

Treating Jesus with Disrespect

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John 7:25-36

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So, if I answered all your questions so that you are satisfied with every answer I give you, would you be a Christian? I've asked that question maybe dozens of times. And you know what? I have never had a single person say yes. I've spent countless hours listening to non-Christians ask their questions, and countless hours answering questions for maybe every kind of non-Christian that there is. In our text today, there are six different people... Or questions asked by three different groups of people, and each question they ask is eternally important, but they never really hear the answer. Sadly, what I've found is what we will see in our text; that many ask questions about Jesus, but they ask not with an open mind, not to gain a better understanding, and certainly not to be saved. No, typically they ask to disrespect Jesus.

What do I mean by that? I mean many of them ask for a gotcha moment. They ask to show that you're wrong. They ask to show that they're right. What's interesting is that many people ask questions about Jesus that they already think they know the answer to. They're not asking for information; they're asking for justification. They're asking because they want to justify their rejection of Christ. They're already convinced that he isn't who Christians say he is, he isn't who the Bible says he is. He's who they say he is, or he is who their guru or their prophet or their leader says that he is. They already know the facts, already know the truth, don't bother them, they already know. Or so they think.

Disrespect for Jesus is what we will see in this text. The questions that come out of these people come from hearts of disrespect, and you can see that disrespect in the text because five times in this text, verse 25, 26, 27, 31 and 35, each of the three groups of people in this text called Jesus "this man". This phrase of ridicule and disrespect. Ultimately, the disrespect we see Jesus endure in this text is the same disrespect that he endures all day, every day, all over the world. It is the disrespect of Mormons, that say Jesus is Satan's brother, and became a God through his obedience. That's disrespect. It's the disrespect of Muslims, who say Jesus is merely a human prophet who did not die on the cross for sinners and will come back one day and tell Christians that we were all wrong for worshiping him as God. It's the disrespect of Jews, who say Jesus was a false prophet, who was rightly killed for blasphemy.

All of this, and so much more, is just as disrespectful as the people we saw last week in verse 20, who said Jesus had a demon and was insane. Jesus is constantly disrespected all over the world. There are false Christs out there who are confusing the truth with lies. There are false religions out there that are trying to adopt him and say, I'm the real thing, that we have the real Jesus, and those Christians, that Bible does not. It is constant.

People with disrespect filling their souls are also the people listening to Jesus teach that day. Thousands are in Jerusalem for the Feast of Tabernacles. It is the middle of this eight-day celebration. The God who cares for his people, the God the people were there to worship, He comes to his temple, to his people, to teach his people. And what we see in verse 25 is the first group of disrespectful people with their first batch of questions. "Some of the people of Jerusalem therefore said, "Is not this the man whom they seek to kill? And here he is, speaking openly, and they say nothing to him! Can it be that the authorities really know that this is the Christ?"

The first group of people is called, in verse 25, "the people of Jerusalem", and that's because they live in Jerusalem. They're not like the crowds of people that have come from all over the world for the Feast. Since they live in Jerusalem, it makes sense that they know the intentions of the religious leaders. Verse 25, they want to kill him. They seem impressed with Jesus, though, that here he is, speaking in front of thousands, when there is a plot to kill Him. The religious leaders, they aren't condemning him, and this is causing these people to question and even rebuke their leaders. Asking, in verse 26, if they're not critical of Jesus, is that because they're beginning to think that he was the Messiah? Something that they were in no way ever going to accept. Verse 27, "But we know where this man comes from, and when the Christ appears, no one will know where he comes from."

What's that all about? Well, in their mind, he's disqualified from being the Messiah because they know where he's from. They know he's from Nazareth. But they say that that can't be truly the Messiah because nobody's going to know where the Messiah comes from. This is an error based on faulty Bible interpretation. They looked at prophecies of the Messiah and they thought, based on prophecies like Isaiah 53:8 and Malachi 3:1, that when the Messiah arrives, nobody's going to know where he came from, nobody's going to know his family line, he's just going to show up suddenly.

This makes no sense though, right? Right? Micah 5:2 says the Messiah will be born where? In Bethlehem. So they know where he'll be from. At some point in his life, he had to be born in Bethlehem. 2 Samuel 7:12 is one of many texts that say he will be from a family line of who? Of a guy named King David. So he will have an origin, he will have a location where he came from, he will have a family line. They couldn't be more wrong.

