

Main Idea: When Jesus faced a hostile crowd in John 7:14-24, He did three things that demonstrate His unmerited love for sinners. He does the same things today with us when we open His Word.

- I. Jesus explains (14-18).
 - A. Instead of doing miracles, He started teaching (14).
 - B. Instead of becoming defensive, He put the focus on God (15-18).
 1. He said the source of His teaching is God, not Himself (16).
 2. He said the initiative for His teaching is God’s will, not His own (17).
 3. He said the motivation for His teaching is God’s glory, not His own (18).
- II. Jesus exposes (19-23).
 - A. He revealed the unbeliever’s problem (19-20).
 1. He fails to keep God’s law (19a).
 2. He wants to get rid of God’s Son (19b).
 3. He refuses to face the truth about himself (20).
 - B. He illustrated the unbeliever’s problem (21-23).
 1. He reminded them of how they condemned Him in John 5 (21).
 2. He pointed out that they do the same thing they condemned (22).
 3. He forced them to face the anger in their hearts (23).
- III. Jesus exhorts (24).
 - A. He told them to stop judging by externals.
 - B. He told them to start judging according to the right standard.
 1. When you judge, have the Scriptures in mind, not human opinion.
 2. When you judge, have God’s honor in mind, not man’s.
 3. When you judge, have God’s agenda in mind, which is love.

Make It Personal: Answer the following...

1. What have you learned about Jesus today?
2. What have you learned about yourself today?
3. What do you need to do with what you have learned?

I’ve preached in a lot of interesting situations over the years, none more memorable than the setting for my first sermon. I actually saw soldiers walking by me while I was preaching that sermon, Israeli soldiers, to be precise, carrying guns.

I was nineteen years old and living in Israel for a semester of work and study. Our team, which consisted of about thirty American students and teachers, was meeting for public worship in a plaza area on a kibbutz near the Sea of Galilee. I was asked to give a message from God’s Word to our group. I’d never preached before. It was dark, so I couldn’t see my notes. The wind was blowing, so I couldn’t keep the pages of my Bible from changing. And then there were the soldiers, Israeli soldiers walking right by our little meeting, sort of checking things out.

I should clarify that the soldiers weren’t there to harm us, and we knew it. The truth is, these men in their army fatigues were there to protect their fellow Jews and friends (which included us) from the ever present danger of hateful, anti-Semitic terrorists.

It’s nice to know you have some people on your side when you’re preaching a sermon. And quite frankly, that’s something Jesus did *not* have in the account we’re about to consider.

In John 7 the Lamb walked right into a lion’s den. The Lamb is Jesus, and the lion’s den is the headquarters of the Jewish leaders in Jerusalem. In John 7 Jesus intentionally walked right into a hostile situation and faced the very people who wanted Him dead.

There’s so much we can learn about Jesus from this story, about Him, about ourselves, about how to respond to difficult situations, and more. Friends, how a person

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handles adversity, and especially hostility, reveals much about that person. When Jesus faced a hostile crowd in John 7:14-24, He did three things that demonstrate His unmerited love for undeserving sinners. And the fact is, He does the same three things today with us whenever His Word is opened. As we'll see, when Jesus faces unbelief, and particularly hostile unbelief, He *explains* (14-18), He *exposes* (19-23), and then He *exhorts* (24).

I. Jesus explains (14-18).

Let me sketch the context. Jesus is over two-thirds of the way through His public ministry and His cross is six months away. In John 6 He fed a multitude of five thousand plus with a sack lunch, and the crowd went crazy. In fact, they wanted to make Him king, but He refused.

He also refused to go to Judea, says 7:1, since the Jews there were waiting to kill Him. So He stayed under the radar in Galilee and, as we learn from the synoptic accounts, shifted His focus from the multitudes to training the Twelve.

That lasted through the rest of the spring and summer months. Then in late September, says verse 2, as the Feast of Tabernacles approached, His brothers came to Him and said, "You ought to leave here and go to Judea, so that your disciples may see the miracles you do." They said that because, as verse 5 emphasizes, they were not true believers, and they thought Jesus wanted what they wanted, to become a *public figure*.

"You go to the Feast," He told them in verse 8. "I am not yet going because for me the right time has not yet come." And so He stayed. But then, after a delay (I'm suggesting two or three days, based on when He arrived at the Feast; verse 14), He went to the Feast, but privately, not with the mass of pilgrims that filled the roads to Jerusalem.

