

# In The Beginning Was The Word

## John 7:32-53

### **INTRODUCTION: RELIGIOUS LEADERS ATTEMPT TO ARREST JESUS (part 3)**

Who were the religious leaders?

They were the Pharisees, the Sadducees, Zealots, and the Essene's.

The Pharisees were one of several sects active in Judaism in first century Judea. The other main sects were the Sadducees, the Zealots, and the Essene's. Of these sects, the Pharisees and Sadducees were the ruling parties.

The most important of the three were the Pharisees because they are the spiritual fathers of modern Judaism. Their main distinguishing characteristic **was a belief** in an Oral Law that God gave to Moses at Sinai along with the Torah. The Torah was also known as the Written Law.

Though the terms "Bible" and "Old Testament" are commonly used by non-Jews to describe Judaism's scriptures, the appropriate term is "Tanach."

The word "Tanach" was an acronym used to describe their belief system. The Tanach is made up of three parts. Torah, Navi, and Ketuvim.

### **Torah - Pentateuch**

#### **Navi - Prophets**

- Joshua
- Judges
- I Samuel
- II Samuel
- I Kings
- II Kings
- Isaiah
- Jeremiah
- Ezekiel
- Twelve Prophets
  - Hosea
  - Joel
  - Amos
  - Obadiah
  - Jonah
  - Micah
  - Nahum
  - Habakkuk
  - Zephaniah
  - Haggai
  - Zechariah
  - Malachi

#### **Ketuvim - Writings**

- Psalms
- Proverbs
- Job
- Song of Songs
- Ruth
- Lamentations
- Ecclesiastes
- Esther
- Daniel
- Ezra
- Nehemiah
- I Chronicles
- II Chronicles

- I am spending this time with you this morning hoping to explain to you just how the Jews would think in terms of their religion (Judaism) in order for us all to understand their way of thinking.

- Besides this written law of the Tanach they also had their oral law, which was supposed to have been given to Moses by the Lord to give to them. This is course was not true. But they believe it anyhow.
- It is for these reasons that we see them judging the statements which were made by Jesus to the people in the temple where he was preaching.
- What Jesus was preaching was a WHOLE lot different to what they had been taught, and this angered the religious leaders as we shall shortly see.

**<sup>32</sup> The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.**

1. The Pharisees were known as the spiritual fathers of modern Judaism.
  2. They would ultimately be the spiritual guide to Judaism.
  3. They would uphold to a belief in the Oral Law that they said that; God apparently given to Moses at Sinai along with the Torah (Pentateuch – the 5 Books beginning in the OT.)
  4. The Torah as it is known is the Written Law.
  5. In essence you can class the Pharisees as the schoolmasters. They would always be present whenever religious matters were being mentioned or examined.
  6. If you like the “Schoolmasters” the Pharisees would be the examiners of what was law and what was not.
  7. The people did not want to attract the attention of the rulers for fear of them, but in fact they had just done that.
  8. Just like a teacher in class room environment, they had picked up on what had been done and what had been said concerning “this man Jesus” who they had been talking about. The verse refers to Jesus as “him”. Him being a man.
  9. The matters concerning Jesus was a controversial matter in relation to their “religion”, that they sought no other way to quiet him, but to arrest him.
  10. In collusion and agreement both the Pharisees and the Chief Priests agreed that he must be arrested, and wasted no time in sending “officers”. (the temple guards).
  11. Those officers, the temple guards, were ordered to keep the peace by arresting a man in a public place “the temple”, because their only reason was to quiet his lips from speaking the “Real truth”. They saw him as a person who was about to cause mayhem and treated him like a protester against the law of the day.
- Religion just like today plays a great deal in politics.

**<sup>33</sup> Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.**

1. Unperturbed by their foolish behavior and response the Lord simply said this to them in his further defense.
2. Yet a little while am I with you, and then I go unto him that sent me.
3. The Lords response was always one to show His position as His deity in the triune Godhead.
4. By stating he was only going to be with them for a short while until he would return to God His Father who had sent Him in the first place, he was again identifying His position and status with God His Father.

5. It seems that they Jews did not figure this statement out immediately and began to ask several questions as to what this statement he had made meant.
6. They were not listening? Their ears were deaf, and dull of hearing.
7. The Lord had told Isaiah in the OT that the people were dull of hearing. He it is again.

