



He Gave

advent 2021 at doxa

He Gave: He Gave Us Hope

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John 5:1-18

Welcome to the Doxa Church podcast. This Advent season will consider the radical and sacrificial generosity of God who generously blesses us every day. And who sent the ultimate gift, His son, Jesus, to be sacrificed on our behalf. Our generosity. This season is an echo of the generosity. God has shown us. If you're struggling to find purpose this holiday season, remember he gave. For more information about Doxa or to join us for a Sunday gathering, go to doxa-church.com.

Today's reading will be out of John chapter five verses one through 18. After this, there was a feast of the Jews and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep gate, a pool in Aramaic called Bethesda, which has five roofed colonnades in these lay, a multitude of invalids blind, lame and paralyzed. One man was there who had been an invalid for 38 years. When Jesus saw him lying there and knew that he had already been there a long time. He said to him, do you want to be healed? The sick man answered him, sir, I have no one to put me into the pool when the water is stirred up. And while I am going another steps down before me, Jesus said to him, get up, take up your bed and walk at once the man was healed and he took up his bed and walked.

Now that day was the Sabbath. So the Jews said to the man who had been healed, it is the Sabbath, and it is not lawful for you to take up your bed, but he answered them. The man who healed me, that man said to me, take up your bed and walk. They asked him who was the man who said to you, take up your bed and walk. Now, the man who had been healed did not know who it was for. Jesus had withdrawn as there was a crowd in the place afterward, Jesus found him in the temple and said to him, see, you are well sin, no more. That nothing worse may happen to you. The man went away and told the Jews that it was Jesus who had healed him. And

this was why the Jews were persecuting Jesus, because he was doing these things on the Sabbath. But Jesus answered them. My father is working until now and I am working. This is why the Jews were seeking all the more to kill him because not only was he breaking the Sabbath, but he was even calling God his own father making himself equal with God. This is the word of the Lord. You may be seated.

Thanks Emma. Good evening, evening. I'm gonna need some help, like energy help, not coffee, but like you guys, I need some energy cuz 9:00 AM. Yes. Okay. We, this is the one guy that every week does it, we need more <laugh> cuz 9:00 AM feels like, you know, it would be worse. And now we're at 4:00 PM and I feel so tired and I think I'm tired because I coached my kids basketball, uh, yesterday. And I think I'm Mike Krzyzewski when I'm coaching nine year olds, um, Mike Krzyzewski is a really famous basketball coach for those of you who don't watch sports. Okay. And so my throat's a little out, so I'll need your help to get me going. Okay. Nonetheless, we are in week three of our Advent series. So if you have your Bible, John chapter five, is we're gonna be, you just heard Emma read it. Uh we're in our third week of our, he gave series, uh, in Advent here and we are docking about hope and hope is a really important concept in the Bible.

So I think it's important that we pray as we settle the room and let the holy spirit be with us. So let's pray, Lord Jesus, the word hope feels so nebulous to us sometimes Lord, but you being the Lord of hope, take it so serious. And you care so much about this word. So in the city of season of triviality, Lord God, I pray. You settle us, bring a seriousness to the idea of hope. I pray for a hedge of protection as I preach Lord God. And I also pray for anything that I say that is not from you to just be rejected by Doxa this night, but anything you have to say, Lord, would it stick in this season of hope, Lord God, would that stick with the season and idea of hope stick as we get into it in Jesus name. I amen.

Now I dunno about you. I'm assuming you are also getting sort of a, a ton of holiday cards hitting your doorstep, right? Anyone got a holiday card yet from someone, someone that you forgot that you know, ex existed? No, <laugh> nobody just me. Okay. Maybe I have, I've got a bad memory, but we're getting tons of holiday cards. And there are three words that I can guarantee. If you go home tonight and you look at all of those holiday cards, you will find one of these three words on each and every card you ready, joy, peace and hope. If, if you're lucky, probably half the cards have all the words, right? These are the three words and these are sort of become generic holiday words. You go, you watch a movie, you know, 12 hopes of Christmas as there's like 500 movies, uh, on Amazon prime of the exact movie.

And it has the word hope or peace or joy in it, right? These are, this, this word is all over the place. And I was thinking about I, what does this word actually mean? Cause you hear this word all the time. It's like, I hope I get a PS five for Christmas, or I hope the, uh, Seahawks win in the world or the super bowl. I hope that you know, this, this and this, what does it actually mean? Well, I found the definition for us. This is what it hopes means to cherish a desire with anticipation, go figure or to want something to happen or to become true. But hope sort of for the secular world we live in today and especially in the Christmas season, really hope is the, the desire that something unrealistic <laugh> or unfathomable would happen, right? There's a spot in home alone.

