<u>Gospel John Chapter 5 -- John Karmelich</u> This week's text... (New King James Version)

5:1 After this there was a feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches.

3 In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water.

4 For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.

5 Now a certain man was there who had an infirmity thirty-eight years.

6 When Jesus saw him lying there, and knew that he already had been in that condition a long time, He said to him, "Do you want to be made well?"

7 The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me."

8 Jesus said to him, "Rise, take up your bed and walk."

9 And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath.

10 The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed."

11 He answered them, "He who made me well said to me, 'Take up your bed and walk.'"

12 Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?"

13 But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place.

14 Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you."

15 The man departed and told the Jews that it was Jesus who had made him well.

16 For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath.

17 But Jesus answered them, "My Father has been working until now, and I have been working."

18 Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

19 Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.

20 "For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.

21 "For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will.

22 "For the Father judges no one, but has committed all judgment to the Son,

23 "that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

24 "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.

25 "Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.

26 "For as the Father has life in Himself, so He has granted the Son to have life in Himself,

27 "and has given Him authority to execute judgment also, because He is the Son of Man.

28 "Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice

29 "and come forth; those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

30 "I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.

31 "If I bear witness of Myself, My witness is not true.

32 "There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true.

33 "You have sent to John, and he has borne witness to the truth.

34 "Yet I do not receive testimony from man, but I say these things that you may be saved.

35 "He was the burning and shining lamp, and you were willing for a time to rejoice in his light.

36 "But I have a greater witness than John's; for the works which the Father has given Me to finish; the very works that I do; bear witness of Me, that the Father has sent Me.

37 "And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form.

38 "But you do not have His word abiding in you, because whom He sent, Him you do not believe.39 "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

40 "But you are not willing to come to Me that you may have life.

41 "I do not receive honor from men.

42 "But I know you, that you do not have the love of God in you.

43 "I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive.

44 "How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God?

45 "Do not think that I shall accuse you to the Father; there is one who accuses you; Moses, in whom you trust.

46 "For if you believed Moses, you would believe Me; for he wrote about Me.

47 "But if you do not believe his writings, how will you believe My words?"

- 1. How many people here have expectations about God?
 - a) Gee God, let's make a deal

b)

e)

3.

- i) If I agree to pray really hard this week
- ii) And I promise to give a lot in the offering
- iii) And I promise to be really good to my spouse, or kids, or parents
- iv) In exchange, can I ask you to do the following...
- Anybody who's been a Christian for any reasonable period of time
 - i) Knows God does not work this way
- c) Ever heard the children's joke..."Where does a 500 pound gorilla sleep?
 - i) The answer is: Anywhere the gorilla wants to!
 - ii) That is what we have to remember about God's sovereignty
 - iii) God is going to do what God is going to do
 - iv) The object for us... is to try to figure out HIS plan for our lifea) And be a part of that plan...
- 2. The reason I opened with that illustration is that what we deal with here..
 - a) The story opens with a religious person with an infirmity
 - b) He thinks that by trying to beat everybody to the pool,
 - i) God is going to reward his good efforts and cure his illness
 - c) Jesus uses this man to

a)

- i) Teach the hurting man the true way to salvation
- ii) And while Jesus is at it..
 - Teach the religious leaders, and us!
 - (1) The true way to salvation
- d) When the religious leaders naturally ask,
 - i) Who gives you this authority to teach these things
 - ii) Jesus goes on to give a discourse on Jesus relationship with the father
 - Remember that the main theme of the Gospel of John is "Who is Jesus"
- f) A common question people ask
 - i) Is I don't understand the functions of God the Father vs. God the Son
 - ii) Chapter 5 helps to clear that up
 - iii) From Verse 17 to Verse 30, Jesus explains his role in comparison to the Fathers
- Before we begin the story of the healing of the lame man...
 - a) There is the literal story about the healing
 - i) And how Jesus uses this story to explain who he is..
 - b) But It is also interesting to read this story on a <u>spiritual</u> level
 - c) As we read this story...
 - i) Think of our lives without Jesus
 - ii) How we are spiritually sick, lame, blind and crippled
 - iii) And like those who are trying to work their way into heaven
 - a) The people by the water pool are trying to be the first one's in
 - b) To heal their diseases
 - c) Jesus does not help the person into the pool
 - d) Jesus cures the man, simply by faith!
- 4. Chapter 5, Verse 1...After this there was a feast of the Jews, and Jesus went up to Jerusalem.
 - a) Commentators speculate a lot over which Jewish feast this is
 - i) The truth is we don't know
 - ii) If John wanted us to know, he would have told us!
 - b) I think the main point Jesus was making is that there was a very large crowd in Jerusalem at the time of this event.

