobedience to the word means no regard for the word.

We say, "We believe the Bible is the Word of God." The proof of that confession is in the dedication we give to doing what God says.

Examples of the high cost of disobedience to God:

- Nadab & Abihu – strange fire (Lev.10:1-f)
- Achan – Joshua 6:18; 7:1-f;
- Moses – Num.20:10
- Eli's Sons Hophni & Phineas
- Lot's wife – Gen.19:26
- Uzzah – touched the ark (II Sam.6:6)
- The man of God, who was disobedient to the word of the Lord" (I Kings 13:1-32)
- "The foolish man which built his house upon the sand" (Mt.7:26)

James 1:22-25
But be ye doers of the word, and not hearers only, deceiving your own selves. [23] For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: [24] For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. [25] But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

CONCLUSION:

Do you love Christ when you are disobeying His command to:

--Love others (your neighbor, spouse, fellow Christian)?

--Keep yourself pure for Him?

--Preach the Gospel to every creature?

Etc. etc.

Is something missing in your life?

If unsaved: you will find the missing element of your life by finding Christ.

If saved: you will find the missing element of your life by obeying Christ.

True spiritual success and prosperity is found only in obedience to God's Word.

Joshua 1:8
This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Aren't you tired of an empty life? Are you longing for a greater fellowship with Christ?

Then begin doing all that He told you to do!

The Believer's Best Friend & Closest Companion

(The Holy Spirit: Our Comforter)
John 14:16-26
7-27-2025

Introduction:

*** Believers in Christ: You are not alone; You have a friend who sticks closer than a brother!**

Observe eight features of the Blessed Holy Spirit who lives in your heart!

I. ***The Holy Spirit is*** **<u>PERSONAL</u> (not an impersonal force)**
["he" (v.16)…"him" (v.17)…"teach you" (v.26)]

II. ***The Holy Spirit is*** **of the <u>SAME NATURE</u> AS JESUS CHRIST** (v.16a)
("another" = another of the same kind)

III. ***The Holy Spirit*** **<u>WALKS WITH US SIDE BY SIDE</u> AS OUR SOUL ENCOURAGER** (v.16b) *("comforter")*

IV. **The Holy Spirit <u>ABIDES</u> WITH US <u>ALWAYS & FOREVER</u>** (v.16c)
("abide with you forever")

V. ***The Holy Spirit*** **IS THE <u>TRUTH</u>, TELLS THE TRUTH, & GIVES THE TRUTH** (v.17a)
("the Spirit of truth")

VI. ***The Holy Spirit*** **<u>EXCLUSIVELY INDWELLS</u> ONLY BELIEVERS** (v.17b)
("the world cannot receive…ye know him…and (He) shall be in you")

VII. ***The Holy Spirit*** **is in essence – <u>JESUS CHRIST</u> IN SPIRIT FORM** (v.18-20)
("I will come to you"…"I in you")

VIII. ***The Holy Spirit*** **is our <u>TEACHER</u> OF THE WORD OF GOD, WHO BRINGS GOD'S WORD INTO <u>REMEMBRANCE</u>** (v.25-26)



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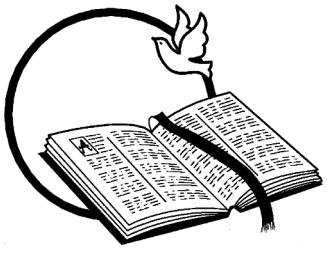

The Believer's Best Friend & Closest Companion

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John 14:16-26
7-27-2025

Introduction: Today, we will learn about the Blessed Holy Spirit of Jesus Christ.

Woven in the Context: The importance of obeying the commands of Jesus Christ! Specifically the commands to Serve and Love one another

Obedience is the submission of your will to someone else

Obedience to Christ is the PROOF of our LOVE
(v.15, 21a)

Obedience to Christ brings the special PRESENCE of the LORD
(v.21b-23)

The Enabler for obedience in light of Christ's departure:
The Holy Spirit

These commandments (v. 15) can only be kept by the power of the Holy Spirit (v. 16ff).

Joh 15:5 I am the vine, ye [are] the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

*** Believers in Christ: You are not alone; You have a friend who sticks closer than a brother!**

Observe eight features of the Blessed Holy Spirit who lives in your heart!

I. ***The Holy Spirit is*** **<u>PERSONAL</u> (not an impersonal force)**
["he" (v.16)…"him" (v.17)…"teach you" (v.26)]

The way in which Jesus speaks about the Spirit demonstrates that He is a Person not an impersonal force (like electricity or gravity).

The Jehovah's Witnesses cult views the Holy Spirit as a mere force or influence. But Jesus describes Him as a person with personality, as evidenced by:

--The personal pronouns used to speak about Him ("He" v. 16 . . . "Him," "Him, "He" v. 17. . . "I" v. 18. . . "He" v. 26.

The activities Jesus describes the Spirit doing also give evidence that He is personal:
--Comforter (v. 16)
--Truth bearer (v. 17)
--Indwelling resident (v. 17)
--Teacher (v. 26)
--Reminder (v. 26)

The Biblical demonstration of the personality of the Holy Spirit can be developed along several lines.

1. The Holy Spirit is referred to with masculine PRONOUNS

   a. The Greek Word for "spirit" is pneuma; it is a neuter word

   b. According to the normal rules of Greek grammar, all pronouns to which pneuma served as an antecedent would be neuter pronouns.

      However, the New Testament again and again uses masculine pronouns in referring to the Spirit.
      The point: "The pronoun is masculine to emphasize the fact that the Holy Spirit is a person and not a thing" (Pache, p. 13)

   c. This is true with reference to three different types of pronouns in the Greek New Testament.

      1) Demonstrative pronouns ("this," "that") (Jn. 16:13, 14)
      2) Relative pronouns ("who") (Jn. 15:26; Eph. 1:14)
      3) Personal pronouns ("He") (Jn. 16:7, 8)

   d. "These departures from the normal rules of grammar in connection with the use of several kinds of pronouns are significant proofs of the real personality of the Holy Spirit" (Ryrie, p. 15)

      The Holy Spirit is always referred to as "He" never "it."

   Christ always spoke of the Holy Spirit as a Person and never as a thing or a mere influence (John 14, 16)

2. The Holy Spirit performs ACTS which can be performed only by a person.

   That is, several actions are attributed to Him which could not be accomplished by an impersonal "power, influence, or thing."

   a. He teaches and brings to remembrance (Jn. 14:26)
   b. He testifies of Christ (Jn. 15:26)
   c. He convicts (demonstrates the guilt, proves culpability) the world of sin (Jn. 16:8)
   d. He guides into all truth, by hearing, speaking, and showing (Jn. 16:13)
   e. He "bore along" the writers of Scriptures, and He speaks through their writings (II Pet. 1:21; Acts 1:16)
   f. He spoke to Philip, commanding him to go to the eunuch (Acts 8:29)

g. He called Barnabas and Saul to the ministry (Acts 13:2), and sent them forth in their journeys (13:4)
h. He forbade Paul and Silas to travel to northern Galatia (Acts 16:6, 7)
i. He makes intercession for believers (Rom. 8:26)
j. He bears witness with our spirits (Rom. 8:14)

3. The Holy Spirit possesses the essential ATTRIBUTES of personality

a. He possesses intellect (knowledge)

1) He is capable of thought; Paul speaks of searching the "mind of the Spirit" (Romans 8:27)
2) The Spirit knows and searches the things of God (I Cor. 2:10, 11)
3) He has the ability to utilize language, or words (I Cor. 2:13)

b. He possesses emotion
1) He can be grieved (Eph. 4:30)
2) He loves (Rom. 15:30)

c. He possess a will
His gifts are distributed as He wills (I Cor. 12:11)

4. The Holy Spirit can be TREATED like a person.

That is, many of the actions spoken of as performed upon or against the Spirit could not be performed against an impersonal power or influence. For instance, the Spirit can be:

a. Lied to (Acts 5:3)
b. Tempted (Acts 5:9)
c. Resisted (Acts 7:51)
d. Grieved (Eph. 4:30)
e. Outraged (Heb. 10:29)
f. Blasphemed (Mt. 12:31)
g. Called upon (Ezek. 37:9)

II. *The Holy Spirit is* of the SAME NATURE AS JESUS CHRIST (v.16a)

("another" = another of the same kind)

"Another" – *allon* (meaning another of the same kind). Not *heteros* (as in Gal. 1:6) – another of a different kind.

The Islamic faith interprets this "another comforter" as Muhammad, the so-called prophet who they say came as a replacement for Jesus Christ. The end of verse 16 would nullify this possibility because it says that He would "abide with you forever." Muhammad was never with the disciples to whom Jesus spoke; nor did he remain forever, but died and did not rise from the dead.

The Holy Spirit was sent by the "Father" in the "name" of the Son (v. 26) and is clearly associated with the Father and Son in such a way as to properly categorize Him as the third Person of the Godhead.

III. ***The Holy Spirit*** **WALKS WITH US SIDE BY SIDE AS OUR SOUL ENCOURAGER** (v.16b) *("comforter")*

"Comforter" = *parakleton* (from *para* – alongside or beside; and *klesis* – to call or summon) – Hence, the Holy Spirit as our *paraclete* is the One summoned by Jesus Christ to accompany the believer as our helper or advocate (our defense attorney – 1 John 2:1), our encourager, our companion or advisor, our strength giver or interceder.

When the Holy Spirit is allowed to minister in the life of a Christian, He gives him the following abilities:

1) The ability to worship (Jn. 4:24; Phil. 3:3).
24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

2) The ability to pray with wisdom (Eph. 6:18; Jude 20).
18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

3) The ability to understand God's Word (I Cor. 2:10-12, 2:14; Eph. 1:17).
17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

5) The ability to love God (Rom. 5:5).
5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6) The ability to love others (Col. 1:8; Rom. 15:30).
8 Who also declared unto us your love in the Spirit.
30 ¶ Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

7) The ability to have unity with other believers (Eph. 4:3).
3 Endeavouring to keep the unity of the Spirit in the bond of peace.

8) The ability to conquer sin (Rom. 8:13).
13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live

9) The ability to be strong in the "inner man" (Eph. 3:16).
16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

10) The ability to be virtuous (Gal. 5:22) (the Spirit produces internal "fruit").
22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
23 Meekness, temperance: against such there is no law.

11) The ability to live life <u>without fear</u> (II Tim. 1:7).

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

12) The ability to be <u>encouraged</u> ("comforted" - Acts 9:31).

31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied

13) The ability to have <u>boldness in witnessing</u> (Acts 4:8, 31).

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,…31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

14) The ability to serve God in <u>full-time ministry</u> (Acts 20:28).

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

It is the Holy Spirit who "<u>calls men</u>" to the ministry (Ex. the pastorate - Acts 20:28).

15) The ability to <u>preach</u> God's Word with divine <u>power</u> (I Cor. 2:4).

4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

IV. The Holy Spirit <u>ABIDES</u> WITH US <u>ALWAYS & FOREVER</u> (v.16c)
("abide with you forever")

"Abide" – to remain; to stay

"Forever" – lit. into the ages

The Lord Jesus in physical form would be leaving, but as He says in verse 18, "I will not leave you comfortless." Lit. "I will not leave you orphans (*orphanous*); you will not be children of God left without the presence of your Father!

One of the best proofs for the eternal security of the believer is the abiding presence of the Holy Spirit (Note: His sealing ministry as the "earnest of our inheritance" – READ Ephesians 1:13-14 and 4:30).

The Spirit is not here today and gone tomorrow (His power may be limited due to sin but His presence will never depart).

When Jesus (in the Great Commission) says, "I am with you always," this promise is fulfilled by His Holy Spirit.

V. ***The Holy Spirit*** **IS THE <u>TRUTH</u>, TELLS THE TRUTH, & GIVES THE TRUTH** (v.17a) *("the Spirit of truth")*

"The Spirit of truth" –

John 15:26
But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

John 16:13
Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

1 John 4:6
We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

The Bible is clear that the sin-cursed world contains:

--lying <u>spirits</u> (demons) (Rev. 16:13-14)

--spirits of <u>divination</u> (deceivers)

--the spirit of <u>error</u> (1 Jn. 4:6)

But the Holy Spirit only leads in one direction: TRUTH (see: Doug MacLachlan's teaching on truth)

Truth is 100% conformity to reality; ultimate reality is God. In a world of mirages, false images, false information, deception, lies, hypocritical people, etc., it is good to know that there is One who promotes the truth.

VI. ***The Holy Spirit*** **EXCLUSIVELY INDWELLS ONLY BELIEVERS** (v.17b)
("the world cannot receive…ye know him…and (He) shall be in you")

'World" = *cosmos* (the unregenerate system of Satan).

"Cannot receive" – lit. is not able to receive. Why not? Because the world:
1) does not see the Spirit; and 2) does not know the Spirit

"The world is governed by the sense. Since the Spirit cannot be seen nor comprehended by reason, He remains outside the world's conscious experience (cf. 1 Cor. 2:9-14)" (Wycliffe Bible Commentary, p. 1,105).

The world functions based on what is experienced by the five senses.

If the Spirit could be seen, it would take no faith to trust Him. Believers simply accept God's Word about the Spirit and function based on God's promises about Him.

The world does not personally know Christ, and therefore cannot know His Spirit.

"He that dwelleth with you (prior to Pentecost) **and shall be in you** (from Pentecost onward)" (Acts 2ff).

The Holy Spirit's relationship toward believers was different under the Old Testament economy than it is today in the Church Age.

a. Key text: John 14:17 - "He (the Spirit) dwelleth with ("para") you, and shall be in ("en") you."

b. The Holy Spirit's relationship to the Old Testament saint was one of an abiding presence (He was "with" or "upon" them).

   The Holy Spirit's relationship to the New Testament saint is one of an indwelling presence (He is "in" us).

c. The Holy Spirit's intimate indwelling was a future promise (not experienced by the Old Testament saint) (Ezek. 36:27; 37:14; Jn. 14:17).

The Holy Spirit's ministry was different under the Old Testament economy, than it is today in the Church Age.

Note: This does not mean that God changes, but simply that His methods of dealing with men did change.

Certain specially chosen Old Testament saints experienced the Spirit coming "upon" them.

Examples:

1) Moses and the Seventy Elders (Num. 11:17, 25-26)
2) The Judges
   --Othniel (Judges 3:10)
   --Gideon (Jud. 6:34)
   --Jephthah (Jud. 11:29)
   --Samson (Jud. 13:25, 14:6, 19; 15:14)
3) King Saul (I Sam. 10:6, 10:10, 11:6)
4) King David (I Sam. 16:13, 14)
5) The messengers of Saul (I Sam. 19:20)
6) Elisha (II Kings 2:15)
7) Amasai (I Chron. 12:18)
8) Azariah (II Chron. 15:1)
9) Zechariah (II Chron. 24:20)

The Spirit would come into certain Old Testament saints for specific purposes (Ezek. 2:2, 3:24) and then could be withdrawn (Psalm 51:11).

The Holy Spirit's ministry was, however, distinct from His ministry to the Church-age saint in these ways:

The Spirit was less intimately related to the Old Testament saint.

--The Old Testament believers had the Spirit abiding (with) them, whereas the New Testament believers have the Spirit indwelling (in) them).

--The New Testament terms "baptism" and "indwelling" cannot be applied to the Old Testament saint.

NOTE: The baptism of the Spirit was future (Prophetic) even from John the Baptist's day (Jn. 3:11). The promise of the baptism of the Spirit was not fulfilled until Pentecost (Acts 1:5, 8;
2:1-4).

VII. ***The Holy Spirit*** **is in essence – <u>JESUS CHRIST</u> IN SPIRIT FORM** (v.18-20)
("I will come to you"…"I in you")

v. 18
"I will not leave you comfortless" – lit. I will not leave you orphans (*orphanous)*.

"I will come" – Who will come? Jesus, in the Person of the Holy Spirit.

--How does Christ live in our hearts? By His Spirit
--How does Christ enable us to do all things? By His Spirit

"As surely as the Spirit would be with them and in them, so wold Christ. It would be impossible to differentiate the two, just as the Son and the Father are indivisible – 2 Cor. 3:17." (Wiersbe, p. 1105)

2 Cor. 3:17
Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

v. 19
"Because I live, ye shall live also" – in context this means: "Because I live in you (via my Spirit), you shall live also."

As Jesus says in verse 20: **"I in you."**

v. 20
"At that day" – At what day?

1) At the Day of Pentecost, when Jesus comes via the Spirit (v. 18)
2) At the Resurrection Day, when we rise to live eternally (v. 19)
3)

Names showing His oneness with the <u>Son</u>

a) "The Spirit of Christ" (Rom. 8:9)

b) "The Spirit of Jesus Christ" (Phil. 1:9; Acts 16:7)

c) "The Spirit of His [God's] Son" (Gal. 4:6)

VIII. *The Holy Spirit* is our TEACHER OF THE WORD OF GOD, WHO BRINGS GOD'S WORD INTO REMEMBRANCE (v.25-26)

v. 25
What Jesus taught His disciples would be forever lost or forgotten were it not for the Spirit, who would come and teach the meaning of Christ's words and works, and would remind the disciples of every detail that God wanted recorded in the sacred text of Scripture.

v. 26
"Teach you all things" – The Holy Spirit is our resident truth teacher.

1 John 2:20
But ye have an unction from the Holy One, and ye know all things.

1 John 2:27
But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

The Holy Spirit teaches His disciples how to distinguish truth from error.

The Holy Spirit knows "the deep things of God" (1 Cor. 2:10).

"All things to your remembrance" – This would be necessary for the New Testament Gospels to be written. The Spirit would remind the Gospel writers of the details about what Jesus said and did so that they would write an inerrant and infallible account of the birth, life, death, and resurrection of Christ. All His teachings would be recorded.

Although this "reminding" in context deals with the Spirit reminding the 11 disciples about the words of Christ, the principle of the Spirit reminding the New Testament believer of God's Word still is a fact of reality. It is God's Spirit who brings to mind the exact Scripture we need when we need it.

Mt 10:20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.
Mr 13:11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

Conclusion:

The Lord Jesus Christ said to His disciples:

> "But ye shall receive power (ability) after that the Holy Ghost is come upon you . . ." (Acts 1:8)

a. The Holy Spirit's power, though often misunderstood and neglected is still available today!

b. The Christian life, which begins by the power of the Spirit, must also continue by the power of the Spirit (Gal. 3:3).

c. The Holy Spirit desires to daily commune with those He indwells (Phil. 2:1; II Cor. 13:14); He is jealous over His children (James 4:5); He wants to continually speak to His church (Rev. 2:7, 11, 17, 29; 3:6, 13, 22).

Hymn: Spirit of the Living God
(p. 247)

“Peace I Leave with You”

(John 14:<u>27</u>-31)
8-3-2025

Introduction:

- **No Need to Fear, the Peace of Jesus is Here!**

5 Features of the Peace of Jesus Christ!

I. **It is a Peace <u>Left to us after Christ’s Earthly Mission was Accomplished</u> (v.28-31)**
(“Peace I leave with you”)

II. **It is a Peace which has it’s <u>Source in Jesus Christ</u>**
(“<u>My peace</u> I give unto you”)

III. **It is a Peace which <u>Freely Flows to us from Jesus Christ</u>**
(“My Peace <u>I give</u> unto you”)

IV. **It is a Peace which is <u>Only Promised to Christ’s Believing Disciples</u>**
(“I give unto <u>you</u>”)

V. **It is a Peace which is <u>Different than the “peace” the World Offers</u>**
(“Not as the world giveth”)

VI. **It is a Peace that <u>Eliminates All Worry & Fear</u>**
(“Let not your Heart be troubled, neither let it be afraid”)

“Peace I Leave with You”

(John 14:27-31)
8-3-2025

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5 Features of the Peace of Jesus Christ!

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II. **It is a Peace which has it’s Source in _____**
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III. **It is a Peace which _____ to us from Jesus Christ**
(“My Peace I give unto you”)

IV. **It is a Peace which is Only Promised to Christ’s _____**
(“I give unto you”)

V. **It is a Peace which is _____ the “peace” the _____ Offers**
(“Not as the world giveth”)

VI. **It is a Peace that Eliminates _____**
(“Let not your Heart be troubled, neither let it be afraid”)

“Peace I Leave with You”

(John 14:27-31)

8-3-2025

Introduction:

In a world of turmoil, terror, and trouble, nothing is more soothing to the soul than genuine peace.

Peace is especially needed in light of recent events:

I saw a bumper sticker which said: "Imagine world peace"

There will be no true world peace until the prince of peace comes to establish it.

Man's nature since the fall has been opposed to peace (EX: Cain killed Abel).

Because man is basically selfish, conflict generally occurs whenever someone else gets in the way of what we want.

". . . the popular philosophy of the world, bolstered by the teachings of many psychologists and counselors, is to be put self first. But when self is first, peace is last." (MacArthur, p. 210)

Our natural, unregenerate proneness is toward war not peace; conflict not cooperation; violence not serenity; antagonism not unity; racial discrimination not social harmony; bloodshed not protection of life; hate not love.

The opposite of peace is turmoil, discord, confusion, fighting, and war.

Despite the clamor for peace (as evidenced by marches, rallies, protests, demonstrations, and riots), our society really is opposed to true peace.

Our society exalts violence and war. "The model man is not meek but macho. The model hero is not self-giving but self-seeking, not generous but selfish, not gentle but cruel, not submissive but aggressive, not meek but proud."

If you don't believe that man's natural tendency is bent toward violence, then ask why TV and the movies have so much blood and gore. People pay big money to go to a professional boxing match for the sheer enjoyment of seeing two men attempt to knock the brain out of each other. The main attraction of hockey games has become the brawls and fights.

Because so often our world is characterized by fighting and unloading ammunition at others in a vain quest for sovereignty (power), the scarcity of peace has prompted someone to suggest that "peace is that glorious moment in history when everyone stops to reload" (cited by MacArthur, p. 209).

v. 27
"Peace" = *irenen* – an inner calmness and feeling of security despite outward circumstances

In the 1960's and 70's, the raising of the hand and the extending of the index and middle finger came to symbolize "peace."

Peace means a lot to a Jew, for the typical greeting in Hebrew is *shalom* which means "peace."

"Peace I leave with you" – The Lord Jesus ends this chapter the same way He began it—by encouraging His disciples not to fear, but to find peace which comes from faith in Him (see verse 1).

With Christ's physical departure soon to take place, He gives His disciples some final encouragement, some promises:

--He would prepare a "mansion" for them (v. 2-3a)
--He would return for them (v. 3)
--He would empower them (v. 12)
--He would answer prayer (v. 13-14)
--He would send His Spirit (v. 16-26)
--Now, He would give His peace (which would, of course, come via the Spirit; peace being a fruit of the Spirit – Gal. 5:22)

"Scripture contains over 400 references to peace. . . The Bible opens with peace in the Garden of Eden and closes with peace in eternity" (MacArthur, p. 209)

- **No Need to Fear, the Peace of Jesus is Here!**

5 Features of the Peace of Jesus Christ!

I. It is a Peace <u>Left to us after Christ's Earthly Mission was Accomplished</u> (v.28-31)
("Peace I leave with you")

Although Christ would soon depart, He would not leave His disciples alone as orphans (v. 18); He would come to them in the person of the Holy Spirit and deposit His peace into their hearts.

"Peace I <u>leave with you</u>" – What a great blessing to leave behind!

Christ's departure to the Father is further expanded upon in verses 28-31.

v. 28
"I go away" – After giving His life He would <u>ascend</u> to the Father's right hand.

"I come again unto you" – Here, not speaking of the second coming (as in verse 3), but His coming in the person of the Holy Spirit (as in verse 18).

'If ye loved Me ye would rejoice" - What better place is there to be than with "the Father."

"My Father is greater than I"

The word translated "greater" is "meizon" (μειζων - from "megas"), which compares <u>extent</u>, not essence; <u>degree</u>, not quality. Note: Jesus did <u>not</u> say the Father was "better" than the Son (πλειων - Mt. 5:20; 12:41).

God "the Father," being Spirit (Jn. 4:24) had a more extensive influence on the world than the Son, who was limited to a physical body while on earth. In other words, Jesus being incarnate could only be at one place at one time while on earth (He surrendered the use of His omnipresence for a time - Heb. 2:9). This is why He said that His disciples should "rejoice" when He spoke of His ascension to the Father (v. 28).

After Jesus received a glorified body following the resurrection and after He ascended to Heaven, He was restored to His former greatness (Jn. 17:5; Mt. 18:19; Phil. 2:9). He can now work on a larger scale <u>geographically</u> (cp. v. 12; SEE Eph. 1:20-23, 4:10; Col. 3:11 - "Christ now fills all things").

Though this is not the point in John 14:28, it is also important to note that the Father is greater than the Son in <u>position</u> (headship) in the Trinity (I Cor. 11:3). What the Father DOES, He does THROUGH the Son, BY the Spirit. There is "subordination" in the modes of operation or function, but <u>never any difference in essence</u> mentioned in Scripture.

v. 29
"I have told you before it come to pass" – Jesus is speaking about His death, departure and His coming back to the disciples (v. 28) in the person of the Holy Spirit.

'Ye might believe" – God's predictions and accurate fulfillments produce faith.

v. 30
From this point on, Christ would not have a whole lot more to teach His disciples (basically just the next two chapters of John [15 & 16] and that's it (before His arrest and crucifixion).

"The prince of this world" – a reference here to Satan (cp. 12:31), who would motivate Christ's enemies to arrest, falsely try, humiliate and crucify Him.

"Hath nothing in Me" – He has absolutely no connection to and nothing in common with Jesus Christ (no relationship whatsoever).

He hates Christ with a passion. (Don't be surprised, therefore, when Satan's co-workers hate you as well!)

v. 31
Christ's love for the Father is manifested by His obedience to the Father's will that He should go to the cross.

--He was "obedient unto death event he death of the cross" (Phil. 2:8 cp. Heb. 5:8)

--He "endured the cross" though "despising the shame" (Heb. 12:2)

II. It is a Peace which has it's <u>Source in Jesus Christ</u>
("<u>My peace</u> I give unto you")

This peace is rooted in the person of Christ. It flows exclusively from one source.

This peace does not come from the Virgin Mary, some alleged saint, or from some religious denomination.

Rather, it comes from Jesus and Jesus alone. It is His peace. It belongs to Him (since He is the "prince of peace"). It is the peace He exhibited in the face of the worst suffering ever experienced. It is the peace He dispersed to His disciples throughout the book of Acts and the New Testament era.

--Look to Jesus alone for this peace John 16:33
These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Just as He said, "Peace, be still," to the stormy sea, He can do the same for your stormy life.

III. It is a Peace which <u>Freely Flows to us from Jesus Christ</u>
("My Peace <u>I give</u> unto you")

'I give unto you" – Like salvation, the peace of Jesus is a gift. It is not earned, deserved or inherited. It's free and available to all who believe.

Faith dispels all fear. You don't have to do anything to experience the Lord's peace except to rest in Him and in the promises of His Word.

As Paul said to the Colossians: Col. 3:15
And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

IV. It is a Peace which is <u>Only Promised to Christ's Believing Disciples</u>
("I give unto <u>you</u>")

Four times in one verse Jesus makes reference to **"<u>you</u>."** ("you" in context being His disciples or the ones believing on Him).

This promise of peace is not the experience of all people. Just a small few know this peace (and those onlookers in the world cannot figure out where or how we get it).

Peace <u>with</u> God (Rom. 5:1) must come before you will ever experience the peace <u>of</u> God (Phil. 4:7).

Peace cannot be divorced from holiness. "Righteousness and peace have kissed each other" (Ps. 85:10)

Peace cannot co-exist with wickedness. "There is no peace for the wicked, says the Lord" (Is. 48:22)

V. It is a Peace which is <u>Different than the "peace" the World Offers</u>
("Not as the world giveth")

'Not as the world giveth" – The world's "peace" is not true peace.

1) The world's peace is <u>dependent upon favorable circumstances</u> (Christ's peace can be had in all of life's experiences) (Jn. 16:33 – even in tribulation).

2) The world's peace is often <u>artificially produced</u> (through medication, drugs or alcohol) (no substances but faith brings the Lord's peace).

3) The world's peace comes via a sense of <u>security</u> in <u>man, material things or money</u> (God's peace is not dependent on any "security" this world offers).

4) The world's peace may be <u>here today and gone tomorrow</u> 9Christ's peace lasts forever)

5) The world's peace is deceptive (the ungodly may think all is "peace and safety" without God, and then "sudden destruction cometh upon them")

"The world bases its peace on it resources, while God's peace depends on relationships. To be right with God means to enjoy the peace of God. The world depends on personal ability, but the Christian depends on spiritual adequacy in Christ. In the world, peace is something you hope for or work for; but to the Christian, peace is God's wonderful gift, received by faith. Unsaved people enjoy peace when there is an absence of trouble; Christians enjoy peace *in spite of trials* because of the presence of power, the Holy Spirit." (Wiersbe, p. 354).

You may not always have:

1. Domestic peace
   (Jesus came not to bring peace in all human relationships [due to man's rebellion against Him, this is rare], "but a sword…")

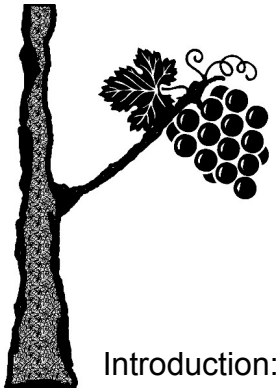
2. Societal peace
   (until the Prince of Peace returns; but you can have real inner peace despite all external circumstances)

VI. It is a Peace that Eliminates All Worry & Fear
("Let not your Heart be troubled, neither let it be afraid")

"Troubled" – disturbed or agitated

"Afraid" – cowardly or timid

Faith removes all fear!



Abiding in the Vine

John 15:1-8
8-10-2025

Introduction: v.1

*** Brethren, let us draw close to our Lord Jesus (in daily fellowship) and remain there, so that our lives may be Fruitful!**

The Blessings of Staying Close to the Lord Jesus Christ

I. *Remaining Close to Jesus* <u>makes Fruit-Bearing</u> <u>POSSIBLE</u> (v.4-5)

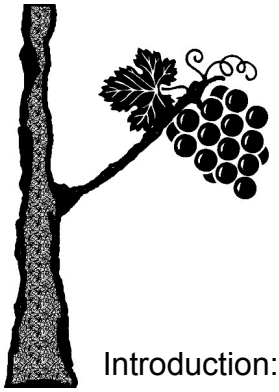
II. *Remaining Close to Jesus* <u>makes Fruit-Bearing</u> <u>INCREASE</u> (v.2-3)

III. *Remaining Close to Jesus* <u>Avoids the Risk of Being Rendered USELESS</u> (v.6)

IV. *Remaining Close to Jesus* is <u>the Secret to Receiving ANSWERS TO PRAYER</u> (v.7)

V. *Remaining Close to Jesus* <u>Results in God being GLORIFIED by your Fruitfulness</u> (v.8a)

VI. *Remaining Close to Jesus* <u>Makes You a Real DISCIPLE</u> (v.8b)



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IV. *Remaining Close to Jesus* is the Secret to Receiving _____ (v.7)

V. *Remaining Close to Jesus* Results in _____ by your Fruitfulness (v.8a)

VI. *Remaining Close to Jesus* Makes You a _____ (v.8b)

Abiding in the Vine

John 15:1-8
8-10-2025

Introduction: v.1

Two key words in John 15 –

"Fruit" – 8 times (v. 2, 4. 5, 8, 16)
"Abide" – 11 times (v. 4, 5, 6, 7, 10)
(it is translated "continue" in Jn. 15:9 and "remain" in 15:11)

"I am" - Here again we have one of the great "I am" statements in John's Gospel.

