

**The Son Also Gives Life – Part 2**  
**Pastor Ty Blackburn**  
**John 5:19-30**  
**December 18, 2011**

It's now time for the children to be dismissed to their classes. May the Lord grant you grace to seek Christ today and help you to praise Him. I'd like you to turn with me in your Bibles to John 5. We'll be looking again at the passages from Verses 18-30. In this gospel, we saw last time, as we begin to look at this passage that we have plunged headlong into some of the deepest waters of the Christian faith—the Doctrine of the Trinity. John's Gospel as a whole, we said last time, is a really a treatise on the Trinity. The first verse of the gospel introduces us to the topic. It doesn't wait around, it just jumps right in.

*John 1:1 ~ In the beginning was the Word, and the Word was with God, and the Word was God.*

First verse. Suddenly two Persons of the Trinity are introduced to us. We find out that the Word was not only with God in the beginning, before the beginning of Genesis 1, but the Word was and is God. This major theme of the triune nature of God is an evident reality throughout the Gospel. The first and second Persons of the Godhead in focus. Again and again we saw, and we see in this passage as we read again, Jesus' favorite designation of Himself is 'The Son'. His favorite way to refer to God is 'Father'. So we see the two Persons of the Trinity again and again, but we also see the Holy Spirit.

The Gospel of John gives us the fullest Doctrine of the Holy Spirit in the New Testament. You see the work of the Spirit, even in John 1, the baptism of Jesus, but then also in Chapter 3, you must be born of the Spirit. Chapter 4, worship in Spirit and in truth. Then in Chapters 14-16, Jesus' last time with the disciples, the last words of Jesus to the disciples, a great theme of those last three chapters, 14-16, the coming of The Comforter—The Holy Spirit who is not an impersonal force. No, he is a paraclete, One Who comes along side to comfort. The word itself speaks of the imminent, intimate, personal nature of the third Person of the Trinity. So John's Gospel presents these difficult, elusive truths again and again because these truths are essential for our own well-being, and our growth in grace. It's not theoretical musing, theoretical analysis to be handled with cold, logical precision. No, this is some of the most practical, important truths that we can consider. Because as we look at the Trinity, we see that God is not only confronting us with the most sublime and exalted thoughts that a man can consider, but He's really

opening His heart. He's showing us what He is truly like. What question in all of the universe is more important than that? What is God truly like? What is the essential nature of the Most High God? That is what is open for us by Jesus in this discourse.

You know when you go up to someone's house, we have done some of that, and we don't do a lot of that in our outreach ministry. We've done a little bit of that, cold call, it's a difficult work, isn't it? If you've been selling cookies, or Girl Scouts are the most welcome people to my house. I don't know about you? When they hit the Girl Scout cookie, they just hit a grand slam that keeps on giving, didn't they? But you know when folks have to come to a door, you never know what someone's coming with when they come to your door. So you open the door and you don't necessarily invite them in. It's kind of customary now not to invite people in. Our culture is much more distant, with reason, with some good reason, because people are so much more wicked than they were. Fear of home invasions and things like that. So caution, there's a wisdom about that. But that's not how we're treated by God. When we come to knock on the door here, He not only invites us off the stoop and across the threshold, but He brings us past the formal sitting room, all the way back into the family room, the den. He invites us to sit down on the sofa there in the den and to share in the intimate communion of the family that is the Godhead. That's what we have in this passage. The Lord opening His heart, opening His home as it were, and saying, "Behold My glory. Behold it, wonder at it, and then enter into it." That is really the purpose of the passage is to invite us into the fullness of God.

One of the phrases that you will find throughout the New Testament is that, the fullness of God. There is no emptiness. He is only fullness, and this passage unveils for us what that means. The fullness of God. John 5, let's begin reading at Verse 17. Now remember the context if you weren't with us, Jesus has healed a paralytic and He healed a man who had been sick for 38 years, unable to function. He heals Him instantly with His Word, but He does it on the Sabbath. The Jews are furious. He's really stirred up a hornet's nest of opposition. They're accusing Him of breaking the Sabbath, and His defense is simply, "I didn't break the Sabbath because God works on the Sabbath, and I am God." What you'll see in Verse 17. Then their charge of breaking the Sabbath goes to whole new level. Now they're concerned about blasphemy. They are really frustrated and angry. We'll see that in Verse 18. And then Jesus' second defense is to explain what it means that He's equal to God.

