



July 3, 2022

“The Divine Trinity”

SS 9:30, Service at 10:30 with King’s Kids.

News:

Men’s Breakfast Saturday, July 9, at 0800
Church **Camp** Aug 22-24

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Jesus had confronted the man over the _____ of his attitude, which was a direct reflection of the _____ of his heart. When God confronts us about our _____, we can respond with humble repentance, or we can respond with prideful rejection.

JOHN 5:19-23 ~

God is not Himself bound by His commandments because, they are for _____, not Him.

Every Law God gave was for the benefit of _____.

Jesus was never subject to the Law because He was the _____ (Mark 2:27&28). What’s ironic, is that people try to please God by making His requirements _____.

When God’s commands _____ people, the commands have been misinterpreted.

The correct stance on all sin is to never approve of it as anything other than sin, but also to never hold it against the person struggling to _____ it.

Can you see _____ within the church, within yourself?

Fill out the other side, detach this part of the page, and place it in the offering plate or the prayer/suggestion box in the lobby or with an Elder or Deacon of the church.

God Bless You!

In verse 19 Jesus used one of the most commonplace _____ of the ancient world. In nearly every family – the _____ followed in his _____ footsteps (Matthew 13:55, Mark 6:3).

Jesus concluded the _____ by saying that everything that He does, He “does in like manner” to God, His own Heavenly Father. It is ὁμοίως (hō-moy-ōs).

The basic gist of verse 20 is that a father loves his son because the father’s own _____ is tied up in his son. The nuance is the word “_____” itself. In John 3:35, it is the verbal form of Agapê. Specifically, ἀγαπή (ä-gä-pä). Here, in verse 20 it is the verbal form of philia. Specifically, φιλεῖ (fē-lā).

Agapê is 100% given by lover and 0% given by the one loved. Eros, ἔρωσ (ě-rōs), is 0% given by the lover and 100% given by the one loved. Philia is the love of _____, and so of relational reciprocity and equivalence. It is a 50%-50% kind of love (John 15:15).

While He was already on _____ footing with God in building God’s Kingdom, He said there would be greater works to come. That’s two massive things...

1) Jesus told them that just as the Heavenly Father has the _____ generating and sustaining force within Himself so also does Jesus (John 1:4).

This is one of the most important passages confirming Jesus’ deity and also the concept of the Trinity.

2) Verse 22 has Jesus going beyond the Father in describing His own _____. Jesus is the Judge because Jesus is the “Son of Man,” as we’ll see in verse 27 (John 3:17&18).

The judgment of the Son is the _____ of God (Acts 4:12, I Timothy 2:5).

The Bible declares that God shares His _____ with no one else (Isaiah 42:8, Exodus 20:3, Mark 12:30. Jesus said that humans are to honor Him just like they honor Yahweh (Philippians 2:10&11).

Write a brief note – detach and place in the offering, or the prayer box, or give it to a Deacon or Elder.

Name _____ Address _____

Phone _____ Email _____



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the gospel of

JOHN

ΕΝΑΡΧΗ Η ΝΟΛΟΓΟΣ ΚΑΙ Ο ΛΟΓΟΣ ΕΝ Η ΠΡΟΣΤΗ
 ΘΗ ΚΑΙ ΘΕ ΤΗ ΝΟΛΟΓΟΣ ΕΣΤΙ ΤΟΣ Η ΝΕΝΑΡΧΗ ΤΙΡΟΣ
 ΤΟΝ ΘΗ ΠΑΝΤΑ ΔΙΑ ΤΟΥ ΕΓΕΝΕΣ ΤΟ ΚΑΧΟΤΙΣ

Last week we saw where Jesus poured Himself into the life of another as He allowed the Father to minister through Him. The target of that effort was a man broken both physically and spiritually. God healed him physically, but due to the man's pride, He did not heal him spiritually.

Jesus had confronted the man over the wrongness of his attitude, which was a direct reflection of the wrongness of his heart.



When God confronts us about our sin, we can respond with humble repentance, or we can respond with prideful rejection.

The man chose the latter and betrayed Jesus. The Jewish leaders then persecuted Jesus for violating their interpretation of Old Testament Law. Jesus' explanation for violating their sensibilities wasn't to debate with them about their erroneous analysis, it was to point out that He was above the Law. While an unassailable argument, for them, it was also pure blasphemy.

They charged Him with, and sought to murder Him for, three crimes. 1) Breaking the Sabbath. 2) Calling God His own personal Father. 3) And equating His work with God's work thereby making Himself God's equal.

