

# John 8:48-59

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Preacher: Nathan Raynor

[ 0 : 00 ] Amen and good morning. Please take your copy of God's Word and join me in John chapter 8. We're back in John. It's been a minute. Our text for today is verses 48 through 59. I'm very grateful this morning to be back in our study of John's Gospel.

In fact, I'm so happy to be back in this book that I'm going to skip introductory comments and just get right to the text. So let's read it beginning in verse 48, ending at the end of the chapter, and then I'll remind us a little bit where we are and set us up for our study.

But first, let's pray for God's favor on our time in His Word. Father, as we take up Your Word together this morning, we do so humbly.

We want to rightly understand it. We want it to have its proper effect on our hearts. And we recognize that we cannot do this apart from the help of Your Spirit.

We recognize that Your Word was written for Your glory and for our good. And so we ask that You would help us to believe its promises and obey its commands and have affection for You, its author.

[ 1 : 19 ] And we pray that You'll help us to this end. Amen. John chapter 8, beginning in verse 48 and following. The Jews answered Him, Are we not right in saying that you are a Samaritan and have a demon?

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. 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 death. The Jews said to Him, Now we know that you have a demon.

Abraham died, as did the prophets. Yet you say, if anyone keeps my word, he will never taste death. Are you greater than our father Abraham, who died, and the prophets died?

Who do you make yourself out to be? Jesus answered, If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say He is our God.

[ 2 : 30 ] But you have not known Him. I know Him. 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 father Abraham rejoiced that he would see my day. He saw it and was glad. So the Jews said to Him, You are not yet fifty years old, and have you seen Abraham?

Jesus said to them, Truly, truly, I say to you, Before Abraham was, I am. So they picked up stones to throw at him, but Jesus hid Himself and went out of the temple.

There are passages in Scripture where the temperature rises. You can feel it even across the centuries. I try to read text well for you.

Of course, I wasn't there. I don't know the tone in the voice. But you could read this so flatly and miss that there's a tension growing here. John chapter 8, the whole chapter, it's a chapter where it's just the tension is building and building and building.

[ 3 : 43 ] The conversation between Jesus and the religious leaders, that's who this term, the Jews, is referring to, has been building layer upon layer, until what we see here is not a polite disagreement, but it's open hostility.

The tension is white hot at this point. And if you have any doubt of that, the last verse affirms what I just said, right? Murderous intent comes to play at the very end of the chapter.

But our text begins, The Jews answered him. Are we not right in saying that you are a Samaritan and have a demon?

Don't let your familiarity with the text dull the shock of this moment. These are not fringe skeptics. These are the religious leaders.

They're significant men. These are men who know the scriptures, who claim to represent God. And yet, when the Son of God stands before them, they do not recognize him.

[ 4 : 56 ] And even worse, they slander him. They don't just disagree with Jesus. They despise Jesus. They call him a Samaritan, questioning his ethnic purity, his orthodoxy, his place among God's people.

They don't know this at all. Jesus is not a Samaritan. And they have no clue, but they are using it pejoratively. And if that isn't enough, they go further.

They say that he has a demon, that he is possessed. They attribute the works and words of the Son of God to the powers of darkness.

To me, all of this just seems to be taking stabs at him. It's ad hominem attacks at this point. Not considering his arguments any longer.

They're listening, but it seems like they're half listening to what he has to say. And then just going after the man. You're a Samaritan. You're demon-possessed.

[ 6 : 07 ] And what we see here is not just a historical moment, although it is that. It's a record of what happened. But it's also a mirror held up to the human heart.

Because, apart from grace, this is how we all respond to Christ. And yet, in the face of this hostility, Jesus responds with clarity, with dignity, and with truth.

And in just a few words, he reveals two realities that every one of us must reckon with this morning. Those two are, to be our outline for today.

Number one, that Jesus is the eternal God. And that number two, Jesus offers eternal life in himself.

So if you like even simpler outlines, eternal God, eternal life. Jesus is clearly presented in this text as the eternal God.

[ 7 : 20 ] And I don't want to rush into it without at least taking a little moment to define the word eternal. It's an adjective that describes time.

To say that something is eternal is to say that time has no bearing on it. It will go on forever. Jesus is eternal.

He has existed in eternity past and will exist in eternity future. No beginning and no end.

