

201412 whatjesuswrote joeamaral 20140801pm

Well, good evening. Oh, that was brutal. Good evening.

All right. Well, how many were here last year when I spoke? Anybody? And you came back. God bless you.

A lot of times they don't. So this is nice. I'm glad that I can be here for more than just one service.

Last year we were called in kind of because somebody wasn't able to make it. And sometimes, you know, we wonder why things happen. And it was one of the few weekends we didn't have anything going on.

And somebody Facebooked me and said, hey, do you want to come speak at this camp in Stainer? I said, yeah, cool, sure, let's go. And it was a door that God was opening up. And he used it to build relationships.

And it was great meeting so many people last year and seeing a lot of you as I was walking throughout the camp this evening. And we're going to have a lot of services together this weekend. You know that? We have what? Two, four, six, seven services.

Yeah, you're tired. I got to do the speaking. And my wife, Karen, can you stand at the back? She loves it when I do this to her.

Stand up. There she is, my beautiful wife. It's so nice to have her travel with me.

I spend a lot of time on the road by myself as I go to different parts of the world. It's nice to be able to have her with me. And so tonight it's going to be our opening session.

And we're going to be looking at, like Jennifer said, the culture of Jesus. And I'm going to I'm going to say some things. And they're not meant to be offensive, and I hope they don't come across as offensive.

But I think they're going to be surprising. You're going to hear some things about Jesus and go, huh. I never thought of that before, or I never looked at it like that before.

And if you were here last year, then you'll remember that I have a rule when I speak. Remember, when you learn something new, what do you say? Oh, my Lord. OK, what do you do? And this gentleman here went like this.

Let me show what that's all about. A couple of years ago, I was speaking at a church in Toronto. And it was a young adults meeting.

And I said to the kids, hey, when you learn something new, say, wow, apparently that's not cool. If you're 25 and under, that's not cool. So for those of us who are over 25, we say, wow.

They're like, no, we don't say wow. I said, all right, whatever. So I'm up there and I'm speaking.

And there's this young guy off to the side. And I said something. I don't remember what it was.

And he went like this. I said, am I that uncool? I have no idea what that guy just did. And I said, I stopped the service, said, excuse me, what are you doing? And he said, dude, you just blew my mind.

I said, oh, OK. So blow your mind, wow, whatever works for you. Let's make it a fun environment, OK? Because sometimes people come to camp and they hear, oh, boy, the guy's talking about Israel and Jewish stuff.

It's going to be a boring weekend or it's going to be really serious and stuff. Look at the person beside you for a moment, OK? Go ahead. Tell them they look good.

But don't lie, because you're in church. Tell them they look good. And then say, relax.

Relax, OK? We're going to have a good time. And tonight's the opening session is the culture of Jesus. And like I said, I'm going to say a few things that I think are going to cause you to go, wow, I never really thought of him like that.

And I've had the privilege now for the past 12 years of traveling in this ministry. I've been over 20 years now in full time ministry, but 12 years in itinerant ministry, traveling to different parts of the world. This year, I had the privilege of going to Hong Kong, Thailand, Singapore, Malaysia, England.

My wife and I went to Australia earlier this year. We had just a wonderful time ministering in Australia. Australia is like Canada.

It's warm, but they just speak a little funny down there. And I just have to say this. We had a chance to go to a place called Barubi Beach.

And Barubi Beach apparently is the most shark-infested waters in the world. And Australians are so proud of it. We have sharks that will eat you here.

And they were so proud. And the pastor said, go ahead and swim. And so I went into the water, trying to act all tough, because, you know, my woman is with me, right? So I've got to be the guy.

I've got to be tough. And if you know me, I'm just really a big scaredy cat. And we're in the water up to about here.

And darn, that mermaid jaw has ruined the water for me. Has jaws ruined the water? I'm afraid of sharks in my own swimming pool. Like, that's how bad it is.

And I wish I was kidding. And we got out into the water. There was this guy behind me.

And I made sure there was a tourist behind me all the time, because he would be the hors d'oeuvre, right? So I made sure he was there. And then I put myself under the water for a second. And a piece of seaweed touched my knee.

Right? That has nothing to do with the sermon. I just love telling that story. And so, although it's nice to travel the world, and it sounds really great, it's always great to be in your own backyard.