*John 5:17 ~ But He answered them, “My Father is working until now, and I Myself am working.”*

You see? “God, the Father works and I work on the Sabbath, because God works on the Sabbath.”

*John 5:18-30 ~ For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God. Therefore 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, 23 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.*

*24 “Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.*

*25 Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. 26 For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; 27 and He gave Him authority to execute judgment, because He is the Son of Man. 28 Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, 29 and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.*

*30 “I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.*

***30 “I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.***

Let's pray together:

*Father, as we come to this passage in which You invite us in to this sweet communion that you share with Your Son and with Your Spirit, we are very mindful that we are on holy ground. And who is adequate to these things? Please, by Your Spirit, open our minds and our hearts and help us to think Your thoughts after You, and to love You in a more worthy manner. We pray this in Jesus' Name, Amen.*

Dr. Douglas Kelly's Systematic Theology classes at Reformed Theological Seminary were known to always be intellectually taxing. They were nearly always mentally exhausting. I mean, to keep pace with his brilliant mind as he dissected doctrine, as he probed the propositions and principles of theology and helped us to work out the results, it was challenging. I remember many times I felt like my mind was hurting. There were many days when that difficult lecture suddenly would find us soaring to the heights emotionally and spiritually because there is a sense in which the deeper you go, the higher you can go. If you want to see the heights of God's glory and to really celebrate in His presence and worship that is real, and genuine, and not manufactured, like so much is today, you have to go to the depths of the Word.

I need to confess that my expectations were low, as far as anticipating going to the heights on the day he announced the subject matter for the lecture on that fall morning in 1989. "This morning," he said, "we're going to talk about the Doctrine of the Co-Inherence of the Persons of the Trinity." I thought, "Man, this sounds like this is going to be hard and laborious." I mean, could a title be more imposing and distant? Could a title seem more removed from the realities of life? I saw very quickly, as he began to unfold that, that I was so wrong, as so often we are in our expectations. I could remember him as he lectured. He was unique in a number of ways, I've shared with you before, and he had that amazing combination of North Carolina Appalachian mixed with a Scottish accent. Having spent a lot of time in Scotland and having grown up in the mountains of North Carolina, this brilliant man, with this interesting accent, was so enthusiastic about what he was saying he would lose himself. He used to roll his tie as he talked, with one hand, like this. All the way up, then he'd let it go down. It'd go down like that. He'd roll it again. He would be sitting there with the other hand just going like this. I could remember him as he's going and explaining the co-inherence of the Persons of the Trinity is

the fact that God is one in His essence, and that the Persons of God are not distinct, but that all of the perfections, all of the attributes, all of the power and the majesty of God is in each Person. They are not separate and distinct, yet they're personally distinct. They relate, and they're one, so to say that Jesus is present, is to say the Father is present. That's why when the Spirit of Christ comes to live in you, Jesus can say He is the Spirit of Christ. "I'm with you. I'll not leave you. I'll send you a comforter." When we come to these things, we come to the realm of utter mystery. How can it be that God is three and He's one? What does that mean? Why does God reveal this to us? Isn't this just too hard for us? Why didn't He wait until we got to Heaven?

Dr. Kelly was saying, "You ask what God is like? What is He truly like?" Someone says, "God is holy." Absolutely, He's holy, He's transcendent, He's far-removed from evil. No question. You ask what God is like. He is powerful, yes. He possesses all power. He spoke and the worlds came into being. You ask what God is like? God is infinite. He's boundless. He knows no limits in time or space. Totally beyond our comprehension. We are finite and small. God is infinite. You ask what God is like? The triune God? What is He like? In the revelation of the Trinity, this God Who is infinite and transcendent, possessing all power, so far distinct from us is also at His essence, relational. In the most profound and deep way, God has always existed in relationship. There never was a time when God was not, and there never was a time when God was not relating. Father, Son, and Spirit in a wonderful communion of love. He said, "You hear Christian ministers say, 'God was lonely, so He created man.' That is ministerial malpractice. God was not lonely, nor has He ever been lonely, nor could He ever be lonely. What unabashed ignorance," Dr. Kelly said.