Some say Jesus was deceptive here. No way. He who is "the truth" defines what truth is. When He said, "I am not going," He said it in a context, in response to His brothers who wanted Him to go as a public figure. *I am not going that way*, is the point. They don't understand who He is and why He has come. They see Him as a miracle-worker who can make life in this world better. But that's not why He came. He didn't come merely to make this life better for sinners. He came to save sinners from what has ruined this life for them, sin, and specifically their sins.

How do I know Jesus had a different agenda than His brothers? Just look at what He did once He arrived in Jerusalem. Verse 14 says, "Not until halfway through the Feast did Jesus go up to the temple courts and begin to teach." Don't miss that. Once in Jerusalem Jesus did two things.

A. Instead of doing miracles, He started teaching (14). That's so important. Why did His brothers want Him to go to the Feast? So people could *see the miracles you do*. They think the publicity will be good for Him (and them, too). But He didn't do miracles, not this time. He had done them before (see 2:23; 5:9), but this time He engaged in a teaching ministry.

Friends, the purpose of Jesus' miracles was to authenticate the messenger, but what sinners desperately need is the message itself. There's a lesson here for us. We may want miracles, but what we desperately need is teaching. We need to be placing ourselves under God-sent messengers who will give us, not a show, not an emotional pick-me-up, not a nice program, but God's truth.

Now the occasion for this sermon was quite significant and we need some background to appreciate it. The Feast of Tabernacles was a special time for the Jews. It was one of their biggest yearly celebrations, a week long holiday they called "the season

of our gladness.”¹ The city of Jerusalem swelled to several times its normal size as tens of thousands packed the city. Each day a special celebration occurred, as Kent Hughes explains:

“Rabbinical literature tells us that each morning great multitudes would gather at the Temple of Herod. [They would come with a citrus fruit in their left hands (an ethrog). The ethrog was a reminder of the land to which God had brought them and of their bountiful blessings. In their right hands the people would carry a lulab, which was a combination of three trees—a palm tree, a willow, and a myrtle, emblematic of the stages of their ancestors’ journey through the wilderness. Each morning the people gathered together, and after the priest was sure everyone was in order, he would hold out a golden pitcher. The crowds would then follow the priest to the Pool of Siloam, chanting some of the great Psalms and waving their lulabs in rhythm. As they approached the Pool of Siloam, the priest would dip his pitcher into the water,’ and the people would recite some beautiful words from Isaiah 12:3, ‘With joy you will draw water from the wells of salvation.’ Then the crowd would march back to the temple, entering through the Water Gate to the blast of the priests’ trumpets. [The priest would then circle the altar once, ascend with accompanying priests to the platform, and pour the water out. This was a daily event.]²

And so it was that right in the middle of this huge celebration that Jesus went public. Again, we’re talking at the climax of the festivities. His sudden appearance caught the hostile Jewish leaders off guard and made it difficult for them to carry out their deadly intent. They wanted to capture Jesus in secret and dispose of Him, but that will be hard to do now that He’s captured the attention of thousands of fascinated worshipers.

Jesus amazed the people with His teaching. What was the subject matter of His sermon? We can assume (although it’s just an assumption) that He taught them about the same kinds of things He taught other crowds in other situations. For instance, in Matthew 5-7 He taught a crowd about the nature of God’s kingdom and how to enter it. In John 3 He taught Nicodemus about being born again. In John 5 He taught another crowd about Himself, about why He came to earth, about how He could give eternal life to those who believe in Him, and even about how the Hebrew Scriptures reveal Him to those with faith. In John 6 He taught about His identity as the Bread of Life.

But the fact is, John doesn’t tell us what Jesus taught this crowd in John 7. He focuses rather on the effect the Master’s teaching had on His hearers. He points out in verse 15, “The Jews were amazed and asked, ‘How did this man get such learning without having studied?’”

Interesting. They don’t comment on *what* Jesus taught. They’re intrigued by *how* He did it, namely, how He could give such a powerful message without having a diploma. It struck them that He didn’t have (as the text literally says) “the letters.”

We talk about an educated man as “a man of letters.” John W. Smith, B.A., M.A., Ph.D. But for Jesus it was simply, “Jesus of Nazareth.” He had no formal advanced training, no rabbinic seminary for sure. So where did this top shelf truth come from, they want to know.