And this is true because Jesus is the eternal God. God is not merely a God, but the eternal God.

God has been presenting us with a dilemma all throughout his writing. I've lamented a couple of times this morning with a few of you about how the way we preach, which I commend, otherwise I would just stop doing it, taking bits of text at a time, often leads us to forget the total narrative, what's going on in the totality of the text.

[ 8 : 30 ] The sermon would be way too long if I preached the entire book of John on a Sunday morning. We need to break it down and consider things bit by bit and piece by piece, but let's not lose sight of the larger themes being developed.

John's been doing this work of presenting this dilemma. What will you do with Jesus? We see receiving him and we see rejecting him.

We find ourselves in a chapter that is all about rejection. Jesus is too audacious to just be a good teacher.

You must think him a liar, just inventing falsehood, or a lunatic. Perhaps he actually believed what he said about himself and was absolutely crazy.

Or, and what I posit to you, that what he said is true and therefore you must worship him as Lord.

[ 9 : 38 ] Maybe you've heard that trilemma structure before, liar, lunatic, or Lord. In verses 39 through 47, just preceding our text, Jesus has exposed false devotion to God.

That's what they're responding to here in verse 48. He says in verse 46, Which one of you convicts me of sin? If I tell the truth, why do you not believe me?

Whoever is of God, verse 47, hears the words of God. The reason why you do not hear them is that you are not of God.

And it's in response to that that our text begins, The Jews answered him. I mentioned it really briefly earlier, but this little phrase, the Jews, most regularly in the book of John is referring to these religious leaders.

And there's some contextual evidence that that is the case. That's who he's speaking to right now in the temple. Are we not right in saying that you are Samaritan and have a demon?

[ 10 : 49 ] Notice their confidence. They're not really asking questions. This is rhetorical to be sure. Our punctuation puts it as a question. They're not really asking Jesus to bring clarity to their thoughts about him.

They're convinced that they are correct. And yet, they're completely wrong. This is one of the sobering realities that the Bible presents to us.

Sincerity does not equal belief. These men are confident and they are deaf to the words of Christ.

Verse 47, whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God. Jesus has just said this to them.

And instead of humbling themselves, hearing this difficult thing, asking for clarifying questions, what you've said is hard to hear.

[ 11 : 54 ] Help us understand what you mean. Instead, they harden themselves against him. This is exactly what Scripture tells us to expect apart from the work of the Spirit in our lives.

It comes in and softens our hearts. 1 Corinthians 2, in verse 14, Paul says, The natural person does not accept the things of the Spirit of God, for they are folly to him.

Left to ourselves, we do not drift toward Christ. We drift away. We resist him. We do not naturally submit.

We naturally push back. We sang a song just a moment ago. First line, My Lord, I did not choose you, for that could never be.

My heart would still refuse you had you not chosen me. If you felt any objection to that song, it's derived directly from Scripture, from John chapter 15, in verse 16, where Jesus says, You did not choose me, but I chose you and appointed you that you should go and bear fruit.

[ 13 : 16 ] And the emphasis of that song is that we would be humble and recognize that it's the loving kindness of God to us in Christ that has saved our souls. The doctrine of divine election in no way mitigates human responsibility.

The Bible teaches both. And you can say, Nathan, that is not logical, and I will just go, Well, then, okay. The Bible says both things, and we want to hold both honestly.

The sovereignty of God's salvation, divine election, and human responsibility. We see this laced all throughout John's gospel. The doctrine of divine election is not meant to make us proud and condemning.

What it's meant to do is rightly humble us and work gratitude in our hearts. Jesus isn't pulling punches in chapter 8.

Young people, I don't know if you know what pulling a punch is. You pull a punch when you swing and you don't quite deliver the punch. It's like you resist the full impact. Maybe you've pretend hit somebody before and you don't quite make contact.

[ 14 : 31 ] That's what that phrase means. Jesus isn't doing that. He is fully indicting these men for their rejection of the truth.

While I hold the divine election, I hold it firmly in my closed fist. We cannot miss this. These men are responsible for the rejection of the Lord Jesus as the Christ.

Notice Jesus' response. He answers them. Verse 49, I do not have a demon, but I honor my father and you dishonor me.

He doesn't say, well, of course you don't believe me. Their actions are held culpable for their actions. He deals with the demonic accusation plainly.

