

THE GOSPEL OF JOHN

We must believe that the Bible is the inspired Word of God. If we believe this, then we will believe in the deity of Jesus, for we know that this is the central theme of the entire Bible.

SPECIAL STUDY NO. 4

The earthly ministry of the Lord of Glory was fraught with controversy and objection. It is surprising to some to discover this fact. It is even more surprising to recognize that Jesus actually performed some of His miracles (such as the one in John 5) to touch off controversy.

Again, we are indebted to Seth Wilson, Dean of Ozark Bible College. He has compiled all the research and has graciously permitted us to introduce it here as Special Study No. 4.

The ministry of Jesus, judged by modern standards, would appear unsuccessful, ill-prosecuted and certainly not an ideally peaceful ministry.

Notice that controversy began almost immediately at the commencement of His public ministry. The controversy, however, did not intensify and cause determinate conclusions by the Jews until the Second Year of His ministry (John 5).

CONTROVERSIES AND OBJECTIONS IN JESUS' MINISTRY

by Seth Wilson

FIRST PASSOVER Cleansing of temple in Jerusalem (John 2). Jewish officials challenge His authority to do it:

Does Nicodemus' coming at night indicate that Jesus was a controversial figure? (John 3)

Beginning of Galilean Ministry, 8-9 months after first Passover at Nazareth; sermon in Synagogue, pushed to the cliff Luke 4:23-30

At Capernaum; paralytic forgiven; scribes and Pharisees thought it blasphemy (Mt. 9:2-8; Mk. 2:1-12; Lk. 5:18-26). (Note Pharisees following from Jerusalem)

At Matthew's house; feast with publicans and sinners; Pharisees object (Mt. 9:10-13; Mk. 2:15-17; Lk. 5:29-32).

Objection implied in the question of John the Baptist's disciples about fasting (Mt. 9:14-17; Mk. 2:18-22; Lk. 5:33-39).

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SECOND PASSOVER

At pool in Jerusalem; heals lame man on Sabbath; first definite effort of Jews to kill Him (Jn. 5, esp. v. 18).

In grain fields; 2nd Sabbath controversy - - - over plucking grain (Mt. 12:1-8; Mk. 2:23-38; Lk. 6:1-5).

In Synagogue; 3rd Sabbath controversy; heals man with the withered hand (Mt. 12:9-14; Mk. 3:1-6; Lk. 6:6-11).

In house of Simon the Pharisee; Simon's mental objections to Jesus' letting sinful woman touch Him (Lk. 7:36-50).

At Capernaum; very busy with great crowds; dumb demoniac healed; Pharisees claim He is possessed by Beelzebub (Mt. 12:22-37; Mk. 3:22-30); His family attempts to interfere, seeming to object to the strenuousness of His ministry (Mt. 12:46-50).

East side of Galilean sea, land of Gadarenes; casts out demons; people ask Him to leave (Mt. 8:43; Mk. 5:17; Lk. 8:37).

At Nazareth, last visit recorded; general unbelief and rejection (Mt. 13:54-58; Mk. 6:1-6).

THIRD PASSOVER NEAR

Fed 5000; sermon on Bread of Life at Capernaum; "This is a hard saying, who can receive it?" They forsook Him (John 6).

General Condition:

John 7:1 — the Jews seek to kill Him.

Capernaum: Jerusalem Pharisees publicly criticize Jesus for His disciple's eating with unwashed hands (Mt. 15:1-20; Mk. 7:1-23).

At Magadan; Pharisees and Sadducees demand a sign from heaven (Mt. 15:39; 16:1-4; Mk. 8:10-12).

At Caesarea Philippi; Peter objects to the first plain prediction of Jesus' death (Mt. 16:21-26; Mk. 8:31-38; Lk. 9:22-26).

At Capernaum; Jesus' unbelieving brothers object to His staying in seclusion, and urge Him to go to the Feast of Tabernacles (Jn. 7:3-9).

FEAST OF TABERNACLES (Six months before His death)

Jerusalem during the Feast; the rulers seek to kill Him (Jn. 7:14-24). They seek to arrest Him (Jn. 7:30).

Disputing over their freedom and fatherhood (Jn. 8:31-47). They accuse Jesus of being a Samaritan and

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having a demon, and object to the promise that believers will never see death, they take up stones to stone Him (Jn. 8:48-59).

