

(John) 10 - the Light Refused

by Alan Redpath

Jesus teaches that his message is not his own, but from the Father, and that those who refuse to accept it will be left behind.

Duration: 48:12

Scripture: John 6:1-30, John 6:37, John 6:41-71

Topics: "John"

Description

In this sermon, the speaker discusses the content of chapter six of the Bible, focusing on the theme of Christ as the Bread of Life. The sermon covers the feeding of the five thousand as an illustration, followed by an interruption and its interpretation. The speaker emphasizes the importance of understanding Jesus' teachings and warns against announcing knowledge while displaying ignorance. The sermon concludes with Jesus proclaiming again and highlighting the connection between our need and His supply.

Transcript

Holy Spirit, yourself alone can teach us about the Lord Jesus. We yield our minds afresh and trust you for a fresh touch of alertness and awareness and penetration in the word of God. For Jesus' sake, amen.

Will you open your Bibles at John's Gospel? It's good to be with you again this term. Chapter 7. I'll give you a moment just to find your analysis of the Gospel, which you should all have, and the point we've reached in our study together. I think your notes should support this.

If you look at them, we have just studied Chapter 6, the theme of which was Christ, the Bread of Life. The illustration in verses 1 through 14, the feeding of the 5,000. And then what I call the interruption in verses 15 through 25.

And finally, the interpretation of the interruption, verses 26 through 71. And in that last section, you should have noticed subdivisions of it. Verses 26 through 40, Jesus addresses the crowd.

Verse 41 through 59, he addresses the Jews. And in verses 60 through 71, we see the outcome of it all. Now, we didn't get that far.

We finished, we did finish the study at about verse 59 or 60. Are you all with it? With me on that? Got your outline? No problems so far? Good. Wonderful.

Just let me read to you the closing section there. Verses 60 through 71 of Chapter 6. Many of his disciples, when they heard it, said, this is a hard saying, who can listen to it? But Jesus, knowing in himself that his disciples murmured it, said to them, do you take offense at this? Then what if you were to see the Son of Man ascending where he was before? It is the Spirit that gives life, the flesh is of no avail. The words that I have spoken to you are spirit and life, but there are some of you that do not believe.

For Jesus knew from the first who those were that did not believe, and who it was that should betray him. And he said, this is why I told you that no one can come to me unless it is granted him by the Father. After this, many of his disciples drew back, and no longer went about with him.

Jesus said to the twelve, will you also go away? Now Sam and Peter answered him, Lord, to whom shall we go? You have the words of eternal life. And we have believed and have come to know that you are the Holy One of God. Jesus answered them, did I not choose you, the twelve, and one of you is the devil? He spoke of Judas, the son of Sam and Iscariot, for he was one of the twelve who was to betray him.

Just one or two thoughts on that section, if we may. Then, for a few moments, you notice that Jesus never sort of trimmed his message to suit the crowd, or keep the crowd. When he saw that some of them were professing to be his disciples, it stumbled at his teaching, verse 61.

In verse 62 and 63, he simply repeated, re-emphasized it, because he knew perfectly well that the real problem was not intellectual, but spiritual. Verse 64, there are some of you who do not believe. But Jesus knew from the first who those were that did not believe, and who it was that should betray him.

I think we might put down in your notes, if you will, slow down for a moment, the final rejection of Jesus is never due to lack of mind, or want of mind, but is always due to want of faith. The final rejection of Christ, never due to want of mind, but always to want of faith. Christ wants real friends, not a loosely attached crowd.

Jesus wants real friends, not a loosely attached crowd. That all his people will be true to him, as long as everything is on a plate. Easy.

The strength of a church is not the length of its membership. The strength of a church is not the length of its membership. Often, before a church can have revival, some people have to leave.

Empty a church, and then you fill it. Got that? Or some of it? OK? With me? Pardon me? Please repeat it. Right, reverse gear, start again.

Here we are. Ready? All those people who will follow Jesus, when they have everything on a plate. Easy going.

The strength of a church is not the length of its membership role. Often, the church has to see people to part before it can have revival. Empty it, then you fill it.