So, verse 28, "Jesus proclaimed, as he taught in the temple, "You know me, and you know where I come from."" That's sarcasm. What he's really saying is, you have no idea. You think you know me; you don't know me. How do I know that? Because of what he says next. "I've not come of my own accord. he who sent me is true, and him you do not know." Now, we can miss this, because what he says is kind of hard to understand, but what Jesus says here, they interpret, they hear as blasphemy.

So to them, verse 30, it says, "So," in light of this, "they were seeking to arrest him." They decide to do their leader's bidding. They're going to grab Jesus, hand him over to their authorities, so that he can be executed. They're going to take things into their own hands, have him killed.

However, verse 28, the people didn't know God, and verse 30, they couldn't stop God. "So they were seeking to arrest him, but no one laid a hand on him, because his hour had not yet come." God had a plan for Jesus, and the time of his death and resurrection was already determined, and it was not at this time. It was six months from now. And because of that, God's invisible hand did not allow anyone to even touch him. Put all of that together and talk about disrespect. Ignorant, misinformed questions, murderous intentions in verse 30.

What we can see in this text is that we should, *point #1), Assume Many Will Mistakenly Reject. Many People Will Mistakenly Reject Christ.* What do I mean by that? I mean many will decide to reject Jesus based on lies, error, and disinformation. To know the truth about him is to come to him and receive him and believe in him and be saved. These people decide he can't be the Messiah based on a misinterpretation of the Old Testament, and based on a biased misunderstanding of what he says to them. This is like John 10:20, which says many people decided Jesus had a demon and was insane, which is clearly a mistaken view of who Jesus really is. John 6:66 says many of his disciples left him because they misunderstood what he was saying to them. So you have people in the Book of John, just like these people here, who reject Jesus because of misinterpretation, mistaken identity, mistaken views of him, and a misunderstanding of what he says.

Now listen, I know you know this. I know you know people who reject Jesus and their reasons for doing so are mistaken, they're made up, they're misinformed. At times, their reasons are even malevolent, they just hate Christ. But I want you to consider what we just witnessed in our text, and really, what we're going to see throughout the Book of John. These people lived where again? Verse 25? In Jerusalem. In Jerusalem. That's the center of Judaism. They're not living in the middle of nowhere where they don't have anything. They have everything there in Jerusalem, they have the temple, they have the synagogues, they have the rabbis, they have the Pharisees, they have everybody. They have all the teaching there could be. On top of that, John 3:10, Jesus calls Nicodemus "the teacher" in Israel. He's the greatest teacher alive at the time, at least except for Jesus. So these people have no excuse, they are well taught. They know the truth.

And then add to that, that unlike every other nation on the planet at the time, they alone had God's revelation of himself. They had a completed Old Testament. So they had the truth. In the words of Romans 9:4, to the Jews "belong the adoption", which means that God adopted them, brought them to himself, out of all the nations in the world. They have "the glory", which means that God's glory rested with them and nobody else. In the Exodus, in the tabernacle, in the temple. They have "the covenants", they have "the giving of the law", they have "the worship". They know how to worship God according to what He wants and how He wants. They have "the promises", to them belong the patriarchs, Abraham, Isaac, and Jacob, who all of the promises came through. "And from their race, according to the flesh, is the Christ." Translation? When God became a human being, he became a Jew. These are incredible, eternal, spiritual privileges, unmatched by anyone and everyone else on the planet. And they mistakenly decided to reject their own Messiah. Nobody should have known better than the Jews, and they got Jesus wrong.

This is true for so many Americans, isn't it? Because of God's grace, they weren't born in the middle of some jungle where no missionary's ever been, and they don't have a Bible in their own language. No, not here. We've had a Bible in our language for 500 years. Because of God's grace, they grew up in church, they went to AWANA. They have true knowledge of God. And just like these Jews, they mistakenly decide to reject the truth that they should have known better because of a massive amount of grace that they have personally received by being born here, into their family, into their city, into... Everything around them screams, "Follow Christ", and they refuse.

So, realize that people who know better, who should know better, can embrace lies instead of the truth when it comes to Jesus. They will twist the scriptures, and buy into lies and logical fallacies, all in order to justify their mistaken views. They will believe lies because they don't want to disappoint people that have influence over them. They don't want to risk their disapproval, just like the people of Jerusalem didn't want to face the wrath of their religious leaders. They hate him for reasons that make no logical sense, and if they just did a little bit of research, they would know the truth, it would be so obvious to them, but they will not. This is tragic. This mistaken rejection, these murderous intentions of the people of Jerusalem.

