

Your Response to Christ has Eternal Consequences.

John 7:40–53

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But some said, “Will the Christ come out of Galilee? ⁴² Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?”

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⁴⁶ The officers answered, “No man ever spoke like this Man!”

⁴⁷ Then the Pharisees answered them, “Are you also deceived? ⁴⁸ Have any of the rulers or the Pharisees believed in Him? ⁴⁹ But this crowd that does not know the law is accursed.”

⁵⁰ Nicodemus (he who came to Jesus by night, being one of them) said to them, ⁵¹ “Does our law judge a man before it hears him and knows what he is doing?”

⁵² They answered and said to him, “Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee.”

⁵³ And everyone went to his *own* house.

Introduction

This past week was a sad week, because on Thursday December 14th, the great preacher, scholar, author, professor and Theologian RC Sproul, went home to be with the Lord. I am happy for him, because he is in the presence of Christ. I am sad for the church....because of the tremendous loss.

RC was an Anchor for the church, always pulling it back to the authority of the Scripture when the Church drifted away. In fact, another preacher said he was Martin Luther resurrected.

We don't worship men... but we recognize that according to Ephesian 4, Christ gave teaching and preaching men to the church to teach and mature the saints and enable them to be conformed to the image of Christ.

So we respect, and honor men of God, whom Christ gave to his church.

Among many topics that RC was committed to, like "The Holiness of God", the Sovereignty of God, the inspiration and veracity and integrity of Scripture, He was clear on his commitment of clarity of the gospel.

The Sola's of the Reformation where indeed the hub of the Gospel to him, and were not to be compromise in the least.

As John MacArthur writes of RC,

"I'm a committed Baptist premillennialist; he was a steadfast Presbyterian with somewhat fluid eschatological opinions. But we agreed on far more than we ever disagreed—especially when it came to the core issues of soteriology and the five Reformation solas. Over the years we stood shoulder to shoulder in full agreement through several major theological controversies. We defended the principle of sola fide against both antinomians and legalists in the lordship debate; we fought for sola gratia and opposed ecumenical compromise when influential evangelical leaders were promoting "Evangelicals and Catholics Together." We challenged charismatic and continuationist efforts to downgrade sola Scriptura and redefine the sufficiency of Scripture. We stressed the principle of solus Christus in response to the neo-Socinianism of the Emergent movement, "postmodern Christianity," and the troubling erosion of evangelicalism's willingness to declare that Christ is the only way of salvation. We shared the same convictions on the vital doctrines of human depravity, substitutionary atonement, the sovereignty of God, and the authority, sufficiency, and inerrancy of Scripture. Above all, we shared an unshakable conviction that all glory belongs to God alone (soli Deo gloria).

During the controversy over "Evangelicals and Catholics Together" (ECT) in the late 1990s, I

participated in a private summit meeting in Florida where R. C. Sproul, D. James Kennedy, John Ankerburg, and I met with Chuck Colson, J. I. Packer, and Bill Bright to express our concerns about the ecumenical drift of the ECT document. R. C. pointed out that the document's discussion of justification by faith omitted the all-important word alone (the sola in sola fide). This was and always has been the central point of disagreement between Roman Catholics and Protestants, he said. By deliberately omitting that word and acting as if it were a non-issue, Protestants who helped draft the ECT document were deliberately capitulating to the main Roman Catholic error and undermining the gospel itself. At one point he became so passionate in making his argument that he literally climbed on the table, making the plea on his hands and knees from the tabletop until each person on the other side of the table had made direct eye contact with him. There wasn't a hint of malice in the gesture, and everyone in the room understood that. The passion that motivated R. C. was his love of the gospel and his zeal for making sure that the message is proclaimed without compromise or confusion."

RC Sproul's death is a reminder again of the important of getting the gospel right and of believing the claims of Christ.

All men die, good men, bad men, scholars and students, poor and rich, known and unknown.

All die, and all meet God. ready or not.

We live in a dangerous time, when many have decided that no one can know truth. And in that fog the gospel is lost.

