

# THE RISING OPPOSITION TO JESUS

**BIBLE TEXT** : John 11:47-54; Luke 13:10-17

LESSON 146 **Senior Course**

**MEMORY VERSE: "It is expedient for us, that one man should die for the people, and that the whole nation perish not" (John 11:50).**

## **BIBLE TEXT in King James Version**

### **John 11:47-54**

<sup>47</sup> Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

<sup>48</sup> If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

<sup>49</sup> And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

<sup>50</sup> Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

<sup>51</sup> And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

<sup>52</sup> And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

<sup>53</sup> Then from that day forth they took counsel together for to put him to death.

<sup>54</sup> Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

### **Luke 13:10-17**

<sup>10</sup> And he was teaching in one of the synagogues on the sabbath.

<sup>11</sup> And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

<sup>12</sup> And when Jesus saw her, he

## **BIBLE REFERENCES:**

### **I The Infirm Woman's Healing**

1 The woman was helplessly bound by the devil, being unable to walk erect, Luke 13:10, 11, 16

2 Jesus healed her, demonstrating again His power over Satan, Luke 13:12, 13;

#### **Hebrews 2:14**

<sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

#### **1 John 3:8**

<sup>8</sup> He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

3 She worshiped and glorified God, Luke 13:13;

#### **John 9:35-38**

<sup>35</sup> Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

<sup>36</sup> He answered and said, Who is he, Lord, that I might believe on him?

<sup>37</sup> And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

<sup>38</sup> And he said, Lord, I believe. And he worshipped him.

4 The ruler of the synagogue did not glorify God, but indignantly criticized Jesus instead, Luke 13:14;

#### **John 9:13-16**

<sup>13</sup> They brought to the Pharisees him that aforetime was blind.

<sup>14</sup> And it was the sabbath day when Jesus made the clay, and opened his eyes.

<sup>15</sup> Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

<sup>16</sup> Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

5 The ruler denied Jesus' deity by saying that healing was labor, for Him, rather than a divine act, Luke 13:14;

#### **Matthew 12:24**

<sup>24</sup> But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

6 Jesus rebuked the hypocrite and shamed all His adversaries for their unmerciful attitude, Luke 13:15-17;

#### **Matthew 12:10-12**

<sup>10</sup> And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

<sup>11</sup> And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

<sup>12</sup> How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

### **II The Council's Rejection of Christ**

1 Messianic prophecy showed that Christ would be rejected by

called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

<sup>13</sup> And he laid *his* hands on her: and immediately she was made straight, and glorified God.

<sup>14</sup> And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

<sup>15</sup> The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

<sup>16</sup> And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

<sup>17</sup> And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

His people,

**Isaiah 53:3**

<sup>3</sup> He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

**Isaiah 53:7-9**

<sup>7</sup> He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

<sup>8</sup> He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

<sup>9</sup> And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

**Psalms 2:2**

<sup>2</sup> The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,

**Psalms 27:12**

<sup>12</sup> Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

**Psalms 35:11-15**

<sup>11</sup> False witnesses did rise up; they laid to my charge *things* that I knew not.

<sup>12</sup> They rewarded me evil for good *to* the spoiling of my soul.

<sup>13</sup> But as for me, when they were sick, my clothing *was* sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.

<sup>14</sup> I behaved myself as though *he had been* my friend or brother: I bowed down heavily, as one that mourneth *for his* mother.

<sup>15</sup> But in mine adversity they rejoiced, and gathered themselves together: *yea*, the abjects gathered themselves together against me, and I knew *it* not; they did tear *me*, and ceased not:

**Psalms 41:9**

<sup>9</sup> Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me.

**Psalms 69:4**

<sup>4</sup> They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

**Psalms 109:3-5**

<sup>3</sup> They compassed me about also with words of hatred; and fought against me without a cause.

<sup>4</sup> For my love they are my adversaries: but I *give myself* unto prayer.

<sup>5</sup> And they have rewarded me evil for good, and hatred for my love.

**Zechariah 11:12**

<sup>12</sup> And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver.

2 The prophecy was being fulfilled during the whole of Jesus' life on earth,

**Matthew 2:12-15**

<sup>12</sup> And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

<sup>13</sup> And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into

Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

<sup>14</sup> When he arose, he took the young child and his mother by night, and departed into Egypt:

<sup>15</sup> And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

**Matthew 13:53-58**

<sup>53</sup> And it came to pass, *that* when Jesus had finished these parables, he departed thence.