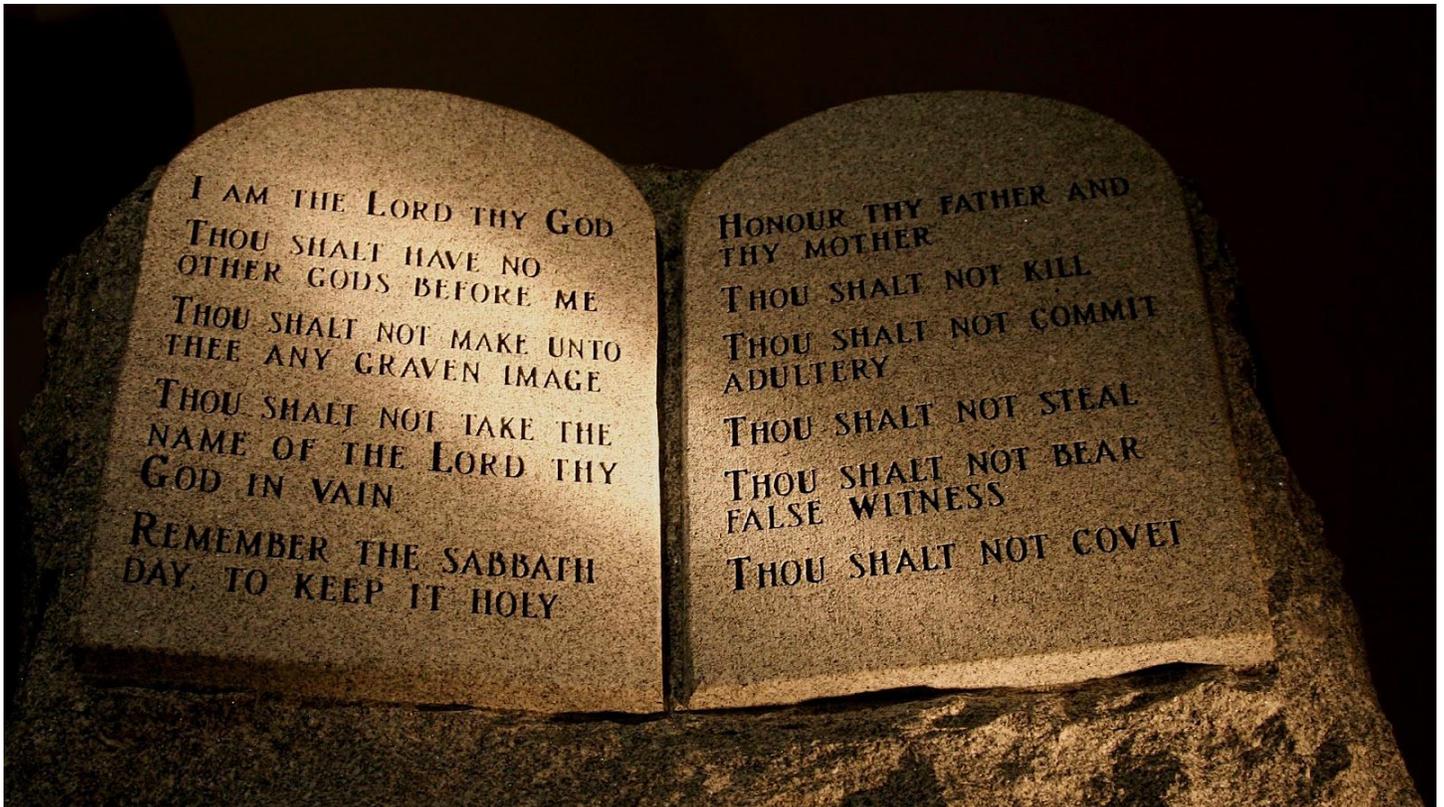
This is the point where Jesus could have easily, back peddled, walking back His remarks, and clarified their misunderstanding of Him... If indeed their conclusions were wrong...



Well, let's move on and see if Jesus smooths their ruffled feathers... So, please imagine that you're in the Temple Court and there is a large crowd pressing in interested in what's going on – looky-loos enjoying the conflict – rubberneckers wanting some entertainment at someone else's expense. A man's been miraculously healed, and Jesus is being questioned by several high and mighty religious leaders who now believe that He should be killed for His outlandish behavior and for His outrageous claims. They are indignantly waiting for His response...

John 5:19–30, 19Therefore Jesus answered and was saying to them, “Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. 20“For the Father loves the Son, and shows Him all things that He Himself is doing; and the Father will show Him greater works than these, so that you will marvel. 21“For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. 22“For not even the Father judges anyone, but He has given all judgment to the Son, 23so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

Talk about upping the ante! I mean if they wanted to kill Him before, they were seething to destroy Him after that. Jesus’ original argument concerning His activity on the Sabbath was that God Himself was not bound by the requirements that He established for the benefit of mankind.



God never stops working at His primary job. He does not honor His parents. He is unable to lie, cheat, still, or covet. God is not Himself bound by His commandments because, once again, His commandments are for man, not Him.