Larry King, once commented, "The whole world is gray." And I suppose that's how it appears to most people, complex, diverse, 10,000 shades of gray. In fact, there are so many religions and so many philosophies and so many world views and so many theories and so many ideas that we have come to the conclusion that there really is no such thing as absolute truth anyway and as we move up the evolutionary chain and we have finally reached the pinnacle where we tolerate anything and everything, we've come to that elevated understanding that nothing is really true in and of itself. And so we are applauding this gray world in which we live and affirming everyone's right to believe whatever he or she wants to believe. We have abandoned the once precious controlling and motivating conviction that there actually is such a thing as truth. And I suppose the mantra of the post-modern world is the whole world is gray.

There's no black and white. Everyone is entitled to his opinion, or her opinion. Your truth is your truth, my truth is my truth. And there's something wonderful about everybody having the right to believe whatever they want to believe. This is how it should be, tolerance should prevail. We are more than ever, I think, comfortable with the notion that this

spectrum of concepts is legitimate and beneficial and right, whatever right is. And so we celebrate this diversity as if it was some virtue.

Nothing could be further from the truth. Nothing could be more wrong than that perspective. Let me cut through all the fog very rapidly and reduce the whole race of human beings to a very simple and very precise division.

Whatever you may believe, whatever you may think, whatever you may imagine to be your options, everyone in the world falls into one of two categories, and there are only two and there are not three or more; only two options. Jesus said it in verse 23, "He who is not with Me is against Me," and that is it. That template is laid over the human race. You are either with Christ or against Him.

He further said, "And he who does not gather with Me scatters." You either are with Him and contributing to His kingdom, or you are against Him and fighting His kingdom. Everyone in the world lives and dies in one of those two categories. And your eternal destiny is determined by which of the two.

In that sense there are only two religions in the world. There are those who are with Christ and those who are against Him. There are those who are God's and those who are Satan's. There are those who are in the kingdom of Light, and those who are in the kingdom of darkness. There are those who are unrighteous and those who are righteous.

There are the saints and the ain'ts and that's all. That's all. This is unmistakable, this is clear, this is precise, this is

definitive, this is determinative and it leaves out no one, absolutely no one.

It isn't the first time that Jesus hinted at this axiomatic reality. Back in chapter 9 and verse 50 He said to His disciples, "He who is not against you is for you," and there was that same principle. There are only two options in the world. You are either supportive of the Messiah and supportive of His work and His kingdom or you are against it, and there is no middle ground. There is no third option. There is no other category. There is no neutrality.

God is not stuck with trying to figure out what to do with the people who are neither for Christ or against Him. God is not sort of in the dilemma of all that middle group who on the one hand didn't know about Jesus or on the other hand knew about Him but didn't know what to do and so did nothing.

They are not in some middle group that have to be brought under some kind of Trinitarian consultation so as to determine their destiny. You are either with Him or you are against Him. And if you make no decision, you are against Him as much as the most rabid Satanist. You are not different than a Satan worshiper if you are not with Christ.

There is no possibility of neutrality. There is no third option. In the war between God and Satan, between good and evil, between light and darkness, between truth and lies there is no middle ground. There is only heaven and hell which crystallizes into permanency the decision and the choice made here.

The person who does not believe in Jesus Christ, does not receive Him, does not follow Christ with all his heart, does not join in building Christ's kingdom is in partnership with Satan as much as if he were a Satan worshiper. It is not necessary to oppose Jesus Christ to be against Him. It is not necessary to attack His deity.

It is not necessary to attack His Word. It is not necessary to attack His character. It is not necessary to attack His gospel. It is not necessary to discredit His church. It is not necessary to persecute Christians. It is not necessary to interfere in His work, to slander His name, or to hate His kingdom. All you have to do is nothing about Jesus Christ and you're in the same category with Satan worshipers, in fact you are one. You've made your choice.

If you are not involved in the work of gathering souls into the kingdom of God, you're guilty of participating with those who scatter them. No decision concerning Jesus Christ is a decision. No participation with Christ is to be against Him, against His work, against His Word and against His kingdom. Just know that.