You know, in Canada, in Ontario. You know, we love this country. We love ministering here.

And I get to travel from British Columbia, way over to the other side of the country. And we get to meet a lot of people. And as I travel, I started to notice that, although we're all part of one race, the human race, we're very different.

From British Columbia, to Ontario, to Newfoundland. God bless Newfoundland. Any Newfies here today? One Newfie in the whole place? Okay.

Want to be Newfie? What's a want to be Newfie? You're going to marry a Newfie guy? Is that? No. Okay. So what it meant is that we're all different.

And we say things in our culture, in our part of the world, that where we're from, you know, it makes sense. But when we say or do or act a certain way in another part of the world, where they're not familiar with us, we can come off as incredibly strange and very bizarre. And I'm going to give you some examples here in just a moment.

But if you don't know about the ministry, First Century Foundations is a ministry that helps Christians just to understand the roots of our faith. We don't come into a campground. We don't come into a church.

We don't come into a conference and tell people, you must start doing these things in order to be a good Christian. Or you're not a good Christian if you don't do this. I didn't say that last year.

And I'm not going to say it this year, because I don't believe that. I'm a Gentile, a non-Jewish person, who has realized that when I understand the culture that made Jesus who he was, when I understand that culture, it helps me to understand him better. And is that not the goal of Christians is to know the Messiah better? We don't have all those branches.

What would Jesus do? None of us... We don't understand what he did on a daily basis, what he ate, where he went to synagogue. Some of you, church. Right? And so what we want to do is we just want to lay a foundation to help you understand Jesus better by going back to the first century culture.

And one of the ways we do that is we have a website called First Century Foundations. And all you can do is just hop on there. We have a TV show that Karen and I do on location in Israel.

And does anybody here use social media? She laughs. Facebook? Anybody here use Facebook?

How many checked your Facebook since service started? Okay, don't raise your hand. You should never admit that.

Okay, but we have Facebook, we have Twitter, YouTube, Instagram, all kinds of ways of staying in touch. And the TV shows always come out on YouTube first, about three weeks before they hit the airwaves, before they hit television. So if you want to kind of just stay in touch with what it is that we do, you can follow us on social media.

One of the passions of our ministry is to take people to the Holy Land, to take them to Israel. Now, Doug and Ruth, where are you guys? Stand up for a second. These wonderful folks came with us to Israel last year.

And we met here at the camp. And you guys heard about it. What was the tour like? Sing amazing.

Wow, very good. Very good. And we only rehearsed that once.

You did great, Doug. That was great. Every year in May, we have the privilege of leading about 35 or 40 people on the tour of a lifetime.

We get to travel throughout the nation of Israel. We go throughout different parts of the country. Here we learn how to make cheese, like they used to do it in the first century.

We get to make bread. You get to ride a donkey. What else do you get to do? Karen, what else do we do? Fun stuff, that's right.

We also get to sail on the Sea of Galilee. How awesome do you think it would be on a Sunday morning to be on a boat on the Sea of Galilee singing worship songs? That's how you do church. And so we have that opportunity.

We get to go to a place called Masada, a fortress in the wilderness across from the Dead Sea. You get to see the ancient city of Jerusalem. And we also get to dig through rubble that was removed from the Temple Mount.

And you get with your own hands, you get to sift through rubble and look for ancient coins, silver, gold, jewelry, all kinds of things come up in these digs. And so if you're interested at all in going to Israel with us, just come back to the book table. And we have the brochures there.

I'm not going to take a lot of time in talking about the products because I really came here to teach, OK? But one of the ways that we raise finances for the ministry is we sell products that we produce. You can ask anybody here on the leadership team. We've never said, you know, we'll only come if there's this much.

We never talk about finances. If the door opens, we go through it. And we just trust the Lord to provide.

He's been doing that for over 12 years for us. And so we're not worried about that. But one thing that does help us is if you see something that you like back there, purchase it, you can help us.

And you can see there, if you take one of everything, it's normally \$165. And \$140 will get you one of everything. Six DVD teachings plus two full books that we've written over the past number of years.

There's a machine back there that does debit, visa, credit. Do we take that stuff called cash still? Does anybody carry cash still? Well, a couple of you. Well, if you do, we take that as well, OK? Everything I teach tonight comes from the book, Understanding Jesus.

