

Audio Transcript of Sermon

March 21, 2020

Jesus-The Ministry of John the Baptist and First Miracle

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Last week, we looked at the early years of the physical life of Jesus Christ and today we'll begin a study of his adult years. Before Jesus Christ started preaching, there was John the Baptist, and in our prior studies on the early years of Jesus Christ we found out that Jesus Christ and John the Baptist were related. We'll start by looking at the early ministry of John the Baptist this week as it leads up to the ministry of Jesus Christ, and we'll begin our study this week taking a look at Luke chapter three verse one, Luke three verse one.

Luke 3:1-38

1. Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2. Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4. As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

The purpose of the ministry of John the Baptist was to prepare the way for Jesus Christ, so that people would begin focused on the word of God and be receptive to the message that Jesus Christ would give them. Verse five.

5. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6. And all flesh shall see the salvation of God.

The skeptic who reads a verse like verse five about every valley being filled and every mountain and hill being brought low will immediately look around as you

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can look around here in El Paso and you can see the mountains that divide west and east El Paso, and throughout El Paso we have many hilly areas and we have the upper valley and the lower valley. So, anyone living here in El Paso would be able to very quickly see that you know what, verse five in the physical sense, didn't happen. Verse five is talking about more than the physical sense of the topography of the earth. When we think about valleys being filled and every hill being brought low, the crooked being made straight and the rough ways being made smooth, what John the Baptist is really talking about is the character and content of people's hearts. Think about it, that people who are in low places will be brought up, people who think too highly of themselves will be brought down, people who have character imperfections will be polished out. That's primarily what verse five is talking about, and for us to look at just the physical topography is really missing the mark of what is being talked about because in verse six, *"All flesh shall see the salvation of God."* And people who do think very poorly of themselves do have to be brought up to see salvation, and people who think way too highly of themselves, as many people in the modern era do, need to be brought low, and people who are rough around the edges, well, they need to be polished, and all of that is necessary for salvation. Verse seven.

7. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

The worst thing that we can do for ourselves is to consider ourselves to be saved. People who see and think of themselves as being saved often do not see the need for them to change their life, because they see themselves as having already attained perfection. In the Old Testament, when John the Baptist was speaking here, people would have looked to Abraham their father. Today, we wouldn't look to Abraham our father, we would look to God the Father and Jesus Christ. To do that, we must first bring forth fruits worthy of repentance. Verse nine.

9. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

This past weekend, I helped my mother with something similar to that. She needed some rose bushes which weren't being productive anymore pulled out of her yard so other plants could be put in, and we had to get down and actually cut through the roots of the rose bushes to help get them out of the ground. And why did we get rid of those rose bushes? Because they weren't producing flowers the way they needed to. They looked dead, and if we allow ourselves to look dead in our spiritual life, just like people get rid of trees and plants that are dead God will get rid of us as well. We must be alive and we must bear fruits worthy of repentance.

10. And the people asked him, saying, What shall we do then?

And here is what John the Baptist said in verse eleven.

11. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

We are to share with those in need. That is a recurring theme of the New Testament, and here John gives a wonderful example that if we have extra to share with others. Verse twelve.

12. Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13. And he said unto them, Exact no more than that which is appointed you.

The publican was the tax collector, and so to the tax collectors, John said do not be oppressive to the people over whom you have the right to collect taxes. Take that which is only appointed to you. Verse fourteen.

14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

So, living up and being very honorable in the jobs that we have is another way how we can do it. And so, the concept is, to be kind to people in need, and to not be oppressive. Those are the overarching themes. You don't have to be a soldier or a tax collector to be oppressive. Anybody in any kind of position of authority

can be oppressive. The recent church scandals with priests molesting children, sexually assaulting parishioners, are examples of oppressive behavior. Whatever we do, in whatever way we serve, in whatever job we may have, we must never do anything in an oppressive manner. Verse fifteen.

15. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16. John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18. And many other things in his exhortation preached he unto the people.

John laid the foundation so that when Jesus Christ would come, people would be receptive to his ministry. He also said things which angered some of the people and one of the people whom he angered is listed in verse nineteen.