Did you get that? Every Law God gave was for the benefit of humanity. No work on the Sabbath was to ensure that people were able to rest from their normal labor at least one day in seven, as well as to give us at least one day each week to refocus on God, the Author of our Salvation and the Provider of all things pertaining unto life. Man's benefit.

Take abstaining from sexual intercourse outside of Biblical marriage. We typically think that it's an onerous burden, a difficult sacrifice, and even an unloving punishment. At the very least, it's a denial of our humanness, our happiness, our well-being, and our individual expression. It's a terrible deprivation that must be endured because God's a prude, who enjoys seeing us suffer. That's 100% raw road apples sloshed in the rump bag that catches them. In Truth it's entirely 100% for our benefit and our actual well-being, physically, mentally, emotionally, and spiritually.

I could give you dozens of reasons why that's true, but just one is the sanctity of marriage itself. Marriage, in our culture, is a joke, largely due to the sexual escapades outside of Biblical marriage that are accepted, normalized, and celebrated, and now imposed. In a recent poll, 26% of women in America presently engage multiple partners, 65% of U.S. females say that monogamy for them is unacceptable and about half say it is an oppressive trap. The majority of our teens and twenty-somethings trend away from monogamy, let alone traditional marriage, preferring

loose associations with many people, often of both genders – no strings attached.

We will find that trend to be devastating in ways few can imagine – not the least of which is a greater demand for abortion. Many young people have no intention of becoming parents because it requires far too much personal sacrifice. The so-called Greatest Generation grew up in the Great depression and came to age in the midst of a world war that consumed over 100 million lives. Their emigrant parents and grandparents sacrificed everything to give their children a better opportunity. They themselves sacrificed to do the same. The Boomers were far less self-sacrificing but did at least have a background in the concept and did expend 60,000 of their number in the jungles of Southeast Asia. Each subsequent generation has suffered less and moved further away from the idea of struggle and service. Add to that all the doom and gloom predictions about the future, and the current crop of young adults don't see the point of commitment to a spouse, and especially to miniature human leaches. My friends, one man united with one woman becoming one flesh in the sight of Almighty God is for us – not Him.

Jesus was never subject to the Law, because, as God made flesh, He was the Law. Mark 2:27&28, 27 Jesus said to them, “The Sabbath was made for man, and not man for the Sabbath. 28” So the Son of Man is Lord even of the Sabbath.” That statement covers both concepts that the Law is for mankind’s benefit and that Jesus was not actually bound by the Law.

As the Lord of the Sabbath and the Lord of every other command, Jesus perfectly obeyed the actual commands – the commandments created for man’s benefit. He also continually violated religious man’s interpretations and extrapolations of those commands. What’s ironic, is that people try to please God by making His requirements stricter. It’s like “Look God, I’m more Holy than You.” Not only blasphemous, but it also always produces a burden, rather than a benefit.

When God’s commands hurt people, the commands have been misinterpreted. I’m not talking about hurt feelings, or curbed appetites, but real harm in the sense of reduced access to God.

That goes for the liberal loosening of His Commands as well. Sexual promiscuity is often ignored by liberal Christians, and it is, as I've only partially shown, a detriment to humans and ultimately reduces their access to God.

Talking about the prohibition of sex outside of Biblical marriage. Please understand that Homosexual intimacy, by definition, falls outside of that envelope and therefore constitutes sin. Sin that is disobedience to God, of course, but also sin that is detrimental to humans. What sin can you imagine that isn't disobedience to God and detrimental to humans?

The correct stance on all sin, including homosexual sin, is to never approve of it as anything other than sin, but also to never hold it against the person struggling to overcome it. Having a same sex attraction is no different than having any other sexual attraction beyond that towards a lawfully wedded spouse. Really, of any temptation towards sin of any kind.

Can you see hypocrisy within the church, within yourself? Can you see where we draw arbitrary lines? Can you see where we have double standards? Where

we go far beyond the Scriptures in some things and essentially ignore the Scriptures concerning other things? Can you see where we minimize certain sins like lying, gossiping, gluttony, and pride, but maximize other sins like... Well, you name it. Sure, some sins have far greater consequences in this life, and some sins have a much bigger effect on those around us, but all sin is rebellion, and all sin is detrimental. Yet, the glutton will point a finger at the one smoking, the gossip will point a finger at the one cussing, the liar will point a finger at the one stealing, and the adulterer will point a finger at the one attracted to the same gender.

God unconditionally loves mankind and because He does, He has given commands to bless and benefit us and when we use them to curse and condemn, we have misinterpreted them. For the Jewish leaders to entirely dismiss the fact that a man stricken for 38 years was miraculously healed in order to persecute Jesus for telling him to carry his mat and walk is a perfect example of religious pomposity.