I do not have a demon. And the Samaritan accusation by restating that God is his father. They're trying to diminish his purity and he is raising the bar on who he is.

[ 15 : 37 ] The inciting incident between Jesus and these men was recorded in chapter 5 where Jesus heals a man on the Sabbath and then states in John 5, 17, my father is working until now and I am working.

So again, big picture contextually. Go back to the beginning of 5, 17. And we know when he says this, my father is working until now and I am working, exactly what he meant because John records their response with an explanation.

Verse 18 of chapter 5, John says, this was 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.

He was claiming to be God in doing this. He will continue to make these claims right up to today's text and beyond it.

Now, if you are not God, then it is a grave evil to call yourself God. No one in this room can make this claim. No one should claim that we are little g gods.

[16:50] This is a great heresy, a grave, grave evil. If Jesus was a liar or a lunatic, they had every right to be angry at him. It would have been proper for them to think him blasphemous, evil, punishment should come, stoning was the punishment for blasphemy.

We should be angered. It would be righteous to be angered by a person claiming to be God. However, Jesus is God.

It is good and proper for God to call himself God. And John is laboring to make this point. He begins this great work with these words, John chapter 1, beginning in verse 1 and following.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not anything made that was made.

Now bring the next verses into our context. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

[18:10] The introductory words to this gospel account are presenting Jesus as the Christ, as God himself. self. Like, come into the world as light to conquer darkness.

Then we can jump down just a bit after a bit of language about John the Baptist to verse 9 of chapter 1. There John writes, the true light, which gives light to everyone, was coming into the world.

He was in the world, and the world was made through him, yet the world did not know him. He came to his own. And his own people did not receive him.

This is what we're looking at right now. It's playing out. But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born not of blood, not because they are ethnically Jewish, nor of the will of the flesh, not because they just hoped enough, did enough, nor of the will of man, but of God.

These men, his own people, did not receive him. Rather, they call him demon-possessed. Isaiah chapter 5, verse 20, says, woe to those who call evil good and good evil.

[19:44] I think it's important at this point to note that sometimes resistance to the words of God looks religious. Now, notice what Jesus says next in verse 50.

He says, yet I do not seek my own glory. There is one who seeks it and he is the judge. Jesus has no real need to defend himself.

His father seeks his glory and will be the judge. So he's communicating here. This is where the indictment language really hits.

I think our minds might just bounce right past this declaration that God is the judge. This rejection of Jesus as the Christ, this malicious name-calling will be judged.

And this audience would have had a clear picture of what Jesus meant by this language. Perhaps a text like Isaiah 66, verse 15 and 16 would have come into their minds.

[20:56] These men knew their Old Testament Bible. Perhaps this is what jumped in their mind. He says, my father is the judge. Listen to it. For behold, the Lord will come in fire and his chariots like the whirlwind to render his anger in fury and his rebuke with flames of fire.

For by fire will the Lord enter into judgment and by his sword with all flesh and those slain by the Lord shall be many. Jesus calls his father the judge.

These men are getting whipped into a fervor. This is indicting language. They're opposing Jesus and Jesus is stating that they will be judged for their opposition.

Now, this warning is not just for them. Heed this warning. Do not reject the claims of Jesus Christ. A warning like this isn't pleasant. It's not fun to talk about the wrath of God. Proper, just, but it's not fun to talk about.

[22:10] But a warning for your good is a warning that should be embraced. If a child is about to grab the handle of a pot of boiling water and pull it down onto themselves, picture that reaching up, the handle got left sticking out on the stove, and they're about to dump boiling water all over themselves, a loud or exasperated warning is absolutely appropriate.

Isn't that what we would all do? It wouldn't be calm. It wouldn't, frankly, be kind in its tone. We would yell out, stop, no, don't touch that, it's not good for you.

A harsh warning when there is grave danger is warranted. It's loving. So listen to me. If you reject Jesus as the Christ, if you do not flee to him for the salvation of your soul, you will stand in the judgment of God and be justly condemned for your sin.

You know you are guilty, and God certainly will not be deceived. He is infinitely offended, and he will judge justly.

We want God to be just. He will judge justly. So embrace the warning. understand the reality of the state of your soul if you're not in Christ.

