

1. There were four Passovers during Jesus' public ministry: Jn. 2:13; 5:1; 6:4 and 13:1. Our text occurred at the second Passover, just two years before His suffering and death. Jesus purposely healed a lame man on the Sabbath Day to make His enemies face their false doctrine. Vs. 18 tells us that the Jews were seeking to kill Him for two reasons: a) They claimed He was breaking the Sabbath; and, b) They hated Him because He said that He was true God. In this chapter begins Jesus' rejection by His people in Judea. A year later (Jn. 6) the people in Galilee rejected Him.
2. At Ex. 20:8-11 God told man to rest from all gainful work on the Sabbath. At Ex. 32:17 the Sabbath is called a sign, a sign of the Christ to come. Cf. Hebr. 4:1-16. The God-man, Jesus, 17, works ceaselessly, even on the Sabbath. But He did not violate the Sabbath as His enemies said. Nor did He abrogate the Sabbath. That came later. Col. 2:16. Deeds of mercy were not forbidden on the Sabbath. The real conflict in Jn. 5 was not about the Sabbath but about the Person, Word and Work of the God-man, Jesus Christ. Jesus used this occasion to make the Jews face their own hostile unbelief and to teach them the Truth about Himself. Read all of Jn. 5 several times.
3. This chapter speaks of the incarnate Jesus, the God-man. Vs. 21 is quoted twice by the Formula of Concord, Art. VIII, paragraphs 54-59. It shows both from the Bible and the unanimous rule of the entire ancient church that Christ, according to His assumed human nature, received divine and infinite qualities.
4. In vs. 17 Jesus is saying: "As the Father works until now, so I also work without permitting myself to be disturbed by any Sabbath; for the Son of man is Lord also of the Sabbath." Vss. 18-47 are an exposition of vs. 17: Jesus is speaking of Himself as the incarnate Christ. He identifies the works of the Father and the incarnate Son. Both the lesser works (miracles) and the greater works (to make the dead alive and to judge) are the very same works of the Father and the Son. The Father and the Son are identical in essence and equality of persons. Therefore, he who does not honor the Son does not honor the Father Who sent the Son. The Father has given (vs. 22) all qualities and attributes of the divine nature to Jesus' human nature.
5. Vss. 17 to 30 speak about Jesus' works, His miracles. He and the Father work together. They are identical in essence. Healing the lame man was a lesser work. Greater (vs. 20) works would follow, namely, raising the dead and judging all men. Vs. 21 announces raising the dead. In vss. 24-26 Jesus tells us of raising the spiritually dead in this life. Conversion. Vss. 28-29 tell us of Him raising the dead on the last day. Another greater work is judgment, vss. 22 and 27. He will judge the living and the dead. This proves that God loves Jesus and that He, the God-man, is very God of very God, as we say in the Athanasian Creed. Vss. 30-37 tell us about the testimony concerning Jesus: a) He testifies about Himself, vs. 31, b) But there is another who testifies, John the Baptist, but the Jews would not believe his testimony. c) But Jesus says there is even greater testimony: the miracles which the Father sent Him to do, they testify about Jesus. The Father has sent Him. But there is more. The Word of God is the Father's testimony concerning Jesus, the God-man. He tells them to search the Scriptures which testify about Jesus. Furthermore, those Scriptures give people eternal life. He concludes: "But you do not want to come to Me to have eternal life." Did Jesus love His people, the Jews? Verily He did! Did He want to take them to eternal life? Verily He did! But they rejected Him. They would not believe. There is hope for sinners who confess their sins and believe in Jesus. But the worst sin is unbelief. He that believeth not shall be damned. Mk. 16:16.
6. When I was baptized I was converted. I was raised from spiritual death to spiritual life. I am a new creature because I am in Christ. When I die another great miracle will happen. He will raise me from the dead and then judge me as acceptable to enter eternal life. Hallelujah!

Sermon Outline on Jn. 5:19-23, Trinity XVI, vss. 22-23 included

Theme: ALL MUST HONOR THE SON JUST AS THEY HONOR THE FATHER

Introduction: The Jews knew that God could kill and make alive. See Deut. 32:39; I Sam. 2:6; II Kings 5:7; Is. 26:19. But they did not believe that Jesus, the Son, could do this. Therefore they were not honoring the Son, Whom the Father had sent to save them. They were beginning to plot His death because He said He was true God, vs. 18.

I-JESUS PROVED THIS BY THE LESSER WORKS

In vs. 20 Jesus says that the Father would show Jesus greater works than these. That means that works greater than the miracles would follow.