I am the living water (Jn. 4)
I am the bread of life (Jn. 6:35)
I am the light of the world (Jn. 8:12; o:5)
I am the door (Jn. 10:7, 9)
I am the good shepherd (Jn. 10:11)
I am the resurrection and the life (Jn. 11:25)
I am the way, the truth, the life (Jn. 14:6)

The metaphor of the "vine" was a well-understood image to those living in Palestine in Bible days. The Old Testament has quite a bit to say about vineyards (cp. Gen. 49:1, 11; Ps. 80:8-19; Is. 4:2, 5:1-7; Jer. 2:21, 12:10; Ezek. 15:2-6; Hos. 10:1; Zech. 3:8).

"<u>The</u> true vine" – the one and only, the exclusive one. Anyone connected to another vine (other than Christ) is connected to a false one.

"<u>True</u> vine" – He who is the "truth" (Jn. 14:6) is the real, genuine, source of life and fruitfulness.

By specifying Himself as the <u>true</u> vine, Jesus evidently intends to contrast Himself with Israel, a vine of God's planting which proved unfruitful (Is. 5:1-7).

"Husbandman" = farmer or gardener or vinedresser. The Father tends the branches on the vine (v. 2).

In these final words of Jesus to His disciples (in John 15 – 16), we have some of the most <u>vital</u> statements we will ever ponder. While only a few hours from death, our Lord begins a teaching about grape vines to impart to us some absolutely essential truths.

Many Christians feel like failures; their life doesn't matter much; they don't make a difference for Christ in the world. "Their lives show little or nothing of eternal significance, and they don't know why. Are you one?" (<u>Secrets of the Vine</u>, Bruce Wilkinson, p. 31).

We were saved for the purpose not only of attaining Heaven and escaping from hell, but for the purpose of having a closely-tied relationship with Jesus Christ. We were created and redeemed "for Him."

Col. 1:16
For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
Rev. 4:11
Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

The fulfilled life is the life that produces fruit. All believers are expected to be fruit bearers;

--The fruit of the Spirit (internal fruit)

Galatians 5:22
But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

--The fruit of souls (external fruit)

(John 15:16; Rom. 1:13; John 4:35-38)

Psalm 126:6
He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Notice the progression of fruit-bearing: Our Lord moves from . . .
"not fruit" (v. 2a) . . . to fruit (v. 2b) . . . to more fruit (v. 2c) . . . to much fruit (v. 5, 8)

An unsaved man's life will manifest his unbelief and rebellion against God by the production of bad fruit that flows from the sin nature.

Matthew 7:20
Wherefore by their fruits ye shall know them.
Hebrews 6:8
But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

But a believer manifests his heart's faith and receptiveness to God's Word by producing a harvest of good fruit – some 100-fold, some 60, and some 30 (Mt. 13:23).

*** Brethren, let us draw close to our Lord Jesus (in daily fellowship) and remain there, so that our lives may be Fruitful!**

The Blessings of Staying Close to the Lord Jesus Christ:

I. ***Remaining Close to Jesus*** **<u>makes Fruit-Bearing</u> <u>POSSIBLE</u> (v.4-5)**

v. 4

"Abide" – the key verb in this context. The word "abide" means to <u>remain</u> or <u>dwell</u> (as in Jn. 14:2 where the noun form has the meaning of an abode or dwelling place).

The word means to <u>stay with</u>; to <u>continue in close proximity</u> (Mt. 26:38); to <u>stay put and not move</u> (Mt. 10:11); or to <u>dwell in something</u> (as in a house) (Acts 16:15).

What Jesus is saying is this: <u>Stay connected</u> with Me (not in relationship, for that issue is God's doing and it is settled, but in <u>fellowship</u>).

In other words, Jesus is saying: "Stay close." "Stick with Me; your abundant life depends on it."

Are we close to Jesus when we don't:
<u>Talk</u> to Him?
<u>Think</u> about Him?
<u>Love</u> Him?
<u>Obey</u> Him?

"Abide in Me and I in you" – the connection is a <u>mutual one</u>.

"The symbolism of the Vine and branches is similar to that of the <u>head and the body</u>: we have a living relationship to Christ and belong to Him" (Wiersbe, p. 355).

"Of itself, a branch is weak and useless. . . the branch cannot produce its own life; it must draw that life from the vine. . . [We as believers must] recognize our own weakness and confess our need for His strength" (Wiersbe, p. 355).

No branch can produce fruit if it is detached from the vine, and no Christian can who is detached from the fellowship of Christ.

v. 5

"Much fruit" – the degree of our fruitfulness is determined by our degree of attachment in close communion with our Lord Jesus.

"Without Me ye can do nothing" = Apart from me, you are not able to do anything (which is of spiritual and eternal significance).

Yes, apart from Christ the natural man can perform (temporarily) physical functions. Most people are detached from Christ in relationship and in fellowship, yet they go to school, work a job, and reap the harvest of their worldly sowing. In the world's eyes they are quite successful.

However, the believer has an extra dimension to his life (a spiritual one), whereby we have the privilege of knowing God's truth, passing on a Godly heritage, demonstrating the fruit of the Spirit, being used of God in reaping souls for His Kingdom, etc.

II. *Remaining Close to Jesus* makes Fruit-Bearing INCREASE (v.2-3)

v. 2
"Every branch" – No exceptions. All branches in Christ are included.

"In Me" - Jesus is describing a branch that is connected to Him (hence, a believer).

"He taketh away" – This word (*airo*) in some context means to lift up or to pick up (EX: of the Jews picking up stones – Jn. 8:59; cp. Jn. 11:41) and in other contexts means to carry away or to spatially remove something from its place (Lk. 11:22; Jn. 16:22). Often if has the idea of both picking up and removing something (Mk. 4:15; Lk. 8:12).

Here, both interpretations are possibilities:

1) One view is that God the Father promptly takes home fruitless believers (the "sin unto death" – 1 Jn. 5:16).

   "As there are suckers that grow out from the plant but add nothing to its usefulness and must be cut away, so an unproductive child of God who persists in his own will may expect to be set aside. God's chastening hand may even remove such a person through death" (Wycliffe, p. 1107).

2) Another view is that God the Father lifts up fruitless believers with the goal that their discouraged, barren branch will be drawn up away from the ground and brought into contact with the sunlight so as to produce fruit.

   (A man who tends a vineyard explains) –

   "'New branches have a natural tendency to train down and grow along the ground,' he explained, 'But they don't bear fruit down there. When branches grow along the ground, the leaves get coated in dust. When it rains, they get muddy and mildewed. The branch becomes sick and useless.'

   'What do you do?' I asked. 'Cut if off and throw it away?'

   'Oh, no!' he exclaimed. The branch is much too valuable for that. We go through the vineyard with a bucket of water looking for those branches. We lift them up and wash them off.' He demonstrated for me with dark, callused hands. 'Then we wrap them around the trellis or tie them up. Pretty soon they're thriving.'" (Wilkinson, p. 34-35)

"Purgeth" – the same word as translated "clean in v. 3.

God is pictured as cleaning off the dead limbs, twigs, and fruitless elements of the branch.

"A vinedresser would cut away dead wood that can breed disease and insects" (Wiersbe, p. 356).

When the dead, lifeless, fruitless elements of a branch are pruned off, the branch becomes more fruitful.

A vinedresser has to be "carefully trained or they can destroy an entire crop. Some vineyards invest two or three years in training the 'pruners' so they know where to cut, how much to cut, and even at what angle to make the cut" (Wiersbe, p. 356).

How does the Father prune us? Sometimes He simply uses the Word to convict and cleanse us (v. 3). Sometimes He must chasten us (Heb. 12:1-11).

God's "purgings" are often painful, perhaps initially sorrowful, but in the end they are beneficial.

--Job was purged by trials
Job 23:10
But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

--David was benefited by trials
Psalm 119:67
Before I was afflicted I went astray: but now have I kept thy word.

--Paul was strengthened by trials (2 Cor. 12:7-10)

--James speaks of the benefits of trials
James 1:2-4
My brethren, count it all joy when ye fall into divers temptations; [3] Knowing this, that the trying of your faith worketh patience. [4] But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

v. 3
Having said that the Father cleanses off (purges) fruitless elements, Jesus now states that the disciples were already clean through the Word Christ had given them (cp. Eph. 5:26).

Positionally, they were cleansed already and in relationship with God, but practically they would receive periodic cleansings so that they could produce more and more fruit.

III. *Remaining Close to Jesus* Avoids the Risk of Being Rendered USELESS (v.6)

Is Jesus (in v. 6) speaking of a believer or non-believer?

If non-believer, Jesus is referring to an apostate, one who abandons his profession but never possessed salvation.

(Some say this is a saved man who loses his salvation due to his desire to depart from Christ, and ends up in the flames of hell. This would contradict the Biblical doctrine of eternal security of salvation. And make the retaining of our salvation dependent on our effort to abide.)

It is my view that Jesus is referring to a believer, but one who is rendered useless (a "castaway") and is set aside to dry up and waste away.

Paul feared being rendered useless.
1 Cor. 9:27
But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Jesus warned against becoming useless.
Matthew 5:13
Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

"If a man abide not in Me" – Note: It is the person who detaches himself. Why would anyone (claiming to be a believer) not want close fellowship with Christ? How does a detachment occur? We lose focus or we wander.

--The allurement of the world becomes more important.
--The appetites of the flesh become more important
--The deceptions of the devil become more important

"It is a known fact that apart from producing grapes, the vine has no use except to be burned for fuel (cf. Ezek. 15:6)" (Wycliffe, p. 1107).

The reference to the fire, therefore, is not a reference to the man but to the dry sticks in the analogy and needs not necessarily apply to the man who is likened unto the dry stick, but is simply a hypothetical situation in which Jesus tells us what happens to useless branches: they are burned.

[Note: We need not press every detail of a metaphor and give it immediate personal application.]

The burning here (if it has any connection to the believer) could apply to a person's fruitless works being burned up at the Judgment Seat of Christ (1 Cor. 3:11-15), but He Himself will be saved from the fire (Ryrie note).

IV. *Remaining Close to Jesus* is the Secret to Receiving ANSWERS TO PRAYER (v.7)

A Christian whose mind and soul is knit to Christ and whose heart and mind is filled with God's Word will be one who is on God's wavelength. You will think like Him; your heart beat will match His; you will walk in step with Him. Therefore, any and every request you make will be exactly what He wanted for you, and you will get answers to every prayer.

This principle of being close to the Lord and receiving what you ask for is also found in Psalm 37:4.

Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

1 John 5:14 conveys a similar promise.

1 John 5:14

And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

V. *Remaining Close to Jesus* Results in God being GLORIFIED by your Fruitfulness (v.8a)

Since it is the Father's Spirit who produces the fruit, He receives the glory (the credit, the honor, the praise) when it is produced.

God shines when we are fruitful! Man's purpose on earth is to glorify God.

VI. *Remaining Close to Jesus* Makes You a Real DISCIPLE (v.8b)

"And then you will become (future tense, middle voice – T.R.) **My disciples"** – A believer is not necessarily a disciple.

You become a believer by faith, but you become a disciple by fruit. One who follows the disciplines of his Master, who stays in touch with the Teacher (Jesus) is the one who becomes a real disciple!

CONCLUSION:

Convicting hymn: “Must I Go and Empty-Handed”

Let’s get close again to our Lord Jesus that we might be fruitful. How?

1) Repent of sin (confession)
2) Get back to prayer (communion)
3) Submit to His will (consecration)

Principle 1: *To break through to abiding, I must deepen the quality of my devoted time with God*.

--Set apart the kind of time that will build relationship.
--Savor God’s Word to you.
--Talk and listen to a Person
--Keep a daily written record of what God is doing in your life.

Principle 2: *To break through to abiding I must broaden my devoted time—taking it from a morning appointment to an all-day attentiveness to His presence. – Wilkenson pp.106-112*

“Abide in My Love”

(The Quality of Christ-like Love)
John 15:9-17
8-17-2025

Introduction:

*** Every Disciple of Christ, must have the same quality of Love that Christ demonstrated and abide in that Love!**

What are the qualities of Christ’s Love?

I. **Christ’s Love is <u>God’s</u> Love (v.9)**
(Love’s <u>Author</u> is <u>Divine</u>)

II. **Christ’s Love is an <u>Obedient</u> Love (v.10)**
(Love’s <u>Fruit</u> is <u>Obedience</u>)

III. **Christ’s Love is a <u>Joyful</u> Love (v.11)**
(Love’s <u>Result</u> is <u>Real Happiness</u>)

IV. **Christ’s Love is a <u>Volitional</u> Love (v.12a)**
(Love’s <u>usage</u> is a <u>Choice</u>)

V. **Christ’s Love is a <u>Reciprocal-Brotherly</u> Love (v.12b)**
(Love’s <u>Horizontal Expression</u> is toward <u>One-another</u>)

VI. **Christ’s Love is a <u>Sacrificial</u> Love (v.13)**
(Love’s <u>Highest Expression</u> is <u>Sacrifice</u>)

VII. **Christ’s Love is a <u>Personal</u> Love (v.14-15)**
(Love’s <u>Humble Expression</u> is <u>Friendly</u>)

Conclusion: (v.16-17)

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(Love’s Fruit is Obedience)

III. Christ’s Love is a _____ Love (v.11)
(Love’s Result is Real Happiness)

IV. Christ’s Love is a _____ Love (v.12a)
(Love’s usage is a Choice)

V. Christ’s Love is a _____ Love (v.12b)
(Love’s Horizontal Expression is toward One-another)

VI. Christ’s Love is a _____ Love (v.13)
(Love’s Highest Expression is Sacrifice)

VII. Christ’s Love is a _____ Love (v.14-15)
(Love’s Humble Expression is Friendly)

Conclusion: (v.16-17)

“Abide in My Love”

(The Quality of Christ-like Love)
John 15:9-17
8-17-2025

Introduction:

Whereas the theme of John 15:1-8 was “Abide in Me,” the theme of John 15:9-17 is “Abide in My love.”

“Continue ye in My love” (v. 9)
“Abide in My love” (v. 10)
“Love one another as I have loved you” (v. 12)
“Love one another” (v. 17)

In the previous context, we saw the importance of close fellowship with Christ so that our lives could be fruitful. Now we see that the fruit the Lord is most interested in is love. Love heads the list in Gal. 5:22.

*** Every Disciple of Christ, must have the same quality of Love that Christ demonstrated and abide in that Love!**

What are the qualities of Christ’s Love?

I. Christ’s Love is God’s Love (v.9)
(Love’s Author is Divine)

Jesus is describing the quality of love that is to remain in His disciples.

It is the same love that the Father has for His Son, and the same love that the Son has for His disciples.

“In My love” – (subjunctive possessive pronoun) – “in the love that I have for you.”

“Our love for Christ is the result of Christ’s love for us and is grounded at bottom in the Father’s love for the world” (Jn. 3:16) (Robertson, p. 259).

“Continue ye in My love” – lit. abide in My love.

Possibilities:

--Stay in love with Me
(Continually remain in love with Me)
--Stay in the love I have for you
(Continually retain my love for you)
***--Stay in the love I gave to you
(Continually let my quality of love stay in you)

Jesus here is referring to the same concept that He brings out in John 17:26 -
And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

"Continue ye in My love" means two things:

1) I must first experience His love for me

2) Second, I must then in turn make that love my attitude toward Christ and others

I.e. – "Continue to realize that the love I demonstrated to you is the love that you are to appreciate and have in you toward Me and others."
"When Christ comes in to abide, He brings His love with Him, which in turn is the very love enjoyed by Christ from the Father" (Wycliffe Commentary, p. 1107).

1 John 4:19 *We love him, because he first loved us.*
My love for God is the result of my realization of His love for me.
The more aware you are of His love for you, the more you will love Him in return.

I John 4:7 says: "For love is of God" - (i.e. love comes from God) - Love is <u>not natural</u> -- You are <u>not</u> born with agape love. This love does <u>not</u> have its source in man or man-made religion. It comes to those who have experienced the new birth (it's actually a fruit of regeneration, an evidence of salvation).

II. Christ's Love is an Obedient Love (v.10)

(Love's Fruit is Obedience)

Obedience, the fruit of love, was a theme in John 14 (14:15; 14:21, 23).

Those who obey Christ demonstrate their love, and those who love Him obey Him (the two go hand in hand; they are mutually exclusive; you will not have one without the other).

It was Christ's love for the Father that motivated His obedience to the Father's will. Because His love for the Father was perfect, He said, "For I do always those things that please Him."

"My commandments" - "The Christian life is a life of principled, conscientious obedience to God's will as revealed in the Bible." (A.N. Martin).

Obedience is not real obedience if we do not obey our Lord . . .

*exactly
*completely
*without delay
*without excuse

- Husbands, you love Jesus when you obey His command to love your wives and lead your family.
- Wives, you love Jesus when you obey His command to submit to your husbands and serve your family's needs.
- Children, you love Jesus when you obey His command to obey and honor your parents.
- Singles, you love Jesus when you obey His command to "flee fornication" and "be content."
- Employees, you love Jesus when you obey His command to work, not as men pleasers but as diligent servants of Christ.
- Christian, you love Jesus when you obey His command to fulfill the Great Commission and make disciples of all nations.
- Christian, you love Jesus when you obey His command to not forsake the assembly of the saints (Heb. 10:25).

We often say that hate is the opposite of love. In actuality, sin is the antithesis to love. Hence, Jesus said regarding the last days: "Because iniquity shall abound, the love of many shall wax cold" (Mt. 24:12).

Whenever we sin, we sin because at that moment, our love for God isn't what it should be. The degree to which you love God will determine the degree to which you keep from deliberately sinning against Him.

"Ye that love the Lord, hate evil."

Don't say you love God when you are downing a six-pack of Budweiser or reading pornography or pursuing a divorce of your spouse or committing fornication or adultery or snorting cocaine.

III. Christ's Love is a Joyful Love (v.11)

(Love's Result is Real Happiness)

"These things" –

--"Abide in Me" (v. 1-8)
--"Abide in My love" (v. 9)
--and "Obey My commands" (v. 10)

. . . The result will be joy!

"My joy" = the joy I give (Jesus gives joy that is unsurpassed).

Joy remains when loving obedience remains (John 13:17).

John 13:17
If ye know these things, happy are ye if ye do them.

This verse contains God's formula for happiness (blessedness) –

Knowing what's right
Plus doing what's right
Equals happiness

"Your joy might be full" – The Lord is not a "kill-joy," but rather a joy giver. And He can give joy to the limits of our capacity to receive it. He gives not a short supply but a "full tank" of joy!

Joy is spelled:

Jesus
Others
You (yourself last)

IV. Christ's Love is a Volitional Love (v.12a)

(Love's usage is a Choice)

"My commandment" - This is an appeal to the will.

A command that is to be either obeyed or disobeyed.

Love is a determined choice; it is not a mere fleeting positive emotional whim.

Christ didn't feel like drinking the bitter cup, yet He chose to do so out of love for the Father and love for sinners.

Love is a choice; a decision; an act of the will.

> This kind of love is possible even toward an enemy (Mt. 5:44), because it is not based upon a feeling that you conjure up about a person, but rather it is based upon a knowledge that a person (whoever it is) is made in the "image of God" and therefore is worthy of the respect, honor, dignity, and benevolence you show.

"Love" - not a mere emotional feeling, but does not exclude feeling either. It means to feel for someone (to empathize) and thereby be motivated to respond to meet their needs.

V. Christ's Love is a Reciprocal-Brotherly Love (v.12b)

(Love's Horizontal Expression is toward One-another)

Among Christians, love is to be a two-way street. It is to come to us and go from us; it is reciprocal (like that of a family).

Mike loves Steve and Steve loves Mike. Fran loves Colleen and Colleen loves Fran.

"As I have loved you" - How did Christ love us?

--He loved us unconditionally (when we didn't deserve it)

--He loved us beneficially (His love met our needs)

--He loved us sacrificially

--He loved us permanently (nothing will end it – Rom. 8)

"Love <u>one another</u>" - Love is to be <u>reciprocal</u> -- Not a two-way street in the body of Christ, but every believer should love every other believer.

Don't be a self-centered "Dead Sea" Christian: In the Dead Sea, the Jordan's waters flow in, but nothing flows out. Many people like the receiving end of love, but don't spend much time at the giving end, so their lives (like the Dead Sea) become bitter and lifeless.

"The disciples' responsibility was to love one another just as Christ had loved them. They would certainly need this love in the hours to follow, when their Master would be taken from them and their brave spokesman, Peter, would fail Him and them. In fact, all of them would fail, and the only thing that would bring them together would be their love for Christ and for each other." (Wiersbe, p. 349).

This love will be especially needed in the last days (when such love will begin to "wax cold") and the saints would feel a pressure to forsake the assembly (Heb. 10:25).

Love: a mark of a true born-again Christian:
1 John 3:14
We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

This Love toward one-another must be important if God repeats this command so many times:
John 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.
John 15:17 These things I command you, that ye love one another.
Romans 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
1 Thessalonians 4:9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.
1 Peter 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:
1 John 3:11 For this is the message that ye heard from the beginning, that we should love one another.
1 John 3:23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.
1 John 4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.
1 John 4:11 Beloved, if God so loved us, we ought also to love one another.
1 John 4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.
2 John 1:5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

VI. Christ's Love is a <u>Sacrificial</u> Love (v.13)

(Love's <u>Highest Expression</u> is <u>Sacrifice</u>)

The **"man"** who laid down His life for His friends is none other than Christ.

Romans 5:7
For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

We are the **"friends"** (v. 14-15).

Love is giving (Jn. 3:16), and the ultimate manifestation of that giving love was Christ's gift of Himself as He died to take our place and suffer our punishment.

1 John 3:16
Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

"The motivation is love. The cross is not something imposed but something embraced" (Wycliffe, p. 1107).

"For His friends" – "Death for them in no wise contradicts the purpose to die for a larger circle, even the world itself" (Wycliffe, p. 1107).

Christ's death is sufficient for all but only efficient for His "friends." The atonement is unlimited in its provision, but it is limited in its application. Only the elect "friends" will benefit.

Ephesians 5:25 Husbands, love your wives, even <u>as Christ also loved the church, and gave himself for it;</u>

VII. Christ's Love is a Personal Love (v.14-15)

(Love's Humble Expression is Friendly)

v. 14

We do not attain or maintain "friendship" status by obedience, but rather we manifest that we are friends by our obedience.

v. 15

Although Christ is the sovereign Lord of the universe (the great "I AM," the awesome King, the Ruler of creation, the Judge of the world), He does not relate to His children in those distant terms. He loves us enough to deal with us as "friends."

We have many acquaintances but very few real friends.

The qualities of a friend are many:

1) Close fellowship
2) Lasting faithfulness
3) Real fun
4) Special favor etc.

Here Jesus describes His friendship with us with this concept: **"All things I have heard of My Father, I have made known unto you."**

We are privy to private information; we are let in on details that others do not know. The secrets of God are revealed to us by our Friend, Jesus. The truth of God is ours because of our relationship to Christ.

Jesus is not saying that we are not "servants," but that we are servants "in the know." We are like the "inner circle" around a king; while we know His secrets, we are also subject to Him and have to obey His commands (Wiersbe, p. 357).

The perfect Biblical example was Abraham. He was both a "friend of God" (2 Chron. 20:7; Is. 41:8; Ja. 2:23) and also a servant of God (Gen. 26:24).

"Hast thou heard the secret of God?" (Job 15:8)

Psalm 25:14
The secret of the Lord is with them that fear him; and he will shew them his covenant.

Conclusion: (v.16-17)

Who chose whom? Did the disciples chose Jesus or did He chose them? He in love selected them to follow Him. In the same way, He in love chose us!

Before we loved Him, He loved us; before we sought Him, He sought us; before we found Him, He found us.

Our coming to Christ was preceded by His coming to us; our reception of Him was preceded by His reception of us.

Our choice of Him was not what made Him choose us; rather, our choice of Him was a confirmation that He had already chosen us.

John 6:37
All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

John 6:44
No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

John 6:65
And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

v. 16
"Ordained" = appointed (selected and set apart for special service).

We are as "ambassadors."

His choice of us was for a <u>purpose</u>, an <u>earthly</u> (not just an eternal) purpose.

--**that** (purpose) **ye should <u>go</u>**

--that [ye should] **bring forth <u>fruit</u>**

--that…ye shall <u>ask</u>

We were not merely chosen to be "chosen", but we were chosen that we might <u>go</u> and "bring forth fruit."

This going and fruitbearing conveys the concept of soulwinning.

Psalm 126:6
He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

He came to us so that we might go to others, in order that Jesus might come to them as well!

"Bring forth fruit" – "Previously the fruit meant love. Now it was to mean love in action, the heralding of the message of salvation and the winning of souls" (Wycliffe Commentary, p. 1108).

"Remain" – the only fruit that will remain forever is the fruit that Christ grows through our lives as we abide in Him.

The fruit of the Spirit and the fruit of souls will bring with it eternal reward.

Verse 17 is transitional. This love toward one another is all the more needed in light of the hatred we will experience by the world (v. 18ff).

Why Hate Christians?

(The World's Hatred for Bible-Believing Christians)
John 15:18-16:6
8-24-2025

Introduction:

*** Why does the world hate Bible-believing Christians?**

Jesus Christ gives 3 Reasons why:

I. ***The World hates you because of their*** **OPPOSITION to Jesus Christ**
(v.18-20)
(The world is on opposite sides and has been deceived into thinking that Christ is their enemy)

II. ***The World hates you because of their*** **IGNORANCE of God the Father**
(v.21; 16:1-6)
(The world is ignorant of the true & living God and of Christ's relationship with Him)

III. ***The World hates you because of their*** **REBELLION against the Truth**
(v.22-25)
(The world is deliberately defiant against the revealed authenticating evidence of Jesus Christ)

Conclusion: v.26-27

Why Hate Christians?

(The World's Hatred for Bible-Believing Christians)
John 15:18-16:6 *(part 2)*
8-31-2025

Introduction:

*** Why does the world hate Bible-believing Christians?**

Jesus Christ gives 3 Reasons why:

I. ***The World hates you because of their*** **_____ to Jesus Christ**
(v.18-20)
(The world is on opposite sides and has been deceived into thinking that Christ is their enemy)

II. ***The World hates you because of their*** **_____ of God the Father**
(v.21; 16:1-6)
(The world is ignorant of the true & living God and of Christ's relationship with Him)

III. ***The World hates you because of their*** **_____ against the Truth**
(v.22-25)
(The world is deliberately defiant against the revealed authenticating evidence of Jesus Christ)

Conclusion: v.26-27

Why Hate Christians?

(The World's Hatred for Bible-Believing Christians)
John 15:18-16:6
8-24-2025

Introduction: **The bloody history of Christian persecution**

The articles below are cited from the web site: https://globalchristianrelief.org/ See also www.vom.org

1. Nigeria: violence and death at the hands of extremist groups
According to Global Christian Relief's 2025 Red List, a groundbreaking collection of verified records on global religious persecution, Nigeria is the deadliest country in the world for Christians. In January 2025, Baptist Press noted that Nigeria led the world in verified killings and abductions related to persecution

2. North Korea: one of the most oppressive regimes for Christians
North Korea is known for its brutal suppression of religious freedom. Any expression of faith outside of state-sanctioned activities is met with harsh punishment. According to the U.S. Commission on International Religious Freedom (USCIRF), Christians in North Korea face imprisonment in labor camps, torture and even execution. Owning a Bible or gathering for worship can result in death.

3. India: rising attacks from Hindu nationalist groups
Christian communities in India are increasingly under attack from Hindu nationalist groups. These groups target Protestant churches, harass Christians and push for laws that make it harder to practice Christianity. Some states have introduced anti-conversion laws that make it dangerous for believers to share their faith. Human Rights Watch reports that violence against Christians has been rising, with churches vandalized and pastors attacked.

4. China: government crackdown on Christian worship
In China, the government's "Sinicization" policy aims to bring all religions under strict state control. Amnesty International reports that Christian persecution in China includes church closures, surveillance of religious gatherings and the removal of crosses and Christian symbols. Protestant churches are especially targeted, with many pastors being detained for their faith.

5. Pakistan: the misuse of blasphemy laws against Christians
In Pakistan, Christians face severe discrimination and persecution. The country's strict blasphemy laws are often used to target religious minorities, including Christians. The U.S. Department of State's Report on International Religious Freedom highlights cases where Christians have been falsely accused of blasphemy, leading to imprisonment or even mob violence. Many Christians also struggle with social and economic discrimination, making it difficult to find jobs or housing.

More Christians are persecuted and martyred for their faith in this century than all previous centuries combined. Nearly two thirds of all Christians alive in the world today suffer persecution in varying degrees, including the loss of freedom, discrimination, imprisonment, slavery, torture and even death.

For Millions, the Truth is an Extremely Dangerous Thing to Believe:

- Christians are the most persecuted people group on the earth
- Every two hours a Christian is killed for following Jesus
- 1 in 8 Christians Worldwide experience high levels of persection

MISSIONARY AND TWO YOUNG SONS KILLED IN INDIA

The Evangelical Fellowship of India reported that an Australian missionary and his two young sons were killed in India by members of a militant Hindu group. Mr. Graham Stewart Staines, a 58 year old Australian missionary, and his two sons, Philip (age 10) and Timothy (age 8) were asleep inside their vehicle when it was doused with gasoline and set ablaze.
The attack took place in Manoharpur village in the District of Keonjhar in the State of Orissa. The militants believed to be responsible belong to the radical Hindu nationalist group Rashtriya Swayamsevak Sangh (RSS). The RSS is believed to have been responsible for a number of attacks against Christians and churches in recent months.
Mr. Staines and his wife have been faithfully serving as missionaries with the Evangelical Missionary Society of Mayurbhanj for more than 30 years, working mostly among lepers.

To Be a Martyr for the Lord
Sung by persecuted Christians in China
1. From the time the early church appeared on the day of Pentecost,
the followers of the Lord all willingly sacrificed themselves.
Tens of thousands have sacrificed their lives that the Gospel might prosper.
As such they have obtained the crown of life.

2. Those apostles who loved the Lord to the end,
Willingly followed the Lord down the path of suffering.
John was exiled to the lonely isle of Patmos.
Stephen was crushed to death with stones by the crowd.
3. Matthew was cut to death in Persia by the people.
Mark died as his two legs were pulled apart by horses.
Doctor Luke was cruelly hanged.
Peter, Philip and Simon were crucified on a cross.
4. Bartholomew was skinned alive by the heathen,
Thomas died in India as five horses pulled apart his body,
The apostle James was beheaded by King Herod,
Little James was cut up by a sharp saw.
5. James the brother of the Lord was stoned to death,
Judas was bound to a pillar and died by arrows,
Matthias had his head cut off in Jerusalem.
Paul was a martyr under Emperor Nero.
6. I am willing to take up the cross and go forward,
To follow the apostles down the road of sacrifice.
That tens of thousands of precious souls can be saved,
I am willing to leave all and be a martyr for the Lord.
Chorus: To be a martyr for the Lord, to be a martyr for the Lord,
I am willing to die gloriously for the Lord.

