

The Mind of Christ - Lesson 40

January 15, 2020

John 4:27-38

At this point His disciples came, and they were amazed that He had been speaking with a woman, yet no one said, “What do You seek?” or, “Why do You speak with her?”²⁸ So the woman left her water-pot, and went into the city and said to the men,²⁹ “Come, see a man who told me all the things that I have done; this is not the Christ, is it?”³⁰ They went out of the city, and were coming to Him.

³¹ Meanwhile the disciples were urging Him, saying, “Rabbi, eat.”³² But He said to them, “I have food to eat that you do not know about.”³³ So the disciples were saying to one another, “No one brought Him anything to eat, did he?”³⁴ Jesus said to them, “My food is to do the will of Him who sent Me and to accomplish His work.”³⁵ Do you not say, ‘There are yet four months, and then comes the harvest’? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest.³⁶ Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together.³⁷ For in this case the saying is true, ‘One sows and another reaps.’³⁸ I sent you to reap that for which you have not labored; others have labored and you have entered into their labor.”

We’re going to be starting in **John 4** again and we’ll pick up in verse 27. We are now in Journal #2 which began December 1, 2010. The first page or two is a kind of recap of book number 1. So I thought I would include that before we get into the next Scriptures. It is a series of some quotes from book number 1. Here’s what I wrote:

This is Book II of my Challenger Deep study of the Mind of Christ. Remember, Challenger Deep is the deepest hole in the ocean. It is somewhere around 36,000 feet deep, you can put all of Mount Everest in that hole and still have 10,000 feet more, so I use that as the metaphor for the mind of Christ, because the mind of Christ is deep.

On **May 4, 2010** I wrote that “God designed those in Christ to conform to the image of Christ; to die, to yield to His pressure or influence on our lives. The *hard* and the *solid* mind of Christ is to be stamped into my *soft* mind so as to leave His mark on me. That is what the word “conform” means. His mind is the solid piece; my mind is the soft piece, and I stamp His image or His mind into my mind and hopefully it will stay there.”

On **May 7**, “So what am I holding on to that I need to let go of so I can step off the pier into Challenger Deep to allow God to reveal the mind of Christ to me?”

On **May 17** I wrote, “My ability to know the mind of Christ is to allow light to seize my darkness. When it shines or illuminates, I need to allow it to do its work. Am I comprehending it? Am I holding on to it? That’s a reference back to **John 1:5** “The Light shines in the darkness, and the darkness did not comprehend it.”

Then on **June 30**, I wrote the ‘well-pleased’ statement of **Matthew 3:17**, “And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased.” *This statement must have been powerful and satisfying for Jesus.* It is approval or delight – what a special or positive relationship that Jesus had with His Father.

This is merely one indicator. This *truth* and *reality* surely must be a dominant theme in the thinking of Jesus. Jesus' mind was filled with this mutual state of **loving** and **being loved**; an absolutely essential state for health spiritually, emotionally and physically.

★ I believe this is a *dominant aspect* of Jesus' thinking. **This one is 'key'**. When Jesus heard the words of His Father, "This is my beloved Son, whom I love; with him I am well pleased" He lived throughout His life with this mutual satisfaction of knowing that He was being *loved* and that He *was loving* His Father. That forms the basis for all spiritual, emotional and physical health. That is the **core** of our well-being; to know that we are loved and that we are able to love. If you find people who are having issues in their life, I guarantee that it is one or the other that has problems and it might be both. It might be both. So Jesus had that aspect of His life on absolutely straight. He never doubted the love of His Father.

So these were a few insights from book 1.

Now, in **John 4:27-34** it is after Jesus had the conversation with the woman at the well. She begins to go back into the city, and it says, "At this point His disciples came, and they were amazed that He had been speaking with a woman, yet no one said, "What do You seek?" or, "Why do You speak with her?" ²⁸ So the woman left her water-pot, and went into the city and said to the men, ²⁹ "Come, see a man who told me all the things that I have done; this is not the Christ, is it?" ³⁰ They went out of the city, and were coming to Him. ³¹ Meanwhile, the disciples were urging (requesting) Him, saying, "Rabbi, eat." ³² But He said to them, "I have food to eat that you do not know about." ³³ So the disciples were saying to one another, "No one brought Him anything to eat, did he?" ³⁴ Jesus said to them, "My food is to do the will of Him who sent Me and to accomplish His work."