Now, just look at the effect of the words of the Lord. Upon the twelve, verse sixty-seven to seventy-one, you also going away, Jesus, he was prepared to be left alone. And when he saw the twelve melting, the people melting away, he asked these disciples, the inner circle, if they were going too.

He doesn't want to do without us, but he can. He doesn't want to do without us, but he can. It is to our advantage to have Jesus, not to his advantage to have us.

We're not doing him a favor by receiving the gospel. He's doing us a favor by offering it. Let me just repeat.

Jesus was prepared to be left alone. He doesn't want to do without you and me, but he can do. It is to our advantage to have him, not his advantage to have us.

I don't do him a favor by accepting the gospel. He does me a favor by offering it to me. But, um, if we who profess to be Jesus' disciples leave him, to whom shall we go? That's Simon's question.

To whom shall we go? If you don't receive Jesus, consider the alternatives. To whom shall we go? And compare the great confession here of Peter, verses sixty-eight and sixty-nine, with the other confession he made in Matthew sixteen and verse sixteen. Compare the two.

He rose to great heights of faith, sometimes. He says here, we believe and we are sure, that combines, statement combines, faith and reason. We believe, that's faith, and are sure, that's reason.

That's a great creed, Peter had. Verse seventy and seventy-one. What a mystery, Judas is.

What a mystery. Beyond our understanding. All I would say by way of comment would be one sentence, and I'll give it to you, and then leave you to think it through.

Ready? No? Ready? Yes, good, right. Now you'll have to think this through. If today, you don't want what you need, someday, you'll need what you want.

Just repeat. If today, you don't want what you need, someday, you'll need what you want. Think that one through.

And come with me quickly into chapter seven. Let me read some verses to begin with. After this, with me, I wish we could read it together, but it would be chaotic.

Unless you all had the revised standard version, which you don't. Right? After this, Jesus went about in Galilee. He would not go about in Judea, because the Jews sought to kill him.

Now, Jews' feast of tabernacles was at hand, so his brothers said to him, Leave here and go to Judea, that your disciples may see the works you are doing. For no man works in secret if he seeks to be known openly. If you do these things, show yourself to the world.

For even his brothers did not believe him. Jesus said to them, My time is not yet come, but your time is always here. The world cannot hate you, but it hates me, because I testify of it.

That its works are evil. Go to the feast yourselves. I am not going up to this feast, for my time has not yet fully come.

So saying, he remained in Galilee. But after his brothers had gone up to the feast, then he also went up, not publicly, but in private. The Jews were looking for him at the feast, and saying, Where is he? And there was much muttering about him among the people.

While some said he was a good man, others said, No, he is leading the people astray. Yet, for fear of the Jews, no one spoke openly of him. About the middle of the feast, Jesus went up into the temple and taught.

The Jews marveled at it, saying, How is it that this man was learning, has learning, when he has never studied? So Jesus answered them, My teaching is not mine, but his who sent me. If any man's will is to do his will, he shall know whether the teaching is from God, or whether I am speaking on my own authority. He who speaks on his own authority, seeks his own glory.

But he who seeks the glory of him who sent him is true, and in him there is no falsehood. Did not Moses give you the law? Yet none of you keeps the law. Why do you seek to kill me? The people answered, You have a demon.

Who is seeking to kill you? Jesus answered them, I did one deed, and you all marvel at it. Moses gave you circumcision, not that it is from Moses, but from the fathers. And you circumcised a man upon the Sabbath.

If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me, because on the Sabbath I made a man's whole body well? Do not judge by appearances, but judge with righteous judgment. Pause there for a moment. I've got your outline before you just for a second, to be sure you're with me here.

Under the section Controversy Developed, we see in chapter six, the life despised, and in chapter seven through nine, the light refused, and chapter ten, the love outraged. So we can see where this present portion fits in. Now, just notice this, that in chapter six, the teaching followed the miracle, the bread of life, followed the miracle, the feeding of the five thousand.

Here, it precedes the miracle. Teaching on light bearing, in chapter seven and eight, is followed by the illustration, in chapter nine, the blind man made to see. Here, in this case, the teaching comes first, and then the illustration.

