

0:00
Well, there are entire studies done on how it is and why it is that people lose

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their wonder and their excitement over things. You know, as humans, we we have

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these innate uh impulses to have wonder and to be excited about things and maybe even things that we thought were once

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untouchable to lose any kind of of wonder and excitement in. Maybe we just over time can lose that. Maybe as a

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33 seconds
child you saw fireworks for the first time and you were thinking, "Wow, I've got my entire life to enjoy these things that explode with beautiful lights in

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42 seconds
the sky and then as time goes on and the years go by, maybe this even happened for you this last Fourth of July, you're like, I

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might just stay in this year." Or maybe you flew for the very first time and you

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58 seconds
were just enthralled looking out the window wondering how this large machine is going to lift off the ground and you

1:06
1 minute, 6 seconds
get up in the air and you're thinking I am sitting in a chair at 30,000 ft flying through the sky and and it was

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1 minute, 15 seconds
just captivating to you and then over time you're like I just want to get to the airport. I hope I can

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sleep through the entire flight and get where I need to be quickly.

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There's this natural human tendency that we have to lose wonder, awe and excitement.

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1 minute, 37 seconds
On top of that though, there there's the spiritual realm. And here is where as Christians we can be um particularly

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1 minute, 45 seconds
challenged and there can be a particular temptation for us to lose our wonder and

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1 minute, 52 seconds
our excitement not in an experience but in Christ.

1:57
1 minute, 57 seconds
Revelation 2:4 describes it this way. I have this against you. This is the writing against the church at Ephesus in

2:06
2 minutes, 6 seconds
Revelation chapter 2. I have this against you that you've abandoned the love that you had at first.

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2 minutes, 15 seconds
There was a joy, there was a love, there was an excitement, there was an awe, there was a wonder that seemed to fade over time.

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There could be a number of things as Christians that would tempt us to allow that sweet adoration of Christ

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uh wayne or just deplete or shrink in our thoughts. It could be persecution.

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It could be persecution that causes our minds to question whether or not the the narrow path of Christ is the one worth walking.

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There could be waiting on prayers where we have poured out our hearts before the Lord and waiting on those prayers to be

3:02

3 minutes, 2 seconds

answered might cause us to question the goodness of God, whether he's listening, whether he's involved in our life.

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3 minutes, 10 seconds

There could be the temptation of suffering and pain that prolonged suffering or even at times just physical

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3 minutes, 18 seconds

pain can leave us questioning the care of God.

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There might just be the increased love for the world and the things of the world that would crowd out our love for Christ.

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3 minutes, 33 seconds

Might be distractions whether they would be welcomed or unwelcomed. There there are pitfalls the ones the few that I

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just mentioned and and many more that of course that would tempt us to fade in our love for Christ and begin our minds to have shrinking thoughts of him.

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3 minutes, 52 seconds

shrinking thoughts of his glory, shrinking thoughts of his splendor, his majesty, his greatness, his love. And so

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4 minutes, 1 second

we might be tempted at times to let our thoughts of Christ become very pedestrian, very ordinary.

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Brothers and sisters, as we open scripture this morning, we're going to get an interesting look upon a conversation that Jesus is

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having. There's three exchanges in the conversation that Jesus has with some a Jewish crowd who we could say it this

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way have small thoughts of Jesus. And so we not only get to look at what what are they saying and what is it that is in

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4 minutes, 34 seconds

their mind that is making them express these words and this exchange with Jesus of these small thoughts but it's also

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the consequences that come with these small thoughts.

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So for example, you know, if Christ cannot provide for us eternal life, the consequence of that is that we are

4:54
4 minutes, 54 seconds
hopeless without him. Where would we turn without Christ? So on and on it will go in our text this morning. But

5:04
5 minutes, 4 seconds
title of the message this morning, when thoughts of Jesus are small, what are the consequences? What does this look like?
And certainly for us as

5:13
5 minutes, 13 seconds
Christians, we can as we peer in, Jesus is speaking to a crowd of hostile unbelievers.

5:19
5 minutes, 19 seconds
At the end of the text this morning, they want to take up stones to kill him and he's able to escape. But we as believers can even look into this with a

5:28
5 minutes, 28 seconds
keen eye, with a power of God working in us to to to learn and to understand what does it look like and what does it mean

5:37
5 minutes, 37 seconds
and what are the consequences when we allow our thoughts to be small of Christ.