The Trinity has always been awash in the ocean of love. Father and Son loving one another, Son and Spirit loving one another, Father and Spirit loving one another. There is no emptiness in God. No, God is fullness. When He calls us, the invitation to evangelism is not a call to come and make God happy. Jesus is unhappy because you're not with Him. There is a measure in which Jesus reveals an element in God's nature where He can be brokenhearted over the sinner, in the lostness of the sinner. You see the wonder of that in Jesus when He weeps over Jerusalem, and yet at the same time, in the essence of God, there is no lack of joy and contentment. So Dr. Kelly said, "You don't come to God to make Him happy. He does not need to be made happy. He is imminently, forever full of bliss and joy. There is no need in God. The call of evangelism is not to come and make Him happy, the call of evangelism is to come and behold the joy that God possesses. He's truly a fountainhead of joy, and the wonder of it is, that the God Who is Himself fullness,

effervescing fullness of love, cares enough, why, we don't know, but to invite you and I who are utter emptiness to come and drink from that fountain.”

That's the Gospel and that is what the apostle John is opening for us. It's not a theoretical, impersonal subject, it's at the most personal and important practically relational truth in Scripture. He's calling for us to understand this that we might share in it. How do we enter into the fullness of God? How do you come to be filled up with the fullness of God? To understand and experience the joy and communion? The song that was sung earlier by the choir so beautifully, we can only offer God sometimes broken hallelujahs. An agony of living in this world, which is the way it is because of our sin. Someone's sin has cause of every problem that we encounter. We've marred and broken this world and sometimes we can only offer just the broken word of praise. But the Lord wants us to come into and begin to experience now, the fullness of joy. The triune God offers to mankind, made in His image, made for relationship with Him, He offers us entrance into that most fulfilling, most eternally rewarding experience that is communion with a God Who is Himself communion. He offers that through His Son, Jesus Christ.

This passage makes clear that the question of entering into that communion is essentially a question of honor. Will you give honor to Jesus Christ? That's the question. The word is made emphatic by being repeated four times in one verse. The Father's purpose is 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.*** Really the whole point of John's Gospel is to show people the glory of Jesus Christ so that they might honor Him.

***John 20:31 ~ but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.***

These things are written, many other signs Jesus did. He could have written down so many things that Jesus did. John is essentially saying, “But the ones I wrote down, these are written so that you may believe that Jesus is the Son of God, and that believing you may have life in His name.” He wants us to understand that Jesus is the Son of God, and what does that mean? What does it mean that Jesus is the Son of God? There are various ways of understanding that and that's really one of the key purposes of every chapter and every verse of John, is to make clear, “What do I mean when I say, ‘Jesus is the Son of God.’” John understood that people were struggling with that. He writes his gospel probably about 85 AD, the

last of the four gospels to be written. The Spirit inspires him to clarify this key point of doctrine: What does it mean when Jesus says He is the Son? Now the Jews believed that the Son of God was a title for just Messiah. It was a human understanding, the Messiah. Another name for the Messiah, the Son of God. Not really God Himself, but one set apart by God and empowered by God. The Greek tendency was even more bizarre. They thought the Son of God was the son like Hercules, half God, half man. So Sonship, that's the question. What does it mean? And to honor Jesus you have to understand this rightly and give him the appropriate honor. This is something that has been a stumbling block for me throughout history. Many have stumbled at this point, and still do.