[ 23 : 54 ] But don't stop there. We want to believe the promise that also comes with this text. And so let's work through verse 51, and we're actually going to go down through 58, and I'm going to get into the eternal life part of the text, because it's here in verse 51 that the offer is made.

He says, truly, truly, really, really, this is a true thing you should listen to. I say to you, if anyone keeps my word, he will never see death.

Right? This is on the heels of this God as judge language. But look at their response. The Jews said to him, now we know that you have a demon.

Abraham died, as did the prophets, if anyone's not going to die, it'd be them, but they died, yet you say, if anyone keeps my word, he will never taste death.

I spent too much time this week trying to figure out why Jesus says never see death, and they say never taste death, thinking there'd be something amazing there. Nope. These are both common phrases used all throughout the scripture to speak about experiencing death.

[ 25 : 12 ] Why different phrases? I don't know. I don't know. Maybe they weren't listening as well as they should have. Maybe this is to the half-listening point.

They couldn't even repeat what he said properly. Perhaps. That's my imagination. Verse 53, are you greater than our father Abraham who died and the prophets died?

Who do you make yourself out to be? You hear that dripping condemnation in that question. Who do you think you are?

Jesus answers them, if I glorify myself, my glory is nothing. You hear what he's saying. He's responding humbly. God. He is God.

He in this moment can call down heaven, condemn them immediately in the moment. He says, if I glorify myself, my glory is nothing. It is my father who glorifies me of whom you say he is our God.

[ 26 : 18 ] But you have not known him. But you have not known him. These men's lives were devoted to the worship of Yahweh. And Jesus says, he is not your God.

You say he is, but he is not. And he says, I know him. 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 father Abraham rejoiced that he would see my day. He saw it and was glad. Now, once again, here's a verse to think about.

what does this mean? And really, I don't know that we can derive exactly what is meant here. What does it mean that Abraham saw Jesus' might be meant by this?

But clearly, what Jesus is expressing is that Abraham understands Jesus is the Christ. He gets this. perhaps in some glorified state.

[ 27 : 28 ] Perhaps he has some theophany that we're not aware of. Perhaps we got to be better at our biblical theology and understand how he beheld Christ and the promises.

I'm not sure. But nonetheless, Abraham rejoiced to see the day of Christ. We read previously from Hebrews chapter 11, expressed that Abraham was looking forward to a city with foundations.

He saw it and he was glad. And once again, this just feels like such a moment where they ought to go, what do you mean? What are you talking about?

Abraham, our father, rejoiced to see your day? He saw it? Like, tell us more. And that we would get this beautiful explanation of how it was that Abraham saw the day of Christ, but they respond instead, you are not yet 50 years old.

And have you seen Abraham? You're not old enough to have seen Abraham or him to see you. And Jesus says to them, truly, truly, I say to you again, really, really true, before Abraham was, I am.

[ 28 : 46 ] This is a significant statement. He could have said, grammatically he could have said, before Abraham was, I was. I predate Abraham.

Isn't that kind of a question? You're not that old. How is it possible? Jesus flips the question on its head to say something much more significant about himself. Now, in the book of John, there are seven metaphorical I am's.

I am the bread of life, as an example from a previous chapter. This one is not a metaphorical I am. This is Jesus accessing the language of Exodus chapter 3 and verse 14.

When Moses meets with God on the mountain, he's commissioned to go lead God's people out of captivity, and he asks, who should I tell them sent me? God says, tell them I am has sent you. Right? This is the Hebrew word Yahweh. The self-existent one. Jesus' listeners would have entirely understood what he was communicating to them when he says, before Abraham was, I'm going to say something grammatically clunky, before Abraham was, I am.

[ 30 : 06 ] And we know this is true because they picked up stones. this was the ultimate blasphemy in their eyes. And it would be if Jesus is not in fact the eternal God.

So that's point one. Point two. Jesus offers eternal life in himself. In himself. Verse 51. Truly, truly, I say to you, if anyone keeps my word, he will never see death.

Now, if Jesus is not God, these words are absurd. This is crazy talk. If he is God, and he is, then they're everything.

John Piper brought to my attention a book written in the early 70s. I've not read it. By a man named Ernest Becker. It won the Pulitzer Prize in 1974.

The book was entitled The Denial of Death. in which he argues, this is the thesis statement, the idea of death, the fear of it, haunts the human animal like nothing else.