Persecution of believers has been going on for a long time!

- David by Saul and many others (see Psalms)
- Daniel and the Lion's den
- Isaiah cut in two
- Nero's persecution of the Christians in Paul's day
- The decade of Diocletian persecution against The Christians
- Study: Foxes Book of Martyrs.

Hebrews 11:36-38
And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

In the Middle Ages (Dark Ages) the Roman Catholic Inquisition persecuted and martyred multitudes who rose up in protest against the Catholic system.

"Many were those noble souls who rejected the false claims of the Pope, looking instead to the Lord Jesus for salvation and truth. These were called "heretics" and were bitterly persecuted by the RCC" (Woodrow, p. 105).

A few documented examples of RCC persecutions:

1. "Ad Extrpanda" issue by Pope Innocent IV in 1252. This document stated that heretics were to be "crushed like venomous snakes." It formally approved the use of torture." (Woodrow, p. 105).

2. Inquisitions in the Netherlands - 21 Protestants hung on a tree (Woodrow, p. 107).

3. At Lavaur in 1211 - 100,000 Albigenses (protestants) were killed and burned (p. 108).

4. 10,000 Huguenots were killed in the bloody massacre in Paris on St. Bartholomew's Day, 1572 (p. 108).

(SEE Babylon Mystery Religion, Woodrow, p. 105-109).

Cp. the martyr's cry (Rev. 6:10).

Michael & Margeretta Satler - Michael had been a priest, but left the priesthood after he found there was no Biblical evidence for celibacy. So he left and was married. More than that, they joined a group called the Anabaptists. The prefix Ana means again. The again-baptizers; more easily said, re-baptizers. The Anabaptists were people who believed that their infant baptism didn't count, because they said it's not found in the Bible; therefore, we need to be re-baptized as adults upon profession of faith. And so they went ahead as adults, having professed faith in Christ, and they baptized one another as part of a little group way back in Germany in 1526. When they were coming back from a little town called Schlicime, they were arrested while walking through the forest and captured and on May 17, 1526, they were tried, and after 1 1/2 hours, the judges came back with this verdict, "Michael Satler shall be committed to the hangman who shall take him to the square and there first cut out his tongue and then chain him to a wagon, tear his body twice with hot tongs and five times more before the gate, then burn his body to powder as an arch-heretic." He was brought to the place, and just before he died, he cried, "Almighty eternal God, thou art the truth, and because I have not been shown to be in error [he had asked if he could debate the point from the Bible, but his prosecutors said "No."], I with thy help on this day testify to the truth and seal it with my blood." With a sack of powder tied around his neck to hasten the death, Satler was thrown into the fire. When the ropes on his hands burned through, the dying man raised his hands in a sign of triumph and prayed, "Father, I commend my spirit into thy hands." His wife was persuaded to recant, but she did not. Eight days later, she was forcibly drowned in the Necar River.

Erwin Lutzer - "The Anabaptist Controversy" (tape: origins of infant baptism)

Note Previous Context of John 15:

The need to love one another (John 15:12, 17) is all the more necessary in light of the hatred believers will experience from the world (vv. 18 ff).

*** Why does the world hate Bible-believing Christians?**

Jesus Christ gives 3 Reasons why:

I. *The World hates you because of their* OPPOSITION to Jesus Christ (v.18-20)

(The world is on opposite sides and has been deceived into thinking that Christ is their enemy)

v. 18

"The world" – *kosmos* – people devoid of God's Spirit (Jn. 14:17) who are part of a Satanic arrangement, who think and act in a manner which is opposite that of God's standard.

--Their minds are blinded by the "god" (Satan) of this world" (2 Cor. 4:4).

--Their philosophy is that of humanism (man being the measure of all things) (Col. 2:8)

--Their wisdom is considered by God as foolishness (1 Cor. 3:19)

--Their actions are dictated by demonic spirits and are characterized by disobedience (Eph. 2:2) and self-centered lust of the flesh and of the mind (Eph. 2:3)

--They have been injected (as it were) with a Satanic anesthetic and passively lie helpless in the lap of the wicked one (1 John 5:190

For the comfort that it's worth, the persecuted believer can take encouragement in knowing that he/she is not the first to be wrongly attacked.

"It hated Me before it hated you" – the world's ultimate object of attack is not the Christian, but the Christ of Christians. This prior hatred of Christ is as old as sin. Satan's ultimate attack is made against the Lord Jesus.

"It hated Me" – Perfect, active indicative – "has hated and still hates" (Robertson, p. 261).

The precious Lord Jesus has been a target of attack throughout history.

--His holy Name is blasphemed as people use the name "Jesus Christ" as a curse word when angry or upset. His name is constantly uttered in vain.

Why is He the object of ridicule, rejection, and slander? Because He is the "way, the truth, and the life," and Satan knows it and demons know it. "We know who You are [they said], the Holy One of God." Therefore, Satan's ultimate attack is against the Lord Jesus Christ and anything connected to Him.

v. 19
"If ye were of the world" – if you belonged to the world; if you were on the same side or same team as the world, you would be loved by the world.

"I have chosen you out of the world" – out of the millions of people in the world, Jesus Christ has selected a remnant by grace to belong to Himself.

Believers have been "called out" from the world; therefore, the world "church" (*eklesia*) literally means "the called out ones."

When someone believes in Christ, they are "translated out of the kingdom of this world into the kingdom of His dear Son."" There is immediately a change of lifestyle, love, and lordship. This change of allegiance, this change of sides is what makes you a target of attack. "All who live Godly in Christ Jesus shall suffer persecution."

"Therefore the world hateth you" – the world knows that a born-again Christian is "not one of us" anymore. In most cases, they will leave you like the plague; they will drop you like a "hot potato."

ILLUS: There is something about changing sides on a team that can change your status from being a hero to being enemy #1. EX: when NFL players are traded to a new team.

"Does the world hate us? If not, why not? Has the world become more Christian or Christians more worldly? (Robertson, p. 262).

Because your light is a rebuke to their darkness and because your holiness is a rebuke to their unrighteousness, the world will seek to extinguish your light and stamp out your holiness.

v. 20
"The word that I said" – a reference to John 13:16. "If they have persecuted Me [the perfect, righteous, gracious, holy, truthful Lord Jesus], they will also persecute you [His mere servant]."

"Persecute" – (*dioko*) = to chase like a wild beast; to hunt down (so as to destroy).

"The attack would move from the shepherd to the sheep. As surely as their lives would reflect Christ, so surely would they attract the hatred of sinful men (cf. Gal. 4:29)" (Wycliffe Commentary, p. 1108).

"If they have kept My saying [the word of God I gave while on earth], **they will keep yours also** [the word of God we preach today]**.**

The point: whether positive or negative – however people treat Jesus Christ will manifest itself by how they treat those who belong to Jesus Christ.

Implicit in this text is the truth that people are either <u>for</u> or <u>against</u> Jesus Christ. All of mankind fits into one of two categories. They are either saved or lost, believers or unbelievers, headed for heaven or hell. There is no middle ground.

II. *The World hates you because of their* <u>IGNORANCE</u> <u>of God the Father</u> (v.21; 16:1-6)

(The world is ignorant of the true & living God and of Christ's relationship with Him)

v. 21

"But all these things will they <u>do</u> unto you" – hatred will manifest itself by hurtful <u>activity</u>.

"For My name's sake" – Because of my name; i.e. because the believer serves the Lord Jesus Christ. You could pick any other name to serve (Muhammad, Mary, Pope John Paul, Sun Myong Moon) and the world would not bother you; but there is something about Jesus Christ that deeply upsets those of the world. Why?

"Because they know not Him [the Father] **that sent Me" –** The persecutors are ignorant of the true and living god and of Christ's relationship with Him.

Jesus will (in vv. 22-25) demonstrate that such ignorance is inexcusable and unjustified, but the world willfully remains ignorant of Christ and His relationship to God the Father despite all the evidence He gave.

"The disciples were being inducted into the circle of the misunderstood, sharing this distinction with their Lord" (Wycliffe, p. 1108).

16:1

Jesus' forewarning of the opposition that awaits His disciples would serve as a preventative measure (that is, that we would not stumble or be "offended" when those times of tribulation come to us).

16:2
"Out of the synagogues" – synagogues were Jewish places of worship. Paul would attempt to bring the Gospel to Jews in the synagogues first, but would eventually no longer be tolerated.

"The rabbis so felt when they crucified Jesus and when they persecuted the disciples (Acts 6:13, 7:57ff). No persecution is more bitter than when done by religious enthusiasts and bigots, like the Spanish Inquisition" (Robertson, p. 265).

"Will think [in ignorance] **that he doeth God service" –** Saul of Tarsus thought that he was serving God by opposing Christians and Christianity (Acts 8:1-3, 9:1-2) (as does radical Islam today).

Saul's persecution of believers was out of ignorance. "Who art thou, Lord?" he asked in Acts 9. Paul said:
1 Tim. 1:12-13
And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; [13] Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

Acts 26:9-11
I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. [10] Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. [11] And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

(cp. Gal. 1:13; Phil. 3:6)

16:3
Anti-Christian persecution is due to an ignorance of the true God and His Son Jesus Christ.

--"Father, forgive them [said Jesus] for they know not what they do."

--"For had they know it, they would not have crucified the Lord of Glory."

16:4
When predictive prophecy comes to fruition, it serves to bolsters our faith. A knowledge of the Great Tribulation will benefit the suffers who live during that time (Rev. 14:12).

"Forewarned is to be forearmed."

16:5-6
The disciples lost all desire to learn about where Christ was going because of the sudden sorrow that struck their hearts due to His warning of impending trouble.

III. *The World hates you because of their* REBELLION against the Truth (v.22-25)

(The world is deliberately defiant against the revealed authenticating evidence of Jesus Christ)

v. 22

Was such ignorance concerning Jesus Christ and His relationship to the Father justified? NO.

Because He had given ample evidence of His Messiahship by the miracles He performed and the messages He gave.

"They had not had sin" – In context this refers to the sin of hating Christ and the people who belong to Him.

"They have no cloak for their sin" – No excusable covering for their sin of rejecting Christ.

v. 23

Due to Christ's oneness with the Father, to hate Him is to hate the Father also (just as to honor Him was to honor the Father also – John 5:23).

v. 24

Jesus' miracles authenticated Him as the true Son of God.

He had restored sight to the blind, made deaf ears hear and dumb tongues speak; He cast out demons, raised the dead (EX: Lazarus), turned water to wine, walked on water and calmed the storm; He healed paralytics, restored ruined limbs of people's bodies, fed multitudes with a sack lunch, etc.

[Nicodemus had acknowledged that God had to be with Jesus – Jn. 3:1). Yet other people saw all of these astounding, unparalleled miracles and still stubbornly refused to believe.

v. 25

"They hated Me without a cause" – a reference to Psalm 35:19 and 69:4. There is absolutely no reason whatsoever that anyone should hate and reject Jesus Christ!

Romans 1:20 shows how no one has an excuse to reject God or be a fool and say that there is no God. Romans 1:20 - For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Just as creation gives ample evidence for the existence of God, Christ's life, words and works give ample evidence for His messiahship. No one has any excuse who rejects the evidence of the New Testament regarding Him.

Conclusion: v.26-27

v. 26
"He [the Spirit] **shall testify of Me" –** the promotion of Jesus Christ is the Holy Spirit's #1 ministry and mission.

v. 27
In concert with the Spirit, the apostles could give credible evidence on Christ's behalf, because they had been with Him from the very beginning of His public ministry.

16:1 – Let's not ever be ashamed of Jesus Christ.

Let's no ever cower and recoil in fear or fail to promote His cause! Let's stand for Him no matter what comes.

(Give the testimony of the African missionary)

Written By A Young African Pastor and Tacked on The Wall of His House

I'm part of the fellowship of the unashamed. I have Holy Spirit Power. The die has been cast. I have stepped over the line. The decision has been made. I'm a disciple of His. I won't look back, let up, slow down, back away, or be still.

My past is redeemed, my present makes sense, my future is secure. I'm finished and done with my low living, sight walking, small planning, smooth knees, colorless dreams, tamed visions, mundane talking, cheap living, and dwarfed goals.

I no longer need pre-eminence, prosperity, position, promotions, plaudits, or popularity. I don't have to be right, first, tops, recognized, praised, regarded, or rewarded. I now live by faith, lean on His presence, walk by patience, lift by prayer, and labor by power.

My face is set, by gait is fast, my goal is Heaven, my road is narrow, my way rough, my companion few, my Guide reliable, my mission clear. I cannot be bought, compromised, detoured, lured away, turned back, deluded, or delayed. I will not flinch in the face of sacrifice, hesitate in the presence of the adversary, negotiate at the table of the enemy, ponder at the pool of popularity, or meander in the maze of mediocrity.

I won't give up, shut up, let up, until I have stayed up, stored up, prayed up, paid up, preached up for the cause of Christ. I am a disciple of Jesus. I must go till He comes, give till I drop, preach till all know, and work till He stops me. And when He comes for His own, He will have no problem recognizing me – my banner will be clear.

Don’t get discouraged when family, “friends,” neighbors or co-workers treat you as if you were their enemy. Never seek trouble, but don’t be shocked when it comes.

1 Peter 4:12-13
Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: [13] But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

To the unsaved: Having heard the evidence in favor of Christ, you have to render a verdict. You are either for Him or against Him.

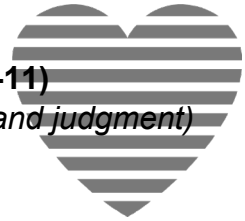
Essential Benefits of the Holy Spirit!



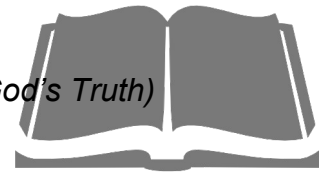
John 16:7-15
9-7-2025

Introduction:

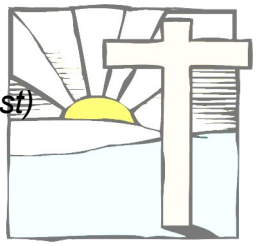
**** Appreciate the absolutely necessary benefits of our advocate – the Holy Spirit***



I. The Holy Spirit brings <u>CONVICTION</u> to the heart of man (v.8-11)
(His <u>Convicting</u> Ministry: He convicts the world of sin, righteousness and judgment)



II. The Holy Spirit gives <u>GUIDANCE</u> into all truth (v.12-13)
(His <u>Teaching</u> Ministry: He enlightens His Disciples regarding God's Truth)



III. The Holy Spirit gives <u>GLORY</u> to the Son of God (v.14-15)
(His <u>Promotional</u> Ministry: He upholds & exalts the Lord Jesus Christ)

Essential Benefits of the Holy Spirit!



John 16:7-15
9-7-2025

Introduction:

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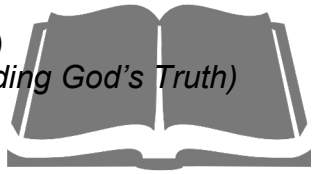
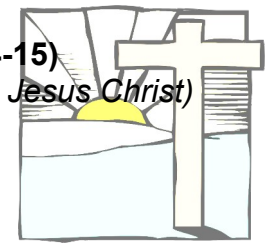


II. The Holy Spirit gives _____ into all truth (v.12-13)
(His _____ Ministry: He enlightens His Disciples regarding God's Truth)



III. The Holy Spirit gives _____ to the Son of God (v.14-15)
(His _____ Ministry: He upholds & exalts the Lord Jesus Christ)

Essential Benefits of the Holy Spirit!

John 16:7-15
9-7-2025

Introduction:

In John 14:16-26 we observed eight features of the Blessed Holy Spirit:

1. ***The Holy Spirit is* A <u>PERSON</u> (not an impersonal force)**
   ["he" (v.16)…"him" (v.17)…"teach you" (v.26)]
2. ***The Holy Spirit is* of the <u>SAME NATURE</u> AS JESUS CHRIST** (v.16a)
   ("another" = another of the same kind)
3. ***The Holy Spirit* <u>WALKS WITH US SIDE BY SIDE</u> AS OUR SOUL ENCOURAGER**
   (v.16b) *("comforter")*
4. **The Holy Spirit <u>ABIDES</u> WITH US <u>ALWAYS & FOREVER</u>** (v.16c)
   ("abide with you forever")
5. ***The Holy Spirit* IS THE <u>TRUTH</u>, TELLS THE TRUTH, & GIVES THE TRUTH** (v.17a)
   ("the Spirit of truth")
6. ***The Holy Spirit* <u>EXCLUSIVELY INDWELLS</u> ONLY BELIEVERS** (v.17b)
   ("the world cannot receive…ye know him…and (He) shall be in you")
7. ***The Holy Spirit* is in essence – <u>JESUS CHRIST</u> IN SPIRIT FORM** (v.18-20)
   ("I will come to you"…"I in you")
8. ***The Holy Spirit* is our <u>TEACHER</u> OF THE WORD OF GOD,**
   WHO BRINGS GOD'S WORD INTO <u>REMEMBRANCE</u> (v.25-26)

v. 7

"Nevertheless I tell you" – In contrast to the sorrowing news of impending persecution and tribulations (v. 1-6), the good news is that the believer will not be left to fend for himself; he will have the aid of **"the Comforter."**

"It is expedient" – As hard as it was for the disciples to hear this, Christ says, "It is advantageous or beneficial for Me to depart to Heaven because then the Holy Spirit will be sent."

Wasn't the Holy Spirit already here? In what sense had He not yet come?

He had been dwelling "with" the disciples, but would (from Pentecost on) be "in" the disciples (Jn. 14:17) --- Just as Christ Himself was "with" His disciples but would, via His Spirit, be "in" them after His ascension to Heaven.

The Lord's Spirit would, as of the Day of Pentecost, have a more close-knit, intimate, personal, and powerful ministry to the hearts and lives of all who believe on Christ (SEE: Acts 2).

"One has only to compare the disciples at the end of Jesus' ministry with these same men after the coming of the Spirit to see how greatly they had advanced in understanding and in the effectiveness of their service" (Wycliffe , p. 1109).

"The Comforter" – (from two words: *para* and *kaleo* – lit. to call or summon alongside). The Holy Spirit is Jesus Christ's Spirit (Jn. 14:18 – as He said, "I will come to you" [in the person of the Spirit]).

The word “Comforter” has a couple of shades of meaning:

--An advocate (a defense attorney summoned alongside to support the believer’s case)
--A helper (an aid)
--An encourager (to lift up the weary soul)

It was necessary for Christ to first die (making payment for sin), and then to be glorified by His ascension and sovereign seat over the universe before His Spirit could take up residency and sovereignty in the hearts and lives of the Lord’s children.

**** Appreciate the absolutely necessary benefits of our advocate – the Holy Spirit***

I. The Holy Spirit brings CONVICTION to the heart of man (v.8-11)

(His Convicting Ministry: He convicts the world of sin, righteousness and judgment)

v. 8
“Reprove” – to convict by giving proof or evidence (8:46) of one’s guilt before God.

The Spirit’s convicting the world for its sin is all the more essential in light of the world’s persecution of God’s people mentioned in vv. 1-6.

Conviction is the feeling of uneasiness you get as you (in your heart and conscience) are pricked about a sin in your life.

When God convicts us of sin, we become suddenly aware of reminded of some “lack of conformity to God’s moral law either in our actions or attitude. We are found to have “come short” of God’s exalted standard of righteousness.

The Spirit shows us that sin is “not a mere slip or animal instinct. . . Some scientists and psychologists (Freudians and behaviorists) seem bent on destroying man’s sense of sin. Hence, crime waves even in youth.” (Robertson, p. 267)

The “world” would experience no conversion unless the Spirit performed His ministry of convicting (noted elsewhere as “striving with men” – Gen. 6).

There is never a revival without the Holy Spirit’s conviction regarding sin. Before we ever experience personal revival, we first must experience a soul-cleansing from God. This cleansing comes after repentance, which comes after conviction grips our soul.

The Holy Spirit restrains the world’s full manifestation of sin as He convicts the hearts of people regarding moral boundaries and standards. However, one day this restraint will be lifted or removed (2 Thes. 2).

The Holy Spirit (in a sense) is like a caring yet nagging mother or father, who relentlessly gets on his/her child's case about something. We don't like it, but it's beneficial.

Conviction produces a feeling of upsetness or uneasiness, spiritual discomfort. It's an abiding annoyance.

Don't get rebellious when you feel convicted about some sinful way that has been exposed in your life. Don't get angry when you hear preaching that makes you uncomfortable because certain "buttons have been pressed" that you don't like. Good preaching will not tickle your ear but will stir your soul.

When the Spirit is speaking to you, it will seem like the preacher specifically prepared his sermon with you in mind, that he is speaking only to you.

Don't get angry when a friend loves you enough to confront you (by loving counsel) about a sin in your life. Believers are supposed to admonish each other in a spirit of love and humility.

Galatians 6:1-2
Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. [2] Bear ye one another's burdens, and so fulfil the law of Christ.

Don't get mad – That sermon or that counsel is the Holy Spirit speaking to you through that person! Yield to what the Spirit is trying to do in your life!

The Holy Spirit convicts (convinces) the world regarding three areas:

"Sin" - When we miss the mark of God's standard and come short of His glory

"Righteousness" - Conformity to a standard; there is no real standard we should worry about except God's standards. God's law is the ultimate measuring stick of right and wrong.

"Judgment" - Speaks of the coming trial for sin and the inevitable payment and punishment that is due for the crimes committed against God (Rev. 20:11-15 – speaks of this future judgment).

v. 9
Jesus gives 3 reasons why the Holy Spirit convicts the world:

1) He convicts of sin due to man's unbelief. It is unbelief that keeps a man in sin; but Christ forgives all sin when a person trusts Him and Him alone for salvation.

v. 10

2) He convicts of <u>righteousness</u> because the perfect standard of righteousness Jesus Christ has been removed from the world's vision. Therefore in Jesus' physical absence, the Holy Spirit would continue doing what Jesus did when He walked on earth.

v. 11

3) He convicts of <u>judgment</u> because Satan (**"the prince" –** the demonic ruler of this *cosmos*) has already been judged (he has been and still is under the judgment of God). The point is this: if Satan has been condemned, then certainly anyone who follows his philosophies and ways will also fall under that same judgment.

"When those who crucified Jesus saw that God did not interfere, they imaged that the judgment of God was being pronounced on Him. Actually, another was being judged there, even Satan, the prince of this world. Satan rules by means of sin and death. Christ's triumph over sin at the cross and over death at the Resurrection heralded the fact that Satan had been judged. The execution of final judgment is only a matter of time." (Wycliffe, p. 1109-10).

II. The Holy Spirit gives <u>GUIDANCE</u> into all truth (v.12-13)

(His <u>Teaching</u> Ministry: He enlightens His Disciples regarding God's Truth)

v. 12

More revelation was yet to be poured out to the world via the apostles. Yet they (being in sorrow and without the indwelling of the Spirit) had not the capacity to carry the load of such additional truth. However, the Spirit would pick up and continue where Christ left off (v. 13).

"Things to come" would include Christ's death and resurrection (and truth related to those key events) as well as His second coming (and truth related to that great future event).

v. 13

He is not only the Spirit of "comfort" (v. 7) and the Spirit of "conviction" (v. 8-11), but He is the Spirit of **"<u>truth.</u>"**

In contrast to lying spirits and demonic spirits of deception, the Holy Spirit only guides in one direction and that is the truth.

--He can never tell a lie.
--He can never lead astray.
--He can never contradict God's Word.

When we are submitted to Christ, the Holy Spirit will lead us only in one direction: Truth. He is the truth, because He is the Spirit of Christ, who is "the way, the truth, and the life" (Jn. 14:6).

"Guide" – from *hodegos* (*hodos* – road or way; and *hegeomai* – to lead) – hence the word means "to lead down the right road" or "to show the right way."

"Into <u>all</u> truth" – the Holy Spirit can illuminate our minds to every verse of Scripture if we yield to Him and humbly seek His enlightenment.

"Not speak of Himself" – The Spirit's words will not merely originate from Himself (they will not come from Him alone), but form God the Father and Son. The Spirit will teach you in perfect harmony with what Christ taught (v. 15).

"Whatsoever He shall hear" - Whatever God the Father or God the Son say is communicated to us through the Holy Spirit.

"One common source guarantees unity in the teaching" (Wycliffe, p. 111)).

The members of the Trinity never contradict each other.

SEE: John 14:25-26
These things have I spoken unto you, being yet present with you. [26] But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

What Jesus taught His disciples would be forever lost or forgotten were it not for the Spirit, who would come and teach the meaning of Christ's words and works, and would remind the disciples of every detail that God wanted recorded in the sacred text of Scripture.

"Teach you all things" – The Holy Spirit is our resident truth teacher.

1 John 2:20
But ye have an unction from the Holy One, and ye know all things.

1 John 2:27
But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

The Holy Spirit teaches His disciples how to distinguish truth from error.

The Holy Spirit knows "the deep things of God" (1 Cor. 2:10).

"All things to your remembrance" – This would be necessary for the New Testament Gospels to be written. The Spirit would remind the Gospel writers of the details about

what Jesus said and did so that they would write an inerrant and infallible account of the birth, life, death, and resurrection of Christ. All His teachings would be recorded.

Although this "reminding" in context deals with the Spirit reminding the 11 disciples about the words of Christ, the principle of the Spirit reminding the New Testament believer of God's Word still is a fact of reality. It is God's Spirit who brings to mind the exact Scripture we need when we need it.

Mt 10:20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.
Mr 13:11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

"He will shew you things to come" – Predictive prophecy is in view. One of the disciples, John, would receive the eschatalogical book of Revelation by means of "the Spirit" (Rev. 1:10).

III. The Holy Spirit gives GLORY to the Son of God (v.14-15)

(His Promotional Ministry: He upholds & exalts the Lord Jesus Christ)

v. 14

"He shall glorify Me" – The Holy Spirit's preeminent ministry is to exalt, honor, and magnify the Person and work of Jesus Christ.

(This is why blasphemy against the Spirit is so dangerous; to reject what the Spirit says about Christ is to reject Christ, and to reject Him is to be lost for eternity – Mt. 12:31-33).

What is the Sin of "Blasphemy Against the Holy Ghost"?

This "blasphemy against the Holy Spirit" is warned about in all three of the synoptic Gospels (mt. 12:31; Mk. 3:29; Lk. 12:10). In all three cases, Jesus--who cast out demons by the power of the Spirit of God (Mt. 12:28)--is accused by the Scribes and Pharisees of doing it by the power of Satan ("Beelzebub") (Mt. 12:24; Mk. 3:22; Lk. 11:15).

To understand what this blasphemy is, one must understand the context of Christ's statement.

Note the Following Facts:

Fact # 1 - The Holy Spirit's ministry is to uplift Christ - Jn. 16:13-14 (to vindicate Him, to glorify Him).

Fact # 2 - In order to uplift Christ, the Holy Spirit performed miracles (Ex: casting out demons) by Jesus Christ (Mt. 12:18, 28).

Fact # 3 - The unbelieving Jews credited Christ's power to Satan (not the Spirit of God - Mt. 12:24).

Conclusion: Therefore, the unbelieving Jews were blasphemy against the Spirit and thereby discrediting the person and work of Jesus Christ, viewing Him as "corrupt." (v. 33).

To reject the Spirit's testimony about Christ's person and work is unforgivable.

**Definition of the unpardonable sin - The unpardonable sin is: "The willful, continued denial of the Holy Spirit's testimony concerning the person and work of Jesus Christ."

Can the "blasphemy against the Spirit" be committed today?

This sin cannot be committed in the same sense as it was in the days of Jesus, because Jesus is not with us today in the flesh performing miracles by the power of the Spirit.

Today, however, to reject the conviction of the Holy Spirit as He convicts you about Christ's person (deity) and work (sacrificial death) is to reject salvation and thereby be doomed to endless destruction (Jn. 8:24, 3:36; Rev. 22:17).

If the Spirit's ministry is to glorify Jesus Christ, then a church's ministry ought to be to glorify Jesus Christ.

--The Spirit does not glorify Himself (as in the Charismatic movement)

--The Spirit does not glorify some dead saint (as the Virgin Mary) or some alleged prophet (as Muhammad)

--The Spirit does not glorify some guru, famous man, or movement.

He glorifies Jesus Christ alone! That is His ultimate mission.

Therefore, you can test the righteousness of a church or ministry by asking one question: Who is glorified around here? If the answer is not Jessu Christ, then it is not a Spirit-filled ministry, and you'd better get out!

The Spirit glorifies the Son because everything He says He receives from the Son (v. 14b) and the Son has everything that the Father has since he shares in the same nature as the Father (being equal with God) (v. 15).

The theme of the Bible is Jesus Christ, who is God very God, and the Holy Spirti preaches this theme predominately.

The Holy Spirit teaches us that Christ had the rights of God, and did the works of God.

1.	Forgives sins	(Mk. 2:10; Lk. 7:48)
2.	Raises the dead	(Lk. 7:12-15; Jn. 5:25, 29; 6:39-44; 11:24, 25).
3.	Controls nature	(Mt. 8:26).
4.	Judges motives	(Mt. 7:22-27).

5. Receives worship (Ps. 2:8, 12; Mt. 8:2, 9:18; 14:33; 15:25; 28:9, 17; Jn. 9:35, 38; 20:28, 29; Lk. 24:51, 52; by angels - Heb. 1:6; by all men - Phil. 2:10.

[Note: Peter (Acts 10:25, 26), Paul (Acts 14:11-18) and angels (Rev. 19:10 refused to be worshipped.]

6. Taught with independent authority (Mt. 7:29).

Jesus did not say, "Thus saith the Lord" as the prophets did, but boldly states, "I say unto you" (cp. Mt. 5).

7. Sends the Holy Spirit (Jn. 15:26).

8. Creates (Gen. 1:26; Jn. 1:3; Col. 1:15, 16; Heb.1:2).

Note: "Firstborn" (Col. 1:15) is a Jewish concept which refers to <u>preeminence</u> or <u>authority</u>, not origin (cp. Col. 1:18 - EX: Jacob & Esau). Jesus had the rights of the firstborn. Cp. Jn. 3:16 - "only begotten" - lit. "one of a kind"; "unique"; not referring to origin. Cp. Heb. 11:17 - Isaac was not Abraham's only son. Cp. Acts 13:33 - reference to the resurrection.

9. Sustains (He preserves creation) (Col. 1:17; Heb. 1:3).

10. He is the only Judge (cp. Jn. 5:22 with Rev. 20:11).

11. He is to receive equal honor with the Father (Jn. 5:23).

12. The only Savior (cp. Is. 43:11 with Jude 25; I Pet. 3:18).

13. He grants eternal life (Jn. 10:28).

14. He answers prayer (Jn. 14:14).

[If Jesus was not God He could not <u>forgive</u> sins, be <u>worshipped</u>, be <u>savior</u> etc.]