19. But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

Herod had married his brother Philip's wife. Herod had married Herodias. That's a real wicked concept to go marry your brother's spouse. And not only was that evil, Herod had done many other evils as well. John the Baptist called out Herod for not only marrying his brother Philip's wife, but for all the other evils that he had done as well.

20. Added yet this above all, that he shut up John in prison.

So, Herod had this grand desire to put John the Baptist away in prison. That's how much it angered Herod. Verse twenty-one.

21. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Jesus, like so many people, came to John the Baptist to be baptized, and when Jesus Christ came to be baptized, the heaven was opened. In my mind, I see the clouds parting, a ray of light coming down, and the Holy Ghost flying through that opening in the clouds in the shape of dove, with a voice that could be heard by people, *“Thou art my beloved Son; in thee I am well pleased.”* And, how old was Jesus when he was baptized? Notice verse twenty-three.

23. And Jesus himself began to be about thirty years of age,

Jesus was much older than most people would be when they are baptized. People think of being baptized, some people have their babies baptized, that’s not a position that would be endorsed by this particular passage. Jesus was a fully grown man when he was baptized.

being (as was supposed) the son of Joseph,

That of course many people thought he was the son of Joseph, they didn’t realize he was fathered by the Holy Ghost.

which was the son of Heli,

24. Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25. Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,

26. Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

And we continue to read all the way down the genealogy, verse thirty-one. We come to the end of verse thirty one and we find out that Joseph’s lineage would also pass through King David. And going back through King David, all the way to Adam, who was the son of God.

27. Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,
28. Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,
29. Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,
30. Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,
31. Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,
32. Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,
33. Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,
34. Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,
35. Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,
36. Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,
37. Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,
38. Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

After Jesus was baptized, Jesus was immediately tempted by Satan the Devil. Let's take a look at Mathew four verse one, Mathew four verse one.

Matthew 4:1-25

- 1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.**
- 2. And when he had fasted forty days and forty nights, he was afterward an hungred.**

If I was without food and water for forty days and forty nights I would be very hungry as well. Verse three.

3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

Satan, right away not only appealed to the very human reality of hunger that Jesus was enduring at this point, he also appealed to the very human characteristic of vanity. When most people are told or even suggested that they can't do something, almost immediately they want to go out and prove you wrong. That's the logic that Satan used here in verse three. He wanted to appeal to the vanity of Jesus Christ. And, instead of succumbing to the temptation of Satan the Devil and turning the stones into bread, this is what Jesus Christ said. Verse four.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

People who have relationships with God can become very vain and defensive in their relationship with God, and that is exactly what Satan the Devil was tempting Jesus Christ with. And, in verse seven, how did Jesus respond?

7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Power, prestige, those are all things that are very appealing to people, and Satan used power and prestige as an appeal to try and tempt Jesus Christ to sin. Verse ten.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him, and, behold, angels came and ministered unto him.

12. Now when Jesus had heard that John was cast into prison,

Because, remember this is what Herod wanted to have happen to John,

he departed into Galilee;

13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14. That it might be fulfilled which was spoken by Esaias the prophet, saying,

15. The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

16. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19. And he saith unto them, Follow me, and I will make you fishers of men.

20. And they straightway left their nets, and followed him.

21. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22. And they immediately left the ship and their father, and followed him.

23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

Continuing the story, we'll continue in John one beginning with verse nineteen. We'll see what has been happening with John the Baptist. Jesus was up in Galilee getting the first of his disciples and in John one verse nineteen,

John 1:19-51

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

As soon as somebody is teaching a contrary message, the status quo tries to protect itself and the priests and Levites were no different. Verse twenty.

20. And he confessed, and denied not; but confessed, I am not the Christ.

21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24. And they which were sent were of the Pharisees.

25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28. These things were done in Bethabara beyond Jordan, where John was baptizing.

29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

Now, keeping in mind, here we have John the Baptist who is being very carefully watched by the authorities and Jesus comes up to him not because he hasn't been baptized, we'll find out the reason why. Verse thirty-one.