Like I talked about home alone last week because uh, I did a lot of research and watched it, watched it again. No big deal. Anyway, there's a spot home alone where Kevin's mom of a little boy that's left alone, says this is a season of perpetual hope. This is a season of perpetual hope. I don't care if I have to hitchhike, I don't care if I gonna take a bus or fly a plane, I will sell my soul to the devil to get home, to see my son hilarious. Right? I hope it was a joke, but nonetheless, this word hope has become sort of secularized. But yet the text we read, I don't know if you got it. Did the text feel like it centered on hope to you? I didn't see the word hope. There's a lot of Bible verses with the word Hope in it.

A lot of 'em are on those Christmas cards. We come to a text, that's actually focusing on something else. Something called the Sabbath, the Sabbath. And here's my bet. I, I wonder if you get, if you understood the idea that the word hope and the idea of Sabbath have a lot in common, they're incredibly related actually. Now the Sabbath for those of you don't know. If you go back to Genesis chapter two in your Bible, the Sabbath comes from that idea where God creates the world in six days on the seventh day, he there's the energy rested, right? God rests on the seventh day. And then in Exodus God institutes through the law that we were to remember the Sabbath, the Israelites and keep it holy. Right? So they're looking back at what God had did. So the Sabbath for us today, isn't just sort of a time to do as little as possible, right?

Or to rest or to watch football, not to shame anybody. You should also do that. But it was also a time of celebration. It was a time to look back and celebrate God's presence and power. That's ultimately what the Sabbath was. But more than that, the Sabbath is also a reflection. It's a shadow. It's a shadow, a reflection of an ultimate hope that would one day be fulfilled. So the Sabbath is a clue pointing toward a future. Hope that would be fulfilled. And maybe you don't agree with that. Maybe you don't know where I'm going with it. And that's the point. I hope you'll come along with me as we go. But that's where our text comes in because this, this is where the sort of Sabbath goes bad, bad for our friends, the sort of religious Jews and text now a misunderstanding of hope.

And what the Sabbath is for is actually causing the people in the text to miss real hope when it walks by that's, where we're going. And by the way, there is a such thing as a real accurate hope for those of us who are very secular in our thinking and very, very astute and scientific. There is a such thing is a real hope. Now, if I know one thing about hope, it's this, that we all want it. We all want to hope. I don't know. I've never met anyone who doesn't want to hope in someone or something to come through. Has anyone ever, never hoped in their life? I I'd love hand anybody. I was like, I've never hoped for anything in my entire life. If you're, if you're over like 10, right? <laugh> all the eight year old hands raised. Good, awesome. I've never met someone who doesn't wanna hope in something, but oftentimes we do hope, okay.

We hope in things we hope for a new car. We hope for all sorts of things, hope the stock market will go up. We oftentimes go looking for hope in the wrong places. And that's the point of this passage. Now there in this story are two types of people. And I want you to see which type you identify with they are represented by two types. The first is the religious people. I'm gonna call them the hopeful. These are people that are incredibly hopeful. And then there is someone called the needy represented by an invalid, and we're gonna call them hopeless. So there's hopeful and hopeless. And both groups really no matter where they find themselves are looking for hope. Just like you. They're looking for hope, just like you. And I think you're gonna find yourself in one of these two types of people. So let's get the story started.

Verse one in chapter five, John, let's read it together. After this, there was a feast of the Jews and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep gate pool in Aramaic called Bethesda, which has five roofed colonnades sounds fancy in these lay, a multitude of invalids blind, lame and paralyzed. One man was there who had been an invalid for 38 years. So set the scene. There's this pool. There are people that are blind that are, uh, not able to use their bodies that are sick all laying around this giant pool. And there is, it said five roofed, colonnades. I mean, this is a nice place, but over it, it's just covered with people that are sick laying around this pool. Now, the reason why they're laying around this pool is because they're desperate. They're desperate because they heard a rumor that they might be able to be healed there more on that later.

