

Audio Transcript of Sermon

May 9, 2020

Jesus-Existed Before Abraham

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. As we continue our study of Jesus Christ, we most recently read how Jesus was transfigured before three of the disciples, Peter, James, and John who would later go on to be early leaders of the church. We also saw how difficult it was for the disciples to understand that Jesus would one day die and after three days be resurrected so that all could have eternal life. Jesus consistently taught his disciples to avoid the leaven of the Pharisees, and the Pharisees were part of the religious elite who saw themselves as worthy who used their self-styled status to oppress others and turned the law of God into a burden making it meaningless. We need to be careful that in our own life as we grow in the knowledge and power of Jesus Christ that we do not see a gift that we have been given as anything that makes us worthy. God thinks of Christians today as called and His elect which is the right of God the Father, and when we start appropriating these titles for ourselves, we move into the territory where we see ourselves as worthy and everyone else as unworthy. That's a dangerous place for us to be, and when we have this mindset, we also move into the territory where we make the law of God meaningless, and we become hypocrites just like the Pharisees. When Jesus told the disciples that their righteousness must exceed the righteousness of the Pharisees, He never intended for His followers to become super Pharisees, because if we become a super Pharisee, all we become is a super hypocrite. Jesus called us to have different perspective based on forgiveness of sin which cannot be earned by anything we do. Our perspective must include an attitude of service to others, including others who may know very little about the word of God, who Jesus compared to little children. Jesus told his disciples to not despise little children because their angels have direct access to God the Father. He reminded his disciples that He came to save people who were lost, just like a shepherd will use great effort to save a missing sheep, and once that sheep is found, will be very happy that the lost sheep is found. Jesus reminded them that God the Father does not want a little child to perish. Today we'll start in Matthew chapter eighteen verse ten.

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Matthew 18:10-35

10. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11. For the Son of man is come to save that which was lost.

12. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13. And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

If our message is not reaching the little children around us, whether these children be physical children or spiritual children, if these children leave the faith, we need to examine ourselves to see what is wrong, because something is wrong. If the only conclusion we reach is that these little children were not called and therefore not part of God's elect, we are in that dangerous territory where we see ourselves as worthy and these little children as unworthy. We are in that dangerous territory where we have become Pharisees.

Jesus told the disciples to have great patience with other people when it comes to spiritual matters and to work very hard to keep these matters private. Jesus also shared that at times trying to resolve a spiritual matter in private will not work and then it is best to have a few other people with you so that the matter can be established more than just a dispute between two people where each person would be expected to represent their own interests. Keep in mind this practice is for spiritual matters only, and when a law of man has been broken it is to be reported to law enforcement in a manner consistent with the requirements of wherever you may live. People have used the words of Jesus to perpetuate evils such as child abuse and there is never a spiritual justification for that or any evil. When the laws of man are broken, that needs to be reported to law enforcement right away and without delay even if there is a spiritual violation of God's law to the act or deed. If a spiritual action cannot be resolved it is to be taken to the church, and we know that it is the church by the word that is used in the Greek, *ekklesia-the called out ones*, and if the matter cannot be resolved by the church, the church is to treat the person as a non-believer or tax collector realizing that

God the Father still wants this person saved, and that our actions be based upon what is written in the Bible and not any sense of religious superiority we may have because we see ourselves as called of God and God's elect. Jesus then shares that whatever decision is made regarding these matters will be honored by God. Verse fifteen.

15. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

Then Jesus speaks to individuals, and we know he is speaking to individuals and not the church, because in these next few verses the word *ekklesia* is not used, a common pronoun is used. Jesus shares that the disciples and we have the power to ask God to intervene on our behalf, and in the name of two or three God the Father will intervene for us. Some have used this passage of scripture to give the church unlimited power, but the church is not who is being referenced. This section applies to individual people. We can take great comfort that our Father in heaven in the name of two or three people will intervene on our behalf and God our Father will intervene, as always, in a manner consistent with His will and plan for us. Verse nineteen.

19. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20. For where two or three are gathered together in my name, there am I in the midst of them.

Peter was the disciple who frequently approached Jesus with questions or comments, an early indication of leadership potential. Peter wanted to know how many times a person should be forgiven, and asked if seven times was enough. Jesus replied that we must be willing to forgive much more than we could ever imagine. Even though the mathematical answer to Jesus' response was four

hundred ninety, Jesus was teaching we must be willing to forgive much more than we can imagine. Verse twenty-one.