And, just a matter of interest, between chapter six and seven, there's about seven months elapse. And you can really say in this gospel, that in chapters one through six, you have the development of belief. In chapter seven through twelve, development of unbelief.

Chapter one through six, development of belief. Chapter seven through twelve, development of unbelief. And I'm dividing this chapter into three parts, because it circles around the Feast of Tabernacles.

This hasn't anything specific to do with the chapter, but just remember, maybe you do remember, that there were three main feasts, that Jews observed. The Feast of the Passover, I'll give you them, and that was March and April, which celebrated their deliverance from Egypt. The Feast of the Passover.

And then, there was Pentecost, in June, fifty days after Passover, at the beginning of harvest. And then there was this Feast of Tabernacles, in September, October. At the beginning of harvest, Thanksgiving.

Offering of first fruits. Bearing minds and thanking God for protection in the wilderness. During this feast, we all lived in tents.

Now, in verse one through thirteen, I just want you to get this down in your notes, it is before the feast. In verse fourteen to thirty-six, it is during the feast. And in verse thirty-seven to fifty-two, it's the end of the feast.

I'll just repeat that. Verse one to thirteen, before the feast. Verse fourteen to thirty-six, during the feast.

Verse thirty-seven to fifty-two, at the end of the feast. Just look at the first section, which I've read to you already. You notice why Jesus couldn't continue to teach in Judea? Verse one, because the Jews sought to kill him.

And you notice, the attitude of his family, his brothers, toward him. Verses two to ten. And you notice also, in verses eleven through thirteen, the divided opinion among the people about him.

In other words, that section, the thirteen verses. First, why he couldn't stay in Judea? Second, the attitude of his family, or his brothers, to him. And the divided opinion, among the people.

Verse eleven through thirteen. Going slow. Ready.

It's a tragic fact, that people who are nearest the light, are often most blind. Verse five. Repeat.

It's a tragic fact, that often people who are nearest the light, are the most blind. I wonder if anyone here today, has a brother, or a sister, who make it difficult, for you. Jesus had, he had a hard time at home.

You notice, it's very thrilling really, that his life was directed by the will of his father. And in verses six through eight, he speaks of a divine timetable. My time, said to them, my time has not yet come.

Your time is always here. The world can't hate you, but it hates me, because I testify of it, that this world is evil. Go to the feast yourselves, I am not going up to this feast, for my time has not yet fully come.

Working to divine timetable. God is never late, and is never early. Never in a hurry.

Sometimes, we are in too much of a hurry. Sometimes too slow. There's a right time for everything.

Jesus was always on schedule. On schedule. And you notice in verse twelve, Jesus has always been a problem.

Always a problem. There was much, muttering about him among the people. While some said he's a good man, others said no, he's leading the people astray.

Who Jesus is, has always been, question priority number one, to every generation ever since. Who Jesus is. Dominating question, before the feast.

Now during the feast, in verses fourteen through thirty-six, which also I have read to you, notice how the presence of the Lord Jesus is always revealed. And he brings to light hidden things, secret things, hidden thoughts of everyone. And there are three areas of discussion, right here.

I'll take them one by one. First with the Jews. Verses fourteen through twenty-four.

One area of discussion. I wonder if you got that when you read it. At the middle of the feast, Jesus went up to the temple and taught.

The Jews marveled at it, saying how is it that this man has no learning, when he's never studied. Jesus answers them, my teaching is not mine, but his who sent me. If any man's will is to do his will, we shall know whether the teaching is from God, or whether I'm speaking on my own authority.

Now there are some important things to notice there. Certain wrong ideas are always immortal, can't be changed. Certain wrong ideas.

And here's one of them. The Jews said to Jesus, if you would be accredited, you've got to graduate the one or other of our schools. Verse fifteen.

An idea that can't be changed. And the idea here, is pretty strong today. If you want accreditation, you must go through the proper school.

That would be disqualified, Campbell Morgan, D.L. Moody, Dr. Lloyd-Jones, and long before them, Peter, John, James, and even Jesus. I'm all for all a culture I can get, that have a deep-rooted contempt for culture snobbery. And that's all that that is.