Jerusalem; man born blind healed on the Sabbath. The healed man is excommunicated . . . brief exchange between Jesus and Pharisees on blindness and guilt (Jn. 9:1-41). Dispute among the Jews about the sermon on the Good Shepherd (Jn. 10:19-21).

Judea; dumb demoniac healed and Jesus again accused of demon possession Lk. 11:14-26.

Dining in house of Pharisee; Jesus does not wash His hands, Pharisees astonished . . . they press Him hard to catch something for which to accuse Him (Lk. 11:37-54).

In a Synagogue on Sabbath; healing a bent woman; ruler of synagogue indignant (Lk. 13:11-17).

FEAST OF DEDICATION

Jerusalem; Jesus tells Jews "I and the Father are one." They take up stones to stone Him. They accuse Him of blasphemy and try again to arrest Him (Jn. 10:34-39).

DEPARTURE TO PEREA (Three months before His death)

In Perea; Herod seeks to kill Jesus (Lk. 13:31-35).

In home of Pharisee on Sabbath; man with dropsy healed. Jesus accused of unlawful action (Lk. 14:1-6).

Publicans and sinners come to Jesus; Pharisees murmur (Lk. 14).

Teaching in Perea; Pharisees scoff at Him (Lk. 16).

After raising Lazarus from dead; priests and Pharisees seek to put Jesus and Lazarus both to death (Jn. 11:43-54).

Last Journey to Jerusalem; Pharisees test Him with question about divorce (Mt. 19:1-9; Mk. 10:1-12).

At Jericho; Zacchaeus receives Jesus, the people sneer (Lk. 19:1-10).

Few days before Passover; chief priests demand anyone knowing where Jesus is must inform so they may arrest Him (Jn. 11:55-57).

Feast in Bethany; Judas objects to Mary's anointing Jesus as being wasteful (Mt. 26:6-13; Mk. 14:3-9; Jn. 12:1-8).

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TRIUMPHAL ENTRY

Crowds praising Him; Pharisees say, "Teacher rebuke thy disciples" (Lk. 19:37-40).

Next day (Monday); cleanses Temple again. (Mt. 21:12-17; Mk. 11:15-19; Lk. 19:45-58).

Healing in the Temple; children praise; priests and scribes object (Mt. 21:14ff).

Next day (Tuesday) in Temple; Jesus' authority challenged by priests (Mt. 21:23-27; Mk. 11:27-33; Lk. 20:1-8). A trap question about tribute to Caesar (Mt. 22:15-22; Mk. 12:13-17; Lk. 20:20-26).

The Sadducees' question about marriage in resurrection. The Lawyer's question about the greatest commandment. Jesus' question about David's son being David's Lord (Mt. 22:23-46; Mk. 12:18-37; Lk. 20:27-44).

Disciples warned against the Pharisees and their hypocrisies (Matthew 23).

Last Tuesday or Wednesday; Reflections about the coming of the Greeks to Jesus; many believe but will not confess for fear of the Jews (Jn. 12:20-50).

Thursday night; Trials before Annas, Caiaphas, Sanhedrin, Pilate, Herod, Pilate. Mockings and charges at the trials and at the Crucifixion.

EXPOSITORY SERMON NO. 5 JESUS, THE SON OF GOD

John 5:1-47

Introduction

I BEGAN WITH CONTROVERSY OVER HEALING ON SABBATH

A. Set the scene

1. Feast, pool, man ill 38 years, is healed
2. Pharisaic rules for Sabbath-keeping
3. Possibility that Jesus deliberately aroused controversy to bring about a demonstration of His deity

B. Importance of John 5

This sin-sick world needs to be encouraged:

1. that Jesus is the Christ, the manifestation of God in the flesh

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2. that with a conviction of this absolute truth we can become new creatures
- II JESUS' SERMON FALLS NATURALLY INTO THREE DIVISIONS:
- A. His equality with God — the prerogatives of deity
 - B. The witnesses to His deity
 - C. The causes of unbelief in His deity