We turn from them to the next question in the text, verse 31. This question is posed by the crowd of pilgrims who all were there at the time. "Yet many of the people believed in him. They said, when the Christ appears, will he do more signs than this man has done?" They believed in Jesus, but the question is, is it real? Is it saving faith, or is it faith in the sense that they think he's the Messiah? That's the question. I don't think the people in the crowd are actually born again. I don't think these people are actually saved. Yes, they believe in Jesus, but notice it's based on what? It's based on his miracles, which this Book does talk about. But there's a difference between believing in Jesus the miracle worker, he can do miracles and he's done a lot of them; and believing the truth that the miracle proclaims. Namely, that if he can do what only God can do, he can only be what? God.

These people do not embrace him as Lord and God. They do not trust him as the Godman sent to be the Savior of the world. And I say that because verse 31, they call Jesus again the phrase of the people of Jerusalem, the phrase of the religious leaders, they use the same disrespectful phrase of him, "this man". And I don't think these people are really saved because in 8:30, Jesus talks to these people who believe in him. In 8:30, it says they believe in him, and 15 verses later, 8:44, Jesus says, "you're of your father the devil". How's that possible? People believe in Jesus, but they're of their father the devil. Because, like Satan, they know the truth and they know the truth is true. But unlike someone who's saved, they reject the truth, just like Satan; they reject the truth that they know.

This disrespect for Jesus in verse 31 is much more subtle than the last group, and it's definitely more subtle than the next group. But from this we can, *point #2), Anticipate Many Will Falsely Believe. Anticipate that Many Will Falsely Believe.* Many people will mistakenly believe they're saved, only to prove that they're not. Many. In this text, these people are talking about Jesus, who

don't know at the moment that this is not an intellectual thing. So, they would think they're the real thing, but Jesus will show, in 8:44, that they're not the real thing.

Which reminds me of the most tragic text in the Bible, at least in my mind, which is Matthew 7:21. "Not everyone who says to me, "Lord, Lord," will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven will enter. On that day many will say to me, "Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?" And then I will declare to them, "I never knew you; depart from me, you workers of lawlessness."

What is he saying? All those good works you thought you were doing for me were actually done for you. And that selfishness proves we never really knew each other, we never really had a relationship to begin with. You see, there's a saving faith and there is a said faith, which is a faith that is only lip deep but not really true. This is the case for most of Jesus' followers when he was here, and sadly, this is the case for most people who call themselves followers of Jesus today. They don't really believe in him. Why? Because their good works don't come from faith as a result of salvation, their works are to earn their salvation.

And I know I come back to that all the time, but this is the fundamental issue of reality. If you are trusting in your good works to save you, then you are not trusting in Jesus. If you're trusting in your good works, who you're trusting in is really you, and not him. This is the core of the decision that people must make. Oh, the tragedy of this text, that many, many people will believe I can do good works to earn my salvation and have Jesus, and together we will produce my salvation. Many people will believe this, even after they die. That this is what guarantees them heaven, only to find themselves in hell forever.

And there are also those who, before that day comes, they say they're a follower of Jesus, but eventually they will prove that commitment to be false. Oh, they know the truth and think the truth is true, but eventually, some lie will present itself, or some influencer will come along, or they'll see something in the Bible they don't agree with, or something will happen with a group of Christians that they don't like very much, and they will just walk away. Or they believe in Jesus, but a trial hits their life, or they get some pushback from a friend or a professor or a coworker for being a Christian, and they will walk away. Or they believe in Jesus, but they start to want something else, something they think is better than Jesus, like money or freedom or to fit in with non-Christians. That takes over their hearts, and they walk away.

All of that simply describes Jesus' parable of the soils and the seed. That, like Jonah, they know the truth, and they run away in the opposite direction. Anyone know anyone like that? Who knows the truth? You may have spent hours pouring the truth into, only to see them walk away and reject the truth that they once believed? I just want you to know that that is part of the teaching of the New Testament, and I want you to hear that you are not alone. I've talked to so many people, especially parents, this weekend, about this reality, because why? They're going to be next to them at their dinner table this week. Many people here are experiencing this right now.

And so I don't choose. All I got to choose was the Book of John. After that, we just preach the next text, and that just happens to be our text today.

