

What Religious Teacher is Right

John

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Bible Text: John 7:14-18

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Let's take our Bibles this morning and turn to John chapter seven.

We have been looking that our Lord's ministry was not free of controversy. In fact, very early on in his ministry the Pharisees and the Sadducees were making plans to put him to death.

There is a saying that is common today. It is almost in the air among fundamental and evangelical people that if the Lord himself would just come back then everything would be fine and everybody would just kind of fall in line and we would just have massive revival when the truth of it is, is that if the Lord came back to America I wonder what he would be saying? And I would dare say that what he would have to say to us even as fundamental Bible believing people could possibly—would you agree with this—it might irritate us.

And so the Lord's ministry was characterized by this and, really, anyone that is true with the Word of God will not avoid controversy in their own personal ministry themselves. In John chapter seven verses 14 through 18 the Lord is going to answer a question that, perhaps, you have stated in your mind or you have encountered in witnessing and that is this: How would you know what the Bible is saying is really so?

With so many different religions out there and so many people clamoring that they have the truth, how would you know that what you have is genuine? And so let's begin reading in verse 14 and I think you will see him answer that same question from the Pharisees, verse 14.

Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 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.¹

¹ John 7:14-18.

The atmosphere around this feast, as I mentioned earlier, was murderous. Look in verse one of John chapter seven. “After these things Jesus walked in Galilee: for he would not walk in Jewry or Judea, because the Jews. They were seeking to kill him.”²

Verse 19. Our Lord himself brings this up to their own minds, the religious Jews there. Verse 19. “Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?”³

And so there was this murderous atmosphere at the feast of tabernacles among the religious leaders, but among the common people there was under surface discussion about him. And you will note that in verse 11. “Then the Jews sought him at the feast saying, ‘Where is he?’”⁴

But with the multitudes, verse 12:

There was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay [or no]; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.⁵

And whenever the Lord’s Word comes in power and comes in its own majesty and God puts blessing on that Word, there is always a division of opinion about the person of Jesus Christ. And as it was then, so it is today.

Now Jesus did go up to that feast. He did not go up when his own brothers suggested for him to go up with their unbelieving motive, but he did go up to the feast, verse 14. “About the midst of the feast Jesus went up into the temple, and taught.”⁶

And as he was teaching there was a question posed about his teaching. Now note the question, verse 15. “The Jews marvelled, saying, How knoweth this man letters, having never learned?”⁷

The religious Jews were extraordinarily impressed concerning the Lord’s teaching. They were impressed unto a disturbance of their own spirit. They were marveling about this and what they were marveling about was the scriptural understanding and the knowledge of the Lord about the Scriptures.

You will note in verse 15 that the word “letters” there, that word is translated elsewhere in our Bible in 2 Timothy chapter three and verse 15 it is translated this way, “holy scriptures.”⁸

² See John 7:1.

³ John 7:19.

⁴ See John 7:11.

⁵ John 7:12-13.

⁶ John 7:14.

⁷ John 7:15.

⁸ 2 Timothy 3:15.

“How knoweth this man [the holy Scriptures], having never [what]?”⁹ Having never learned.

Now, folks, what they mean by that is not that Jesus had no learning at all. What they were referring to was this, that Jesus had not been to the rabbinical schools of that day. If I could word it this way: He had not been to Bible school. He had not visited their rabbinical schools. He had not conversed himself and immersed himself in the rigors of their rabbinical schools. In fact, folks, because they didn't have paper and they didn't have books like we have today and when they made copies of the Scripture they had to do it by hand, there was very few copies outside of those schools. And so what they would do, these rabbinical students would go in the class...

Now how would you like this? If you have been off to Bible school how would you like to do this? And they memorized whole books of the Old Testament. Many of them could quote the first five books of the Old Testament. And my discipleship Sunday school class is concerned about the two verses that I gave them to memorize.

I am showing great mercy to you, aren't you glad? I could have said, “The whole book of 1 John.”

But there was not books. There was not paper like we have today. There was not the printing press in order to print this. And so the students would go in and they would memorize these books verbatim. Books were rare. They were hand copied. The common people did not have access to copies of the Scriptures like you have. Your English translation in your hands right now where you could open up that Bible and I could point out those words and say, “Look at this and look at that cross reference.” They didn't have that opportunity like we have today.