A-Turning water into wine. This is found in Jn. 2. We know from vs. 11 in Jn. 2 that Jesus did this sign, this work, to show forth His glory. Because of this sign the disciples believed in Him.

B-Healing the nobleman's son. In Jn. 4:46-54 we read of Jesus' second lesser work in Galilee. He healed the nobleman's son who was very sick. As a result the nobleman and his whole household believed in Jesus. The miracle had its intended effect.

C-Healing the lame man. But when Jesus came back to Judea at the time of the second Passover the result was not the same. He healed a man who had been lame for 38 years. He told him to take up his bed and walk. This work began with total rejection by the Jewish authorities. They could not deny the healing. But they accused Jesus of sin for healing on the Sabbath Day and then they began to seek to kill Him because He made Himself equal to God. That was the very reason why Jesus did this work on the Sabbath Day, to prove that He was true God. From here on for two years until Jesus' death the Jews and Jewish authorities, for the most part, rejected Jesus' Person, Word and Work.

II-JESUS PROVED THIS BY THE GREATER WORKS

The Father gave the human nature of Christ divine works and qualities. Jesus said: "He that honoreth not the Son, honoreth not the Father Who sent Him." Vs. 23. He proves this by the greater works, vs. 20.

A-Just as the Father, so the Son raises the dead. When Jesus raised Lazarus, the Jewish authorities were furious. Jn. 11:45-53. They could not deny the miracle but would not accept it.

1-Read vss. vss. 24-26 of Jn. 5. The person who believes in Jesus has passed from death to life. He is raised from spiritual death to spiritual life. Conversion means to be raised from spiritual death to spiritual life. Eph. 2:1-6. In this life the spiritually dead hear Jesus' voice and live. vs. 26. Why? The Son has life in Himself just as the Father has life in Himself.

2-On judgment day the Son will raise all the dead. Read vss. 28-29. All who are in their graves will hear His voice and come forth, both the saved and the damned. Why? The Father will show the Son greater works than these miracles so that you will be amazed. Believers are raised twice, once in this life and once on judgment day. Unbelievers are raised only once, on judgment day. In the creed we confess: "I believe in the resurrection of the body."

B-The Father has given all judgment to the Son. As true God, Jesus already had this power in His divine nature. The Father has given the power of all judgment to the human nature of Christ. Jesus speaks about this in vss. 22 and 27. Vs. 27 very clearly states that the Father has given this power to the Son, a human being. Jesus speaks about this judgment in vs. 29. He will decide whether they will go to heaven or to hell. See also Mt. 25:31-46. All people will be gathered before His throne and He will judge them.

Conclusion: Some people think of Jesus only as a weak baby. No. He is very God of very God. We must honor the Son as we honor the Father. His works, all of them, prove that.

Sermon Outline on Lk. 7:11-17, Trinity XVI

Theme: THE SON OF GOD VISITS SINFUL MANKIND

Introduction: Our text and its meaning can be applied to all of mankind. All people since Adam and Eve are like the people of Nain. They grope in spiritual darkness but cannot help themselves. The Son of God comes to them, proves Who He is and what He can do. The Lord of Life comes to the world which is a morgue, the land of the dead.

I-THE SITUATION OF SINFUL MANKIND.

- A-They are dead. Rom. 6:23 says: "The wages of sin is death." Eph. 2:1 says: "You were dead in your trespasses and sin in which you walked according to the age of this world, according to the ruler of the power of the air(Satan)." Because of sin this world is a land of the dead, the spiritually dead. And that's the way the people of Nain were. They did not know the true God. They did not call Jesus the Messiah even after He performed a miracle. They lay fast in the grips of Satan who wields the power of death over mankind.
- B-They do not seek God. People do not seek God. God must send His messengers to people. In the OT God sent His prophets to the people. At Jesus' time God sent the Baptist and Jesus to the people. Today God still sends His messengers to the people. People do not seek God because they are dead in their sins. The people of Nain did not seek Jesus. He sought them. What did He find when He visited their village? He found a procession of death. That's what He finds when He moves about in the world, death, death, death. Spiritual death and physical death. It is still so today.