So, with this anticipation in mind, that many will falsely believe, it is so critically important that you and I are grounded deeply in the truth, that we know the truth, that we love the truth, that we can open a Bible and we can share the truth. It's critically important you don't let unbiblical thinking on this cause you to overlook the clear evidence of their life, because here's what the temptation is. Okay, so I know they're living like the devil right now, but when they were four years old, they prayed a prayer to ask Jesus into their heart, so I'm holding on that they're still saved, even though they're living like Satan. 1 John 2:19 is clear on this, that when people leave Christ, it says, quote, "They went out from us, but they were not of us." They were not really one of us, they were not really Christians. Because if they were of us, they would've remained with us. But their going, their leaving shows that they were never really one of us. They were never really saved.

And by all means, please don't ever say something like, well, God's going to bring them back. He's just going to have to do it. Of course that's true, but that's often used as an excuse for apathy and disengagement. Don't use good theology to justify bad ideas. Yes, God will be the one who brings them back if he does. But he often brings people back how? Through the people that love them the most. Through you. Being unafraid, knowing the truth, loving their souls. So read your Bible, memorize it, stick with that Bible study. Don't give up. Don't stop asking. Don't stop seeking. Don't stop knocking. Don't stop praying. Don't stop learning what they believe and why they believe it, so you can counter it with the truth. Had a guy in the last service, he's like, at what point do you get to where you don't do that anymore? And I said, when you die, that's when. When you die.

So we've seen group number one, the mistaken, and group number two, the false. Starting in verse 32, we return to the religious leaders who so deeply hate Jesus. "The Pharisees heard the crowd muttering these things about him, and the chief priests and Pharisees sent officers to arrest him." Pharisees, there're the strictest of the strict. Of the different groups of Jews at the time, they are the most strictly obedient to God's laws and the teachings of the rabbis about God's laws. They were also in control of the synagogues, which means that they had the influence of the majority of the population. Being among the people, that's why they know that the people are talking about, even though the people are muttering, which means that they're whispering, they're trying to hide what they're saying from the Pharisees, but they know this, they're around the people, the people are starting to see Jesus favorably, and seem to even believe that he's the Messiah, and the Pharisees won't stand for this. But they don't have the power either.

This other group in the text, though, the chief priests, they did have the power. They were the aristocracy, the religious families with status and with authority. These two groups often disagreed, often vehemently disagreed, but they had a mutual hatred for Jesus, and the friend of my enemy is my friend, and so their differences melt away. And the text says both groups

together get an arrest warrant and give it to the officers, who are kind of a police force tasked with keeping order in the temple.

Jesus knows this, so verse 31, he says... Verse 30. Jesus then said, so in light of what the Pharisees and chief priests did to arrest him, Jesus then said in response, "I will be with you a little longer, and then I'm going to him who sent me. You will seek me, and you will not find me. Where I am you cannot come." The Jews, these religious enemies of Jesus, they have no idea what he's talking about here. What he said sounds like a kind of riddle, but they don't believe him anyway, so they think he's insane, he's purposely being vague and elusive. So they didn't understand, but they didn't ask any questions like, "Could you tell us what you mean by that?" No. Instead, they mock him.

Verse 35, "The Jews said to one another," there they are, mocking Jesus. ""Where does this man intend to go that we will not find him? Does He intend to go to the Dispersion among the Greeks and teach the Greeks?"" There is contempt here. You can see that again in the phrase, "this man" is used again, and so these questions should be read with a tone of disbelief and mockery. Who does he think he is, going where we can't find him? Maybe he'll go to those loser Jews out there who don't live in Israel like we do. They live among the heathens. Maybe he'll teach the heathens! That would be awful. Those people exist just so hell has something to burn. That's what they believed. Maybe the heathen and those nominal Jews, maybe they will listen to him, because you know what? We're never going to listen to him. Oh, the irony, right? As I say that to a room full of heathen non-Jews who did listen to him. Praise him for that.

Verse 36 is interesting. It's almost as if, even though they're mocking him, they want to know what he meant by what he said, and you can see that because they repeat his words verbatim. "What does he mean by saying, "You will seek me, and you will not find me," and "Where I am, you cannot come?" Some say that there's a tone of like maybe there's a pebble in their shoe now, maybe there's a splinter in their mind, and maybe that's causing them to think for just a second. And others are like, no, this is more mockery. What does he even mean? What an idiot.

The disrespect for Jesus is thick in this text, isn't it? There's sarcasm and mockery and contempt filling these verses, which should cause us to, *point #3*), *Ache, as Many Will Recklessly Perish. Many Will Recklessly Perish*. They will pave their own personal road to hell with mockery and disrespect. Reckless, because in order to mock and disrespect something, you must what? You must know it first. They know the truth, and they disrespect it.