Jesus had not been there, but with those rabbinical schools one of the consequences of those schools was this, that as they were memorizing those books of the Bible they were also studying what rabbi so and so said about the verses. And even today the Jews do very little study of the Scriptures themselves, but they do a lot of study of the commentaries that previous rabbis have written about the Scriptures. And so, folks, when they got up to preach, they would preach this way. They would read the verse and then their explanation of it they would quote rabbi so and so and rabbi Joel and rabbi Gamaliel and rabbi this and rabbi that, all in attempt to give to them an air of authority about what they were preaching.

Jesus did not do that. Jesus worded it this way. They would say, “Rabbi so and so said...” The Old Testament prophets would word it this way. “Thus saith the what? The Lord.”

But when Jesus came he said it like this. “I say unto you.”

⁹ John 7:15.

Do you see the difference? And, folks, he wasn't quoting some other man or some other authority. And I am not saying that that is sinful to do that. We have to do that. We are not Christ. We are not God. The Old Testament prophets who spoke in inspiration and gave to us our Old Testament books, they would say, "Thus saith the Lord," and they would inscripturate those words down. But when Jesus came he would say, "You have heard of old time this, but I say unto you..."

And at the end of that Sermon on the Mount they would word this. "He didn't speak like anybody else. He spoke as one having authority." They picked up that authoritative character of his teaching.

And, folks, the Jews picked that up. They picked up his authoritativeness of teaching. They picked up his independence of what the previous rabbis had stated. They picked up not only this—look at the verse again. "The Jews marvelled, saying, How knoweth this man [Scriptures, the] letters, having never learned?"¹⁰

Folks, how difficult do you think it would have been for you to hold a sustained Scriptural argument with a Pharisee? No Bible in your hand. Could you do it?

And, yet, folks, the Lord himself was sustaining an argumentation. He had a continuing argument and a teaching from that Scripture and he would keep saying, "The verse says this and this is what it means and I say unto you and here is another verse that would back that up."

In fact, folks, when he was walking with the disciples on the road to Emmaus and he opened up their understanding, he taught concerning himself from the beginning of the Old Testament all the way to the end. Do you think he quoted any verses? Absolutely.

Now, folks, isn't it amazing that he is doing this? And, folks, they were amazed about this from the start. I want you to take your Bibles and turn to the gospel of Luke chapter two because even as a young man, a teenager, Jesus was confounding the religious teachers of that day.

Luke chapter two verse 42. His parents take him up to Jerusalem in verse 42, "And when he was..."¹¹ Now how old was he? Twelve. Do we have any 12 year olds here in the congregation? All right. There is one. And there was that age. Can you imagine being that age and sitting before these teachers?

Now look at what happened.

And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the

¹⁰ John 7:15.

¹¹ Luke 2:42.

company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.¹²

Now, folks, wouldn't you have liked to have been there?

Now, folks, with him hearing what those doctors are communicating, the impression is that he was understanding what they were what? What they were teaching and saying. And then would turn around and ask questions back to them.

Now look at verse 47 of Luke two. "And all that heard him were astonished at his understanding and [his what?]"¹³ And his answers.

Now, folks, why is that so? Go back to John chapter seven and go toward the end of that chapter.

When later on in this chapter the officers were sent by the chief priests and the Pharisees to take him, look at their response to what they are hearing. John seven verse 46. "The officers answered, Never man spake like this [what?]"¹⁴ Like this man.

They were astonished that here was this human being. He comes into the temple area. He is back into Jerusalem. He begins teaching. He is sustaining scriptural argumentation. He is probably answering questions from the Pharisees. This began when he was 12 years old right there in the temple, all the way up to the current time of his ministry where we are at and it would continue on beyond that and when the officers went to take him they heard his teaching and they said, "Never man spake like this man."¹⁵

Now why so? Why never man spake like this man? Because, folks, he was God.

Do we realize that every thing Jesus said was inspired? Everything.

Did those prophets when they communicated and took down the words of God and put it on paper, were they always inspired? No. But Jesus, everything he said was God breathed. It was inspired.

And, folks, the gospel of John teaches us he was the Word incarnate. How in the world can he understand the Scriptures having never been to their rabbinical schools? Because he is the Word and they didn't understand that and they didn't believe that.

¹² Luke 2:42-46.