Don't comfort yourself that you're sitting in some neutral spot with warm and fuzzy feelings about Jesus. Those will damn you just as fast as if you bowed down to a Satanic shrine and engaged in human sacrifice. All people are either Christ's or Satan's. They're either children of God or children of the devil. They either belong in the kingdom of light or the kingdom of darkness; are either headed for heaven or headed for hell. And there are no exceptions.

Review

Lesson:

I. The Convinced

II. The Confused

III. The Condemned

IV. The Convicted

I. The Convinced

⁴⁰ Therefore many from the crowd, when they heard this saying, said, “Truly this is the Prophet.” ⁴¹ Others said, “This is the Christ.”

They're convinced. This is the Prophet. This is the Messiah. In fact, you see the word "certainly," *alēthōs*. For real, genuinely, truly, these are real believers. They know who he is. He is the Prophet.

"Truly this is the Prophet."

What's the Prophet? The Prophet promised in Deuteronomy 18 –

Deuteronomy 18:15, "Moses made a messianic prophecy." This is what it says, "The Lord, your God, will raise up unto you a Prophet from the midst of you, of your brother, and like unto me unto him shall you harken." Everybody knew that was a messianic prophecy that the Messiah would be a prophet – the Messiah would be a prophet. It would be the great Prophet like Moses.

In Acts 3, looking at the other side. Go to Acts when Peter is preaching. In Acts 3:22, he says, "Moses said the Lord God" – he quotes Deuteronomy 18:15 – "will raise up for you a Prophet like me from your brethren to him. You shall give heed to everything he says to you. And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people." This is a statement that Jesus is that Prophet who must be heard and heeded.

The Jewish people talk about the Prophet. That was familiar to them. That was part of their vocabulary - the Prophet who is to come. The Prophet who is spoken of by Moses. Jewish people were looking for that Prophet. We saw that all the way back early in the Gospel of John that they were looking for the Messiah that they were looking for the Prophet.

In chapter 7:12, some were saying, “He’s a good man.” Others were saying, “No, on the contrary, he leads the people astray.” They weren’t too sure exactly who he was. That was kind of the general feeling, but now we find some people who know that he is, in fact, that Prophet. If you go back to John 1:21, we read, “They kept asking him” – literally – “what then?” This is speaking to John the Baptist: “Are you Elijah?” And he said, “I am not.” “Are you the Prophet?” And he answered, “No.” They didn’t have to qualify it anymore than to just say the Prophet. Everybody knew who the Prophet was.

In chapter 6:14, you remember, “Therefore when the people say the sign which he had performed, they said, ‘This is truly the Prophet who is to come into the world.’” They were all looking for the Prophet – capital P – who was the Messiah.

“This is the Christ”

John 7:31 (NKJV)

³¹ And many of the people believed in Him, and said, “When the Christ comes, will He do more signs than these which this *Man* has done?”

John 1:40–41 (NKJV)

⁴⁰ One of the two who heard John *speak*, and followed Him, was Andrew, Simon Peter’s brother. ⁴¹ He first found his own brother Simon, and said to him, “We have found the Messiah” (which is translated, the Christ).

John 4:25–26 (NKJV)

²⁵ The woman said to Him, “I know that Messiah is coming” (who is called Christ). “When He comes, He will tell us all things.”

²⁶ Jesus said to her, **“I who speak to you am *He*.”**

John 4:29 (NKJV)

²⁹ “Come, see a Man who told me all things that I ever did. Could this be the Christ?”

John 4:42 (NKJV)

⁴² Then they said to the woman, “Now we believe, not because of what you said, for we ourselves have heard *Him* and we know that this is indeed the Christ, the Savior of the world.”

John 6:67–69 (NKJV)

⁶⁷ Then Jesus said to the twelve, “**Do you also want to go away?**”

⁶⁸ But Simon Peter answered Him, “Lord, to whom shall we go? You have the words of eternal life. ⁶⁹ Also we have come to believe and know that You are the Christ, the Son of the living God.”

Matthew 16:14–17 (NKJV)

¹⁴ So they said, “Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.”

¹⁵ He said to them, “**But who do you say that I am?**”

¹⁶ Simon Peter answered and said, “You are the Christ, the Son of the living God.”

