

This lecture features A. Witherill Johnson, the founder of Bible Study Fellowship. Formerly a missionary with the China Inland Mission, Miss Johnson founded BSF in 1959.

This recording, drawn from the BSF archives, clearly reveals her passion for the Lord,

his word and his people. The audio quality of this recording may require intentional listening.

In the end, we will see him as God's unique son. Sometimes we stress his deity, his timidity,

to such an extent that we also fall into the danger of heresy of not realizing how human the Lord was.

You know, you and I, when we get precious in life, we say, oh, by nobody understands how hard this is.

And these children promote me so much that I can't help doing this.

And this pressure is so hard that what can I do but do this?

So how can I help myself and do this? And then somebody else speaks about the Lord Jesus Christ

and you say, oh, well, after all, he was the son of God. He added in him. I don't.

But this wasn't the case because our Lord Jesus Christ entered himself and became,

in all points, like us, sinless without sin. And in a sense, when you take the sin away,

he was really exactly like you and me. In other words, he had the same pressure as the new and I have,

and he didn't meet the minute God had he met them by the father who is spirit within him, just like you have.

This was why he came to show that a man and a woman could live in pressure and could overcome.

And the very spirit by which he overcame, the very personality by which he overcame,
the very method by which he overcame, he has given us up and this is what we get when we
have Christ living in us. He got the experience of being a human and then he came into us so that
I have the same person who they need to do this. Well, I thought that I would call this chapter mostly
how Jesus meant, met, pressure, all kinds of pressure. And we would look at something as
the pressure that Jesus had. Chapter seven, verse one, Jesus was walking in Galilee and he didn't
walk in Judea because the Jews thought to kill him. However, the time had come for the feast of
Tabada. Now it was the Jewish order that every male Jew lived 20 miles within Jerusalem had to go up
for all the seats of the year. But of course Galilee was more than 20 miles so they didn't
all withdraw. But Jesus' brothers now began to press it. Press it. Now in verse two, three,
his brothers all gathered around Jesus and said, now look, it's no use you're doing all these miracles
and preaching in Galilee and getting a great crowd in Galilee. You've gone up to Jerusalem.
Why did they say this? The Bible said they said it because they didn't believe in it.
As far as Jesus' brothers were concerned, they knew they had a special brother in them.
It's like a family who might have a prodigy, a musical prodigy, a little genius. And what the

family wants to do is to push the little pottageal from the little genius out and then get all the

glory to the family. This is what they want. So they said to Jesus, now don't hide your light

under a bushel. If you're really what you say, you go and do some miracles in Jerusalem and let's

just get you moving up here. All how often do well-leaming people, sometimes for themselves,

sometimes not for themselves, try to push you and me to run before God and to do something they

think we should do. I might go there a little bit further and I might say there is something

inside me. I always have a fifth column inside me, do you? And something inside me again and again

wants to push me to run before God, to push a situation, to pull strings, to go and to

press the situation. And so in answer to the pressure of his brother, Jesus gives three points

and you'll be interested to see they're in couplets of contrasts to see couplets of contracts.

Verse five, verse four and five are the brethren's words. Now here you have three couplets. Verse six

and seven. Jesus said, my time is not yet come, your time is always. Come to us. Secondly, in verse

seven he says, the world cannot hate you, me is hate. And the third point is in eight,

you go up to the sea, I'm not going. Now he didn't mean he wasn't going completely but he wasn't

going with it. He probably went up privately and he maybe saved it, married him personally but any

height wasn't public. Now I want us to think of this because there's a real message here.

Do you realize that not your money and not your talent but probably the time is the greatest thing

you have? Or how important it is that we bring our time to the Lord. Did you ever think of reading

chapter seven and saying, Lord, will you give me a verse today? And Lord, I have 12 hours, I have

14 hours, however many hours you have and leave the sleep, I have so many hours today. And Lord,

on my knees this morning, I want my time is for you. I want you to say what I'm going to do today.

Jesus knew when he went into the feast of the tabernacles. Jesus knew when he went into Jerusalem,

they seek to kill it. He knew that they trouble. And you know that when you speak to so and so

and so you may have persecution but there are two things you must do. You mustn't hold back

when God says it but on the other hand, still run before you. It's not only the thing that has to

be done but the timing that is so important. And so Jesus says the first thing he says,

my time isn't ready. And then he says a terrible thing. He says, you can go anytime.

Your time is your own anyway. Your time is always. But my time, I have an aim in life.

I have a work. I have something that's exciting. I have, God has given me such a life.