Discussion

- I JESUS' EQUALITY WITH GOD — PREROGATIVES OF DEITY
- A. He and the Father One (5:17-20) in:
 1. Intimate love
 2. Knowledge of wills
 3. Purposes for mankindFather works deeds of providential mercy on Sabbath, so also did Jesus
 - B. Son has authority to raise the dead (v. 24-29)
 1. Spiritually
 2. Physically
 - C. Son given authority to judge (v. 22-23)
 1. Imagine Pharisees taken aback at this statement, they who would soon arrest and judge Him
 2. Many today judge Jesus
 - a. Imposter
 - b. Good man
 - c. BUT ALL SHALL STAND BEFORE HIM TO BE JUDGED
 3. Judgment given Him that all may honor Him as God
 - a. Jesus claims right to be worshipped by men
 - b. Any who deny deity of Jesus dishonor God
- II WITNESSES TO THE DEITY OF JESUS
- A. John the Baptist (v. 33-35)
 1. That he (John) was not the Christ
 2. That he (John) was the forerunner
 3. That Jesus was the Lamb of God
 4. That the bodily presence of the Spirit was manifested as descending upon Jesus
 5. Jews rejoiced over John's great announcements of the coming Messiah, but when he focused truth on their sins, they killed him

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6. Remember when Jews questioned Jesus' authority to cleanse temple?
 - a. He asked them concerning John's baptism
 - b. They recognized John as a prophet, but rejected his message of repentance and baptism because they loved the glory of men.

RELIGIOUS LEADERS TODAY KNOW THAT THE NEW TESTAMENT PLAN OF SALVATION IS GOD'S WAY, BUT WILL NOT OBEY FOR THE SAME REASON

- B. Witness of the Father through miracles (v. 36-38)
 1. Nicodemus, a Pharisee, admitted fact of miracles and Jesus' commission from God (John 3:2)
 2. Rulers later had to admit apostles worked miracles (Acts 4:16-17)
 - a. They could not deny the fact, so they persecuted
 3. There is more than sufficient testimony to support the factuality of miracles of Jesus
 - a. Testimony of conversions of thousands after being told of these miracles
 - b. Testimony of preachers who sacrificed lives to preach resurrection of Jesus
 - c. Testimony of Paul, former murderer of Christians
 - d. These miracles of Christ "were not done in a corner."

C. Witness of the Scriptures (39-40)

1. They were studying the Scriptures — and there was a way to eternal life indicated in the Old Testament.
 - a. Faith in and obedience to the Messiah when He should come (cf. Deut. 18:15)
 - b. See also Psalms 2, 22, and Isa. 53.
2. Details of Jesus' life prophesied — fulfilled to minutest detail

III CAUSE OF UNBELIEF IN HIS DEITY

A. Jews had not love of God in them

1. They wanted to glorify the Messiah temporally, BUT DID NOT WANT TO SUBMIT THEIR WILLS TO HIM . . . THEIR DEEDS AND THEIR MOTIVES
2. Men today deny deity of Jesus in the same manner
 - a. Have love of self, not love of God in them

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- b. Will not let Christ captivate their thoughts
- B. They wrested the Scriptures (v. 45-47)
 - 1. They regarded Jesus as an accuser
 - a. Cited their devotion to Moses
 - 2. They believed only so much of the Scriptures as suited their prejudiced ideas of the Messiah
 - a. But Moses will be their accuser, for he wrote of the Messiah and demanded they hearken unto Him
 - 3. Many today who fail to obey commands of the New Testament really rejecting the Scriptures which they claim to reverence.

Conclusion

I NOTICE PERFECT ONENESS OF WILLS OF FATHER AND SON

We need to recognize that in oneness with Lord's will is our own happiness.

- 1. John 15:10-11
- 2. John 13:17
- 3. Jesus had perfect, absolute joy in abiding in the Father's will
- 4. He told us His secret of peace, happiness and joy; remaining in the Father's will

II NOTICE THE FACTUAL EVIDENCE TO ESTABLISH JESUS' DEITY

- A. John the Baptist — an eyewitness to the descent of the Spirit upon Jesus.
- B. Miracles of Jesus — the greatest of which is resurrection
- C. The Old Testament Scriptures — fulfilled prophecy

III NOTICE WHERE YOU STAND TODAY ON THIS MATTER OF JESUS' DEITY

- A. With the Pharisees?
They loved self — did not want Him to rule in their hearts
- B. With the disciples?
"To whom shall we go? Thou hast the words of eternal life" (John 6:68-69).