Rejoice, Jesus is Alive!

John 16:16-33
9-14-2025

Introduction: (v.16-19)

**** Christ's Resurrection brings Real Joy to the Believer's heart!***

I. ***Because Jesus Lives, Believer's have:***
<u>LIFE TRANSFORMING</u> JOY, which triumphs over the sorrow of apparent defeat (v.20-21)

II. ***Because Jesus Lives, Believer's have:***
<u>PERMANENT</u> JOY, which no one can take away (v.22)

III. ***Because Jesus Lives, Believer's have:***
<u>FULL</u> JOY, which comes by answered prayer (v.23-24)

IV. ***Because Jesus Lives, Believer's have:***
<u>PEACEFUL</u> JOY, which can be experienced even through tribulation (v.33)

Rejoice, Jesus is Alive!

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9-14-2025

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III. ***Because Jesus Lives, Believer's have:***
_____JOY, which comes by answered prayer (v.23-24)

IV. ***Because Jesus Lives, Believer's have:***
_____ JOY, which can be experienced even through tribulation (v.33)

Rejoice, Jesus is Alive!

John 16:16-33
9-14-2025

Introduction: (v.16-19)

God intends that the believer's emotional life be characterized by joy. A joy not found in the material things or people of the world, but a joy found in your relationship with the living Son of God and the spiritual blessings that are ours in Him.

The key word in vv. 16-33 is "joy" ("joy" v. 20. . . "joy" v. 21 . . . "rejoice. . . joy" v. 22. . . "joy" v. 24. . . "good cheer" v. 33).

v. 16
"A little while" – at first glance, there might be a bit of uncertainty as to which time period Jesus is referring to in this context.

Two views:

1) His death until resurrection
2) His ascension until His second coming

Due to the fact that Jesus said the time in between those two events would consist of excruciating pain and sorrow, it seems most apparent that He is referring to the time period between His death and resurrection (since such lamenting would not be the reality of the entire New Testament era). Also, the lamenting seems to be limited to the disciples only and not to all Church-age saints.

"Because I go to the Father" – (a phrase not in the critical text) mentioned at the end of v. 17. Here, Jesus would have spoken of His departure to the Father, which would have occurred in between His death and resurrection—during which time He was with the Father (v. 28) in Paradise (Lk. 23:43).

v. 17-18
Although Jesus had already informed His disciples concerning His death and resurrection, they still had no idea what He was talking about (as Jesus uses parabolic language to describe His departure [at death] and His return [at His resurrection]).

v. 19
Jesus, being omniscient, knew exactly what the disciples were wondering about. So in vv. 20-33, our Lord gives more details about His quick departure to the Father and about His quick return to the disciples.

**** Christ's Resurrection brings Real Joy to the Believer's heart!***

I. ***Because Jesus Lives, Believer's have:***

LIFE TRANSFORMING JOY, which triumphs over the sorrow of apparent defeat (v.20-21)

v. 20

"Ye shall weep and lament" – "The disciples were real men with real problems. . . We sometimes get the false impression that these men were different from us, specially endowed with spiritual knowledge and courage, but such was not the case. They were human!" (Wiersbe, p. 363).

The unjust arrest, false trial and horrifying crucifixion would bring indescribable grief to the disciples' hearts. While the disciples would weep and lament, the world (the unbelieving heathen locked in the grip of Satan's anti-christ system) would rejoice.

Such rejoicing over the death of a righteous one would not be the last, for Revelation 11:10 foretells of the world's future rejoicing over the death of God's two faithful witnesses.

However, the world would not have the "last laugh, because Jesus would rise from the death and their sad sorrow would be transformed into deep joy.

v. 21

Jesus now gives an illustration of how someone could be in the deep pit of distress one minute and suddenly the next moment experience the highest peaks of joy.

The illustration is of a mother giving birth. One minute she experiences some of the greatest physical pain known to a woman and the next minute as she cradles that newborn baby, she has no thought of the agony she just experienced. Rather, she is filled with joy and wonder over the birth of her child. Such a transformation of moods would be the disciples' experience.

Such a "mood swing" can be the lost sinner's experience today. Like the Philippian jailer, people can go from a suicidal condition (Acts 16:27) to rejoicing (Acts 16:34).

The Lord specializes in transforming "trial into triumph and sorrow into joy. 'The Lord thy God turneth the curse into a blessing' (Deut. 23:5; see Neh. 13:2) (Ex: Joseph in Egypt)."" (Wiersbe, p. 364).

II. *Because Jesus Lives, Believer's have:* <u>PERMANENT</u> JOY, which no one can take away (v.22)

The sorrow (like that of a mother in childbirth) is temporary, whereas the joy that follows is permanent. Jesus emphasizes the permanence of this joy now in v. 22.

"No man taketh from you" – The joy that the resurrected Christ gives can never be taken away. The resurrection (as one of the essential truths of the Gospel message) gives the believer lasting joy.

I've been rejoicing in my living Lord Jesus since 1976. To me, "Jesus" is not some dry, religious name, but a vibrant, living Reality. We have a relationship with Him that cannot be stolen, quenched, or thwarted.

The world offers cheap substitutes for joy. The acquisition of things promises joy, yet material things or anything in this world yields a fleeting moment of happiness. That the thrill wears off.

III. *Because Jesus Lives, Believer's have:* <u>FULL</u> JOY, which comes by answered prayer (v.23-24)

v. 23
"In that day" – at that time (after Christ's resurrection and ascension), the disciples would <u>not</u> have opportunity to speak face to face with Christ as they had done for 3 ½ years, but rather they would then pray to God the Father in the name of Christ.

In the intermediate period of the forty days after the resurrection, the disciples did ask something (Acts 1:6), but when Christ was taken up, all opportunity for questions such as were now being asked would be gone (Wycliffe Comm., p. 1,111).

"In My name" = according to my will, on my behalf (as in 1 Sam. 25, 5, 9).

John 14:13-14
And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. [14] If ye shall ask any thing in my name, I will do it.

> **"In My Name" –** Not to be a mere formality to the ending of our prayers, but really means to pray according to Christ's will (desires).

ILLUS: When I was a boy, my mother would write a note and sign it, authorizing me to pick up a prescription from the pharmacist. I was not going to the pharmacist in my name, but in hers, seeking to get her will accomplished and not my own. Prayer is not getting my will done in Heaven; it is getting Heaven's will done on earth through my prayers.

The mention of "His name (is) as the open sesame to the Father's will. See also: 14:26; 15:16; 16:23, 24" (Robertson, p. 251).

Due to the oneness between God the Father and God the Son, the Father is glorified when the Son answers people's prayers! And He is glorified when people pray according to the desires and will of the Son of God.

"In Jesus name, Amen" – would be better left off of our prayers if we are not really coming to the Father with requests that glorify the Son.

After Christ's ascension to the Father's right hand, He would hear and answer prayer from Heaven!

The normal formula for prayer is this: We pray . . .

--To the Father
--Through the Son
--In the Spirit

v. 24
Up to this point, the disciples had not yet learned how to approach the Father in the name of the Son.

"Here, the world 'asked' is used in the sense of making petition rather than framing a question" (Wycliffe Comm, p. 1,111).

"Ask, and ye shall receive" – One simple condition to receiving is asking. As James 4:2 says, "Ye have not because ye ask not."

The results of asking in the risen Savior's name are fullness (completeness) of joy.

Answers to prayer bring the fullest joy we can ever imagine (as does obedience to God's Word (Jn. 15:11).

The world gives an incomplete, partial joy. There's always something missing, a shallowness, a hollow, vain, unfulfilling "joy." But God gives the ultimate joy to those who experience His love and grace in answers to prayer.

This joy surpasses all blessings, because we are assured that we not only have God's blessings, but the Blesser Himself.

To live a life of never receiving answers to prayer is to live a joyless life, a blah, rough existence.

IV. ***Because Jesus Lives, Believer's have:***

PEACEFUL JOY, which can be experienced even through tribulation (v.33)

v. 25

"Proverbs" – figures of speech or parables. A method of teaching so as to hide the truth from those who did not want to know it and to reveal it to those who did want to know it.

"The time cometh, when I shall no more speak unto you in proverbs (obscure language)**, but . . . plainly" –** This time would involve the New Testament era, when Christ (via Paul and other apostles) would make known Christ's will in clear and plain language.

This shows that we should not interpret all Scripture as if it were a parable or allegory. The allegorical hermeneutic is actually a violation of Jesus' promise here.

v. 26

Although Jesus does make intercession for the saints (Rom. 8:34) (as does the Holy Spirit – Rom. 8:26), He states here that He would not need to do so, since the Father loves us just as much as Jesus does.

v. 27

Note: The love of God here is not *agapao* (s Jn. 3:16) but *phileo* (a warm, affectionate, friendly love). *Agape* love is unconditional; *phileo* love is not necessarily unconditional. Here, God has special affection toward those who have special affection toward His Son.

The Father's love is to those who trust and love His Son. While there is a love of God which precedes our love (or even knowledge of Him), there is a special love toward those who are deeply in love with His Son.

v. 28

This verse is as clear a statement of Christ's pre-existence, incarnation and ascension as you can get (as the disciples response in v. 29-30 indicates).

v. 31

"Do ye now believe" – The disciples' belief system would not be complete until after the Resurrection and the advent of the Holy Spirit on Pentecost.

v. 32

The Shepherd would be smitten and the sheep would be scattered (Mt. 26:31; Zech. 13:7).

On the night of His arrest and trial, all would forsake Him and flee. Even Peter would deny Him due to fear.

v. 33
Just as Jesus would experience the peace and presence of the Father in the midst of His greatest tribulation, so the disciples could experience the peace of Christ due to His abiding presence.

"Note the contrast between 'in Me' and 'in the world.' In Christ there is peace; in the world there is tribulation" (Wiersbe, p. 366).

"In the world ye shall have tribulation" – The pressures of life are to varying degrees the experience of all believers. God never promised to keep us from tribulation, but He did promise to be with us through it and to give us His peace.

"In <u>Me</u> ye might have peace" – True peace is found in none other than Christ. He will never leave us nor forsake us. He is with us through every trial. Knowing that He is always present fills us with a peaceful joy that no tribulation can take away.

Because Jesus overcame the world on our behalf, we can cheer up (be encouraged). He overcame via His resurrection, and we overcome via our union with His resurrection. Therefore, we will also overcome. Victory belongs to the believer!

"George Morrison defined peace as 'the possession of adequate resources.' In Jesus Christ, we have all the resources that we need." (Wiersbe, p. 366).

Conclusion: **The practical significance of Christ's Resurrection!**

Because Jesus Christ arose from the dead and lives today...

1. *I have a confidence that*
   JESUS IS THE SON OF GOD (Rom.1:3-4)
   Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

2. *I have a confidence that*
   JESUS HAS GIVEN ME HIS RIGHTEOUSNESS (Rom.4:24-25)
   But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.

3. *I have a confidence that*
   JESUS WILL KEEP ME SAVED BY HIS LIFE (Rom.5:9-10)
   Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

4. *I have a confidence that*
   JESUS WILL RESURRECT ME FROM THE DEAD (Rom.6:4-5,8-9)
   Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
   For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:
   Now if we be dead with Christ, we believe that we shall also live with him:
   Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

5. *I have a confidence that*
   JESUS IS INTERCEDING ON MY BEHALF (Rom.8:34)
   Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

6. *I have a confidence that*
   JESUS IS THE LIVING LORD, WHO I LIVE FOR AND SERVE (Rom.14:8-9)
   For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lords. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

7. *I have a confidence that*
   JESUS IS IN SOVEREIGN CONTROL OVER LIFE (Rev.1:17-18)
   And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

8. *I have a confidence that*
   JESUS WILL COME AGAIN (Rev.1:5-7; 22:7,20)
   Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.
   He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

Jesus is Glorified

(John 17:1-5)
9-21-2025



Introduction:

**** Jesus is worthy of all the Glory that the Father showered upon Him; And He is worthy of all the Glory we give Him!***

I. Jesus is Glorified by the <u>Death</u> that He <u>Died</u> (v.1)

II. Jesus is Glorified by the <u>Eternal Life</u> that He <u>Gives</u> (v.2-3)

III. Jesus is Glorified by the <u>Faithful Life</u> that He <u>Lived</u> (v.4)

IV. Jesus is Glorified by the <u>Oneness with the Father</u> that He <u>Shares</u> (v.5)

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Jesus is Glorified

(John 17:1-5)
9-21-2025

Introduction:

ILLUS: A certain town received word that their king was going to pay them a visit. The townspeople had never seen their monarch in person. Great preparations were made to make the town as beautiful and clean as possible before the king's arrival. On the night before the king was expected, a poor traveler approached the town and began asking for lodging. Everyone shunned him---he was dirty and ragged. . . and what if the king should see someone like that at their home? The weary traveler was ready to pass on through the town and leave, when a humble miller spoke up and offered to open his home to the man. He gave him dinner and a bed to sleep in.

The next day, the king's royal carriage approached the town with great fanfare. The people lined the sparkling-clean streets in their fanciest attire. Imagine their shock when the door of the king's carriage opened and who should descend but the poor traveler from the night before---now dressed in the royal robes and with a glittering crown on his head! The king walked right up to the poor miller, took his hand and said, "When I was hungry, you gave me food; when I was thirsty, you gave me a drink; when I was tired, you gave me a bed. You have truly given your king the honor I deserved." The king then led the miller through the surprised crowd, into his carriage, and brought him to the palace to live for the rest of his days.

Note the humility of Christ as evident by the following changes He underwent in becoming man:

a. A change in His <u>dwelling-place</u>
(from the presence of the Father to the presence of men - Jn. 6:51)

b. A change in His <u>possessions</u>
(from riches to poverty - Luke 8:59; II Cor. 8:9)

c. A change in His <u>reputation</u> among men
(from glory to obscurity - Jn. 17:5; Phil. 2:6, 7)

d. A change in His <u>position</u>
(from equality with God [in authority] to servanthood - Mt. 20:26-28; Phil. 2:6, 7)

e. A change in His <u>form</u> (bodily appearance)
(from the form of God to the likeness of men - Phil. 2:6-8)

Note concerning these changes:

a. All the changes were temporary

1) Jesus returned to His dwelling-place with the Father (Jn. 17:11).

2) Jesus reclaimed His riches with the Father (Jn. 16:10; Rev.5:12)

3) Jesus has been exalted to a place of glory among spiritually-minded men (Jn. 17:5), and will soon be honored by all men (Phil. 2:9, 10; Rev. 5:12)

4) Jesus is again occupying the place of rulership (authority) over all creation (Col. 1:15 - "the first born of all creation"; Mt. 28:19)

5) Jesus will appear in a glorified human form throughout eternity (Acts 7:54, 55; Rev. 1:17, 18; 5:6; 22:16)

v. 1

In John 17, Jesus told His disciples that He was leaving the world to go to the Father. Having spoken to the disciples about the Father, Jesus now (in Jn. 17) speaks to the Father on behalf of the disciples.

This chapter is called "the High-Priestly" prayer of Jesus, in which He intercedes for His disciples and for those who would soon believe on Him through the disciples' preaching.

John 17:20
Neither pray I for these alone, but for them also which shall believe on me through their word;

But before Jesus speaks tot he Father about His disciples, He speaks about His own glorification by and along with God the Father.

The key word in verses 1 – 5 is the word "glorify" (five times – v. 1, 4, 5).

The word "glorify" (*doxazo* from *doxa*) means to produce "a high opinion" about. To glorify someone is to ascribe honor to him, to cause people to acknowledge the greatness of someone; to magnify, extol, lift up, and to make shine.

We glorify God when we, through our life and testimony cause others to have a high opinion of God. His being, attributes and actions are held in high esteem when He is glorified. When we make others know how important God is, we are glorifying Him.

Glorifying God is the ultimate purpose for man's existence (or for the existence of any created thing, for that matter).

1 Cor. 10:31
Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

"The glory of God" - We ought to do everything so that God would shine; that He would be magnified; that His principles, precepts, and program would be credited, praised, and honored.

What does it mean to glorify God?
Does He shine (in the minds of men) as a result of my attitudes or actions.

What is so often man's guiding (motivating) factor?
--What will bring me the most pleasure, in the quickest way possible, for the longest duration.

The sole purpose for man's existence is to glorify God.
"To know God and to glorify Him forever"

You were created to glorify God.
You were saved to glorify God.

The degree to which we glorify God reflects the degree to which we fulfill God's purpose for our lives.

[NOTE: If the greatest thing we can do is glorify God, then the greatest sin is to steal His glory for ourselves]

Note: Acts 12:20-24-Acts 12:20-24
And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. [21] And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. [22] And the people gave a shout, saying, It is the voice of a god, and not of a man. [23] And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. [24] But the word of God grew and multiplied.

NOTE: V. 23 - "He gave not God the glory."

The word "glory" refers to the radiance or brilliance that shines from the one who has it. In secular Greek, it referred to high reputation, praise, fame, honor, and power (DNTT, p. 44).

Herod, by not giving God the glory, stole it for himself.

Even as Christians, we may be tempted at times to steal glory that belongs to God, but this does not mean that we must give in.

EX: Peter, when bowed down to and worshipped by Cornelius, said, "Stand up; I myself also am a man."

EX: Paul, after surviving a venomous snake bite, was called "a god" by the barbarians of Malta, yet he did not accept any such notion (Acts 28:6).

EX: In Acts 14, after healing a crippled man at Lystra, the people cried out "The gods are come down to us in the likeness of men" (v. 11). They prepared to sacrifice. Note Paul's response: Acts 14: 14-15 - "Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, And saying, Sirs why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein."

God says: "I am the LORD (YAHWEH - the eternal "I AM"): that is my name; and my glory will I not give to another" (Is. 42:8; cp. Ex. 3:15; Ps. 83:18).

"I will not give my glory unto another" (Is. 48:11).

Satan fell because he sought the glory that only belonged to God (READ Is. 14:9-15).

He still tries to offer worldly glory (Mt. 4:8).

God, however, says that we are not to seek glory from men (Mt. 6:2; I Thes. 2:6).
"Let nothing be done through strife or vain glory" - Phil. 2:3.
"Let us not be desirous of vain glory" (Gal. 5:26).
God commands us not to think of ourselves more highly than we ought to think (Ro. 12:3).

Never forget your place under God! We are mortal, He is immortal; we are sinners (saved by grace), He is the Savior!

"Blessed Be the Name" - Hymn Vs.# 1 "All praise to Him who reigns above in majesty supreme, who gave His Son for man to die, that He might man redeem!
Vs. # 2 - "His name above all names shall stand, exalted more and more, at God the Father's own right hand, where angel hosts adore!"

Two times Paul had to tell the glory-seeking Corinthians, who tended to "measure themselves by themselves" (II Cor. 10:12), "he that glorieth, let him glory in the Lord" (I Cor. 1:31; II Cor. 10:17).

Jeremiah 9:23-24

> Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: [24] But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.

Paul said, "God forbid that I should glory except in the cross of our Lord Jesus Christ" (Gal. 5:14).

Hymn - "To God be the glory, great things He hath done..."

**** Jesus is worthy of all the Glory that the Father showered upon Him; And He is worthy of all the Glory we give Him!***

I. Jesus is Glorified by the Death that He Died (v.1)

"The hour is come" – "The time is undefined, as something well known between Father and Son" (Wycliffe Commentary, p. 1111).

The "hour" is the specific time when the pivotal accomplishment of human history would be fulfilled. Jesus would be glorified by His death, resurrection, and exaltation.

John 7:39
(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

On several previous occasions, people made attempts to arrest and/or put Jesus to death. However, each attempt was futile because "His hour had not yet come."

Well, now "the hour is come." The exact time for the Passover sacrifice to be fulfilled. After 3 ½ years of public ministry, Jesus is now ready to "give His life a ransom for many."

The crucifixion was no accident or mistake in God's plan (as Rev. Sun Mung Moon of the Unification Church teaches). It was deliberately planned and prepared for by God the Father and God the Son.

We don't often think of suffering and death as being a means by which God is glorified, but contrary to the philosophy of the "Prosperity (health and wealth) Gospel" of the Charismatics, suffering and glory do go together. Even Paul stated this: "Whether by life or by death, Christ shall be magnified in my body."

How did Jesus' death glorify Him?

1) His innocence was manifested by His trial.

2) His patience was manifested ("who being reviled, reviled not again…")

3) His forgiveness was manifested. Even of His crucifiers, He said, "Father forgive them, for they know not what they do."

4) His power was manifested
--as the earth darkened (from noon until 3:00)
--as the veil of the Temple was torn
--as the earth shook
"Surely this Man was the Son of God" (centurion)

5) His love, mercy and grace were manifested

6) The Father glorified the Son by allowing Him to fulfill hundreds of Old Testaments Scriptures which foretold or foreshadowed His death.

"That thy Son also may glorify Thee" – the ultimate purpose for the Son's glory is the Father's glory. While the Son accomplished salvation, the Father had planned salvation.

Whenever Jesus is glorified, the Father is glorified because of the oneness of essence and purpose that the Son shares with the Father.

II. Jesus is Glorified by the Eternal Life that He Gives (v.2-3)

v. 2
"Power over all flesh" = absolute authority over all people.

Everything is under the authority of Jesus.

Matthew 28:18
And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Col. 1:17
And he is before all things, and by him all things consist.

--The giver of eternal life is Jesus ("He")

--The price for eternal life is free ("give")

--The duration of eternal life is forever ("eternal" = everlasting)

--The decision of eternal life is God the Father's ("to as many as Thou hast given him")
--Not all (not universalism) but a select few will be recipients of God's salvation
--Those whom the Father gives to His Son will be His bride

(John emphasizes the doctrine of election – the Father giving some people to His Son. See: John 6:37, 39, 44, 65)

The beneficiaries of salvation are described throughout John 17 as those whom the Father had given to the Son (vv. 2, 6, 9, 11, 12, 24).

v. 3

--The definition of eternal life is a personal knowledge of God the Father and God the Son (both the means to eternal life and the manifestation of eternal life is a knowledge of God through His Son). To attain salvation one must come to know (*ginoskosi*) Him personally. Salvation is not attained through ritual, religion or man's works. Nor is it attained by knowing a creed or formulated prayer. Salvation comes when you come to know personally God and His Son.

Eternal life = knowing God and His Son

1 John 5:20
And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

We cannot know the Father apart from knowing the Son (Jn. 14:6-11).

As the bumper sticker reads:
"No Jesus, no peace;
Know Jesus, know peace"
So we could also say:
"No Jesus, no salvation;
Know Jesus, know salvation"

Do you know Him, or merely know about Him?

Because both the Father and the Son give salvation, both the Father and Son will be eternally glorified for the salvation given.

No glory will go to man, but all to God.

Romans 3:27
Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Romans 4:2
For if Abraham were justified by works, he hath whereof to glory; but not before God.

For a footnote of that glory, listen to Rev. 5:9-13 and 7:9-10.

III. Jesus is Glorified by the Faithful Life that He Lived (v.4)

"I have glorified Thee on the earth" - for 33 ½ years Jesus brought glory to the Father

--by His birth (virgin birth)
--by His obedience (to the Father's will) – He was sinless
--by His miracles (as Nicodemus said: "No man can do what You do except God be with Him")
--by His message (His message of truth and grace)

"I have finished the work" – He didn't merely start the work, but He finished.

We, too, bring glory to God by how we finish the race set before us.

In the Christian race, "Few start well
Fewer still run well
Very few finish well"

Like Jesus, we too have the opportunity and the responsibility to glorify God "on the earth" and by finishing "the work" He gave us to do.

As Jesus said in John 4:34,
Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

IV. Jesus is Glorified by the <u>Oneness with the Father</u> that He <u>Shares</u> (v.5)

"With thine own self" = Together with or alongside of (*para*) yourself.

Christ's glory is due to His oneness (unity) with God the Father, and by His position at the right hand of God.

Jesus must be co-equal in nature and essence with God in order for Him to share co-equal glory.

Reason: God said that He would share His glory with no one else. (give reference)

Note: John 17:24

"Before the world was" – Christ asserts His <u>pre-existence</u>.

Christ's pre-existence is emphasized in John –

John 1:1-2
In the beginning was the Word, and the Word was with God, and the Word was God. [2] The same was in the beginning with God.

John 1:15
John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

John 1:30
This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

John 6:51-52
I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. [52] The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

John 8:58
Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

And Christ's pre-existence is taught throughout the Bible (Micah 5:2).

Before the world was created, the angelic host bowed to Jesus and performed His will. But during His incarnation that glory was hidden (to all except those whose eyes God opened).

Conclusion: Hymns: “To God be the Glory”
“Glorify Thy Name in All the Earth”
“Jesus be Glorified in My Life”

Where should we glory?
Jeremiah 9:24
But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.

"One Solitary Life"

He was born in an obscure village.
He worked in a carpenter shop
until he was thirty. He then became
an itinerant preacher.
He never held an office.
He never had a family
or owned a house.
He didn't go to college.
He had no credentials but Himself . . .

Nineteen centuries have come and gone,
and today He is the central figure
of the human race.
All the armies that ever marched,
and all the navies that ever sailed,
all the parliaments that ever sat,
and all the kings that ever reigned
have not affected the life of man
on this earth as much as that . . .

ONE SOLITARY LIFE

The Lord's Concern for His Church

John 17:6-26
9-28-2025

Introduction: vv.6-10

**** The Lord's Concern for His Church is seen by His Prayer for His People***

NOTICE 4 AREAS OF CONCERN CHRIST HAS FOR HIS PEOPLE:

I. Jesus is concerned about the Spiritual <u>PROTECTION</u> of His People (v.11-15)
("Father, keep them <u>GUARDED</u>")

II. Jesus is concerned about the Spiritual <u>SANCTIFICATION</u> of His People (v.16-19)
("Father, make them <u>HOLY</u>")

III. Jesus is concerned about the Spiritual <u>UNITY</u> of His People (v.20-23)
("Father, make them <u>ONE</u>")

IV. Jesus is concerned about the Spiritual <u>SECURITY</u> of His People (v.24)
("Father, bring them <u>HOME</u>")

Conclusion: vv.25-26

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In John 17:1-5, the Lord Jesus made request for His glory to be manifested. Now, in verses 6 – 26, He makes requests on behalf of His people.

His people would include the 12 disciples (less Judas) (v. 6) and every other person who would believe their Gospel message (v. 20). [This includes you and me.]

While the members of the Trinity have always communicated amongst themselves (EX: Gen. 1:26-27), here Jesus prays this prayer for our benefit, that we might know what His will is for us and that we might have joy by means of Christ's concern for us (v. 13).

What Jesus is concerned about for His children is the same as any parent's concerns for their children: protection, purity, unity, and security.

v. 6
"I have manifested Thy name" – I have revealed your person, your character, your nature.

God's "name" stands for everything He is (His attributes, His characteristics).

Jesus gave His disciples a good theology; the doctrine of God is the most fundamental, life-changing study which every believer needs.

"The men which thou gavest Me" – Just as a father would acquire (obtain) a bride for his son, so God the Father did for His Son (Jn. 6:37, 39, 44, 65).

"They have kept Thy word" – They embraced the truth and still retained it.

The disciples understanding was not perfect, but it was sure and growing. . . They were ready to receive the Son, His message and mission, in so far as they were able (Wycliffe, p. 1112).

v. 7
They came to know that all Jesus possessed was of divine origin. His miracles and messages were not that of a mere mortal but were from above. Both His works and words had their source in God.

v. 8
Jesus delivered nothing to His disciples but that which He was directed by God the Father. His words were God's words, and the disciples received them as such.

The disciples came to understand and accept the fact of Christ's pre-existence and of His coming into the world from the bosom of God the Father.

v. 9
"I pray for them" – I intercede concerning them; I make request about them and them alone.

"I pray not for the world" – Here Jesus prays for the needs of the saints and not for the needs of the lost. Here, He prays for the elect and not for the non-elect.

The requests He makes do not apply to the lost heathen. Spiritual protection, sanctification, unity, and security only apply to those who are God's people; the heathen have no interest in such things.

"This does not mean that Christ never prayed for the world (cf. Lk. 23:34). But He prayed for the disciples because they were the chosen medium of reaching the world after He Himself left it (vv. 21, 23)." (Wycliffe, p. 1112)

v. 10
To belong to Christ is to belong to God and to belong to God is to belong to Christ (you don't belong to one member of the Godhead without also belonging to the other).

"I am glorified in them" - Through the lives of His people, Christ receives glory. Does your life glorify Him?

**** The Lord's Concern for His Church is seen by His Prayer for His People***

NOTICE 4 AREAS OF CONCERN CHRIST HAS FOR HIS PEOPLE:

I. Jesus is concerned about the Spiritual PROTECTION of His People (v.11-15)
("Father, keep them GUARDED")

v. 11
In bodily form Jesus would no loner live on earth. However, He would be here in Spirit (the presence of the Holy Spirit).

"Keep" – Used in the sense of protective oversight (Wycliffe, p. 1112); the word means to guard or protect.

"Keep through Thine own name" – Guard or protect them by means of your own good nature.

Our protection is based on our Protector's attributes of love, mercy, grace, omniscience, omnipotence, wisdom, etc.

"That they may be one" – Not scattered and disunited as sheep would be away from their shepherd.

v. 12
Every single disciple was protected by Christ, with one exception: the one who never did believe, Judas Iscariot, the one identified with destruction (**"the son of perdition"**). Judas was a disciple but not a true disciple. A true disciple "keeps" Christ's words to the end.

John 8:31
Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

"Jesus was saying that the loss was not a reflection on His keeping power as the Shepherd of the flock. Rather, Judas had never really belonged to Him except in a nominal, external sense (cf. 13:10, 11)." (Wycliffe, p. 1112).

v. 13
Christ's concern for our protection and security is a reason for us to be joyful. Having a realization of God's care for us is the means to real, full joy.

v. 14
Because the Christian is not on the same team or same side as the world, the world will tend to hate Christians (SEE John 15:18-21).

v. 15
Despite the trouble believers would experience from the godless world, Jesus does not ask the Father to physically remove us from the trouble but to guard us from it, to protect us from it.

This is similar to what God promised the Church of Philadelphia –
Rev. 3:10
Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

"The evil" – the definite article points to a particular evil; namely, the evil one (or Satan).

Our prayer ought to be, "Deliver us from the evil one" (Matthew 6:13).

The devil can never steal a true believer away from Jesus Christ.

II. Jesus is concerned about the Spiritual <u>SANCTIFICATION</u> of His People (v.16-19) *("Father, make them <u>HOLY</u>")*

v. 16
True believers no longer belong to the world, just as Jesus does not belong tot he world. Therefore, just as He is set apart, so we also should be set apart from this evil world's system.

v. 17
"Sanctify" – set them apart, give them distinctiveness, make them holy and pure.

How? By the truth.

When the truth of God's Word is in us, we will be (to that degree) uniquely distinct from the world. Is the truth in you? If not, you will resemble not Christ, but the world in your attitudes and actions.

v. 18
The Father sent the Son to be Light in this world. The Son now sent us to be light in this world. Unless we are attractively different from the world, we will leave no beneficial and lasting impression on this world.

Matthew 5:13-14
Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. [14] Ye are the light of the world. A city that is set on an hill cannot be hid.