And they’re not just curious either. If Jesus had said He was self-taught, He would have discredited Himself immediately with the powers that be and with the commoners. The Jews didn’t put any stock in a self-taught authority.

¹ Kent Hughes, p. 212.

² Kent Hughes, pp. 212-13.

So how did He respond? Here's how...

B. Instead of becoming defensive, He put the focus on God (15-18). He did it in three ways.

1. *He said the source of His teaching is God, not Himself (16).* “Jesus answered, ‘My teaching [Greek *didache*] is not my own. It comes from him who sent me.’” Jesus didn’t claim originality. He once again mentions that He has been *sent* to earth by His Father, something He points out throughout John’s Gospel (4:34; 5:24, 30, 36, 37; 6:38-39, 44, 57; 8:16, 18, 26; 9:4; 11:42, etc). That’s where I got my message, says Jesus, from the One who sent Me.

Wiersbe says it well, “No teacher or preacher can take credit for what only can come from God.”³ Even God’s Son Himself insisted that the source of His teaching was God, not Himself.

2. *He said the initiative for His teaching is God’s will, not His own (17).* “If anyone chooses to do God’s will [lit. ‘if anyone wills to do what God wills’], he will find out whether my teaching comes from God or whether I speak on my own.”

That’s odd. Jesus says in order to know whether the source of His teaching is truly God, you must first choose to do God’s will. That seems backward. We tend to think, “Prove it to me first, prove that Jesus is truly from God, and then I’ll do what He says.” But Jesus says, “No, you must first purpose to do what God wants, and then you’ll have the capacity to discern whether what you are hearing is truly from God.”

The British preacher F. W. Robertson said that “obedience is the organ of spiritual knowledge.” Wiersbe adds, “God’s Word proves itself true to those who sincerely do it.”⁴

You say, “I’ve got questions about the Bible. How can I be sure this Book really God’s Word?” Let me ask you this. Are you willing to do whatever God says in your life, no matter how difficult? If the answer is no, then you’ll never get a satisfactory answer to your question for the truth is, you don’t really want one.

Several years ago I was trying to help a man who was enslaved to pornography. He was a good Bible teacher, but as we began to look into the Scriptures to deal with his sexual idolatry, something happened. He started raising all kinds of theological questions that hadn’t been there in the years I’d known him, like, “How can I know there really is a God?” and “How can I be sure the Bible is God’s Word?” What happened to this brother? Listen to Jesus. Unless you are willing to do God’s will, no matter what it is, you won’t be able to get your theological questions answered. And why not? Because your problem isn’t the need for information, but for transformation. It’s not intellectual. It’s moral and volitional.

So Jesus is right up front with His audience about what needs to happen. He knows they’ve got questions about who He is, but He tells them flat out that to get those questions answered they must first choose to do God’s will, no holding back.

And keep in mind who is in this audience. Jesus is saying this to Bible believing people. They are convinced they are okay with God. They don’t see themselves as needing a heart transformation, but Jesus is helping them see they most certainly do.

So He says the source of His teaching is God, not Himself. And the initiative for His teaching is God’s will, not His own.

³ Wiersbe, p. 316.

⁴ Wiersbe, p. 316.

3. *He said the motivation for His teaching is God's glory, not His own (18).* "He who speaks on his own does so to gain honor for himself, but he who works for the honor of the one who sent him is a man of truth; there is nothing false about him."

Break that apart. *He who speaks on his own.* We do that all the time. I speak on my own when my wife gives me a piece of loving and constructive criticism, and I become defensive and try to turn the conversation to the flaws in her life. That doesn't come from God. When I do that I am *speaking on my own*. I do the same when I'm having a conversation with a church member and manipulate the conversation so it casts a favorable but not totally accurate light on me. That too is *speaking on my own*, for God says that "speaking the truth in love" is the kind of speech that comes from Him (Eph. 4:15).

He who speaks on his own *does so to gain honor for himself*. The word "honor" is *doxa*, literally "glory." The person who speaks on his own is thus *seeking his own glory*. That's something Jesus said He did not do. Hear Him in John 8:50, "I am not seeking glory for myself; but there is one who seeks it, and he is the judge." So Jesus didn't seek personal glory, even though He deserves it and will receive it, since His Father is seeking it for Him.

