

Dig-a-bit Month 8 Episode 1

Conversations: John 7 and Luke 10

Priorities

[00:00:00] Good morning. I know that you are enjoying the study as much as I am. It's difficult in a month like we are experiencing this month to keep up with the study. So if you're behind, that's okay. But I wanted to go ahead and just give you a couple of little thoughts from John seven. And then back to Luke chapter 10, where we are beginning the study with Mary and Martha.

Now several of you have asked and to be honest, I really don't know why I put the question in number one. Read John seven and then we begin talking about words that were uttered because someone had a sense of misplaced priorities. Sometimes I do things that are mistakes and sometimes I do things that I really meant to do, and then I forget why I did them.

And I know that you think, well, why aren't we following your study guide? But you know, I just, I want us to see though that in, and this will be the purpose [00:01:00] of this Dig Abit, and the next time we might talk about it a little bit more in depth from John seven, but I do want us to see that John seven.

Is pretty much the context of Luke 10 where Jesus went to visit Mary. Martha, it's close anyway because if you, if you have any sort of Bible that has the gospels harmonized or the gospels listed, you know Matthew, mark, Luke, John, side by side, and then it shows the order of Jesus ministry. You will get to John seven.

And then the next thing you know, John is not saying anything and Luke begins with Luke chapter 10. So you get to John chapter seven and eight. John seven and eight, and then your Bibles will begin in, if you were reading chronologically the life of Jesus, you would read through John eight, John [00:02:00] seven and eight, and then you would go to Luke 10 where we are studying Mary and Martha.

And it begins, the next part. Of Jesus ministry, just he departs from Galilee. And, that's found in Matthew 19, the beginning of the chapter, and in Mark 10 and in Luke chapter. Nine, the very end of Luke chapter nine, verses 51 to 62, and then Luke 10. So if we are studying the life of Jesus in the order that it

happened, John seven will become, will be just right before the events that we read about.

In Luke chapter 10 with Mary and Martha, that is just important to know as we look at John seven, whether or not it was a crazy thing for me to put John seven in your book. Now, real quickly, I want us to think about John seven just for a minute. Jesus was [00:03:00] really hitting some controversy in John chapter seven.

In the beginning of the chapter, I want you to see his brothers misplaced priorities. They did not believe that Jesus Christ was from God. We see that from verse four. Not gonna take the time to read these this morning because you can do that on your own. You're looking at John seven. So if you look at John seven and you look at chapter four, you see these brothers that didn't believe in him and they're saying, go on up and do your miracles at the Passover if you can do all these miracles.

And then he goes actually later on to the Passover and the Jews there are already very adversarial against him. Because they, he is a threat to their power. Talk about misplaced priorities. Well, we really have 'em so far in both in instances here. The brothers, they were thinking about the here and now, and they were not thinking, in [00:04:00] fact, they were, there were a lot of implied insults that they were throwing at their own mother.

If Jesus wasn't the son of God. And she conceived him before she was married to Joseph. What does that say about her? So they're throwing insults because they're about the here and now, and they don't believe that there is a, a scope in which Jesus has total control. That is a supernatural scope. He is from heaven, he is divine.

They don't believe that. And then we see that the Jews are, Jesus goes. With, I'm sure great trepidation to the Passover where he is, threatened as because they don't believe there that he is the son of God. So in John chapter seven, let me turn there really quickly. We have, next we have the Jews who are very envious of him and, in fact the people there are saying, [00:05:00] you have a devil, you're.

Who's going about to kill you because Jesus, had spoken about the fact that, verse 18, he who speaks of himself seeks his own glory, but he who seeks his glory that sent him, he's saying, I'm from God. The same is true and there is no unrighteousness in him. And then he said, didn't Moses give you the law?

And yet none of you keeps the law? Why are you going about to kill me? Well, Jesus was prophetic here. He knew about the cross already, and then they accused him Verse. Uh, 22 of having a demon. And verse 23, if a man on the Sabbath day received circumcision, we've studied about this before, he said, you know, if it was the eighth day after birth, and that was the Levitical law was that circumcision was supposed to have been on the eighth day after birth.

And let's say a man was born at the end of the previous week, and so he's eight days old on a Sabbath day, you went ahead and [00:06:00] circumcised him. And Jesus is saying, but are you angry at me because I have made a man whole on the Sabbath day I gave you were able to cut off flesh on the Sabbath day, but I wasn't able to by speaking make a man be well on the seventh day.

He says, judge, not according to appearance, the here and now, but judge righteous judgment. So they're about the here and now Again, they are about their. Particular interpretations of and traditions that they've tacked onto the Levitical law. And he said, don't judge according to the appearance, the here and now what you think about it, but judge righteous judgment.

So we see that Jesus is running into these, this here and now philosophy everywhere he goes and he, and. Of course that's what's gonna put him in on the cross is that he's claiming divinity and people can't see past the [00:07:00] end of their noses to look at the prophecies and realize that he's fulfilling everyone.

And when they see him raise someone from the dead or make someone whole, they turn around and try to find an accusation about their current traditions with regard to the Levitical law. The Jews' priority was envy the priority through John chapter seven. In fact, by verse 43, there's a division among the people because they are, oh, this is really a good for instance of, accusing because of the here and now.

They're saying Jesus is coming from Galilee, and wasn't the Messiah supposed to be born in Bethlehem? They weren't even going back to check where Jesus' birth actually happened. This is a Galilee coming to us from Nazareth. Well, they weren't thinking about how, they weren't even checking to see what the birth certificate of Jesus said, if you will.

They were just saying, okay, he's coming from Galilee, so he can't [00:08:00] be the Messiah and we can go ahead and persecute him. So there was a division among the people because of the emphasis. On not fact checking, but on what appeared to them to be the case. And that is where Jesus is coming from when he goes back and begins his prayer ministry and soon enters the home of Mary

Mar, Martha, and Lazarus, where there should be a reprieve, there should be a rest from people concentrating on the here and now, and a glorification, a respect for a real reverence for his teachings.

And so that's kind of the context that Martha is gonna be popping up out of In Luke chapter 10, Jesus attire, Jesus fighting battles as he, departs from Galilee. And goes to Bethany. He's been [00:09:00] fighting battles and he comes into this house where he should be able to quietly rest and talk about his God and great reverence be given because these people are on his side.

And Martha in a lapse. I'm not saying this was her character, but in a lapse, she's going to pop up and concentrate on the here and now as well. Now, I don't know if that's why I included John seven, because as you know, I don't find all the answers until I'm studying along with you. I just ask the questions.

I don't really know why I put John seven there. But it's a good place to put it because it's right before we're going to the Korean ministry beginning and Jesus coming into this house of Mary, Martha, and Lazarus, after he has spent a good while defending his divinity to no avail, of course, 'cause they are gonna put him on the cross, but he comes into this house where it should be arrest from the here and now, and he should be able to [00:10:00] openly talk about.

The divine heaven, the cross, the resurrect. He should be able to talk about all that openly because he's among those who believe in him now, and even those who believe in him, even we can sometimes become so enveloped in the stress that's going on around us that we don't take time. For the divine to put the emphasis on the eternal as we should, and that was Martha's mistake.

So we'll go on from there next time. I hope you have a great day.