Matthew 5:16
Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

v. 19
Jesus gave us a true example of One who was in the world yet was distinctly different (in a good sense) from the world. His sanctified life with its holy actions and attitudes serves as a true example (pattern, model) to encourage our sanctification.

III. Jesus is concerned about the Spiritual UNITY of His People (v.20-23) *("Father, make them ONE")*

v. 20
Christ's prayer for sanctified saints extends beyond the first-century disciples, to all believers who would come to faith via the disciples' testimony in Scripture.

v. 21
Our oneness happens when we are a united team or "flock" set apart from the world. You cannot have Godly oneness with worldly saints. Sanctification must precede unity.

"One in Us" – Oneness is only possible because of the common relationship we have in God!

The believer's unity results in bringing the unbelieving world to faith. The world comes to realize that only God can produce a unity among diverse and numerous people.

Note: the unity of the early Church –

Acts 1:14
These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

Acts 2:1
And when the day of Pentecost was fully come, they were all with one accord in one place.

Acts 2:44
And all that believed were together, and had all things common;

Acts 2:46
And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

v. 22
This shared "glory" is not the shared glory of Christ's deity (which He had before creation – Jn. 17:5), but it is the glory of Christ's grace and truth which He deposits in the life of all of His children.

John 1:14
And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Such grace and truth is the secret to our unity.

v. 23
Christ's concern for our unity with each other is due to His concern for our unity with Him.

True unity is not legalistic in nature (not forced by sharing common rules); rather, it is theistic in nature (a result of our common relationship with God).

Not a mechanical unity (forced externals), but a spiritual unity (internal).

Psalm 133:1
Behold, how good and how pleasant it is for brethren to dwell together in unity!

3 Essentials to Biblical unity:

1. Sharing a common relationship
   (the oneness of being, which comes "in Christ" - see: Eph. 4:1-5)

2. Sharing common convictions
   (a oneness of thinking which comes from the Bible - Amos 3:3; I Cor. 1:10)

   Agreement not necessarily in every detail or fine point of doctrine, but in the indisputable, clearly revealed essentials.

3. Sharing a common goal
   (a oneness of service which is focused on Christ)

   Sharing a common cause

God hates discord sown among the brethren.

It is Satan who sows tares of division (Mt. 13:39). He first divided man from God and then men from each other (Spurgeon, p. 171)

Disunity is so destructive because rather than working together you are working against each other.

Unity is:

1. Playing on the same team
2. Heading in the same direction
3. Serving the same Master

Four attitudes that promote unity:

1. Unselfishness (Acts 4:32 - "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.)

2. Humility (Phil. 2:2 - "Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.)

3. Compassion & love (I Pet. 3:8 - "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous")

4. Peace (Eph. 4:3 - "Endeavouring to keep the unity of the Spirit in the bond of peace")

IV. Jesus is concerned about the Spiritual <u>SECURITY</u> of His People (v.24)
("Father, bring them <u>HOME</u>")

"Be with Me where I am" – i.e. in God's presence in Heaven one day.

Just as good parents love to have their children t home, so our Lord Jesus wants us to all safely arrive at His home.

"That they may behold My glory" – The greatest sight of Heaven will not be the glories of Heaven, but the glory of Jesus.

The Bible's proof of eternal security

HOW CAN YOU KNOW ONCE YOU ARE SAVED, THAT YOU WILL <u>ALWAYS BE SAVED</u>? Will the salvation of a genuine believer ever be lost?

1. THE **<u>DEFINITION</u>** OF SALVATION PROVES ETERNAL SECURITY.

If keeping our salvation <u>depended on our works</u>, we might lose it.

The Bible, however, declares that "salvation is of the Lord" (Jonah 2:9). It is a work <u>originated</u> by God the Father, <u>wrought</u> through Christ the Son, and <u>applied</u> by the Holy Spirit. The very definition of the word "salvation" argues for eternal security because it communicates a saving, rescuing, deliverance, and preservation <u>from</u> the bondage of Satan, sin, and sin's consequences (hell), and a permanent restoration and renewal <u>unto</u> God, making the believer a partaker of the infinite riches of God's grace.

The Apostle Paul gives a definite, clear description of how a sinner is saved by saying that salvation is "by grace through faith" (Eph. 2:8). Salvation is not "by faith through grace," which would place the emphasis upon man's faith; rather, it is **by grace**, placing the emphasis upon God and not man.

2. THE **BENEFITS** OF SALVATION PROVE ETERNAL SECURITY

If full salvation was not a present possession, we might lose it.
The Bible declares that a believer has already been saved (past tense); and Heaven's possession (with its blessings) is already ours.

1. We have already been blessed with all spiritual blessings (Eph. 1:3 - *"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ"*)
2. We have already been accepted in the beloved (Eph. 1:6 - *"To the praise of the glory of his grace, wherein he hath made us accepted in the beloved"*)
3. We presently possess redemption and forgiveness (Eph. 1:7 - *"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace"*)
4. We have already obtained an inheritance (Eph. 1:11 - *"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will"*)
5. We have already been sealed with the Holy Spirit (Eph. 1:13 - *"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise"*)
6. We have already been quickened (made alive) with Christ (Eph. 2:5 - *"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)"*)
7. We have already been raised up and seated together with Christ (Eph. 2:6 - *"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus"*)
   (NOTE: V. 8 - "are ye saved" = Greek "you have been saved and still are" (perfect, passive participle)

The Bible declares that a believer has already been saved from...

the curse of the Law (Gal. 3:13 - *"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree"*),
from wrath (I Th. 5:9 - *"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ"*),
from death (see II Cor. 1:10 - *"But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead"*), and
from destruction (II Th. 1:9 - *"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power"*).

A sinner who trusts in Christ becomes:

a child of God (Jn. 1:12-13 - *"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name"*),
regenerated (Tit. 3:5 - *"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost"*),
a new creature (II Cor. 5:17 - *"If any man be in Christ, he is a new creature, old things are passed away, behold, all things are become new"*),

a heavenly citizen (Phil. 3:20 - *"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ"*),
an heir to God's grace and inheritance (Rom. 5:2 - *"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God"*; Eph. 1:18 - *"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints"*),
and complete in Christ (Col. 2:9-10 - *"For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power"*).

It is by an act of the immutable God that a believing sinner is...
"declared righteous" (Rom. 3:21-26),
sanctified (I Cor. 6:11 - *"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God"*),
perfected forever (Heb. 10:14 - *"For by one offering he hath perfected for ever them that are sanctified"*),
delivered from the powers of darkness (Acts 26:18 - *"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me"*),
and placed on the solid Rock (I Cor. 3:9-15 - *"For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire"*).

Therefore, believers can know that they are:
of God (I Jn. 5:19 - *"And we know that we are of God, and the whole world lieth in wickedness"*),
have passed from death (I Jn. 3:14 - *"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death"*),
are "in Him" (I Jn. 2:5 - *"But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him"*),
possess eternal life (I Jn. 5:11 - *"And this is the record, that God hath given to us eternal life, and this life is in his Son"*).

In the future, believers shall be:
raised (I Th. 4:16 - *"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first"*),
changed (I Cor. 15:52 - *"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed"*),
caught up (I Th. 4:17 - *"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord"*),
be like Him (I Jn. 3:2 - *"Beloved, now ar we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is"*),
be with Him (I Th. 4:17 - *"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord"*),
and be satisfied (Ps. 17:15 - *"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness"*).

3. THE **GOD** OF SALVATION PROVES ETERNAL SECURITY.

If our salvation was not resting in the unchanging character of God, we might lose it.

a. The Bible describes God as a God of trustworthiness.
"He abideth faithful" (II Tim. 2:13); "He cannot lie" (Tit. 1:2); and "His Word is truth" (Jn. 17:17). Paul had confidence in the trustworthiness of God when he said to Timothy "I know whom I have believed, and am persuaded that He is able to keep that which I've committed unto Him against that day" (II Tim. 1:12).

b. Secondly, the Bible describes God as a God of love.

1) God's love is unconditional (Rom. 5:8 - *"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*). Paul states that if Christ was willing to die for men though they were sinners, how much more will He keep them once He has saved them -- "much more then being now justified by His blood, we shall be saved from wrath through Him!" (Rom. 5:8-9)

2) God's love is undeserved. (I Jn.4:10 - *"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."*)

A man having been saved for many years is no more worthy of God's saving grace (a manifestation of His love) than he was before salvation or at the time of salvation. Men are saved by unmerited grace and kept saved by unmerited grace! (Rom.4; Gal.3:2,3).

3) God's love is unending.

Paul in Romans 8:35, 38-39 states that absolutely nothing can separate one who is justified by God (Rom. 8:33) from "the love of God, which is in Christ Jesus our Lord" (Rom. 8:39).

c. Thirdly, the Bible describes God as a God of power or ability.

A believer is saved by the power of God and is sustained by that same power. God "is able to save them to the uttermost" (Heb. 7:25); He is able to keep a believer from falling, and to present him faultless before the presence of His glory (Jude 24). The Lord Jesus personally gave assurance of eternal salvation when He said, "I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand" (Jn. 10:28). The word "never" is extremely emphatic in the Greek; Jesus used a double negative (ο μη). The word "eternal" means "everlasting" and is found in either form in Jn. 3:15, 5:24; 6:27, 40; 12:49-50; 17:2-3). The Apostle Peter states that the Christian has "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed at the last time" (I Pet. 1:4, 5).

d. Fourthly, the Bible declares that God is a God of justice.

God, being a just Judge, has been fully and exclusively propitiated (satisfied) by the atoning, substitutionary work of His Son Jesus Christ (Rom. 3:24, 25 - *"Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God"*). The justice of God makes the perseverance of the saints a necessity, because God cannot punish sin twice. It is impossible that the punishment be paid for once by Christ (Heb. 8:28 - *"So Christ was once offered to bear the sins of many..."*; I Pet. 3:18 - *"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit"*) and a second time by the ones who have at one time received a pardon. The sentence of justification is pronounced by God Himself and none can reverse it. "...It is God that justifieth. Who is he that condemneth?" (Ro. 8:34). Paul triumphantly declares that those who are justified will also be glorified (Rom. 8:30 - *"Moreover, whom he did predestinate, them he laos called: and whom he called, them he also justified; and whom he justified, them he also glorified"*) and God's work will last forever (Ecc. 3:14 - *"I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him"*; Phil. 1:6 - *"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ"*).

4. THE **GRACE** OF SALVATION PROVES ETERNAL SECURITY

If our salvation did not depend solely upon the grace of God, we might lose it.

The Bible teaches that eternal life is dependent totally upon the Life-giver. To make life dependent on the believer is to dishonor the Life-giver, and to make man his own preserver. Hence, works would play a part in man's salvation and would thus nullify grace (Rom. 4:4 - *"Now to him that worketh is the reward not reckoned of grace, but of debt"*). While believers are not saved by works but by grace through faith, the Bible is explicit that saving faith will be followed by works (James 2). However, even in works after salvation, it is "God" that worketh in you both to will and to do of His good pleasure" (Phil. 2:13). "For we are His workmanship created in Christ Jesus unto good works" (Eph. 2:10).

Paul, writing to the carnal Corinthians said that it is "our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful..." (I Cor. 1:8-9). The psalmist wrote, "For the Lord will not cast off his people, neither will he forsake his inheritance" (Ps. 94:14; cp. Heb. 13:5).

5. BEING **"IN CHRIST"** AT SALVATION PROVES ETERNAL SECURITY

If salvation did not unite us to Christ, we might lost it.

Every believer is inseparably united by the Holy Spirit into Christ's body (Rom. 6; I Cor. 12:13; Eph. 5:23-32). "For we are members of His body, of His flesh, and of His bones" (Eph. 5:30). Being "in Christ" is an extremely strong support for perseverance. "Your life is hid with Christ in God" (Col. 3:3). The phrase "in Christ" is found 12 times in the book of Ephesians alone! The believer being "in Christ" is a body part that will never be amputated.

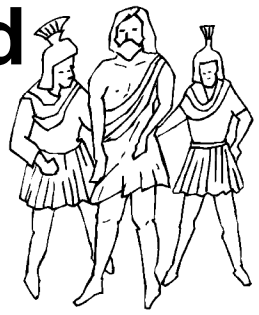
6. THE **HOLY SPIRIT** OF SALVATION PROVES ETERNAL SECURITY

If salvation were not guaranteed, we might lose it.

Believers possess the Holy Spirit as a down-payment, promising that the Owner (God) will receive His possession (believers). Believers are both "sealed" (indicating security) and are given an "earnest" (a pledge being a guarantee) that God will fulfill His promises (II Cor. 1:22). "...Having also believed, you were sealed (past tense) in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view (future) to the redemption of God's own possession, to the praise of His glory" (Eph. 1:13-14).

Conclusion: vv.25-26

The Great "I AM" is Arrested



John 18:1-11
10-5-2025

Introduction: vv.1-3

**** No man could take the Life of Christ, unless He gave it up. Though He could have destroyed all of His enemies, He surrendered Himself voluntarily to die for you and me!***

I. *Jesus gave Himself to be arrested* even though <u>HE KNEW EVERYTHING</u> that would happen to Him (v.4)

II. *Jesus gave Himself to be arrested* even though <u>HE WAS THE GREAT "I AM"</u> (JEHOVAH GOD) (v.5-6)

III. *Jesus gave Himself to be arrested* but would <u>PROTECT HIS DISCIPLES</u> at this time and suffer alone (v.7-9)

IV. *Jesus gave Himself to be arrested* and <u>DIDN'T NEED ANYONE TO DEFEND HIM</u> (v.10)

V. *Jesus gave Himself to be arrested* because He was about to <u>DRINK THE BITTER CUP OF SUFFERING</u> and <u>FULFILL THE FATHER'S WILL</u> (v.11)

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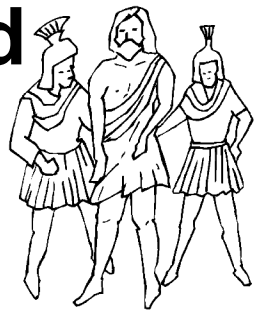

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IV. *Jesus gave Himself to be arrested* and _____ _____ (v.10)

V. *Jesus gave Himself to be arrested* because He was about to _____ _____ <u>OF SUFFERING</u> and <u>FULFILL THE</u> _____ (v.11)

The Great "I AM" is Arrested

John 18:1-11
10-5-2025

Introduction: vv.1-3

It's common for those who live in a big city like ours to experience the arrest of suspected criminals. I recall several instances of people being hand-cuffed just outside the front door of our inner-city church.

In most cases the hand-cuffed person is guilty of a crime of some sort; in some cases the person tries to resist arrest.

Here in John 18:1-11, we have the arrest of One who was not guilty of any crime; yet despite His innocence He did not try to resist arrest, although He had all power to do so.

"John's account (of the betrayal) emphasizes the poise of Jesus and His readiness to be taken, making needless the treachery of Judas on the one hand and the attempted display of loyalty by Peter on the other" (Wycliffe, p. 1113).

v. 1
"When Jesus had spoken these words" – After Jesus finished interceding on behalf of His disciples and having prayed for their unity, He goes forward to fulfill the work necessary to make their unity possible. The hour had now come for Him to suffer and die as the Passover Lamb to provide redemption for you and me.

"Over the brook Cedron" – This small flowing stream in the Kidron Valley was situated east of Jerusalem just down the hill from where the Temple stood. What is significant about this brook at this Passover time of the year is that it would have been red with blood.

As the blood of thousands of sacrificial lambs was shed at Passover on the Temple Mount, the blood would flow down from Jerusalem into the Kidron Valley. So as Jesus walks over this crimson stream, He would be reminded of His own blood which was about to be shed at this Passover.

The word "brook" (*cheimarrou)* was an old word meaning "flowing (*roos, reo*) in winter (*cheima*)." This brook was always dry except after a heavy rain during the rainy season of winter. At Passover the river would flow not with water but with blood.

"The Kidron had special historical significance, for King David crossed the Kidron when he was rejected by his nation and betrayed by his own son, Absalom (2 Sam. 15; also note John 18:23). Jesus had been rejected by His people and at that very moment was being betrayed by one of His own disciples! It is interested that David's treacherous counselor Ahithophel hanged himself (2 Sam. 17:23), and David's treacherous son Absalom was caught in a tree and killed while hanging there (2 Sam. 18:9-17). Judas, of course, went out and hanged himself (Matt. 27:3-10)." (Wiersbe, p. 372-373).

"A garden" – This is the garden of Gethsemane (a place filled with olive trees, located on the western slope of the Mount of Olives (Mt. 26:30). This quiet place was where Jesus often resorted with His disciples to avoid the noise and distractions of the city and to spend time alone in fellowship (Lk. 22:39; see Jn. 18:2).

--Do you have your garden of Gethsemane?

Although it was not John's purpose to detail the events of Gethsemane, the other Gospel writers describe some of the events that took place there. See: Luke 22:39-46.

The name "Gethsemane" means "oil press." It was here that the soul of Jesus would be crushed and out of His very pores would flow as it were blood.

v. 3
"A band of men" – normally a group of 600 Roman soldiers (a "*spira*" – a military cohort from the Antonia Fortress), plus officers (temple police) from the Jewish authorities.

Why so many? They were fully aware of Jesus' power; in case He would offer resistance, they thought they had better be ready.

These soldiers were armed with **"lanterns and torches and weapons."** The weapons included "swords and staves (clubs)" (Mt. 26:47).

**** No man could take the Life of Christ, unless He gave it up. Though He could have destroyed all of His enemies, He surrendered Himself voluntarily to die for you and me!***

I. *Jesus gave Himself to be arrested* even though <u>HE KNEW EVERYTHING</u> that would happen to Him (v.4)

The great Knowledge of Jesus regarding all things (including the future) is evident in Scripture:
Peter said to Jesus "Lord, thou knowest all things" (Jn. 21:17)

John 1:48
Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.
John 2:24
But Jesus did not commit himself unto them, because he knew all men,
John 4:18

For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.
John 4:29
Come, see a man, which told me all things that ever I did: is not this the Christ?

Because Jesus knew that this was His hour to fulfill the Passover sacrifice by the voluntary sacrifice of Himself, He **"went forth."**

He saw them coming for Him and He went forward to meet them. He willingly offers Himself by taking the initiative and moving forward to hand Himself over.

[In the chronology of events, Jesus would have first met Judas, who led the way for the soldiers and greeted Christ with a kiss of betray. Why a kiss? He wanted to give Jesus the appearance that he had nothing to do with the arrest.]

II. *Jesus gave Himself to be arrested* even though <u>HE WAS THE GREAT "I AM"</u> (JEHOVAH GOD) (v.5-6)

v. 5
"I AM" – Note the **"He"** is italicized by the translators. In actuality, all Jesus said was, "I AM." The soldiers' reaction to the phrase "I AM" in v. 6 indicates that there was more to Jesus' words than what it seemed.

SEE: Exodus 3:1-15 for the full significance of the name "I AM."

Jehovah is the "I Am" (Ex. 3:14).
Jesus is the "I Am" (Jn. 8:58, 59; 18:5-8).

John 8:58 - "Before Abraham was, I am" **-** Before Abraham lived, I am alive.

It is interesting to note that the most grammatically correct way of stating pre-existence would be to say, "Before Abraham lived, I lived."

But Jesus did not intend that His hearers miss His loaded point. His point is this: Not only did I exist before Abraham, but I am the eternal "I AM" – the God who appeared to Moses at the burning bush (SEE Exod. 3:13-14).

Exodus 3:13-14
And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

The phrase “I AM” was the equivalent to the word *Yahweh* or Jehovah. (the Hebrew words “I AM” and *Yahweh* are related terms).

Jesus is the great “I AM” of:

Isaiah 41:4
Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he.

Isaiah 43:13
Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?

v. 6
John, in keeping with His purpose to present the deity of Christ, adds a detail that the other Gospel writers did not record. This added significant detail was the initial reaction to Jesus words, “I AM.”

As soon as the words “I AM” came out of His mouth, the whole band of hundreds of armed soldiers was blown backwards and helplessly fell down to the ground. The force of His identification of Himself as the “I AM” hit them like a hurricane wind (EX: the Memorex commercial) and drove them away from His holy and powerful presence.

Here Jesus fulfills Psalm 27:2 -
When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

As they fell to the ground, Jesus could have kept them there; but in order to fulfill His purpose for coming into the world, He allows them to get up and arrest Him.

Who is Jesus? He is the great “I AM” – the self-existent One, the eternal *Yahweh* – He is Jehovah God. He shares the same attributes and <u>name</u> as God the Father.

Proverbs 30:4
Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

The soldiers falling to the ground and “biting the dust” showed Who was really in charge here at the Garden of Gethsemane. It was Jesus!

The Bible speaks of demon-possessed people who could break the chains that bound them. Jesus could have resisted arrest and broken any hold they would place on Him and set Himself free, but instead He willingly gives Himself.

III. *Jesus gave Himself to be arrested* but would <u>PROTECT HIS DISCIPLES</u> at this time and suffer alone (v.7-9)

v. 8

Here Jesus does not allow His words "I AM" to have the same affect again. He will now allow Himself to be arrested, and He will allow His disciples to be set free.

They had enough soldiers to adequately arrest all of the disciples, but at this hour Jesus speaks up for their freedom so as to fulfill His prayer of John 17:12.

"Let these got heir way" – Jesus' defense of His disciples would allow them the opportunity of living through His death, resurrection and ascension, and to experience the baptism of the Spirit on the Day of Pentecost.

They would also be part of the newly-born Church; they would minister as evangelists and would spread the Gospel; and some of them, such as Matthew, John, and Peter, would be used to write Scripture.

God was not finished with their lives yet. And until God is completed in using our lives on earth, nothing can end our lives.

IV. *Jesus gave Himself to be arrested* and <u>DIDN'T NEED ANYONE TO DEFEND HIM</u> (v.10)

Impetuous Peter in an attempt to fulfill his "fight to the finish" vow which he gave t the Last Supper, swings his sword and with bad aim misses Malchus' head and neck and cuts off his right ear.

As the ear falls to the ground and blood gushes from the side of his head, Jesus puts the ear back on to him and heals it instantly (Lk. 22:51).

"Peter, with his usual impulsiveness, jerked out his sword and cut off the right ear of Malchus, a servant of the high priest. Peter missed the man's head as he swerved to his left. . . There was peril to Peter in his rash act, as comes out later (John 18:26)." (Robertson, p. 285)

"Jesus did not need Peter's protection. He could have summoned legions of angels had He wanted to be delivered." (Wiersbe, p. 374)

Matthew 26:52-54

Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. [53] Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? [54] But how then shall the scriptures be fulfilled, that thus it must be?

Jesus didn't need Peter's help and God does not need any of our misguided attempts to work for Him by taking matters into our own hands in the flesh and according to our will, not God's will.

V. *Jesus gave Himself to be arrested* because He was about to DRINK THE BITTER CUP OF SUFFERING and FULFILL THE FATHER'S WILL (v.11)

The death of Christ was not an accident or a mistake in God's plan (as the cult leader Sun Myung Moon teaches); rather, it was part of God's eternal intention.

That abhorrent cup of suffering, humiliation and death, which Jesus dreaded (Lk. 22:39-46) was to be drunk by Jesus. It was the Father's will for Jesus to endure the most horrible suffering ever experienced in order to provide mankind with forgiveness of sin.

"The drinking of a cup is often used in Scripture to illustrate experiencing suffering and sorrow. When Babylon captured Jerusalem, the city had 'drunken the dregs of the cup of trembling' (Isa. 51:17). Jeremiah pictured God's wrath against the nation as the pouring out of a cup (Jer. 25:15-28). There is also a cup of consolation (Jer. 16:7) and the overflowing cup of joy (Ps. 23:5).

"Jesus had compared His own sufferings to the drinking of a cup and the experiencing of a baptism (Mt. 20:22-23). When He instituted the supper, He compared the cup to His blood, shed for the remission of sins (Mt. 26:27-28). The image was a familiar one to His disciples, and it is not an unfamiliar image today. To 'drink the cup' means to go through with a difficult experience; and 'not my cup of tea' means saying not o a certain course of action. The fact that some trophies are designed like cups suggests that winners have been through demanding experiences and had to 'swallow a lot.'

"Jesus was able to accept the cup because it was mixed by the Father and given to Him from the Father's hand. He did not resist the Father's will, because He came to do the Father's will and finish the work the Father gave Him to do. 'I delight to do Thy will, O my God; yea, Thy law is within my heart' (Ps. 40:8). Since the Father had mixed and measured the contents of the cup, Jesus knew He had nothing to fear.

"This is a good lesson to us: we need never fear the cups that the Father hands to us. To begin with, our Savior has already drunk the cup before us, and we are only following in His steps. We need never fear what is in the cup because the Father has prepared it for us in love." (Wiersbe, p. 374-5).

CONLCUSION:

Everything about John 18:1-17 shows Jesus being totally calm and under control of the situation.

1) His initiative in “going forth” to meet His arrestors (v. 4)

2) His question (whom seek ye” so as to save His disciples from danger

3) His power over His captors (v. 6)

4) His gracious healing of His captors’ ear (v. 10)

5) His stated purpose to drink the cup about to be served to Him (v. 11).

Jesus is still in control of all things today! Trust Him!

Peter's Denial

("Are you one of His Disciples?")

John 18:12-27
10-12-2025

Introduction: John 13:36-38
Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

What would you say, if your life would be terminated, if you claimed to be a disciple of Christ?
**** If your life was threatened, would you deny Jesus Christ in order to live?***

Peter's Fear of losing his life, led to his denial of Christ.
Observe the downward progression of Peter's denial:

I. Peter Stood <u>WITHOUT</u> (v.16)
(He who promised to go with Christ even to death, is now Following at a Distance)

II. Peter Stood <u>WITH THEM</u> (v.18)
(He who promised to go with Christ even to death, is now Mingling with the Devil's Crowd)

III. Peter Stood & <u>WARMED HIMSELF</u> (v.25)
(He who promised to go with Christ even to death, is now Warming Himself by the Devil's Fire)

Conclusion: **Peter WEPT BITTERLY** (Luke 22:62)

See: Matthew 26:31-56
*Don't make the same mistakes Peter did! Three big mistakes:
A. <u>PROUD SELF-CONFIDENCE</u> (v. 33-35)
(Never say, "I will never. . .")
B. <u>PRAYERLESSNESS</u> (v. 36-46)
(Never sleep when you should pray)
C. <u>PRESUMPTION</u> (v. 47-55)
(Never do for Christ what He did not tell you to do)
The Bottom-line was that Peter denied the Lord due to FEAR
*Overcome fear with faith! (Prov. 29:25; Mt. 8:26)

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Peter's Denial

("Are you one of His Disciples?")

John 18:12-27
10-12-2025

Introduction: vv.12-15

v. 12
They **"took Jesus, and bound Him" –** Because "His hour had now come" for His arrest and crucifixion. Jesus, therefore, allowed Himself to be taken. They would not be able to have power over the great "I AM" (v. 6) otherwise.

v. 14
"One man should die for the people" – Caiaphas said this during the time of Lazarus' resurrection. He spoke this utterance without even understanding the full impact and meaning of his own statement.

SEE: John 11:48-53

v. 15
"Another disciple" = Evidently, the Apostle John, who in humility does not refer to himself by name throughout this Gospel (rather, he refers to himself as "another disciple" or the "disciple whom Jesus loved," etc.).

Promises Peter made before his denial:

Mark 14:29
But Peter said unto him, Although all shall be offended, yet will not I.

Mark 14:31
But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

Luke 22:33
And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

Matthew 26:33
Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

John 13:36-38
Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. [37] Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. [38] Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

What would you say, if your life would be terminated, if you claimed to be a disciple of Christ?
**** If your life was threatened, would you deny Jesus Christ in order to live?***

Peter's Fear of losing his life, led to his denial of Christ.

Observe the downward progression of Peter's denial:

I. Peter Stood <u>WITHOUT</u> (v.16)

(He who promised to go with Christ even to death, is now Following at a Distance)

v. 15

John here follows Jesus more close than <u>Peter</u> did. He becomes an eyewitness of Christ's trials.

v. 16

Mark's gospel says: "And Peter followed Him <u>afar off</u>."

Peter, no doubt with his heart thumping, a bead of nervous sweat on his brow, and his head bowed down and perhaps covered by his cloak to conceal his identity, stands outside the courtroom where His Lord was interrogated.

He who gave his word to go "<u>*with*</u>" Jesus even to death is now <u>outside</u> (*"without"*) (at a distance).

v. 17

Peter, being the most prominent disciple (the most outspoken and charismatic one of the bunch) would be hard to miss. Once a person met Peter, they probably would never forget him.

"Are not thou?" (cp. V. 25 – **"You are not, are you?"** - The question is asked using the negative so as to offer Peter an easier way to use the negative in his response. The question is framed so as to anticipate a negative answer. [The last question expects a positive answer – v. 26.]

v.17 - "I am not"

Not only did Peter deny the Lord with the words "I am not" but he according to the other Gospel writers goes a step further and emphatically denies Christ. And with each denial Peter gets more specific and serious:

Mt.26:70-74

"I know not what thou sayest" (v. 70)
"I do not know the man" (v. 72)
"Then began he to curse and to swear saying, I know not the man" (v. 74)

II. Peter Stood <u>WITH THEM</u> (v.18)

(He who promised to go with Christ even to death, is now Mingling with the Devil's Crowd)

Peter, so as to look as inconspicuous as possible, blends in with the crowd, mingles with them (hoping to get lost in the crowd so that no one would single him out).

v. 19

Jesus is questioned about:

--His disciples
--His doctrine

They are looking for some dirt so as to justify their judgment against Him. They wanted to find Him guilty based on His associations and/or His teaching.

Annas probably "hoped to get a confession that these men were being prepared for revolutionary activity" (against the Roman government) (Wycliffe Comm., p. 1115).

v. 20

Christ was bold and outspoken regarding His message. He took His message to the streets. He was an open book, to be read by all. And multitudes heard His preaching.

"Jesus was careful to say nothing about His disciples. Think of it: while Peter was in the courtyard denying his Lord, Jesus was on trial protecting Peter" (Wiersbe, p. 375).

v. 22

The High Priest was nothing compared to Jesus, but they didn't know who Jesus really was (had they known, "they wold not have crucified the Lord of glory").

v. 23

"Why smitest thou Me?" – The world is no friend to Jesus. Instigated by Satan, supported by popular opinion, and motivated by a love for darkness, the world (given the chance) will strike out in word and/or action against the Son of God.

III. Peter Stood & <u>WARMED HIMSELF</u> (v.25)
(He who promised to go with Christ even to death, is now Warming Himself by the Devil's Fire)

v. 26
It would be difficult for this man to forget the one who cut off his relative's ear; yet despite the inescapable trap, Peter still brazenly, flat-out denies that he had anything to do with Jesus.

Each time Peter denied the Lord, the rooster—like an annoying alarm clock—would sound off and remind Peter of his lying denial.

Conclusion: **Peter WEPT BITTERLY** (Luke 22:62 - *"And Peter went out, and wept bitterly.")*

When Peter had denied the Lord for the third time, "*the Lord turned and looked upon Peter"* (Lk. 22:61).

Peter and Jesus locked eyes, and this triggered Peter's remembrance of Christ's words about a *"thrice"* denial.