It was a six-year project of research and writing. And we released it a few years ago. Would anybody be interested in reading a copy of Understanding Jesus? OK, lady there with the white scarf.

Yeah, you. Do you want to look surprised? Yeah. There you go.

Hope you enjoy that, OK? Would anybody else enjoy reading that book? It's \$15 at the back table. Visa, master. OK, anyways.

We also have something called the Israel Prayer Watch. And if you've been watching television at all, there's been something going on in Israel. Have you guys heard about this? I'm telling you now, whether they're Jewish people or Arab people, those who are living in Israel need our prayer.

And our ministry prays for 70 different ministries. We have Jewish ministries. Is this? Want to go to a handheld? Please stand by.

OK, so we have the Israel Prayer Watch there in the back. And you can take a copy of that. And in there, you'll meet 70 or 30 something of our ministries that we help support.

And that's just something that we do in our ministry. Now, tonight, let me start by giving you your first wow. You ready? OK, three people already.

Are you ready for your first wow? OK, once you hear it, there's no going back. So if you don't want to hear it, just put your fingers in your ears. OK, and then.

Ready? OK, Jesus wasn't a Christian. Hmm. What's a Christian? Somebody who follows Christ.

So was he a Christian? No, what was Jesus? So many responses. Jesus was a Jew. Had you considered that before? Now, as I travel, there's always different reactions.

Usually when I say Jesus was a Jew, the temperature in the room drops several degrees. There's an awkward laugh and silence. And one lady said to me, what did you call him? I said, I don't understand.

How could you call him that? She couldn't even say the word Jew. If somebody said, hey, do you know that Portuguese guy, Joe? Why would I be offended if you called me the Portuguese guy? That's what I am. It's my culture.

It's my background. But for some reason, when we say that word, when I call him Jewish, people get really not upset, but they don't know how to handle it. And so what I want to do for you is I want to help you understand him in his culture.

And the first thing that I learned, like I said, is as I travel, I've learned that culture is so important to helping us understand a person. You guys know where Wasaga Beach is here, right? Okay, it works in this camp because everybody knows where Wasaga is, but usually in Canada, nobody knows where Wasaga Beach is. But have you ever gone to the beach and some huge family has stolen every picnic table? That was probably us, I'm sorry.

Now, I know you guys are born again Christians. You don't watch movies unless they're Christian, like this one you're gonna watch tonight, right? You guys just pray and read the Bible as soon as services are over. But just in case you slipped, how many watched that movie, My Big Fat Greek Wedding? Anybody? Wow, we're gonna have an altar call after the service.

It's just, put that ice cream on hold, Pastor Tim. It's just gonna have to wait. You remember that movie and how different the cultures were? You had this loud Greek family that went everywhere together.

Then you had the quiet little American Western family. Well, that's Karen and I, my wife and I. I come from this very loud Portuguese family and I use my hands all the time. And she came from this family that spoke like this.

This was their level. This was them excited. This was them mad.

This was them happy. There was no... And I honestly have never seen this before until this time. Her family ate with these things called utensils.

They use spoons to take food out of a bowl. I said, God gave us utensils. Why are you using those things? And we had to learn from one another.

We had to learn to respect each other's culture. You see, because she didn't know my family, she thought we were mad all the time. Because my uncles, I've been tamed.

We've been married for almost 24 years. I've been tamed. This is me quiet.

Wow, yeah. Who said that by the way? Stand up for a second. Give her whatever she wants from the table.

One thing. That was good. No, I'm serious.

Go ahead, take something. It's totally fine. And one time we were having this get together at

my uncle's house, or actually it was my parents' house.

And all my family were there. I have 56 cousins, okay, that we know of. And so, seriously, we're all together.

You know, we're having a good time and everything is going normal. You know, it's a Portuguese home. And not everybody's a Christian.

People still come from a secular background and not a strong Catholic background. Everybody was still doing their stuff. And Karen looked over into the kitchen and uncles were at the table and they were talking.

And one uncle was getting louder than normal. He's loud, but he was getting louder than normal. And then the one uncle stood up and he started to smack the table.