So, the disciples return from buying food in Sychar. They were Jewish men, and surely they were noticed in Sychar, it being a Samaritan city. Surely Sychar was talking about the strangers that had come, and their teacher at the well. Jesus' conversation with this woman was so unusual that the disciples *marvelled*. They restrained themselves from asking the obvious question, one to the woman, "What do you seek?" and one to Jesus, "Why do you speak to her?" But those were the things that were on their minds.

It is interesting when I study the Life of Christ, is to see what is on the mind of men versus what is on the mind of Jesus. The things that *they* seemed to focus on are not what Jesus is interested in. But they restrained themselves from asking the obvious questions. One is to the woman, "What do you seek?" and one is to Jesus, "Why do you speak with her?" It did not make sense that either Jesus or the woman would have struck up a conversation.

Just in the simple act of starting a spiritual conversation with a stranger, Jesus shared Himself, to be different. And in the thinking of Jesus, He did **not limit** Himself to *social protocols*. He was governed by His purpose and by His Father. The appropriateness of His action was framed in relationship with His Father and not is social norms. He thought **outside** the social box. He was not into spiritual correctness or political correctness. As has been said, "*He marches to the beat of a different Drummer*" or, "*He takes the road less travelled.*" He didn't do it to be different.

And this is key. ★ *Why did Jesus often go outside the norm? He did it to be obedient.* He did not do it just to be different! That did not enter His mind. And if we stray off the protocols and the norms, it better be for a very good reason why we do so.

But the woman, also, began to act ‘socially strange’ as well. Leaving her water pots, (which is a small, little detail), but it was probably a ‘big deal’ in her life. She “left her water pots” was an indication of her excitement! Now, things that used to matter to her weren’t on her mind any more. There is no indication that she ever even drew any water! That probably wasn’t wise to do ... leaving the water pot behind. But people do strange things when their focus begins to change. She talked to the men of the city, probably the religious leaders at the gate, since that’s where the men would hang out. They didn’t hang out at the barber shop in the old days. They hung out at the city gate. Read about the virtuous woman in **Prov. 31:21-23**.

“When it snows, she has no fear for her household; for all of them are clothed in scarlet.
²² She makes coverings for her bed; she is clothed in fine linen and purple. ²³ Her husband is respected at the city gate, where he takes his seat among the elders of the land. The virtuous woman is running around doing all kinds of work, and where’s the guy? He’s sitting at the city gate ... making the big decisions.

Being spiritually suspect this was probably not normal. *Her story* was, Jesus had told her all things she had done. But she was impressed that he knew things about her that He should not have known. She raised the possibility that he “could be” the Christ ... or “could be” the Messiah. She didn’t say that He was ... she just raised the point. But as Jesus is caught up in this drama, what is He thinking? There is a drama unfolding here. There’s excitement. There’s something new happening. We are going to see the whole town come out. What is Jesus thinking? I mean, He’s having a conversation with a woman, He’s saying some things to her that are pretty bold, and He is stirring things up; so what is He thinking?

Is Jesus thinking solely of the mission to ‘seek and save the lost’; or that this is a teachable moment for His disciples; or testing the waters with these Samaritans before He gets to do so with the Galileans? (That is where He is heading.)

Did Jesus know the woman would turn this into an evangelistic campaign in Sychar? Was He testing His message to see its affect in the life of a very normal, ordinary person? Was He impressed that His approach seemed to work, though the woman did not seem to know for sure who Jesus was. In the verses to follow we will gain additional insight into the mind of Christ on this occasion. In other words, it’s part of my method in trying to understand the Mind of Christ is to ask these questions that I get from the text that will help me answer the questions. Sometimes I get something; sometimes a lot. Sometimes I’m still left scratching my head saying, “I don’t know what He’s thinking.”

Ruth: The Samaritans were hated by the Jews and they felt that they could not associate with them because they were so far ‘off track’. Their mindset was that they could not be associated with them. So, maybe part of what Jesus was doing was showing His disciples that the Samaritans were also supposed to be God’s people and that He didn’t condemn anymore than He did the Jews.