Again, think about these religious leaders. They only heard the truth. They knew the Bible perfectly. They knew the truth. Jesus only spoke the truth. They only heard the truth coming from Jesus. Their response is mockery and murder. He does what they think is work on the Sabbath, so he has to be killed. He calls God his own Father; he's got to be killed. He's taking away their popular influence with the people, so he's got to be killed. They hear him say he's going back to the father who sent him in the first place, and they mock him for it. They hear him say that they will seek him, but they won't be able to find him, so they mock him some more. They hear truth after truth after truth, and they don't consider it precious, and take it in, and

ponder it, and even embrace it and believe. They could not imagine the truth, which is that the God of the universe was speaking to them in that moment. They are reckless, careless, irresponsible with Jesus and the truth coming from his precious lips.

Again, know anybody like that? They know the truth, but treat it like it's worthless? They love lies, while mocking the truth. They see themselves as the final judge of what is going to be true, and submit to themselves, rather than the one who is truth. Being a pastor here for almost 10 years, I've seen so many people like this come and go. They sit here, and they hear the truth, and they take notes, and they thank me for the sermon, only to turn their backs on the truth and turn aside to myths. They're sitting here, they were in the youth group, and looking like they're saved, only to become enamored with the world, and now mock Christ, and they try to grab kids out of the youth group, or they're not in there anymore, they've grown up, but they're trying to grab their friends with them as they follow them on their way to hell. They were here, loving Jesus and loving the truth, but when some temptation came along, some pretty young thing, some substance, some lifestyle, some preferred future that they actually wanted more, that grabbed their heart, and they took off.

And the truth about them becomes obvious; that they were never really Christians to begin with, as they play fast and loose with Jesus, fast and loose with their souls, fast and loose with the truth that they know, that they know about him. Like pearls with pigs, who cannot even come to understand the value of those pearls, they just trample them under their feet, just like people who know the truth treat Jesus like he is worthless. All for what? To have a little slice of freedom, to have a little piece of the world, and forfeit their souls.

I want you to consider this. Jesus could have been anywhere, but he was there, in the temple, the very center of Judaism, yes, but the very center of hatred for him. He is there speaking the truth to hundreds, maybe thousands, that wanted him dead, and he gave them the truth anyway. This is the gracious and kind heart of the Savior for those who mock him, disrespect him, and in our text, even want to kill him. He came to rescue sinners, and that is certainly what these people are.

So, in verse 28, it says, "Jesus proclaimed", that means that He yelled with deep emotion, showing the eternal importance of His words. Verse 28, "You know me, and you know where I came from." Really? Is that what you think? You don't. But I want you to notice he doesn't clear it up for them. He doesn't say, "Well, I just want you to know they're wrong about the Old Testament. Actually, the Old Testament says the Messiah will be born in Bethlehem, which I was, from the line of David, which I was, from the line of Judah, which I was." He didn't do any of that. He leaves them in their unbelief. While he... "Oh, you think you know me, huh? You don't."

They don't because the truth about him is verse 28. "I've not come of my own accord." Translation, like you think I do. But "he who sent me is true, and him you don't know." "I didn't appoint myself to this ministry, I didn't come here on my own initiative. The one who sent me, I was sent here by, notice, the father, the one who sent me, the Father is true. Meaning the one true God, he's really the one who sent me, the one that you're here to worship, he's the one who sent

me. He's the one who gave me the mission that I'm on, which is why I'm talking to you right now." This God, the one they thought they knew, in contrast to all those pagans out there, it says at the end of the verse, "Him you do not know." We saw from previous texts if they knew God, they would never reject him. Rejecting Jesus proves that they do not really know God.

However, being sent by God means something more. It means Jesus was with God before he came here. That fact goes all the way back to the first verse of the Book of John, which speaks of Jesus' eternal face-to-face relationship with the Father as an equal. It is also a reinforcement of the idea that Jesus is God's unique, final, and highest messenger to this entire world sent on a mission. That's the idea, "He sent me, sent on a mission to speak the truth and die for sinners." So that in contrast to them, in contrast to everything they think about him, verse 29, "I know him, you don't, but I know him, for I come from him, and he sent me."

He's always known the Father, because he's been in the Father's presence for all of eternity as God. He came directly from his immediate presence to accomplish the purpose that the Father gave him, to accomplish what he sent him here, he's on a mission. In other words, think about it. He has a divine origin, he has a divine purpose, which can only mean that he knows God in a way they don't because he is a divine person, God with skin, the second person to Trinity.