And he was pointing right in the other uncle's face and spit was coming out of his mouth. And Karen is freaking out. Coming from this, you know, originally Baptist and then Pentecostal, very, very controlled background.

And she's freaking out saying, Joe, are they going to fight? I said, Karen, they're just talking about the World Cup. They're just, just a very passionate people. Misunderstood we are.

And so, as I began to travel, you know, to different parts of the world, I would say things and my translator would look at me and say, what? Like I was in China for the first time and I was talking about it raining really hard back home. And I said, man, I almost missed my flight because it was raining cats and dogs, right? And the translator said, what? I said, you know, raining cats and dogs. And he's looking at me with the most confused face you could imagine.

And so I had to explain it to him because those poor people in the church were thinking, wow, Canada is amazing. And these things are called idioms or figures of speech, things we say in one part of the world that work but don't necessarily work in another part of the world. And so we have this famous raining cats and dogs and maybe you were driving somewhere and you had a flat tire or maybe, and there was no cell phone signal or you ran out of gas and you thought, man, I was really in a pickle.

Have you said that before? Have you heard somebody say, I was in a pickle? You should try saying that in Malaysia. Pastor Joe, you in a pickle. That's amazing.

So imagine a thousand years from now, somebody gets a hold of the service tonight and they listen back to it and they say, you know what? We went back to 21st century English spoken in Stater. And the original word that Joe Amaral used means a cucumber that went through a process and somehow, some way before God, Joe Amaral became a pickle, praise God. And there was revival in the camp, hallelujah.

You see, it's not enough to know what the original word was, but how was that word used in

the culture? So a lot of times we go back to the Greek, we go back to the Hebrew. It's not enough to just know what it meant, but how it was used in the culture. Does that make sense to anybody? Okay.

I mean, we suffocate cats in Canada. When we don't, for some reason, we don't want secrets to get out, we just suffocate cats randomly. What a horrible people.

We're so violent, we laugh until our heads, people are decapitated everywhere. And the children have ants in their pants, and you have 15 minutes to kill. What a violent culture.

Those Canadians. You see, if we don't understand the culture, if we don't understand the background, we really can miss things. When I went to Israel for the first time, by the way, what time do you guys want me to finish up tonight? Two o'clock? By 8.30? Yeah, okay.

Because I have three Ps against me. I'm Portuguese, I'm Pentecostal, and I'm a preacher. That equals long service, okay? So the first time I went to Israel, it was kind of like it is today.

There was war, there was suicide bombings. It was one of those times that people weren't going to Israel, but God, in his humor, sent me to Israel. And that's a story for another day.

I may tell it over the weekend. Suffice it to say, I get to Israel, I'm scared out of my tree. Oh, it's another figure of speech.

Why are people in trees in Canada? Anyways, don't they have roads? Anyways, so I'm in Israel, and I meet my tour guide for the trip. And the first morning, he's all excited about showing me around Israel. He says, hey, good morning.

And I'm like, relax, champ. He says, hey, I'm Achyei Bar-David. I'm like, wow, it sounds really cool.

What does that mean? He said, oh, the lion from the tribe of Judah. I said, wow, my name is Joe. He was very unimpressed.

So Achyei has taken me around the land, and everywhere we go, he would say, okay, Joe, open up your Bible to Matthew. This is where Yeshua did this parable. Yeshua.

I remember thinking, Yahuwah? Has anybody heard that name before, Yeshua? Okay, a small percentage of you. Like me, I'd never heard it before. And then he'd go again.

Okay, Yeshua did this, and Yeshua did that. And in my Western Gentile mind, I was thinking, okay, he means Jesus. But this poor Jewish man is saying his name wrong.

So it's my job as a Gentile to correct him. I said, Achyei, why do you call him Yeshua? And he looked at me, he said, where are you from? I said, Canada. He said, ah, yes, I've heard in Canada and America, you call him this, Jesus.

I said, what do you mean I call him Jesus? That's his name that his mother, you know, the angel gave to his mother. He said, Joe, remember when the angel appeared to his mother, Miriam? I said, ah, you mean Mary. So his mother's Jewish.

He's Jewish. So I came back to Canada. And I'd spent decades studying him, preaching him, telling people about him.

But I didn't even know his name. The name that his brothers and sisters called him. The name that his mother called him.