- 5. Verse 2: Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches.
 - a) A couple of interesting background notes
 - b) Back in the days when the entire city of Jerusalem was behind walls
 - i) There were 10 gates leading into the city
 - ii) Each gate had its own name
 - iii) The "Sheep" Gate was the gate used to bring the sacrificial sheep into Jerusalem
 - a) It is known as the Gate of Sacrifice
 - b) One can see the spiritual parallels between Jesus' sacrifice and this gate
 - c) As to the five porches Archelogists have fairly recently found this location
 - i) It is now a tourist stop when you travel to Jerusalem
 - ii) Most archeologists speculate The Jews built these five porches to represent
 - a) The Five Books of Moses,
 - b) Known as the Pentitute (Greek name) or the "Torah" (Hebrew name)
 - c) To a religious Jew, the Five Books of Moses are by far the most important books in the Hebrew Bible
 - d) Symbolically, one can think of these five pools as representing **the law**
- 6. Verse 3: In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water.,
 - a) John describes the people in 4 conditions : sick, blind, lame, paralyzed
 - i) As I mentioned, there is a spiritual reference to those without Christ
 - ii) If people are spiritually blind
 - a) They can not walk in spiritual freedom
 - (1) Therefore, they are also spiritually lame
 - b) And if people are also spiritually "blind and lame"
 - (1) They can not minister to other people
 - (a) Therefore they are also paralyzed
- 7. Verse 4: For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.
 - a) Verse 4 is a little controversial
 - i) Some of the oldest manuscripts do not have this verse and therefore..
 - ii) Some of the modern translations do not include Verse 4
 - iii) The story is the same whether or not we include Verse 4 or not
 - b) The water from this well was provided from a natural spring
 - i) The word for "pool" is a very precise Greek word
 - a) That means underground spring
 - ii) Therefore the water is going to go up or down
 - a) Depending upon the water supply at any given time
 - c) Most commentators of the Bible also speculate that the opening line of this verse
 - "For an angel went down"
 - a) This was a common expression of the day
 - b) And the Angel curing the disease may be more "legend" than fact.
 - d) Here's a fun thing to think about..

i)

ii)

- a) How can a very sick person have the strength to walk into the pool
- b) How can a blind person find his way into a pool?
- c) How can a lame walk into a pool
- d) How can a paralyzed person walk into a pool without help
- In all 3 cases, they can't do it by themselves
 - a) In all 3 cases <u>an intercessor is needed!</u>

- e) If the pools represent the law, what this model teaches us is that
 - i) We can't do it by ourselves
 - ii) We can't be made well by our own efforts
- f) Here is a multitude of people, all trying to be <u>the first person</u> in the pool of water
 - i) They all have to try harder
 - ii) They all have to work at it!
 - iii) They all have to beat the competition
 - iv) This is what the law represented!
 - Ever heard the expression "God helps those who help themselves"
 - i) That's not in the Bible

g)

- ii) Its from the Koran (The Muslim holy book)
- h) The only way they could get to the pool
 - i) Is if somebody to help them!
 - ii) They need an intercessor !