Does it make sense now why, verse 30, they want to arrest him? He is blaspheming in their minds. And that is why the religious leaders also want to arrest him, verse 32. But he says to them, "I'll be with you a little longer, and then I'm going to him who sent me." In the face of their hostility, their hatred, their rejection of the truth that they had heard from him, Jesus, with these words, expresses a heart that is aching. Aching. Many think, if you don't want to follow Jesus, to hell with you, but here Jesus is grieving over their souls. This is not the loud pronouncement of verse 28. This is firm and calm, yes, but it is also sad.

He knows their plot to arrest him, that it's going to fail, but even still, I think there is anguish over loving people that hated him. Just like he's going to, six months from now, stop outside of Jerusalem, because he's overcome with tears as he weeps over Jerusalem, saying, "How long I wanted to gather you to myself, but you didn't want it." This is one of those moments that he looks back on as he enters Jerusalem. He remembers this. "How much I wanted to bring you to myself, but you didn't want it." They didn't even understand what he's saying here, but we do, right? "I'm not going to be here much longer." Yeah, we know in six months he's going to be dead, they're going to be rid of him, his mercy will be rejected, he'll be back in heaven with the Father. Officers have been told, "Go arrest him." Verse 34, He arrests them with this. "You will seek me, and you will not find me. Where I am you cannot come." "The time will come when you will seek my help, and you will not be able to find me."

When this happened for the people there that he was speaking to, we can only speculate. Maybe they wanted their Messiah when Rome surrounded the city of Jerusalem, 40 years from these moments, destroyed the city, destroyed the temple, and tens of thousands of Jews were massacred. Maybe he's speaking to moments after his resurrection, when they want him as they hear reports that the tomb is empty, and maybe they killed the Messiah. That's what Peter said to

them. "You killed the Messiah!" And some of the Pharisees did believe. But some of the people here...

We don't know when this happened, but that it happened is assured, right? Because Jesus said it would happen. These are words of judgment upon all who know the truth and recklessly live like that truth doesn't matter at all. There will be a moment, maybe in this life, certainly in the next, when the truth will fall on them with force and conviction and finality, and they will seek God for his mercy and grace and forgiveness, and it will be too late.

Notice the end of verse 34. Jesus is so certain of this future reality, that he doesn't say, "Where I will be", but what? "Where I am", like he's already there, back in heaven with the Father. He existed in the Father's presence, right? So he's doing what he sees the Father doing, he's saying what he hears the Father say, that's everything he does and says. So he exists in that presence, and this future moment, it's so certain, he's already there. And by the way, that's the place to be, right? The place he's going to be is the place that everyone is going to want to be. But verse 34, it is a place they, quote, what? Cannot come. They don't have the ability to go to heaven. They need somebody to save them. They need a Savior to save them, and with these words, Jesus is highlighting that even though God is unspeakably merciful, far more merciful than you and I could ever possibly imagine, there is a tragic point when his mercy runs out, and he leaves sinners alone in their sin, hardened to the truth, and settled in their judgment.

Isaiah 1:15, God says, "When you spread out your hands, I will hide my face from you; even though you make many prayers, I will not listen." Zechariah 7:13, God again, "As I called, and they would not hear, so they called, and I would not hear." Think about Noah telling people, maybe for a century, judgment is coming, so he's building a boat so people would be saved from that destruction. Seven people listen: his family. At some point, the door of the ark will shut, and you will either be in, or you will not. Today, if you hear his voice, the door is still open for you. Don't roll the dice with your eternity. Don't treat Jesus like you can ignore him with no consequence. Don't forfeit your soul to have this world. Seek the Lord while he may be found. Call on him while he is near because there may come a moment, because you've consistently and continually ignored the warnings and rejected Christ, there may come a moment when you will seek him, and you will not be able to find him.

I know, pretty heavy for Thanksgiving, right? Thanks, preacher. I know. But listen. Oh, the thanksgiving that should fill your soul that what I've described today will never ever be you. Let's pray.

Jesus, these are sobering words, but these are sobering words of truth. Truth is so elusive in our day, and yet truth is what we need the most. And so, would you please use your truth in every one of our lives? And on this Thanksgiving, may we be deeply, deeply grateful for the depths of your love for us. And for those rebels who are rejecting you or pushing against you, but who still hear your voice, give them the grace to respond. We pray these things because you are a good, good, great, amazing Savior. Amen.