[ 31 : 18 ] It is a mainspring of human activity. Activity designed largely to avoid the fatality of death, to overcome it by denying in some way that it is the final destiny for man.

His argument is that all human activity is fueled by, it's the mainspring of a fear of death. Interesting thing to think about.

We see this reality expressed whether consciously or unconsciously in all kinds of forms. Some good things, some that aren't so good. We do lots of life preserving things, don't we?

I will certainly put my seatbelt on and drive carefully when I go home at the end of today. I hope that's not feared by fear of death, but perhaps it is somewhere down inside.

Our culture has an obsession with youth. It suggests that we worship youth, all kinds of health crazes, diet fads, cosmetic surgery, idolatry of celebrities.

[ 32 : 30 ] Think about the kinds of celebrities that are worshipped. They're so young. Even the young people in our church are becoming older than the people who are worshipped these days. The drowning and medicating of sorrow, the seize the day mantra that's so prevalent, the way we spend our leisure activity, the numbing of entertainment, the gathering up of toys.

Most of you know right now my family is living in Buford on Linear Islands Parkway and I just watch men pushing back age go up and down the road in big dumb lifted trucks and boats.

It is just sad. Sad the way time and energy is being spent and I think there's something to this underneath that.

We want to feel young. We want to feel like death is not impending. But despite all the efforts to extend our life or ignore death coming, you and I will die bodily deaths.

It's inevitable and unavoidable. It's going to happen. One of the great benefits of old church properties was that when you pulled on the property, you had to think about eternity because there was a graveyard staring at you as you came in.

[ 33 : 59 ] Maybe as we age, we should start one. So is Becker right? Does the idea of death, the fear of it, haunt the human animal like nothing else?

Becker, to my understanding, not a Christian, and his book offers no solutions, just observations, but is he right? the author of Hebrews certainly thinks so.

Wrote this way before Becker was around. Hebrews chapter 2, verse 14 and 15, listen to this, since therefore the children share in flesh and blood, he himself, Christ, likewise, partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, right?

So Jesus, incarnate, became alive so that he could die, and destroy the one who has the power of death, that is, the devil, verse 15, and deliver all those who through fear of death were subject to lifelong slavery.

Deliver from death those who through fear of death were subject to lifelong slavery. Certainly, Becker agrees with the author of Hebrews.

[ 35 : 20 ] death. The fear of death controls those who have reason to fear death. Let's go back to the promise offered in verse 51.

Truly, truly, I say to you, if anyone keeps my word, he will never see death. Now, we're obviously not talking about a physical death here.

We are talking about spiritual death. death. Here, stated in the negative, we'll never see death, is the offer of eternal life. If we're never going to see death, then we're going to have life forever. This is a theme developed in the teaching of Jesus and highlighted all throughout John's gospel. Let me show you a couple of places quickly to round out this offering being made to us here. Let's start with the stated purpose of John's writing. Turn with me to John chapter 20. I'll read verse 30 and 31. John says, Now Jesus did many other signs in the presence of the disciples which are not written in this book.

[ 36 : 25 ] Jesus did lots of things. He says, But these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name.

The total purpose of the book. So here's this theme. It's continuing to work itself out to the very end of John's writing. John chapter 11.

Turn back a couple pages to verse 25. Here Jesus is speaking to Martha whose brother Lazarus is at the time of speaking to her presently dead and entombed.

And there Jesus says, John 11 verse 25, I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live.

And everyone who lives and believes in me shall never die. You see the way he's using this language? The physical death and the metaphorical death or the spiritual death.

[ 37 : 35 ] Do you believe this? He asked Martha. And John 17, verse 3. This is the high priestly prayer. Jesus prays, and this is eternal life.

Oh, tell me. Tell me more. Mansions and gold streets and sea of glad, these things. No. Somebody says, that they know you, the only true God and Jesus Christ, whom you have sent.

Eternal life is not just about duration, it will go on forever, but it is about a relationship. It's about being restored to our creator, God.

Knowing him and being known by him now and forever more. So don't miss that. If you're not found in Christ this morning, you're living in a state of death, if you don't repent and believe in Christ, that will be an eternal death, cut off from God for forever.

But if you are in Christ this morning, how encouraging we have life now, spiritual life now, and we'll have that life now and forevermore.