Did every minute of the day can be blessed by God and used by God. The second thing he says is that

the world can't hate you because you belong to it. Isn't that sad? That the people who lived near

us to the Lord were the people who didn't believe him till after his death. You know, I think James

and Jude who believed him after it must have kicked themselves many a time. But when Jesus lived in

this world, they were one of his trials, not one of his health. Well, what does the world mean?

The world is the world of people who don't own Jesus Christ. Now let's move on, shall we, to the

next scene? Well, the next scene is pressure from public opinion. From the public opinion, begin

in verse 10. And it goes right through now to verse 30. In the first place, Jesus Christ did go up.

After his brethren had gone up probably in the public caravan and by the main street,

to Jerusalem, Jesus went up privately. And meanwhile, verses 10 to 13 tell us what people talked about

Jesus, how they looked about Jesus. And you know, doesn't it read in a modern setting?

Doesn't it seem modern to you? First place, as there's a lot of murmurings, there's a lot of

discussion. Some said, well, he's a good man. He's good. It's a good idea to go to church, be religious.

It's good. Jesus of man is good. People say this today. And then some people said, no, it is

the people. Well, we've got quite a block of people in cities. We've got certain non-Christian

science, this, and say, let's get away with religion, because it's a religion. No, Jesus is one of God's

is no other. He has no resurrection, no miracle. Let's demystelize. Demi-thologize all religion.

Let's do away with all the miracles, all the supernatural, all the angels, let's do away with it.

And then, of course, in verse 11, you have the Jews, meaning the Jewish Pharisees and the leaders,

who serve the king. Now, do you get a little bit of the feeling of the servant feeling of

what's going to happen in a minute? Now, verse 14, how does Jesus feel with this kind of person?

When he knows people try to kill you, when he knows people think he deceives the people,

under the death of his flesh, what do they do? Well, he goes right into the most public place

he could go, which is the temple. And in the middle of the sea, when it is really impossible to

see him, because of the pressure of public opinion all around, he starts teaching. I want you to get

a picture of this temple. Outside this great beautiful temple of Herod, there was a huge cross called

the Court of the Empire. And on both sides of the court, there were two arcades with great

colors to get out of the sun. And it was in these arcades that people would walk back and forth,

you know, on the holiday like this, the religious holiday. And it was here that the rabbis would

sit down and have little groups of their disciples go around. Probably that was what happened when

Jesus went when he was age 12 years to one of these feet. And the rabbis would be sitting around,

and people sat all around them, just like your discussion groups, asking questions and being answered.

And people would pass and they'd say things. And there'd be interruptions, but each rabbi would

have his own little disciples. They'd own a little group of disciples. And Jesus, of course, would

have his 12 disciples around. And other people would gather on the fringe and this by bit the crowd

would get great. And so here's Jesus teaching publicly all of us. Now what did he teach? It's a

very, it's a thing that I teach his lead to. Whether you like it or not, my doctrine is of God. Doesn't that

rather presumptuous as he is? Now, supposing you have intellect, you doubt what it gives you. I love

verse 17 because this is how I change a class. Verse 17 Jesus says, if people don't know whether

to believe it, supposing you're in this group today, suppose you say, you know, I haven't heard this

before. Is this true? So I can use strongly in this group. You say you have an unselective

bat. You know that I'm innocent to do? You know it's a melody. You don't love to believe because

of your background. You don't want to believe because it may involve certain changes in your

mind. You don't want to believe because you've been considered an intellectual and in your group

they just think that you lost your reason. You got lost in your senses, you believe it. And you don't

like to go through. Isn't this all right? What I am saying is, are you willing to go down on your

knee and to say, God, I don't even know if it is or not. Jesus, I don't even know. But at any

cost I'm willing to believe I truly think then will God answer to you. Will you be honest?

You can see why I love her. The second thing he said is, if you're honest and if you will submit

your will to the creator of the universe, God will tell you whether I'm just man or the son of God,

the unique son of God. The third point he gave is verse 18 that there was no unrighteousness in

himself. He pointed to his personal life that had no sin and the first part comes where he spoke

of the truth of his power in verse 22 and 23. Now you may be puzzled in 22 and 23 though you may

have had it in your practice. You know, Jesus complained in John chapter 5 because he made a man

whole on the Sabbath day. He'd worked on the Sabbath day. It was against their law to cure a person on

the Sabbath day. And so Jesus said, how how inconsistent can you be? Even you please, even you please

work on the Sabbath day. I'll prove it to you. If a baby is born and the eighth day comes, which

was a rigid Jewish law that you have to circumcise a child on the eighth day, this is hygienic, this

is mellow, this is good. If a baby's eighth day happens to fall on the Sabbath day, then the priest

have got to work in Cepapha. Now, Jesus said, you circumcised a baby on the eighth day because if

your way are physical well-being, it also involves a moral well-being. It is also the initiation of

this baby into the Jewish church and to the Jewish community. Well, if you make that little bit of

physical part of this baby whole on the Sabbath day, you just do this little bit of healing on the

Sabbath day and that's work. How much more should you let me make a man completely whole on the

whole of power Jesus had to take a person in making well physically of peace with power?