Rod: Yes. Again, His method, if you will, and I don't know how much He planned all of this or if He was just going from the point that 'this is my purpose, so in any circumstance I am going to use it as an opportunity to fulfill my purpose.' One purpose is to reach those who are seeking Him; another may be to train His disciples; there may be multiple layers of what Jesus is doing simultaneously taking advantage of the opportunity at hand.

Macy: How often does God do that? Maybe, really, He knows the person *who* to talk with to cause the ripple effect while we have no idea. But **He'll** orchestrate all the ripples.

Rod: Yes. And again, we don't know all the answers to these questions, but we **do** know from other passages and other circumstances that God is *always* involved in that! So, us stepping into it, doing what we know to do; is God going to orchestrate more than we ever ask or imagine in that circumstance? And when something comes of it that we had no idea about, by being obedient to the Father and doing what we knew to do, God is able to take that mustard seed of faith and turn it into something really amazing. It's speculative in one sense, but in another sense we can see patterns in the way Jesus acted and it really is great.

So, through a simple conversation, Jesus had stirred things up. He had stirred up the woman. He had stirred up His disciples because they were trying to figure out 'what in the world are you doing?' And the city of Sychar is beginning to be stirred up.

She issued a simple illustration of an invitation. This is her invitation: "**Come see a man.**" Come see a man. Now she added to that, 'a man who told me everything about my life.' Well, **that** was an exaggeration. But the invitation part of it was 'come see this man. You have to see this guy.' She was impressed. She wanted other people to come see Him.

Carole: I find it interesting that when they spoke before, she said she knew the Messiah would be coming and would explain all things. Jesus answer was, "I who speak to you am He." So she *knew*, and yet she said to the townspeople, "I wonder if this could be the Messiah?"

Rod: Right. She does not seem like she's all out saying, 'I found Him'.

Connie –Visitor of Brian and Ruth: If you are going before several people, or if you are presenting something to several **men** of the city, it's better to go to them with a presentation than absolute "truth". That may get you into a lot of trouble, and I think it was probably more-so in those days, probably ... {laughter – I couldn't hear.}

Rod: Maybe she didn't want to get too far out there on a limb and be too presumptuous.

Connie: She's playing it safe saying, 'Look what *I may* have found'

Rod: Maybe she's being conservative not to overplay her hand here.

Mike: **John 4:28** in your version read, "Men". Mine says, "People". {The word is anthropos (ανθρωπος) – the word for "man", "mankind" or "humankind".} # 444 It is also used in John 3:27 and John 4:29 (referring to Jesus)

Pat: The *first thing* Andrew did was go to Peter and say, "We have found the Messiah"

Rod: Yes, he was more definite.

Could we not learn how to invite others with a simple phrase like, ‘come see a man’? For her, it was, “Come see a man who told me all I have done.” For us it could be, “Come see a man who changed my life” or some similar phrase. This would make a good tool for us to use as we try to bring others to Jesus. We could say, “Come see this man”; or “I want to tell you about this man who has changed my life” or “He said something that blows my mind.” That was just a natural enthusiasm and it was effective.

She was still tentative regarding Jesus’ identity. Unless we go with the theory here that “He is not the Christ, is He?” That’s not exactly the best way to market, but her enthusiasm and excitement made up for it no doubt. Oh, that we were as excited about the Man as she was.

The town had to see this man; to see what stirred the town’s “sinner”; the serial polygamist. But the disciples, who brought Him lunch, and seeing people coming, know what is going to happen and they know that if Jesus doesn’t wolf down his sandwich, He may not get to eat. They are more concerned about Him getting something to eat because they know, ‘Here comes the crowd’ and they’ve already had experiences with crowds. They were focused on His physical well-being, but **His** mind was elsewhere. An entire flock of sheep without a shepherd were coming to Him and He had, perhaps, one opportunity to save what *would* and *could* change their lives. That was what He was focused on; not a sandwich. Jesus is more concerned with the **spiritual** than the *physical*. ***He is living out the nature of His teaching.***

To this point,

1) In the Temple, He redirects people back to the spiritual purpose of the Temple. When He’s in the Temple, and they’re buying and selling in the Temple, He has to direct them back to the *spiritual* purpose of the Temple. It’s a house of prayer for all people.