But what's interesting is that they do have some measure hope, cuz they're all laying there, right? Dale, Archer, he's a medical doctor and a secular board psychiatrist. He says this about people and hope. If I could find a way to package and dispense hope I would have a pill more powerful than any antidepressant on the market. Hope is often the only thing between man and the Abyss as long as a patient, individual or victim has hope they can recover from anything and everything. Now this really does speak to the power of what hope can do for us, right? So no matter how desperate those people are laying around that pool and no matter how desperate you feel tonight, if you have hope it can affect you. You know, it leads me to say, and I think this is true. What we feel about our future often determines, determines how we live in the present, what we feel and think about our future, determines how we live, right?

Like if I told you at the end of 2022, you are going to have a million dollars cash additional to what you have. Would that change your year? Suddenly Bob in the next cubicle, isn't so annoying, right? Suddenly, you know your mom's Thanksgiving and dinner. Isn't so bland. Like I got a million dollars coming, things change, right? Our perspectives begin to rethink or begin to reshift as, as a result of what we know is coming in the future. Like for instance, Doxa, if I were to tell you that end of 2022 Doxa would have a brand new church building in Redmond, wouldn't that change the way you were thinking about a 4:00 PM service. <laugh> I mean, that's literally true. There's a hope for the future of Doxa, that there will be a brand new building in Doxa's name for kingdom impact a heavenly embassy that Doxa has at its disposal, not renting out its mom's house, right?

This is really big hope, changes and shifts the way we're thinking. But for this man, let's be honest. He's laying around this pool for 38 years now just to put this in perspective, Jesus is probably in his early to mid thirties. This guy was laying at this pool longer than Jesus was alive. That's a long time, right? That, that, that is a very long time. It's a long time to be laying somewhere 38 years. My guess the odds of him having actual real hope in this pool have got to be dwindling. Maybe the first five years, maybe the first decade. He was very hopeful. But after a while, I gotta believe that his hope was dwindling. How much hope do you think he had after 38 years? Probably a little maybe, maybe he was hopeless. He's probably hopeless. Very hopeless by now. Maybe he's got a, there's a hail Mary's chance that if he can get in that pool at a heal him, but he's probably not thinking about it too much at this point.

Maybe at one time, he was very hopeful, but now he's not, he's just laying there hoping that a solution will come to him. Do you find yourself in that season? Like, can we get real for a second? Where have you feel? Like, where do you feel like you've been laying down your whole life waiting for a solution to a problem? Cause that's, that's what he's doing. Where have you

been doing that? Maybe you haven't actually physically been laying somewhere. What have you been banking on a sort of hail Mary throwing up a hail Mary hoping for change sort of moment in your life. Here's the problem with all of this? Often our sources of hope can't meet our needs. So not only are we hoping in something, but the actual thing, if it were to come true, doesn't fix the problem. That's a problem. If you've been waiting somewhere for 38 years, look at verse four in your Bible for an angel of the Lord, went down at certain seasons into the pool and stirred the water.

Whoever stepped in first, after the stirring of the water was healed at whatever disease he had. What some of you probably are like where's verse four. I'm not seeing that. Verse four is at the bottom, probably in the footnotes because this text is verse is only for found in some manuscripts and those manuscripts are in the late or older manuscripts. So most of Christianity technically doesn't include it within the canon of scripture, which is why it's not in many literal translations like the ESB or NASB. But nonetheless, it is still helpful, even though we wouldn't consider it like the canon of scripture it's helpful, cuz it helps us explain why people were so adamant about getting in this pool to be healed because they believed an angel of the Lord would go down and stir up this pool. And if they were to get in, they'd be healed. They were believing in something that may or may not be true. It was a superstition. It possibly who knows. That's what they believed in. Maybe it's a, maybe it's something that was gossiped and morphed into something widely believed. Now we might think it's silly that they did this, but we often do the same things. We put our hope in certain things only to be disappointed. We do it all the time. This man is seeking hope in something that will not produce a real result.

It doesn't matter how hyped or excited you are about the hope in your life. Can I say it again? It doesn't matter how hyped or excited you are about the hope in your life. If there aren't tangible possibilities attached to the back end, it doesn't matter. If you hope for something and it doesn't produce the change, then it's all for nothing. don't believe me. Huh? Don't believe me. Has anyone here played the lottery? Oh no, no. One's played the lottery. No one's played. I know we're on the east side. Okay. But at one point you didn't live here and you might have played at a gas station once or twice. Okay? The power ball often or the mega billions or whatever it is reaches quite a bunch of money. Right? Not too long ago, it was up to close to a billion dollars. You mean to tell me when it hit a billion, you didn't just throw a couple bucks at the gas station.