a) They need someone else to lead them into the water

- b) You can see the model of how Jesus is our intercessor over the law
- 8. Verse 5: Now a certain man was there who had an infirmity thirty-eight years.
 - a) First of all, this verse is saying the man was sick for 38 years
 - i) It does not say he was laying by the pools for 38 years
 - b) The word "thirty-eight" is only used one other time in the Bible
 - i) That is in Deuteronomy 2:14
 - ii) It represents the length of time the Jews "wandered" in the wilderness
 - a) For disobeying God
 - b) In the Five Books of Moses,
 - (1) The Jews were punished for continually disobeying the law
 - (2) They were required to stay in the desert for 38 years
 - (3) Until the entire generation who came out of Egypt died off
 - (4) Only their children (the next generation)
 - (a) Could enter the promised land..
 - c) Again, we have the picture of spiritual blindness
 - d) Suffering under the law, but not knowing what to do about it
 - c) The solution of course, is Jesus' first words in the this chapter, in the next verse
 - d) Jesus says in Verse 6, to the man "Do you want to be made well?"
 - i) That is our intercessor between God and man
 - ii) That is our rescuer from wandering in the wilderness of life!
- 9. Verse 6: When Jesus saw him lying there, and knew that he already had been in that condition a long time, He said to him, "Do you want to be made well?"
 - a) Notice what Jesus did not say..

i)

- i) He did not say..."Do you want me to pick you up and carry you in the pool?"
- ii) He did not say..."Can I get you a blanket so you can be more comfortable here by the pool
- b) Also notice Jesus did not pick the guy who was closest to the pool
 - He didn't pick the guy who was winning the competition
 - a) Of "be the first one in the pool or else"
- c) He asked a guy in the back of the multitudes "Do you want to be made well"
- d) This is actually an important question
- e) Some people don't <u>want</u> to be made well
 - i) We've all met people who are homeless, or addicted to some substance
 - a) Who don't <u>want</u> to be made well
 - b) There has to be a decision on that person's life to <u>want</u> to change before Jesus can do something.

- 10. Verse 7 The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me."
 - a) This guy was saying that every time I try to get in the water
 - i) Somebody always beats me to it
 - b) Notice the man was stuck in his trust in rituals
 - i) It never occurred to the guy that God could just make him better
 - ii) The man thought that the only cure was to work his way in the water
 - c) The emphasis here, is Jesus is trying to teach the man
 - i) It's not the method that counts, it's the relationship with God
 - ii) Jesus is trying to teach him to stop competing to be good enough for Goda) And just follow Jesus!
- 11. Verse 8, (my favorite in Chapter 5, Jesus said to him, "Rise, take up your bed and walk." Verse 9: And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath.
 - i) 3 commands 1) Rise 2) Take up your bed and 3) Walk
 - b) When God says Rise, he makes it possible for you to rise
 - i) God's commandments are God's enablements
 - c) Second, God says "take up your Bed"
 - i) In other words, don't say
 - ii) I'll just leave my bed here in case it doesn't work
 - iii) When God gives a command,
 - a) Don't make a back-up plan for failure
 - d) Third Walk. Keep moving in Jesus
 - i) Our salvation and is the realization that Jesus is all we need
 - ii) God does not want to be "#1 on a list of 10" things to trust in for our lives...
 - a) God wants to be "#1 on a list of 1"
 - b) Corrie Ten Boom has a great quote "You will never discover Christ is all you need until Christ is all you have
- 12. Verse 10: The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed."
 - a) The Jewish leaders were focused on the rituals
 - b) Under Jewish laws a man could not bear any sort of burden on the Sabbath
 - i) You could not even wear a wooden leg or false teeth!
- 13. Verse 11 and 12 He answered them, "He who made me well said to me, 'Take up your bed and walk.'", Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?"
 - a) It all sounds incredible to us...
 - b) Here is a guy lame for 38 years,

c)

- i) and the clergy is upset about him carrying his bed around!
- They were focusing on rituals and not on the new life
- d) The application to you and I is that
 - i) Jesus violates our expectations
 - ii) We make the mistake of thinking God is our "Jeanie in a bottle"
 - a) We expect God to act a certain way
 - b) We tend to think that because
 - (1) We pray, we fast, we go to church
 - (2) God is now obligated to perform for us
 - iii) The point is that that God won't rescue us out of our troubles
 - a) It is simply that we expect God to fulfill things our way
 - b) As opposed to a better way that God has planned!