31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

So, here is John the Baptist testifying of the baptism of Jesus Christ.

33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34. And I saw, and bare record that this is the Son of God.

35. Again the next day after John stood, and two of his disciples;

36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44. Now Philip was of Bethsaida, the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

So, when Nathanael said, *“Can there any good thing come out of Nazareth?”* Nazareth was not a highly thought of city. The people who came out of Nazareth were the backwards, the yokels, the people who were looked down upon in society. And yet, that is where Jesus Christ came from. Verse forty-seven.

47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51. And he saith unto him, Verily, verily,

Or, truly, truly,

I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Jesus Christ went about Galilee finding his disciples, and when he gathered up his group, it was time for his ministry to begin, because his ministry was not only about proclaiming the gospel of the Kingdom of God where he was, it was also about teaching his disciples who would be able to carry on his message and his ministry after his death. That takes us up to John chapter two, and in John chapter two we come across the very first miracle of Jesus Christ that is recorded for us. It's the kind of miracle that most adults would not mind have happening in their life today. We'll read about it John two verse one.

John 2:1-25

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

So, Mary was attending this marriage in Cana of Galilee.

2. And both Jesus was called, and his disciples, to the marriage.

So, Mary went to the wedding, and she wanted Jesus to be there, and the guests and the wedding party wanted Jesus to be there, and the disciples were invited as well. And notice verse three.

3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

If we want wine today, we go to a wine or liquor store to buy it. We go to certain grocery stores or convenience stores. Today, you can get wine just about anywhere. Back then, there were no stores to buy wine. If you wanted wine, it was a drink you had to produce yourself, or somebody you knew very closely had to produce it. It was just not readily available at a store. Notice Jesus' response in verse four.

4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

Jesus was sharing with his mother that it was not yet time to really show the power that the Holy Spirit had given him.

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

6. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

The Jewish people had a method of purifying water that involved several water pots, and in verse seven,

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

At parties, it is very common for the better liquors and wines to be poured early in the evening and then as people have too much to drink, and they are less

aware, the good stuff is put away and the cheap stuff is brought out. And the governor of the wine was impressed because the good stuff was saved until the very end. What we don't know from the description given to us in this particular passage is what kind of wine it was. We don't know if it was white wine or red wine. We don't know if it was a sweet wine or a dry wine. But, we know according to the person who was drinking the wine, it was a very good quality of wine. It was the good stuff that was kept until the very end. What we do know from this passage in John two verse eleven, this is considered the beginning of miracles of Jesus Christ.

11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

So, they were only in Capernaum for a couple of days, and in verse thirteen,

13. And the Jews' passover was at hand, and Jesus went up to Jerusalem,

So, just like at age twelve, Jesus went up to Jerusalem at the Passover. Here in verse thirteen, as a thirty year old man, Jesus again is going up to Jerusalem for the Passover with his mother. What's different between age twelve and age thirty? Joseph is no longer in the picture, and what we can consider from the passage is that Joseph likely died. Joseph did not seem from the early scriptures that he would divorce Mary because Mary became pregnant through the Holy Spirit, he was willing to stay with her. So a good assumption, and a safe assumption is that Joseph likely died when Jesus was an older teenager or a younger man, and only his mother was remaining with him. Verse fourteen.

14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

When we come to people and religious faith, sadly money is often involved. People were selling oxen, sheep, and doves because these were the animals that

were needed as sacrifices, and so instead of selecting their own oxen and their own sheep and their own dove, people were simply being more transactional. Let me buy this ox, let me buy this sheep, let me buy this dove, and I'll sacrifice that. Very different than what would be expected when we read the requirements of the Old Testament. There were people sitting in the temple whose main job was to change money. Maybe people were coming in with currency that was not used locally, and they simply did the exchange, or people needed change made on the purchase, they took care of that as well.

So, Jesus made a scourge out of small cords. A scourge are like twigs and rocks wrapped into a cord and he used that to drive people out of the temple. He also drove out the sheep and the oxen, and when the people left the changers money behind on the table, he poured that all out on the floor, because none of that is important in the worship of God. Verse sixteen.