<sup>54</sup> And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

<sup>55</sup> Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

<sup>56</sup> And his sisters, are they not all with us? Whence then hath this *man* all these things?

<sup>57</sup> And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

<sup>58</sup> And he did not many mighty works there because of their unbelief.

**John 1:11**

<sup>11</sup> He came unto his own, and his own received him not.

3 The malicious opposition, in organizing their attack, was an acknowledgment of the miraculous power of Jesus, John 11:47, 48

4 The high priest, Caiaphas, in attempting to justify their acts of hatred and jealousy, was used by God to make a far-reaching prophecy regarding the Atonement, John 11:49, 50;

**John 18:14**

<sup>14</sup> Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

**John 3:17**

<sup>17</sup> For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

**Galatians 3:13**

<sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

**1 Corinthians 15:22**

<sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive.

**1 Peter 2:21-25**

<sup>21</sup> For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

<sup>22</sup> Who did no sin, neither was guile found in his mouth:

<sup>23</sup> Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

<sup>24</sup> Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

<sup>25</sup> For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

**1 Peter 3:18**

<sup>18</sup> For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

5 The Word of God explains to us the universality of that Atonement, John 11 : 51, 52 ;

**Hebrews 2:9**

<sup>9</sup> But we see Jesus, who was made a little lower than the

angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

**Hebrews 9:28**

<sup>28</sup> So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

**2 Corinthians 5:15**

<sup>15</sup> And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

**Romans 5:18**

<sup>18</sup> Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

**Acts 10:43**

<sup>43</sup> To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

**Revelation 22:17**

<sup>17</sup> And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

6 Jesus could walk no more openly among the Jews because of the organized opposition, John 11:53, 54;

**Matthew 12:14-16**

<sup>14</sup> Then the Pharisees went out, and held a council against him, how they might destroy him.

<sup>15</sup> But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

<sup>16</sup> And charged them that they should not make him known:

**NOTES:**

**Our Attitude Toward God as We Worship**

We can see, from this lesson, that our attitude toward God is very important, and especially so when we come to worship Him. As Jesus taught in one of the Jewish synagogues, there sat before Him a congregation composed of several classes of people. Some present rejected Him, but we know of one person, at least, who believed Him that Sabbath, and others who also glorified Him. Those who rejected Him received no blessing from God that day, but this woman received great rewards for her faith and sincerity of heart.

This poor woman had an infirmity that caused her to be bent and stooped into a horrible condition. Her infirmity, as is true of all sickness and sin, was the work of the devil. But she found that the Teacher to whom she listened that day was no ordinary man. He read the Law and made His comments as was customary in that place, but He had an authority in His voice that was different from the others she had heard. He had come to earth to destroy the works of the devil, and her infirm body was one of the objects of His miraculous power.

He called to her. She obeyed His call. He spoke comforting words that thrilled her, telling her that she was loosed from her infirmity. Her heart responded to His voice of authority. She believed Him. His hand was laid upon her, and His power went through her, straightening the bent body and making her normal again. The muscles which had been abnormally shortened were now lengthened. The bones that had, no doubt, been warped into distorted shapes and positions were now bent back to their proper shape. All in a moment of time!

She was healed! She could walk as others, looking up to the heavens to see the glory of the skies, or to the other magnificent

creations around her, day or night. The years of her suffering and humiliation were all behind. Now she could meet her associates face to face and not be subjected either to their ridicule or to their sympathy.

But how different was her attitude, both before and after the miracle, from that of one other person who was present. We do not know how it affected all in the congregation. But we do know that when she was healed she worshiped God. We know that she would not have been healed if she had not believed Jesus and acted on His Word. She had a heart of faith; and, because of that, Jesus could work through her to confound the unbelieving hypocrite that He knew was present.

The ruler of the synagogue became indignant at the deed and angrily said that there were other days than the Sabbath in which men could come and be healed. He took the attitude that healing was labor, that Jesus was not divine but merely an ordinary person practicing some man-made healing art.

The delivering of this poor woman from the bonds which Satan had cast about her was of no importance to this hypocritical ruler. There was not even a grain of human compassion in the heart of this man for one who had been suffering as she had suffered those eighteen years. The pain that had tortured her, the humiliation she had endured, the anxiety she had experienced while realizing her physical condition and limitations, meant nothing to him.

Jesus rebuked him, calling him a hypocrite, before the whole assembly. The Son of God pointed out that any of them would have untied their livestock from their stalls on the Sabbath to give them drink. Why should He not loose this poor woman from the bonds of Satan on the Sabbath?

