

John 5:19-30 (Teaching)

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[0 : 00] Good morning. Good morning. I'm told Missy, I don't know how much I'll be able to teach this morning.

I've been crying about all morning off and on. But it's good tears, it's a good cry. Because God's good. But we'll be back in the fifth chapter of John this morning.

Last week we got up to verse 18 in the second passage that we've studied thus far in the fifth chapter of John.

If you remember it all began with the healing of the man at the pool of Bethesda. And of course last week we ended that passage with how the people were coming against Jesus, the Jews, the hierarchy of the Jews were coming against Jesus.

Because Jesus had made himself equal with God and he had every right to do so because Jesus wasn't his God, manifests in the flesh. Y'all have heard me say it time and again that Paul wrote to the Colossian church that in him dwelt the fullness of the Godhead.

[1 : 18] So Jesus had every right to make that claim because that's exactly who he was. So with that in mind that what we'll read verse 18 in John 5 says, Therefore the Jews sought the more to kill him because not only had he broken the Sabbath but said also that God was his father making himself equal with God.

You need to keep that verse in mind as we read through these next several verses here because the next several verses is Jesus's reply to that, to these people wanting to kill him.

Now remember this would have been the religious elite when it says the Jews sought to kill him. It would have been the Pharisees, it would have been the scribes, those that had a lot of knowledge of the Scriptures.

These are the ones that were seeking to kill Jesus Christ. Not only because he had broken their own Sabbath laws, not a Sabbath law of any kind that God had put into place, but it was Sabbath laws that man had put into place.

But Jesus had broken those laws but he had made himself equal with God. And I realized that verse 17 is not a question, or verse 18 I'm sorry is not a question, but nevertheless this is Jesus's reply or his answer to what they were doing.

[2 : 44] So we'll pick up in verse 19 in John chapter 5. It says, Then answered Jesus and said unto them verily verily I say unto you, The Son can do nothing of himself, but what he seeeth the Father do, for what things soever he doeth, these also doeth the Son likewise.

So now a lot of people will take this verse here and they'll say see, Jesus Christ was not God while he was here.

And that's not what this verse is saying at all, but that's what some people will get out of this verse. And if you take it completely out of context you could very easily come to that conclusion, because Jesus says verily verily I say unto you, The Son can do nothing of himself.

And we all know that God is also standing off himself, nothing nor any one created God. He has always been there. He is from everlasting to everlasting.

The Bible refers to him as the ancient of days, the first and last Alpha and Omega, the beginning, the end. The Bible refers to him as all of these things and refers to Christ as all of these things.

[3 : 57] And if God the Father and God the Son are all these things, I can assure you that God the Holy Spirit is all of these things as well. But because Jesus Christ here said that he can do nothing of himself, people will discount the deity of Jesus Christ.

And there's no reason to do that. Once again, this is a reply to verse 18 in this same chapter where it says that the Jews were seeking to kill him because he had broken their Sabbath laws and because he had made himself equal with God.

And this is Jesus Christ saying, I am God. This is him saying, I have every right to do everything that I have done. I had every right to heal. Not only did I have the power to heal that man over there at the pool of Bethesda.

I had the power to do that. I have the right to do it. I had the right to tell him to take up his bed and to walk even on the Sabbath day. I am God is exactly what Jesus Christ is getting at in these verses here. So when Jesus says, the Son can do nothing of himself, but what he see at the Father do for what things so ever he do with, these also do with the Son likewise.

So he's saying, I can do nothing except for what the Father does. And the Father can do nothing except for what the Son does and the Spirit can do nothing except for what the Father and the Son do.

[5 : 25] They are completely co-equal in their existence. They are co-equal in all of their power. They are co-equal in all things. They all compile and comprise into one triune God.

They cannot disagree with one another. The Son will always agree with the Spirit. The Spirit will always agree with the Father and the Father will always agree with the Son and with the Spirit.

They always work together. The work of salvation, the miracle of rebirth. It's an act that the Father, the Son, and the Spirit all agree on and they all have their parts in it.