5:44
5 minutes, 44 seconds
So, we'll pick up in verse 48 of John chapter 8, the study that we've been doing for a number of months now as

5:51
5 minutes, 51 seconds
we're just walking through John's gospel as he has written these things we're told in chapter 20 so that we would

6:00
6 minutes
believe. But what is the picture of unbelief? What is the picture of belief? What are the consequences of unbelief?

6:08
6 minutes, 8 seconds
What are the consequences of belief? And we are going to hear some of the most extraordinary statements from the lips of Jesus this morning in John chapter 8

6:17
6 minutes, 17 seconds
that I pray that at the end of our text this morning, our thoughts will be lofted

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6 minutes, 25 seconds
high towards a Christ who is all of these things and is all of these things for us

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6 minutes, 36 seconds
and to us and whatever burdens and frustrations and temptations we bring in here this morning that these will be

6:43
6 minutes, 43 seconds
rejuvenating and renewing to bring our hearts and minds in line with Christ and who he presents himself to be.

6:56
6 minutes, 56 seconds
John chapter 8, let's turn there this morning.

7:03
7 minutes, 3 seconds
We're concluding John chapter 8. There's 59 verses in this chapter. It includes this great invitation of Jesus we looked

7:12
7 minutes, 12 seconds
at a number of weeks ago where he said, "I am the light of the world. Those who follow will have the light of life." And

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and if you're here today and you're stumbling through life like one would stumble through their house in the dark.

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Jesus calls you to faith in him. He says you will have the light of life. You will have understanding

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7 minutes, 34 seconds

Jesus and through him you will see clearly who God is through his representative son is who you are before

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7 minutes, 43 seconds

him and most importantly how to be reconciled to God through forgiveness.

7:48

7 minutes, 48 seconds

All of this light will shine into your heart through Christ. He will be your light both now and for all of eternity.

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7 minutes, 58 seconds

So this chapter includes that great invitation where Jesus says, "I am the light of the world.

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Those who follow will have the light of life." As we've gone through John chapter 8, there is now some back and forth

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8 minutes, 13 seconds

conversation that Jesus is having with some who appeared at first to be friendlies,

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but it's quickly turned hostile. We'll see even murderous at the end of the chapter here. But let's look at our first point beginning in John chapter 8

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verse 48 is this that when we have small thoughts of Jesus when there are small

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thoughts of glory God's representative Jesus Christ is dishonored

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8 minutes, 43 seconds

he is dishonored by small thoughts improper thoughts unworthy thoughts of

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8 minutes, 49 seconds

him verse 48 the Jews answered him answering Jesus,

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8 minutes, 56 seconds

are we not right in saying that you are a Samaritan and have a demon?

9:02

9 minutes, 2 seconds

Jesus answered, "I do not have a demon, but I honor my father and you dishonor me. Yet I do not seek my own glory.

9:13

9 minutes, 13 seconds

There is one who seeks it, and he is the judge. Truly, truly, I say to you, if anyone keeps my word, he will never see

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9 minutes, 22 seconds

death." the end of verse 51 there. We've noticed this again and again over the last couple of Sundays that Jesus is talking about a belief that keeps his

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9 minutes, 30 seconds

word. It it's not just a verbal uh agreement at some point in life. It is a keeping of the words of Christ, a

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treasuring them, an obedience to them, a commitment to them, a glorying in them, a keeping of his word.

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But we go back to verse 48. this Jewish crowd here, they had taken offense at the things that Jesus had told them. We walked through these verses last Sunday.

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9 minutes, 55 seconds

Jesus told them, "You have no love for me." Um, he told them in verse 44, an astounding statement, "You are of your

10:03

10 minutes, 3 seconds

father, the devil." He told them in verse 47 in conclusion there, you are not of God. If you were

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10 minutes, 12 seconds

of God, you would listen. You would believe. you would be followers of me and you would love me. So what takes

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place here in verse 48, the people that have heard these words of Jesus, rather than it bringing them conviction, it brought further hardening to them, they

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snapped back at Jesus, calling him a Samaritan, a half Jew, a disdained people group by the Jewish people. They called him that. It's a belittling term.