Can you imagine the gripping emotion the Lord felt as He turned to look at Peter as he even swore that he didn't know who Jesus was!

How does the Lord feel in His heart about your life and testimony? Do you bring grief or joy to His heart?

"The look must have penetrated the disciple's very soul, burning deep into his heart and conscience the evil of his sin. Seeing his Lord standing there with His hands bound and His face covered with spit and bruises was more than Peter could bear" (MacArthur, p. 218).

Luke 22:62

"And Peter went out, and wept bitterly." - He wept because he knew the Lord knew what he had done. He, because of fear and intimidation, had lied about his relationship to Christ. The tears, however, reveal that Peter really loved Christ. Therefore, Peter will not be in the list of the doomed whose life was characterized as being *"fearful"* (Rev. 21:8).

Jesus had said: *"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."* (Mt. 10:32, 33).

Peter would be *"converted"* from His fear (Lk. 22:32) and become one of the mightiest preachers for Christ (Acts 4:13).

See: Matthew 26:31-56

***Don't make the same mistakes Peter did!**

Three big mistakes:

A. PROUD SELF-CONFIDENCE (v. 33-35)
(Never say, "I will never. . .")
V. 33
Impulsive, impetuous Peter pipes up with proud self-confidence, ***"Though all [men] shall be offended because of thee, yet will I never be offended."***

Peter had a knack for putting his foot in his mouth (cp. Mt. 16:22-23).

"All [men]" - i.e. all the other disciples; Peter somehow thought he had something they didn't have.

--Maybe he thought he had more love for Christ than they did; or more boldness & courage or more dedication.

Peter obviously viewed himself as spiritually superior to others.

Be careful never to think this way. Think humbly about yourself (Phil. 2:3 - *"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."*).

Right now "ask God to forgive you for your feelings of superiority" or you are headed for a nose dive (ILLUS: the minister, boy scout, and computer expert on board a small plane that was going down).

"Though I should die with thee" - I am willing to be a martyr for You! *"I am ready to go with thee, both to prison and to death"* (Lk. 22:33).

"Yet I will not" - an emphatic double negative. The word *"not"* translates two Greek words for "not" (*oi ma*).

Peter speaks as emphatically as possible.

We should never say "never" when it comes to trusting in ourselves.

Rather say, "If God is willing..." "By God's grace..." "With His enabling power..."

Martin Luther said: "Did we in our own strength confide, our striving would be losing, if the right Man were not on our side, the Man of God's own choosing."
We truly do not realize the evil and deception of our own hearts (Jer. 17:9).

At times, we are so smug, so sure, so bold, so enthused, so brave, etc. that we say things that we end up later eating.

Don't put confidence in yourself or in your plans, but in God and in His will.

James 4:13-16 - *"Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this or that. But now ye rejoice in your boasting: all such rejoicing is evil."*

B. PRAYERLESSNESS (v. 36-46)
(Never sleep when you should pray)

"Sorrowful" - to grieve over the separation which was about to take place (Mt. 27:46).
"Heavy" - to be distressed because of the weight of the sin He would bear for the world (I Pet. 2:24).

"Watch" - stay awake so as to pray

V. 40
"Asleep" - Due to the intense pressures of the hour, the disciples gave in to the suggestion of the devil to sleep their problems away rather than pray their problems away.

V. 41
"Watch and pray" - stay awake and alert so as to pray.

"That ye enter not into temptation" - daily prayer is the only secret to overcoming the strong solicitations to evil that will come our way.

"Deliver us from evil" needs to be our daily prayer (Mt. 6:13).

Note: Proud self-confidence will always result in prayerlessness.

There is a time for sleep and there is a time for prayer. This was no time for sleep. The biggest trial Peter would ever face was minutes away!

"The spirit" - a believer's inner regenerated spirit, which is the aspect of man (which separates him from the animal realm) which alone is eager (***"willing"***) to commune with God.

"The flesh is weak" - Our bodies and old nature succumb and seek to gratify the impulses of the carnal body.

This war of "spirit versus flesh" is a real one (Gal. 5:17) which can only be won by the spirit if you daily feed the spirit and allow the Holy Spirit to control you.

Whenever the Spirit prods you to do something, do it. This is the secret to the Spirit-filled life.

V. 43
"Asleep again" - They woke up momentarily only to fall back into slumber.

C. PRESUMPTION (v. 47-55; John 18:10)
(Never do for Christ what He did not tell you to do)

V. 51

"One of them" - John specifically identified this *"one"* as *"Simon Peter"*, who *"having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus"* (Jn. 18:10).

The 10 disciples actually asked Jesus, *"Lord, shall we smite with the sword?"* (Lk. 22:49), but Peter didn't even wait for an answer. He just hacked away! (Lk. 22:50; Jn. 18:10).

"Smote off his ear" - Just as quickly as it came off, Jesus put it back on again! *"And He touched his ear, and healed him"* (Lk. 22:51).

V. 52

"They that take the sword shall perish with the sword" - The principle of sowing and reaping (Gal. 6:7) is implied. (cp. *'He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword..."* - Rev. 13:10).

V. 53

Proud self-confidence will always lead to prayerlessness, which will inevitably lead to presumption.

Jesus is saying to Peter, "I don't need you to defend me."

Peter may have meant well, but good intentions don't "cut the mustard" with God.

"Twelve legions of angels" - A Roman legion varied from 3000 to 6000; hence, 12 legions would be 36,000 to 72,000 angels. Jesus, who created the angels (Col. 1:16) could have called on any number of powerful angelic creatures (*"the number of them was ten thousand times ten thousand, and thousand of thousands"* - Rev. 5:11).

Any sword Peter had (Lk. 22:36-38) was to be used for self-defense (perhaps) but not to fight for Jesus.

Presumption is the sin of assumption based on "gut feeling" rather than Biblical precept and principle.

"Presumption" is basically caused by an over-confident, egotistical, big-headedness, which results in the audacity to do your own will, rather than the will of your superior.

To presume is to assume or take for granted you can do something even though you have no authority or Bible to back you up.

People often take liberties that aren't theirs; overstep boundaries they should not; intrude into areas they are forbidden; surge ahead like gangbusters down a path they should not be on!

Principle for Christians: Don't react, but act based on solid Bible truth. *Don't do anything you don't have full confidence in doing (Rom. 14:23).

If we would simply do what we are told rather than being innovative and "adding" to His Word through man-made "traditions," man-made creeds and self-induced visions and dreams, Christendom would not be filled with the confusion we see today among various religions.

"Peter rushed ahead and trusted the arm of the flesh. Had Jesus not healed the ear of Malchus, there probably would have been four crosses at Calvary!" (Wiersbe, p. 98).

To act presumptuously is to act independently of God's will and orders.

People who acted presumptuously:

1) Sarah in giving Hagar to Abraham to obtain a son
2) Moses at Egypt (Ex. 2:11-15)
3) False prophets (Dt. 18:20 - *"But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die."*)
4) King Saul (I Sam. 15:22)
5) Nadab and Abihu (Lev. 10:1 - *"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.")*
6) Samson (Jud. 14:9)
7) Uzzah (II Sam. 6:6, 7)
8) The old unnamed prophet (I Ki. 13)
9) Josiah - a king who got involved in a battle that wasn't his (II Chron. 35:20-25)

Many presume that it is okay to:
1) Abort an unborn child
2) Date an unsaved boy or girl
3) Divorce one's spouse
4) Move to another location without considering God's will
5) Pursue the pastorate when God did not call
   --EX: women preachers (I Cor. 14:34; I Tim. 2:12)
   --EX: novice Christians (I Tim. 3:6)
6) That their works/religion etc. will get them into God's Kingdom

Sometimes the "Ooops, I shouldn't have done that" is too late!

Matt.26:56: *"Then all the disciples forsook Him, and fled."*

Peter talked when he should have listened,
slept when he should have prayed,
and fought when he should have trusted.

The Bottom-line was that Peter denied the Lord due to FEAR
How can we overcome fear?
*Overcome fear with **faith**! (Prov. 29:25; Mt. 8:26)
Proverbs 29:25 - The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.
Matthew 8:26 - And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

(Faith = trust, reliance, confidence in God)

1) Faith in the love of God (I Jn. 4:16-19)

1 John 4:17-19 - Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. [18] There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. [19] We love him, because he first loved us.

Knowing God's love for us removes all fear.

2) Faith in the companionship of God

a) Remember, God is your Father (Rom. 8:15).

b) Remember, God fights our battles - Psalm 27:1 - "The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?"
(1)Like He did for Israel - Deut. 20:3-5
(2)Like He did for Joshua - Josh. 8:1; 10:8
(3)Like He did for David - I Sam. 17:47; Ps. 23:4
(4)Like He did for Jehosaphat - II Chron. 20:1-30

c. Remember, God will never leave you nor forsake you.
SEE Hebrews 13:5-6
Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. [6] So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

EX: Disciples at sea (Mt. 8:26)
Paul at Corinth (Acts 18:9-10)

See Matthew 10:24-35

24 The disciple is not above [his] master, nor the servant above his lord.
25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more [shall they call] them of his household?
26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.
27 What I tell you in darkness, [that] speak ye in light: and what ye hear in the ear, [that] preach ye upon the housetops.
28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.
30 But the very hairs of your head are all numbered.
31 Fear ye not therefore, ye are of more value than many sparrows.
32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.
33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.
34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.
35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against

It is easy for us to criticize Peter for his denial of Christ.

But stop for a minute and compare his situation with yours.

--He didn't have the baptism of the Spirit (until Pentecost - Acts 2) . . . you have the Spirit

--He had faithfully left all to follow Christ for 3-1/2 years (and would for the rest of his life). . . what have you left for Christ?

-His life was on the line; Golgotha could just as easily have had four crosses on it that afternoon instead of three. . . Have you ever been threatened or beaten for your faith?

We have it so much easier and yet our lives so often do not publicly profess Christ. We are often silent in our witness; cowardly in our stand for truth; timid in our defense of right; quiet in sharing the Gospel.

Romans 1:16-17

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. [17] For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

They Rejected the Perfect One!

John 18:28-40
10-19-2025

Introduction:

**** Jesus Christ was sinlessly perfect, yet was condemned to die.***

4 Demonstrations of people's rejection of Christ:

I. The Godless World would rather have <u>Tradition & Ritual</u> over <u>Justice and Righteousness</u> (v.28-32)
(Jesus is the <u>INNOCENT ONE</u> Condemned Unjustly)

II. The Godless World would rather submit to <u>King Caesar</u> than to <u>King Jesus</u> (v.33-36; Cp. 19:12-15)
(Jesus is the <u>KING</u> for a Different Kingdom)

III. The Godless World would rather believe <u>Lies</u> over <u>Truth</u> (v.37-38)
(Jesus is the <u>TRUTH</u> for those who Hear His Voice)

IV. The Godless World would rather take <u>Barabbas</u> over <u>Christ</u> (v. 39-40)
(Jesus is the <u>SUBSTITUTE</u> for Guilty Sinners)

Conclusion: Christ's rejection by the world provided the way for your acceptance with God

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They Rejected the Perfect One!

John 18:28-40

10-19-2025

Introduction:

Having rejected Jesus' words and works throughout His public ministry, now the culmination of the Jews' rejection is seen by their condemnation of Him to die. Such rejection should not come as a surprise, for the prophet Isaiah foretold it when He said:

Isaiah 53:3
He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Isaiah 49:7
Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee.

Psalm 22:6
But I am a worm, and no man; a reproach of men, and despised of the people.

Christ's Sinlessness:

The Martin Scorzese film "The Last Temptation of Christ" was total blasphemy, picturing Jesus as having a lustful heart toward Mary Magdalene and longing to marry her and have children by her.

Christ's sinlessness:

He was called The *"Holy Child"* (Lk. 1:35)

He entered the Temple often, but never had to offer a sacrifice for Himself (Heb. 7:27)

Jn. 8:29, 46 - *"I do always those things that please Him. . . Which of you convinceth Me of sin?"*

II Cor. 5:21 - *"Who knew no sin"*

I Pet. 1:19 - *"a Lamb without blemish and without spot"*

I Pet. 2:22 - *"Who did no sin"*

Heb. 4:15 - *"was in all points tempted like as we are, yet without sin"*

Heb. 7:26 - *"Who is holy, harmless, undefiled, separate from sinners"*

I Jn. 3:5 - *"in Him is no sin"*

Christ was acknowledged as innocent eleven times during His trials and crucifixion (Mt. 27:4, 19, 24, 54; Lk. 23:14, 22, 41; Jn. 18:38, 19:46).

Psalm 94:21 - *"They gather themselves together against the soul of the righteous, and condemn the innocent blood."*

Jesus never missed the mark of His own divine standard. Jesus is the only One who never ever sinned (Heb. 7:26; I Pet. 2:22; II Cor. 5:21; Is. 53:9).

**** Jesus Christ was sinlessly perfect, yet was condemned to die.***

4 Demonstrations of people's rejection of Christ:

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v. 28

"They themselves went not into the judgment hall" – What hypocrisy! The Jewish religious leaders (following traditional rules) would not walk into a Gentile judgment hall, for fear of becoming spiritually contaminated; yet they had no fear of condemning an innocent man to death! Which would defile you more?!

Their man-made rules said that if they were to remain qualified to eat the Passover meal, they had to abstain from defiling themselves by contact with a Gentile court. They did not want to miss the Passover meal, yet they were about to kill God's Passover Lamb! (Jn. 1:29; 1 Cor. 5:7).

"The Jewish leaders, to be ceremonially clean, could not enter a pagan's quarters (the Praetorium – the headquarters for Governor Pilate). They were more concerned with ritual cleanness than with the execution of justice." (Wycliffe Comm., p. 1115).

They were very interested in following through on their religious rituals, yet at the same time were missing a weightier matter of God's Law (and that is that they must never condemn a righteous man to death). The hypocrisy of their religion is about the equivalent of a Mafia mob boss conscientiously going to mass or praying the rosary while at the same time running a pornography ring, selling drugs, or gunning down an innocent person.

Isaiah foretold that Christ would not receive a fair trial. He would be "taken from judgment" (Is. 53:8). It is not justice or righteousness that the anti-Christ world is interested in; but rather their own pursuit of pleasure mixed in with a little religion to pacify their conscience.

v. 29
"What accusation?" – On what basis do you condemn Him? What has He done wrong?

v. 30
"Malefactor" = an evil doer

Notice how they never specifically mention the evil He was guilty of. They speak in generalities because there really was no basis upon which to condemn Jesus.

v. 31
In Israel, a duality of Law was enforced. The Jews had their laws and the Romans had theirs. Pilate suggests that the Jews condemn Jesus based on their law. The Roman law required that capitol offenses be approved and carried out by Roman officials.

v. 32
If the Jews had executed capitol punishment on Christ, they would normally do so by stoning (as they did to Stephen – Acts 7). However, they don't want to get their hands dirty or their garments bloody on Passover, so they hand the matter over to Pilate.

For Rome to execute meant crucifixion, and this was exactly God's plan. Christ had predicted being "lifted up" and "crucified." Jesus was in such control of His life and death, that He could foretell exactly how He would die.

John 12:32-33
And I, if I be lifted up from the earth, will draw all men unto me. [33] This he said, signifying what death he should die.

II. The Godless World would rather submit to <u>King Caesar</u> than to <u>King Jesus</u> (v.33-36; Cp. 19:12-15)

(Jesus is the <u>KING</u> for a Different Kingdom)

v. 33

Jesus is not only "the King of the Jews," but "King of kings and Lord of lords" (Rev. 19:16). He is the eternal Ruler (Mal. 5:2) and the LORD who shall be "king over all the earth" (Zech. 14:9).

Zech. 9:9

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

The King's invitation is this:

Isaiah 45:22-23

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. [23] I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

v. 34

In effect Jesus is asking: "Do you see me as a political threat, or did others (the Jews) accuse Me of this?"

v. 35

"What hast thou done?" - The best they could do in finding fault with Jesus was to make mention of His promise to rebuild the temple in three days and to extract from a couple of His statements regarding His kingdom so as to accuse Him of starting a political conflict with Caesar (SEE: John 19:12-15).

The Jewish religious leaders had tried to trap Jesus into a conflict with the Roman government when they asked whether they should pay taxes to Caesar or give their money to God (Jesus said both are necessary).

v. 36

Christ is King, but not of this present *kosmos* (arrangement). His kingdom is:

1) future
2) from heaven
3) righteous

"He does not say that this world is not the sphere of His authority, but that His authority is not of human origin" (Hoskyns, cited by Wycliffe Comm., p. 1116).

And He is not saying that He is not sovereign over the setting up and dismantling of kings and kingdoms of this world, but that His kingdom has not yet come.

"But <u>now</u> is my kingdom not from hence" – Key word: "<u>Now</u>" Not at this time but in the future

Acts 1:6-7
When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? [7] And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

His kingdom will come, but not yet.

CHARACTERISTICS OF THE MILLENNIUM
(in general)

The 1,000 year Kingdom will be a time of:

1. Christ's sovereign reign (Rev. 20:4-7; Zech. 14:9; Haggai 2:7; Is. 9:6-7, 11:1-5, 10)

Zech. 14:9
And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.

Isaiah 11:1-5
And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: [2] And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; [3] And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: [4] But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. [5] And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

2. Believers reigning with Christ (Rev. 20:4-7; Obadiah 1:21)
And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's.

3. Holiness & righteousness
Zech. 8:3
Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain.
Zech. 14:20
In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar.
Isaiah 32:1-5

4. Justice & peace (Is. 2:1-4, 9:6-7; Micah 4:1-5)

Isaiah 2:1-4
Isaiah 9:6-7
Micah 4:1-5

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. [2] And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

[3] And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. [4] But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. [5] For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

5. Longevity of mortal life (Zech. 8:4)

Zech. 8:4

Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

Isa 65:20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

6. Worship via a new temple (Haggai 2:7-8 ; Ezek. 40)

Haggai 2:7-8

And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. [8] The silver is mine, and the gold is mine, saith the Lord of hosts.

(sacrifices will be memorials of Christ's finished work)

7. Peace, spirituality, & prosperity (Micah 4:4-8; Is. 60:17-20; Joel 2:18-27)

Micah 4:4-8

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

Isaiah 60:17-20

Joel 2:18-27

8. Rejuvenated water (Ezek. 47:1-12)
Ezekiel 47:1-12

9. No external temptation or deception (Rev. 20:1-3)

10. No violence or destruction (Is. 11:6-10)
Isaiah 11:6-10
The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. [7] And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. [8] And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. [9] They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.
[10] And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

12. Spiritual blessing (Is. 32:15-19)
Isaiah 32:15-19
Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. [16] Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. [17] And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. [18] And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; [19] When it shall hail, coming down on the forest; and the city shall be low in a low place.

13. Renovated land and desert (Is. 40:3,4; Is. 35:1-8)
Isaiah 40:3
The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.
Isaiah 40:4
Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

14. Gentile & Jewish inhabitance (Is. 60:14-16)

Isaiah 60:14-16

Are we to become full-time political activists and march and rally against abortion, euthanasia, homosexuality, etc.? Or should our priority be on evangelizing society and seeing things cleaned up by seeing people cleaned up on the inside-out?

III. The Godless World would rather believe Lies over Truth (v.37-38)

(Jesus is the TRUTH for those who Hear His Voice)

v. 37

"Thou sayest that I am a king" – i.e. You said it correctly; it is as you say.

Jesus was born to be King; He is a King of Truth.

Isaiah 9:6-7

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. [7] Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

The nature of Christ's Kingship and Kingdom centers not on politics but on truth.

If everyone who is of the truth listens to Jesus, what does this say about those who do not? Answer: They are, by default, following lies.

All of the earth can be divided into two categories, or two religions: Those who hear Jesus and those who do not; those who are followers of the truth and those who are not.

Those who are sincerely open to Truth will hear and heed the gospel message ("My sheep hear My voice" – Jn. 10:27).

v. 38

"What is truth?" Pilate could not see the truth because he would not submit to Jesus. In Jesus is wrapped up the sum total of truth. He is full of "grace and truth." He is the "way, the truth and the life" (Jn. 14:6).

Lack of truthfulness is a chief characteristic of these evil days in which we live.

In the business world, the phrase, "You have my word on it" is meaningless.

In the social world, fidelity between friends is hard to find.

In the domestic world, faithfulness to marriage vows is a rarity.

In the ecclesiastical world, "thousands who have solemnly covenanted to preach the truth make no scruple to attack and deny it" (Pink, p. 52)

It seems that just when you thought someone told you the truth, you realize it was a lie. When you thought they were sincere, you find out it was just a cover-up. Where is truth to be found?

The answer is in Jesus!

God is called: A God of Truth (Deut. 32:4; Is. 65:16)

God's truthfulness is linked to His holiness in Rev. 3:7: "These things saith He that is holy, He that is true"; and in Rev. 6:10, where the Tribulation martyrs cry out, "How Long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

All truth must be tested by a standard, and there is no standard beyond God. He is the perfect and ultimate source and standard of truth.

--Truth is not invented by man.

--Truth does not evolve from society's mores.

God not only tells the truth, He is the truth. Truth is part of the essence of God.

Jesus Christ is the truth.

EX: John 14:6 - "I am the way, the truth, and the life."

It is said of Jesus that He was "full of grace and truth" (Jn. 1:14); "grace and truth came by Jesus Christ" (Jn. 1:17).

Pilate didn't realize it, but when he stood before Jesus Christ, he was staring truth in the face--yet he said, "What is truth" (Jn. 18:38).

The Bible says that: "The truth is in Jesus" (Eph. 4:21).

Jesus is so true, He is called "the Amen, the faithful and true witness" (Rev. 3:14).

Jesus called true - Rev. 19:11 - "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war."

IV. The Godless World would rather take <u>Barabbas</u> over <u>Christ</u> (v. 39-40)

(Jesus is the <u>SUBSTITUTE</u> for Guilty Sinners)

v. 38b

"I find in Him no fault at all" – Pilate saw nothing worthy of death in Jesus. No crime, no basis for charge, no guilt of wrongdoing.

v. 40

Barabbas serves as a picture or illustration of the guilty sinner being pardoned, the innocent dying and the guilty being set free. (EX: the Yom Kipper scape goat ceremony).

The release of sinful Barabbas in the place of innocent Jesus illustrates the substitutionary sacrifice which Christ made on behalf of all sinners.

In the release of Barabbas in the place of Jesus, who would experience crucifixion, we see an amazing illustration of the substitutionary death of Christ and the redemption it provides.

One man came out of a prison sentence he deserved, while Another would be executed for a reason He didn't deserve.

One man would be free from the judgment he should have paid, because the Other would be condemned to a judgment He shouldn't have had to pay.

More went on the day Christ was crucified than the people who had part in that crime realized.

Christ (as the spotless Lamb of God) would give His innocent life to be a substitute payment for the sins and crimes of the world.

The <u>Substitutionary Death</u> of Christ

a. Christ's death for sinners was a <u>predicted</u> event

1) Abraham by faith said to his son Isaac: "God <u>will provide Himself</u> a lamb for a burnt offering" (Gen. 22:8). Note: Abraham's offering of Isaac on Mount Moriah was not only a test of faith (Heb. 11:17-19), it was a <u>foreshadowing</u> of God offering up His "only begotten Son" (Heb. 11:17; Jn. 3:16).
2) Isaiah, who lived over 700 years B.C., foretold of Christ's substitutionary death with these words:
   "But He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (53:6)

   "The LORD hath laid on him the iniquity of us all" (v. 6)
   "For the transgression of my people was he stricken" (v. 8)
   "Thou shalt make his soul an offering for sin" (v. 10)
   "He shall bear their iniquities" (v. 11)
   "He bare the sin of many" (v. 12)

3) Daniel, speaking of the Messiah's death, said: "Messiah [shall] be cut off, but not for himself" (Dan. 9:26).

By "substitute" we mean that Christ "took the place of us." The death we deserved, He died; the penalty we should have paid, He paid.

Two New Testament Greek words emphasize the substitutionary death of Christ:

1. αντι (anti) - meaning:
<u>To take the place of</u> someone else

Mk. 10:45 - "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom <u>for</u> many." (cp. Mt. 20:28)

2. περ (huper) - meaning:
To do something <u>on behalf of</u> someone else

Scriptures emphasizing the fact of Christ's substitutionary death (using the word huper):

"This is my body which is given <u>for</u> you" (Lk. 22:19)
"This cup is the new testament in my blood which is shed <u>for</u> you" (Lk. 22:20)
"The bread that I will give is my flesh, which I will give <u>for</u> the life of the world" (Jn. 6:51)
"I am the good shepherd: the good shepherd giveth his life <u>for</u> the sheep" (Jn.10:11)
"I lay down my life <u>for</u> the sheep" (Jn. 10:15)
". . . He (Caiaphas) prophesied that Jesus should die <u>for</u> that nation. . . and not for that nation only . . ." (Jn. 11:51-52, cp. 18:14)
"Christ died <u>for</u> the ungodly" (Rom. 5:6)
"Christ died <u>for</u> us" (Rom. 5:8)
"He . . . delivered him up <u>for</u> us all" (Rom. 8:32)
"Christ died <u>for</u> our sins" (I Cor. 15:3)
"For he hath made him to be sin <u>for</u> us" (II Cor. 5:21)
"Christ . . . gave himself <u>for</u> our sins" (Gal. 1:4)
"Christ . . . loved me, and gave himself <u>for</u> me" (Gal. 2:20)
"Christ [was] . . . made a curse <u>for</u> us" (Gal. 3:13)
"Christ also hath loved us, and hath given himself <u>for</u> us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:2)
"Christ also loved the church, and gave himself <u>for</u> it" (Eph. 5:25)
"Our Lord Jesus Christ. . . died <u>for</u> us" (I Th. 5:10)
"Who gave himself a ransom <u>for</u> all" (I Tim. 2:6)
"He by the grace of God should taste death <u>for</u> every man" (Heb. 2:9)
"But this man, after he had offered one sacrifice <u>for</u> sins for ever, sat down on the right hand of God" (Heb. 10:12).
"Christ also suffered <u>for</u> us" (I Pet. 2:21)
"Christ also hath once suffered <u>for</u> sins" (I Pet. 3:18)
"Christ hath suffered <u>for</u> us in the flesh" (I Pet. 4:1)
"He laid down his life <u>for</u> us" (I Jn. 3:16)

b. Christ's death for sinners was an important event

The crux (key truth) of the Gospel message is the substitutionary ("vicarious") death of Christ (I Cor. 15:3; cp. I Cor. 2:2).

Christ's death for (in the place of) sinners is the most essential element of God's plan of salvation (In I Cor. 15:3, the words "first of all" mean "first in importance" - showing Christ's substitutionary death and bodily resurrection to be the most essential contents of the Gospel message).

c. Christ's death for sinners was a blessed event

Christ became the sinner's substitute so that we would:

1) Have life (Jn. 6:51)
2) Be made righteous (II Cor. 5:21)
3) Be delivered from this present evil world (Gal. 1:4)
4) Be redeemed from the curse of the Law (Gal. 3:13)
5) Be resurrected and raptured to live together with him (I Th. 5:10)
6) Be redeemed from iniquity, purified and zealous (Titus 2:14)
7) Be brought to God (I Pet. 3:18)

Conclusion: Christ's rejection by the world provided the way for your acceptance with God

“Who Killed Jesus?”

John 19:1-16
10-26-2025



Introduction: (v1-7)

They had no <u>RESPECT</u> for the King (v.1-5)

They had no <u>PITY</u> on the King (v.6-7)

**** Who Killed Jesus? Who is responsible for His death?***

Pilate was perplexed over Jesus; Why did Pilate deliver Him to be crucified, if Jesus was innocent?

Pilate was overcome by…

I. **<u>Political</u> Pressure (v.12-14)** ***<u>ROME</u> put Jesus to Death***
(They said to Pilate: If you let this man go, “Thou art not Caesar’s Friend”)

II. **<u>Popular</u> Opinion (v.15-16)** ***The <u>JEWS</u> put Jesus to Death***
(“They cried out: Away with Him”)

III. **<u>Power</u> from above (v7-11)** ***<u>GOD</u> the Father put Jesus to Death***
(They Crucified Jesus because Christ’s death was part of God’s sovereign, eternal plan)

Conclusion: It was really <u>YOU</u> who put Jesus to Death. He died for you!

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Conclusion: It was really _____ who put Jesus to Death. He died for you!

“Who Killed Jesus?”

John 19:1-16
10-26-2025

Introduction: (v1-7)

"The crucifixion of Christ was the climax of redemptive history. . . It was also the apex of man's depravity." (MacArthur, p. 246)

The order of events preceding Christ’s crucifixion:

Jesus had been arrested in Gethsemane (Lk. 22:47-53),
bound and brought to Annas (the father-in-law of the High Priest) (John 18:12),
then brought to the High Priest’s (Caiaphas) house for questioning (Luke 22:54),
beaten and mocked by the officers (22:63-65),
tried by the Sanhedrin (22:66-71),
accused before Pilate (23:1-5),
then delivered to Herod Antipas (23:6-12), then back to Pilate, who scourged Him and allowed Him to be further mocked and beaten,
then delivered Jesus to be crucified.

They had no <u>RESPECT</u> for the King (v.1-5)

v. 1
“Scourged” – “Better, flogged by means of a leather whip that had pieces of bone or metal imbedded in its thongs. It was used by the Romans only on murderers and traitors” (Ryrie note on Mt. 27:26).

Although Pilate knew that Jesus was an innocent man, he still had Him scourged (perhaps with the hopes that this beating would satisfy the Jewish mob who wanted Jesus killed).

v. 2
“the soldiers” – ignorant of who Jesus really was, they made a mockery of Him. This was Satan’s last opportunity to make Christ’s life on earth as miserable as possible, so he inspired his people to treat the Lord with indescribable cruelty.

John here records for us: the crown of thorns, the purple robe, the mockery and the pummeling with their fists. Matthew adds further details, such as their stripping Him naked, handing Him a reed which they then struck Him with, and spitting in His face.

In the trial and crucifixion of Jesus Christ, we have the clearest demonstration of the ugliness of the human heart, the hardness of heart, the depravity of man.

"Platted" – wove; they intertwined the limbs of a cursed thorn bush and made King Jesus a crown. It is interesting that just as the ground was cursed due to Adam's sin (and would produce thorns and thistles - Gen. 3:18), so Jesus would be cursed to make payment for our sins (Gal. 3:13) and He wore on His brow a symbol of the curse of the human race.

v. 3
The imperfect tense of the verbs in this verse imply a continual, repeated mockery and slaps or punches.

As the *"thorns"* were pressed over His precious brow, no doubt the sharp points pressed into His skin, drawing blood out to cover His already black-and-blue face from the beating received earlier (26:67-68).

The jeering crowd of disrespectful Roman fighting men then figured that a king needs a scepter, so they found a reed and had Him hold it so as to get a bigger laugh out of the "king" they were dressing up.

They mocked Him with a <u>bow of insincere homage</u>
They then, with scorn and ridiculous laughter, fall down in front of the beaten, bloodied, costumed King, and pretend to worship Him (Mk. 15:19).

"Hail" - To stretch out the two hands so as to salute the king

They mocked Him with <u>spit in His face</u>
Jesus, who face had now dried from the former spitting (26:67), now becomes the target of the saliva of 300 men.