But he who works for the honor of the one who sent him is a man of truth. That's critical. Do you want to be a man or woman of truth? Jesus says that unless a person is living and working for God's honor, he will not be a man of truth. Here's why. The time will come when, in order to maintain his own honor, or even something noble like the honor of his family, or company, or church, he will hold back the truth, or twist the truth, or leave out part of the truth because he fears the consequences to himself or his family or his company or his church. Only when God's honor is supreme will a person do the hard thing and speak the truth in love in every situation time.

My friend, until you get to the point where your honor isn't what drives you, but God's honor is, you won't be a man of truth. Oh, you'll speak the truth many times, even most of the time, but only when it serves you well. But that's not what a man of truth does. He speaks the truth in love in every situation because in every situation he is working for the honor of Him to whom honor is due.

There is nothing false about him, says Jesus. By the way, you can be a man of truth and be called a liar. It happened to Jesus. Some of the people in this very crowd were accusing Him of being a *deceiver* (verse 12), but their accusations were unfounded, as time would prove.

So there's Jesus' first response to this hostile and unbelieving crowd. First, Jesus *explains*. He gave His hearers some information that would help them think rightly about Him and then respond rightly to Him, if they would but take it to heart. Yet that was their problem, and ours. Sinners need more than information. So Jesus moved to a second course of action that demonstrates His love for the sinner. After explaining...

II. Jesus exposes (19-23).

What did He expose? Notice what He said in verse 19, "Has not Moses given you the law? Yet not one of you keeps the law. Why are you trying to kill me?" By saying that, what did Jesus accomplish?

A. He revealed the unbeliever's problem (19-20). You have the Law, says Jesus, so you know what God expects. In other words, your problem isn't informational. Here's your problem. You don't keep what you have. And here's the proof. You're trying to kill Me even though all I've done is tell you the truth.

There's the sinner's problem, and it hasn't changed. Bottom line...

1. *He fails to keep God's law (19a)*. There's a difference between receiving the Law and keeping it. Just like there's a difference between having a Bible and obeying it. The sinner does not keep God's standard. So God sent His Son into the world to rescue the sinner. And the sinner's response?

2. *He wants to get rid of God's Son (19b)*. "Why are you trying to kill Me?" asks Jesus. That's what the sinner does with the Savior that God sent. He seeks to get rid of Him.

"Not me," you say. "I wouldn't do that." Really? What are you doing with Jesus? Are you spending daily time with Him before an open Bible? Are you seeking His honor when you're on the job? Are you talking about Him at school? Or have you been pushing Him to the margin of your life?

Notice something else that's true of the sinner.

3. *He refuses to face the truth about himself (20)*. I get that from verse 20, "'You are demon-possessed,' the crowd answered. 'Who is trying to kill you?'"

Take a look at what the crowd *didn't* say. They didn't say, "Well thank you Jesus for helping us see our problem so we can change." No, you don't hear that. Instead, they change the subject by slinging some mud at Jesus.

"You are demon-possessed," they say. What does that accusation have to do with what He just said? Nothing. It's a diversionary tactic. They don't even respond to His charge that they're not keeping God's law. They know they haven't a leg to stand on. So they try to cut His legs out from under Him with their verbal jab.⁵

I understand what they're doing. I do it myself far too often. Last week I said something in a harsh and inappropriate tone to my daughter, and when my wife brought it to my attention, I found myself trying to justify my actions. What I needed was to face the truth about myself and my sin, but my sinful heart resisted. I'm so thankful for the grace God sent my way through a wife that's willing to give me the truth that I need and a daughter who's willing to grant me forgiveness when sought.

So yes, I understand what's happening in John 7. Don't you? Friends, let's be honest. We are so skillful at avoiding the truth about ourselves. We know how to misdirect conversations and go down rabbit trails, and we do it because we're seeking our own honor. It takes faith and a focus on God's honor to listen and learn.

Again, here's an example. Jesus just lovingly exposed three things for this crowd in verse 19. One, you have the Law. Two, not one of you is keeping it. And three, why are you trying to kill me?

Their response? They ignore points one and two and run to number three. They dismiss His loving rebuke with, "You are demon-possessed," and try to get out of the spotlight and put it back on Him with, "Who is trying to kill you?"