21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Jesus then gave an example of forgiveness using a king who was owed a large amount of money and a servant who owed the money. Unfortunately for this servant, the servant could not pay what was due and the king threatened to sell the servant and the servant's family to cover the debt. The servant begged for an extension and was granted one by the king. This same servant went to another servant who owed a much smaller debt, and when this other servant also begged for an extension, the servant instead had the other servant thrown in prison. Word got back to the king who became angry and had the servant who owed a large sum of money thrown in prison where he was tormented.

Each of us has been forgiven an incredible debt through the death of Jesus Christ, the forgiveness of our sins. If we hold grudges, if we do not forgive, we risk losing forgiveness of our sins and enduring all penalties that come with that result. We are to forgive others because the forgiveness of our sins came with an incredibly high price that will never be matched by anyone. Verse twenty-three.

23. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

- 29. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.**
- 30. And he would not: but went and cast him into prison, till he should pay the debt.**
- 31. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.**
- 32. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:**
- 33. Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?**
- 34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.**
- 35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.**

As the time came closer for the death of Jesus, Jesus desired to go to Jerusalem and sent messengers ahead of him to make arrangements. In one village of Samaritans, the messengers were not received by the people and they refused to accommodate Jesus. This made James and John angry. Known as the sons of thunder because they were loud, boisterous, and probably argued and debated frequently, they wanted to call fire down from heaven to consume these people, which drew a rebuke from Jesus who reminded them that Jesus came not to destroy, but to save life. They simply went to another village that received Jesus. In our own life we need to remember that Jesus is still focused on saving life, not destroying life and reflect on whether we focus on prophecies that do speak of a future time of trouble where many will die, or do we focus on how we are part of God's plan to bring many to salvation. Luke chapter nine verse fifty-one.

Luke 9:51-62

- 51. And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,**
- 52. And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.**
- 53. And they did not receive him, because his face was as though he would go to Jerusalem.**

54. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55. But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

As they continued to the next village a person offered to follow Jesus and Jesus reminded the man that he led an itinerant life without a place to call home. Jesus asked another person to follow him, and that person agreed, but only after his father was dead. Jesus told this person to let the dead bury the dead and to instead preach the Kingdom of God. Another offered to follow Jesus but only after saying goodbye to his family. Jesus was not teaching his followers to ignore their family because we know from last week that Jesus hated Corban, a monetary gift to the temple that many used to ignore responsibilities to their parents. Jesus was teaching that we need to make an unwavering commitment to the Kingdom of God, that we will seek first the Kingdom of God and God's righteousness. It is with this priority firmly established in our mind understanding that we will find a way to meet our responsibilities to our parents. Verse fifty-seven.

57. And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Jesus then left Judea in the fall and returned to Galilee because He knew that the Jews sought to kill him. The Feast of Tabernacles was at hand and people wanted

Jesus to go to Judea so that He would be able to openly show the power He had. John chapter seven verse one.

John 7:1-53

- 1. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.**
- 2. Now the Jews' feast of tabernacles was at hand.**
- 3. His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.**
- 4. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.**
- 5. For neither did his brethren believe in him.**

Jesus told the people He would not go yet because it was not yet time for Him to die. Jesus shared that the world hated Him. The disciples went to the feast and when they arrived they saw the Jews were looking for Jesus. Later, Jesus came up in secret. Verse six.

- 6. Then Jesus said unto them, My time is not yet come: but your time is always ready.**
- 7. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.**
- 8. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.**
- 9. When he had said these words unto them, he abode still in Galilee.**
- 10. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.**
- 11. Then the Jews sought him at the feast, and said, Where is he?**
- 12. And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.**
- 13. Howbeit no man spake openly of him for fear of the Jews.**

In the middle of the feast, Jesus went up to the temple and taught. People were amazed that Jesus could do this because He never had any education. Jesus responded to their amazement and told them he was teaching the doctrine of God. He told those listening that they were hypocrites who ignored the Law of Moses and wanted to kill Jesus. He reminded them that they found fault with

Jesus because even though they would circumcise a male child on the eighth day to keep the law of Moses even if it were a Sabbath, that they were angry with Him because Jesus healed on the Sabbath. He told the people to not judge by appearance, but by character, the result of the fruits of the spirit. What are we doing in our life to grow and develop the fruits of the spirit? Verse fourteen.

**14. Now about the midst of the feast Jesus went up into the temple, and taught.
15. And the Jews marvelled, saying, How knoweth this man letters, having never learned?**

16. Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

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.

19. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20. The people answered and said, Thou hast a devil: who goeth about to kill thee?

21. Jesus answered and said unto them, I have done one work, and ye all marvel.

22. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24. Judge not according to the appearance, but judge righteous judgment.