- 14. Verse 13 & 14 But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place. Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you."
 - a) First of all, give this guy a little credit
 - i) He knew that God performed a miracle in his life
 - ii) And He goes to the temple to praise God for his healing
 - iii) That's a good attitude for us to have
 - b) Notice Jesus reaction. You have been made well, now sin no more, unless something worse happens
 - i) Some scholars speculate the man may have had a sexually transmitted disease,
 - a) As such a disease could cause lameness
 - b) We don't know, its just speculation
 - ii) I think a better analogy is the comparison to the law
 - iii) We have been comparing this miracle to The Jewish Law, with all its rules and regulations
 - iv) I think what Jesus meant was...
 - a) Once we are free from the law
 - b) Don't get tangled in the law again
 - c) This is what Galatians Chapter 5 is all about!
- 15. Verse 15 &16 The man departed and told the Jews that it was Jesus who had made him well. For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath.
 - a) Notice it does <u>not</u> say the religious leaders wanted to seek Jesus
 - i) So they could have a philosophical discussion about law and grace
 - ii) It says they wanted to kill him!
 - b) To a Jewish leader... the only thing worse than one who breaks one of the commandments is one who encourages others to break the commandments
 - c) What Jesus needed to teach the religious leaders, and the crowd around them, and us for that matter:
 - i) Jesus *is* the authority on <u>how</u> to obey the law
 - ii) In order to do that, he had to establish his authority
 - iii) Which is What Verses 17 to 30 is all about
 - d) Verses 17-30 is a discourse on Jesus authority, and his relationship with God
 - e) Jesus uses this opportunity to explain to all of us <u>Who Jesus Is</u> and his relationship with God
 - i) Remember, the focus of Gospel of John is on Who is Jesus
- 16. Verse 17 But Jesus answered them, "My Father has been working until now, and I have been working."
 - a) In Genesis Chapter 2, it says on the 7th day God ended the work that he did...
 - b) Yet the sun still rises, crops grow, and Life is sustained

i)

- c) In Genesis Chapter 3, God breaks <u>His</u> Sabbath rest in order to rescue Adam & Eve from their sin!
 - Jesus is saying in this verse is "God is working on the Sabbath, and so do I"
- 17. Verse 18: Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.
 - a) If you need a verse that states Jesus is equal with God... here is your source right here!
 - b) In the Greek, the verb "making himself equal" implies he was *continually* making himself equal with God

- 18. Verse 19: But Jesus answered them, "My Father has been working until now, and I have been working."
 - a) This verse, along with Verse 30 states that Jesus is equal to God in "will"
 - b) What Jesus is saying is that "God initiates, Jesus obeys"
 - c) The application to us to be like Jesus...
 - i) God, just give us the command, and we should obey
 - ii) Like the Centurion in Luke 7...
 - a) But say the word, and my servant will be healed. (Luke 7:7b, NKJV)
- 19. Verse 20 "For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.
 - a) Jesus saying He is equal to God in <u>intelligence</u>
 - b) And God will promise greater things to those who believe
 - c) As most Christians will state
 - i) God works in our lives in stages
 - ii) And our maturity as Christians grows in stages
 - a) It is the simple belief that God loves me
 - b) And has great things planned for me as a I grow as a Christian
- 20. Verse 21 "For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will.
 - a) Jesus is saying this verse that he has the same rights as the father
- 21. Verse 22 & 23:For the Father judges no one, but has committed all judgment to the Son, "that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.
 - a) God set it up this way, so the Son is equal to the father in terms of Judgement
 - b) There are those who say I worship God, and not Jesus,
- i) The answer is this verse, where Jesus claims <u>HE</u> is in charge of all judgement
 22. Verses 24-26: "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. "Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. "For as the Father has life in Himself, so He has granted the Son to have life in Himself,
 - a) These verses state that Jesus is equal to God when it comes to imparting life
 - b) Jesus is saying "God raises from the Dead, and so do I"
 - c) In Verse 24, I underline "has" as in: "He who believes in me **has** everlasting life
 - i) Notice the present tense of this word
 - ii) Like I've been saying, born once, die twice, born twice, die once!
- 23. Verses 27-30: "and has given Him authority to execute judgment also, because He is the Son of Man. Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth; those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me."
 - a) These verses show how Jesus is equal in Judicial power and Authority to God
 - Question: Why does God give authority to Jesus to Judge
 - i) Why doesn't God do the judging himself?