I'm like, oh, took a hail Mary at this thing. See what we can do. Do you know your odds at winning the lottery are, do you know what? They are one out of 292.2 million. That's like you and most of everyone else in the United States, the odds are so slim. And you know, when that, when that power ball was up to a billion dollars, do you know where they get the money for the power ball? Do you know where they get it? It's crazy from you. <laugh> when you buy a ticket, it goes into the power ball. So every time I ask people, if they play the lottery, everyone says no, but the fact of the matter is somebody is playing the lottery. So somebody's lying in here and you know, it's you lie. Do you know that you are about 30,000 times more likely to get injured in your bathroom than win the lottery?

<laugh> some of you are like, amen. This morning hit my toe on the bathtub. Right? You know what I'm talking about? That is a one in 10,000 chance. And yet those are way better odds than winning the lottery. National weather service data shows that you are 250 times more likely to be struck by lightning this year than you are winning the lottery this year, this year one out of 1.1 million. And in a jaws like scenario, you are 80 times more. According to the Florida shark

museum to be eaten by a shark one at a 3.7 million. And you tell me, you're like, I don't swim. And I'm like, yeah, I know. That's what makes it crazy. Like you have a better odds of getting eaten by shark at a pool, a recreation pool than you do winning the lottery. There is no chance you'll win this.

Last year when the power ball was close to a billion dollars, there was an NFL player who decided he was going all in to win this thing. He spent \$4,400 on lotto tickets, which is \$2,200 in lotto tickets. That's that's stupid, right? Excuse me. Sorry, kids that is bad. Right? \$2,200. He got no more, more than two numbers, right On every ticket. That's how slim it is. Oftentimes we place our hope in things that just have no shot at coming. True. However, Dale Archer says that same doctor we quoted earlier. If people lose hope, unless they can get it back in a medical situation, oftentimes all is lost. Sometimes we're hopeful in the wrong things. And other times we are just hopeless. Like the invalid either way we often lose good thing for us is that Jesus brings hope to the hopeful and the hopeless.

Now we're gonna get into these two sides, even deeper, right? The invalid and the religious people. First, the invalid represent, that represents the hopeless. Look at verse six when Jesus saw him, that's the guy. Remember he's been laying there for 38 years when Jesus saw him there, he knew that he already had been there a long time. Obviously he saw him. He might have saw his body imprint, but he's also God, he may have just known. He's been there a long time. And Jesus, out of all the people he could have walked up to, he walks up to this guy and he looks at him and it says here, Jesus says, do you want to be healed? Do you want to be healed? Now Jesus is asking him, do you want to be healed? And you know, this question is quite revealing. And it's a leading question, right?

Imagine someone who's sort of addicted to alcohol or drugs, he walks up to that person. And instead of saying, Hey, why don't you put the bottle down? He says, do you want the pain to go away? Right? The question assumes that the current method of pain relief is not sufficient. That's what Jesus is doing by asking this question. God will sometimes intervene in our lives and casually ask us a question to point out how we're missing him. And that's what he did to them. So how does this guy respond? Oh my gosh. This is Lord of king of king and Lord of Lords. Here we go. Like, this is Jesus in the flesh. The long awaited Messiah. Is that how he responds verse seven, the sick man answered him, sir. He's polite. At least I have no one to put me into the pool when the water is stirred up and while I'm going to going another steps down before me.

Good answer. He totally misses Jesus leading him in the question. Sometimes God will ask us a leading question to reveal our hearts. God might whisper to you or to anybody. Do you want your life to mean more than your job? And he'll whisper that to us. But how does the invalid miss Jesus' leading question. He sees it. He, he immediately comes to two thing. I have no one to put me in the pool. Right? I, I can't get in no one. I can't do it. I can't, I shouldn't, it won't. I'll never. And then he has his next thing is other people keep stepping in my way and I can't get in. So I can't and they, they keep doing it's I'm limited. I'm limited by my circumstances. And they're causing my grief. That's his answer to the king of king and the Lord of Lords.

Now that seems so silly, but we do it all of the time. Ourselves hits home. Even for me right now in this moment, someone else is always that fault, right. It's always the cousin or the nephew, the brother it's the dinner, the job, the boss, the manager, the car, the babysitter, the bank account, the debt. It's always something. This man has been looking down for so long at his own

circumstance that he misses real hope. When it walks by, he had been pointing the finger at other people for so long that he misses real hope. When it walks by, he had been staring at this pool. He can't, and he can't even admit that this pool is not worth hopping in cuz he's obsessed with it. He's obsessed with this pool. But what's weird about this guy is the pool is now limiting him in the conversation with Jesus.