That was all extra goodness for you – now back to the story... Because of the Jewish leader's furious desire to murder Jesus, responded. That's what the "Therefore" to start verse 19, is there for. When Jesus says, "Truly, truly," or more grandly in the KJV "Verily, verily," it is "Amen, amen," and it means pay attention, what I'm about to say is critically important.



Jesus then makes a statement from a practice that His entire audience understood intuitively and thoroughly to the very core of their beings. The analogy comes from one of the most commonplace customs of the ancient world. In nearly every family – the son followed in his father’s footsteps. It was so universal that the profession of the father eventually became the last name of the family that was carried on generation after generation.

The Bible referring to Jesus in Matthew 13:55 has, “Isn’t this the carpenter’s son?” Then in Mark 6:3 it says, “Isn’t this the carpenter?” This family, if not for a

change of occupation into the ministry, would have become known as the Carpenter family.

In this case though, Jesus clearly stated that His personal Father in Whose footsteps He followed was none other than His Heavenly Father – known to them as God. It was God who showed Him the ropes of the family business, God Who mentored Him and to Whom He was apprenticed. That's stark enough, but Jesus concluded the comparison by saying that everything that He does, He “does in like manner” to God, His own Heavenly Father.

“In like manner,” is ὁμοίως (hō-moy-ōs), from which we get words like homogenous and homosexual – it doesn't mean similar, it means the same. Jesus did exactly what the Father did, and the implication then, is that in healing the man on the Sabbath, commanding Him to walk, while carrying his mat, was precisely what God the Father would have done. Identical.

The Jewish leaders had excused the man from violating their interpretation because Jesus ordered him to do so. If they followed their own procedure, they

should have excused Jesus as well and charged Almighty God with the violation.

Verse 20 is quite remarkable, and I'm surprised so many scholars completely miss the nuance of it. The basic gist that most everyone gets is that a father loves his son because the father's own legacy is tied up in his son. His son following in his path, conforming to his practice, the father withholds nothing in showing his son how to be just like him. So, it is with the Heavenly Father and Jesus. That's the obvious bit.

The nuanced bit, missed by most, is the word "Love" itself. Several verses earlier, in John 3:35, we already saw that "The Father loves the Son." It is the verbal form of Agapê. Specifically, ἀγαπᾷ (ä-gä-pä). Here, in verse 20, we have the exact same words in English, but "Love" here is the verbal form of philia. Specifically, φιλεῖ (fē-lā). What's the big deal? Well, like I said, it isn't a big deal to many people who chalk up the difference to style. Ridiculous!

The Greek language is a language of philosophy and rhetoric, and as such, it is precise when describing concepts. In the Bible we have four primary words that

we translate as “Love.” One of them is only found in compound words and is explicitly about familial bonds, like brother-sister.

The other three create a very profound triad of the full range of the love bond. I could talk about all the details for far longer than any of you would like, so I’ll only touch on one aspect – the aspect that we’re interested in for this verse.

Agapê, as you are well aware by now, is an intellectual choice to love another based upon that choice, rather than upon the worth of the object. In other words, it is a full devotion to the one loved based upon the character of the lover, not the lovability of the one loved. You can see that Agapê is 100% given by lover and 0% given by the one loved. The Father Agapês His One and Only Son.

Let’s take the other end of the spectrum. Eros, ἔρως (ě-řōs), as found in Proverbs 7:18 as an example, is sensuous love. Without getting graphic and going into a bunch of psychology, it is a love that is ultimately all about the emotion and feelings of the lover and is unconcerned about the one loved. In the Greek

conception it is the exact opposite of Agapê in that it is 0% given by the lover and 100% given by the one loved. It's entirely selfish rather than entirely selfless. If it gives, it is only to get.

Now to the salient point. Philia is the love of friendship and as such is the love of relational reciprocity and equivalence. Philia is between Agapê and Eros as it is a 50%-50% kind of love. Both parties give and take equally for their mutual benefit.

What does that mean in this case? Jesus was saying that the Heavenly Father not only Agapêd Him, He also was His friend. When a son matures into a man and knows the family business as well as his dad, the two become equal associates, partners, friends. This is precisely the concept that Jesus was talking about in John 15:15, where He told His Disciples, "No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you." That friend status is directly tied to the disciples doing what Jesus did.



If you know anything at all about Judaism that is a tough pill for the Jewish leaders to swallow. But wait, there's more! Jesus didn't stop there. While He was already on equal footing with God in building God's Kingdom, He went on to reveal that God's future plans for His Son's role were going to be far bigger than healing a crippled man on the Sabbath.

Because we know the rest of the story, we immediately think of His Crucifixion and Resurrection as the greater works than these and while that is certainly huge, it's not what Jesus had in mind here. He goes on to tell us exactly what the greater things are and for the already

furious Jewish person, it would have blown off the top their head. “So that you will marvel” is the reason given. Yeah, they would marvel. Everyone, on the Last Day, will marvel.