They mocked Him with <u>physical violence</u>
"Smote Him on the head" - To grab the King's scepter and to strike Him with it is really humiliating for the Son of God.
By beating Him with His own scepter, it is as if they said: "Your kingliness is a joke. Look how easily we strip you of your dignity and your authority. We beat you with your own scepter. Where is your power?" (MacArthur, p. 250).

Why such horrible treatment? Why such a wild, frenzied, painful, and insulting time?

Answer: Satan hates Jesus Christ.

This was Satan's last and final chance to strike out at Jesus.

This was the hour of the *"power of darkness"* (Lk. 22:53).

Satan's captive servants, who are responsive puppets to do His will any time he chooses (II Tim. 2:26), were gleeful to carry out his wish to mock and humiliate the Son of God.

They did to Jesus what no person would ever do to a King.

They didn't realize that He was King of kings and Lord of lords (I Cor. 2:8 - *"Which none of the princes of this world knew: for had they know it, they would not have crucified the Lord of glory.")*.

Christ's willingness to take the mocking was not a sign of weakness but strength. It takes strength to control your emotions and reactions when you know people are treating you wrongly. *"He that is slow to anger if better than the mighty; and he that ruleth his spirit than he that taketh a city"* (Prov. 16:32).

Jesus didn't enjoy the shame; He *"despised the shame"* (Heb. 12:2); yet He had the self-control not to retaliate in like manner, but delivered His life over to the will of the Father.

What is interesting is that the mock costume they were dressing Christ up with will one day be His real garb.

Except then He will not have a cheap scarlet robe, but a red vesture dipped in the blood of His enemies (Rev. 19:13).

The crown of thorns will be replaced by a golden *stephanos* (victor's crown) at the time of Rapture reaping (Rev. 14:14), and replaced by many *diadematas* (king's crowns) at the time for Armageddon (Rev. 12:12).

The *"reed"* will one day be replaced by a *"rod of iron"* with which He will rule the nations and dash them to pieces like pottery (Ps. 2:9; Rev. 2:27, 12:5, 19:15).

The mock bowing will be replaced with people falling down to worship Him (Rom. 14;11).

And the mockery "Hail King of the Jews" will be replaced by their tongues confessing that *"Jesus Christ is Lord."* (Phil. 2:10).

*SEE: Rev. 19:11-16 for a glimpse of Christ's future glory.

v. 4
"I find no fault in Him" – While Pilate saw nothing in Jesus worthy of death and recognized His innocence, he still allowed Jesus to be beaten and humiliated. To this day, Pilate has been suffering in the flames of hell for what he did to Jesus.

v. 5
"Behold the man" - a sarcastic remark, as if to say: "Look at this sorry man"; "look at your so-called King now."

Although Pilate meant the remark with humiliating intention, we would all be wise to "behold the man!" To look at the "man of sorrows, acquainted with grief"; to look unto Jesus the Author and Finisher of our faith; to look to Him and be saved!

"Jesus bore the mocker with kingly dignity as part of the shame of the cross (Heb. 12:2)" (Robertson, p. 297).

"Behold the man" – "*Ecce homo!"* (Latin), Pilate said. "This exclamatory introduction of Jesus in mock coronation robes tot he mob was clearly intended to excite pity and to show how absurd the charge of the Sanhedrin was that such a pitiable figure should be guilty of treason. Pilate failed utterly in this effort and did not dream that he was calling attention to the greatest figure of history, 'the Man' of the ages" (Robertson, p. 297).

Pilate made several slight attempts to release Jesus. He was, however, "afraid to act boldly against the will of the Jews" (Robertson, p. 398).

They had no PITY on the King (v.6-7)

v. 6
Rather than taking pity on the pitiful appearance of Jesus, they wanted nothing less than His death, and not just any death but the most humiliating form of death: crucifixion. The protesting crowd kept repeating their desire: **"Crucify Him, crucify Him"** (cp. V. 15).

"I find no fault in him" – For the third time, John records that Pilate found no fault in Jesus (18:38; 19:4, 6).

Of course Pilate saw no fault in Him, for He was absolutely holy and without sin in any form.

**** Who Killed Jesus? Who is responsible for His death?***

Pilate was perplexed over Jesus; Why did Pilate deliver Him to be crucified, if Jesus was innocent?

Pilate was overcome by…

I. Political Pressure (v.12-14) *ROME put Jesus to Death*

(They said to Pilate: If you let this man go, "Thou art not Caesar's Friend")

v. 12
Realizing that Christ's claim to be "the Son of God" (v. 7) would not persuade Pilate to crucify Christ, the Jews revert back to a political charge, appealing to Christ's claim to be a king in opposition to Caesar.

v. 14
It is 6:00 a.m. in the morning, getting ready for the day of the Passover, and a whole mob of Jews are trying to get rid of a righteous Man! Why? To fulfill God's ultimate Passover. (SEE: Exodus 12:1-13, 23, 42-46)

II. **Popular** Opinion (v.15-16) *The JEWS put Jesus to Death*

("They cried out: Away with Him")

v. 15

Just a few days earlier, the same crowds that called for His crucifixion had praised Him as He made His "triumphal entry" into Jerusalem, perhaps thinking that He would liberate them from Roman bondage. However, "when a mob is manipulated by crafty leaders, in an atmosphere of patriotic fervor, it loses itself and starts to think with its feelings instead of its brains" (Wiersbe, p. 379).

v. 15

On Palm Sunday a crowd shouted, "Hosanna!" but on Good Friday, the crowd shouted, "Crucify Him!"

Matthew records how the crowd began to get furious and frenzied in their insistence that Jesus be crucified. "A tumult" was made (Mt. 27:24).

Luke records the crowd as saying: "We will not have this Man to reign over us" (Lk. 19:14).

v. 16

John here "does not give the dramatic episode in Mt. 27:24ff in which Pilate washed his hands and the Jews took Christ's blood on themselves and their children. But it is on Pilate also." (because he had the power to release Jesus but did not) (Robertson, p. 300).

III. <u>Power</u> from above (v7-11) *<u>GOD</u> the Father put Jesus to Death*

(They Crucified Jesus because Christ's death was part of God's sovereign, eternal plan)

v. 7

"We have a law" – Which law? No Old Testament law required the death penalty for such a claim "to be the Son of God." (Jesus had addressed this point in John 10:31f).

"He made Himself the Son of God" – No, actually others came to this conclusion (by seeing His life, message and miracles), and God the Father announced this at Jesus' baptism (Mt. 3:17). Even demons testified of this fact, as did the Roman centurion (Mt. 27:54).

v. 8

"He was the more afraid" – Pilate thought: "What if this man truly is the Son of God?" The fear of this possibility led Pilate to ask Jesus the question in verse nine: "Whence art Thou?"

Not only did Pilate fear when he heard that Jesus claimed to be the "Son of God," but he was no doubt motivated to "wash his hands" of Jesus (Mt. 27:24) because of the dreadful dream his wife had (Mt. 27:19). She warned him to "have nothing to do with that just man."

v. 9

"Jesus gave him no answer" – "Why did Jesus not answer Pilate's question? Because He had already answered it (Jn. 18:36-37). It is a basic spiritual principle that God does not reveal new truth to us if we fail to act on the truth we already know" (Wiersbe, p. 380).

Such silence caused Pilate to be greatly amazed, and it would cause him to reflect upon his question and the potential fact that Jesus was the Son of God. Jesus, however, did not need to defend Himself (He had already spoken to Pilate about who He was). His spotless life and the testimony of Scripture and eyewitnesses would be sufficient evidence.

'Whence art Thou?" – He is the Lord from Heaven, the eternal ruler as Micah 5:2 foretold.

Micah 5:2
But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

v. 10

"I have power" – It is amazing to me to see people who think they are all powerful, when really we can do nothing outside of the sovereign will of God.

v. 11
Although pressured by popular opinion and political pressure, Pilate's deliverance of Christ to be crucified was all part of God's plan.

(Isaiah 53; John 3:16, etc.)

"From the human standpoint, the trial of Jesus was the greatest crime and tragedy in history. From the divine viewpoint, it was the fulfillment of prophecy and the accomplishment of the will of God. The fact that God had planned all of this did not absolve the participants of their responsibility. In fact, at Pentecost, Peter put both ideas together in one statement (Acts 2:23)." (Wiersbe, p. 381).

Acts 2:23
Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

"From above" – "from God (cf. 3:3) – the same doctrine of government stated by Paul in Rom. 13:1ff. Pilate did not get his 'authority' from the Sanhedrin but from Caesar. Jesus makes God the source of all real 'authority'." (Robertson, p. 298).

Every time the phrase "from above" occurs in the NT, it refers to Heaven:
John 3:31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

> John 8:23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.
>
> Romans 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)
>
> James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.
>
> James 3:15 This wisdom descendeth not from above, but is earthly, sensual, devilish.
>
> James 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

"He that delivered me" – Possibly a reference to Caiaphas the High Priest (18:28) or to Judas, who betrayed Christ.

On a human level, the High Priest had more authority (as far as the Jews were concerned) than the governor did. However, I believe that Jesus is alluding in the first part of v. 11 to the sovereignty of God.

Conclusion: It was really YOU who put Jesus to Death. He died for you!

"This is my body which is given for you" (Lk. 22:19)

"I am the good shepherd: the good shepherd giveth his life for the sheep" (Jn.10:11)

"I lay down my life for the sheep" (Jn. 10:15)

"Christ died for the ungodly" (Rom. 5:6)

"Christ died for us" (Rom. 5:8)

"He . . . delivered him up for us all" (Rom. 8:32)

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"For he hath made him to be sin for us" (II Cor. 5:21)

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"Our Lord Jesus Christ. . . died for us" (I Th. 5:10)

"Who gave himself a ransom for all" (I Tim. 2:6)

"Christ also suffered for us" (I Pet. 2:21)

"Christ also hath once suffered for sins" (I Pet. 3:18)

"Christ hath suffered for us in the flesh" (I Pet. 4:1)

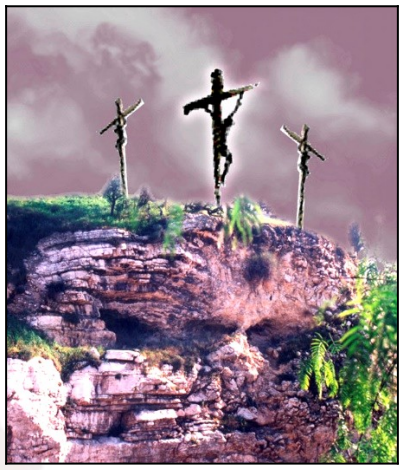
"He laid down his life for us" (I Jn. 3:16)

Hymn: "When I Survey the Wondrous Cross"

Christ's Death: A Fulfillment of OT Scripture

John 19:17-37

11-2-2025



Introduction: v.17

**** The amazing fulfillment of O.T prophetic details about the events surrounding the Messiah's death should inspire faith in Him!***

Observe 7 Fulfilled Prophesies about Messiah's death:

I. "He was numbered with the <u>transgressors</u>" (Is.53:12) (Jn.19:18)

II. "He is <u>despised</u> and <u>rejected</u> of men" (Is.53:3) (Jn.19:19-22)

III. "They <u>part my garments</u> among them, and cast lots upon my vesture" (Ps.22:18) (Jn.19:23-24)

IV. "Honor…thy <u>mother</u>" (Exod.20:12) (Jn.19:25-27)

V. "In my thirst they gave me <u>vinegar</u> to drink" (Ps.69:21) (Jn.19:28-30)

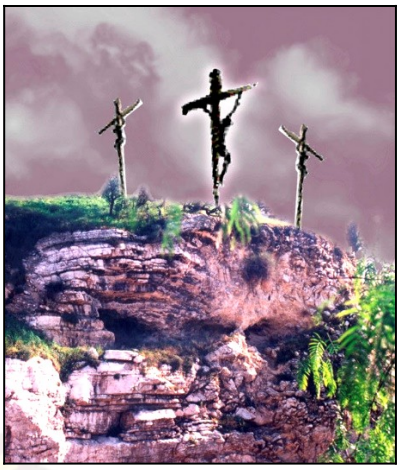
VI. "He keepeth all his <u>bones</u>: not one of them is <u>broken</u>" (Ps.34:20; Ex.12:46; Num.9:12) (Jn.19:31-33)

VII. "They shall <u>look</u> upon me whom they have <u>pierced</u>" (Zech.12:10) (Jn.19:34-37)

Christ's Death: A Fulfillment of OT Scripture

John 19:17-37

11-2-2025



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V. **"In my thirst they gave me _____ to drink"** **(Ps.69:21) (Jn.19:28-30)**

VI. **"He keepeth all his _____: not one of them is _____"** **(Ps.34:20; Ex.12:46; Num.9:12) (Jn.19:31-33)**

VII. **"They shall _____ upon me whom they have _____"** **(Zech.12:10) (Jn.19:34-37)**

Christ's Death: A Fulfillment of OT Scripture

John 19:17-37

11-2-2025

Introduction:

John's purpose for writing this Gospel is to inspire faith in Christ. All of the recorded signs (miracles of Jesus), including His resurrection, are a motivation to believe on Christ (Jn. 20:31-31).

Here in John 19:17-37, the Apostle records several fulfillments of O.T. Scripture to inspire faith.

John 19:35
And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

[Note all of the times the reference to O.T. Scripture is made: v. 24 – "that the Scripture might be fulfilled"; v. 28 – "that the Scripture might be fulfilled." See also v. 36 and 37.]

Prophecy inspires faith.

What is the purpose for studying prophecy?

1. To teach us what God's plans are
   A knowledge of Bible prophecy "provides the believer with an optimistic philosophy if history" (Alva McClain)

2. To inspire us about the greatness of God (Is. 46:9-11)
   (He is omniscient [He knows all] and He is sovereign [He controls all])

3. To assure us of the unity and reliability of Scripture
   A vast portion of the Bible is given to predictive prophecy. It is said that 333 distinct prophecies were literally and exactly fulfilled at the first coming of Christ (the chances of this happening by accident have been computed as 1 in 87,000--plus 90 more zeros).

   For every verse speaking of Jesus' first coming in Scripture, there are eight which speak of His second coming.

4. To encourage us to be faithful to God and His Word

**** The amazing fulfillment of O.T prophetic details about the events surrounding the Messiah's death should inspire faith in Him!***

v.17 –

"Went forth" – Jesus went down the true "*via dolorosa*," then outside (Heb. 13:12; Lev. 4:12, 21) the city gate of Jerusalem (probably outside the Sheep Gate to the north), then outside of the Damascus Gate, leading up to the highest peak at Jerusalem, the highest peak of Mount Moriah. To the very spot where Abraham offered up his son Isaac.

"Bearing His cross" – Jesus carried on his shoulder the means by which He would die for the sin of the world.

"Skull" = *kranion* (we get our word "cranium") translated "Calvary" in Luke 23:33.

"Skull" Mountain – possibly so called because of the skulls, corpses and death associated with this place of crucifixion, or more probably because of the appearance of the hill.

The location of modern-day "Gordon's Calvary" (discovered by General Gordon) perfectly fits all of the Biblical and archaeological data regarding the location of the crucifixion.

Mount Moriah – God's place of Sacrifice

1. Moriah was the mountain God told Abraham to offer His son, Isaac. (Genesis 22)

2. Moriah was the mountain God told David to Build an Altar to stop the Death Angel from destroying the Israelites (II Samuel 24:18-f)

3. Moriah was the mountain God chose to put His name there and to build the Temple for sacrifices (Deut.12:5,11,14,18; 16:6; II Chron 3:1; II Sam.24:16-24)

4. Moriah was the Mountain God chose to sacrifice His Son upon for the sin of the world (John 19:17)

Observe 7 Fulfilled Prophesies about Messiah's death:

I. "He was numbered with the transgressors" (Is.53:12) (Jn.19:18)

v. 18

Jesus was the centerpiece of the three shameful deaths, with one criminal (robber) on either side of Him. One of the robbers would come to repentance and trust Christ that day (Lk. 23:42-43), and the other would die in his sin.

Three deaths: one man would die IN sin; one man would die TO sin (or away from his sin); and one Man would die FOR sin (for the sins of the world).

But the point here is that Jesus was "numbered with the transgressors." "He made His grave with the wicked" (Is. 53:9). Imagine the pure, sinless, holy Soon of God dying alongside common criminals. As people would pass by they would see a righteous man, yet one who would be associated with the wicked.

II. "He is despised and rejected of men" (Is.53:3) (Jn.19:19-22)

v. 19
Typically, when someone was crucified, the executioners would hang above the cross the reason why that person received the death penalty.

Since Jesus was not guilty of anything but His claim to be "king," all Pilate could write was "Jesus of Nazareth the King of the Jews."

How true Pilate's placard was!

Jesus was a Nazarene, as He brew up in the poor, insignificant, small town of Nazareth (up near the region of Galilee). "Can any good thing come out of Nazareth?" was a common question.

And Jesus was indeed "the King of the Jews." But at His first coming, He was not accepted by the Jews as their king. What Pilate meant as a mockery was indeed the truth. Jesus was King of Israel in that He gave Israel its origin, He provided redemption for Israel by His death, and He will one day fight for Israel and rule over Israel when He returns as "King of kings and Lord of lords" (Rev. 19:16; Czech. 14:9).

v. 20
So that many could read the inscription, Pilate wrote it in Hebrew (for the Jews), Greek (for the Hellenistic), and Latin (for the Romans). Jesus was and is "the King" for Jew and Gentile alike.

v. 21
Christ's rejection as king by the Jews is evident from v. 21, as they request Pilate to change his inscription.

That rejection continues today! John 1:10-11
He was in the world, and the world was made by him, and the world knew him not.
[11] He came unto his own, and his own received him not.

v. 22
Since Pilate had condemned Jesus based on this change made by the chief priests, he was not about to change the title board.

III. "They part my garments among them, and cast lots upon my vesture" (Ps.22:18) (Jn.19:23-24)

v. 23
Verse 23 tells us how many Roman soldiers carried out the deed of crucifying Christ. It was four men who all wanted a piece of this infamous Man's clothing. Though Jesus was rejected, He was still tremendously well known (popular). So as to have bragging rights, the soldiers ripped His remaining clothing up into four parts and divided the pieces among them.

His outer cloak, however, they did not tear up. They gambled for it (cast lots). [Note: These "lots" are one reason why I am against lottery and gambling.]

v. 24
They did not realize it, but their lottery for Christ's last piece of clothing was a fulfillment of a prophecy of David in Psalm 22:18.

IV. "Honor…thy mother" (Exod.20:12) (Jn.19:25-27)

v. 25
Three Mary's stand at the foot of the cross: Jesus mother of His incarnation, the wife of Cleophas (Lk. 24:180, and the woman who formerly was demon-possessed but was healed by Jesus.

However, only one of these Mary's had the most special attention of Jesus – His mother. Why? Because even at His death Jesus will see to it that Mary is taken care of, as He entrusts His widowed mother into the care of John, and in so doing honors His mother.

Apparently, Joseph had passed on into Eternity by this time. Mary was a widow. Jesus makes final preparations for Mary to be taken care of. He gives the responsibility to John to care for her.

v. 26-7
'Behold thy son (John) . . . behold thy mother (Mary)" –

Note: Jesus is not deifying or venerating Mary or attributing to her a position of "mother" of the church or giving her any power over John by this statement (as Roman Catholicism teaches), but rather is entrusting her into John's care so that he might meet her needs by opening his home and caring for her as a son would care for his mother.

Widows are to be cared for (Acts 6:1-2; I Tim 5:3-10)

The statement at the end of verse 27 proves that this is the intended meaning, as it explains that John would take Mary to his home and care for her as his mother.

"The dying Savior thinks of the comfort of His mother" (Robertson, p. 303).

V. "In my thirst they gave me vinegar to drink" (Ps.69:21) (Jn.19:28-30)

v. 28
So as to fulfill more Scripture related to His death, Jesus utters the words "I thirst."

"I Thirst" - This is the shortest phrase uttered from the cross.

The words "I thirst" show Christ's Humanity; He was subject to dehydration.

Due to the torments of crucifixion, the thickening of the blood, and the short gasps of air through the mouth, Jesus would have been so parched and dry.
Ps 22:15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

"After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst." (John 19:28)
Psalm 69:21 - "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

He received the vinegar (cheap bitter wine mixed with "gall" [a pain killer] - Mt.27:34) to his lips and tasted it, but would not drink.

Imagine our precious Lord, who Himself gives the "water of life freely" receives bad, sour vinegar to quench His thirst. After tasting the vinegar, Jesus fulfills the final prophecy before His death, before surrendering His Spirit.

v. 30 – "It is Finished" - τετελεσται - paid in full (this word would be stamped on a receipt indicating that complete payment had been made)

When Jesus said, "It is finished" (Jn. 19:30), he was indicating that His work was complete; that is, the end/goal had been reached (Bill Jackson). The fulfillment is accomplished; the debt <u>has been paid in full</u>.

ILLUS: Hymn - "Jesus Paid It All" If Jesus paid it all, there is no more to pay.

Is. 53:5, 6 - <u>Substitute</u> - EX: Basketball and a man "subbing" for the other. When a <u>substitute</u> takes one's place, the former team player must <u>get off</u> the field. When Christ took our place, we got off the field. We <u>no longer</u> try to work for our salvation.

It was a mountain one-room school house where severe discipline was used to keep the rowdyism of uninterested pupils in check. The noon recess was ended and the teacher was interrogating the class with regard to the disappearance of Sally Jane's lunch. After a few minutes of verbal threats and demands, a sob was heard. It was little Billy--a thin, undernourished child. His family was the poorest of the poor.

"Did you take Sally Jane's lunch?" demanded the teacher.

"Yes, sir," mumbled Billy through his tears. "I was hungry."

"Nevertheless, you did wrong to steal and you must be punished," declared the teacher. As the teacher removed the leather strap from its place on the wall, Billy was ordered to the front of the room and told to remove his shirt. The arm of the teacher was raised over the bent and trembling form of little Billy.

"HOLD IT, TEACHER!" shouted a husky voice from the rear of the room. It was Big Jim striding down the aisle removing his shirt as he came. "Let me take his whipp'n," he begged.

The teacher was aghast, but knowing that justice must be demonstrated, he consented and laid the belt to the back of Big Jim with such force that even the stronger boy winced and his eyes watered. But Billy never forgot the day that Big Jim took his place.

--James S. Hewett, Illustrations Unlimited (Wheaton: Tyndale House Publishers, Inc, 1988) pp. 34-35.

An infinite price was paid; we have an infinite salvation. If it was finite., it would run out.
EX: When we had been in Heaven for 1,000 years, an angel would come up to you, tap on your shoulder, and say, "Your time is up. You now have to spend eternity in hell."
Romans 10:3 - "Do"
Romans 10:4 - "Done"

"If you living the truth of Rom. 10:4, you're a missionary; if 10:3, you're a mission field."
"Evangelism is 'done' people going to 'do' people and telling them that the work was 'done.'"

You cannot be "doing" and "done" at the same time. If you are "doing," you are not "done," and if you are "done," you don't need to do. (Bill Jackson)

Religion says "Do"; The Bible says it is "Done"

Diagnostic Question:
If you died today and stood before God and He said to you, "Why should I let you into my heaven?" If the response is "I've lived a good life" "I didn't do anything to deserve otherwise" "I've been a good Baptist" "I was baptized as an infant," etc. -- They are trusting their works.

Ephesians 2:8-9 - "Not of works" -

II Tim. 1:9 - "Who hath saved us, and calls us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."
Titus 3:5 - "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost."

Purgatory is a place of doing. Mass is an occasion of doing. Come back next week and we will do some more.

Acts 13:39 - "And by him all that believe are justified from all things, from which ye would not be justified by the law of Moses."
Gal. 2:16 - "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall not flesh be justified."
Gal. 3:24 - "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

A "works" salvation denies the sufficiency and efficacy of Christ's work on Calvary.

The cross is "I" crossed out.

"When a sufficient price is paid, no further price can be exacted" (Bill Jackson, Do Or Done, p. 14).

You can't add to infinity. Christ is infinite and His work is of infinite value.

VI. "He keepeth all his bones: not one of them is broken" (Ps.34:20; Ex.12:46; Num.9:12) (Jn.19:31-33)

v. 31
"The preparation" – the preparation for Passover. Because the Jews could not work nor require others to work during Passover (and the Law stated that a body could not remain on a cross overnight – Dt. 21:22, 23), they request Pilate to hasten their deaths by breaking their legs. Such would lead to their suffocation as they would not be able to lift themselves up to grasp air with broken and disjointed knees.

v. 33
After cracking the joints of the criminals to hasten their death, they come to Jesus and notice that He had already died (Pilate was surprised by His quick death).

v. 36
Just as not one bone of the Passover lamb was to be broken (Ex. 12:46; Num. 9:12), so Jesus (the ultimate Lamb – Jn. 1:29; 1 Cor. 5:7) must have no bone broken at His death.

VII. "They shall look upon me whom they have pierced" (Zech.12:10) (Jn.19:34-37)

v. 34

"Dr. W. Stroud ("Physical Cause of the Death of Christ") argues that this fact proves that the spear pierced the left side of Jesus near the heart and since blood mixed with water came out, this proves that Jesus died literally of a broken heart" (Robertson, paraphrase of p. 305)

SEE: Zech. 12:10, 13:607; 14:1-9

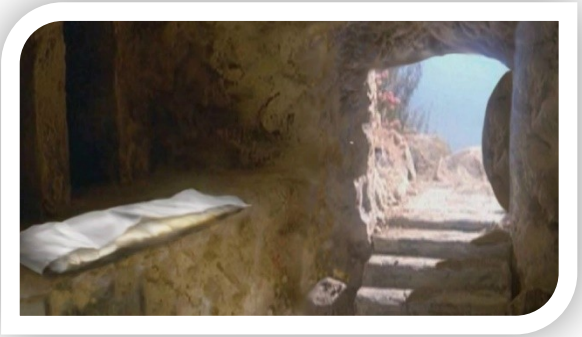
Conclusion:

A boy and his father were driving down a country road on a beautiful spring afternoon, when a bumblebee flew in the car window. The little boy, who was allergic to bee stings, was petrified. The father quickly reached out, grabbed the bee, squeezed it in his hand, and then released it. The boy grew frantic as it buzzed by him. Once again the father reached out his hand, but this time he pointed to his palm. There stuck in his skin was the stinger of the bee. "Do you see this?" he asked. "You don't need to be afraid anymore. I've taken the sting for you." We do not need to fear death anymore. Christ has died and risen again. He has taken the sting from death.

-- Adrian Dieleman, Waupun, Wisconsin. Leadership, Vol. 15, no. 1.

Authentic Signs of a Risen Savior

John 19:38-20:31
11-9-2025



Introduction: Note John's Theme in 20:30-31

**** The Resurrection of Christ is one of the most irrefutable facts of history***

Observe several evidences for the resurrection of Christ:

I. The <u>Unquestionable Death</u> (19:34-37)

II. The <u>Witnessed Burial</u> (19:38-42)

III. The <u>Empty Tomb</u> (20:1-2)

IV. The <u>Folded Grave-clothes</u> (20:3-10)

V. The <u>Numerous Appearances</u> (20:11-31)

A. His Appearance to <u>Mary Magdalene</u> (20:11-18)

B. His Appearance to the <u>Disciples</u> (20:19-25)

C. His Appearance to <u>Doubting Thomas</u> (20:26-31)

Conclusion: What are the practical ramifications of Christ's Resurrection?

Authentic Signs of a Risen Savior

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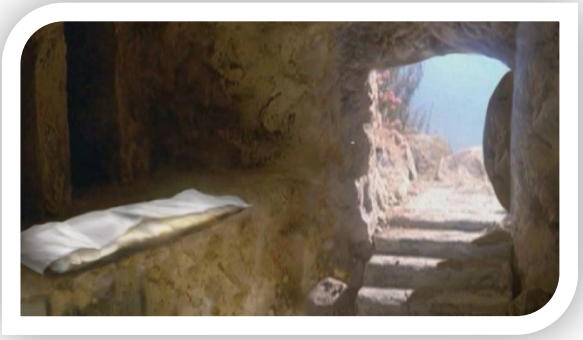
11-9-2025



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Authentic Signs of a Risen Savior

John 19:38-20:31

11-9-2025

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Romans 1:4 states that Jesus was "declared to be the Son of God with power . . . by the resurrection from the dead."

"The real and actual physical resurrection (cp. Lk. 24:39-43) of the Lord is the greatest and most undeniable evidence of the truth of all that Jesus ever claimed to be and to do. It is absolutely vital to any Biblical concept of Christianity." (Doug Bookman notes).

SEE: MacArthur (Matthew Commentary), p. 317-319 on the theories which deny Christ's resurrection.

Christianity is irrefutable; it can't be explained away, because of one simply fact of history: the Resurrection of Jesus Christ.

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SEE: Zech. 12:10, 13:607; 14:1-9

II. The <u>Witnessed Burial</u> (19:38-42)

v. 38
"A disciple of Jesus" – He was a follower of Jesus, but a secret follower due to worries about his own people doing harm to him or his position in the Sanhedrin. After Christ's resurrection and the advent of the Holy Spirit, however, a new boldness would fill such believers.

Proverbs 29:25
The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.

The Bible has a lot of good things to say about Joseph of Arimathaea. He is called an "honorable counselor" (a respected member of the Sanhedrin) (Mk. 15:43). . . one who "waited for the kingdom of God" (Mk. 15:43) (he was therefore a spiritual man who had faith in a literal kingdom to come). He is called a "good man, and a just" (making him an honest, moral and righteous man) (Lk. 23:50). And he is called a "rich man" (Mt. 27:27).

Jesus would <u>not</u> be placed in a common grave (although those who were crucified typically were), but to fulfill Isaiah 53:9, He would be buried in a rich man's grave.

"Pilate gave him leave" (permission) after he had verified from the Roman centurion that Christ was indeed already dead (Mk. 15:44-45).

v. 38b
Joseph would take the body of Jesus down from the cross (Lk. 23:53) and with the help of Nicodemus would prepare it for burial.

v. 39
"There came also Nicodemus" – Just as the Law stated that in the mouth of "two or three witnesses" every word would be established, Nicodemus serves as a witness to the physical death and literal Jewish burial of Jesus Christ.

Not only were Joseph and Nicodemus witnesses to Christ's burial but the two Mary's (Mt. 27:61) were as well. In addition, Roman soldiers were sent to guard the tomb (lest the body be stolen) (Mt. 27:62-66).

Nicodemus, evidently due to fear, had come to Jesus in John 3:1 at night to inquire more about Him. It was to this religious leader that Jesus said, "You must be born again" (Jn. 3:3). Evidently, Nicodemus had been! For no unbelieving Jew would want anything to do with Jesus Christ.

What is interesting about Nicodemus is that he also was a "ruler of the Jews" (a high-ranking leade3r of the Sanhedrin; who, with Joseph, was part of an elite group of 70 elders who taught the Law to the nation of Israel. Note: it was the Sanhedrin who had condemned Jesus to die earlier that morning (Lk. 22:66 – 23:5).

"Myrrh and aloes" – aromatic powders from fragrant sandalwood dust that would be applied in between each layer of cloth to disguise the odor of a decaying body.