He's in a conversation with Jesus. And now all of the sudden he can't focus on anything, but the thing he's placed his hope in. See the thing we think that would be the object of our hope actually becomes the greatest source of our limitations. Sometimes the thing you've placed, the, the your hope in it becomes a lid on your life. It's the guy. It's the girl. It's the job. It's the move. Boss manager, husband, wife. It's them. No it's you it's you. The pool is preventing him from hope. It's preventing him from seeing real hope. And it walks by hope is only 30 degrees. This way, all he has to do is lift his head up and he would see real hope. Staring him back in the face.

Then look how Jesus answers. I mean, you can't just help, but just giggle. And at the way, Jesus answers verse eight. Jesus said to him, get up, get up, take up your bed and walk. And at once the man was healed and he took up his bed and walked and at once the man, oh, says it twice. And at once, does it say up there twice? No says in my notes twice, get up, take up your bed and walk that's Jesus answer. Jesus doesn't even acknowledge the pool at all. He doesn't even mention the pool. He, the man didn't need a superstition. He didn't need the pool the same way. We don't need a spouse to make our lives better or more money or more alcohol or, or a promotion or that relationship are you tracking? Do, do you feel that God was communicating with this man's soul and his brain and his mouth and his energy?

He didn't even feel it. You know, I, I don't know about you, but when I get in these circumstances where I'm like, I'm hoping in something and I've just gotta sort of make -- manage it myself, I just go into sort of self-preservation mode and I just start figuring out ways to feel better. And so like one of my telltale signs is that when I'm stressed out or I'm angry, my kids are, are going crazy. My job's overwhelming, whatever it is. And some of you are like, this you'll know what I'm talking about. You start cleaning the house. <laugh> you know what I'm talking about? Some of your spouses are the ones cleaning the house. You're like, oh, she's on a rampage again. Here we go. This is me. I come home and I'm just like, what are these papers? What are these papers? What is this?

What is this apple cider vinegar on the counter? Put that there, toys everywhere. Ah, stepping in Cheerios. It's always crazy. And you know what? The day goes different. And none of that bothers me. None of it bothers me, but when I'm crazy and I'm, I'm going nuts, everything's a mess. And I usually cause most of it and I just blame everybody else. That's what I do. I've gotta maintain control, cuz my hope is in the way I can perform it's. But my hope is in the way I can control the situation. If I can just manage this a little better, then everything will be okay. And we do the same thing. We're feeling it. Jesus doesn't acknowledge the pool.

I think there's grace here though for, for some of us in our victimhood. Because that to me, I think we could feel like God can still help us because what's interesting about Jesus response to this question is that it has nothing to do with the invalid, fixing his life, nothing to do with it. Jesus asked him, do you want to be healed? And the guy goes off in a crazy tangent. Like I just did about my house. And then Jesus goes, ah, okay, get up and walk, just get up. Because Jesus already knew what he was gonna do in his heart. He already had it planned and God knows us

better than we know ourselves. We can, we can rest in that. This is hard. Sometimes it's a lot. And yet Jesus is like, I'm gonna heal you. I love you. I'm gonna heal you. He's so calm, cool and collected this man. Didn't need a pool or superstition. He needed a word from God. You may not need the boyfriend or the better job or the friends. You just might need a word from God like this man got. You got a word.

Wouldn't it be encouraging to hear a word from God right now. If you could hear a word from God right now, just at face value to you, what would he say? What would he say to you? What would he offer? What would he need to look past in order to get to you? Like he had to look past the pool. God wants speak to you today. Like this evening, God is trying to speak to you. He's communicating by the power of the holy spirit, from the preached word of God. He wants you to understand that I got this for you. And that your real hope is me. He wants to speak to you today. Now we did mention the Sabbath. And so no sermon on the Sabbath is complete without a religious person, making a cameo and popping their heads in and sort of ruining everything.

Okay. That's how it goes. So we're gonna talk about our next category and that's religious people and we're gonna call these people the hopeful, the hopeful they show up in verse 10. So the Jews said to the, who had been healed. It is the Sabbath and it is not lawful for you to take up your bed and walk. But he answered them. The man who healed me, that man said to me, take up your bed and walk. They asked him who is the man who said this? Take up your bed and walk. Okay? First and foremost, these guys overlook the obvious. So they know clearly that this is the healed -- They know that this is the guy that's been laying there for 38 years cuz he's walking and they go up to him and say, Hey, who told you to grab your bed? I mean, what are you doing?

