

John 10:31 to End. the Jews Attempt to Stone Christ for Saying He Was the Son of God.

by Favell Lee Mortimer

Favell Lee Mortimer's sermon explores Jesus' response to the Jews' hostility, emphasizing his divine authority and the importance of recognizing God's gifts.

Scripture: Psalm 82:6

Topics: "Divine Authority", "Hardness Of Heart"

Description

Favell Lee Mortimer preaches about the meekness and compassion of Jesus when faced with hostility, highlighting how ungrateful and hard-hearted humanity can be towards God's kindness and gifts. Jesus uses powerful arguments, referencing Psalm 82 to demonstrate his divinity as the Son of God, sanctified and sent into the world by the Father. Despite presenting convincing evidence, the Jews remained hardened against Jesus as the Messiah, leading Him to retreat to a place beyond the river Jordan, where many believed in Him, reflecting on the importance of where our hearts first received the truth.

Transcript

What meekness our Savior showed when the wicked Jews took up stones to stone him! How touching was his appeal--"Many good works have I shown you from my Father; for which of these works do you stone me?" He might make the same appeal to us now. When we neglect, forsake, and disobey Him, he might say to us, "I have bestowed on you many gifts--I have made you many promises--I have passed over many transgressions--for which of these acts of kindness do you thus treat me?" What could we reply? Should we not be obliged to own that we were ungrateful, hard-hearted creatures?

But Jesus, by his affecting speech, did not soften his enemies, and He next used powerful arguments. He alluded to a passage in the 82nd Psalm, in which God speaks to the kings and rulers of the earth under the name of gods. "I have said, You are gods." And why did he give them this name? Because both kings and priests were anointed, and thus made types of Christ, who is the Anointed. The word Christ means "anointed." These earthly princes were placed in authority, and thus also made types of the Son of God, to whom all power is committed. Therefore God spoke to them in these words--"I have said, You are gods, and all of you are children of the Most High;" but because they abused their authority by oppressing the poor, these words were added, "You shall die like men, and fall like one of the princes."

These kings, rulers, and priests, were only types and shadows of the Son of God, who is alone worthy to possess all rule, authority, and power. Now the argument Jesus used with the Jews was this--"If those who only shadowed forth my greatness, were called gods, how much more must I be the Son of God?" Christ called himself one whom the Father had sanctified, and sent into the world. By "sanctified," he meant "set apart" for the office of priest and king. The Father appointed him to be our priest and king before the foundation of the world, and in the fullness of time he sent him forth. "Thanks be unto God for his unspeakable gift!"

But no arguments could convince the Jews that Jesus was the true Messiah, because their hearts were set against him; therefore he went into a retired place beyond the river Jordan, where John had baptized long before his imprisonment.

This spot must have been very interesting to some of the disciples; for it was there that two of them had first beheld the Lamb of God, and had followed him to his own abode. (See John 1:28.) The children of God love the place where first their hearts were opened to receive the truth.

How refreshing the season passed in this retreat must have been to the Savior's wearied frame and harassed spirit! He had the joy of bringing some souls into his fold; for it is written, "Many believed in him there." The preaching of John had prepared the way for the reception of Christ. After ministers are dead, their past labors are often blessed; and they are joined in the world above by souls born again through their word after their own decease.

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