They all have equal parts in that Jesus Christ, the Son, gave his life so that we could have a way to be reborn. We all know John 3.16, that whosoever believeth in him should not perish believeth in him believeth in the Son.

But how does that verse begin? It says, for God so loved the world that he gave his only begotten Son. Speaking of God the Father, he so loved the world so God's part was he loved the world and he gave his only begotten Son.

[6 : 36] Whosoever believeth in him should not perish but have everlasting life. The only way to have everlasting life is for the Spirit to come in and do his part of regenerating a heart that is dead in its trespasses and its sins.

So it's all co-equal and they all have their parts. I've heard some really strange things, explanations of Scripture as far as the parts of the Trinity.

God the Father, God the Son, and God the Holy Spirit, but they all have, they may have separate parts, but they all agree with one another and they all work together and you will never find one disagreeing with the other.

So Jesus Christ, although he says the Son can do nothing of himself, it gives the explanation for that in verse 20. For the Father loved the Son and shewed him all things that himself doeth, and he will shew in greater works than these that ye may marvel.

Going to verse 21, for as the Father raisedeth up to dead and quickeneth them, even so the Son quickeneth whom he will. So in these three verses we have cross saying, I can do nothing of myself.

[7 : 50] And we've already explained that the Son, the Father, and the Spirit are co-equal. Here in verse 20, for the Father loved the Son and shewed him all things that himself doeth. The Father has shown the Son these things and the Son is doing these things because these things are the Father's will.

We read in John chapter 4, the woman at the well. When Jesus Christ is standing there speaking to the woman at the well and his disciples come back, they go into town to buy victuals or to buy food.

And when they come back, they found this scene of Jesus Christ speaking not only with a woman alone, but a Samaritan woman all by herself.

And Jesus Christ told the disciples and he said, it is his meat to do the Father's will. That is why he came. That was his sustenance. That's what gave him his power.

That's what gave him power or energy to do what he was doing. He was doing the Father's will and speaking to that woman. And it is Jesus Christ's will and it was purely his will that he come here and that he suffer and that he bleed and that he die so that we could have life and we could have it more abundantly.

[9 : 10] So Jesus Christ is simply saying here, I can do nothing of myself. I can only do that which all of us agree on. The Father, the Son, and the Holy Spirit.

And we all agree that this is the way that it must be and we all agree that this is the way that it should be. And this is the will of the Father who sent the Son, for the Father loved the Son and showed them all things that himself do it.

And he will show him greater works than these that he may marvel. And people will make this huge deal over what these greater works are that are being spoken of here. And it's answered in the very next verse when it says, for as the Father raises up the dead and quickeneth them, even so the Son quickeneth whom he will.

These are the greater works that Jesus Christ just brought up. He says, for as the Father raises up the dead and quickeneth them, even so the Son quickeneth whom he will.

Now, granted, we may be talking about two different raisings here and we may be talking about two different quickenings here. Because in the Old Testament, which is what these Jews would have been reflecting back on, that we're hearing this reply of Jesus Christ, they would be thinking about a physical body that had died that God had raised or was able to raise back to life.

[10 : 32] And Jesus Christ here says, for as the Father raises up the dead and quickeneth them, or gives them life, even so the Son quickeneth whom he will. Now, we all know in John chapter 11, we haven't gotten that far in this study yet, but we all know about Jesus Christ raising Lazarus from the dead.

Lazarus was sick for a few days. His sister sent for Jesus. Jesus showed up, quote unquote, late and Jesus came and raised him from the dead after he'd been dead for four days.

He was four days in that tomb. Yes, he quickened that physical body. But the quickening that we're talking about here, where he says, even so the Son of Man quickeneth whom he will. This would be the giving spiritual life to a spiritually dead person.

Even, like I said, in the comparison here as far as a physical life being lost, being someone dying and God raising them from the dead, being compared to spiritual life here.

But Jesus says, the Father is able to do this thing. The Father is able to give life. And even so as the Father is able to give life, so am I able to give life.

[11 : 48] He is making himself equal with God because he is equal with God. He was God and is God. Standing here speaking to these people. Verse 22, for the Father judges no man, but hath committed all judgment unto the Son.