Granted, for some in the crowd this was a natural question. That's because there were actually three different groups of people in this crowd.⁶ First John mentions "the Jews" (as in verse 15), referring to the Jewish leaders. That included the Pharisees, chief priests, and scribes, all whom differed in their theology but were united in their jealous determination to get rid of Jesus.

⁵ It's not the last time they'll accuse Him of being demon-possessed either. See 8:48, 52; 10:20; Mark 3:22

⁶ Observation by Wiersbe, p. 315.

The second group was comprised of the locals, not the leaders but the common Jews who lived in Jerusalem. They may have known but probably didn't about the plot. John refers to them as "the people of Jerusalem" in verse 25.

The third group was made up of Jewish pilgrims who didn't live in Jerusalem and had traveled from all over Israel (and beyond) to attend this feast (verses 12, 20, 31-32). There were tens of thousands of Jewish pilgrims that came to the capital for this major feast, and most probably didn't know about the plot of the higher ups to kill Jesus. So, for them at least, it's a natural question, "Who is trying to kill you, Jesus?"

But even for them, it's a smokescreen. They too completely ignore Jesus' indictment that they're failing to keep God's law.

Watch how Jesus responded. Having revealed the unbeliever's problem, He then...

B. He illustrated the unbeliever's problem (21-23). There's an elephant in the room that the people don't talk about, so what does Jesus do? He talked about it! He knows He did something the last time He visited Jerusalem that infuriated some in this crowd, and so He says in verse 21, "I did one miracle, and you are all astonished."

What's He talking about?

1. *He reminded them of how they condemned Him in John 5 (21).* Remember what happened in John 5? Take a look. Verse 1 says He went to Jerusalem for a feast. That's likely a reference to the Feast of Tabernacles that happened one year earlier.⁷ On that occasion Jesus met a man near the Sheep Gate who had been an invalid for 38 years, and healed him. But the miracle infuriated the Jewish leaders because He did it on the Sabbath. As a result, says verse 16, the Jews began to persecute Him with the intent to kill (verse 18).

"I did one miracle among you," says Jesus, "and you are all astonished." They know precisely what miracle He's talking about. It's been a year but they're still fuming, not only over what He did, but what He told them in His defense when He said in John 5:17, "My Father is always at his work to this very day, and I, too, am working." When the Jews heard Him say that, they went ballistic and determined to rid the world of this man they were convinced was a blasphemer.

There's no use pretending it's not there, says Jesus, now a year later. I know you're upset. I know why you're upset. I know what I did last year *astonished* you. But let's put down the guns and talk facts for a moment.

Here are the facts. Verse 22—"Yet, because Moses gave you circumcision (though actually it did not come from Moses, but from the patriarchs), you circumcise a child on the Sabbath." What did Jesus just do?

2. *He pointed out that they do the same thing they condemned (22).* They said He broke the Law because He healed a man on the Sabbath. That's work, they said. That's a sin, they concluded.

Hold on, says Jesus. Even in the Law God made allowances for certain types of work on the Sabbath. Case in point, circumcision. According to God's Law, a male child had to be circumcised on the eighth day after his birth. That was mandatory even if the eighth day was a Sabbath.

You do that, says Jesus. And there's nothing wrong with it. Then came the punch-line in verse 23, "Now if a child can be circumcised on the Sabbath so that the law of Moses may not be broken, why are you angry with me for healing the whole man on the Sabbath?"

⁷ See Thomas & Gundry, *A Harmony of the Gospels*, p. 57.

Jesus isn't being anti-Sabbath here. He kept the Sabbath and elsewhere said He fulfilled the Sabbath, along with every other aspect of the Law (Matt. 5:17). So what is Jesus doing with this question? This...

3. *He forced them to face the anger in their hearts (23).* "Why are you angry with me?" He asked. He uses a strong word (*cholao*), a rare one too, one used only here in the NT.⁸ "Why are you *very angry* with me?"

Know this. Anger clouds a person's ability to think clearly and rightly. Anger causes a person to strain at a gnat while he's swallowing a camel. Have you talked with an angry person recently, I mean someone who's really incensed? Have you been the angry person in a conversation recently? How'd the conversation go?