The name that his friends and his disciples called him. So I know Jesus, the Westernized Jesus. And we all know him too.

We've all seen the movie, Jesus of Nazareth. He's always the same. Blonde hair, blue eyes, and no offense, and a British accent.

Sorry, Ollie. Right? Always the same way. The gospel, according to Hollywood, is very different than the man, Yeshua.

And so I began on this mission to understand him. And as I started reading through the gospels, I began to see things in a different light. And I hope to give you wows, not for the sake of just giving you really cool information.

I don't want it to get stuck in your head. I want God, by his spirit, to take that knowledge and move it down into your heart so it transforms the way you see him, the way you read his word, and then the way you tell others about him. Amen? Do you guys say amen in this camp? Is that okay? All right.

How do you like that awkward pause? I just do that for fun. Okay. See, Matthew, Mark, and John were Jewish men writing to a Jewish audience.

Luke is the only Gentile author in the entire scripture. Everybody else is Jewish. And so they're Jews writing to Jews about a Jew.

Have I said the word Jew enough for you tonight? Okay. And what happens is we who are non-Jews come to this book that was written by Jewish people for Jewish people, and we only get part of it. Why? Because we're not intelligent? No, because we're not Jewish.

And so we don't see the culture. So Matthew, when he's writing about Jesus a lot of times, and he's telling the gospel to his fellow Jews, he leaves information out of the story, not because it's not important, but because the people who were there already understood the context and the subtext. So he doesn't bother putting it into the story.

So sometimes we come to a story, like the one in John, where Jesus just starts writing nonsense in the sand. Do you guys know the story? There's a woman who's caught in the act of adultery. And according to the Torah, which was the Bible, Jesus read the first five books of the Bible, this

woman could be put to death.

And so these Pharisees, these teachers of the law, they want to trap Jesus and they want to see how observant he is. And they come and they say, listen, we found this woman. She was doing this.

We know what the law says, but what do you say we should do with her? And what does Jesus do? Does he give this wonderful explanation of the Torah? Does he even respond to the accusers of the woman? Look at the text. When they say, what should we do with this woman? What does Jesus do? He stoops down and he starts doodling in the sand. Could you imagine such a scene? This woman's life is in Jesus' hands.

Whatever he says they will do. If they say, if he says kill her, they will kill her. If he says set her free, they will set her free.

Now as the woman, could you imagine? She's anticipating this rabbi's response, right? And instead of speaking, he stoops and he starts to write in the sand. That would be the equivalent of you bringing somebody to me and asking my opinion or whether or not somebody should live or die or go to jail. And I was, oh, hang on a second.

I got a notification on Facebook. Could you imagine? Well, that's what Jesus does. Then he stands back up and they ask him again.

And again, look at verse eight. Again, he stooped down and he wrote on the ground. And it says at this, at this second time he wrote, they began to go away one at a time.

The older one first until only Jesus was left with a woman who was still standing there. Now, have you ever heard preachers tell you what Jesus wrote in the sand? Or have you ever asked the question, I wonder what he wrote. You ever asked that question? Would you like to know what he wrote in the sand? It's on page 43 of my book, Understanding Jesus in the back table.

Sorry for the shameless plug. But it's a question. What did he write in the sand? How can we know what he wrote? Does it tell us what he wrote? Aha, we're seeing like Gentiles.

It does. It actually tells us what he wrote. Do you see it? Some of you are squinting.

It's not like in a special writing that can only be seen under a black light. But because we don't know the culture, we miss the day. Let me walk you through something that I hope will give you not just a wow of information, but a wow.

Look at how Jesus used the culture to his advantage. Okay, what we're gonna do is we're gonna determine two things to know what he wrote. We need to know two things.

First of all, what day this took place on. And then secondly, where in Israel, if in Israel, did this take place? So you guys ready to go on a journey with me? Yeah? Some of you are thinking about ice cream. Just hang on a second.

Let's try and answer the question of where did this take place? And you'll see why it's important. And then we'll see when it took place. Okay, so here's the where.

This is a picture of a model of what the temple in Jerusalem used to look like. So imagine you're standing on top of the mount. You're on the Mount of Olives and you're looking down at the Old City.

You're looking here into the Eastern Gate. You guys, do you see the Eastern Gate there? So you're looking at the Eastern Gate. And here we have the outer courts.

