

**THE SERMONS  
OF JESUS THE  
MESSIAH**

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## The Sermons of Jesus the Messiah

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# *The Messiah They*      7 *Looked For*

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*“The Father Hath Sent Me”*

John 5:17–47

17. But Jesus answered them, My Father worketh hitherto, and I work.

18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also

doeth the Son likewise.

20. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

22. For the Father judgeth no man, but hath committed all judgment unto the Son:

23. That all men should honour the Son, even as they

honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26. For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27. And hath given him authority to execute judgment also, because he is the Son of man.

28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30. I can of mine own self do nothing: as I hear, I judge: and my judgment is just;

because I seek not mine own will, but the will of the Father which hath sent me.

31. If I bear witness of myself, my witness is not true.

32. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33. Ye sent unto John, and he bare witness unto the truth.

34. But I received not testimony from man: but these things I say, that ye might be saved.

35. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39. Search the scriptures;

for in them ye think ye have eternal life: and they are they which testify of me.

40. And ye will not come to me, that ye might have life.

41. I receive not honour from men.

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

43. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44. How can ye believe,

which receive honour one of another, and seek not the honour that cometh from God only?

45. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46. For had ye believed Moses, ye would have believed me: for he wrote of me.

47. But if ye believe not his writings, how shall ye believe my words?

This discourse constitutes a direct confrontation between Jesus and the rulers of the Jews, and is one of the few times that such a confrontation occurs. It appears from the scriptural rendering and the circumstances immediately prior to the discourse that Jesus may have anticipated making this declaration of his Messiahship before the Jewish rulers. He had previously made a public declaration of his divinity to the Samaritan woman at the well, and he had undoubtedly testified of his mission and Messiahship throughout the rest of his Galilean ministry.

At the conclusion of his mission Jesus returned to Jerusalem to attend a feast. John does not name the feast, although some have determined that it was the Feast of Purim.<sup>1</sup> Upon his arrival in the city, Jesus went to the pool of Bethesda and healed an impotent man who had been ill for thirty-eight years<sup>2</sup> (John 5:2–9). The healing was performed on the Sabbath day, which allowed the Jews to bring the specific charge of Sabbath breaking against Jesus. At the time of this healing the impotent man did not know that his benefactor was the Lord, but he later learned his name and reported it to the Jewish leadership. They proceeded to ignore the miraculous healing that had taken place and “sought to slay him [Jesus], because he had done these things

on the sabbath day" (John 5:16). In response to their murderous intentions Jesus delivered the following discourse.

This discourse can be divided into three sections:

1. Christ's relationship to the Father
2. Christ's function as the judge of all men
3. Christ's personal witness of his own divinity

1. *Christ's relationship to the Father (John 5:17–21)*: After the miracle at Bethesda and the subsequent confrontation with the Jewish leaders, Jesus was charged with Sabbath breaking. He responded to this charge by stating, "My Father worketh hitherto, and I work." The Jews hallowed the Sabbath above all other days of the week. They exercised extraordinary strictness in their observance of its laws. They had developed a vast array of prohibitions and injunctions for the Sabbath, defining everything from the amount of food that one could carry to the number of letters one could write. There were special kinds of knots that one had to use that day, and if perchance a man were unfortunate enough to be buried by a cave-in on the Sabbath, rescuers could dig for him, but if they found him dead they had to leave the body in the hole—they could only remove him if he was alive.<sup>3</sup>

Healing on the Sabbath was strictly forbidden (Luke 13:14), but when the leaders of the Jews accused Jesus of Sabbath breaking they were ill-prepared for his defense. The Jews understood the implication of his comment and sought to kill him all the more because he had claimed that God was his Father. Jesus had declared himself to be the Messiah, and in the eyes of the Jewish leadership he had blasphemed. He had declared that his Father had always done the work of salvation on the Sabbath day, and therefore he (being the Son) could also do such work. Through this statement Jesus taught that there was a greater work to be performed than that of the Sabbath.<sup>4</sup> Undoubtedly shocked by Christ's claim, the Jewish leaders listened to the rest of his sermon.

Jesus first declared that even in a personal sense, God was his Father.<sup>5</sup> He then declared that he did nothing of himself, but only that which he had seen the Father do. Because the Father

loved him, he had been shown all things that the Father had done.<sup>6</sup> The Lord concluded this section of the sermon by openly disclosing that his Father would raise up the dead, a power that had also been given to the Son. This is the “most comprehensive sermon in scripture on the vital subject of the relationship between the Eternal Father and His Son, Jesus Christ.”<sup>7</sup>

2. *Christ's function as the judge of all men:* After announcing his divine commission, Jesus explained the authority that had been granted to him by the Father.<sup>8</sup> He boldly proclaimed that the Father had given all judgment into the hands of the Son, and that if men honored the Son they would honor the Father: but that if they honored not the Son, they would not honor the Father. By this statement Jesus again declared his equality with God. To emphasize this point he stated that those who heard his words and believed on them would have everlasting life, while those who did not would be condemned. He continued by announcing that the dead would soon hear his voice and that he had inherited from the Father the power of immortality, stating that he had “life in himself.”

Then the Lord returned to the topic of the resurrection, stating that all that were in the grave would hear his voice and be resurrected: those who were good to the resurrection of life, and those who were evil to the resurrection of damnation (see also D&C 76:17). Having unquestionably affirmed the universality of the resurrection, the Lord again testified that he was doing the will of his Father.

3. *Christ's personal witness of his own divinity:* The Lord next provided six witnesses of his divinity for the angry and astonished Jewish rulers.

First, he bore his own testimony of his calling, but without other witnesses the Law of Moses disallowed such evidence, and Jesus acknowledged that. The Lord declared that the second witness was John the Baptist, and he noted how they had received John's testimony at first, but eventually rejected it. The third witness of his divinity was his own works, which he declared to be an even greater witness than John the Baptist. The fourth witness was God the Father. He stated that the Father had borne witness of him (to the condemnation of the leader-

ship before him, for they had neither heard the Father nor had his word abide in them). He proclaimed the fifth witness of his divinity by admonishing the scholars and learned men who stood before him to search the scriptures, for "they are they which testify of me." The sixth and last witness of his divinity was the Jews' revered prophet, Moses. "For," he said, "had ye believed Moses, ye would have believed me: for he wrote of me."

The Lord was very plain in pointing out the problems the Jewish leaders were having in accepting him. He told them that their main ambition was to receive honors from one another and from their fellowman. They could believe in false Messiahs more easily than they would believe in him who had come in the Father's name. They did not believe in him because they were not of his spirit.<sup>9</sup> He testified to them that he did not have to accuse them before the Father, for "there is one that accuseth you, even Moses, in whom ye trust."

By this time the angry Jewish leaders -were completely committed to taking the Lord's life, but in the confusion that followed his discourse he departed from Jerusalem. This was a turning point in the life of Christ. Until this discourse he had enjoyed at least a measure of tolerance and perhaps even acceptance in Jerusalem, but it was no longer safe for him there. Even in Galilee his determined enemies would watch and follow him.

### *The Bread of Life*

John 6:22-71

22. The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

23. (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24. When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.