So often when I drive to church on Sunday morning, I pass by the Gwinnett Arena and it seems like thousands of people are there at certain times. You know when you're driving on Sunday morning to church, if you come down 85 and you get off at Sugar Low, and traffic is backed up? It's because who is meeting at the Gwinnett Arena? The Jehovah's Witnesses. Some of the most enthusiastic, zealous, zealously religious people that you can find. They left a brochure in my door about two weeks ago. I missed them. I'm always waiting for them when they come. One of the things I want to tell them when they come, and I've told them this before, and you just have to sow the seed and sometimes they're not listening, but it's, "Will you please read John's Gospel carefully, thoughtfully, without your notes from Russell," or whatever his name is. "And you tell me what it says about Jesus." Take them to Exodus 3:14: ***I AM THAT I AM***. Then show them the seven 'I AM' sayings in John. And show them that when Jesus says, "Before Abraham was, I AM," they picked up stones. The Jews understood He meant He was saying He was equal to God. That He was Yahweh. Take them to John 18:6 where Judas comes to betray Him with a kiss and they say from a distance, "Are you Jesus?" And He says, "I AM". That whole group of guards, temple guards sent by the high priest took a step back. They are walking to arrest somebody, He says, "I AM," and they take a step back and fall on their faces. The glory just shines out for an instant and BOOM they hit the ground, and the wonder of it is their unbelief, they get up then and arrest Him. The veil closes and their hearts are hardened.

But Jehovah's Witnesses just continue in the long line of heretics that have denied and have said that Jesus is somehow less than God. That's what they believe, that He's not God, He is the Son of God, less than God. If they look carefully at this passage they'd see that they're wrong, because this passage before us presents the fact that Jesus is Himself equal with God. In fact, a key phrase that sets the table for Jesus' discussion is what John says at the end of Verse 18. Here you have an editorial comment. John interjecting himself into the subject matter says, ***For this***

*reason therefore the Jews were seeking all the more to kill Him because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.* So that's the charge, He says He's equal with God therefore Jesus answered. And Jesus' answer goes on to the end of the chapter, from Verse 19 to Verse 47. What He does here is He explains what it means that He's equal with God. We saw last time that there is even a mystery in His equality because we see in this revelation of God, in the revelation of the Trinity throughout scripture, but particularly here, that Jesus being equal with God means first of all, that He's functionally subordinate. That there are distinct functions or role in the Godhead and within those roles, the Father is first. The Father directs. The Son is subordinate, that is, He is dependent. He takes His lead from the Father. Twice He emphasizes this in the passage. In Verse 19 He says:

*John 5:19 ~ ...“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.*

Verse 30:

*John 5:30 ~ “I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.*

Those two verses speak of the functional subordination. If those were the only two verses we have in the passage, we might even become Jehovah's Witnesses. But that's not the only two verses we have in the passage. No, the triune nature of God is much more mysterious than can be measured by the mind of man because though He is functionally subordinate, He is metaphysically equal. That is, He has an absolute equality of being with God. When you look at the revelation of Scripture, the best we can do, I love what G.I. Packer says in, I think it's in Knowing God. Maybe it's in his Concise Theology. Talking about the Trinity, he says:

*We cannot clearly define this doctrine. The best we can do is to circumscribe it.*

You know circumscribe, draw a circle around it and says, “It's in there somewhere.” It's in there, and to me, the mysterious element that you find in scripture is one of the greatest proofs that this is the Word of God. Is it not? I mean if man's making it up, look at the religions they make up, demons help people to make up. Men can measure those things, but in the Scriptures, you have something

that is perfectly, consistently truth and in its way, as we understand it is clearly logical, but we come continually to places where our reason can't go beyond. It's like our headlights won't go there and you have to just worship in those moments. The Trinity is one of them. God is three, God is one. Apparent contradiction but God says both are true. We can't, as Spurgeon said, I quoted last week, we can't sound those depths. Our plumb line won't sound those depths. Our eagle eye can't see that far. You have it with the Person of Christ—fully God, fully man. How can that be? It is.

The Word of God, is it God's Word or is it man's word? Yes. Fully human. You see John's personality. You see Paul's personality in it. Isn't that amazing and yet, everything that they wrote is, according to 2 Timothy 3:16, God-breathed. Not what they thought, but what they wrote. The Lord in His sovereignty is so much bigger than just dictating. He didn't dictate. They didn't sit there and hear and then write, hear and write. No, they wrote with their minds engaged, thinking about real-life problems and the Lord, you see His sovereignty extended to the problem they were addressing. In all of their background leading up to that point, the Lord's hand on every part of it, so that their thoughts, by His Spirit, would be exactly what He wanted to have written down. So it's fully God's Word, fully man's word. There again, the mystery.