“Greater works” is two massive things. 1) First, Jesus told them that just as the Heavenly Father has the life generating and sustaining force within Himself, so also, does He have it within Himself. That is huge. We’re not talking about being alive, we’re talking about possessing the life-force that animates every living thing. God and only God has that creative, life-bestowing capability. Jesus said that He likewise had that within Himself and more, that He granted life to

whomever He chose. That is a clear claim of equality with God and in the monotheistic theology of the Bible it can only mean that Jesus is God.

Well, we already knew that from the opening of this Gospel – John 1:4, “In Him was Life.” ζωή (dzō-ā), the life-force. In the Word of God made flesh and dwelling among us there already existed the life-force. Well, it’s one thing for the Apostle John to write it and quite another for Jesus Himself to bluntly proclaim it publicly.

As a side note: No created and therefore contingent, dependent thing, whether angel, demon, celestial elder, living creature, or human being, can create life. We think we can and that’s an underlying lie that enables a mindset that abortion is merely a woman’s health issue.

If we humans can create life whenever we want, then life is not that special and it is ours to control and therefore, we can likewise choose to terminate that life if it’s inconvenient for us. When we accept the Truth that no life, physical, or metaphysical, exists apart from the active creation and maintenance of Almighty God

(the Father and the Son, through the Holy Spirit), then life is sacred and must be protected.

It becomes a philosophical debate and then a political debate, but it's truly a theological debate. Is life a mundane spontaneous physical reaction, or is it God? Sure, we can create human life from a set of haploid cells – one from mom and one from dad – making a zygote... But where did the cells come from... Originally? God could rightly say to us, "Let's see you make life without the material that I created."

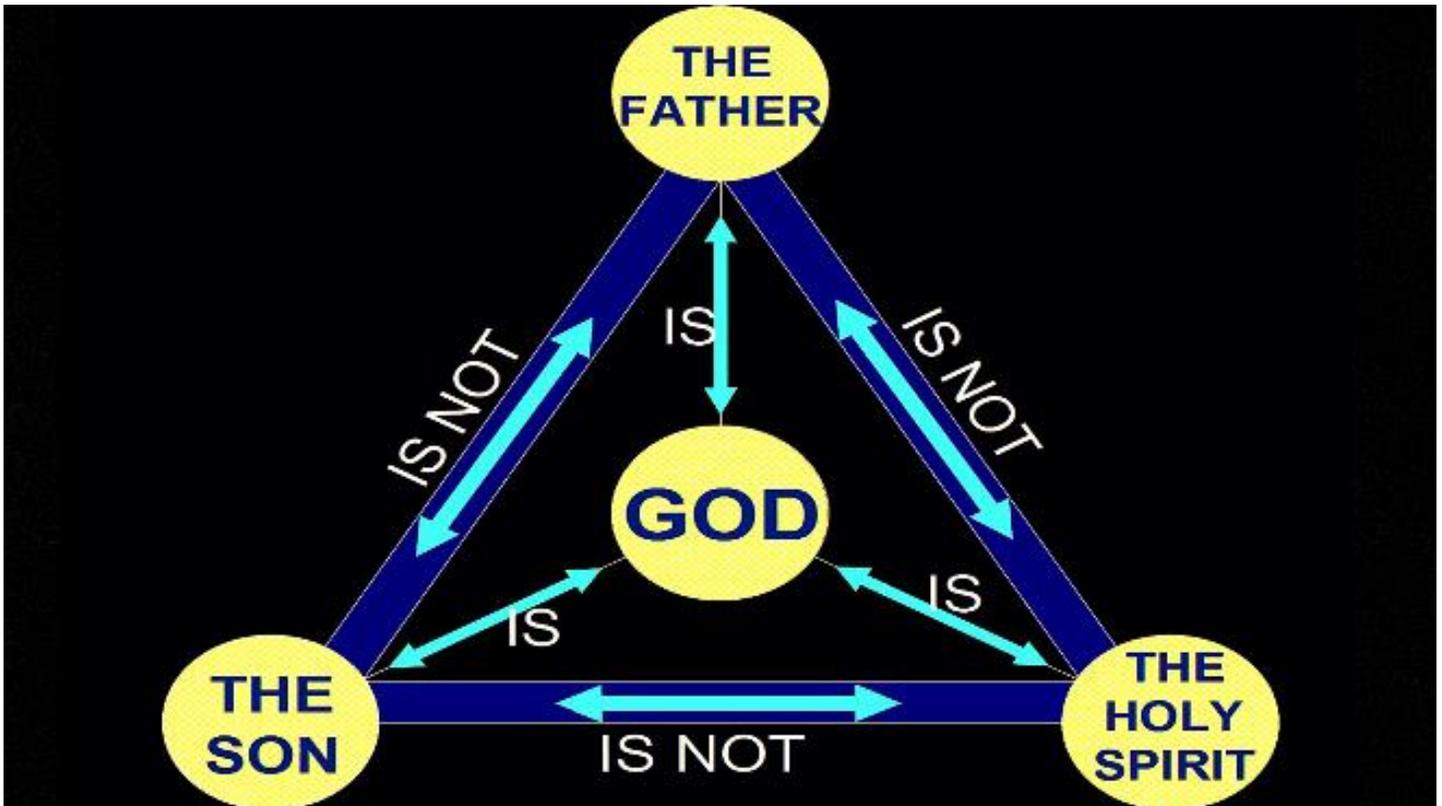
But beyond the fact that God created all the living cells that exist, as surely as He created all the other material of the universe, He still must touch those cellular interactions granting success – bestowing life. If you know anything about biochemistry, you know that conceiving a child is a miracle. Every time it is a miracle. The spark of life is outrageously complicated.