Right. Totally missing the point. Right? Absolutely missing the point the guy is walking. That's the point? The point is he was healed and they go, no, Nope, you're breaking the law. There's something wrong. Now there's no law in the Bible that says you can't in Levitical law and all throughout the Torah, the first five books of the Bible, there's, there's no law that says you can't roll up your bed and walk around with it. There's nothing that says that. But there are extra biblical laws passed down, usually via oral tradition in the Mishnah for the Sabbath that seemed kind of, the rules seemed more like work than rest. Let's be honest cuz we think about the Sabbath is rest. These rules seem like work. Like for instance, there is a thousand yard walk rule, meaning you cannot wander more than a thousand yards from your home.

So what often people would do is they would get a rope and they'd tie it around their waist and then they'd tie the other end to their house and then they would go out for walks. And then when they felt the, oh it's time to go home or I got, I was going to, you know, go right there to that lake or wherever they're at. And they, I can't go because it's a thousand feet away or a thousand yards away. I can't go. So then they go back. Imagine doing that like on Saturday night you're what are you doing, honey? I'm tying my rope up. Right? And then you, you wake up, oh, brush your teeth and I'm gonna go walk for a walk in the market. And you it's just crazy. That's what they did. Travel was forbidden of course spitting wasn't forbidden. But it was, you couldn't spit in certain places.

So for instance, if you spat on, um, dirt, you would create mud, which was working. So you couldn't do that and no mirror gazing. So you know, if you had a gray hair or something, you, if you would look in the gray hair, you'd have the temptation sort of straighten your hair out or pluck a gray hair. It's work. Couldn't do it. So there's all sorts of laws that they're not allowed.

They're not allowed to do. And so the Pharisees or the religious people, when they hear about this guy walking, this is one of those rules. The Pharisees though had their hope already. That's why they're not so concerned about the walking about this man walking, their hope wasn't in Jesus. It was in themselves. Their hope was in their work. Their work was their hope. If they worked well enough at keeping the Sabbath, then they were good.

They were in God's good graces. You know, I've preached out a lot of different churches, a lot of well off churches. Some, you know, not so well off 'em of 'em inner city. Some of 'em not so inner city like this one, there is always less of a discussion about the concept of hope in churches. Like this one, there's less worship about hope in churches like this one. There's lots of other good discussions that take place, which is great. But I often worry. Wonder about like wealth, like how hopeful do people really need to be? If they've already done everything they need to do gotta have a roof over my house. It's nice. Full 401k, got a charitable fund through fidelity. I can give, I can buy what I need. I get the expensive Christmas cards. I can do it all. There's a lot less conversation about hope in those sort of churches.

I, I don't know what to say about that. Other than we need to pay attention to that as a church, why is a church that well off doesn't think about hope as much Pharisees, these religious people. They were hopeful, but not in Jesus. They were hopeful in their ability to keep the law, the Sabbath law, they were concerned with regulation. They wanna make sure it, everything was regulating, not restoration, which is what happened at the invalid regulation over restoration because deregulation is how I get my Jesus. You catch my drift. But what about you? How was that invalid feeling in that moment? I always think about this. Like he just is healed after 38 years. I imagine he's really happy. Some of you, you know, God's done some things in your life. Maybe you were looked down upon at one point or another and then people come into your life and they look sort of look past what God has done and find fault.

So they want to still cast judgment on you. Despite what God's clearly done in your life. That happens to people. That's hard. The point does not that I have the mat in my hand, the point is that I'm walking. So for the hopeless and the hopeful we could often in the hopeful and the wrong things, both, both forms of that can cause improper forms of hope. But we've gotta find out about the proper, the real form of hope. As we end here, it is proper hope causes proper celebration, verse 16. And this was why the Jews were persecuting Jesus because he was doing things. These things on the Sabbath healing, but Jesus answered them. My father is working until now and I am working. That's gonna make some of the he's religious people mad look at verse 18. This is why the Jews were seeking all the more to kill him because not only was he breaking the Sabbath, but he was even calling God his own father making himself equal with God.