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They said he has a demon.

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Jesus had questioned their claim to Abraham.

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Not as a physical descendant. Jesus said readily, "We I know that you have descended from Abraham, but you are not spiritual children of him in the faith."

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10 minutes, 55 seconds

Um, you do not have a faith like that of Abraham. It is not a faith that that holds to and a faith that practices and a faith that walks in trust. Yes, you

11:04

11 minutes, 4 seconds

are of the physical line, but there is nothing further resembling Abraham in your life than that. In fact, your real

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11 minutes, 11 seconds

spiritual father is the devil. Boy, they wouldn't have any of that. They wouldn't hear of that. Now they're questioning

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11 minutes, 19 seconds

Jesus entire claim to be a Jew. This was an insult, trying to discredit Jesus as a teacher.

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They also accused him of having a demon, of speaking demonic things.

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You know, elsewhere in the New Testament, Jesus would warn against this by saying, for example, in Mark chapter 3, if you attribute God's work through

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11 minutes, 44 seconds

Christ as the work of demons, it is unpardonable sin. There is no help for

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11 minutes, 51 seconds

you. There was no pardon for you to take the beautiful, pure, holy works of Jesus and attribute the claim of demons to

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12 minutes

doing that, attributing to having an unclean spirit.

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12 minutes, 5 seconds

He said, "There's no hope. There's no help. There's no forgiveness for you."

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12 minutes, 12 seconds

Jesus denies their accusation that he has a demon. He plainly tells them, and we saw this word in verse 48, they are

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12 minutes, 19 seconds

dishonoring him. They are dishonoring him. Now, that's a tremendous offense.

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It's an offense because Jesus has been sent by God as God's very representative. And so to dishonor

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12 minutes, 34 seconds

Christ is to dishonor the one who sent him. To dishonor Jesus is to dishonor God himself.

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And there's this parable in Mark 12 called the parable of the evil tenants. Maybe this is a familiar parable to you.

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12 minutes, 49 seconds

There was Jesus giving this parable and this is really here in near unfolding of that very parable when Jesus said there

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12 minutes, 57 seconds

was a man who owned a vineyard and he leased it to these tenants and that owner went away to another

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13 minutes, 4 seconds

country but when the harvest came the owner sent a servant to collect payment to collect the rent from the property

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13 minutes, 13 seconds

and from the harvest and it said that the tenants beat that worker.

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So the owner sent another and they beat that one. The owner sent another. They beat that one.

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13 minutes, 29 seconds

Finally, in the parable, we're told that the owner sent his beloved son.

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What did they do?

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They killed the son and threw him out of the vineyard.

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13 minutes, 47 seconds

How would the owner respond? Well, he would destroy the tenants and give the vineyard to others. That is how that

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13 minutes, 54 seconds

parable ended. Why? Why? Why did Jesus share that parable? Why is that becoming almost in real time played out here?

14:04

14 minutes, 4 seconds

Well, to dishonor the owner's representation was to dishonor the owner himself. Jesus is saying, "You are dishonoring me.

Your small thoughts of

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14 minutes, 12 seconds

me are actually blasphemous and dishonoring God himself.

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14 minutes, 18 seconds

Jesus is telling the group of Jews here that he's in conversation with and anyone for that matter to discredit and

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14 minutes, 25 seconds

to dishonor him is to dishonor God and the representative that he has sent in

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14 minutes, 33 seconds

Jesus Christ. When you redefine Jesus, which is what they were doing here, calling him a Samaritan, saying he has a demon, they've redefined him however

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14 minutes, 41 seconds

they want him to be. They're they're uh building a Jesus to their own imagination. When you conclude that he is anything other than what God has

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14 minutes, 50 seconds

revealed Christ to be, you dishonor him and the one that he has sent.

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Small thoughts of Jesus redefine Jesus.

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15 minutes, 2 seconds

Redefining Jesus is dishonoring to his majesty in his name. It denies

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15 minutes, 9 seconds

his claims. It declines his invitations like the one that he ends verse 51 with when he ends with this beautiful

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15 minutes, 18 seconds

statement. Truly, truly, I say to you, if anyone keeps my word, he'll never see death. And here we move on to our second point this morning in verses 52 to 56.

