

JESUS IS THE ONE
WHO TEACHES

John 7

BIBLICAL CONTEXT

- This chapter shows the division among the crowds and authorities about the identity of Jesus.
- They don't know what to do with Him or whether to arrest Him.
- Jesus astounds the people with His powerful teaching.
- He shows that His authority comes from God alone, the One who sent Him.

JESUS IN TEMPLE



SEEK TO UNDERSTAND
AND SUBMIT TO JESUS'
AUTHORITY

JOHN 7:1-24

BROTHERS OF THE MESSIAH (1-13)

- The Feast of Tabernacles began on the 15th day of the 7th month, five days after Yom Kippur.
- It was one of three main feasts of the Jews, symbolizing the protection of Israel in the wilderness.
- Jesus wanted to stay in Galilee because the Jews in Judea wanted to kill Him.
- His brothers want Him to show His miracles (no one works in secret if he seeks to be known openly).

BROTHERSM OF THE MESSIAH (1-13)

- Are these the brothers of Jesus?
- Some suggest that these were sons of Joseph by a former marriage.
- Catholics protect the perpetual virginity of Mary by calling them cousins.
- Whoever they are, they see the Feast of Tabernacles as a media event: Jesus is going to a photo op.

BROTHERS OF THE MESSIAH (1-13)

- After the brothers go to the Feast of Tabernacles, then Jesus decides to go in secret (vs. 10).
- As he moved in the crowds, John records their reactions: good man, deceiver, leading people astray.
- Fear of the Jews - this applies to the Jewish leaders, they weren't ready to act because the opinions of the crowd were diverse.

MESSAGE OF THE MESSIAH (14-24)

- Jesus then stands up and begins to teach.
- They marvel at his learning when he has not studied.
- In Jewish culture, it was normal when teaching to mention the rabbis or the lineage of rabbis that taught you. A teacher would give credit to those rabbis.
- Instead, Jesus gives credit to God the Father, who is the One who sent Him and given Him authority.

MESSAGE OF THE MESSIAH (14-24)

- Jesus touched a nerve when He talked about their murderous hearts. They say, “You have a demon!”
- Jesus then talks about his healing of the lame man (chapter 5) on the Sabbath.
- He tells them to stop worshiping the day. He reminds them that they circumcise on the Sabbath.
- “Judge with right judgment” reminds us of the folly of the legalism of man-made religion.

SEEK TO KNOW WHO
JESUS REALLY IS

JOHN 7:25-36

ORIGIN OF THE MESSIAH (25-36)

- Jesus spoke boldly and publicly without challenge.
- The people of Jerusalem discuss whether Jesus could be the Messiah, but have two problems.
 - They “know” Jesus is from Nazareth and not from Bethlehem.
 - They argue that no one would know the origin of the Messiah.

ORIGIN OF THE MESSIAH (25-36)

- D.A. Carson - “The Jews prided themselves in knowing the one true God, unlike the pagan around them. . . .God had made Himself known to them in the law. But the law, Jesus has already insisted, points to Himself.”
- The law was pointing to Jesus and the Messiah. But all they saw were the many commandments in the law of Moses.

ORIGIN OF THE MESSIAH (25-36)

- The Pharisees sent officers to arrest Him, but Jesus keeps saying that “His time had not yet come.”
- Only six months remain between the Feast of the Tabernacles and the Feast of Passover.
- He then speaks of His ascension (you will seek me and you will not find me).
- Contrast that with His teaching in John 14 - the disciples will know the way to Jesus.

**LIVE A SPIRIT-FILLED
LIFE**

JOHN 7:37-52

INVITATION OF THE MESSIAH (37-44)

- The invitation of the Messiah is received by believing.
- This takes place on the last day of the Feast of Tabernacles when the priest would circle the altar seven times and pour out water and wine.
- “If anyone is thirsty, let him come to me and drink.”
- John also gives us the interpretation: Holy Spirit who had not yet been given.

INVITATION OF THE MESSIAH (37-44)