Now, what was the reaction that people said, my word, why don't people take him? Why would you

have been seeking to kill him and here they could just catch him up like that? Why do they take him?

And then this thing says, well, what if the rule is on taking him? Maybe it's because

they believe him. See, these people, they didn't say, I did. But they won't even see what the

rules were doing. And then they said, yes, but he can't be Messiah. It goes when Messiah comes,

the belief was he just appeared in heaven and come down for Malachi. And they said, but him?

Why, we know where he lives. The point I want to bring over to you is they didn't know where he

they thought he was born in Nazareth and he was born in Nazareth. How did Jesus answer this pressure?

How did Jesus deal with this pressure? Well, you might say he dealt with it in the line of

prophecy. He dealt with it in the line of saying, I am going to heaven. My father is with me.

I am going to heaven. This is where I belong. This is the permanence of my life. I am going

to heaven. He says it. And the result was this, that some believe in some didn't.

Have you got my outline? The first was the private pressure and Jesus answered it by

poise. He didn't let his brethren push him around. He just quietly kept in guard rule.

The second pressure of personal public opinion, Jesus answered it by proclaiming the message.

And when people try to shut your mouth, don't let your mouth be shut up. You have a message to give.

But be sure that the law is using your lips to get it. Take the courage of the law and go on

giving it yesterday. Because even though they have all the questions of public opinion like

these people have, you can't get away from this. This is the truth. And God is back of the truth.

And you cannot muggle the truth. God did send Jesus. Jesus is your son of God.
And if you are

with Jesus, then God knows that you will with him in spite of your sin. God will.

It's your turn. It's your turn. It's your turn. It's your turn.

Now the third pressure was the pressure of persecution.

And here you get it in verse 30. Then they sought to take him, but no man laid hands on him because

his eye was not yet come. Many people believed him 31. And then you get the Pharisees. And here

is when Jesus Christ says, he speaks about his departure. He says, in a little while you won't see

I'm going to heaven. In a little while he won't see me. Heaven is my home. My father is in heaven.

Heaven is my home. I understand that if a person is really preaching according to the will of God,

he'll say much about heaven. He'll say much about the fact that Jesus Christ is coming soon. So Jesus

is talking about his departure. And he says, where I'm going, you Jews can come. He turn around and

he spoke of the promise of the Holy Spirit. Heaven is a lovely thing to do when you people persecute

you. When they tried to persecute Jesus Jesus turned around and he said, I've got something wonderful to

give you. I am, he said, the living water. He said, if any man is thirsty, he looked at the temple

officers who come to take him. He looked at the soldiers who come to take him. He looked at the

people around who come to take him. He knew they couldn't touch him. He was in God. Don't you ever

worry about persecution. Nobody can touch you until God's time has come. And looking squarely at these

officers who come to take him and to arrest him and to kill him and looking at all the people around,

half of them didn't know what he was when they were confused by much, and then he called.

And first he gives an appeal. He says, are you thirsty? Would you like to know the real meaning of life? Would you

like to be emotionally satisfied? Would you like to have a power to change the bad habits of low

life? Would you like to be delivered from outside? Would you like to be delivered from drugs? Would you

like to be delivered from worries? Would you like to be delivered from a bad temple? Would you like to

be delivered from lust? Would you like to be delivered from the sun for giving bitterness to yourself?

Would you like to be delivered? Are you thirsty to be made a good person? Are you thirsty for power?

Are you thirsty for satisfaction? Are you thirsty to feel God's love? I would like to know you're really

easy. I would like to be able to forgive this person on account. I would like to get rid of this

habit. I would like to be able to help my boy and my husband. She is. I drink of you. Now I've come

and I've come to get you. Now the next step, the thing is on you now. I've come. The second thing is a

comic. He says first, if you come, you will be personally satisfied. All that day when I thought I

was so clever, I thought I was so intellectual. I thought I was so above my parents. I thought I

was so advanced in my thinking. But all how empty I want. And when I discovered and God revealed to

me that Jesus is the Son of God and I took him to be my savior, I remember going down my knees

and I don't weep easily. But I was the joy of the next day. I could hardly complete my thought.