¹³ Luke 2:47.

¹⁴ John 7:46.

¹⁵ Ibid.

And so in verse 15 of John chapter seven they were marveling at this. “How knoweth this man letters having never learned, having never been disciplined?”¹⁶

And, folks, I do want to make a footnote and not spend much time on it, but I have heard people use this verse to justify an uneducated ministry. I mean if Jesus didn't have to go to rabbinical school, why should I, right?

Well, folks I want to remind you, first of all, that Jesus was the most educated human being. Amen? He was God. He is omniscient. He knows it all. He is infinite in his understanding. And that infinite, omniscient God, Jesus Christ, came to earth and, folks, the beauty of his education was this. He could speak on the scholars level when he needed to confront them and when he needed to take the same truth he could distill it down to where the common people heard him gladly.

And, folks, that is how you know when you are really educated. It is not that you can speak way above everybody's heads.

Everybody says, “Wow, he must really be educated, but I didn't get a thing he said. I don't understand it, but he sure is smart.”

Folks, a truly educated man can hide his education when he needs to and a truly educated man can communicate on an educated level when he needs to just like Jesus Christ did.

Paul was educated, wasn't he? He could speak several languages. The early disciples were educated people. They could read. They could write. They could preach. They could teach. And, folks, scholarship and education under the direction of the Spirit of God is a powerful instrument in the hands of God.

Now I like what McCheyne said about this. “He certainly can do a lot more with a sharpened axe and a forest of trees than a dull one.”

Now here in this passage the Jews were marveling that Jesus was a learned man even though he hadn't been to the rabbinical schools. And, folks, he is going to answer that question.

“How knoweth this man letters, having never learned?”¹⁷

Here is the answer, verses 16 through 18. “Jesus answered them, and said, My doctrine is not mine, but his that sent me.”¹⁸

When those Jews got up and they taught, they taught based on their reading of the Scripture plus the source of their understanding being rabbi so and so, right? What was the source of Jesus' teaching?

¹⁶ See John 7:15.

¹⁷ John 7:15.

¹⁸ John 7:16.

Well, folks, Jesus didn't come out with his own teaching. Look at what it says. "My doctrine [my teaching] is not [what?]"¹⁹ It is not mine. Just like the Jews had a source for their understanding of their own particular teaching, the previous rabbis, so, too, Jesus had a source for his teaching. His teaching is not mine.

All right. What is Jesus' source for his teaching?

Folks, he insists that his teaching doesn't come from a long chain of human tradition, that his teaching comes directly from who? From his Father, God the Father.

Now that means, folks, that what he said—please listen—was not his own private made up instruction.

Mohammed, he invented his own instruction.

The Catholic Church, they invented their own instruction.

Buddha? He invented his own instruction.

Jesus? Did he invent his own instruction? The Scripture categorically denies it. He says, "My teaching is not mine, but his that sent me."²⁰

And, folks, I don't understand all this, but there is a time because his... the attributes of God weren't under the control of the Father and of the Son. There were times he is omniscient. He knows what everybody is saying. There's other times the Scripture says... I don't understand this, but it says he learned.

Now take your Bibles at this point and turn back to the book of Isaiah chapter 50. The book of Isaiah chapter 50. Look down at verse four. This verse is speaking concerning the servant. It is speaking concerning Jesus Christ. And the Scripture says, Isaiah 50 verse four, "The Lord GOD hath given me the tongue of the learned."²¹

You see, he never went to their rabbinical schools. But was he learned? Yes. His teaching was not his own. He didn't invent it, but he came directly from the Father.

"The Lord GOD hath given me the tongue of the learned."²²

Why did he do this? "That I should know how to speak a word in season to him that is weary."²³

¹⁹ John 7:16.

²⁰ See John 7:16.

²¹ Isaiah 50:4.

²² Ibid.

²³ Ibid.

And as you read through the gospel, folks, aren't you amazed at his responses? Never man responded like he did.

He could be in a situation that was a most perilous condition. He could say, "All right, should we pay taxes?"

Would you agree with me that that would be a tumultuous, emotional issue? If he said yes every Jew in that land would be against him. If he said, no guess who is going to come get him? Rome.

So he says this. He says, "Bring me a coin. Whose image and superscription is on this coin?"

"Caesar's."