¹⁷ Jesus answered and said to him, “**Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but My Father who is in heaven.**”

I. The Convinced**II. The Confused**

But some said, “Will the Christ come out of Galilee? ⁴² Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?”

⁴³ So there was a division among the people because of Him.

⁴⁴ Now some of them wanted to take Him, but no one laid hands on Him.

⁴⁵ Then the officers came to the chief priests and Pharisees, who said to them, “Why have you not brought Him?”

⁴⁶ The officers answered, “No man ever spoke like this Man!”

still others were saying, “Surely that Christ is not going to come from Galilee, is he?” And that expects a negative answer in the Greek construction. And it’s mockery and sarcasm and scorn, “Are you kidding?”

You remember back in chapter 1, verse 46, “Can anything good come out of Nazareth?” They had nothing but scorn for Galilee and the region of Galilee and the town of Nazareth.

Galilee had a reputation for being backward – being sort of influenced by the gentile world. Nothing important happened there. So the leaders assuming that Jesus was born in Galilee and Nazareth, say, “Surely you don’t think that the Messiah is coming out of Nazareth or Galilee.” And then they quote Scripture correctly. They quote Micah 5:2, a prophecy, “Has not the Scripture said that the Christ comes from the descendants of David?”

Well, of course, that’s all over the Old Testament. Psalm 89:4 would be one direct place. And from Bethlehem, the village that was David’s village, we all know Micah 5:2, ‘But you, Bethlehem,’” says Micah, “‘Ephrathah, though you be little among the thousands of Judah to get out of – You shall he come forth unto me that is to be ruler in Israel whose

goings forth have been from old from everlasting.” He even says that the Messiah’s going to be an eternal one who is born in the city of Bethlehem.

So they proceed in their mockery by saying, “Of course, the Messiah can’t come from Galilee because he has to come from Bethlehem. And he has to be in David’s line, or he would have no right to the throne.” Now you all know the obvious response. He didn’t come from Nazareth; he came from Bethlehem where he was born. That’s why the New Testament makes such a clear historical record about his birth in Bethlehem. And he was of the line of David. Both his father was in David’s line, and his mother was in David’s line. His father’s genealogy starts the New Testament in Matthew. His mother’s genealogy in Luke. They could have checked the temple records. They would have found his birthplace to be Bethlehem, and they would have known his lineage was Davidic on both sides of his family.

This is willful ignorance. This is willful unbelief. This is smug, self-satisfied “don’t confuse me with the facts.” And that’s unbelief.

By their own mouths and their own declaration, they have affirmed the Messiahship of Jesus Christ while at the same time denying it. This is the nature of willful ignorance.

Princ,,stated on a website "new. exchristian" article "A confused Christian"

I became a saved Christian on January 2013 when I came across the concept of salvation on the internet. I decided to become a Christian because I was interested in following the commandments of God and I also liked the idea of Jesus caring about everyone. Two weeks after my conversion, I decided to read the bible and that is when I was so shocked at the cruelty of God.

I also realized that there were thousands of different doctrines regarding salvation and the afterlife. One doctrine is the once saved, always saved doctrine, another one is the lordship salvation and the third one is the salvation based on works. I was so confused as to which one is the right one. I was also confused and scared when I came across the doctrine of eternal torment. I did not know anything about hell when I initially became a saved believer. Needless to say, the concept of eternal torment caused anxiety, scrupulosity, fear and pessimism in me. I was very concerned that my family members were going to hell because they are not saved.

Many people say that they felt peace or hope when they came to know about Jesus. In my case, I think that converting to Christianity was the biggest mistake I have ever made in my 21 yrs on earth. As of May 2013, I am on a breaking point. I am not sure if I should completely fall away from Christianity or if I should continue in my faith.

Christianity has been a source of fear for the past 4 months. I am not sure what to do.

And I love how verse 43 addresses it – a short verse – “So a division occurred in the crowd because of him.” I like that. There were a lot of divisions. Chapter 9:16 says “There was a division in the crowd.” Chapter 10:19-21, “There was a division in the crowd.” You know, he said he came to bring a sword, didn’t he? To separate, to divide people. So the good news is, division means the convinced ones were genuine. They held their ground. They didn’t depart. They didn’t turn. They didn’t go the other way.