b)

- ii) Part of the Answer is Verse 27: Jesus says of himself "He is the Son of Man"
 - a) The expression "Son of Man" is a reference to God being made man
 - b) God *had* to be made man so he could relate to us
 - c) By being a human, Jesus could understand what we go through
 - d) This makes him a fair judge of mankind

- 24. To summarize Verses 17-30 I found a good list of how Jesus is equal with God
 - a) Verses 16-18 state Jesus is equal with God <u>In Service</u>
 - b) Verses 19 & 30 state Jesus is equal with God <u>In Will</u>
 - c) Verse 20 states Jesus is equal with God <u>In Intelligence</u>
 - d) Verse 21 states Jesus is equal with God <u>In Sovereign Rights</u>
 - e) Verses 24-26 state Jesus is equal with God <u>In Imparting Life</u>
 - f) Verses 27-30 state Jesus is equal with God <u>In Judicial Power & Authority</u>
- 25. The next set of verses are about bearing witness about Who is Jesus...
- 26. Verses 31-36 31 "If I bear witness of Myself, My witness is not true. 32 "There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true. 33 "You have sent to John, and he has borne witness to the truth. 34 "Yet I do not receive testimony from man, but I say these things that you may be saved. 35 "He was the burning and shining lamp, and you were willing for a time to rejoice in his light. 36 "But I have a greater witness than John's; for the works which the Father has given Me to finish; the very works that I do; bear witness of Me, that the Father has sent Me.
 - a) Jesus is essentially saying here is that validation of who Jesus is comes from the Father
 - b) Jesus is saying
 - i) My validation doesn't come from myself
 - ii) John the Baptist told you I am the Lamb of God
 - a) If that's not good enough for you
 - b) Then look at the miracles & good works I am doing
 - iii) But what Jesus is saying, is, ultimately, the Validation will come from God himself
 - iv) Which is why the death and resurrection were necessary
 - v) The greatest way for Jesus to validate himself that his words were true
 - a) Was that God had to resurrect him from the dead
 - b) That's the ultimate validation that Jesus is who he says he is!
- 27. The next set of versus talk about the <u>necessity</u> of the Holy Spirit in order to understand God
 - a) You can read the Bible
 - b) You can dissect the Bible
 - c) You can memorize the Bible,
 - d) But unless you are born-again, and have the Holy Spirit guiding you
 - i) You will never fully comprehend the scriptures...
 - ii) Jesus will later say in Chapter 14, Verse 26."The Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.
 - e) Verse 37 & 38: "And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form. "But you do not have His word abiding in you, because whom He sent, Him you do not believe.
- 28. Which leads to another of my favorite verses in the Bible: Verse 39: "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.
 - a) The Religious leaders didn't just study the Hebrew Bible
 - i) They memorized it
 - ii) They spent their life contemplating its meaning
 - iii) They studies the commentaries of their ancestors over its interpretation
 - b) Yet Jesus said they are blind
 - i) Because they didn't see Jesus in the Old Testament
 - ii) To quote a pastor named Jon Curson
 - a) "You have big heads, but lack burning hearts"