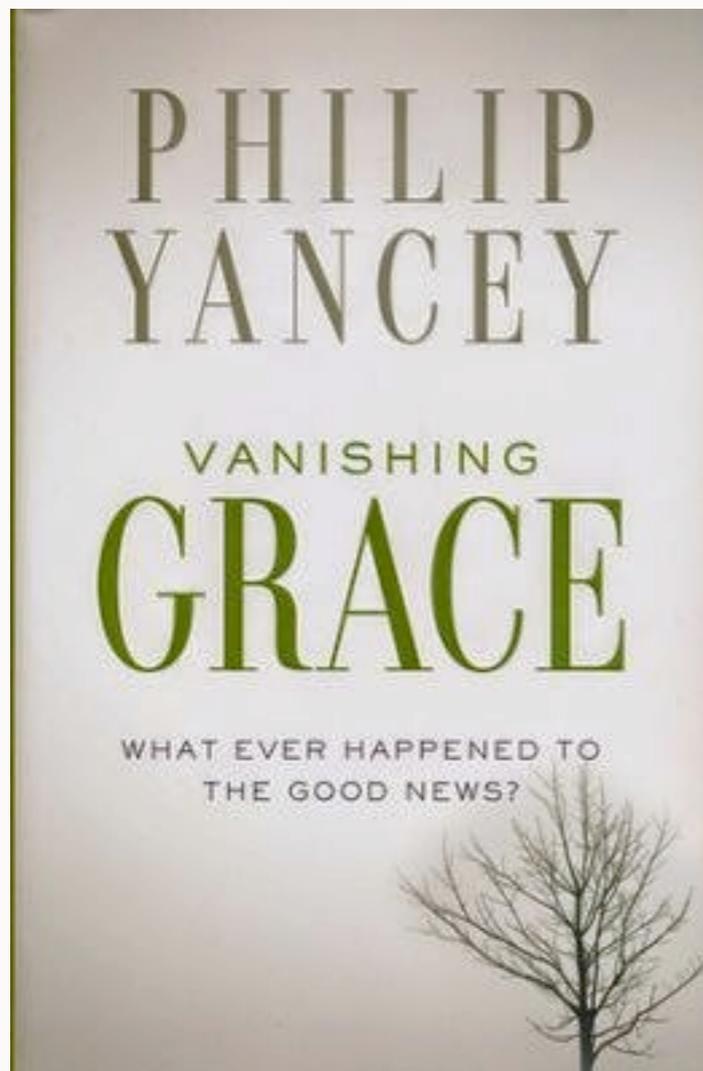
- (vs. 40-44) The invitation of the Messiah is divisive.
- We see this in the book of Acts whenever the gospel is preached: some believe, some hesitate, some scoff, and other want to kill the messenger.
- Some believe Jesus is the Messiah, but others refuse because they “know” Jesus did not come from Bethlehem. They should have checked the facts.

REJECTION OF THE MESSIAH (45-52)

- The chapter ends with a conversation between the temple guards and the Pharisees.
- The officers were impressed: “no one ever spoke like this man.”
- the Jewish leaders accused them of being deceived.
- When Nicodemus questioned whether Jewish law was being followed, they criticize him and say “no prophet arises from Galilee.”

**VANISHING
GRACE**

VANISHING GRACE



- The original title of his bestselling book was:
- *What's So Amazing About Grace and Why Don't Christians Show More of It?*
- Why does the world view Christians as bearers of bad news?

VANISHING GRACE



VANISHING GRACE

- George Barna statistics:
 - 1996 - 85 percent of American who had no religious commitment still viewed Christianity favorably
 - 2009 - only 16 percent of young “outsiders” had a favorable impression of Christianity.
- What caused this dramatic plunge in such a short period of time?

VANISHING GRACE

- Research group (Phoenix) conclusion:
- “Evangelicals were called illiterate, greedy, psychos, racist, stupid, narrow-minded, bigots, idiots, fanatics, nut cases, screaming loons, delusional, simpletons, pompous, morons, cruel, nitwits, and freaks, and that’s must a partial list.”
- “Some people don’t have any idea what evangelicals actually are or what they believe—they just know they can’t stand evangelicals.”

2 CORINTHIANS 2:15-17

“For we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things? For we are not, like so many, peddlers of God's word, but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ.”

VANISHING GRACE

- Philip Yancey interview: “There is an ‘offense’ to the Gospel no matter how graciously we present it. It includes the message that God, not humanity, is the ultimate judge of right and wrong, and that the choices we make here have eternal consequences. Interestingly, though, in Jesus’ own day the most religious group, the Pharisees, found his ‘aroma’ the most unpleasant. Grace is a free gift of God, but to receive a gift you must have open hands.”

VANISHING GRACE

- Two distinct approaches to faith:
 - Pre-Christians - open and receptive to religion
 - Post-Christians - harbor bad feelings, past wounds
- C.S. Lewis - communicating faith in secular Britain, the difference between courting a divorcee and a virgin. Perhaps three-quarters of America qualify as post-Christian, divorcees of the faith.