So now they're angry at Jesus. Now they're mad because Jesus is revealing the hope the false hope in their heart. He's revealing that the thing that they've placed, all their hope in is not actually gonna get them to where they want to go. Like if they had the nice house and the cars and the promotion and the job, it's not actually gonna get them what they're hoping for like sort of a, a yellow brick road, happily ever after ending to their life. That's what they're hoping for. Doesn't come. Same thing is true for us. It doesn't come. The Sabbath that you love so much that you're judging people by that -- there's no hope in it. And here's why there's no hope in the Sabbath because the Sabbath is actually a shadow. Like we talked about in the beginning, the Sabbath is a clue. The Sabbath is a clue of who is near.

Look at this beautiful text in Colosians Two verse 16. Therefore let no one pass judgment on you in questions of food and drink over regard to a festival or to a new moon or to a Sabbath. These are a shadow of the things to come, but the substance belongs to Christ. So me and my wife started dating in the mid two thousands. And uh, back then Facebook was a lot more popular than it. Maybe if you're old, you think Facebook's wildly popular. If you're under 28, you're like, no, Facebook's not. And if you're under 18, you go, I've never heard of Facebook. Right. That's how it goes. But when Facebook's heyday, right, we got, you know, you, you were linked to your college. And so it was like this fun club. And the only way to sort of navigate social media was to get your laptop or your desktop out and scroll through people's pictures.

Cuz posting wasn't really a thing. And so of course, when I started dating my wife, I had to look at some photos. Oh just me. It's just me. None of you do it. Like I, I feel like I'm being judged, like wow, this loser and I, you know, so, okay. Bear with me. We're I'm scrolling through photos. I'm like, this is how I connect because we're dating. We're far away. I'm connecting with her and then occasionally hit 'em with a poke. Do you remember the poke? <laugh> poke. And guess what? You can't poke him twice. Cuz they gotta poke you back and then you can repoke him. Some of you are like, what are you talking about? Exactly the poke. And I'd hit her with the poke. And then at one point my wife said we're a couple months into dating and you know, campus is small and you know, I don't know if they still have relationship statuses on there, but relationship status is like a big deal back then.

Like it, that was like how you announced to the world, what was going down? Right? Relationship status. And one day she hit me with a, Hey, when are we gonna make this Facebook official? And I was like delaying for a couple weeks and months, try to play this off. And eventually she cornered me and is like, we gotta do this like Facebook official. And so I hit it. Eddie is dating, boom changes the game with everybody else. Right? You, you made a declaration on high that you were off the market. It was tough. And then <laugh> my wife's very happy. Um, and then we get married a little bit later and you know what I noticed, like after a couple months of marriage, I'm not looking at her Facebook as much anymore. I'm not in her Facebook. I'm not looking at her profile. I'm not analyzing her profile.

You know why? Because she was there with me. Right? She was next to me. I don't need pictures. If the real thing is here, do you understand? Like I love my wife's shadow because it means she's close, but I don't hug my wife's shadow. I hug her because she's there. The Sabbath is not an end of itself. It's a shadow. The Sabbath is a shadow that is pointing towards the real thing. Jesus is the real hope. And guess what? He's here. What do you do on your Sabbath? You rest, you want ultimate rest. You find it in him. The Sabbath is a shadow pointing towards a real thing. That's the point of the Sabbath that it would look towards something great. And now the Pharisees and the invalids who are laying out here, see Jesus. And don't notice him. They are on a Facebook profile, scrolling up and down, looking at someone who's right next to him.

That's why we look past it. They don't need, we don't need a pool any longer. If you're looking at this pool, you've missed it. Jesus is right here. You don't need a, a Sabbath. You've missed it. Jesus is right here. What are you looking past Jesus for? What is the hope that you've placed something in that if you get it, everything is okay, you've got it in your heart right now. There is something that you're thinking maybe it's good grandkids or a reconciled marriage or that no one will judge you for the divorce that you had. Or if it's, you could just like manage this addiction. Jesus doesn't need you to do that. First. He needs you period. And guess what? 30 degrees away.

If you would stop looking down on your feet and look up, he'd be right there right now. In this moment. I asked you if you needed a word from God and I'm telling you right now, there's a word.

I planted a church in San Francisco. Many of you know that. And there was a woman who was a part of our church plant and she was Muslim. Um, and she was a single mother with three kids living in the worst neighborhood in San Francisco. And she was working, um, some jobs, but she was really talented. So she couldn't get a good, a too good of a job because if she did, they'd take away her benefits. And then she actually couldn't live in the city. So she's in this like weird time where she's really talented and could get a better job that was worth like \$120,000. But if they did, she no longer qualify to be able to live in the house she was living in. So she was in this weird area, but she has a really troubled past, I mean like capital T trauma, gnarly friendships, pain, suffering loss.