16. And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

When we see religious organizations, we often see those organizations, churches and congregations, televangelists, they are normally selling merchandise. It may be a copy of the television show, it may be a book, but it is all merchandise. There is one church locally that advertises a coffee shop in the church, and the coffee shop charges money for the people to go get coffee or pastries. That is turning the Father's house into a house of merchandise. Verse seventeen.

17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Verse eighteen.

18. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

What the disciples and the Jews did not understand at that point was that the temple Jesus Christ was speaking of, was not the physical temple they were all at,

it was His body. And, just like the body of Jesus Christ was the temple to Jesus Christ, our body is our temple in our worship to God. We must take good care of our body to make sure it stays uncorrupted. Just like Jesus emptied the physical temple from the money changers and from those selling merchandise to help in the worship of God, nobody can sell you anything to get you to salvation. There are churches that will tell you that if you don't donate so much money, your children may end up in hell, or if you don't donate so much money, your recently departed family member may end up in hell. There is no Biblical basis for that. In the law we would call that extortion. Don't allow your religious faith to put you into a position where you can be extorted by others simply because you are trying to worship God. Verse twenty.

20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

The Jews very well knew that it took forty-six years to build the temple. And, they also knew based on that, that not a single man would be able to rebuild the temple in only three days. What the Jews and His disciples did not know at that point in verse twenty-one,

21. But he spake of the temple of his body.

Jesus knew that there would come a point in the future where he would die, and that after three days his body would be raised up. So, consider what it means in three days. That's about seventy-two hours from now. If somebody says in three days, that does not mean two nights and three days, it means seventy-two hours. That's exactly what Jesus Christ was talking about and that was his message about the temple from the very earliest part of his ministry, and during the spring Holy Days, as we are observing the Christian Passover, there are many other people who think of themselves as Christians, would be observing their holiday of Easter. The timeline from Good Friday to Easter does not match the in three days. Verse twenty-two.

22. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Jesus was a very astute teacher. He gave parables, and he taught using very specific language. As a retired classroom teacher, I understand the value of being very careful and precise with the language that is used, especially when teaching a more complex topic. In the English language there are very many words that have nearly similar meanings, and when teaching a new subject, it is those words with nearly similar meanings are used interchangeably, it can be very confusing for a person who is learning the material for the very first time. After Jesus died, they had this flashback memory to this very earliest time of the ministry of Jesus Christ. And they were able to understand that when Jesus Christ said, *“Destroy this temple, and in three days I will raise it up,”* it clicked to them at that time. At this time it really didn’t make much sense to them. They were thinking, *“What is Jesus Christ trying to tell us?”* They couldn’t understand it. But, when he died, they had this flashback to this time and they were able to remember the words that Jesus said, and suddenly it made sense to them. Verse twenty-three.

23. Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

So, at this Passover, many people began seeing Jesus as the probable Messiah because he was doing all of these miracles and they became very interested in who he was as a person, what he was doing, and how he might restore the kingdom to Israel. Verse twenty-four.

**24. But Jesus did not commit himself unto them, because he knew all men,
25. And needed not that any should testify of man: for he knew what was in man.**

Jesus, even though he saw all of these people, thinking that this man, Jesus, was probably the Messiah, didn’t own up to that at that point because he knew it wasn’t the time for all people to be saved. There is a time and a place for everything. Some people are called at this time in human existence, and other people will be called at a much later time after the resurrection when they are brought to life, they will finally have an opportunity to know about God and Jesus Christ. But, for many people, that is a future time for them. Today, as first-century apostolic Christians, we have knowledge of God’s plan of salvation and how Christian Holy Days like the Christian Passover and the Christian Days of Unleavened Bread how they lay out the initial and preliminary parts of God’s plan

of salvation for all people. Today, we got started on the adult ministry of Jesus Christ, and we barely got through the first miracle of Jesus turning the water into wine, and his first visit to the temple at the first Passover. Next week, we'll continue studying the adult ministry of Jesus Christ. Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.