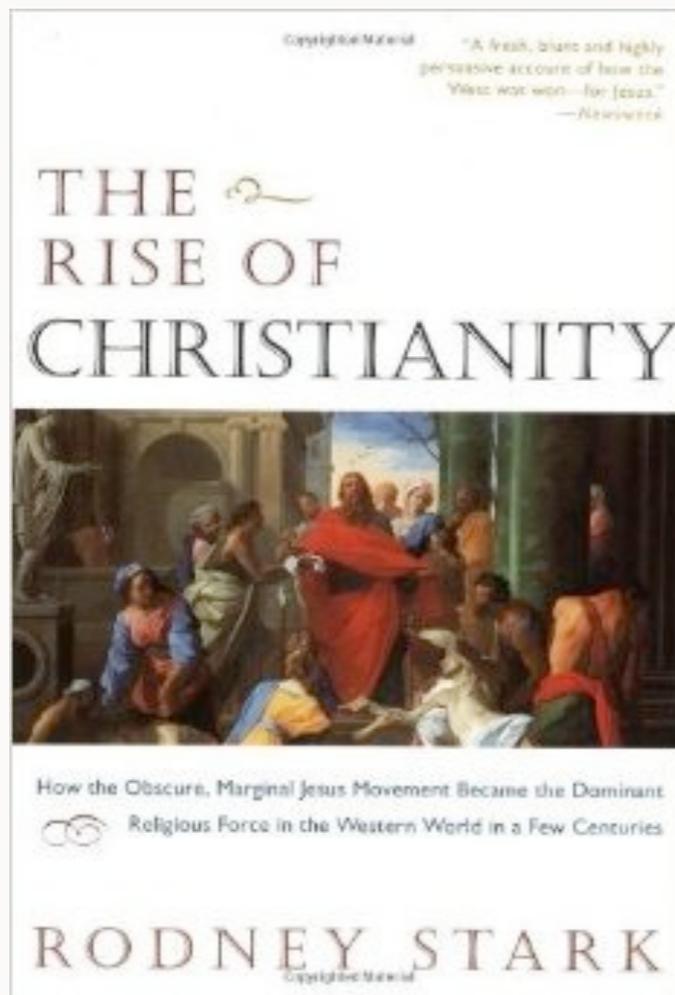
VANISHING GRACE

- When you travel to other places (Asia, Africa, etc), there is often an appeal to the Christian message.
- People there associate Christians with missionaries who came to them as pastors, teachers, doctors, nurses, agricultural experts, and relief workers.
- The gospel answers questions of meaning, holds the promise of an afterlife, and provides a community of support for those in need.

VANISHING GRACE

- Three types of Christians who are grace-dispensers:
 - Pilgrims - ordinary people walking a path of faith with vulnerability and humility (preachers).
 - Activists - change agents motivated by their faith to confront the world's problems (evangelists).
 - Artists - creative individuals and communities to illuminate human experience (apologists).

VANISHING GRACE



- Rodney Stark answers why Christianity spread throughout the Roman Empire.
- Believers fed poor, ransomed people from the barbarians, freed their slaves, rescued abandoned babies, tended to the sick even during the time of plagues.

VANISHING GRACE

- Julian the Apostate complained bitterly about Christians of his time:

“The impious Galileans not only feed their own poor, but ours also . . . Whilst the pagan priest neglect the poor, the hated Galileans devote themselves to works of charity.”

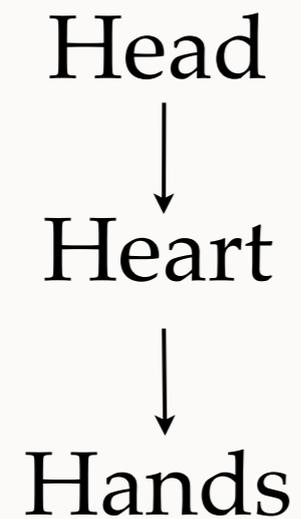
- His campaign against the Christians failed, and the gospel continued to spread.

VANISHING GRACE

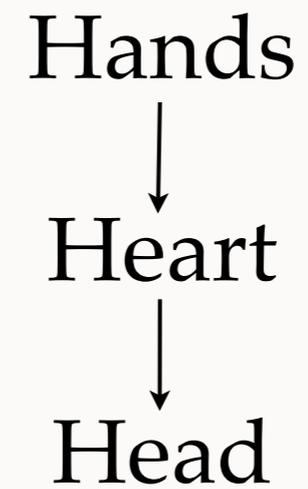
- Philip Yancey on grace versus tolerance: “You can be tolerant in a legalistic or paternalistic way, by fulfilling the law or honoring a quota. You can’t show grace that way. Grace is heartfelt, tinged with love, a spillover gift of the God who extended undeserved favor toward us—‘while we were still sinners,’ as Paul says (Romans 5:8)—and asks us to dispense it to others. It’s not a natural response. Indeed, C. S. Lewis called it the one distinctive of Christianity found in no other religion.”

VANISHING GRACE

Modern World



Postmodern World



VANISHING GRACE

- Philip Yancey: “I use the phrase holy subversion to describe a style of getting our message across within the broader culture. We can confront the culture directly, and sometimes we must. We can withdraw completely, though Jesus sent out his followers ‘like lambs among wolves’ (Luke 10:3) rather than hiding them in the safety of the barn. I suggest another alternative: while living within it we can show the broader culture a different way of being human.”

1 PETER 2:11-12

“Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul. Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.”