So Jesus' equality with God encompasses this functional subordination, this distinction of role. The analogy that the Lord makes in another place, in 1 Corinthians 11:3, is He says that the husband and wife relationship is patterned on this: That the husband and wife, the woman is to be subject to her head. It says the man is the head of the woman. Christ is the head of the man. God is the head of Christ. When you break that down, God being the head of Christ is directly analogous to man being the head of the woman. What do you have there? In the husband and wife relationship you have equality of being, metaphysical equality, but you have functional subordination. It's the same in the Trinity. Absolute consistency.

Now I said if just had Verse 19 and Verse 30 you would just know about functional subordination. You wouldn't know about many of the other verses in John. But if just this passage was all we had, and we just had those 2 verses, we might think that Jesus was less than God. But look at what the passage does. It takes that question, is He equal with God, that's the driving question and the heart of the answer is: Absolutely. Equal with God. In fact, what we're going to see is, we'll break down the rest of our time under three points because the main point is His equality of being. The Jews are all in an uproar over His alleged blasphemy.

They've understood Him right, but it's not blasphemy if it's true. They've understood He claims to be God, and rather than walk away from this opposition, He walks straight into it. "You're concerned that I said I'm God, let me tell you about the fact that I'm God." It's not a brazen, prideful thing like we would do, He is unveiling His glory for those that He's going to awaken faith in, and for their salvation, and for the judgment of those who harden themselves against Him.

We see His equality really under three headings. Jesus is, in this passage, seen to be equal in essence, equal in works, and therefore equal in honor to the Father. Equal in essence, equal in works, and therefore equal in honor.

### 1) Equal in Essence:

First of all, Jesus is equal in essence, in His nature. Verse 17, the matter of fact way in which Jesus answers that whole issue about what He's doing on the Sabbath. "What are you doing on the Sabbath healing this man?" is the heart's issues of the Jews who are posing Him. Jesus answers them, and His defense is: "***My Father is working until now, and I Myself am working.***" The most natural, completely to be expected kind of thing is the way He presents it. "Don't you understand? My Father is working and I am working." This is just obvious, and they conclude from that rightly He's calling God His own Father, thus making Himself equal with God. Our society basically throughout history has understood this. I mean, societies. An example of it is royalty and nobility. We don't have this in America anymore so it's a little more removed, but when you read about things in England, especially centuries ago, you know if you were a king, your son is going to be a prince. And one day, that means what? He's going to be king. So that in his essential nature, he's king. He's not yet functionally king, but he is equal. And one day you'll see it. The son of a duke is? Going to be a duke. The son of a lord is going to be a lord. The son of a king is going to be a king. So when Jesus makes a claim to this exclusive Sonship, He's making a claim to be equally of essence, and they understood that. He's claiming to be God. Equality of essence, equal in essence. Jesus is equal to God. First of all, it means He is equal in His essential nature.

### 2) Equal in Works:

Secondly, He is equal in works. We're going to spend most of our time here. That's where Jesus spends most of His time. He is equal in the works that He does. Look with me at Verses 19-20. When Jesus begins to explain, "Truly, I tell you the Son can do something of Himself unless it is something He sees the Father doing."

He's talking about His dependence, but what He basically says is, "Whatever the Father does, these things the Son also does in like manner."

***John 5:20 ~ 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.***

***...greater works than these...*** "Look at the works that I'm doing," Jesus is saying. "You want to know Who I am, look at the works that I'm doing. You're already marveling at the works that I've done. In fact, that's the reason that we're having this discussion is because you are marveling that I healed a man on the Sabbath. But you haven't seen anything yet. In fact, the Father's purpose is going to be to show you greater works so that you may really marvel. That's the plan. That's why I've come."

Think about the works that He had done. He had just healed a paralytic, a man sick for 38 years, on the Sabbath. In John's previous chapter, He healed a royal official's son from 16 miles away. Jesus just said the word and at the moment he was healed. 16 miles away, a little boy on the verge of dying. These are great works. In fact, John is going to continue to show us the great works of Jesus. He basically tells us about the seven signs of Christ: Turning the water into wine, the healing of the royal official's son, the second one. The healing of the paralytic, we just read about, is the third sign. The fourth sign, He's going to feed 5,000 with five barley loaves, really five rolls, and two little fishes. Then He's going to walk on the water. He's going to heal a man who was born blind. And then the seventh sign, He's going to raise a man from the dead who has been dead for four days, by simply saying, "Lazarus, come forth." Those are some earthshattering, mind-blowing works, but Jesus says, "***...greater works than these...*** will you see."

