

In The Beginning Was The Word

John 5:16-30

INTRODUCTION: JESUS CLAIMS TO BE THE SON OF GOD

In 721 B.C. the Northern Kingdom of Israel finally collapsed under the onslaught of the armies of Assyria. In 586 B.C. the Southern Kingdom of Judah fell to the Babylonian armies of Nebuchadnezzar and now these Jews also suffered a deportation to a foreign land. However, the Babylonian Empire declined quickly in the years that followed and its fall came in 539 B.C., brought about through the conquests of Cyrus the Great.

TODAY WE SHALL BE LOOKING AT THE SCRIPTURE :John 5:16-30

JESUS CLAIMS TO BE THE SON OF GOD

(16-18) Jesus defends His Sabbath actions.

¹⁶ And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

1. Taken from this verse is the very reason why the Jews sought to kill the Lord. The reason was that they saw the Lord to be a rebellious threat against their religious system
2. Their religion had been in place by now for hundreds of years and it was this religion which gave them power over the people to rule them and to keep them in check.
3. That is why even Herod recognized this and allowed them to continue doing so because it made his life easier to rule over a people who were already oppressed.
4. Verse 17 opens with the Lords defense against a rebellious people. The Jews. What did they actually know about the Sabbath – nothing. It was used and abused in their defense.
5. As the persecution against the Lord started, the Lord was ready for them and answered in the following manner.

¹⁷ But Jesus answered them, My Father worketh hitherto, and I work.

1. The work of the Lord is what was important, because he had come to seek and to save that which was lost, which is Gods people who would turn again to him.
2. The Lords work was a continuous work and was not confined to any man made rules or confinement.
3. Jesus reminds the Jews “***My Father worketh hitherto, and I work***”. This was a declaration to the fact that the Jesus was doing the very same work that His father had asked him to do.
4. If God had created the world and everything that is in it then surely he has the right to change whatever he wills?

5. The work that Jesus was referring to was the “seeking and saving work”, that would come as a sacrifice to all who would know him and come to him in the last days?
6. This was something that the Jews failed to understand in its entirety and so many persecuted Jesus right to the end.

¹⁸ Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

1. **And sought to kill Him**: The anger and hatred of the Jews is hard to explain, apart from seeing that it has a real spiritual root.
 2. They don't like Jesus, and therefore they also don't like God the Father. This is directly linked as Jesus clearly stated “**that God was His Father**”. The statement had made himself equal with his father. “**making himself equal with God**.”
 3. Which was a direct claim that he said he was God in the literal sense.
 - The absolute devotion to the traditions of man surrounding the Sabbath can't be understated.
- A. For example, Deuteronomy 23:12-14 tells Israel to practice good sanitation when their armies are camped.
- B. Ancient rabbis applied the same principle to the city of Jerusalem, which they regarded as "the camp of the Lord." When this was combined with Sabbath travel restrictions, it resulted in a prohibition against going to the bathroom on the Sabbath.

My Father has been working until now, and I have been working: In our terminology, Jesus would say: "My Father works on the Sabbath, and so do I." By this Jesus makes it clear that He is equal to God the Father.

Therefore Jesus had said:

That God was His Father, making Himself equal with God: This bold claim to deity was not missed by the enemies of Jesus. They knew clearly that when Jesus said that God was His Father in this unique way, He declared **Himself equal with God**.

- Augustine wisely said of this passage: "Behold, the Jews understand what the Arians do not understand." Today, Jehovah's Witnesses are among those that hold the doctrines of the Arians, denying the deity of Jesus.

C. Jesus explains His relationship to the Father.

1. (19-23) The works of the Son.

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.