Especially in religious circles. Listen to this from Oswald Chambers. I'll, uh, hold myself and check.

Get it down. Oswald Chambers says, ready? Here. The golden rule for spiritual understanding is not intellect, but obedience.

Intellectual darkness comes through ignorance. Spiritual darkness comes through something I don't intend to obey. Repeat? This is a comment really on verse seventeen.

You can always test the truth by trying it. Oswald Chambers says, the golden rule for spiritual understanding is not intellect, but obedience. Intellectual darkness comes through ignorance.

Spiritual darkness comes through something I don't intend to obey. Christianity is not a controversy. It's a character which expresses itself in conduct.

I'll just repeat that. Christianity is not Oswald Chambers. That's the end of the quote when I said something I don't intend to obey.

Christianity is not a controversy. It's a controversy. C-O-N-T-R-O Oh.

It's not a controversy. It's a character which is expressed in conduct. Verse nineteen.

The point there is that these Jews claimed kinship with Moses. He wouldn't have owned any of them. These Jews, I'm repeating, claimed kinship with Moses, but he wouldn't have owned any of them.

They only had a right to claim Abram, Moses, and Jesus if they had their spirit. Notice verses twenty-one through twenty-four as simply an echo of chapter five. And arise, actually, out of the healing of the impotent man.

Verses twenty-one through twenty-four. An echo of chapter five. Arising out of the healing of the impotent man.

Now his discussion with the Jews is followed by a discussion with the people. Verse twenty-five through thirty-one. Here again, the person of Jesus is the focal point of argument.

Reading again, some of the people of Jerusalem therefore said, Is not this the man whom they seek to kill? And he hears, speaking openly, and they say nothing to him. Can it be that the authorities really know that this is the Christ? Yet we know where this man comes from, and when the Christ appears, no one will know where he comes from. So Jesus proclaimed as he taught in the temple, You know me, and you know where I come from, but I have not come of my own accord.

He who sent me is true, and him you do not know. I know him, for I come from him, and he sent me. So they brought, they sought to arrest him, but no one laid hands on him, because his hour had not yet come.

Yet many of the people believed in him. They said, When the Christ appears, will he do more signs than this man has done? See? The person of Christ at the center of the argument. Who is he? It's pathetic.

It's absolutely pathetic, when people announce their knowledge by displaying their ignorance. Verse 27 They remembered Nazareth, but they forgot Bethlehem. What we forget may rob us of Jesus.

Pathetic, repeating, pathetic, when people announce their knowledge by advertising ignorance. Verse 27 Yes, they remembered Nazareth, but they forgot Bethlehem. What we may forget may rob us of Jesus.

Jesus' answer brought life and light to some. Verse 31 Why, it stirred up hatred in others. Verse 30 The first group caught the vision.

The second group caught the voltage, got the shock, electric shock. That answer brought some to love him, trust him. They caught the vision.

Verse 31 Why, it stirred up hatred in others. Verse 30 They caught the shock. And the discussion with the officials.

Verse 32 to 36 They came to him only to learn that he was going from them. Verse 33 to 34 But see how impressed they were with what he said. Pharisees heard the crowd just muttering about him.

And chief priests and Pharisees sent offers to arrest him. Jesus then said, I shall be with you a little longer, and then I go to him who sent me. You will seek me, and you will not find me where I am.

You cannot come. And Jesus said to one another, Where does this man intend to go, that we shall not find him? Does he intend to go to the dispersion among the Greeks and teach the Greeks? What does he mean by saying, You will seek me, and you will not find me, and where I am, you cannot come? Controversy developing, developing. His discussion with the officials.

And just look at the end of the piece, that would take us through to the whole chapter, I'm sure we'll be able to finish that, but we'll take a look at the beginning of it anyway. Verse 37, On the last day of the feast, the great day, Jesus stood up and proclaimed, If anyone thirsts, let him come to me and drink. If he who believes in me, as the scripture has said, out of his heart shall flow rivers of living water.

Now this he said about the spirit, which those who believed in him were to receive, for as yet the spirit had not been given, because Jesus was not yet glorified. The last day of the feast. That's the rest of the chapter is dealing with that really.