Do you guys see the outer courts? And there's gates all around the city. And so when you went to temple, when you went to, let's use the word church, you had to enter into his gates and then go into the courts. You guys ever seen that in church? I will, his gates were Thanksgiving in my heart.

I will enter his with prayer. They were talking about going to church. That's how you went into the city.

You have to enter in through the gates and then go into the courts. And now everybody and anybody was allowed to be in these outer courts. Women, Gentiles, non-Jews, everybody was allowed to go.

But I'm going to zoom in a little bit. It's the same picture, okay? You see the structure? Same picture, zoomed in a bit. But now you can see, see the colonnades there? And there's a slight wall going here.

Do you see that? It was about three feet tall. And they found a sign that was affixed to this wall not too long ago in Jerusalem. And the sign said, no women or non-Jews pass this point under the penalty of death.

Do you understand what he's saying? So only Jewish males were allowed to go past this point. Now I believe it's the Apostle Paul who says that Christ came to tear down the separation wall. Do you remember that? He was referring to an actual separation wall.

Paul would have seen it every time he went to the temple. And so past this point, only men were allowed to come in. So you have the outer court, and then you have this inner court area, and then you have the holy place, and then you have in here the holy of holies.

So now let me give you the wide shot again. Everybody can come to the temple, then only men, then only priests, then only the high priest, one day a year into the holy of holies where the presence of God is on the day of atonement or Yom Kippur. Now this woman who's caught in the act of adultery, do you think she's in the holy of holies with a high priest? Is she allowed to be in the inner court? Where's the only place the woman could have been in the temple complex? The outer court, right? Okay, so that's where the story takes place.

It's in the outer court of the temple. Let me tell you when it took place. John said in that text I had on the screen that on the last and great day of the feast, Jesus stood up and declared in a loud voice.

And we read that as Westerners, and we don't see any hidden things there, do we? John said on the last and great day of the feast, Jesus stood and declared. But we don't know what feast John is talking about. So the first question I had to ask myself was, hang on a second, he says it was the last and great day of the feast.

I need to learn about the feasts. Because as a Gentile, as a non-Jew, I know Christmas, I know Easter, but I don't know these other holidays that are in the Bible. Passover, unleavened bread, first fruits, Pentecost, trumpets, atonement, tabernacles.

Now you, no, I meant you repeat the feasts now. See, we're not familiar with them. So when John says on the last and great day of the feast, he's assuming that his readers are Jewish.

John had no idea that 2,000 years later, a couple hundred people would gather together in Stainer and read his words. He had no idea. His intent was to tell his local community, his Jewish brothers and sisters, that the Messiah named Yeshua had come.

And so he simply says the last and great day. So I started to study the feasts because I wanted to know. Well, first of all, which feast has a last and great day? And so I began to dive into everybody's favorite book of the Bible, Leviticus.

Come on, how many people love the book of Leviticus? Didn't you just wake up this morning and say, Lord, I need direction for my life. I need encouragement and comfort. I'm going to read Leviticus, right? But in the center of Leviticus, God in chapter 23, he starts to talk about his feasts, his holy days.

And I read about a feast called Tabernacles or Sukkot in Hebrew. And something happened during this feast, during this festival. It's the only one that has a last and great day.

So we know exactly what feast he's talking about. And we know exactly what day he's talking about. Let me walk you through the process, okay? Are your brains okay? This is a lot of info, right? Okay, on the last and great day of the feast, there was a ritual that took place in temple.

The high priest would take a picture, not a picture, but like a picture you would use to hold water. And on the last day of the feast, he would take this picture and he would walk down this path. You can see it here.

This is the temple and he's walking down. You can see I've marked the path here. And the priests and the Levites and all the people of Jerusalem would follow him and they would walk down this path.

And they would eventually end up at the circle, which is the pool of Siloam. Do you guys

remember reading about that in the Bible? Jesus healed a man there, a man who was blind. We use healing oil.

Jesus uses mud, right? So he heals the man here at Siloam. Now Siloam is a very important pool to the Jewish people. Because these pools were filled with living water.

Can everybody say living water? See, not just ordinary water. Living water has three sources, rain, springs, and rivers. Three things Jerusalem does not have, at least not in large quantities.