**Isaiah 6:9**<sup>9</sup> And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

8. Jesus in fact refers back to this very same scripture of Isaiah 6:9 when dealing with the Jews in Matthew 13:13 when he speaks about the parable of the four soils.

### **Matthew 13:13-15**

<sup>13</sup> Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

<sup>14</sup> And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

<sup>15</sup> For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

9. These Jews had the same problem. They were spiritually deaf.

<sup>34</sup> **Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.**

In these four statements made in verse 34 of our text we find Jesus explaining himself.

1. Firstly with reference to **Ye shall seek me,** Jesus tells the Jews and those religious leaders that they will try and find him. This reference is not just a physical seeking, but Jesus is also referring to a spiritual "seeking". They would not be able to find Him spiritually. They had their ears closed and their eyes were not open to His teaching. So they were spiritually blind.
2. Secondly, the Jews would be on the wrong road to find Him. He said to the Jews you **shall not find me.** Spiritually blinded they would they could not see. If anyone like these Jews that Jesus was referring to was spiritually blind. Meaning that they did not want to accept that he was and still is God, the Son and savior of man, is not able to find Jesus. It takes a spiritually believing man who accepts Jesus for who He says he is to find him. To find Jesus is to believe in Him.
3. Thirdly, to be in the presence of Jesus is only possible if you believe in Him. The Lords claim to non believers is **where I am** is a holy place that requires redemption, which can only be made possible by believing in Him.

Fourthly, as an unbeliever it is not possible to be in the presence of God. Jesus is God, and therefore an unbeliever cannot be in His heavenly presence. This is why Jesus said to the Jews in verse 34, **thither ye cannot come.**

4. This is why Jesus answered the same question when asked by His disciples in Matthew 13:33-38ff.

### **John 13:33-38**

<sup>33</sup> Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

<sup>34</sup> A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

<sup>35</sup> By this shall all men know that ye are my disciples, if ye have love one to another.

<sup>36</sup> 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.

<sup>37</sup> Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

<sup>38</sup> 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. (Read John 14:1ff for the reason).

- We don't always do the things that Jesus asks us to do.
- We don't always draw close to him as we shall see in John 14:ff. and John 13:38.

<sup>35</sup> **Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?**

1. The Jews had no idea what Jesus had just said.
2. They spoke amongst themselves trying to figure out the answer that Jesus had given them.
3. They did not know where he would go?
4. They did not know where they would find him?
5. They could only guess that he would go back to the Gentiles to teach them?

1. There was nothing spiritual about the Jews?

<sup>36</sup> **What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?**

1. In verse 36, they still could not figure it out?
2. All they could say to each other was "**What manner of saying is this that he said**".
3. They just repeated the very verse or statement if you will here that Jesus had said to them in verse 34.

4. Word for word this is what they repeated amongst themselves. **Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?**
5. This was exactly what Jesus had said to them in verse 34.
6. When you are spiritually deaf Gods Word will mean nothing to you. It meant nothing to the Jews either.

<sup>37</sup> **In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink.**

1. Jesus was still in the Temple preaching at this stage.
2. Jesus was preaching on the last day of the feast of “tabernacles”. That day is described as “**that great day of the feast**”. It is described as such because this was the day that God had delivered his people out of the wilderness, and they were reminded of what God had done for them.
3. It was remarkable that it was on this very same day at the point in the feast of God’s deliverance of his people in the OT, that .....**Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink.**
4. This was on that great day, when Jesus stood and taught the Jews with the leaders and priests listening, say that he was the deliverer.
5. With the words that Jesus used in this verse 37, it is clear of what message he was bringing. It was a message of wanting to take the people out from their unbelief and into salvation. In other words it was new words of DELIVERANCE.
6. The invitation was to all men. Those that were there and those that were not. Jesus used the words **if any man thirst,?** This thirst was a call to any person who thirsted after righteousness. It was a reference to Jesus being the Spiritual thirst deliver, which is the same reference we see to the woman at the well in John 4:10.
7. The invitation to quench your spiritual thirst was let that man come unto Jesus the Messiah to drink. **let him come unto me, and drink.**
8. **Jesus was the deliver in the OT and here we also see Him as the deliverer in the NT.**
9. **This verse 37 is another claim to Jesus deity as God.**

**Isaiah 12:2-3** <sup>2</sup> Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation. <sup>3</sup> Therefore with joy shall ye draw water out of the wells of salvation.