⁴⁵ Then the officers came to the chief priests and Pharisees, who said to them, “Why have you not brought Him?”

⁴⁶ The officers answered, “No man ever spoke like this Man!”

And the confused wrestle with the truth. Verse 45 – this is the officers, the temple police. Remember back in verse 32, they were sent to take Jesus prisoner. The Pharisees and the chief priest sent officers, temple police, to take Jesus, to arrest him. So now they come back to the chief priest and Pharisees, and they don’t have Jesus. And they said to them, “Why did you not bring him? Why did you not bring him?” Well the officers could have lied, I suppose. They could have said, “Well, he kind of slipped away in the crowd, or he kind of got blocked. The crowd was pretty dense.” They didn’t say that. They officers answered, “Never has a man spoken the way this man speaks.”

Now do you understand that these guys know what it is to be under authority? Their police, they're under the authority of temple leaders. They know what it is to be under authority. They know what it is to take orders. They know the consequences of violating those orders. They're used to people with authority, but they were not used to hearing anybody like Jesus. This is a level of authority that was far beyond their ability to respond. Literally their knees buckled under the sheer power of his authoritative words.

They had been commissioned by the Pharisees chief priest to set their hands on Jesus and arrest him, put him in chains, and they come back empty-handed. And of course, we know – “Nobody takes my life from me,” Jesus says in John 19, “And I lay down by myself.” They couldn't touch him unless God allowed it. They might as well have ordered the sun to stop shining. They had no power over him. Not all the hosts of Hell could have arrested him one moment before God's proscribed time. That's still six months away.

I. The Convinced

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⁴⁶ The officers answered, “No man ever spoke like this Man!”

⁴⁷ Then the Pharisees answered them, “Are you also deceived? ⁴⁸ Have any of the rulers or the Pharisees believed

in Him? ⁴⁹ But this crowd that does not know the law is accursed.”

⁵⁰ Nicodemus (he who came to Jesus by night, being one of them) said to them, ⁵¹ “Does our law judge a man before it hears him and knows what he is doing?”

⁵² They answered and said to him, “Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee.”

The Pharisees then answer them, “You have not also been led astray, have you?” Another question that expects a negative answer given the benefit of the doubt. “Surely. Oh, of course not. You haven’t let yourself be led astray. You’re not so stupid as to be that vulnerable, are you?” So they play on their pride. They reprimand them in anger, “You can’t be that stupid. You can’t be that easily deceived. Surely you’re better men than that.” “None of us,” verse 48, “No one of the rulers of Pharisees has believed in him, has he?” So now it’s about loyalty. So it’s about personal pride and loyalty. “You don’t know any of the leaders of Israel. You don’t know any of those who are refined scholars of Scripture and students of history and spiritual reality who believe in him, do you? None of us who are spiritual, none of us who are academically prepared, none of us who know the Word of God. Oh, the only people who follow him are the cursed, *hă’ăm’ěrěș*, the people of the earth, the lowlives. You don’t want to look stupid, do you? You don’t want to be disloyal do you?”

Matthew 12:14 (NKJV)

¹⁴ Then the Pharisees went out and plotted against Him, how they might destroy Him.

Luke 11:14–23 (NKJV)

Christ Heals the Demoniac

¹⁴ And He was casting out a demon, and it was mute. So it was, when the demon had gone out, that the mute spoke; and the multitudes marveled.

Matt. 12:25–30, 43–45; Mark 3:22–27

¹⁵ But some of them said, “He casts out demons by Beelzebub, the ruler of the demons.”

¹⁶ Others, testing *Him*, sought from Him a sign from heaven.

¹⁷ But He, knowing their thoughts, said to them: “**Every kingdom divided against itself is brought to desolation, and a house divided against a house falls.** ¹⁸ If Satan also is divided against himself, how will his kingdom stand? Because you say I cast out demons by Beelzebub. ¹⁹ And if I cast out demons by Beelzebub, by whom do your sons cast *them* out? Therefore they will be your judges. ²⁰ But if I cast out demons with the finger of God, surely the kingdom of God has come upon you. ²¹ When a strong man, fully armed, guards his own palace, his goods are in peace. ²² But when a stronger than he comes upon him and overcomes him, he takes from him all his armor in which he trusted, and divides his spoils. ²³ He who is not with Me is against Me, and he who does not gather with Me scatters.