2) He redirects Nicodemus to the “spiritual” birth. He directs him away from physical birth to *spiritual* birth. He is always redirecting people’s thinking.

3) He has now redirected this woman from *water* to “*living water*.” And He now shows that this is not just a nice sermon illustration; ***He is actually living by every word that comes out of the mouth of God.*** That’s ***how He lives***; how He thinks.

To the disciples He said, “I have food to eat that you do not know about. And again, just like Nicodemus and others, they’re having a hard time getting out of the physical part of what He’s saying. They’re taking it at ‘face value’. This is coming from One who fasted for 40 days, remember. They’re not “getting it”. Here is the **spiritual** versus the *flesh* ... this world-thinking. This is illustrative of the constant contrast between Jesus’ thinking and the thinking of us fleshly beings. His orientation is completely different than ours. He is not just being ‘cute’ or ‘acting superior’ in these comments. This is truly how He is! He is more oriented to the things above than the things below. He is **truly** “other-worldly”.

In my study on the Holy Spirit, I’ve finally come into the New Testament, and as I’ve come into the New Testament, everything has slowed down to slow motion. It took me about six months to go through every place the Holy Spirit or the spirit of man is mentioned in the entire Old Testament. Now I’ve gotten to the very first verse where the Holy Spirit is mentioned in the New Testament. Do you know where the Holy Spirit is, chronologically, mentioned first in the New Testament?

It was at the conception of Mary. You will conceive when the Holy Spirit comes upon you. **Luke 1:35** says, “The angel answered, “The angel answered and said to her, “**The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.**” The incarnation, historically ... for centuries, has raised all kinds of questions about the nature of Jesus, the nature of man and God, and what actually did the Holy Spirit do ... what actually happened in the incarnation? And that study has taken me to all kinds of places like **Philippians 2** and every place the words about the incarnation are mentioned, and it has opened up, usually, to more questions than I have answers to. It is called a morphosis in **Philippians 2:7** where He has morphed (μορφην) “changed form” from being to the form of God*, to taking on the form of a bondservant or slave (δουλος) taking on the form or nature of man. This morphosis that takes place is by the power and work of the Holy Spirit. And it happened; somehow, inside Mary, the conception happened. That’s fascinating to me, and I’ll let you know how it comes out in *my* thinking but it has taken me a few days to unpack all of that. * **NASB**

I say that here, to say that Jesus is wired, so much differently than we normally are. His orientation is so *other-worldly*. He doesn’t see things as we normally see them. And this is just a small matter, here, about food. “I have food that you don’t know anything about.” And again, He wasn’t being ‘cute’ about how spiritual **I am**. He really didn’t care about the sandwich. That was so unimportant to Him.

The disciples are stuck on the ‘here and now’. ‘Who brought Him food’, they want to know. They are stuck in the “earthbound thinking”. Surely, Jesus must have seemed like an alien at times. We will explore this Jesus food - this brosin (βρωσιν) - of Jesus and why it was so satisfying to Him. Why was this food, that He said, “you don’t know I have”, why was *that* food so satisfying to Him that it caused Him not to even care about physical food? It takes a lot for us to turn our nose up at food, particularly when we’re hungry.

Let’s explore this “Jesus food” as I call it. In **John 4: 34**, Jesus said, “My food is to do the will of Him who sent Me, and to accomplish His work.”

John 6:27 is a corresponding teaching. It says, “Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal.” In both of these places He’s talking about a food which does not perish, it does not spoil; it endures to eternal life and is so different than the food that we have to go through our refrigerator and throw out because it has exceeded the expiration date. There is no expiration date on the food that Jesus lives on. Jesus is not only a consumer of this food, but He is also an **approved**, (exclusively, by the way), and a **distributor** of this food. Jesus had the exclusive right to distribute this food.

I know a lady in Uganda who I connected with who was mentored, according to her, by Cliff Ganus, of Harding University. He was president of Harding University and recently passed away. Dr. Ganus was one of her mentors. She and her husband who now direct, I think, World Bible School, in Uganda. Somehow, we connected and we correspond a little bit through Facebook. She had some coffee that sometimes she sells and sends to people to raise some money for the work over there, so I started asking her a bunch of questions. One question was, I asked her if she had the ability to import this into the United States.