II-THE SON OF GOD VISITS THESE HELPLESS PEOPLE

- A-He has compassion on them. The need in this case was plain. This dead man's mother was a helpless widow. She was weeping. And He tells her not to weep. That prohibition contained a promise. When God stopped the weeping, help was beginning. His compassion stoops down to the most helpless: widows, orphans, the poor, people with bad consciences. Note carefully that Jesus concentrated first on the widow. The text says that He had pity on her and therefore said: "Do not weep." Vs. 15 says that "He gave the living son back to the mother." Satan had taken him away. Jesus gave him back.
- B-He conquered death. St. Paul says in I Cor. 15:19: "If in this life only we have hope in Christ, we are of all men the most pitiable." Christ defeated not only temporal death but eternal death too. Christ abolished death and brought life and immortality to light through the Gospel. II Tim. 1:10. He called the widow's son out of death to life. He does this by His Word. He still calls sinners out of spiritual death into eternal life. He does this by His Word. Read Jn. 5:24-29: "Truly, truly I say to you that he who hears My Word and believes in the One Who sent Me, has eternal life and does not come into judgment but has already passed from death to life. Truly, truly I tell you that the time is coming and is already here when the dead will hear the voice of God's Son and will live. (Conversion). For just as the Father has life in Himself, likewise also to His Son He has given to have life in Himself."

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Conclusion: We have God's Word. From this Word we learn that Jesus came to seek and to save the lost. He seeks us out as He sought this widow and her dead son at Nain. He is saying to us: "I am the resurrection and the life. He who believes in Me shall never die."

Sermon Notes on Lk. 7:11-17, Trinity XVI

1. This account is peculiar to Luke. But two other instances of Jesus' raising the dead, also by His Word, are recorded, Jairus' daughter, Lk. 8:54 and Jn. 11:43, Lazarus. In all three cases Jesus called them by name. They heard His voice.
2. Read Jn. 5:25-29. There Jesus' speaks of two resurrections. In vs. 25-27 He speaks of His raising the spiritually dead by His Word. This is conversion. He also speaks of raising all the dead on Judgment Day. In all cases it is the Word of Jesus which raises the dead.
3. Elijah (I Kings 17:23) and Elisha (II Kings 4:36) in the OT raised the dead but not by their own Word or power. Peter (Acts 9:41) and Paul (Acts 20:10-12) also raised the dead but not by their own Word or power.
4. In Lk. 7:1-10 we read about a slave at the point of death but the main point is the humble faith of his master. In our text we read about a dead man but nothing is said about faith. Jesus took the initiative.
5. In vs. 16 the people said: "God has visited His people." This word "visit" has a particular meaning for Jesus. Zacharias said (Lk. 1:68) "Blessed be the Lord, the God of Israel, for He has visited and redeemed His people." He is speaking about Jesus. At Acts 15:14 we read: "Simon has declared how God at the first visited the Gentiles to take out of them a people for His name." Jesus visited mankind. He came to make His home among them, to save them, to raise them from the dead.
6. The village of Nain was in Galilee ^{always} but cannot now be identified. It is mentioned only here in our text in the Bible. But though the town has disappeared it will ~~also~~ be known as the place where Jesus raised a widow's son to life. He was probably her only child but, for certain, her only son. She had also lost her husband. She was helpless.
7. Notice that there were two crowds, the crowd with Jesus and the crowd with the widow. The Lord of life heads the one crowd, death heads the other crowd.
8. Jesus said to the widow: "Do not weep." This prohibition contained a promise. He was about to prove why she should not weep.
9. The dead man heard Jesus' voice. He sat up. He began to talk. Jesus' Word made this possible.
10. The fall into sin took this man from his mother. Jesus gave him back to his mother.
11. The people also said: "A ^{about} great prophet has arisen among us." They were probably thinking men like Elijah and Elisha. But they did not call Him THE Prophet (Deut. 18:15). They did not call Jesus the Messiah. Faith comes by hearing and hearing comes by the Word of God (Rom. 10:17). Miracles don't produce faith in Christ. But they do prove that Jesus is true God. In vs. 22 Jesus tells the disciples of the Baptist: "The blind receive their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, the poor hear the Gospel." This is in answer to the question: "Are you the One to come or should we expect another?"
12. What do the recorded miracles do for us today? They strengthen our faith when it becomes weak. They remind us that God has visited man. They remind us that our Lord is a man of compassion. They tell us that Jesus cares about and seeks those who are helpless, lonesome and unknown among people. The world is a valley of sorrows. It is huge morgue and cemetery. Jesus came to give spiritual, everlasting life to all. He has abolished death and brought life and immortality to light through the Gospel. II Tim. 1:10.
13. We are more than conquerors through Him Who loved us. Rom. 8:37.