- c) One of the great discoveries of my life
 - i) Is seeing Jesus <u>everywhere</u> in the Old Testament
 - ii) Some of the greatest sermons given in the New Testament
 - a) Is showing how Jesus is all over the Old Testament
 - b) Among my favorites is Stephen's speech in Book Acts Chapter 6
 - iii) "For the testimony of Jesus is the spirit of prophecy." (Rev 19:10b)
- d) Which also reminds me of a great rule...
 - i) Whenever you are confused about a passage in the Old Testament
 - ii) Try putting Jesus right in the middle of that passage, and see if it helps!
- 29. From 40 the end of the chapter is Jesus scolding the Pharisees for not believing in Him
 - a) Notice the word "not" is all over this section
 - i) You do <u>not</u> have his Word abiding in you (verse 38)
 - ii) You are <u>not</u> willing to come to me (verse 40)
 - iii) You do <u>not</u> have the Love of God abiding in you (Verse 42)
 - iv) You do <u>not</u> seek the honor that comes from God (Verse 43)
 - v) You do <u>not</u> believe the writings of Moses (Verse 47)
- 30. Notice Verse 43 "I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive.
 - a) Most commentators believe this is a reference to the AntiChrist
 - b) This verse talks about a coming great deception
 - c) Ask most religious Jews today: "How will you recognize the Messiah"
 - i) They will answer
 - a) "We will know its him as He will lead us in rebuilding the temple
 - b) The Book of Revelation teaches us that half way through the tribulation, the Anti-Christ will double-cross the Jewish people, and demand that he be worshiped as God
 - c) And at that point, (pardon the pun) "All hell will break loose"
- 31. Verse 44 "How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God?
 - a) Jesus is saying that you love compliments from other people with greater interest than what you think, God thinks of you
 - b) That of course, is the danger of pride..
 - i) Focusing more on the compliments of others
 - a) rather than worry about God's opinion of our lives
 - c) John says later in Chapter 12, Verse 43:
 - i) for they (The Pharisee's) loved the praise of men more than the praise of God.
 - d) People reject God because they would rather have the praises of men
 - i) I believe one of the great appeals of the AntiChrist will be
 - a) His ability to satisfy man's desire to hear how great they are!
 - ii) Almost all the passages about the AntiChrist mention how "boisterous" he is
- 32. Last Set of Verses 45-47 45 "Do not think that I shall accuse you to the Father; there is one who accuses you; Moses, in whom you trust. 46 "For if you believed Moses, you would believe Me; for he wrote about Me. 47 "But if you do not believe his writings, how will you believe My words?"
 - a) Jesus is not the prosecuting attorney, he is the judge
 - i) God did not send Jesus to judge the world,
 - ii) The world has already been judged
 - iii) John 3:18 states that Jesus was sent to *save* the world that has already been condemned.

- b) Romans 2:12 says For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law (NKJV)
 - Jesus is saying "I don't need to accuse you", Moses has accused you already"
 - a) Moses is the accuser in the sense that he wrote the words of the Law
 - b) For those who know the law, that is the standard by God judges acceptance or unacceptance into heaven
 - c) We aren't saved because we obeyed the law to perfection
 - d) We are saved because we accept Jesus payment on our behalf.

33. To summarize, Chapter 5 is all about our relationship with God

- a) Jesus heals a man who looks to "good works" through salvation
- b) Jesus uses this example to teach him the true way of salvation
- c) Jesus then scolds the religious leaders for failing to see <u>**He**</u> is the way to salvation
- d) Ever notice that the only people Jesus ever gets angry with is the religious leaders?
 - i) He gives grace to those who sin
 - ii) But to those who *should* have known about Jesus, he condemns their blindness

Let's Pray

i)

Heavenly Father.. It is easy for us to look at the religious leaders 2,000 years ago and see their faults. What is difficult for us, is to see our own religious trappings. Help us father, not to depend upon our own rituals, our own way of trying to solve our problems, but to look to you, the "Author and Finisher" of our faith. Help us not to try to solve problems through our will, but to seek, discover and implement what is *your* will for our lives. We ask this in the name of our Lord and Savior Jesus Christ.