[NOTE: Christ's body would not decay or "see corruption" since He would arise early on the third day and fulfill Psalm 16:10, which said that God's "Holy One" would not be left in the grave nor see corruption (Peter cites this resurrection text in Acts 2:27-32).]

"An hundred pound weight" – a Roman "litra" weight – about 12 ounces. A hundred litras would weight 1,200 ounces of spice. "A lavish expression of devotion) (BBC, cited by Rogers, The Linguistic Key to the Greek N.T., p. 225).

v. 40
The Jewish custom was to wrap a dead body in long strips of linen, mixing the fragrant spices with the new cloth as a deodorizer (Lazarus of Bethany had also been buried this way – Jn. 11:44).

v. 41
The Garden Tomb, located near "Gordon's Calvary" just north of the old city of Jerusalem, fits the description of the possible location of this sepulcher. Note the closeness of the sepulcher to the crucifixion site (v. 42) as well as the archaeological evidence of the Garden existing near the new Tomb, gives support that they may have discovered the very location where Jesus was crucified and buried.

"A new sepulcher" – This was apparently Joseph of Arimathaea's own tomb, as he had cut out his own tomb (Mt. 27:60) out of limestone rock to make advance preparations for his own burial someday. He instead gave it for his Lord's burial.

v. 42
"The Jews' preparation day" – Friday's preparations for the Sabbath. The Jews would prepare for Saturday on Friday, so as not to work on Saturday. Hence, the work of burying a dead body would have to take place quickly so that Jesus would be buried before 6:00 that night when the Sabbath would begin.

Note: This being the case, Jesus would be dead for three days – Friday (from 3 – 6 Jewish time), Saturday, and part of Sunday.

III. The Empty Tomb (20:1-2)

v. 1
"The first day of the week" = Sunday (the firstfruits of the new week).

Note: Christ was crucified to fulfill "Passover" (He is the Lamb of God – Jn. 1:29; 1 Cor. 5:7); He was buried to fulfill "Unleavened Bread" (he saw no corruption; leaven being a symbol of corruption – cp. 1 Cor. 5:7; Acts 2:27-31); and He was resurrected to fulfill the Feast of "Firstfruits" (he is the "firstfruits of them that slept" – 1 Cor. 15:20).

Note: Firstfruits was a Jewish holiday which began on Sunday! (the day after the Sabbath) (Lev. 23:11).

"Mary Magdalene" – the woman out of whom Jesus had cast 7 demons. Now that the Sabbath was over, she (along with Mary the mother of James and a woman named Salome [Mk. 16:1] and other women came before sunrise to the tomb to anoint Christ's body with some more "sweet spices" (Mk. 16:1).

As Mary approaches the Tomb, she had wonder3ed who might be available, able and willing to roll the stone away (Mk. 16:3); but when she arrived, she found it not merely rolled away but "**taken away"** from the Tomb. Apparently, the stone was lifted up (*airo)* out of its groove and rolled away (Linguistic Key, p. 225). No man could lift the stone (for it was enormous – Mk. 16:4); but it had been supernaturally removed by an angel of the Lord (Mt. 28:2).

The angel did not roll away the stone so Jesus could get out. He was already out (and could walk through walls – cp. Jn. 20:26). The angel rolled away the stone so that people could see for themselves that the tomb was empty, that Jesus was not there!

v. 2
In shock and bewilderment, Mary Magdalene runs to Peter and the unnamed disciple (obviously, John, the beloved and humble writer of this Gospel).

"They have taken away the Lord" – Mary thought the Body had been stolen.

The empty tomb was an important point that even the angel emphasized.

Matthew 28:6
He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

IV. The <u>Folded Grave-clothes</u> (20:3-10)

v. 3 – 6
John outruns Peter but evidently out of respect does not enter the tomb. Brazen Peter, however, went right into the open tomb, and he sees the linen burial cloths lying right where the Body had been. It's as if Christ's body lifted right out of the clothes, leaving them in the position of the Body on the burial slab.

v. 7
Charles Ryrie, commenting on Luke 24:12 said: "Despite the absence of the Body, the clothes retained the same shape and position they had when it was there. If someone had stolen the Body but left the clothes, he would have had to unwrap it and the clothes would not have been in this position." Christ's Body simply lifted itself right out of the grave clothes.

The wrapping that was about His head was found neatly folded up in a place by itself.

What is so significant about the detailed mention of the burial clothes? They support the doctrine of the resurrection. You see, if Christ's Body had been stolen, as the Jewish rumor stated (according to Mt. 28:11-15), then those who stole the Body would not have taken the time to unwrap the Body, fold up the head wrapping, and they could not easily reshape the linen wrappings in the shape of Christ's Body (Lk. 24:12). Especially not with a Roman guard posted outside (Mt. 28).

v. 8
John at this point believes that Christ is alive!

v. 9
Prior to this, the disciples were unaware of Psalm 16:10 (later quoted in Acts 2:25-28) and Isaiah 53:10 (". . . he shall prolong His days") and of Christ's own promise to be crucified and raised on the third day.

V. The Numerous Appearances (20:11-31)

A. His Appearance to Mary Magdalene (20:11-18)

v. 11
Mary Magdalene, who had returned to the Tomb with Peter and John, now finds herself alone (the other women having departed).

"Mary" – at first glance poses a problem in harmonizing the Gospel accounts' record of Christ's appearance to her. Read Mt. 28:1-9, which seems that Mary had already encountered the angel (Mt. 28:5) and Jesus (Mt. 28:9).

The purpose of each Gospel writer was not to construct a moment by moment detailed chronological record of every even that Jesus did after His resurrection. But each Gospel gives sufficient data to demonstrate the factual and historical account of Christ's resurrection. Each looks at the same event from different angles (vantage points) and each records certain selected details in keeping with their thematic aim and purpose. By comparing all of the Gospels you will gain a fuller idea of all of Christ's appearances which God wanted recorded. Some work is necessary, however, to harmonize the appearances of Christ (especially His appearance to Mary Magdalene).

Harmony of the Resurrection appearances:

1) Mary Magdalene along with Mary the mother of James, Salome, Joanna and other women (Luke 24:10) come to the tomb early in the morning to anoint Jesus' body with spices. When they arrive at the tomb they find the Stone removed from the door and see an empty tomb (Luke 24:1-3).

2) Mary Magdalene (alone, by herself – John 20:2) immediately runs from the tomb to inform Peter and John that Christ's body was missing. (Note: This is a key point in arriving at a chronological harmony of the four accounts of Christ's appearance to her)

3) During Mary's departure, the other women, being perplexed about Christ's departure from the tomb, suddenly see one angel of the Lord, along with another angel who announce to them that Christ had risen (Mt.28:5-7; Mk.16:5-7). With joy they then leave the Sepulchre (Mt.28:8; Mk.16:8; Lk.24:4-10).

4) Peter and John arrive at the tomb and find it empty, just as Mary Magdalene had said. They then leave and go back home to where the disciples were gathered (John 20:3-10).

5) Mary Magdalene (who evidently followed Peter & John back to the Tomb) remains outside the tomb area in deep distress, not knowing who took the body of Jesus. It is at this point that two angels appear to her and inquire as to why she is crying (John 20:11-13). After this she turns and notices someone she thought was the gardener. It is Christ she sees (John 20:14-18); She begins to cling on to Him, but He asks her not to. Mary Magdalene is the first person to see the Resurrected Christ (Mk.16:9-11).

6) As the women were making their way back to the disciples, Jesus (evidently having vanished from Mary) appears to them. They bow to him and grab on to his ankles with joy (Mt.28:9-10). They then go to the disciples to report that they had seen the Angels and Jesus!

7) At this report, Peter leaves the group and runs back to the Sepulchre by himself (Luke 24:12). It is at this point that he evidently sees Jesus alive (Luke 24:34; I Corinthians 15:5)

8) Jesus then appears to two of the disciples on the road to Emmaus toward the end of the day. (Mk.16:12; Luke 24:13-35)

9) Jesus, later appears that same Sunday evening to the disciples in the upper room (Thomas is absent from this meeting) (John 20:19-25; Mk.16:14; Luke 24:36-43).

10) Eight days later Jesus appears again to the disciples with Thomas present (John 20:26-31).

11) Some time after, Jesus appears to the disciples at the Sea of Galilee (John 21). (Note: This is the "third time" He appeared to the Disciples as a group (John 21:14)

12) Jesus appears to the eleven upon a certain mountain in Galilee (Mt.28:16).

13) After this Jesus appeared to over 500 brethren at once (I Cor. 15:6).

14) After this Jesus appeared to James and all of the apostles (I Cor. 15:7)

15) In total, Jesus appeared to His disciples for some 40 days prior to ascending to Heaven from the Mount of Olives (Acts 1:1-11)

16) From Heaven Jesus appeared to Stephen as he was being stoned to death (Acts 7:55-56)

17) Last of all Jesus appeared to Saul of Tarsus (Paul) (Acts 9:5; I Cor. 15:8).

18) We now walk by faith and not sight (2 Cor. 5:7); Although we have not seen Christ with our eyes, we love Him (1 Peter 1:8)

v. 12
"Head. . . feet" – in similar fashion as two cherubim hovered over each side of the ark of the covenant.

v. 16
At the sound of her name she recognized the tone and inflexion of Christ's voice.

v. 17
This "touch" evidently involved a worshipful kneeling in front of Jesus and a grasping onto His ankles, as in Mt. 28:9.

Christ's instruction, **"Touch me not, for I am not yet ascended to my Father,"** would be better rendered, "Do not cling to me!" The point is that Jesus knew He would soon depart, and thus He was anxious for Mary not to become so fixated on His physical presence that she would again be devastated at His departure (Bookman).

Not to mention the fact that He had many other post-resurrection appearances to make. One such appearance would come just moments after this one, to the rest of the women who had come to the tomb with Mary Magdalene.

Note: Christ's statement: "I am not yet ascended" refers to His <u>physical</u> ascension (Acts 1:9). In Spirit He had ascended already to Paradise (Lk. 23:43), which is the third Heaven (2 Cor. 12:2, 4).

B. His Appearance to the Disciples (20:19-25)

v. 19
"When the doors were shut" – Jesus, in resurrected form, had a literal physical body with "flesh and bones"(Lk. 24:39), and yet He could walk through walls!

"Peace be unto you" – A phrase repeated in v. 21 and 26. Faith in the resurrected Christ does bring peace! Peace with God, with self, and with others who know Him.

v. 20
"His hands and His side" – two areas of the Body which had been pierced.

v. 21
A Great Commission verse; Christ completed the Father's will, now we are to do likewise!

v. 22
Christ would not leave them alone on their mission. He would later send the Holy Spirit.

Luke 24:49
And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Acts 1:5 & 8
For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . . But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Cp. Acts 2:1-4

v. 22
"Receive" = take or accept. The Holy Spirit did NOT come in John 20:22, but rather Jesus is commanded them to take Him when He does come (He gives a similar command in Acts 1:4).

"He breathed on them" – The breathing on them is interested. Christ made the sound of wind with His voice, so that when the Spirit did come in Acts 2 with the sound of "wind" (Acts 2:2),they would mentally link that event with this one. They would be reminded that the Holy Spirit (*Pneuma*) comes from the very breath (*pneuma*) of Christ, thereby associating the Spirit with Him (cp. Rom. 8:9; Phil. 1:9; Acts 16:7; Gal. 4:6; Jn. 14:16).

v. 23
Christ here gives the apostles confirmatory authority.

"They are retained" – perfect passive. They have already been retained. i.e. the apostles were simply confirming something about sin that God had already decided.

As Ryrie notes: "Since only God can forgive sins (Mk. 2:7), the disciples and the Church are here given the authority to declare what God does when a man either accepts or rejects His Son" (cp. Mt. 16:19).

v. 25
Doubting Thomas would not believe "hearsay. He was determined to both see and touch Christ's wounds before he would believe.

C. His Appearance to Doubting Thomas (20:26-31)

v. 26
On the following Monday, Jesus appears to them a second time for Thomas' sake.

v. 28
This verse is the pinnacle (high point) of John's Gospel. It is the fullest and clearest expression of Christ's deity (a theme which John emphasizes throughout this book).

"My Lord and my God" –

1) An affirmation of faith (Thomas now believes
2) An affirmation of personal allegiance (My Lord…my God)
3) An affirmation of deity (my Lord…my God)

The word "Lord" is the Greek equivalent to both Adonai and Yahweh. And the word "God" is the equivalent to the Old Testament Hebrew word Elohim.

Those who deny Christ's deity, as the Jehovah's Witness cult do, attempt to explain away this verse by saying that Thomas was beside himself. In astonishment he utters words without full awareness of what he was saying. They say that he really did not mean to call Jesus God. It just came out in his excitement.

If this was so, then Thomas had just taken the name of the Lord God in vain (a serious violation of the third commandment – Exod. 20:7). If such was the case, then Jesus should have rebuked him. But instead, Jesus commends his faith and promises blessing to those who have not seen Him but have the same faith in His Lordship and Deity (v. 29).

Conclusion: What are the practical ramifications of Christ's Resurrection?

Other proofs of Christ's resurrection:

1. The bribe given to the soldiers who had guarded the tomb. They had seen an Angel of the Lord remove the Stone from the tomb and were terrified. When they reported the empty tomb to the Jewish high priests they were paid a huge sum of money to lie and say that Jesus' disciples came and stole away the body at night while they were sleeping (Mt.28:11-15).

2. The cowardly disciples were transformed and were even willing to all die as martyrs for their faith

3. Even Saul of Tarsus, an enemy of Christ, was compelled to believe in Him when he saw the resurrected Savior

4. Jesus is transforming people today, as He has for nearly 2,000 years
   Hymn: "You ask me how I know He lives, He lives within my heart"

Practical application: Since Jesus is alive, He should more than a mere doctrine to us! He should be a personal savior; and a close friend. Do we practice His presence in our lives?

Because Jesus arose from the dead. . .

1. He is proven to be the Son of God
   (Rom. 1:4 - *"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead"*)

2. His promises are trustworthy
   (Jn. 10:18 - *"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."*)
   (cp. Mt. 12:40, 16:21, 17:9, 23)

3. He has power over life and death
   (Rev. 1:18 - *"I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."*)

4. He can now give eternal life to all who believe
   (Jn. 10:28 - *"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."*) (cp. Rom. 10:9-10)

5. He can intercede as our High Priest
   (Heb. 7:25 - *"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them")*

6. He can empower us to live victoriously
   (Rom. 6:4 - *"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life")*

7. Our labor for Him is not in vain
(I Cor. 15:14 - *"And if Christ is not risen, then is our preaching vain, and your faith is also vain"*) (I Cor. 15:58 - *"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord")*

8. We are assured that we, too, shall rise from the dead
(Jn. 11:25 - *"Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live"*) (Jn. 14:19 - *"Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also"*)

Just as the Holy Spirit "quickened" Christ (I Pet. 3:18), He will quicken those "in Christ."

Jesus has power over the grave.
Ill. As a young man, D.L. Moody was called upon suddenly to preach a funeral sermon. He hunted all through the four Gospels trying to find one of Christ's funeral sermons, but searched in vain. He found that Christ broke up every funeral He ever attended. Death could not exist where He was. When the dead heard His voice they sprang to life. ex. Lazarus.

Christ's resurrection assures the believer that He too will rise again.
Ill. 400 years before the birth of Christ, Socrates, the renowned Greek Philosopher, drank the poison hemlock and lay down to die. "Shall we live again?" his friends asked. The dying philosopher could only reply. "I hope so, but no man can know"

At Lazarus' tomb Jesus said: "I am the resurrection and the life" (Jn.11:25).

Our union with Christ assures our resurrection with Him.
Read: Rom.6:8-9; Col.3:1-4.
"Christ is the firstfruits of them that slept"

The Lord Jesus by His resurrection took away Satan's power to cause a fear of death. The Bible teaches that He took upon Himself flesh and blood "that through death he might destroy him that had power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb.2:14,15).

There will be no funerals in Heaven!
"The Christian dies to live" D.L. Moody

An unresurrected Christ could not give eternal life (Rom. 6:23) to anyone.

If He did not conquer death, what hope would we have that we would? (since He is our life - Col. 3:4).

9. He is coming back again
(I Th. 4:13-18)

10. He will one day judge the world
(Acts 17:31 - *"Because He hath appointed a day, in the which he will judge the world in righteousness by that man whom he ordained;; whereof he hath given assurance unto all men, in that he hath raised him from the dead"*)

HYMN: "Christ Arose"

From Fishing to Feeding Sheep

John 21:1-25
11-30-2025

***** Peter learned what we all must learn: ***We don't have to go back to our "old trade", if God has called us into His Ministry!***

I. LEAVING THE OLD BUSINESS OF FISHING FOR FISH (V.1-14)

A. Peter's Choice to Fish influenced others to Follow His Example (v.3)

B. Peter's Success in Fishing was Futile without God's blessing (v.4-5)

C. Peter's Risen Lord would both Catch & Cook all the Fish he needed (v.6-14)

1. The Supernatural Catch (v.6-8, 11)

2. The Supernatural Cookout (v.9-10, 12-14)

II. STARTING THE NEW MINISTRY OF FEEDING GOD'S SHEEP (V.15-24)



A. Feeding God's Sheep requires a Supreme LOVE FOR THE CHIEF-SHEPHERD
("Lovest thou me?" - v.15-17)

B. Feeding God's Sheep requires a ministry to People with VARYING LEVELS OF MATURITY *("Lambs (Arnia – v.15)…."Sheep" (Probaton – v.16-17))*

C. Feeding God's Sheep requires DIFFERENT ASPECTS OF MINISTRY
("Feed" (basko – To Feed Food - v.15)…"Feed" (poimaino – Lit. to Shepherd Sheep by providing attention, protection & direction - v.16-17)

D. Feeding God's Sheep requires a willingness to FOLLOW CHRIST NO MATTER WHAT! (v.18-24)

1. We must Follow Christ no matter what the Cost (v.18-19)

2. We must Follow Christ no matter what Others Do (v.20-24)

Conclusion: v.25

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A. Peter's Choice to Fish influenced others to _____ His Example (v.3)

B. Peter's Success in Fishing was _____ without God's blessing (v.4-5)

C. Peter's Risen Lord would both _____ all the Fish he needed (v.6-14)

1. The Supernatural _____ (v.6-8, 11)

2. The Supernatural _____ (v.9-10, 12-14)

II. STARTING THE NEW MINISTRY OF <u>FEEDING GOD'S</u>_____ (V.15-24)

A. Feeding God's Sheep requires a Supreme _____ _____ _____ *("Lovest thou me?" - v.15-17)*

B. Feeding God's Sheep requires a ministry to People with _____ _____ *("Lambs (Arnia – v.15)…."Sheep" (Probaton – v.16-17))*

C. Feeding God's Sheep requires _____ _____

("Feed" (basko – To Feed Food - v.15)…"Feed" (poimaino – Lit. to Shepherd Sheep by providing attention, protection & direction - v.16-17)

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1. We must Follow Christ no matter what _____ (v.18-19)

2. We must Follow Christ no matter what _____ (v.20-24)

Conclusion: v.25

From Fishing to Feeding Sheep

John 21:1-25
11-30-2025

INTRODUCTION:

It has been said that the five most important chapters in entire Bible are considered to be Matthew 28, Mark 16, Luke 24, John 20 and 21, because they tell of the most important event in human history—the Resurrection of Christ from the dead, the capstone of the whole Bible.

In the Gospel of John, chapter 21, Jesus appears to seven of His disciples. This had been "the third time that Jesus showed himself to his disciples, after that he was risen from the dead." This appearance takes place on the west side of the Sea of Galilee.

v. 1
Jesus had foretold His disciples that after His resurrection, He would meet them up in Galilee (Mt. 26:32), and after He did arise, an angel of the Lord reiterated the meeting place of Galilee (Mt. 28:7, 10).

Whereas John 20 centers on Christ's post-resurrection appearances to Mary Magdalene and Doubting Thomas, John 21 centers on <u>Peter</u>.

"Shewed Himself again" – manifested Himself. Jesus was only seen now and then during the forty days (Acts 1:3), ten instances being recorded.

***** Peter learned what we all must learn: ***We don't have to go back to our "old trade", if God has called us into His Ministry!***

I. LEAVING THE OLD BUSINESS OF <u>FISHING FOR FISH</u> (V.1-14)

A. Peter's Choice to Fish influenced others to <u>Follow</u> His Example (v.3)

John 21 starts off by introducing the disciples: Simon Peter, Thomas, Nathaniel, John, James and two other unnamed disciples.

An interesting mix of disciples are mentioned. Backslidden Peter (who had denied the Lord), Thomas the Doubter, Nathaniel the critic ("Can any good thing come out of Nazareth?"), and the one-time glory-seeking sons of Zebedee.

Peter, being a restless man, abruptly said, **"I go a fishing,"** and the other disciples agreed to follow.

v. 3
"I go a fishing" – the infinitive of the verb "to fish" is present tense, which may suggest sustained action. However, we cannot be sure whether Peter returned to fishing because he could not stand inactivity or because he wanted to <u>permanently</u> return to his former occupation.

Fishing was Peter's old trade. Jesus had called Peter, Andrew, James and John away from the fishing business to be "fishers of men" (Mt. 4:19-21; Lk. 5:10).

Peter, at this point, may have been tempted to go back to his former career. There was nothing wrong with fishing. However, Jesus had called Peter into the ministry (which would involve feeding the Lord's sheep).

How do you know God's call into full-time vocational ministry?

1) You will have a desire
2) You will have an ability
3) Others will recognize God's hand on your life

It's a shame to see some men, called into the ministry, go back to a lesser occupation.

"I go a fishing. . . we also go with thee" – Peter's influential personality and leadership qualities had a strong effect on others who would follow his example.

Be careful! Someone is following your lead.

"We also go with thee" – Never underestimate the influence of your example. Someone is looking up to you and is, to one degree or another, following you.

As the hymn writer expressed it:

> "Many now are watching the footsteps that we take,
> Many soon will follow in the choices that we make
> So let us then be faithful to be what we should be
> And leave a good example that they may clearly see
> . . . Be an example of the believer.

B. Peter's Success in Fishing was <u>Futile</u> without God's blessing (v.4-5)

Peter probably had his fishing gear all ready, so they immediately entered the boat and went fishing, but with no success. The night time was the preferable time to fish, but although they labored through the night, their toil was to no avail.

As daybreak came, it may be that they gave up hope and headed to shore, because they were near there when Jesus asked them if they had caught anything to eat.

v. 5
"They answered Him, No." -
They did not realize that it was the Son of God talking to them, and they replied, "No."

It hurts fishermen to have to admit this. To not even catch one fish is an embarrassment.

Even though the disciples here were fishing for actual fish, this event can have a spiritual application.

Jesus said that those who followed Him would become "fishers of men" – a person who is witnessing for the Lord Jesus (a "soul winner" in other words).

If a Christian has a desire to win others to the Savior, it can only be done by the Savior working through out efforts. A person can fish consistently and desperately for souls, but God gives the increase, and it is a bountiful one to those who trust Him and allow Him to work through them.

C. Peter's Risen Lord would both <u>Catch & Cook</u> all the Fish he needed (v.6-14)

1. The Supernatural <u>Catch</u> (v.6-8, 11)

Jesus told them to try the other side of the boat, and they did. The multitude of fish that they caught was so great that they couldn't lift it out of the water.

v. 6
Peter no doubt remembered the amazing catch Jesus had made on a previous occasion: SEE Luke 5:4-11

Something in the Apostle John's mind clicked when he saw this miracle, because he told Peter, **"It is the Lord."**

V. 7 – in this verse John refers to himself as **"that disciple whom Jesus loved."** John restrains from naming himself personally in this Gospel, but simply refers to himself by describing his special relationship with the Lord.

v. 7 "For he was naked" –
Peter had something like a bathing suit on; he had been "stripped for work."

Perhaps in his heart Peter knew he was not where he should have been, so he rushes to go be with his Lord, as if to say, "Lord, you see, this fishing is not nearly as important to me as You are."

When Peter found out that it was the Lord, he responded in a manner typical of his personality: being abrupt, impulsive, ardent, a man of action, he paused only long enough to cover himself decently—wrapped himself with his fishers-coat and jumped into the sea to rush toward the Savior while the others went about the business of hauling the boat and fish into shore. (**V. 8 –** states that they were 200 cubits or 300 feet (the size of a football field) away from shore.

2. The Supernatural <u>Cookout</u> (v.9-10, 12-14)

As the disciples dragged in their fish, they noticed that Jesus already had fish cooking and bread for them to eat. The coals, fish and bread are spoken of in such a way as to suggest that they were provided supernaturally. The Lord provides as He will, through human labor naturally, or otherwise.

v. 9
The supernatural catch and cook-out are Jesus' way of saying to Peter, "Peter, I will supply your needs! You don't need to worry about how you will eat! Just do my will!"

In verse 10, Jesus asked them to bring some of the fish that they had caught, so Peter immediately went down to aid in bringing up the net (which John points out was not torn despite the strain on it).

v. 11
"If there is any symbolism connected with the unbroken net, it is to be the effect that those who are won through Christ-directed service will not be lost, but will be preserved to reach the heavenly [shore]" (Wycliffe Bible Commentary, p. 1121).

Jesus then bids His disciples to **"come and dine**." The word "dine" in the Greek is *aristao*, which means "to take of the principle meal" (breakfast).

As the disciples ate, still amazed to see Jesus, they did not dare to ask who He was, because they knew it was the Lord.

Verse 13 is interesting, as we see for the first time in Scripture that Jesus did not bless or offer thanksgiving for the food as He customarily did. This time Jesus was the only provider of the food, and in His resurrected form all things were given into His hand.

v. 13
Note: Incidentally, fish must be okay for us to eat, since Jesus gave it to His disciples. Bread and fish! No wonder I so enjoy those tuna fish sandwiches!!

II. STARTING THE NEW MINISTRY OF <u>FEEDING GOD'S SHEEP</u> (V.15-24)

A. Feeding God's Sheep requires a Supreme <u>LOVE FOR THE CHIEF-SHEPHERD</u>

("Lovest thou me?" - v.15-17)

The first 14 verses of John 21 set the stage for a penetrating search into the heart of the Disciple Peter.

Peter, who had boasted in Mark 14:29 that "although all shall be offended, yet will not I," but later denied the Lord 3 times, now was put to the test of how much he really did love the Lord.

Perhaps Jesus asked the question three times because Peter had previously denied Him three times.

v. 15 – Jesus asked, "Simon, son of Jonah, lovest thou Me more than these?"

This question can be interpreted to mean "more than these do"—in which case Jesus would be reminding Peter of the proud boast he had made before the crucifixion.

Or the question may imply "more than anything else" – such as the fishing business (i.e. "Do you love me more than these fish?").

Peter's answer was, "Yes, Lord, you know that I love you."

Jesus replied, "If you love me, feed my lambs."

The word that Jesus used when he questioned Peter's "love" comes from the Greek *agapao*, which expresses a more loyal, unconditional, volitional, God-produced, higher type of love and devotion.

In Peter's reply, he uses the word *phileo*, which denotes an affectionate love without the deep, sincere devotional qualities that *agapao* has.

v. 16

"Lovest thou me?" - This time Jesus drops the "more than these" as if to question Peter's love at an even more deep and basic level. "Do you even love Me, Peter?"

By the third time that Jesus questions Peter's love, He uses the word *phileo*, which is regarded by scholars as the reason why Peter was grieved. It seems that Jesus was doubting whether Peter even felt the lesser form of love for Him.

Peter, though, realizing that Jesus knew the thoughts and intents of the heart, replied, "Lord, thou knowest all things: thou knowest that I love thee."

Jesus said to him, "Feed my sheep. (v. 17)

v. 15-17
In order for any pastor, preacher, teacher to be an effective chef and waitress "serving God's Word, we must have a <u>love</u> for Christ. A love for Him that is greater than our love for any other business activity or recreation.

B. Feeding God's Sheep requires a ministry to People with <u>VARYING LEVELS OF MATURITY</u> *("Lambs (Arnia – v.15)…."Sheep" (Probaton – v.16-17))*

Jesus' response to Peter changes from "Feed my lambs" to "feed my sheep."

The word *arnia* (v. 15) means "little lambs," and the word *probata* (v. 16-17) means "sheep."

Lambs = young converts

Sheep = older saints of the faith

Roman Catholicism teaches that the "lambs" refer to ordinary, secular believers, and that "sheep" refers to priests, all of whom are under the sovereignty of Peter.

C. Feeding God's Sheep requires <u>DIFFERENT ASPECTS OF MINISTRY</u>
("Feed" (basko – To Feed Food - v.15)…"Feed" (poimaino – Lit. to Shepherd Sheep by providing attention, protection & direction - v.16-17)

Jesus gave three admonitions to Peter: "Feed my lambs," "Shepherd My sheep," and "Feed my sheep." Both the lambs and the more mature sheep need feeding and leading, and that is the task of the spiritual shepherd. It is an awesome responsibility to be a shepherd of God's flock! (1 Peter 5:2) There are enemies that want to destroy the flock, and the shepherd must be alert and courageous (Acts 20:28-35). By nature, sheep are ignorant and defenseless, and they need the protection and guidance of the shepherd." (Wiersbe, p. 398).

Ezekiel 34:1-10 and Jeremiah 23:1ff describe God's indictment of unfaithful shepherds, the leaders of Judah.

D. Feeding God's Sheep requires a willingness to <u>FOLLOW CHRIST NO MATTER WHAT!</u> (v.18-24)

1. We must Follow Christ no matter what <u>the Cost</u> (v.18-19)

In V. 18-19 Jesus tells Peter how his latter life will glorify God. Jesus said to Peter that during his youth he went and did as he pleased, but from now on he was to bring glory to the Father, even through his death.

v. 18-19
"Stretch forth thy hands. . . death (v. 19)" - History says that Peter was crucified; however, not feeling worthy to die as his Lord did, Peter requested to be crucified upside-down.

Peter's death would not be a tragedy. It would "<u>glorify</u> God!"

Christ's last words to Peter in the Gospel of John were, "Follow thou Me."

2. We must Follow Christ no matter what <u>Others Do</u> (v.20-24)

v. 21
"What shall this man do?" – What about John? Lord, will he also die as a martyr for you?

v. 22
In effect, Jesus says: What happens to John is none of your business. If I keep Him alive till My return, that has nothing to do with you; you must just focus on following Me!

*Don't worry about what others are doing or not doing, just follow Christ.

Don't become disturbed by envy or discouragement by what other Christians do or do not do. Just follow Christ!

v. 23
Some have offered the suggestion, that John may be one of the two witnesses (Rev. 11) who will minister just prior to Christ's return (but this is only speculation).

v. 24
John, being an <u>eye witness</u> of Christ and His resurrection gives a true testimony of all that He wrote under the inspiration of the Holy Spirit.

Conclusion: v.25

John did paint for us a beautiful description of the nature, character, life and key teachings of Christ, but so much more could have been said (hence there are three other Gospels).

Jesus' nature, character, words, work, His life and ministry displayed so much profound wisdom and grace and blessing, that if John was to record every detail, both of events and application of these events, every library in the world could not house the volumes that would be written.