And if you stick around in Christianity for any amount of time and you witness for any amount of time, you're probably going to run into somebody who will use this very verse here to try and contradict the Bible.

From where in John chapter 3, Jesus says, I came not to judge the world, but that the world through me might be saved. I came not to condemn the world, but that the world through me might be saved.

And they'll use this verse here in John 5, 22, for the Father judges no man, but hath committed all judgment unto the Son. And people will say, well, if he's committed all judgment unto him, how could Jesus, two chapters before this, say that he came not to condemn the world, but the world through him might be saved.

Folks, the coming of Jesus Christ, the gospel itself is testimony of the existence of a God. It is also testimony of man's sin.

[13 : 00] The gospel testifies of all these things and it testifies of man's deep need for salvation and for redemption that we can only have in Jesus Christ and through Jesus Christ.

So when Christ says, for the Father judge with no man, but hath committed all judgment unto the Son, we read at the end of the Gospel of Matthew where Jesus says that all power is given unto him in heaven and in earth.

All power is given unto him, all judgment was given unto him. Who did the judgment belong to before then? Who did the power belong to? It belonged to God and not just God the Father and not just God the Spirit, but it belonged to God the Son as well.

It has always belonged to them. God has always been all powerful. He has always been omnipotent and omnipresent and all these other things that we read about in Scripture.

He has always been that and as God, as the triune God has always been that way, the Father, the Son and the Spirit have always been that way as well. So when Jesus says, for the Father judge with no man, but hath committed all judgment unto the Son, it's nothing new, the Son has always had all judgment to him.

[14 : 21] It's nothing new, nothing to spotlight anything along those lines. It has always belonged to Christ because it has always been an attribute of God.

It has always been God's to have. So verse 23, that all men should honor the Son even as they honor the Father.

Honoreth not the Son, honoreth not the Father, which hath sent him. This would have been a kick to the shins of these Jews that were seeking to kill Jesus here.

You remember many of us have heard it quoted over and over and over in John 14 where Jesus says, Let not your heart be troubled, you believe God, believe also in me. And he was speaking to people that believed on him at that point to some extent or another to his disciples who he was speaking to there in John chapter 14 says, You believe God, believe also in me.

Why? Because he is God. Believe in the Father. And if you believe in the Father, you must believe in the Son. Y'all have heard me say it time and time again that you cannot believe in one and not believe in the other two and expect to have salvation.

[15 : 36] You can't believe in two and leave out one and expect to have salvation. It's a package deal. You get all three. Whenever I receive Jesus Christ as my Savior and whenever I receive the Holy Ghost and he made his abode within me, I got the Father, I got the Son, and I got the Holy Spirit.

All at the same time, Jesus Christ dwells within me by way of the Holy Spirit. And God the Father dwells within me by way of the Holy Spirit.

And all of us are like that, that are saved and born again. So Jesus here says that all men should honor the Son even as they honor the Father. These Jews that he was speaking to, all they could think about was God the Father.

All they could think about was what some people refer to as the Old Testament God. But he's the same God in the New Testament as he was in the Old Testament. The gods didn't change.

And their means didn't change. Or his means didn't change. And his way did not change. It is the same God. He is the same God.

[16 : 45] So he says all men should honor the Son even as they honor the Father saying, you should honor me just as you're honoring and have been honoring God the Father. He that honoreth not the Son, honoreth not the Father, which hath sent him.

So in other words, if you don't pay me the same respect, if you don't give me the same reverence that you give God the Father, then God the Father is going to be sorely displeased with you.

God the Father will not be pleased with you because you are not reverencing the Son the way that you walk to. He says, verily, verily I say unto you, he that hath 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.

Well praise God for that little verse of Scripture there. Verily, verily I say unto you, he that hath my word, who is speaking? Jesus Christ. He that hath my word, and believeth on him that sent me, who sent him? The Father.

So he that hath my word, the words of Jesus Christ, and believeth on the Father that sent him, hath everlasting life. Not may have everlasting life, not will have everlasting life.