Some began to realize this person speaking boldly was in fact Jesus whom they sought to kill. They wondered why nobody was taking action. Jesus even challenged the people listening and told them that they should know who He is, that He was sent by God the Father Who they did not know. Even though people really wanted Jesus dead, nothing happened to Jesus because it was not yet time for Jesus to die. Others knew of the miracles He had done, and had not made the connection that Jesus would be the Messiah. They wondered if the Messiah would do greater miracles. Verse twenty-five.

- 25. Then said some of them of Jerusalem, Is not this he, whom they seek to kill?**
- 26. But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?**
- 27. Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.**
- 28. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.**
- 29. But I know him: for I am from him, and he hath sent me.**
- 30. Then they sought to take him: but no man laid hands on him, because his hour was not yet come.**
- 31. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?**

This concerned the Pharisees who sent officers to arrest Jesus. Jesus told the officers that he would only be there a little longer and would leave and would not be found. Not wanting to arrest Jesus themselves, they took the word of Jesus literally not understanding that the time of Jesus' departure would still be months away in the spring. The Jews overheard the conversation between Jesus and the officers and wondered how Jesus would not be found. They thought Jesus would leave and live among the gentiles. They didn't understand Jesus would return to God the Father. Verse thirty-two.

- 32. The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.**
- 33. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.**
- 34. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.**
- 35. 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?**
- 36. 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?**

A few days later, it was time for the Feast of Tabernacles to end. On the eighth day of the feast, the Last Great Day of the Feast, Jesus stood and loudly said that

if any person thirsts, they should go to Jesus to drink. Jesus also said that for people who believe, rivers of living water will flow from their bellies. Jesus was teaching about the Holy Spirit, and the people did not understand because the Holy Spirit was not yet given. Verse thirty-seven.

37. 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.

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

39. 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.)

Hearing the words of Jesus some concluded that Jesus was the Messiah and others debated this because they did not know that Jesus was born in Bethlehem. The people were divided in opinion, and some wanted to arrest Jesus, but because the crowd was divided, no action was taken. Verse forty.

40. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42. Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43. So there was a division among the people because of him.

44. And some of them would have taken him; but no man laid hands on him.

The officers returned without Jesus to the chief priests and Pharisees who wanted to know why they did not have Jesus with them. The officers replied they had never heard a man speak like Jesus. Frustrated, the Pharisees told the officers they were deceived and that no Pharisee or ruler believed Jesus. They were ready to take Jesus then and there. Nicodemus, the Pharisee who came to Jesus by night, reminded them that they had no basis to arrest Jesus by their laws, because they had to first give Jesus a hearing. With this understanding, The Pharisees reminded everyone that there never was a prophet from Galilee and that there wouldn't be one now. The Pharisees did not know that Jesus was born in Bethlehem. Verse forty-five.

- 45. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?**
- 46. The officers answered, Never man spake like this man.**
- 47. Then answered them the Pharisees, Are ye also deceived?**
- 48. Have any of the rulers or of the Pharisees believed on him?**
- 49. But this people who knoweth not the law are cursed.**
- 50. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)**
- 51. Doth our law judge any man, before it hear him, and know what he doeth?**
- 52. They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.**
- 53. And every man went unto his own house.**

Jesus went up into the Mount of Olives and early the next morning when he came to the temple, many people came to listen to Him teach. The scribes and the Pharisees brought to Jesus a woman who had been caught in the act of adultery and told Jesus that the punishment in the Law of Moses for this woman was to be stoned to death citing Leviticus twenty verse ten. They were not really interested in His response. They were hoping to entrap Jesus through His words so He could be put to death. Instead of directly answering their question, Jesus began writing on the ground. We do not know what Jesus was writing on the ground and when Jesus did not immediately respond they restated their question to Jesus. Jesus replied that those without sin should cast the first stone. Jesus continued to write on the ground. One by one the men left as their conscience convicted them. Some think Jesus was writing down names and dates while others think Jesus was writing out what Leviticus twenty verse ten states, that both the man and the woman were to be put to death. We don't know from what is recorded in the verses. We do know that when Jesus was left alone with the woman he asked the woman where her accusers were and then told her he would not condemn her and that she was to leave and sin no more. The scribes and Pharisees oppressed people, and when laws are unevenly applied, oppression results. Both the man and woman according to the Old Testament were worthy of death, yet the Pharisees only focused on the sin of the woman. John chapter eight verse one.