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Not only do small thoughts of glory, small thoughts of Jesus dishonor him dishonor God's representative, but they

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also deprive people of the hope of eternal life. When this happens, the hope of

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15 minutes, 46 seconds

eternal life is deprived. Verse 52, the Jews said to him, "Now we know you

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15 minutes, 54 seconds

have a demon. Abraham died as did the prophets. Yet you say, "If anyone keeps my word, he'll never taste death. Are

16:03

16 minutes, 3 seconds

you greater than our father Abraham who died?" And the prophets died. Who do you

16:10

16 minutes, 10 seconds

make yourself out to be? Jesus answered, "If I glorify myself, my glory is

16:17

16 minutes, 17 seconds

nothing. It is my father who glorifies me, of whom you say he's our God." But you have not known him. I know him.

16:28

16 minutes, 28 seconds

If I were to say that I do not know him, I would be a liar like you. But I do know him and I keep his word. Your

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16 minutes, 35 seconds

father Abraham rejoiced that he would see my day. He saw it and was glad

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16 minutes, 45 seconds

coming on the heels of these glorious hopeful words of Jesus which they are.

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16 minutes, 51 seconds

They are hopefilled words. When he says, "Those who keep my word will never see death." This crowd again displays small thoughts of Jesus.

17:03

17 minutes, 3 seconds

Jesus is of course not saying that if you follow him that you would avoid being separated from your earthly body.

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17 minutes, 12 seconds

He's not saying you would avoid physical death. What he is promising is that those who follow him will never be

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17 minutes, 19 seconds

separated from God. will never experience spiritual death. You will be granted eternal life.

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17 minutes, 29 seconds

Just a couple chapters later in John's gospel, John chapter 11, Jesus demonstrates

17:38

17 minutes, 38 seconds

and clarifies this exact promise that he makes in verse 51. If you keep my word,

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17 minutes, 46 seconds

you will never see death. John chapter 11, he raises Lazarus from the dead.

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17 minutes, 54 seconds

And then he makes these statements. He said, "I am the resurrection and the life.

18:00

18 minutes

Whoever believes in me, though they die, yet they shall live. Though the physical body dies, perishes.

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18 minutes, 10 seconds

The soul, the person goes on living forever with God in heaven.

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18 minutes, 18 seconds

And to demonstrate his ability to do that, to show that death does not have jurisdiction over Jesus, death can't tell Jesus, you can come here, but can

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18 minutes, 26 seconds

go no further. Uh Jesus sweepingly, beautifully, wonderfully calls Lazarus forth out of the tomb, gives him life

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18 minutes, 35 seconds

back. And he walks out as a demonstration of the lifegiving power of Jesus. and that no demon, no hell, no

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18 minutes, 44 seconds

death, no decay has any say over Jesus Christ. His word speaks over all of that.

18:56

18 minutes, 56 seconds

The Jews listening to Jesus here though have small thoughts of him. They're putting him on the same level as other

19:05

19 minutes, 5 seconds

humans. They say to Jesus, "Are you greater than Abraham who died? Are you

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19 minutes, 12 seconds

greater than the prophets? They died, too.

19:16

19 minutes, 16 seconds

Who do you think you are?" It's the question they ask in verse 53. Who do you make yourself out to be?

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19 minutes, 26 seconds

Those Jewish skeptics saw Jesus as human at best and certainly lesser than the ancestors that they held high.

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19 minutes, 37 seconds

But let's consider this just for a moment.

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19 minutes, 41 seconds

Jesus is offering eternal life. He is the only one who can deliver eternal life. And so to mock him and to have

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19 minutes, 49 seconds

small thoughts of him and to accuse him of operating with the demon is to forfeit away any hope of eternal life.

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19 minutes, 58 seconds

Where else will these people turn?

20:02

20 minutes, 2 seconds

Where else will you and I turn? Where will anyone turn aside from the hope that is in Christ

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20 minutes, 11 seconds

who calls to us. If you believe on me, your soul will live forever with God.

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20 minutes, 19 seconds

Before we move on to our final verses here, we want to just ask the question, what does verse 56 mean? This is a a

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20 minutes, 27 seconds

wonderfully uh written and wonderfully stated statement by Jesus. Your father Abraham rejoiced that he would see my

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20 minutes, 35 seconds

day. He saw it and was glad. It's an extraordinary statement.