"All right. Render unto Caesar the things that are Caesar's and the things of God to God."²⁴

Folks, are you amazed at that? I would have never thought of that. The Lord God, his Father has given to the Son the tongue of the learned that he should know how to speak a word in season to him that is weary.²⁵

Now look at this, folks. "He wakeneth morning by morning, he wakeneth mine ear to hear as the [what?]"²⁶

Folks, do you and I understand that God the Father instructed him? His ear was not covered up like our ears. We all have cotton in our ears. Some of it is dense. Some of it is not.

Folks, the Lord Jesus is the only one who ever had his ear totally open as a channel to hear what God the Father said. "He wakeneth morning by morning, he wakeneth mine ear to hear as the learned."²⁷

And verse five, "The Lord GOD hath opened mine [what?]"²⁸ My ear. There is that full communication between the Father and the Son in that trinitarian relationship.

And, folks, what God the Father communicated to the Son, verse five, he was not rebellious to that. He neither turned away back. How much obedience did he do?

²⁴ See Matthew 22:20-21.

²⁵ See Isaiah 50:4.

²⁶ Ibid.

²⁷ Ibid.

²⁸ Isaiah 50:5.

All right, look at verse six. “I gave my back to the [what?]”²⁹ Did God the Father tell him to do that? Did he do it so that all the Scripture would be fulfilled? Yes, he did. And, folks, his ear was open to that.

Now as we go back to John chapter seven the Lord is claiming that to these Pharisees. “How knoweth this man letters?”³⁰ I mean he has never been to rabbinical school. We are amazed at his teaching and its scriptural argumentation. All right? My teaching is not mine. It comes directly from God. It is his that sent me.³¹

And, folks, he was always claiming that.

And you are here in John. Go back to John chapter five and look at verse 30. Now let these words sink down in our spirits concerning Jesus Christ. “I can of mine own self do [how much?]”³²

Now, folks, let’s recover the truth in that verse. Jesus Christ does not have the ability to do anything originating of his own independent will. “I can of mine own self do nothing.”³³

“As I am hearing...”³⁴ Who is he hearing? The Father. “As I am hearing I am what? I am judging.”³⁵ “And my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.”³⁶

He does not have the ability to do anything originating of his own independent will.

Folks, Jesus could not come up with something new that was different from what the Father is and was and communicated. He did not have the ability to do that.

John chapter eight in this same gospel he is going to keep presenting this right back to the people. John eight verse 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,”³⁷ nothing originating of myself, “but as my Father hath [what?] as my Father hath taught me, I speak these things.”³⁸ Nothing originating of himself, no private invention of anything that he said or that he thought or that he did.

²⁹ Isaiah 50:6.

³⁰ John 7:15.

³¹ See John 7:16.

³² John 5:30.

³³ Ibid.

³⁴ See John 5:30.

³⁵ Ibid.

³⁶ John 5:30.

³⁷ John 8:28.

³⁸ Ibid.

Look in John chapter 12 verse 49. “For I have not spoken of myself.”³⁹ I have not spoken originating of myself, “but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.”⁴⁰

How would you like to have that kind of limitation over your life?

You say, “Oh, boy, I would just love it.”

Would you really? He did. He delighted to have nothing of himself. He delighted to have his ears open to what the Father had said. The commandments that were spoken to him of the Father and the Father commanded him to this degree. This is so precise.

And, folks, today’s environment they would call this Legalism. The Father commanded him how much of what he said, everything. The word spoken by Jesus is the Word of God. Everything that he said was God breathed. All right, would there would be any result of rejecting those words?

We are here in John chapter 12 verse 59. Look at verse 50. “And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I [what?]”⁴¹ So I speak.

Folks, if you will not hear the Son, if you will not submit to what the Scriptures says and what the Lord Jesus Christ verbalized in our Bibles, in our Old Testament, in our New Testament, if you will not submit to that you are not just rejecting a form of Christianity, you are rejecting God. It is that serious.

And, folks, do we understand at this point that there is no way that Jesus could be just a good man? Do good men lie? No. Folks, Jesus said he was God. And so it would be worded this way.

Go back to your Bibles in Deuteronomy 18 when Moses himself prophesied concerning the coming of the Son of God. Deuteronomy chapter 18 in verse 18. Moses said that the Lord would raise “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.”⁴²

Verse 19. “And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will [what?]”⁴³ I will hold that man responsible for his rejection, not of the words of Jesus, but of his rejection of God.