The odds of everything working correctly are miniscule and the fact that we have so many healthy pregnancies speaks of God's providence, not our ability. A providence so generous that we take it for granted. Talk to the couple who cannot conceive and bring a pregnancy to a successful outcome and then tell me about how mundane life is.

There was a book about an apocalyptic future where conception stopped. In the story, no matter what people did, and no matter what the doctors and scientists tried, it was no longer possible for anyone to become pregnant – no more babies at all. The science

behind the book was sound. Conception is so commonplace that we have forgotten that each time it is a miracle.



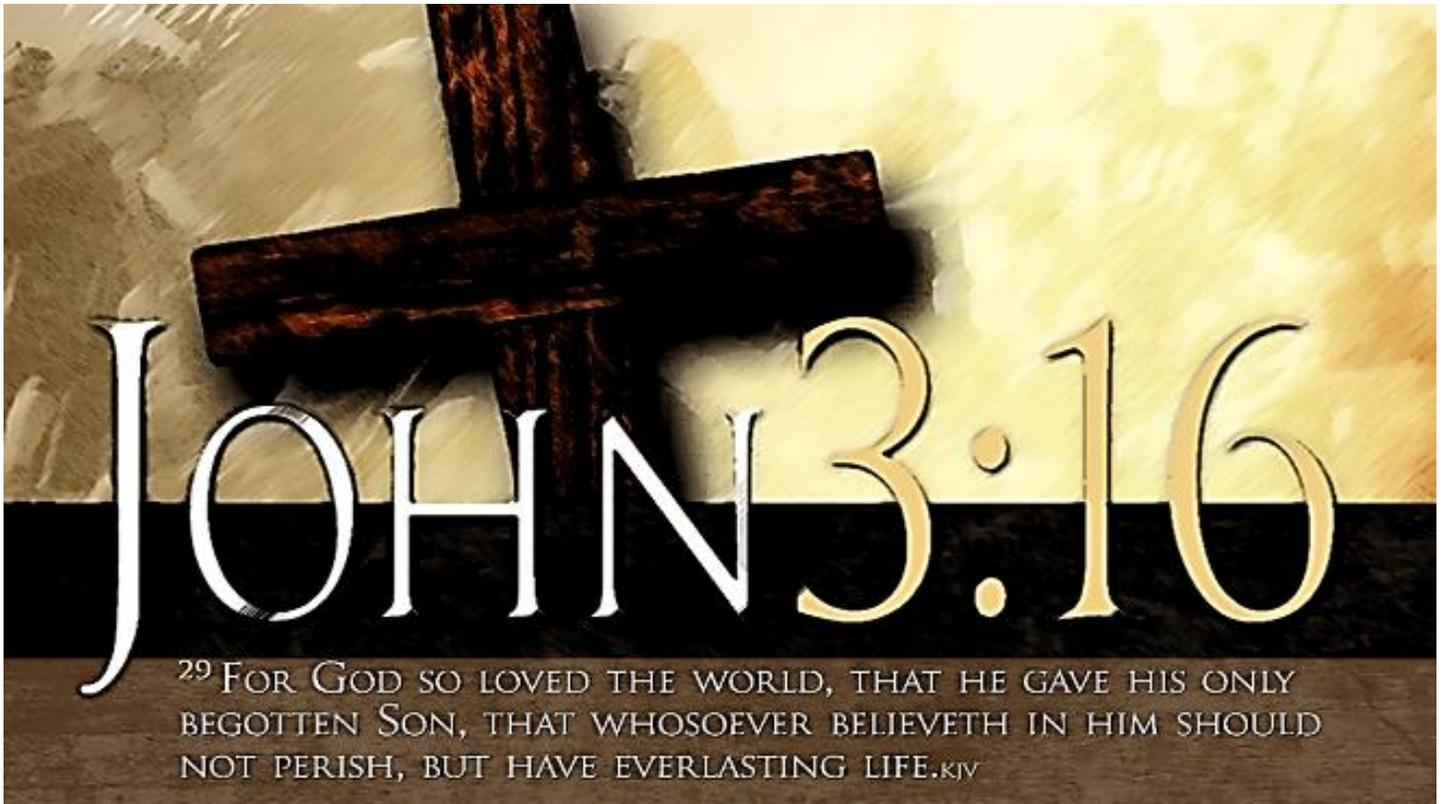
Just like God the Father worshipped by the Jews, Jesus was life itself and He could unilaterally bestow it on anyone according to His own will. How is that possible when Jesus only does what the Father does? Well, that's actually the answer.