<sup>38</sup> **He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.**

1. Scripture speaks for itself. In this case it was the OT. (Deut 18:15, Isaiah 12:2-3.)

**Deuteronomy 18:15** <sup>15</sup> 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;

**Isaiah 12:2-3** <sup>2</sup> Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

<sup>3</sup> Therefore with joy shall ye draw water out of the wells of salvation.

2. As the Lord responded to the sarcastic comments of the Jews and religious leaders, he pointed them back to their own Tanach (OT), and quoted the scripture as his defense of the Jews verbal attack on him.
3. He cited scriptures that spoke of him being the salvation of the people. Scriptures that he knew that they knew.
4. The quote Jesus used (**as the scripture hath said** ) was from Isaiah 12:2-3. It encompassed the salvation of those that believed on the LORD JEHOVAH. **He that believeth on me.**
5. As a result of that belief Jesus said, **out of his belly shall flow rivers of living water.**
6. Living water was and is a reference to salvation and to eternal life with Jesus our Lord. It is also a reference to the indwelling of the Holy Spirit in those that believe. We see this conformation from the Apostle Paul who said that we are sealed with the Holy Spirit upon salvation.

**Ephesians 1:13** <sup>13</sup> 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,

<sup>39</sup> **(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.)**

1. The Lord was speaking about the Holy Spirit which would come at a later date.
2. The Holy Spirit would come as Jesus said after he was glorified. Which would be after his Crucifixion, resurrection and ascension. This we can read about in John 14:16.
3. The Holy Spirit would only indwell those that believed.

<sup>40</sup> **Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.**

1. Some believed he was the Prophet, as a result of verse 38. But did they call upon him to be saved? Knowing who Jesus is, even if you know that He is God, does not make you justified in His sight. You have to "CALL UPON HIS NAME" to be saved. The reason is the Devil knows who God is, but the Devil
2. Others were still divided.

**Acts 2:21** <sup>21</sup> And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. (Also Romans 10:9)

<sup>41</sup> **Others said, This is the Christ. But some said, Shall Christ come out of Galilee?**

1. Again some referred to Jesus as the Christ.
2. Some argued where he would come from?
3. All good questions and answers I am sure, but that is all it was. Q&A.
4. But nobody here mentions anything about calling upon His name for salvation.

<sup>42</sup> **Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?**

1. They even quote the OT scriptures as to where the Messiah would come out of.
2. Again all good questions and answers, they even know where to look in their scriptures to get the right quotations and answers. But sadly.....
3. But, once again no one calls upon His name for salvation.
4. Unless they or people call upon the name of the Lord they cannot be saved.
5. "Head knowledge" is **NOT** "Heart knowledge"

**<sup>43</sup> So there was a division among the people because of him.**

1. Even though there was a division because of Jesus still none called upon His name.
2. Even today people are divided in the ecumenical circles, because they do not call upon the Name of the Lord.
3. Many are even still divided about His deity.
4. There is even a division between the atheist and the believer.

**<sup>44</sup> And some of them would have taken him; but no man laid hands on him.**

1. The intention was to arrest him, **but no man laid hands on him.**
2. When people deal with the truth it is sometimes very difficult for them to overcome it, because their conscience is telling them not to.
3. God has created a conscience in every person. (Romans 1:19)

**Romans 1:19** <sup>19</sup> Because that which may be known of God is manifest in them; for God hath shewed it unto them.

**<sup>45</sup> Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?**

1. A disagreement result on who should arrest Jesus.
2. Even though the temple officers had been given orders to arrest Jesus they failed in executing those orders.
3. The chief priests and other members of the Sanhedrim, perceiving the officers had not executed their commission; said, **Why have ye not brought him? —** According to the orders you received from us?
4. It was not for the lack of being short handed to arrest Jesus, or for the lack of man power that they did not arrest him.
5. It was because of what he had said to them when they came to arrest him.