When it rains here, we get our umbrellas. In Jerusalem, they said, oh, thank you, God. Because it's a dry, desolate land.

And rain was liquid gold. It was one of the most important things in the culture. Could you imagine a culture that's in the middle of a desert where water is so precious? And the priest would go down there because there was a spring here that would feed this pool.

And he would go down and he would dip that container into that pool. And he would bring it back up to the temple area. And when he got back up to the temple area, the priest would take that jug and he would just pour it all over that stone altar that had been stained with the blood of thousands of lambs and goats that had been sacrificed there for the sins of the people of Israel.

And there was a stunned silence because water was so precious. And now this priest is just throwing it away. But as he was pouring out that living water, it was an external, an exterior sign of an internal cry saying, God, we need living water.

We need rain to come down and to feed the land, God, to feed our animals, to feed our people. We need you to send us your living water. And I want you to think about this.

On the last day of tabernacles, tabernacles, the priest would pour out water and say, Lord, send us your living water today. Even now, as I pour out this water, send your living water. And who comes into the temple on the last and greatest day of the feast? Yeshua.

And he stood and he said in a loud voice, if anyone is, come on, read it. If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the scripture has said, streams of living water will flow from within him.

Wow. Come on. On that day when people were asking God to send his living water, he comes and he says, I'm the living water.

He says, I have water that when I give you, you'll never thirst again. Is it magic water? I want some of that water that people were seeing. And so Jesus stands up, he declares to be the living water.

And what happened? Did the people accept him as the Messiah that day? No, unfortunately not. They try to arrest him and they couldn't. So instead they took him, it says, the captains of the

temple guard, and they threw him outside of the complex where they were.

So they threw Jesus into the outer courts where the sinners were. Where the women were. Where the non-Jews were.

Where the woman is who comes into our story. Do you see how now we're connecting it back? So we know the where and we know the when. And then John tells us the story of what happened.

Now, I have told you all of this because I wanted to set up the background. Because I'm going to point you to a verse in the Old Testament that if you didn't know about the Feast of Tabernacles, if you didn't know about the water ceremony, you wouldn't see the connection. That's why I've taken the time, guys, to give you this background because I'm about to tie it all together.

And I hope and pray it's going to give you not just a wow, but it's going to start a pattern of thinking in your mind. That when you come to the Bible and you see something that looks a little off, maybe you'll do a little bit of research. Maybe you'll Google it.

You'll try to find somebody who knows a little bit about Jewish culture. And so what I want to do for you is I want to give you what I call Hebraic lenses. Now, how many people here remember when black and white television first came out? Do you remember? You guys remember? And what did you say? It blew your mind.

There was these people moving in a box in your house. And you said to yourself, it will never get better than black and white television. Remember that monster six-inch TV you had? And so you watched whatever movie came out in that day.

And you said, wow, what a great movie. And you said, it'll never get better than this. And then within 10 years or 20 years, whatever it was, they came out with color television.

And you saw the same movie. And you said, wow, I never noticed she was wearing a red dress. I didn't notice that his car was this color or whatever it was.

And all of a sudden, details that were blurred out in the background began to come into focus. And then you said, it'll never get better than color television. Then they came out with digital cable.

And then they came out with Blu-ray, HD television, 3D. And you said, it will never get better than that, right? But now, have you heard they have what's called 4K television? Four times the resolution of Blu-ray. Come on, what's next? They're gonna come to your house and blow stuff up.

How does it get better than 4K 3D, right? So what I wanna do for you tonight is I wanna give you 4K glasses. I want you to see the stories in the Bible like never before. Just like you went

from black and white to color to Blu-ray to 4K, details in the background that were once blurred began to become clearer and clearer and clearer until they were actually part of the forefront of the story.

So when John says it was the last and greatest day, when John says he stooped twice in the sand, when John says certain things, it's no longer just details in the background, guys, but it's an important part of the narrative. It's an important part of the story. And so with all that in mind, you have this rabbi, Yeshua, who's 30-something years old, who comes from the metropolis of Nazareth, huge.

And when they said, hey, we found the Messiah, where is he from? Nazareth, baby. Can anything good come from, oh, the Messiah comes from Nazareth. Here's this Messiah from Nazareth who comes to the temple.