Now, folks, as we go back to John chapter seven, these Pharisees would not believe that. And you will note in verse 18 that our Lord himself points out that if he would just be

³⁹ John 12:49.

⁴⁰ Ibid.

⁴¹ John 12:50.

⁴² Deuteronomy 18:18.

⁴³ Deuteronomy 18:19.

drawing attention to himself or if he would be speaking some made up doctrine, it would be self glory. But that is not why he is here.

Verse 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.”⁴⁴

Folks, his teaching was directly from heaven.

Now I want to remind you of a lady that asked me one time, “How would you know what is right?”

Folks, nobody has been to heaven but the one who came down from heaven, Jesus Christ. And it is his words which are the words of the Father, the Word of God, God breathed words. It is the Word incarnate. It is God in human flesh.

And, folks, to reject those words, God will hold you accountable for that in that final day. Folks, Jesus only sought the exaltation of his Father. And because of that he is true and because of that there is no unrighteousness in him. There is no sin. And, folks, do you realize we are here in John chapter seven and verse 18. Do you realize that that never was challenged by the Pharisees?

Why not? Because they could find no sin in him.

Now, folks, if his teaching is true—and it is—we are accountable to obey it, right? If we are accountable to obey it, then we are accountable to get in our Bibles and find out what he says. And, folks, everything he said was from heaven. It was from the Father.

Now, that may be all fine and good, but how do we know that other than reading it? And that is given to us in our last verse, verse 17 of this passage. Look at what he states. “If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.”⁴⁵

Those Jews did not know the origin of Jesus’ teaching, nor did they believe in the origin of Jesus’ teaching, nor did they believe what he said because they were not willing to do his what? His will.

In other words, folks, how would you know what religion—if I could put it this way—is true? Well, you could find out this way. You would recognize the divine source of Jesus’ teaching if you were truly and really submitted to the doing of it.

Look at the verse again. If any man will, if any man is willing to do his will he shall what? He shall know of the doctrine. All right. What would they know of the doctrine? Well, the source of it, whether it be of God or whether I speak of my what?⁴⁶

⁴⁴ John 7:18.

⁴⁵ John 7:17.

⁴⁶ See John 7:17.

Folks, the person who genuinely and sincerely desires to know God's will and to do it will recognize that what Jesus says in the pages of this Bible are true.

Do you agree with that?

Now, brethren, here is the problem. People think they are willing to do it, but they are not. How do I know that? Well, look at verse 19. Were the Pharisees willing to do God's will? Were the Pharisees who knew the law and the 10 Commandments and the first five books and many of them could have... they memorized it, many of them wrote about it, many of them spent time in their minds meditating upon it, they professed to be followers of the Lord God, what about them? I mean, are they willing to do God's will? What do you think? If they are willing to do God's will, then how come they don't know the divine source of his teaching?

Because, folks, they really weren't willing to do his will.

Look at verse 19. Folks, did the law say, "Thou shalt not kill"⁴⁷? Yes or no? Is that hard to understand? "Thou shalt not kill."⁴⁸ That is one of the 10 Commandments, right?

But, folks, what were they going to do? They were seeking to kill him.

Now, let me ask you again. Are they really willing to do God's will? No. And that is why they mocked the source of what he said of his divine teaching.

Now, brethren, we encountered that same thing today. In theology if you were reading a book we would call it this, that the Word is self authenticating. It doesn't need to be proved. If a man is willing to do his will, the Word of God itself self authenticates itself. It declares itself the words of God.

How do people get around this today? They do it this way. God's will is not just something to think about. God's will is not something that you just judge or you assess it whether you really think it is right or not. God is not an object of somebody that we are to examine and then dissect him and then discuss it but never do it. God is not a person of whom we pick and choose what we want to obey out of our Scripture and what we like about him and what we don't like about him. We don't like his wrath so we won't talk about that. We don't like hell so we'll put that off to the side. We like his love so we'll talk about that. We like his blessing, but we don't like the fact that he chastens his children. We like the fact of prosperity, but we won't talk about suffering.

Folks, all of that is a denial that we are really committed to doing his what? His will. It is a way that we evade it. And, folks, do you and I realize that all of us know more than we do?

⁴⁷ Exodus 20:13.