I got to thinking, and I don't know much about this ... I know a little bit about it from Brenda's dad who was an importer/exporter, but you have to have some kind of approval to be able to bring food into the United States and distribute it. To market it, you need to have approval or that. I was asking a lot of questions thinking, 'could I help her, or assist her, by maybe passing the word on, that they had coffee that one could order from over there. And then, I've been trying to figure out how much it would cost to get that coffee over here and what the shipping would be. The best I could figure in trying to negotiate kilograms and shillings and all the different aspects of that, for 3 pounds it might cost you about \$80.00 for this coffee. And I don't think I could sell 3 pounds of coffee for about \$80.00.

Pat: That would be about \$5.00 a cup like Starbucks charges. (Laughter)

Rod: Well, maybe by the cup I might be able to break even. I don't know. I just used that to say that when it comes to the food that Jesus has who has the rights to distribute it? Who are the distributors? Who has the license to distribute this food?

Number 1 - it's free food but you have to know how to distribute it so it's the actual food that **He** provides or you may be giving people something that's a knock off of it. And **that** won't do them any good. So it gets to be a big deal. There's nowhere else to get it. Now remember, the food is the '**doing of the will of God**'. That's the food. So let's hone in on what is Jesus' food that really satisfies Jesus; it is "**doing of the will of the Father**".

When Jesus was twelve years old, He was in the Temple; and His parents were surprised. "What happened to you? We've been looking for you for three days". And Jesus' response was, "Didn't you know that I had to be in my Father's House," or "Doing my Father's business?" In other words, 'doesn't **everybody** just do God's business? Doesn't **everybody** live in God's house? Isn't that where we're all **supposed** to be?' This was a **no brainer** for Jesus. Even at 12 years of age He thinks, '**I don't know why you're getting all excited.**'

Of course, Mary and Joseph were like, 'Come on, boy. Let's go home'. It was more stuff for Mary to ponder in her heart.

In **John 6:40** Jesus said, "**This is the will of my Father.**" So again, if Jesus' food is to do the will of His Father, then **what is** the will of His Father? Jesus said, "**For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.**" The will of the Father was for **people to know His Son; to come to believe in His Son so that He could give them eternal life and so He could raise them up on the last day.** What was it that floated Jesus' boat? What was it that got Jesus the most excited? It was about people coming to faith **in Him** so that one day He could resurrect them from the dead so that they could live forever. **That was the will of the Father.** It is stated in just so many terms ... and that was Jesus' food.

How much would change in our lives if that was OUR food? If **that** was the thing that got us up every morning and we said, "Boy. I want to eat as much of that food as I can today." So Jesus food is to do God's will and to accomplish His work i. e. ultimately 'to raise up a person in the last day'. Our food is also to do His will and to behold and believe in His Son so that we can be the ones raised up in the last day.

The word “food” here is also used in **Hebrews 12:16** speaking of one who misses the grace of God in whom a root of bitterness grows up. Esau is used as an illustration as one who sold his birthright for a single meal. The word for meal here is for a single “food”. It’s the same word that Jesus used in **John 4:32, 34**. The word is *broisin* (βρωσιν). So now we have an illustration of someone who traded his very birthright for some food; physical food. It may have been of a bowl of porridge (or stew or whatever). **Hebrews 12:16** reads, “[See that no one is sexually immoral, or is godless like Esau, who for a single meal \(βρωσιν\) sold his inheritance rights as the oldest son.](#)”

“What are the meals that *we sell our* birthright for?” is the question I would ask. We exchange earthly food for spiritual food...**our** will for **His** will. Most consume their will – what **I** want to do. That is what many people eat ... they eat ‘their will’ ... what makes me happy, or so I think. People look at me like I have two heads sometimes, but it is not the central focus of man to be happy. And they look at me like, “What do you mean? That’s what it’s all about, isn’t it ... to be as happy as you can be?”

No. That’s **not** the central focus of man, because if you make that the central focus of your life, you will do whatever you *think* will make you happy. And what you are going to end up doing is miss the *real* point of your existence here on earth – to do the will of our Father in heaven. It’s not to “be happy”. Now, ironically, if you do the will of our Father who is in heaven, then you’ll probably live the happiest life that you’ll ever know because there is no happier life; but it will be a **true definition** of happiness. It won’t be some kind of worldly definition of it.