[17 : 58] Folks that is present perfect tense, that that hath is in there. He that believeth in the words of Jesus Christ, and believes on the Father that sent Jesus Christ, hath at that point, hath everlasting life.

It's not something that we have to wait on to receive. It's not something that we accept Jesus Christ as our Savior, and maybe a little ways down the line, God completely saves us.

No folks, that's not how salvation works. Jesus Christ says it plainly here in these verses that if you believe the words of Jesus Christ, and what was the words spoken just before this, that we needed to honor the Son just as we honored the Father, for they are one, and we honor them the same, for they are the same God.

But he says if you believe in the words of Jesus Christ, and you believe in the one who sent Jesus Christ, they hath right then, hath eternal everlasting life, and shall not come into condemnation, but has passed from death unto life.

They have eternal life right then, and right there, and they shall not come into condemnation. There's therefore no condemnation to them to be in Christ Jesus, as Paul wrote to the Roman Church in Romans 8 and verse 1.

[19 : 19] There's no condemnation for me now. I'm passed from death unto life. Why? Because I believe the words that Jesus Christ spoke, and I believe in God the Father who sent him.

I believe, in other words, what this Bible tells me about Jesus Christ, and I believe what the Bible tells me about God the Father, and what it tells me about God the Spirit as well.

Verse 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.

And this is another one of them verses where people make a whole lot bigger deal over than what really needs to be made, because Jesus says, I say unto you, the hour is coming, which is future tense, is coming, and now is, which is present tense.

When the dead shall hear the voice of the Son of God, and they that hear shall live. Now, the shall coming, that belongs in the future tense. Jesus would have been speaking about the day when the dead will be resurrected from their graves, that day when we're all, what we commonly refer to as the rapture, when that happens.

[20 : 34] But he says, and now is. Well folks, that ain't happening. It's been 2,000 years since this Gospel was written. So how can it be in the future, and plus now is. The now is would be the time that Jesus was in, up to the present time that we are in right now, and on toward that time of what we call the rapture.

That time when all the saints of God will rise from their graves and will get a glorified body, lock it in fashion, done to the Son of Man. But the now is, is what Jesus Christ was doing at this time.

He was preaching his own Gospel. He was preaching the Gospel of Jesus Christ. He was preaching the Gospel of repentance. When Jesus Christ first started preaching, we read the very first word that Jesus Christ ever preached was repent.

We read that he said, repent ye for the kingdom of heaven is at hand. So he's been preaching this Gospel of repentance from the very beginning of his ministry.

So the shall come is just as it sounds. It shall come when the dead and cross shall rise. And those verses that we know so well from the book Thessalonians.

[21 : 49] But when that happens, what we commonly refer to as the rapture, that is the shall come. But the now is, is spiritual life. We're talking one being physical and one being spiritual.

And the now is spiritual and everyone has an opportunity now to be raised to spiritual life. Anyone who is dead in their trespasses and sins, as Paul wrote to the Ephesian church, anyone who is dead in trespasses and sins can be raised to spiritual life by believing the Gospel of Jesus Christ and by repenting of their ways.

So once again, you hear all kinds of weird explanations for the is coming and now is. But folks, that's about as plain as I can put it to you. When the dead shall hear the voice of the Son of God and they shall, and they that hear shall live, for as the Father hath life in himself, so hath he given to the Son to have life in himself.

As the Father hath life in himself, so hath he given to the Son to have life in himself. So in other words, Jesus Christ has the power to give life.

I know, you know, I've raised two boys in my home. Most of us in here probably raised children. You know, we might look at those children and say, I created life. No, you did not create that life. God Almighty created that life.

[23 : 12] I understand it takes a man and a woman and I understand how all that works. But literally it is Almighty God who creates and gives life. He told the Israelites over in the book of Deuteronomy.

He said, I set before you choices. I set before you good and evil. I set before you light and dark, right and wrong. Choose life. But God is the very one that set those things before them.

It was His to set before the Israelites. Life is His to impart. And not only physical life, but spiritual life is Almighty God's to impart unto whom He will.

And it is Jesus Christ to impart unto whom He will. This is the Father hath life in himself. And I've already said it once this morning that God is self sustaining.

