

John Chapter 5 Continued

John 5:19. "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

Verily, verily means beyond a shadow of a doubt. This is an emphatic way of saying "I'm telling you the truth."

In response to Jewish hostility at the implications of His assertions of equality with God, Jesus became even more fearless, forceful and emphatic. Jesus essentially tied His activities of healing on the Sabbath directly to the Father.

The Son never took independent action that set Him against the Father because the Son only did those things what were coincident with and co extensive with all that the Father does. Jesus thus implied that the only One who could do what the Father does must be as great as the Father.

Jesus is using a beautiful statement here to show the relationship of the Father with the Son. The Son, even though minimized here, is doing the same as the Father. The will of the Father and Son are one.

There is a relationship with the Father and the Son's work as well. This is showing the Godhead. The Father and Son here are the same as the Father and the Word.

1 John 5:7 "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

John 5:20 "For the Father loveth the Son, and showeth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel."

Jesus is saying here that the same power of the Father exists in the Son. Jesus tells these Jews that the miracle of the man walking after thirty-eight years is nothing. They will see much greater miracles than that. They marvel, but for some unheard of reason, they do not believe.

The "greater works" refers to the powerful work of raising the dead. God has that power and so does the Lord Jesus.

Just as an earthly father shows his son all that he knows, we see here Jesus saying His Father has shown Him all.

John 5:21 "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."

"Quickeneth" means "makes them alive".

Jesus is the Judge of all the world. We will be condemned or saved by what we believe about Him. Jesus came into the world not to judge but to save. But if we refuse that salvation, we will stand before Him on judgment day and be condemned.

We know His judgment is true. If we have received Him as our Savior, He will judge us worthy to enter His kingdom.

John 5:22-23 "For the Father judgeth no man, but hath committed all judgment unto the Son:" "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him."

God the Father, God the Son, God the Holy Ghost are all God. To worship one and reject the other would actually be denouncing all. They are all omnipotent, omnipresent, and omniscient. They are equal in power, holiness, and love.

Jesus and the Father are equally involved in creation. (Verse 23), gives the reason that God entrusted all judgment to the Son (in verse 22), so that all men should honor the Son just as they honor the Father. This verse goes far beyond making Jesus a mere ambassador who is acting in the name of a monarch, but gives Him full and complete equality with the Father.

“Honor the Father”: Jesus turned the tables on the Jewish accusation against Him of blasphemy. Instead, Jesus affirmed that the only way anyone can honor the Father is through receiving the Son. Therefore, the Jews were the ones who actually blasphemed the Father by rejection of His Son.

It is so difficult to separate the Godhead. The Father is honored through the Son, and the Son is honored through the Father. The whole plan of creation, salvation, and resurrection are all wound up in the Godhead, to deny one denies all.

John 5:24 "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

This verse develops the truth of (verse 21), that Jesus gives life to whoever He desires. The people who receive that life are here identified as those who hear the Word and believe in the Father and the Son. They are the people who have eternal life and never will be condemned.

The breath of God is life. Jesus says “I am the life”. Without God, only death exists. Not only will that person physically die to this world, but death and hell waits for all of eternity. The key word in being saved is “believeth”.

In Romans 8:1 we read “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”

There is life, not death and not condemnation for those who choose to believe in Jesus Christ as Savior, and in so doing, believe in the Father.

When we stand before Jesus on judgment day, we will be found not guilty if we have decided to follow Jesus. If we do not deny Him here, He will not deny us there.

In (verses 25-29), the theme of the verses is resurrection. Jesus related that all men, saved and unsaved, will be literally and physically resurrected from the dead. However, only the saved experience a spiritual (“born again”), as well as physical resurrection unto eternal life.

The unsaved will be resurrected unto judgment and eternal punishment through separation from God (i.e. the second death, Rev. 20:6 and 14; Rev. 21:8). These verses also constitute proof of the deity of Jesus Christ since the Son has resurrection power and the Father has granted Him the status of Judge of all mankind (verse 27). In the light of other Scripture, it is clear that Jesus speaks generally about resurrection, but not about one general resurrection.