This is one of the most important passages confirming Jesus' deity and also the concept of the Trinity. Jesus can give life as He chooses and simultaneously, He would never give life to anyone apart from the Father's

will. This speaks to the perfect unity in diversity, The Father is not the Son, and the Son is not the Father, but the two are so perfectly aligned with each other in purpose that for one to choose a thing, is for the other to have likewise chosen that same thing.

Beyond all of that, it serves to reinforce the concept of equality. What the Father can do, so also the Son can do.

Well, let's step it up another notch. 2) The second massive thing that constitutes "Greater works than these," is found in verse 22 where it has Jesus going beyond the Father in describing His supremacy. Jesus is the Judge because Jesus is the "Son of Man," as we'll see in verse 27. You see there are some things in which the Father's role makes Him superior to Jesus as we clearly saw in verse 19, as an example. There are some things in which the roles of the Father and Jesus make them equals, as we clearly saw in verse 21, as an example. Finally, there are things in which the role of Jesus makes Him superior to the Father as we now see in verse 22. "Not even the Father judges anyone, but He has given all judgment to the Son."



As I indicated, this concept will be further elucidated in the next section, but for now we see another confirmation that there is only one way anyone is going to spend eternity with their Creator – Total reliance upon Jesus and His completed work.

Scott, how did you come to that from this? Once again, just a few verses earlier and just after the verse mentioned in the picture, we have John 3:17&18 where the Bible declares, “For God did not send the Son into the world to judge the world, but that the world might be saved through Him. He who believes in Him is not judged; he who does not believe has been judged

already, because he has not believed in the name of the only begotten Son of God.”

The judgment of the Son is the Salvation of God. What that means is that God has provided Salvation to mankind in the person and work of His One and Only Son Jesus. To believe in Jesus Salvifically is to bypass condemnatory eternal judgment, but to refuse is to assure that same judgment. It's simple, you are either saved from judgment, or you are not, and interestingly the choice is yours. Acts 4:12 NIV, “You can't be saved by believing in anyone else. God has given us no other name under heaven that will save us.” I Timothy 2:5 NIV confirms “There is only one God. And there is only one go-between (mediator) for God and human beings. He is the man Christ Jesus.”

God has the right to judge us, period, full stop. God proved that He has the right to judge us and proved that His judgment of us is flawless through the historical physical Jesus – the Word of God becoming fragile flesh and fully overcoming those limitations.



Why? Why does Jesus do what the Father showed Him? Why does Jesus have the life-force within Himself? Why does the Father hand all judgment over to the Son? Verse 23 answers so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

It doesn't get more black and white than this. Jesus plainly said that to honor Him in exactly the same way that they honor God was God's purpose. Further, that a failure to honor Jesus was a failure to honor God.

There is no way anyone could possibly make it clearer than that. Again, this is Jesus proclaiming His deity and this is Jesus giving insight into the nature of God – into the Trinity.



The Bible repeatedly and unmistakably declares that God shares His honor with no one else. Isaiah 42:8, “I am the Lord, that is My name (“am the Lord” is the sacred covenantal name of God “Yahweh,” meaning “I AM”), I am the Lord, that is My name; I will not give My glory to another, nor My praise...”

It’s not a nuance thing – it’s derived from the Ten Commandments in Exodus 20:3 where God wrote, “You shall have no other gods before Me.” That’s what

all the fuss is about concerning idolatry. Anytime anything takes precedence over God, it is blasphemy. It's not an Old Testament thing – it is the first and greatest command of Jesus – Mark 12:30, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength” (Mark 12:30). That means love God with everything you've got and that means that nothing comes before Him.

Well, Jesus just said that humans are to honor Him just like, in the same way, exactly as, they honor Yahweh. Given that the most important prayer in all Judaism is what's called the Shema, that means that Jesus and Yahweh are One. The Jewish Shema, to refresh your memory is, an affirmation that God is One. Recited by Jews at least twice daily it starts, “Hear O' Israel, the Lord is our God, the Lord is One. Blessed is the name of His glorious kingdom for ever and ever. You shall love the Lord your God with all your heart and with all your soul and with all your might.”