Jesus had already told others that the Sabbath was made for man and not man for the Sabbath. He had given them the example of doing good on the Sabbath as being no violation of the spirit of the Law, but only an infraction of their own tradition which they, themselves, had woven around the Law as given by God. The day was intended as a time to glorify God, to worship Him, and to exalt His name. Could this be accomplished any better than by manifesting God's power in delivering a person enslaved by Satan, with the consequent glorification of the Author of every good and perfect gift?

The ruler spoke with indignation, perhaps not so much at the violation of the Sabbath as at the glorification of Christ. Again, "Never man spake like this man" (John 7:46) and the opposers of the Truth were confounded, made ashamed, and silenced before Him who spoke the worlds into existence — but whom they denied and rejected! But "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:11-13).

### **The Continuing and Increasing Opposition**

The time was ripening. The day of the Great Sacrifice was approaching. Of all the earthly participants in this dispensational event only Jesus knew of its imminence. It was for this purpose that He came to earth. He did not come exclusively to teach. He did not leave Heaven to dwell on earth only to be an example for us. He came to suffer! He came to die! He came to raise Himself again from the dead!

These who rejected Christ did so deliberately. And in doing so they were allied with those who unwittingly helped to fulfill God's plan for the salvation of mankind. Their heinous crimes

### QUESTIONS

- 1 Who is the author of sin and disease?
- 2 Quote the passages of Scripture that show Who it is Who can destroy the work of the author of sin and disease.
- 3 After being healed, what attitude did the infirm woman show toward God?
- 4 How did her attitude contrast with that of the ruler of the synagogue?
- 5 By what significant statement did the synagogue ruler deny the Deity of Christ?
- 6 Who was the high priest that year?
- 7 Quote the prophetic statement that God spoke through him, and show our Scriptural authority for saying that it applies to us today.
- 8 What notable event took place in the term of service of this same high priest?
- 9 What Scriptural authority have we for saying that the Atonement is for all who will receive its benefits?
- 10 What change was made by Jesus in His personal life, due to this persecution?

started with a rejection of the convicting appeals of the divine Son of God, who stood in their midst. They did not crucify Christ the first time they saw or heard Him. They rejected His teachings first; and then, in the end, they rejected Him! They finally said, in fact, that they would not have any part or portion in His Heavenly Kingdom, for they stated, "We have no king but Caesar" (John 19:15).

Step by step opposition increased. If their rejection was passive at first, it became violent in the end. In their accusations they even acknowledged that Christ did miracles, thereby attesting to the fact that He had supernatural power. Since, in their own hearts, their choice was already complete and final, they could not see in the miracles the evidence that it was God who stood in their midst. They could not see that they were opposing the One who is over all, even over the rulers of the Roman empire.

### **Christ, Our Substitute**

The high priest, Caiaphas, sought to explain their position. In doing so he was used by God to remind the world that, though the serpent would soon bruise the heel of the promised Seed, the deliverance was available for all who would receive the Gospel. The great sacrifice was now to be made, through which the kingdom of Satan would be crushed and eventually overthrown.

How sublime was this prophecy! "It is expedient for us, that one man should die for the people." There was none who could qualify but the spotless, innocent Lamb of God. The sentence of death automatically passes upon all men, for all men sin and are guilty before God. One man cannot assume the responsibility of another's sins, because he, himself, has been sentenced to die for his own sins. He cannot die more than once.

But God devised a plan which, like all God's plans, is perfect. Christ, the innocent One, would die for all. No guilt of sin was upon Him; and He, being God, could lay down His life in place of the entire race of humanity — people of all ages, times, and nationalities.

He was the perfect Sacrifice to which all the thousands of tabernacle and temple sacrifices pointed. He was the complete Sacrifice to which the burnt offerings of all ages pointed. He died for us all, and in dying made the final statement that completely reassures us and lets us know that the price has been completely paid. In His dying breath He said, "It is finished." By His shed Blood all our sins may be forgiven and we can be made like Him, holy and clean, ready to meet Him in peace after having lived for Him on earth.

**"We may not know, we cannot tell  
What pains He had to bear;  
But we believe it was for us  
He hung and suffered there.**

**"He died that we might be forgiven,  
He died to make us good,  
That we might go at last to Heaven,  
Saved by His precious blood.**

**"There was no other good enough,  
To pay the price of sin;  
He only could unlock the gate  
Of Heaven and let us in."**