Hebrews 2:1–4 (NKJV)

Do Not Neglect Salvation

2 Therefore we must give the more earnest heed to the things we have heard, lest we drift away. ² For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, ³ how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him*, ⁴ God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

Hebrews 4:1–2 (NKJV)

4 Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. ² For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard *it*.

Hebrews 6:1–6 (NKJV)

6 Therefore, leaving the discussion of the elementary *principles* of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, ² of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. ³ And this we will do if God permits.

⁴ For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, ⁵ and have tasted the good word of God and the powers of the age to come, ⁶ if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame.

Hebrews 10:26–27 (NKJV)

²⁶ For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, ²⁷ but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

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- II. The Confused
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IV. The Convicted

⁵⁰ Nicodemus (he who came to Jesus by night, being one of them) said to them, ⁵¹ “Does our law judge a man before it hears him and knows what he is doing?”

We’ll meet an old friend here. Verse 50, Nicodemus: “He who came to him before being one of them.” He was a member of this Sanhedrin, this elite ruling body, but he had spent some time with Jesus.

Remember John 3, “He came to Jesus by night talked about the new birth, entering the Kingdom of God.” Jesus gave him, John 3:16 and the gospel, we haven’t heard anything about Nicodemus since then.

Where’s he been for the last couple of years? He’s been in process – complying with what he knew – yielding. There’s a genuine search for the truth. And so he speaks up, “Our law

doesn't judge a man unless it first hears from him and knows what he's doing, does it?" He wants to defend Jesus. He doesn't want this to happen. He's processed enough about Jesus to know it's not going to be right to kill him. I don't know where he is in his own soul. He's not going to declare himself a believer in Jesus. I don't know where he is, but for now, he's going to hold them to the integrity of their own laws. You cannot arrest and execute a man until he's had a trial. You can't do that. So he defends Jesus in this legal way.

Deuteronomy 1:17 (NKJV)

¹⁷ You shall not show partiality in judgment; you shall hear the small as well as the great; you shall not be afraid in any man's presence, for the judgment *is* God's. The case that is too hard for you, bring to me, and I will hear it.'

Proverbs 18:13 (NKJV)

¹³ He who answers a matter before he hears *it*,
It *is* folly and shame to him.

Maybe what they said in verse 48 wasn't true, "No one of the rulers of Pharisees had believed in him." Maybe they didn't know about Joseph of Arimathea, who was a secret disciple. Maybe they didn't even have any idea that Nicodemus was on the path of coming to faith in Christ. But for now, all he can do is sort of stop the lynch mob by upholding the law, and in that way, defending Jesus. And they scorn him. Verse 52, "They answered him, 'You're not also from Galilee, are you? Search and see that no Prophet arises out of Galilee.'" Well, that's selective history. That's revisionist. Did you forget Jonah? Did you forget Nahem? Did you forget Josea? All of whom

came from Galilee. But again, this is all selective data that they're throwing around here.

So they mock one of their own – one of their own elite Sanhedrin members. They mock him. They heap scorn on him, “You’re not from Galilee, are you?”

Why do I say he's compliant and searching for the truth? Because turn to 19 – John 19:39, we'll start in 38: “After these things, Joseph of Arimathea being a disciple of Jesus but a secret one for fear of the Jews, asked Pilate that he might take away the body of Jesus and Pilate granted permission so he came and took away his body.”

Look at 39, “Nicodemus, who had first come to him by night, also came bringing a mixture of myrrh and aloes, about 100 pound weight. He took the body of Jesus, bound it in linen and wrappings with the spices as is the burial custom of the Jews. They laid him in a new tomb in a garden.” There is Nicodemus with the body of Christ burying, now. his Lord and Savior.

Which are you ???

I. The Convinced

II.The Confused

III.The Condemned

IV.The Convicted