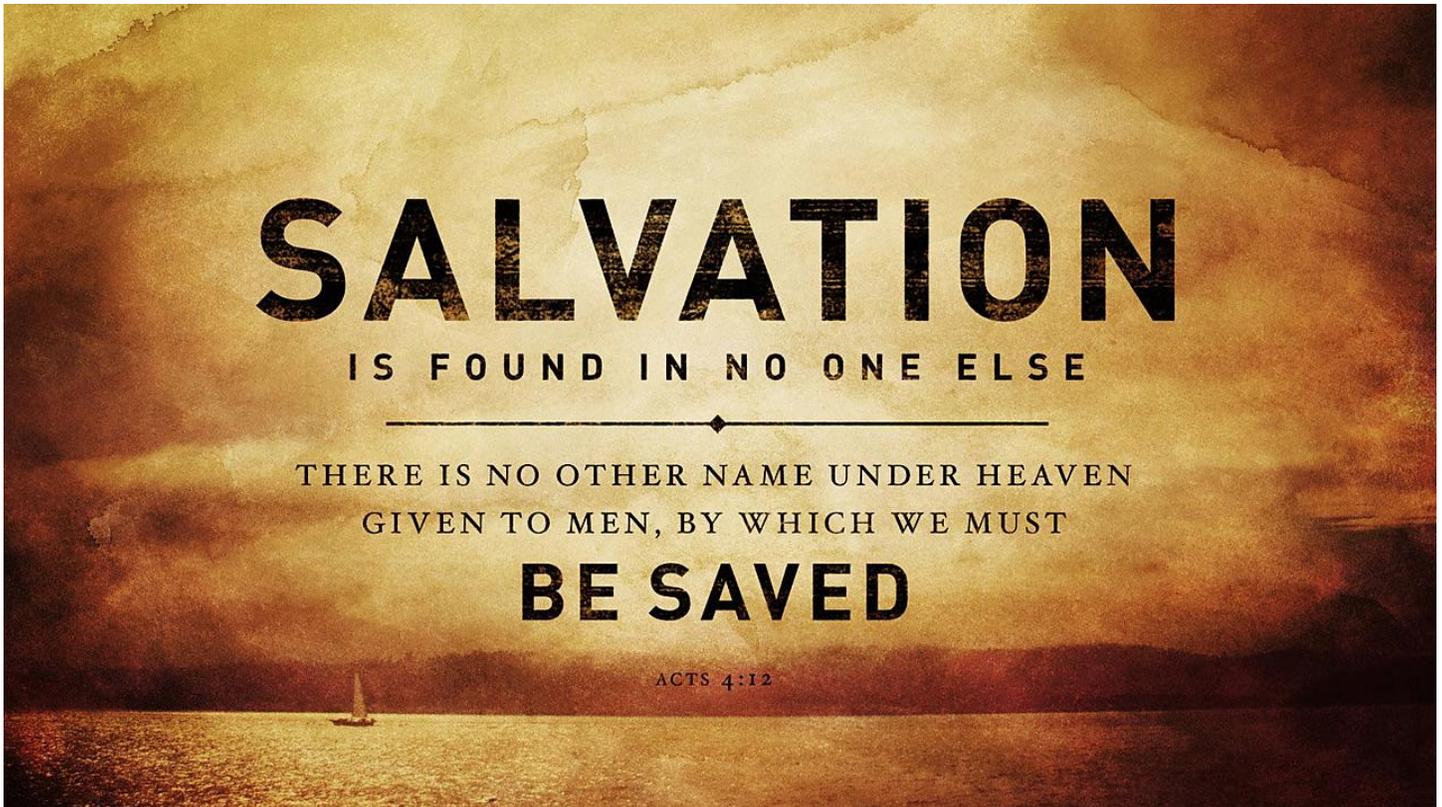
Today we've seen that in verse 19 Jesus does as the Father exactly the same. In verse 21 that “Just as” the Father has the life force, so also Jesus. In verse 23 that

“Even as” they honor the Father, they must likewise honor Jesus.

How can Jesus be honored in precisely the same way as the Father is honored without that diminishing the honor the Father is given – without the Father sharing His honor? We see it in Philippians 2:10&11, that oh so famous evangelistic verse, “At the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, 11and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.” Because the Father and the Son are One, honor for one, is honor for the other.

Now, just to put a pretty bow on it, obviously the Holy Spirit – the very Breath of Almighty God is equally One.

For us, the question is what will you personally do with Jesus? These claims that we’ve studied today are either true, or they are not. If not true, then every Bible on the planet should be burned and we should all “Eat drink and be merry, for tomorrow we shall die.” There is no Salvation at all, if these words read here, are not absolutely true. Life is short, shorter for some than others, and nothing but oblivion exists beyond.



On the other hand, if these words are true then there's a choice. Stay with option disaster above, or unconditionally surrender to the Heavenly Father's Salvation found only through Jesus Christ the Lord and be filled with the Holy Spirit of God.