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20 minutes, 40 seconds

We possibly wish it would have a little bit more detailed reference to it, detailed explanation of what does it mean that he saw.

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20 minutes, 49 seconds

Couple of thoughts. It could mean that Jesus is referring to a specific event in Abraham's life when he was visited by pre-incarnate Christ.

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It also could mean that Jesus is speaking of Abraham's entire life of faith as a whole. That Abraham joyfully

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21 minutes, 9 seconds

and confidently trusted in a coming savior and that coming was realized.

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21 minutes, 17 seconds

Either way, if we take it to be a specific event or the entire life of Abraham as a whole, it's an extraordinary statement. A statement

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21 minutes, 24 seconds

that does not allow for small thoughts of Jesus. He is greater than Abraham. He is greater than the prophets. He is so

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21 minutes, 32 seconds

far above what we would put on par with a regular human.

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21 minutes, 39 seconds

To think less of him is to put Jesus on the same level as us.

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21 minutes, 45 seconds

And that deprives our hope, brothers and sisters, of the lifegiver who is Jesus. We don't want Christ to be

21:53

21 minutes, 53 seconds

just a man. We don't want him to be on par with Abraham or some other spiritual guru or spiritual leader. Christ is so

22:02

22 minutes, 2 seconds

far above above.

22:06

22 minutes, 6 seconds

And that is how he ends this text here this morning. And so we turn to our third point and the statement that he makes that is just astounding.

22:16

22 minutes, 16 seconds

Small thoughts of glory. We're looking in. We're listening to this conversation. Jesus and this this crowd

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22 minutes, 23 seconds

as they increasingly grow more hostile when when we have small thoughts of Christ

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22 minutes, 30 seconds

that's dishonoring. Eternal life is deprived. But thirdly, verses 57- 59,

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22 minutes, 37 seconds

the timeless glory of Jesus is just flatout denied.

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22 minutes, 42 seconds

The the glory of Jesus Christ is denied. Verse 57.

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22 minutes, 50 seconds

The Jews said to him, "You're not yet 50 years old, and have you seen Abraham?"

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22 minutes, 58 seconds

You know, this is astounding. The Jews are are they're they're showing their hand here. They're they're they're expressing the fact that they can only

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23 minutes, 6 seconds

see in time and space and in time continuum. They only have understanding from Jesus standing right in front of

23:12

23 minutes, 12 seconds

them backwards to Abraham, roughly 2,000 years. They're saying we we we only know and we only can operate in that era, in that understanding of how time works.

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23 minutes, 25 seconds

They show that there by telling Jesus, there's no way you could have seen Abraham, you're you're not even 50 years old. That the math doesn't work.

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23 minutes, 35 seconds

Verse 58. Jesus said to them, "Truly, truly, I say to you, before Abraham was,

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23 minutes, 45 seconds

I am." Verse 59 shows us that there's some people who say, "Well,

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23 minutes, 54 seconds

Jesus never claimed deity. He never claimed to be a member of the Godhead.

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24 minutes

He never claimed to be divine.

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24 minutes, 5 seconds

These Jews who heard that statement took it that very way. Just look at their response in verse 59. They saw this as

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24 minutes, 13 seconds

blasphemous. They picked up stones to throw at him.

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24 minutes, 19 seconds

But Jesus hid himself and went out of the temple.

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24 minutes, 25 seconds

Well, what a way to open their response here that these this crowd had small

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24 minutes, 32 seconds

thoughts of an infinite Jesus and and yet they're trying to compare him to say, "You're not even 50 years old. How can all of that take place?"

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24 minutes, 40 seconds

But then what a way to close this entire exchange. What a way to close John chapter 8. They are making moves to kill him.

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24 minutes, 49 seconds

We commented a couple of Sundays ago how this this chapter actually helps us think through surface belief in Jesus.

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24 minutes, 56 seconds

how it helps us to think through people that would have just casual faith or fickle faith that kind of um just

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25 minutes, 4 seconds

tuckers out over time or is just maybe curiously interested because in verses 30 and 31 we were told

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25 minutes, 12 seconds

that these people expressed some type of belief, some type of interest, some kind of uh desire uh towards Jesus.