For the joy of feeling of fulfillment within me and the content in Shippen Jesus Christ.

That is not for the one. When you come to the Lord, who he does something, and I'm always meeting one

and another lady here who is so satisfied and who is so helped with this class that she is concerned

by her neighbor next door. Her neighbor next door is low. Her neighbor next door is a problem.

Her neighbor on the corner is such a lovely person and yet she knows that she's you know someone

satisfied. And so this person who is drunk of Christ says, do come with me. When the Holy Spirit is

healing their emotions, their mind, their words, there is a drawing. Haven't you seen it with a

struggle in your home? You know when all the homes upside down everybody did each other's

next and you sit there and you quietly ask the Lord to take hold of it just once to tell.

Have you seen the rivers of Liberty's water come out? Go out from you in comfort.

Comfort to your oppressed and tired and discouraged husband. Comfort to Johnny's

coming back. Comfort. This is what the Lord promises. The first thing is something to you and then the

second thing is something for the family. Now the last point I want to bring out clearly is this.

What did Jesus mean? Let's look at these verses. If any man says, let him come for me and drink.

Well I'm a practical person and I'd like to know what this means.

See the believers of me as the scripture has said, out of his belly, this is really the emotional place as they believed in the old days. Shout flow rivers of living water. What did he mean?

On the next verse tells you, this he spoke of the whole spirit which they should that believe on

him should in the future it received. Not now it received because the Holy Spirit was not yet

given because Jesus was not yet flowing. In other words Jesus is saying I'm sitting with you and

I'm your composer right here and now you can touch me you can look into my eyes you can hold my hand

you can look at me but I'm going off to heaven but I'm going to send you another me this is what

the Greek means. The Greek word for another is somebody exactly like me with the discipline even

the Holy Spirit of truth whom the world cannot receive. He calls the world doesn't see it doesn't

know him and then he says but you know him because he dwells with you how is the Holy Spirit with

the disciples. The Holy Spirit was in Jesus and Peter was Peter and Jesus was Jesus but the Holy

Spirit was with Peter because he was in Jesus and so Peter felt his influence. A lot of people

have the Holy Spirit with him. He's got the Holy Spirit with you today. He's got a lot of people

who have the Holy Spirit in them and they're sitting next to you. No Holy Spirit with you.

But Jesus said after I've gone to heaven and send the Holy Spirit down instead of having

the Holy Spirit with you or Jesus with you you can have him inside it. And if you will understand

it when you drink of Jesus Jesus is human body is in heaven but the spirit that makes Jesus who he

is is with you but if you have it you can say I don't want the drink outside of me. I want the drink

in and Jesus comes through the Holy Spirit to dwell not with you only but in the Spirit.

Oh what was the result? Many believe the last seen is the sandheath and all the offices and

the policemen and the soldiers in the Pharisees all come back and there's this great circle of the

sandheath in all cities and in front of them come the soldiers and the high priest looks at the

soldiers and they says well where's the prisoner and the officers and the soldiers look and they said

we couldn't take it. You couldn't take one man what's the matter with you and the soldiers said

never did we ever hear a man who spoke like him. Understand he said are you crazy?

None of us rulers have believed on him. None of the intellectuals believe on him. It's

trouble true but they said it and then away back was one man who was just fidgeting on his seat

he was one of the circle and he was getting so fidgety and finally went to Carla and he says

let's read what he said. He said to our law judge the person before we hear it rather

the timid confession or was it a bulgroom? Everybody had a different feeling it was bold because if

you sat in that crowd with 70 would you speak up and be the only one out of 70 speaking up

but wasn't it timid he could have said so much more. He could have said I believe in him. I'm a ruler

of course he got snuggs but oh isn't nicotine a slud he spoke up today. I think today he probably

looks back and he says my word I said a lot more but silly says something and this is what it will

always be. You see when Jesus was persecuted the more he was persecuted the more he gave out a

message with power and such was the power that even the soldiers believe and the rulers believe

don't you believe you can't be an intellectual and believe in Jesus. Isaac Newton one of the most

wonderful scientists of the world was the deep believer in Jesus. Paul the most brilliant man

the world is known was the deep believer in Jesus. Nicodemus became the chief believer in Jesus.

There is power there is the power of the whole spirit in Jesus and wherever you complain if you're

going to find somebody to be thought of me as you meet his objection and you meet his reading

questions with the power that Jesus gives and with the voice that he gives and with a real conviction

and assures that you have trouble. This lecture was written and produced by Bible Study Fellowship.

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