[ 38 : 51 ] How great. How great. If anyone keeps my word, he will never see death. They accuse him, he offers life.

They dishonor him, he speaks words, salvation. Paul says in Romans 5, 8, God shows his love for us in that while we were still sinners, Christ died for us.

So if we want to receive this offer of eternal life, what must we do? Jesus says, if anyone keeps my word, he will never see death.

One could easily think that Jesus means that we, by our own effort, must obey everything that the Bible commands, that we must earn this offer of eternal life, but this is not so.

That was the danger of breaking text down to tiny little things. You could just take this single verse and think, okay, I've got to obey everything Jesus said and that's how it is, that I'll have eternal life, but we want to be students of the whole Bible.

[ 40 : 04 ] And you don't even have to do that, you could just be a student of the book of John. John does not allow us to misunderstand what is being said here. I read a couple of texts to you already that talked about belief, right, that we would believe that Jesus is the Christ, and that by believing we may have life in his name.

That's John 20 and verse 31. John 11 verse 25, I am the resurrection of life. Whoever believes in me, though he die, yet shall he live.

And whoever lives and believes in me shall never die. John chapter 1 verse 12 and 13, but to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood, nor the will of the flesh, nor the will of man, but of God.

John 3 and verse 36, whoever believes in the Son has eternal life. Whoever does not obey the Son shall not see life, but the wrath of God remains on him.

And I think John 3, 36 makes it most clear that the obedience being talked about in our text is to believe in the Son, to believe that the promises he made, the things he said about himself and the things he said would accomplish are in fact true.

[ 41 : 33 ] Becker may not offer us any solution to the problem of death, but Jesus certainly does. Jesus, God himself, became a man, put on human flesh, flesh, we call this the incarnation, dwelt

both as God and man, fully at the same time.

If you want to pocket up a great theological term, this is called the hypostatic union, God and man at the same time, so that he could live a perfect life, never without any sin.

he fulfilled all the requirements of the law, all of the things that are expected of us, if we're to be found perfect before God, an undestroyed relationship before God, he accomplished it.

Perfect life. But not only that, he died a sacrificial death, a death that he did not deserve, he had committed no sin, and yet, for all who believe in him, he took on their sin on the cross.

God poured out his wrath for us onto him. This is why at the end, verse 59, we see them picking up stones to throw at him.

[ 42 : 58 ] Jesus is not being cowardly at this point. Oh no, I better avoid the stone throwing. He hides himself and goes out of the temple because that was not how he was meant to die.

He knew this, he knew there was a divine timeline, it wasn't time yet, and so he avoids being stoned to death. Why? So that he would be lifted up on a cross.

So, we have Jesus' perfect life and his sacrificial death, so that by faith, by believing he is who he says he is, and he accomplished what he said he accomplished, his righteousness, his perfect law-keeping would be given to us, and our sin would be given to him.

Those two things, double imputation, get a bonus theological phrase to put in your pocket, the great exchange. But it doesn't stop there.

It would be really tragic if it stopped there, in fact you shouldn't believe it if it stops there, because the next step, Jesus' solution for the problem of death, is that he was raised.

[ 44 : 08 ] He defeats death. He declares victory over death, because he is alive, that we might have life in him.

Righteousness is given to us, sacrificial death on our behalf, he is raised, he is alive, and he's ascended, he's gone to the Father, and he's seated at his right hand, and he intercedes for us, and he's sent to us a helper.

He has given to us the church, he works mightily through his people, even now on your behalf. Like, how does this text connect to us today?

Is that Jesus did all of this, and is now still doing it? Seated at the right hand, building his church, none of you are here by accident. If you found yourself sitting here, listening to me, at all, it's because God has intentions for your life.

Don't reject Jesus as the Christ. John 8, verse 48-49 shows us something deeply sobering and deeply hopeful.

[ 45 : 20 ] The eternal son of God stood before men and they called him a demon. And yet, that same son would go to the cross. He would be mocked, beaten, crucified.

Not because he deserved it, but because we did. He was dishonored so that we might be forgiven. He was rejected so that we might be received. He died so that we might live.

So the question is not merely what happened then. The question is for us now. What will you do with Jesus?

Because his promise still stands. Truly, truly, I say to you, if anyone keeps my word, he will never see death.

Let's pray together. Let's pray together.