He tells us two of the greater works that you're going to see, and that's what he unfolds for us in the next seven or eight verses. "Greater works than these you will see, that you may marvel." In Verse 21 he tells us the first work. In Verse 22 he tells us the second. Then after that, he unpacks them in several verses. What are the two works that we're going to see? If the Son of God is equal to the Father in works, what are the two works that demonstrate His equality? Jesus says in Verse 21, look at how He's emphasizing the equality of the Son, the dignity of the sign. Here He is doing and saying, according to what He said in Verse 30, He ends up by saying, "I only speak what I hear. The Father tells me what to do, and I do it. The Father tells me what to speak, and I speak it. That's the way we live. Let me tell you what the Father is telling me to say."

***John 5:21 ~ For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes.***

He's saying, "The greater work that you're going to see is that I am going to give life to the dead. I'm going to make people who have died come to life, spiritually and physically. Those who are dead in their sins, I'm going to speak to them and they're going to come alive." Regeneration. Jesus is going to do it. I mean, you can sit and you can preach to people until you are blue in the face, and haven't you done that if you've been walking with God a long time? There are times when you try to share with someone, try to share with someone, try to share with someone. You say, "Don't you see how beautiful and elegant the Gospel is? Don't you see how true it is? Don't you see? Why won't you turn?" You and I don't have the power. But Jesus just merely speaks the word 'live' and they will live. The wonder of it is He uses our words, sometimes He accompanies our words with His Word. Normally, regeneration happens as someone is sharing the Bible with him, the Scripture.

It's of the essence of God Himself is to give life, and in the same way, the Son gives life. Think about how advanced mankind is. We were talking about this the other day in men's bible study, the fact that our cell phones today are much more powerful than the rooms of computers they had that were working during the NASA Apollo missions. Think about it, that's just mind-blowing. Your cell phone is more powerful than something that was governing the flight of Apollo 11. In a car you've got 2 or 3 cell phones. You are driving around with all this incredible power. Man has come a long way, but man cannot give life. We think we're so hot, we've come so far, but when someone dies there is nothing we can do. No amount of technology, no amount of learning, we will never cross that line because only God has life in Himself.

He unpacks this idea of giving life in Verse 21, in Verses 25-26:

***John 5:25-26 ~ Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. 26 For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself;***

John said this in John 1:4:

***John 1:4 ~ In Him was life, and the life was the Light of men.***

I love that line in one of the hymns, I can't remember which hymn it's in, "All that borrows life from Thee." Every creature borrows life from God. God is the only one Who possesses life. If something is alive it's because He planted His life, He gave some, He loaned some. Jesus, the Son, this man, the man Christ Jesus has life in Himself, and He's claiming that right now. You're seeing a man, you're looking at a man. "Yes, I'm truly, fully man. I grew up from a little baby. There was a time when people saw me and I was learning to walk. That's right, but I'm telling you right now that that little baby, the man I am now, I am God. I will say to that one live and he will live, and I will do it as I choose." He gives life to who He wishes, Verse 21. This is the Father who discriminates and decides. He gives the Son that same authority, and the Son possesses that ability. He's going to do that in regeneration as we said, He says: ***Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live.*** There is a double entendre. He's talking about the preaching of the Gospel and the Son's voice going with it. When someone preaches the Gospel, they hear the voice of Christ. That's really what Romans 10:17 is talking about.

***Romans 10:17 ~ So faith comes from hearing, and hearing by the word of Christ.***

I think what's happening there is the word about Christ and it's actually about the word about Christ when Jesus chooses. It's also the words spoken by Christ. When that happens, faith comes. There's no other way faith can come, it has to come by someone. You and I have to go about preaching about Christ. We lift Him up, and as we lift Him up, sometimes He speaks. When He speaks, life happens. Isn't it amazing how when you have been a part of sharing with someone for over a period of time, and then suddenly they believe. When they really believe, there is no going back. I mean, they still struggle with sin, they still struggle with issues, they have to grow and all that, but they've crossed over from death to life, and it happened not because of your persuasive abilities or my persuasive abilities, it happened because Jesus spoke and said, "Live." That's His power.