It was the greatest day of all. Reverse gear, go slow, get it down. Right? Ready? Off.

Every day of that feast, water was brought from the pool of Siloam, S-I-L-O-A-M, and poured out in a golden bowl, golden vessel, to celebrate the supply of water in the wilderness. But not on the last day. Got that? Repeat? Not necessary? Okay? Right, bless your heart.

The last day of the feast was the greatest day. Every day, water from the pool of Siloam was poured out in a golden vessel, or bowl, to celebrate the supply of water in the wilderness. But not on the last day.

And it was on the last day of the feast, verse 37, that Jesus stood and cried, saying, just let's get hold of that, well, Jesus had cried in verse 28, Jesus proclaimed, as he taught in the temple, with tremendous courage, but now he proclaims again, verse 37, and he speaks of thirst, and tells of need, and he speaks of drink, and tells of supply. And when he says, come, he shows how the need and the supply can be brought together. Repeat.

Oh, this is basic and important. Ready? Don't get utterly exhausted for another five minutes. Hold it tight.

Right? Down to bottom gear. Up the last lap. Jesus proclaims again in verse 37, and when he speaks of thirst, he tells of need.

When he speaks of drink, he tells of supply. And when he says, come, he shows how need and supply can be brought together. At the end? Or the whole lot? All right.

Here we go again. He proclaims in verse 37, that when he speaks of thirst, he tells of need. When he speaks of drink, he tells of supply.

When he says, come, he shows how need and supply can come together. Ready? Verse 37. If any man thirsts, what does that mean? What does it mean? Frustrated by life, no purpose in it, mere existence, longing for a deeper meaning, unable to find God.

Thirst. Life is empty. All the wells have run dry.

All the wells have run dry. I'm in a rut. The answer? The fountain.

If any man thirsts, let him come to me. Drink and come. Drink and come, and keep coming to Jesus.

He's the answer. If I don't drink continually, I rob myself, and rob other people too. Question? Am I a river, or a dry rut? Before there can be an outflow, there's got to be an inflow.

That's the principle. What does it mean to be thirsty? I'll give it to you again. Frustrated by life, absolutely no purpose in it, merely an existence, longing for a deeper meaning, unable to find God.

Life empty. Wells have all run dry. Nowhere else I can go.

Situation. Hopeless. In a rut.

May I suggest to you, my dear son and daughter in Christ, may I suggest to you, that is not only applicable to unconverted people, it's the state of many a Christian. To disobedience. Absolutely dry.

Absolutely in a rut. No meaning at all. Jesus said, you know, one of the most wonderful statements he made, I think, the fourth beatitude.

Happy are they who hunger and thirst after righteousness, for they shall be filled. Happy, oh yes, to be hungry and thirsty, fine, great. What are you hungry for? So many Christians are hungry for an experience.

To go on cloud nine, spiritually. To have a high trip on Jesus. Just an experience.

Exhaust them physically and emotionally, and leave them dry. If any man hunger and thirst, blessed is he who is hungry and thirst after righteousness. Don't want to start diverting.

The moment I trust Jesus, that makes me righteous. In one sense. Right with God.

But I'm never fully righteous until I get to glory. Until I see Him face to face. There's righteousness in my position, but alas, my experience is lacking.

But as I go on coming, and go on thirsting, and go on coming, going on thirsting, hungry, I get more and more filled. Paul's great prayer to the church at Ephesus was that you might be filled with all the fullness of God. Be sure we're hungry for the right thing.

To be hungry for happiness, is the road to misery. It's the trouble of the world. You've got no use going around everybody saying communists is a rotten thing.

What's the good of saying that? May be or may not be. Oh, it's by displaying a lifestyle in Christ, which shows the difference. Hunger and a thirst for righteousness.

If that was true of the world today, no war, no problems, if everyone hungered and thirsted for righteousness. So we need to display that lifestyle. Twelve-fifty? Just a prayer.

Lord, may your spirit make all this come alive and each one of us, hunger and thirst for one thing only, one person only, Jesus himself. I hunger and I thirst. Jesus my man of thee, ye living waters thirst.

Out of the rock for me. For your name's sake, Amen.

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