There is nothing else in this universe that is self sustaining other than Almighty God. And He is self sustaining in the Father, in the Son, and in the Holy Spirit.

[24 : 12] He needs no one. He needs nothing. He has never stood in need of anything. He is completely and totally self sustaining and He is life.

Jesus Christ said, I am the way. I am the truth. I am the life. And that has not changed. He has always been life. And that life is His to impart unto whom He will.

And hath given Him authority, verse 27, hath given Him authority to execute judgment also because He is the Son of man. Speaking of Himself, saying that as the Father has life, so I have life.

He has given me that life to give unto whom I will and hath given Him authority to execute judgment also because He is the Son of man. Well, I praise God that when Jesus Christ came, when Jesus Christ was standing here with this reply to these Jews that were seeking to kill Him, He didn't impart judgment to them at that time.

He didn't just call lightning bolts down out of heaven. He didn't call fire and brimstone to come down. He didn't call, you know, beasts to come out of the wilderness and devour these people.

[25 : 26] The folks, Jesus Christ, all judgment is given unto Him. All judgment is given unto Him, but praise God, the very importation of life is His as well.

And there is coming a day when that ultimate judgment is going to come. The ultimate judgment is going to come on this entire world. Everyone that has rejected Jesus Christ, everyone that has rejected the Son of God, they reject the Son of God, they reject God the Father as well, they reject it as a whole.

Just as we must accept it as a whole, we reject it as a whole. People will say, I believe in God. I believe that there's a maker. You're running to people all the time in street ministry that will say, well, I believe in a higher power.

And they think that that's going to get them something. They think that that's going to merit them something with whatever God it is that they're thinking about. Even if it is the God of the Christians and the God of the Jews, the God of Abraham, Isaac, and Jacob, even if it is that God that they're referring to, they say, I believe that there's a higher power of some kind, but I'm just not sure what it is.

But they believe that little sliver of belief that they've got is going to get them somewhere. They must believe in Jesus Christ and they must believe in His atoning sacrifice.

[26 : 44] They must believe that He bled and He died for the sins of the entire world. They must believe that He wasn't His God. But He has given Him authority to execute judgment also because He is the Son of man.

Marvel nodded this for the hour is coming in which all that are in the graves shall hear His voice. So we've gone from a couple of verses before this to is coming and now is.

Now we have marveled out at this for the hour is coming in which all that are in the graves shall hear His voice and shall come forth. They that have done good under the resurrection of life and they that have done evil under the resurrection of damnation.

Folks, this is scary scripture here. People think and I've actually heard people say this. People think, well, my soul is going to hell.

Soul is a spirit. Soul can't burn. Soul can't hurt. Folks, the Bible plainly says there is a resurrection of people under life and there is a resurrection of people under damnation.

[27 : 54] There's going to be bodies in heaven. There's going to be bodies in hell and that body will be able to see. It'll be a smell. It'll be able to taste. It'll be able to hear. It'll be able to touch.

You'll have all five of the senses in heaven and in hell that we have here on this earth and the Bible backs up and substantiates every bit of that.

We'll have all of our senses regardless of where a person goes. We will have all of our senses. Jesus Christ plainly says here that they that have done good under the resurrection of life.

Now this isn't Jesus Christ saying that as long as we're given our offering money, as long as our church attendance is decent, as part of the satisfactory and as long as we're doing good for the community, as long as we spit a prayer out once in a while, as long as we praise God once in a blue moon, that all is going to be well. That's not what he's talking about when he says those that have done good, what is good?

Jesus tells us himself what is good. God is good. Those that have done good, what is good? Is accepting Jesus Christ as your savior? Good is repenting of your sins and believing the gospel.

[29 : 17] That's those that have done good that we're talking about here. It's not in your works and it's never been of our works. It wasn't of works in the Old Testament. It's not of works now that we're in the New Testament.

The Bible says Abraham believed God and that belief is what was counted to him as righteousness. It was his faith in the Word of God, the words that God had spoken to Abraham.