Not only does He give life, but He judges, Verse 22. This is the second great work that He does.

***John 5:22 ~ For not even the Father judges anyone, but He has given all judgment to the Son,***

This is emphatic. The wording in the text is really a double negative. ***For not even the Father judges...*** no one. Then He's saying it twice. He said it first negatively

with double negative, and then He says it positively. He's basically saying, "All judgment belongs to the Son," by saying, "The Father Himself does not judge no one. The Son is the One who has all judgment in Himself, so that all will honor the Son." He's saying that Jesus Christ, the man, Christ Jesus is God because He has the prerogatives of God, He has the prerogative to give life, He has the prerogative to judge. He will judge all mankind. That's why 2 Corinthians 5:10 says:

***2 Corinthians 5:10 ~ For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.***

***For we must all appear before the judgment seat of...*** Whom? Christ. In Acts 17:30-31, the apostle Paul says He's overlooked formerly times of ignorance, and now He's appointed a man through Whom He will judge the world in righteousness. He's given evidence of it, proof of it, by raising Him from the dead. The man Who's going to judge the world in righteousness is the man, the Son of Man, the Son of God, Jesus of Nazareth. He is the man that will judge the world.

In Verse 27, Verses 27-29 elaborate on Verse 22.

***John 5:22 ~ For not even the Father judges anyone, but He has given all judgment to the Son,***

Verse 27:

***John 5:27 ~ and He gave Him authority to execute judgment, because He is the Son of Man. Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice,***

Now He's talking about the resurrection of the dead in the end of time when Jesus will speak a word and all the dead in the graves will rise. Think about that. That's just mind-blowing. He's going to speak the word and every person who has ever died throughout time will rise. There are over 6 billion people alive right now, isn't that right? How many have lived in the history of the world, the billions of people who have lived in the history of the world, buried all over the place. In the bottoms of the oceans, all over, their cells are going to come back together, they're going to physically come to life when He speaks the word. He says, "Do you not understand? God has given me these roles. He's telling me to do these works so that you will honor the Son." Verse 23, even as you honor the Father. He is worth of the same honor.

Before I continue, let me say one thing. Read Daniel 7:13-14. It's powerful that he said He gave Him authority to execute judgment because He is the Son of man. It's a direct elusion to Daniel 7 where Daniel sees the vision of God on the throne, Verses 9 and 10. He sees the ancient of days, in His glory, fire coming out from His throne. In the midst of that crazy vision he had of the wickedness of the kingdoms of the world, a terrible tribulation going on.

### 3) Equal in Honor:

Then he sees one like a Son of Man who comes up to the ancient of days and is given dominion and authority in the kingdom. He's saying, "I am that man. The reason He's given me all judgment is because I am the Son of Man." He's saying that you and I are going to be judged. God is so kind. God Himself, the second Person of the Trinity, in order to render judgment, became man, lived in our world a perfect life, experiencing everything we've experienced and when we stand before Him, there is no ability to say, "You don't understand." "Easy for You to say, God. You haven't been through what I've been through." No, He has. He's the Son of Man. He is the One who entered into our experience and lived exactly what we've experienced. You say, "He doesn't understand my pain." No, He understands your pain multiplied by 1,000. "Nobody else understands my pain." Maybe they don't, but Jesus does. He has experienced far more anguish of soul than any of us ever will. He has experienced far more physical agony than any of us ever will. He has experienced far more emotional rejection. I mean, when someone is rejected, a lot of times we bring it on ourselves, don't we. I acted in such a way and I get rejected. Well, I was pretty dumb. He Who is perfect righteousness, and He deserved honor and worship and yet He was despised and forsaken of men. What a chasm of difference between should've happened and what did. Never has anyone experienced injustice like the Son of Man did. So when we stand before Him, and you stand before Him, the question is: Have you honored him? Is He Your Lord? Because if He is equal in works, and He's equal in essence, it's the Father's purpose that He be equal in honor. Verse 23 makes that absolutely clear. Honor means 'to esteem, to value'. He's saying, "If you worship, you worship the Son in exactly the same way as you worship the Father." Worship means worship, you've heard that. You attach the same value to the Son as you attach to the Father. Do you see God is saying, "The Son is absolutely equal in being, equal in power and glory."? Functionally subordinate? Yes. But equal in power and glory, and the Spirit we're going to find out it's the same way.