Friends, here's yet another of a thousand reasons why we need Jesus the Savior. We don't deal with our anger rightly. We can't deal with it. It eats us alive and then spills over and destroys those around us. It's for our sinful anger and every other sin that Jesus went to the cross, to pay the penalty for our sin and then to provide the needed power to break its stranglehold on us. Yes, we need the One who, not only died for us but also removed the barrier of sin and even death itself when He left the tomb alive.

This is good news! Through Christ we can be delivered from the penalty and the power of our sin. Yet for that to happen, we must listen to Jesus. Hear Him today as He explains and as He exposes. And thirdly...

III. Jesus exhorts (24).

In verse 24 He told His hearers to do two things, to put off something and to put on something. "Stop judging by mere appearances, and make a right judgment."

A. He told them to stop judging by externals.

B. He told them to start judging according to the right standard.

Contrary to popular opinion, judging isn't wrong. In a world where there's sin, we have to make judgments, even about people at times and whether to believe them and do what they say. But the basis for the judgments we make must not be what's on the surface. We must go deeper than outward appearances and make sure we're making right judgments, *righteous* judgments is the sense of the Greek term *dikaian*.

What's that mean practically speaking? It means that when you make a judgment, you should have three things in mind. That's true whether you're trying to decide what to do with Jesus, as this crowd was, or some other person in your life.

1. *When you judge, have the Scriptures in mind, not human opinion.* If the people in this crowd would gone to the Scriptures to decide what to make of Jesus, instead of trying to figure it all out in their own heads, or assessing Him based on what other people were saying, they would have made a right judgment. "The Scriptures testify about me," said Jesus in John 5:39.

When we make judgments, we need our Bibles open. Parents, that's true when you're trying to decide whether your child's behavior is appropriate or not. It's also true when you're assessing the actions of a person at work, or at school, or in this church. Make your judgments based on Scripture, not what the crowd is saying.

2. *When you judge, have God's honor in mind, not man's.* Keep in mind verse 18, "He who works for the honor of the one who sent him is a man of truth." So if I'm

⁸Definition: "to have a strong feeling of displeasure and antagonism as the result of some real or supposed wrong;" Louw, J. P., & Nida, E. A. (1996). *Vol. 1: Greek-English lexicon of the New Testament : Based on semantic domains* (electronic ed. of the 2nd edition.) (760).

going to make a right judgment about someone, it's not just the right information I need, but the right motive. If my motive isn't to see God honored, I'll make faulty judgments about people because I'll keep assessing their actions based on how they affect me, rather than God. The man of truth is the one who works for the honor of God, and not man's.

3. *When you judge, have God's agenda in mind, which is love.* That is God's agenda, the two greatest commandments, to love God and love man. When I make a judgment, that must be my focus. This situation isn't about me. It's about God and others. When that's my focus, I will make right judgments.

That's what you need to do, says Jesus as He exhorts this crowd. How did they respond? We'll find out...next time. But of course, that's not the question. This is. How are *we* going to respond?

Make It Personal: Answer the following...

1. *What have you learned about Jesus today?* I don't mean simply what facts. I mean, what is the one thing God has gripped your heart with today regarding Jesus? For some it may be the fact that Jesus really does make sense. You've heard Him explaining today, and while you've been skeptical in the past, you find yourself thinking, "Yes, He really makes sense."

Others of you feel exposed right now. Jesus' words have opened your eyes to some things you haven't thought about recently, if ever.

For others, it's His exhortation that's got your attention. You're feeling convicted right now about the way you've treated Him. He's the Lord, but He's not been the Lord of your life.

Please don't resist. He's not showing you these things because He hates you, but because He loves you and is seeking the honor of the One who sent Him.

2. *What have you learned about yourself today?* Maybe it's your motive in life. You're not a person of truth, as Jesus defined it, because, when push comes to shove, you're not living for God's honor. It's your own honor that matters most, or your family's honor, or your reputation at work, or school.

Maybe it's Jesus' question, "Why are you angry?" that's gripping your heart right now. You've always told yourself that the problem is other people. They're just "too sensitive," or "they don't appreciate me," to justify the times you've blown up at them or clammed up with them. But Jesus is asking about *you*. Why are *you* angry? Again, He's asking that because He loves you and wants to set you free. So answer this...

3. *What do you need to do with what you have learned?* If you know, do it. If you don't know, take steps to find out. Go to His Word. Get help from a godly friend. Let's be doers of His Word and not hearers only.