He declares to be God's living water and they reject him. He's thrown into the outer court. A woman is accused of sin.

He stoops down and he starts to write on the ground. Let me take you back now to Jeremiah 17, 13. And let's keep all of this stuff in the forefront of our minds as we read the story, as we read this verse.

Oh Lord, the hope of Israel, all who forsake you will be put to shame. Those who turn away from you will be what? Written in the dust because they have forsaken. They have turned away.

They have rejected the Lord. The spring or the source of this guy caught it. Anybody else catch what God told Jeremiah? He said, one day I'm gonna appear in the temple.

I'm going to proclaim myself as the living water and they're gonna reject me. And when they reject me, I'm gonna write their names in the dust. Come on.

Do you understand now why Jesus stooped down and wrote in the dust? You know, people have said, well, it doesn't say that Joe. I would put it this way. It doesn't have to say that because there's a style of teaching in Judaism called Ramez, which means to hint, to lead, to leave breadcrumbs.

And the hope is to get a student to find the first breadcrumb. And once they find that breadcrumb, they find the next one, the next one until they make it to their huge aha discovery. See, rabbis don't wanna tell you the answer because that robs you of the process.

And so they just give you a little bit, just enough to point you in the right direction. And so when Jesus starts to write in the sand, they begin to say, hang on a second. What did God tell Jeremiah? One day he'll come and he'll be rejected as the living water and he'll write their names in the dust.

You see, when he did that, he pointed them. He did Ramez. He did this style of teaching.

Now, if you can believe it, we've spent a half hour on this one story. We've spent a half hour learning a little bit about the culture of Jesus. I hope this gives you just a little taste into what we can expect together this weekend as we journey through the Bible.

I'm praying that God will give you a supernatural ability to look beyond the black and red letters of the page. That you'll take out your Hebraic lenses, that you'll look deep down and see what the authors really were wanting us to discover about Yeshua, our Savior. Now, has anybody learned one new thing tonight? Yeah, there's a few of you.

For those of you who haven't learned, come back tomorrow morning. What time is the service, George? 10 o'clock tomorrow morning. So 10 and seven, 10 and seven.

And then Monday morning, sorry, ladies, it's men only. I'm doing a session called Story in the Stars. We're looking at the creation of God from a totally different perspective.

We're gonna look into the universe and we're gonna see how God created, named and placed according to Scripture, every star in the sky. Have you read that in the Bible? He created, He named, and He placed them in certain parts of the sky. Why did God create 300 billion stars in the galaxy? Because He could.

Somebody said to show off once. And the Bible says that God not only created them, but He named them. How many of you can remember all the names of your own kids? He's got 300 billion stars in this galaxy alone.

Every star you see in the sky is a sun. And the theory is that every sun has a system of planets that orbit it just like we have planets orbiting our sun. Could you imagine if there's three or five planets that every star you see in the sky? Anybody here good at math? 300 billion times five, a lot.

And that's just one galaxy. There are over 100 billion galaxies. Why did God make so many stars? And why do they seem to form patterns? We're going to look at those patterns.

We're going to look and see what God said in Job. Sorry, ladies, you're not going to miss anything. Don't worry about it.

I was walking around camp with my wife and this woman asked if she could sneak in the back door. I'm not going to say anything. But tomorrow morning, we're going to continue looking at the Hebraic roots of our faith and also tomorrow night.

And then Sunday, we're going to switch gears and talk about the Feast of the Lord, these holy days, Passover, unleavened bread, first fruits, Pentecost, trumpets, atonement, tabernacles. Monday morning, we'll be talking about the story and the stars. And then on Sunday, on Monday night, I've been asked to share about what's going on in Israel.

Yeah, people have had questions. What's happening in Gaza? What's happening with Hamas?

What's happening with Israel? Why is there war? Why isn't it ending? What in the world is going on? We're going to talk about that a little bit on Monday night. And depending on how time goes, we may or may not have a Q&A.

We'll see. Okay. So guys, thank you so much for sticking with me.

I know I gave you a lot of information. And I hope that we've set the framework for the weekend. But the whole point of what we do is not to take us back into Old Testament Jewish customs, but to take us back to the customs of Jesus to better understand Him.

Is that okay? Amen.