⁴⁸ Ibid.

Let me prove it to you. We are out from Faith Memorial Baptist Church and we are out and we want to talk to people about Jesus. First thing out of their mouth, “I know I ought to be in church.”

Have you ever had that?

All right. Now let me ask you this. Do they know God’s will? Folks, is it God’s will for people to be in church? Yes. Do they know it? Yes, they told you that. First thing, “Well, I know I ought to be in church, but...”

All right. You try to instruct them out of the Scripture, but they just can’t seem to get it. What’s the problem? Here is the problem. They have a will that is rebellious. It is not so much that you didn’t explain it properly or you weren’t clear about it or they are... or it is God’s fault for not opening up their understanding about it. What is their problem? Their will is rebellious. They know they ought to be in church, but are they? No. See, they are really not willing to do God’s will.

If you would be willing to do God’s will then they would know of the doctrine whether it would be of God or whether I speak of myself. They would know whether or not that preacher is just blowing hot air or whether it really is what the Scripture is teaching.

How about this one?

“Now, pastor, I know what you are going to tell me.”

You may not be a pastor, but you could substitute your own situation into that. Have you ever heard that? I hate it when people tell me that.

I want to say, “If you know it, why aren’t you doing it?”

But I don’t because I am nice. I am the under shepherd, the law of kindness in my mouth. But that is what I think sometimes.

What is the problem? They have a will that is what? Rebellious.

Or how about this one? “I know it is wrong, but...”

Now, folks, I am just giving some examples here. The problem people have today isn’t a lack of information. It is a lack of will to do it. It is a rebelliousness against who? God.

And if he earned our righteousness and he bore our sins and he died and was buried and rose again you have got all of the information, but the problem is your will. You really want it your own way.

And fundamentally that is what the problem is with salvation is that when a person gets saved they are laying down their arms of rebellion against God and they are submitting to the righteousness of God in Jesus Christ. And, folks, you can't get saved saying, "I am going to be rebellious, but I want Jesus, too," because rebellion is the fruit of our sinfulness.

This is true even for a believer. Can a believer have fleshly rebellion against God? Yes. What would be his problem?

"Well, pastor, I know what you are going to tell me or well, I know I ought to be in church or I ought to be giving more or I ought to be doing this or I ought to be doing that. I know all that, but if I hide my head in the sand long enough then I don't have to concern myself with it."

Folks, even for a believer we can have a rebelliousness about us—please listen to me—that clouds any further illumination from God.

Is there any ramifications of not being willing to do his will? Yes.

And what happens even in a believer and it happens in a lost person is that when they reject that will, that will they know they are supposed to be doing, when they reject that will the light dims. And so next time when you talk about that truth they have more arguments of darkness against it and when they do that the light dims again.

And, folks, do you and I understand that people can get to the place where they say there is no God? It is a lie and they are lying when they say it, but they can say it. Does that happen over night? No, it was a continual rejection of what they know the truth of God is. They just keep advertising to people, "I am not willing to do his will. I am not willing to do his will. I am not willing to do his will."

And, folks, if you are lost you will die in your sins that way and spend an eternity in a lake of fire.

But Jesus died for you. He was not rebellious to what the Father said. He always did what the Father said. He always thought what the Father thought. He was righteous in all of his ways and every word that he said was true and everything that he said was true and every way he handled things were true. He was God and he died for our sins and rose again on the third day so that you could be declared righteous, not by your own works, but by his. Oh, what love that is.

And if you would lay down your arms of rebellion and come and receive the Son of God and his righteousness, you would be saved and you would have the life of God in your soul and you would be changed by his grace. And I tell you, you have never entered into anything so joyous until you have entered into Christ.

Christian, mom and dad, it is a dangerous thing not to be whole heartedly committed to doing God's will. Will it always be easy? No, it is a living sacrifice. Is there rewards? Yes. But for us to encounter, either or corporately as a church or individually as a church or individually in your personal devotions, for you to encounter something in the Scripture and be totally dismissive of it dims the light. It puts a little more cotton in your ear to where even a believer can get to the place where he would say, "I don't believe a word that preacher is saying."

And, folks, if a preacher is saying something that is right in the Scriptures and you see it, it is not the word of a preacher. It is the Word of God to you.

Let's stand with every head bowed and every eye closed.