John 8:1-59

1. Jesus went unto the mount of Olives.

- 2. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.**
- 3. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,**
- 4. They say unto him, Master, this woman was taken in adultery, in the very act.**
- 5. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?**
- 6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.**
- 7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.**
- 8. And again he stooped down, and wrote on the ground.**
- 9. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.**
- 10. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?**
- 11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.**

After the woman left, Jesus again began a conversation with the Pharisees in the treasury of the temple and told them He was the light of the world and whoever followed would have the light of life. The Pharisees told Jesus He was a liar and Jesus denied this accusation telling the Pharisees they would not be able to go where Jesus was going. Jesus told them that while they judge people according to physical acts, He does not judge this way. Jesus reminded them that his teachings were established by the Father and explained to the Pharisees that they could not know Jesus or the Father. Verse twelve.

- 12. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.**
- 13. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.**

14. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15. Ye judge after the flesh; I judge no man.

16. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17. It is also written in your law, that the testimony of two men is true.

18. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

Jesus went on to teach that people would seek Jesus and die in their sins because they did not believe who Jesus was nor would they be able to go where He went. Jesus explained that He is from heaven and the people who sought Him were from the world. The people had a hard time understanding that Jesus was sent by God the Father, and yet many who heard Jesus did believe. Verse twenty-one.

21. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

25. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27. They understood not that he spake to them of the Father.

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; but as my Father hath taught me, I speak these things.

29. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30. As he spake these words, many believed on him.

Looking to those who believed, Jesus told them that as they continue in the teachings of Jesus they are disciples of Jesus and today as we continue in the teachings of Jesus, we are also disciples of Jesus, and will know the truth and the truth will make us free, but only if we continue in the teachings of Jesus. The people did not understand why they would need to be made free because they were children of Abraham and never in bondage to any person. Jesus told them that as they commit sin, they are servants of sin, and that Jesus can free us from sin. Verse thirty-one.

31. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35. And the servant abideth not in the house for ever: but the Son abideth ever.

36. If the Son therefore shall make you free, ye shall be free indeed.

Jesus acknowledged that the people wanted Him dead because they could not reconcile the difference between God the Father and Abraham their father. He reminded them that not even Abraham would have killed a person who spoke the truth and challenged their belief that they should kill Him. The people replied that Jesus was born through an act of sin, fornication, because they could not reconcile how God was involved in the conception and birth of Jesus. Verse thirty-seven.

37. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

Jesus responded to the people that God could not be their Father because if God were their Father, the people would love Jesus. Jesus told the people the reason they could not understand what Jesus was saying was because instead of being children of God the Father, they were children of Satan the devil and followed after the lusts of Satan. He reminded them that it was through Satan that murder was introduced into this world, that Satan left the truth and that with Satan there is no truth to be found. He shared that Satan is a liar, and that because Jesus tells the truth, they do not want to hear. He told them that even though they think they are God's children, because they do not listen to and understand God's teachings, they are not God's children. Verse forty-two.

42. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43. Why do ye not understand my speech? even because ye cannot hear my word.

44. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45. And because I tell you the truth, ye believe me not.

46. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

The people replied and told Jesus they could just make up a story and tell everyone that Jesus is a Samaritan possessed by a demon. Jesus denied this and explained he was honoring God the Father even as the people were dishonoring Him, and that if people would follow His teachings they would never see eternal death. Verse forty-eight.

48. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49. Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50. And I seek not mine own glory: there is one that seeketh and judgeth.

51. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

It was with these last few words that the people became convinced in their own mind that Jesus had a devil because Abraham and the prophets in their mind were all dead. They couldn't reconcile how anybody in their mind could defame Abraham and the prophets and be of God. They asked Jesus if he thought He was greater than Abraham and the prophets and Jesus would not answer because he did not intend to bring honor to himself. He wanted honor to come through God the Father. He told them how Abraham was happy to see the day of the Messiah not understanding that Abraham and Elijah were with Jesus in the transfiguration which we studied last week. The people knew Jesus was approaching middle age and wanted to know how He could possibly have met Abraham. Jesus told them that He existed prior to Abraham. The people knew Jesus was claiming a divine lineage, and this made the people so incredibly angry that they wanted to cast stones at Him to kill Jesus. Jesus was able to sneak away from the angry mob. Verse fifty-two.

52. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54. Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56. Your father Abraham rejoiced to see my day: and he saw it, and was glad.

57. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Throughout His ministry, Jesus would find Himself at odds with the scribes and Pharisees who represented the status quo. They were not about to give up their power and control. With every teaching Jesus found himself challenged and those who challenged Him sought to find reason to kill Him. Jesus was tempted daily and never succumbed to the temptation and as a result we have Jesus as the Messiah, the Christ, who can forgive sins so that we can have eternal life.

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.