The saddest part of this story is that later, when Esau wanted the blessing, it was too late. His heart was too accustomed to the earthly meal. He sought it with tears, but he found no place for repentance in his life. **Here** is the danger of the food we eat, and I don’t mean just the physical food. It becomes a part of us. Our bodies *crave* it. We must, **must** be careful what we consume, because it will one day consume us!

Jesus consumed the will of God; and the will of God consumed Him. The word for “will” is “thelema” (θελημα). It’s a determination, an active choice, a special purpose; a decree, an abstract volition, or a passive inclination, a desire, a pleasure or a will.

In **John 1:13**, Jesus speaks here of the will of the flesh versus the will of God. He used this word for the new birth. “[But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, ¹³ who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.](#)” Our new birth is by God’s will. In other words, we are not born by the will of man, the will of the flesh. We are born spiritually by the will of the Father. He decides ... the right of birth is from God.

In **John 5:30** Jesus said, “[I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because *I do not* seek My own will, but the will of Him who sent Me.](#)” So often, Jesus is taking people back to the will of God. What is it? The fundamental struggle of man is **my** will versus **God’s** will. Who will win? It’s the struggle between the foolish man and the wise man. It’s the struggle of wills. Who wins?

★ Jesus is revealing here, another cornerstone of His thinking. He has ‘will of God’ thinking. It is His food. It is his sustenance. It is the fuel in His tank. And I don’t know. I don’t have the words to let that really express how important that it is – to wake up every day and say, “God, I want to do your will. I want to see your will done.”

Pray that prayer that Jesus teaches us to pray in **Matthew 6:10**; the one that says, “**Thy will be done on Earth in the same way it is done in Heaven**” *beginning in my life* ... beginning with me. Not beginning with my neighbor, or my wife, or somebody else. It has to begin with me. I can desire it for everybody else, but the one I can do the most about is the will of God in *my* life as it is done in heaven; *and that becomes my central focus of the day*. In *every* circumstance, how can the will of God be done?

In some ways, that makes life simpler because I don’t have to think about anything other than “what is the will of God in this circumstance?” If I can figure out what I think it is and I can act on it ... what I say and what I do. Sometimes when you step into that ... for me, it is little things. Sometimes it is the bigger things, but usually it’s the little things.

You know, it isn’t an imposition for me, most of the time when various people text me in the morning when I wake up in the morning. They know I’ve been sleeping all night and when they observe the little green dot that comes on the Facebook page, they know I’m on line; they know my phone has woken up. So, I’ll get four or five messages every morning. People from different countries, sometimes they’ll just say “Hello” or “Good morning” and sometimes they want to talk about something. Sometimes they want to ask me questions or get my responses to them. So, my inclination is that if I said “Good Morning” to somebody on the other side of the world, what would I want them to do? I’d want them to say good morning to me. I mean, if I said good morning to you, I’d want you to say good morning back. I wouldn’t want to be ignored. It’s just a little thing because it’s just an acknowledgment of someone. It’s simply saying, “Hey, Good to see you. Good to hear from you. Hope you have a good day.” That’s all that is involved. Sometimes it ends up in a “coffee” conversation (as above). And it was kind of interesting to me because I knew of another organization in Honduras called “Mission Lazarus” and we had a “coffee conversation”. At that time, I went on their website and ordered some more coffee from them because it is really good coffee, and it supports their orphanage down there in Honduras.

Pat: There are times when somebody comes to my mind and I stop what I’m doing (even when I really have things to do). It has happened a couple of times; but it could be the Holy Spirit, so I may stop and pray for them or give them a call... (I had trouble hearing her on the recording).

Rod: I know. If we truly believe that God is involved in every detail of our lives, and He is guiding us... Do you remember the old thing we used to pray all the time? I must have heard it a million times growing up: “God, please guide, guard and direct us”. Okay, if I believe that He is actively guiding, guarding and directing me, then, I better be ready for some interruptions in my day where God says, “Come here. Not **that** way; **this** way. You are heading in the wrong direction. You are supposed to be over here.” And what I may perceive as interruption is God guiding, guarding and directing me.

Macy: My favorite is when I'm kicking myself because I'm running late, or something happened, or it didn't go as planned, and then later I learn that I was Okay with all that because it got me to point where I was *supposed* to get to. You know ...