Abraham believed what God said to him and that belief in God is what was counted to him for righteousness. So if it worked like that for Abraham and it worked like that all up to the time that Paul reiterated it in the New Testament, I hope it works like that now. It is by faith in God. It is by faith in the God that is able to save our souls.

It is by faith in the God that is able to give life unto those that are dead and their trespasses and their sins. He says, all which are in the grave shall hear his voices shall come forth.

They that have done good unto the resurrection of life, praise God for the resurrection of life. And they that have done evil unto the resurrection of damnation. But either way, there's going to be bodies in both places if I understand this scripture correctly.

[30 : 31] I can't of my own self do nothing. As I hear, I judge and my judgment is just. Because I seek not my own will, but the will of the Father which it sent me.

And this culminates, this ends what this whole passage began with, with Jesus saying he can do nothing of himself. And it ends the same way, but it gives the explanation.

I can't of my own self do nothing. As I hear, I judge. And folks, you and I are no different. As we hear, we judge, do we not? Don't throw me that line of Bible says, judge not, lest you be judged.

I understand that and also understand just a few verses beyond where that's brought up. There in the Gospel of Matthew, Jesus Christ says, give not that which is holy unto the dogs. Don't cast your pearl before the swine. How are we to determine who's a dog and who's swine if we're not using judgment of some kind? Jesus Christ also, we ain't going to get into that.

I'm about to get way off track. I can't of my own self do nothing. As I hear, I judge. And my judgment is just. Whether you like it or not, and whether I like it or not, whether we even agree with the judgment of Jesus Christ, his judgment is just.

[31 : 56] Everything that Jesus Christ does is just. Everything that God does is just. He can't do anything unjust. It is impossible for him to do so.

Just like Paul wrote, I believe it was to the Corinthian church. He was talking about how a sweet savor in the nostrils of Almighty God, and some are a savor of life unto life, and some are a savor of death unto death.

Well, how can this saver of death unto death be sweet in the nostrils of God? Folks, if we're presenting the Gospel of Jesus Christ and we're testifying of Jesus Christ, that is sweet to God. That is sweet to God the Father that we are testifying of God the Son, Jesus Christ.

And to some, that would be us. That would be us humans. To some, it's a saver of life unto life, because we have testified. We've preached the Gospel to them, and they've seen their need for Christ.

They've repented their ways and believed the Gospel of Jesus Christ. And to some, it's a saver of death unto death, because they've rejected it. They've rejected the only way to salvation. But both of those are considered a sweet saver in the nostrils of God.

[33 : 08] How so? Because Christ is being glorified. Christ is being glorified in all that. And the Word of God is being honored. That's why it's a sweet saver to the nostrils of God.

And people think that that's cruel. People think that that's unjust for God to consider life unto life and death unto death. Both of those are sweet savers. Folks, if it's honoring the Word of God and it's fulfilling the Word of God, why would that not be a sweet saver in his nostrils?

God has made it very plain that those who reject Jesus Christ will die and go to a place called hell. And he has also made it very plain that those that accept Jesus Christ and believe the Gospel and repent of their ways shall have life everlasting.

And both of those things honor the Word of God. And both of those things fulfill the Word of God. His judgment is just whether we agree with his judgment or not.

Because I seek not my own will, but the will of the Father which has sent me. This is what makes this all good. And not only for Jesus, but for us.

[34 : 20] And it's what should have made it all good for these Jews that were hearing Jesus Christ. That he's not doing his own will. This is what he was talking about when he said, I can do nothing of myself.

This is what he was talking about when he said these things. He says, I'm not seeking my own will, but I'm seeking the will of him who sent me. Which was indeed the will of Christ because you cannot get the three of those to disagree.

God the Father, God the Son, God the Holy Spirit. But he's seeking the will of God. And the will of God was to redeem mankind who was cast off way back in the garden. It was to have mankind his creation, to have them redeemed unto himself.

And this is the will that Jesus Christ was seeking. Not his own, but the will of his Father. And we're going to stop right there. I'm not going to go any further in that.

Anybody got any questions or any comments on any of that? Alright, God bless you all. I appreciate you.