

The Importance of the Gospel Content John 7:14-44 (Part 2)

Introduction

1. Jesus was sent by the Father to teach (Jn.7:16,18,28,29,33)
2. What, He was to teach; and, the manner in which he was to teach; was given Him by the Father (7:16; 8:26,40; 12:49-50; 17:8a)
For Jesus said,
 - "I did not speak of my own accord, but the Father who sent me commanded me (1) what to say and (2) how to say it...Whatever I say is just what the Father has told me to say" (Jn.12:49,50)
3. To perfectly convey the truth given Him by the Father;
 1. Jesus came into the world to be the perfect verbal "Word" (His verbal word is absolute truth, "I am the Way and the truth"-Jn.14:6); and,
 2. Jesus is also, the perfect living "Word" (the "Word" incarnate—"Anyone who has seen me has seen the Father-Jn.14:9b)
4. The problem is that since we are morally flawed; we are incapable of discerning truth; which results in our rejecting the "Word"
(Jesus) "Why is my language not clear to you? Because you are unable to hear what I say. You belong to your father the devil...He was a murderer from the beginning, not holding to the truth, for there is no truth in him" (Jn.8:43-44)
Rather than cherishing the "Word," we by nature corrupt the Word, and follow, "human wisdom" (1Cor.1:17)
5. Jesus in Jn.7:14-24; demonstrates the foolishness of "the tradition of the elders" and calls the Jews to repentance, and recommitment to the Word
6. It is not surprising therefore, that since Jesus was "sent" by the Father to teach (with miracles authenticating His teaching); that most of Jesus' ministry was taken up with teaching!!
7. And why did Jesus go to the temple at the Feast of Tabernacles?
Because this was an exceptional opportunity to preach the word to large crowds, who had gathered there to celebrate the festival
8. Knowing the consequences of His proclamation of truth (7:1,7,30,32b); He nevertheless was resolute; since His message would determine the eternal destiny of humanity. Therefore, it had to be proclaimed
9. Jesus' commitment in ministry to prioritize the communication of the Father's word; must necessarily be reflected in the ministry of Christ's church

1. Jesus' claims about Himself

1. **Jesus: His origin (7:29; Dan.7:13-14; Mal.3:1)**
 1. John's prologue (1:1-2,14)
 2. "The Son of Man"
2. **Jesus: His mission (7:29,16,18,28,33)**
 - (1). The new world order (Is.9:6-7)
 - (2). Representative substitution because of God's love and justice (Is.53:6)
 - (3) The "good news" for rebels (Is.61:1)
3. **Jesus: His infallible message (7:28-29; 8:19; 14:7,9)**
 1. John 8:19
 2. John 14:7
 3. John 14:9b

4. Jesus' return to the One who sent Him (Jn.7:33-34; 17:5)
2. Jesus' claims substantiated (7:2-4,21,31)
3. Responses to Jesus by the Jews
 1. Positive responses to Jesus
 1. The Messiah (7:41)
 2. The prophet (7:40; Deut.18:15-18)
 3. A good man (7:12)
 4. The assessment of the temple guards (7:46)
 2. Negative responses to Jesus
 1. Initially, Jesus' brothers did not believe Him (7:5,3; Acts 1:14)
 1. His brothers accepted the fact that Jesus performed the miraculous (7:3)
 2. It was only later, that Jesus' brothers become believers (Acts 1:14)
 2. Some believed that He was a deceiver (7:12,47)
 1. Some of the people believed Jesus to be a deceiver (7:12)
 2. The Pharisees' rebuke of the temple guards (Levites) in 7:47
 3. The Pharisees regarded anyone who believed in Christ as cursed (7:49)
 4. Some believed that He was demon-possessed (7:20)
4. Jesus' command to the world
 1. Acknowledge the pointlessness of the material world view (7:37)
 2. Acknowledge the reality of our rebellion against God (7:7)
 3. Acknowledge that Jesus is who He claims to be (7:37)
 1. Background to the Feast of Tabernacles
 2. Temporal and eternal water (7:37)
 1. Jesus capitalized on the water symbolism of the feast
 2. The water God gave in the wilderness was temporal water
 3. Note that Jesus is that eternal living water (Jn.4:13-14)
 4. Jesus is claiming to be the fulfillment of the Feast of Tabernacles
 4. Acknowledge that Jesus is the only One who can reconcile us to God—the God we have angered (7:30; Jn.2:4; 7:6,8,30; 8:20; 13:1; 17:1)
 5. The consequences of reconciliation (7:38-39)
 1. Prior to Calvary, Jesus' resurrection and His ascension; the Spirit had not been given (7:39; 14:16-17,26; 15:26; 16:7-15)
 2. This does not mean that the Spirit was inactive before Pentecost
 3. The Spirit would be given at Pentecost which would begin the era of the Spirit—the "last days" (2Cor.1:21-22; 1Cor.3:16; 6:19; 1Cor.12-14; Eph.5:18)

Conclusion