Rod: Yes, hindsight sometimes is 20-20. When we see it in the moment, it looks like an interruption.

Macy: Or that I messed up royally and I know I blew it. I have this in mind, and I was going to this and that didn't happen, or I'm running late, or I'm three weeks late sending this card (while it actually got thee at the exact time it should have been because I had the date wrong...)

Rod: Yes. We're trying to figure out things a lot and God is saying, "Hey. I'm giving you a nudge here. Go that way!"

Hebrews 10:7-10 The writer makes clear that there is a change in the will of God. God no longer wants the shadows and the figures of whole burnt offerings and sin offerings.

Then I said, 'Here I am—it is written about me in the scroll— I have come to do your will, my God.'

⁸ First he said, "Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them"—though they were offered in accordance with the law. ⁹ Then he said, "Here I am, I have come to do your will." He sets aside the first to establish the second. ¹⁰ And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

It was God's will to give His Son a body to be sacrificed, but Jesus says, in **Psalm 40:7-8** "Then I said, "Here I am, I have come—it is written about me in the scroll. ⁸ I desire to do your will, my God; your law is within my heart." NIV

Then I said, "Behold, I come; In the scroll of the book it is written of me. ⁸ I delight to do Your will, O my God; Your Law is within my heart." NASB

In verse 10 we read, "And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all." NIV

By this will, we have been sanctified through the offering of the body of Jesus Christ once for all. NASB

Was this what was on the mind of Christ, on that hot, dry afternoon at Jacob's well near Sychar, "the will of God"? "I have come to do the will of God. You have prepared a body for me ... the Incarnation." The purpose of this body is to be able to accomplish Your will because without this body I would not be able to be a sacrifice to die for the sins of the people. I have come to do your will. That's why I was prepared. That's why I even exist on this earth, why I came to this earth.

The **Psalmist** back in chapter **40:2** speaks of being lifted from the pit. “I waited patiently for the Lord; And He inclined to me and heard my cry. ² **He brought me up out of the pit of destruction**, out of the miry clay, and He set my feet upon a rock making my footsteps firm. ³ He put a new song in my mouth, a song of praise to our God; many will see and fear and will trust in the Lord.” And I always like to, not just look at the quotation from the New Testament when they’re quoting a psalm or some scripture from the Old Testament, but I like to go look at the context, because I assume that the writer in the New Testament is not lifting it out of context. I don’t try to lift things out of context. So I assume they’re keeping it in context, so I go back to see what the context is. The Psalmist in Chapter 40 speaks of being lifted from the pit **and out of gratitude he proclaims the mighty works of God** and does His will. In other words, if I see myself as one who has been lifted out of the pit, I am so appreciative of God saving me out of the pit, I want to go and proclaim His will to other people.

In Psalm 40:6 and 8, there are two ideas, not quoted in Hebrews.

1. **My ears though hast opened**

Sacrifice and meal offering You have not desired; **My ears You have ^[e]opened;**

2. **The law is within my heart.**

I delight to do Your will, O my God; **Your Law is within my heart.”**

For Jesus to have the will of God as His food He had to be constantly willing to listen with open ears and He had to have the will of God stored in His heart.

Jesus is tuned in to God His Father and is getting a constant stream of direction so that what He lives out in His life **is the will of God**. There is no one like Jesus who can model that for us.

In **John 5:30** Jesus says again, “By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please **myself** but him who sent me.” NIV

“I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My **own will**, but the **will** of Him who sent Me. NASB

Often Jesus refers to His Father as “The One who sent Me”. Being sent means, to Jesus, that He was obligated to do what His Father told Him to do. If you have been sent by another person, you do not act on your own. You are an ambassador. You are sent by somebody else to do what that person sent you to do. You do not take your own initiative; you fulfill the obligation you have.

Touching on the idea of Godhead or commonly known as the Trinity, it would be difficult to understand what might be in Jesus’ mind regarding being under obligation to another part of the Godhead. Later, Jesus will say that He, the Son, will send the Holy Spirit, the third person of the Godhead. We know they’re all kind of “wrapped up together”. The Father sends the Son, the Son sends the Spirit, so how does all that work? Some of that is difficult to unravel some of that.

I'm going to stop here and we'll pick up next week.