**<sup>46</sup> The officers answered, Never man spake like this man.**

1. It was Jesus who spoke everything into creation was it not?
2. Does that not sound like the above sentence in the scripture?
3. Surely no man living ever addressed his hearers in so engaging and irresistible a manner.
4. They seem to have intended to intimate, that, had the chief priests and Pharisees **heard him themselves**, his discourse must have disarmed their resentment against him.
5. In others words it was the truth of Jesus words that stung them badly. Their conscience had been seared, and they were inclined to the truth.

**47 Then answered them the Pharisees, Are ye also deceived?**

1. Little faith easily results in deception?
2. Far from being softened by the account the officers gave; the leaders realed in anguish and resentment.
3. **Are ye also deceived** — Ye, who have the advantage of knowing our sentiments concerning this man?
4. The leaders never for a moment thought that their temple officers could be persuaded of any situation. These were after all men hand selected by the Sanhedrin to pose as temple officers or guards.
5. This was to the Jewish leader's anarchy from within their own religion.

**48 Have any of the rulers or of the Pharisees believed on him?**

1. This was important to know because they were in charge of the administration and this could have resulted in a major change in their legislation as well as their religious thoughts.
2. The leaders were now concerned that this disobedience and adherence to their system would be compromised if any other leaders were converted.
3. They were concerned that this would spread to within their own ranks of leadership which would devastate their hold on society.

**49 But this people who knoweth not the law are cursed.**

1. From this verse we get the rulers and leaders defense.
  2. They cursed anyone who did not know the law.
  3. They even cursed their own people for not keeping to the law. They said if they went against the law it meant that they did not know the law.
  4. Some churches and preachers will throw you out if you do not believe what they believe. They won't even entertain that perhaps they are wrong.
- If you want to protect the law, keep to the law.
  - If you want to protect grace, then grow in grace.

**50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them.)**

1. The old subject of Nicodemus is raised once again. John 3.
2. Even after his personal engagement with the Lord, we still find Nicodemus engaged in the law. He had not come to faith in Jesus, he was still stuck in the law, because we find him here quoting the law.
3. He was still one of them. A Jew in the law. **(he that came to Jesus by night, being one of them,)**
4. There is however a tradition which says that Nicodemus might have been a secret believer, and that he was even baptized by Peter and John.
5. This maybe be so, but there is no scriptural evidence of this except that Nicodemus was present after Jesus death when he brought spices for anointing Jesus body in John 19:39. After this there is no mention of Nicodemus in scripture again.



## **John 19:39**

<sup>39</sup> And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

1. It does not mean that when you support a cause you are automatically granted access to that cause. Nicodemus might have been saved but the evidence presented here in the scriptures still says that he was **(he that came to Jesus by night, being one of them.)**.
2. To me being one of them means that he was still a Jew in the law.
3. You cannot serve both the law and Christ. It appears that Nicodemus was doing that.

<sup>51</sup> **Doth our law judge any man, before it hear him, and know what he doeth?**

1. We find Nicodemus here quoting his law of the Jews. **Doth our law judge any man.**
2. This tells us that he had not believed in Jesus as the savior earlier on in His encounter with the Lord.
3. We do see Nicodemus come to Jesus defense but that is all we see.
4. He refers to himself as “our law”.
5. You cannot be both of the law and Christ. You either believe or you don’t.

<sup>52</sup> **They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.**

1. This statement did draw attention to Nicodemus, the same as it did in John 14 when we see Peter denouncing his association with the Lord.
2. If he was, they challenged Nicodemus to look and see if there was a prophet that would come out of Galilee.
3. There is tradition that says because of this Nicodemus had to step down from council.
4. This may have been the answer to the question the Pharisees asked early about a prophet being persuaded. Verse 48 **any of the rulers or of the Pharisees believed on him**
5. Nicodemus was a Pharisee of the council and Sanhedrin at this time.

<sup>53</sup> **And every man went unto his own house.**

1. They had made their decision.
2. The council and meeting was dismissed.
3. The action of arrest was delayed for another day.
4. **And every man went unto his own house.**
  - Which house will you go to.
  - Will you go to your house?
  - Or Will you go to the house of the Lord?
  - Your choice, not the Lords.

PRAYER.....CLOSE