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25 minutes, 24 seconds

He was saying these things, many believed in him, said 30. Verse 31. So Jesus said to the Jews who had believed in him, that's where this entire conversation got started.

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25 minutes, 34 seconds

Now they want to silence him. They want to kill him. Theirs was not a saving trust in Jesus.

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25 minutes, 43 seconds

It was not a knowledge and an agreement and a trust that follows and endures, which is what we've been studying over

25:51

25 minutes, 51 seconds

the last couple of weeks. that a true belief in Jesus knows who he is, agrees or a sense unto all of those things, and

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25 minutes, 59 seconds

then commits with a following and an enduring. It is a fullfledged trust in Christ for who he is, what he has done

26:09

26 minutes, 9 seconds

for us, and in what he invites us to be in him. Back to verse 57.

26:18

26 minutes, 18 seconds

The Jews said to him, "You're not 50 years old." Their thoughts were small.

26:23

26 minutes, 23 seconds

They they had ignored the possibility of the supernatural. They had eliminated that alto together. They're looking at Jesus. They're thinking he's just a man.

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26 minutes, 31 seconds

He's just a man with age. He's going to die like everyone else. There they would say there's no way Jesus could have seen

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26 minutes, 38 seconds

Abraham because these years don't add up.

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26 minutes, 43 seconds

Jesus responded with one of the most extraordinary statements to ever have been made.

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26 minutes, 51 seconds

58. Before Abraham was, Jesus said, "I am."

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26 minutes, 58 seconds

Before he was, I am.

27:03

27 minutes, 3 seconds

That statement explodes on our minds on so many levels.

27:09

27 minutes, 9 seconds

It it's extraordinary on the language level because to to say it this way means far more than just saying it like

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27 minutes, 16 seconds

this. Before Abraham was, I was. That's not what Jesus said.

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27 minutes, 22 seconds

So this is an extraordinary statement on the language level to just say that I am.

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27 minutes, 29 seconds

It's an extraordinary statement on the time level.

27:33

27 minutes, 33 seconds

We understand time and sequence. This is this is our finite creaturliness about us. We understand past, present, future.

27:41

27 minutes, 41 seconds

Jesus statement here, it transcends all of that. He's saying, "I am.

27:50

27 minutes, 50 seconds

I exist.

27:52

27 minutes, 52 seconds

Past, present, future. I live inside of time. I live outside of time. And I live over time."

28:00

28 minutes

That that's almost incomprehensible to just understand these few words that Jesus has said before Abraham was. I am.

28:11

28 minutes, 11 seconds

He's outside of time as we know it.

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28 minutes, 15 seconds

It's an extraordinary statement not just on the language level and the time sequencing level. It's an extraordinary statement on the deity level.

28:25

28 minutes, 25 seconds

Jesus takes up the sacred name which God had revealed himself to Moses.

28:34

28 minutes, 34 seconds

When Moses said, "Well, when I go, who who am I going to say that you are? What is your name? Can you tell me so that I can let people know who it is that you

28:43

28 minutes, 43 seconds

are?" And God responds in Exodus 3:14 by saying, "Tell them this. I am that I am."

28:52

28 minutes, 52 seconds

Jesus takes up that sacred name and he attributes it to himself. He's claiming

28:59

28 minutes, 59 seconds

deity. He's claiming eternal nature, eternal existence.

29:06

29 minutes, 6 seconds

It's an extraordinary statement on the deity claim alone.

29:12

29 minutes, 12 seconds

And then finally, it's an extraordinary statement on the ability,

29:19

29 minutes, 19 seconds

the power level.

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29 minutes, 23 seconds

Jesus statement means so much more than just I'm older than Abraham. Jesus pre-saw Abraham.

29:33

29 minutes, 33 seconds

He saw Abraham. He sees Abraham.

29:37

29 minutes, 37 seconds

and he will continue to see Abraham for all of eternity.

29:42

29 minutes, 42 seconds

There is a timeless and infinite glory to the living God of heaven. Jesus is

29:49

29 minutes, 49 seconds

saying I share in this timeless infinite glory as well. How do these small

29:56

29 minutes, 56 seconds

thoughts that you are having of me belong anywhere in this conversation?