We have a God Who is beyond our ability to conceive, and the question is: Are we going to receive Him as He is? The glory of Who He is and honor Him

appropriately? How do you honor Him? Verse 24 says that you believe in Him. Do you believe in Jesus Christ? Do you believe that He is God? Are you worshipping Him? Are you giving yourself to Him? That's the worthy worship. Have you given yourself to Him? You understand? He's the access point. He is the door into communion with God. The Trinity, the splendid oneness of the Father, Son, and Spirit that we all yearn for. We yearn for relationship because we were made for relationship. As Augustine said, "Thou has created us for Thyself, and our hearts are restless until they find their rest in Thee." There is a yearning in the heart, a God-shaped vacuum, Pascal said. An emptiness, a void that is infinite, and nothing else can fill except communion with a living God. Here Jesus says, "Look at the communion that I have." The Father loves the Son.

I didn't share this last week, when He says that the Father loves the Son in Verse 20, that's the word 'phileo', it's not agape. The beauty of that is, phileo is companionship love. Phileo connotes much more emotion than agape. Agape is wonderful, it's tremendous, it's the heart, but it's an intellectual decision love. But He's saying here, the Father loves the Son. When He looks at the Son His heart just goes out of Him to the Son. That's how He loves the Son, and you and I are invited now to be a part of that, where if you know Christ, in Jesus the Father looks at you the same way. It's not like when you go to the door and you knock on the door, and somebody comes to the door and says, "Who are you?" We don't say it that way, do we? "Who are you?" But we're thinking that. "Who is this at my door?" But when you knock on the door any time, if you're in Christ, the Father opens up the door and there's no wondering why you're there. He is delighted to see you. Thrilled because you're in Christ. And He invites you in. John's Gospel is going to continue to unfold this, but I love in John 14:23, He says:

***John 14:23 ~ ..."If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.***

That's the hope, that's the reality. When we honor Jesus Christ, when we give ourselves to Him, when we say, "Yes, I believe You, the man, are truly God. Fully a man, fully God. You are the Savior. You are the One appointed to bring salvation. You are the access point. You are the way, the truth, and the life. No man comes to the Father but by You. And I receive You, I surrender to You." Then we enter into the wonder and joy of that infinite bliss of knowing God. Why would you not? What would keep you back? The pleasures of sin that last only for a season? The sense of control that you're doing your own thing? You want to do it your way? Which will evaporate before you. Or are you just delaying because you

want to wait? “Soon, I will. Soon, I will.” Heed the warning of Jesus when He said to the man who laid up stuff in the barn, “What does it profit a man if you gain the whole world, but you lose your soul?” You don’t know if tomorrow your life may be required of you. It’s just so foolish because life is knowing God. This is life that they may know You, the Eternal God, the one true God, and Jesus Christ Whom You sent. Repent today. Go to Christ and ask Him to grant you repentance, and faith, and entrance into the wonderful joy of knowing His love. Let’s pray together:

*Our Father, we praise and honor You and we want to honor You by honoring Jesus Christ. Lord, He is the fullness of God made known, the One Who is in the bosom of the Father, He has exegeted the Father, explained Him. Now we see what a wonderful God You are. Jesus, Who came offering salvation, Who came in meekness, and lowliness, and tenderness, beckoning anyone. “If anyone will come to Me. If anyone will love Me, then we will make our abode with Him.” Father, thank You that the way is open. That Jesus has done everything necessary. No reform on our parts needs to happen. We can’t clean ourselves up, we just come, empty-handed, and surrender. Lord, help us to treasure our Savior more. Help us to abide in Him, and to abide in that love, so that people might see the joy. No matter what our circumstances are, that they might see the joy that comes through knowing the living God. We pray this for Your glory, in Jesus’ Name, Amen*

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