

I. Introduction

A. *Remember, Jesus had already established the fact that they considered God as their "Father"*

1. *John 8:41*
2. *Deut 32:6; Is 63:16; 64:8.*

B. In every way, He had already indicted them.

II. V 32 "Jesus answered to them, "I have shown works, many good works from the Father, to you. (Do **you**) seek to stone Me because I do these works?"

A. Jesus inquires into their motives.

B. "I have shown you many good works from the Father" = they know and He knows that He has done miracles.

1. They cannot argue that.
2. Jesus interprets those works for them: they are from the Father.
 - (a) John 5:36
 - (b) 36 "But the testimony which I have is greater than *the testimony of John*; for the works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me.

III. What does "From the Father" mean?

- (i) 1 *John 5:9–12*
- (ii) 9 *If we receive the testimony of men, the testimony of God is greater; for the testimony of God is this, that He has testified concerning His Son.*
- (iii) 10 *The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made Him a liar, because he has not believed in the testimony that God has given concerning His Son.*
- (iv) 11 *And the testimony is this, that God has given us eternal life, and this life is in His Son.*
- (v) 12 *He who has the Son has the life; he who does not have the Son of God does not have the life.*

IV. There are three ways that the Father testified of Christ during His earthly ministry:

- A. Miracles: the works themselves (i.e. healings, resurrections, casting of demons etc.).
- B. Verbal: baptism and death; "This is My beloved Son..."
- C. OT Scriptures:

(i) *John 5:39*

(ii) *39 "You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me;*

V. Time after time God had testified to the truthfulness of what Jesus said of Himself.

VI. Yet, in their insistence to reject this testimony, they have compacted their darkness even more:

- A. 1 John 5:10b

(i) *"...the one who does not believe God has made Him a liar, because he has not believed in the testimony that God has given concerning His Son."*

VII. The Lord's questions are always meant to get you to think.

- A. In His wisdom, He is probing their hearts, not so that He can get an answer, but so that they can see what they are doing and see it as sin.

- 1. Understand, the thoughts and intentions of your heart are clearly evident before the Lord.

- 2. In His understanding and wisdom, He was always working to bring out those thoughts and intentions before the day of judgment.

- B. So also should we learn how to minister to one another in these ways.

(i) *Ephesians 4:11–12*

(ii) *11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers,*

(iii) *12 for the equipping of the saints for the work of service, to the building up of the body of Christ;*

VIII. Our conversations as a body of people redeemed by Christ will go a long way to either establish our obedience in the faith, or confound it.

Ephesians 4:14–15

14 As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;
15 but speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ,

Ephesians 4:23–24

23 and that you be renewed in the spirit of your mind,
24 and put on the new self, which in *the likeness of* God has been created in righteousness and holiness of the truth.

Ephesians 4:25

25 Therefore, laying aside falsehood, speak truth each one *of you* with his neighbor, for we are members of one another.

Ephesians 4:29–32

29 Let no unwholesome word proceed from your mouth, but only such *a word* as is good for edification according to the need *of the moment*, so that it will give grace to those who hear.
30 Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.
31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.
32 Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.

Ephesians 5:1–4

1 Therefore be imitators of God, as beloved children;
2 and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.
3 But immorality or any impurity or greed must not even be named among you, as is proper among saints;
4 and *there must be no* filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks.

Ephesians 5:15–21

15 Therefore be careful how you walk, not as unwise men but as wise,
16 making the most of your time, because the days are evil.
17 So then do not be foolish, but understand what the will of the Lord is.
18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,
19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;
20 always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;

21 and be subject to one another in the fear of Christ.

IX. V 33 "The Jews answered to Him, "We do not stone you concerning good works, but rather concerning blasphemy, because that you, being a Man, make yourself God."

A. The Jews were all about "good works."

1. They did good works as the basis of their righteousness:

a) *Matthew 6:1-5, 16.*

b) *Matthew 23:5-7*

(i) 5 *"But they do all their deeds to be noticed by men; for they broaden their phylacteries and lengthen the tassels of their garments.*

(ii) 6 *"They love the place of honor at banquets and the chief seats in the synagogues,*

(iii) 7 *and respectful greetings in the market places, and being called Rabbi by men.*

2. Good works are commendable and should be done.

3. Ephesians 2:10.

B. Therefore, they certainly could not argue about His good works, because they would then have to examine their own works, ending up in a comparison they would lose.

C. But the accusation is far greater: blasphemy.

D. "You make yourself God."

1. They understood that equating the "oneness" of Himself to the Father is saying that He is the One true God.

2. They understood that saying that He Himself is God like that is blasphemous since He is obviously only a Man.

E. This enters for us into a discussion concerning how Jesus handled opposition: He referred to the Scriptures, the ones they themselves relied upon.

- I. V 34 "Jesus answered to them, "Is it not having been written in your Law that, "I said you all are gods."?"
 - F. He probes them deeply.
 - G. As people look on, He now is bringing not only the Pharisees to think, but the others watching this whole episode as well.
 - 1. Said the same in John 8:17 "your law."
 - 2. This is the Law that they had set their hope upon (John 5:45).
 - 3. They thought they were righteous and the common people wicked/accursed because the Pharisees knew the Law (and, by their own estimation, kept it impeccably-

John 7:49

49 "But this crowd which does not know the Law is accursed.")

- H. Now, One who knows the Law is coming to them in order to dialogue about the Law.
- I. What does this Psalm mean?
- J. Psalm 82:6

X. :אֲנִי-אֱמַרְתִּי אֱלֹהִים אַתֶּם וּבְנֵי עֲלִיוֹן כְּלַכֶּם⁶

XI. "I said, 'gods you are and sons of the most high all of you.'"

- A. Asaph is writing to indict the rulers of the people.
 - 1. All the rulers of the land (of Israel) were to conduct themselves in the land with love, and righteousness.
 - 2. Rather, they were conducting themselves with indulgence and inequity.
 - 3. You can see the equation:
 - a) "You all are sons of the Most High" = "Sons of God (you are) all of you."
 - b) Sons =

Exodus 4:21–22

21 The Lord said to Moses, "When you go back to Egypt see that you perform before Pharaoh all the wonders which I have put in your power; but I will harden his heart so that he will not let the people go.

22 "Then you shall say to Pharaoh, 'Thus says the Lord, "Israel is My son, My firstborn.

B. If they, being wicked and unbelieving, are still "sons," then how can they say that a Man who has always done righteousness is not a Son.

- C. This is further emphasized by the fact that He, in fact, is set apart by God (i.e. Messiah) and is sent directly from and by Him.
- D. They were not.