John 5:25 “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.”

The phrase “hour is coming, and now is” reveals an already not yet tension regarding the resurrection. Those who are born again are already “spiritually” resurrected and yet a future physical resurrection still awaits them (“hour is coming”).

The meaning, of course, is what we see (in 1 Thessalonians 4:13-17),

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:" "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

John 5:26 “For as the Father hath life in himself; so hath he given to the Son to have life in himself;”

Jesus not only gives life, but is Life as we read in John:

John 1:4 “In him was life; and the life was the light of men.”

There is another Scripture in John:

John 14:6 "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me."

There are numerous Scriptures showing Jesus as giving life and being life.

The Son from all eternity had the right to grant life (1:4). The distinction involves Jesus' deity verses His incarnation. In becoming a man, Jesus voluntarily set aside the independent exercise of His divine attributes and prerogatives. Jesus here affirmed that even in His humanity, the Father granted Him "life giving" power, i.e. the power of resurrection.

John 5:27 "And hath given him authority to execute judgment also, because he is the Son of man."

Absolute sovereign authority, lordship over all, is handed to Christ "in heaven and on earth." This is clear proof of his deity. The time of His humiliation was at an end, and God had exalted Him above all.

Matthew 28:18 "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

Philippians 2:9-11 "Wherefore God also hath highly exalted him, and given him a name which is above every name:" "That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;" "And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father."

Calling Jesus, the Son of man here, is perhaps saying that Jesus is able to understand man's problems because He lived in a body of flesh. He was tempted as we are. His judgment is fair and just. He has great compassion for man, because He understands the weakness of the flesh and the temptations, and also He felt the very same hurts we do.

He relates to man, because He took on the form of man and dwelt among us. Jesus who gave us the offer of life deserves the authority to judge us. He died to save us. It is no one's fault but our own, if we do not accept the salvation He offers. Our Savior will be our Judge.

John 5:28-29 "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice," "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Jesus is telling them not to marvel that He will be the Judge of the world. Of course, it is hard for them to believe with Him standing there before them. Who is more worthy to judge than the One who laid His life down for us all? It would be much more understandable to the disciples after His crucifixion.

Some of the Jews believed in life after death and some did not. (Matthew 25:31), tells of how Jesus will put those on His right side who will inherit heaven (He calls these His sheep). Then He puts those on the left (goats), who will go into everlasting punishment. Jesus is the Divider (the Judge), of all.

In Acts 24:15 "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

“They that have done good”: Jesus was not teaching justification by works. In the context, the “good” is believing on the Son so as to receive a new nature that produces good works (3:21; James 2:14-20). While the “evil” done is to reject the Son (the unsaved), but human works never determine one’s salvation.

John 5 Continued Questions

1. What relationship is Jesus showing in verse 19?
2. Why in verse 20 are the great works shown?
3. Who quickens the dead?
4. What was soon an example of this?
5. Who does Jesus quicken?
6. Who is all judgement committed to?
7. When Jesus was on earth, what did He come to do?
8. When will Jesus be Judge?
9. "He that honoreth not the Son honoreth not the _____ which hath sent him."
10. If you worshipped only the Father or the Son without worshipping both, what would you be doing?
11. Who has everlasting life in verse 24?
12. He that hears the Word has passed from _____ unto life.
13. What does Romans 8:1 tell us about those in Christ Jesus?
14. Whose voice shall the dead hear?
15. What do we read about in 1 Thessalonians 1:13-17?
16. Who has life in Himself?
17. In John 1:4, Jesus was called _____ and _____.
18. In John 14:6, Jesus is called three things, what are they?

19. Why is Jesus the Judge?
20. Who will participate in the resurrection?
21. Why is Jesus worthy to be the Judge?
22. What are the saved called in Matthew chapter 25?
23. What are the lost called in Matthew chapter 25?