It'd be too, it's too much to say here, but this lady starts coming to our church. I bump into her outta Starbucks, which is crazy. Cause I hate Starbucks and God put, puts me in the of Starbucks and I bump it in to this lady and we start talking and I tell her, Hey, I'm, I'm planting a church. And she's like, how do you plant a church? Like I thought they just were buildings that were laying on this. I was like, oh, let me tell you. So we get into this big conversation. And um, and so she starts chopping it up and we're talking and I go, Hey, why don't you come over and check out one of, of, one of our, uh, our gatherings that we have at our house. And she's like, I don't know about that. I was like, why don't you just come over for dinner, meet my family.

She's like, oh, I can do that. I've got kids. I was like, we have kids. So she brings over her family and we talk it up. We strike up a real good friendship. It's like awesome friendship. And eventually she comes to one of our, our gatherings at our house. And she's like, this is, this is crazy. You people just eat and like talk about stuff. I don't care about, about some guy named Jesus and you know, but I just wanna let you know, I'm Muslim. I am devout Muslim. And I'm like, no, you're not look at you. You don't do anything. You don't even go, you don't do anything from Islam. And we get, we have this sort of playful relationship, but slowly over weeks and months, she's like kind of growing and getting more open and more open and more open. And I hear more of a story and it's more damning.

And her daughter, her, her, her husband, she's got three kids by two men. And both of them are out of the picture. It's just devastating story. And one day we, I offer her an opportunity to say, well, what does it look like for us to sort of get some of this stuff outta your house? Some of the is the Muslim stuff. You have lots of Qurans and you have all this, like this paraphernalia, like why don't we come over and take it out? Cuz she said she was having some weird, weird, uh, things happening in her home. Things were falling off of shelves and doors were rattling of stuff was falling over and she just didn't know what was going on. She'd be home alone. So I said, why don't we come over and we'll pray and we'll put some oil around and we'll just ask the Lord to be present nothing crazy.

And she's like, ah, that seems weird, but anything to get this to stop. So we go over, we say some prayers. We walk her house, you know, we pray the entire home and we leave and she gets a good night's sleep that night, her kids don't wake up. And then she shows up at church on Sunday. Awesome. We start having a conversation about it. She comes back to group and she's sitting in the group and she just starts crying. She just starts crying. And I I'm ask what's wrong

with you? Is everything okay? And she's like, I, I, I can't share it right now. She won't share it in front of all the people. And I'm like, okay, that's fine. So then everyone leaves. She kind of waits with her kids. She's like, she always did. And at the end of the day, I was like, do you wanna share it? And she's like, no, like I can't share it. I can't share it. That's fine. So she starts to leave and we're about to say goodbye to her. And she turns around, she says, you know what, Eddie, I don't know about this. Jesus, you keep talking about or whatever. But I know that every time I leave here, I believe there's hope, felt so good to hear that the next week I prayed for her to receive Jesus in her living room. It was unbelievable story. You know why?

Because she believed that there was hope a people showed her this isn't a story about me. This isn't a story about how good I am, how cool it has nothing to do with me. If you heard that you missed the point, that's like thinking about the pool or thinking about the south. You totally missed it. This is about the goodness of Jesus. Changing a woman's heart by giving her hope in something greater than the terrible life that she had. And I'm telling you right now, you can have the same hope. Doesn't matter if you're poor or you're wealthy and you live on the east side, you need hope for the future. A better life that can happen. And guess what hope is present with us right now? And he has a word for you. Let's pray, Lord Jesus. I pray for hope. I pray for amazing show and demonstration of who you are and what you do. Just like you saved that woman and led her to Jesus. You have that same power right now to grant hope and maybe hope comes through you asking them a leading question right now. What question does everyone need to hear tonight? Lord Jesus. Do you want the pain to go away? Maybe he's not worth it.

I don't know if I can do it anymore. That's what people are saying in their heads. Lord God, do you want the pain to go away? Lord? Will, you ask somebody that you can do that and you can reveal in their hearts, the thing that's causing the suffering. So we ask you to do that. We believe in you. We love you. We trust you. And we know that grace and peace abound as we hope deeper. So let us leave tonight with abounding hope in his name. Amen.