30:03

30 minutes, 3 seconds

Small thoughts of Jesus confine him to a box. They confine him to a boundary.

30:08

30 minutes, 8 seconds

They deny him of the glory that's due his name.

30:14

30 minutes, 14 seconds

Jesus simply wraps this up by saying before Abraham was, I am exist in

30:22

30 minutes, 22 seconds

eternity past, in eternity future, in time, outside of time, over time. He is

30:28

30 minutes, 28 seconds

divine and he is the representation of God sending him to this earth to die on the cross to pay the penalty for our sins.

30:40

30 minutes, 40 seconds

Now, what can we take away from this passage here today? But two things.

30:45

30 minutes, 45 seconds

first for the unbeliever. If you're here today and you have no trust in who God

30:52

30 minutes, 52 seconds

has revealed Jesus to be, Jesus is just a a set to the side kind of name, a set

30:59

30 minutes, 59 seconds

to the side kind of person. You are denying and dishonoring God's very son.

31:05

31 minutes, 5 seconds

You're design you're denying and dishonoring God's representative.

31:10

31 minutes, 10 seconds

Therefore, you're denying and robbing him of his glory. But also, you're depriving yourself.

31:20

31 minutes, 20 seconds

You're depriving yourself of the hope of eternal life. You're leaving yourself lost in darkness. There is no one else

31:27

31 minutes, 27 seconds

to turn to except this Christ.

31:33

31 minutes, 33 seconds

This one promises eternal life. Who is the great I am? Who is the resurrection and the life? Who is the bread of life? Who is

31:41

31 minutes, 41 seconds

the light of the world? Who is our drink of holy water forever more? There's nowhere else to turn. It's Christ.

31:51

31 minutes, 51 seconds

For the believer here today, if your thoughts of Jesus have shrunk down,

31:58

31 minutes, 58 seconds

if the awe, the glory, the power, the ability of Christ has waned in your thoughts, let this reminder of this text

32:06

32 minutes, 6 seconds

today strengthen you. Let it put strength back into your prayers, back into your worship. Let God refresh and

32:16

32 minutes, 16 seconds

renew your heart and trust in an all powerful savior who is the great I am.

32:26

32 minutes, 26 seconds

I'll just close with a maybe a little personal testimony here of how this passage has been ministering to my heart.

32:36

32 minutes, 36 seconds

I caught myself in some time of prayer earlier this week, praying what would be just kind of a normal progression of

32:43

32 minutes, 43 seconds

prayer. Um, prayers for myself before the Lord, prayers for my family, extended family, my church family,

32:52

32 minutes, 52 seconds

prayers for the community, prayers for our country, prayers for the world, right? And when you're kind of rolling

33:00

33 minutes

through prayers and times of prayer with the Lord, sometimes you just feel an excessive weight of burden for these things.

There's might be stress points

33:07

33 minutes, 7 seconds

that are coming in and you're like, Lord, how will any of this resolve in a way that would bring you glory, in a way that would be good and and I started to

33:16

33 minutes, 16 seconds

grow burdened and overwhelmed and even worried in my prayers for these things.

33:23

33 minutes, 23 seconds

But this statement of Christ came to my mind before Abraham was, I am.

33:32

33 minutes, 32 seconds

And it lifted me. It lifted me, strengthened me. His greatness in the

33:39

33 minutes, 39 seconds

statement I am and his glory steadied my heart. It it renewed and refreshed my thoughts of Jesus. It returned me to a

33:48

33 minutes, 48 seconds

proper view of who he is. Not shrunken thoughts, small thoughts of him, but glorious and grand and infinite and great thoughts of Christ.

34:01

34 minutes, 1 second

Believer, as we close this text here this morning, let this revelation, let

34:07

34 minutes, 7 seconds

these glorious words, this statement of Christ sustain you

34:14

34 minutes, 14 seconds

for your troubles, your worries, your persecutions, your pains.

34:21

34 minutes, 21 seconds

Let these words sustain you, refresh you, and renew your joy in Christ today.

34:30

34 minutes, 30 seconds

He is the great I am and all the infinite things that that means. He is

34:38

34 minutes, 38 seconds

our Lord. We can trust him for it. Let's close our time this morning in prayer.

Sync to video time