1. The unity of the triune Godhead is demonstrated to us here in this very passage.

2. The Lord is part of the triune Godhead and in this relationship we see equality to God.
3. The Lord's answer is in relation to his father. In verse 19 he tells us that the Son can do nothing of himself, which demonstrates the interwoven relationship of the Godhead to truth and unity, as well as the faithfulness to his father in carrying out the very same duties and responsibilities that the father has and that was passed on to his son.
4. Nothing is done in secret and neither is there any difference or change in the fulfilling of his father's will by him.
5. It shows the faithfulness within the Godhead which demonstrates again for us that God is true and in him there are no lies. **"for what things soever he doeth, these also doeth the Son likewise."**

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

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

²² **For the Father judgeth no man, but hath committed all judgment unto the Son:**

²³ **That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.**

A. **The Son can do nothing of Himself:** Jesus, God the Son, does nothing independently. He is fully submitted to the Father's will. But this submission comes by choice, not by compulsion or by an inferior nature.

B. **The Father loves the Son:** The relationship between the First and Second members of the Trinity is not one of master and slave, or not of employer and employee, but of **Father** and **Son**, united by love.

C. **Even so the Son gives life to whom He will:** The Son has the same power as the Father, including the power to raise the dead.

1. But even a greater power over raising the dead is the power to forgive sin, and to raise the body unto eternal life.
2. A power that is able to not only raise a dead person, but a power to place him in the presence of God himself. There is no other power like it nor will there ever be.

1 Corinthians 15:42 *So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:*

D. **But has committed all judgment to the Son:** The Son has the same authority as the Father, including the authority to judge all. This is a prerogative of God only, and another demonstration of the deity of Jesus.

E. **That all should honor the Son just as they honor the Father**: This is a further claim to deity. If the Son were not God, then it would be wrong to **honor the Son just as they honor the Father**. It also means that if we do not honor the Son, we do not really honor the Father either.

i. "Jesus claims the same right to worship from men that the Father has.

ii. There are many groups that pretend to honour God but they dishonour Jesus, who is the perfect revelation of God the Father.

iii. In this, they demonstrate that they do not honour God the Father at all.

3. (24-30) Jesus: power in submission.

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.

A. He who hears My word and believes in Him who sent Me has everlasting life:

i. Jesus lifts Himself far about the level of any mere man. Think of it: "Hear My word and have everlasting life."

ii. This is either the babbling of an insane man or the words of God Himself. There is no neutral ground to be found here.

iii. As we hear the words of our Lord, we are not only to believe him and the words that he gives us but we are also to believe in the father who sent him.

iv. We are to acknowledge the whole triune Godhead in the work of salvation which was offered by Jesus our Lord.

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.

1. This is a reference to the calling of Christ to those that are spiritually dead now to come to him for everlasting life.

2. It is the same as the living water that the Lord offered the Samaritan woman at the well.

3. When a person is spiritually dead, the only way that he can live again is if he hears the salvation gospel of the Lord in his word and embraces it unto everlasting life.

4. If a person dies without repentance they cannot be resurrected unto eternal life, although they can be resurrected to eternal life in judgment in hell.

5. But one day all the dead in Christ will be resurrected to be with him.

1 Thessalonians 4:16 *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:*

²⁶ **For as the Father hath life in himself; so hath he given to the Son to have life in himself;**

B. **Life in Himself**: None of us has life inherent in ourselves. Our life is derived from our parents, and the fragile environment around us. Jesus claimed that His life was derived from no one; it is inherent and uncreated. Theologians call this quality of self-existence **aseity** and recognize that God alone possesses it. (He is self-existent)

i. As Jesus explains His deity to the Jews in this chapter, it is evident that He did not claim identity with the Father as one person, but asserted His equality to God the Father and His relationship of love with the Father.

ii. Jesus and the Father are not the same, but they are equal, just as John 1:1 demonstrates.

iii. In this, The Lord combats both the "Jesus Only" doctrine which confuses the Father and the Son (anciently known as **Sabellianism**, and held today by certain groups.

iv. He also combats the "Jesus is not God" doctrine (anciently known as **Arianism**, and held today by groups like the Jehovah's Witnesses).

²⁷ **And hath given him authority to execute judgment also, because he is the Son of man.**

i. Jesus is not only the saviour of our souls; he will also be the judge of them as well.

ii. Jesus has been placed in the position of authority by the Godhead to exercise judgment at the end of days. "**given him authority to execute judgment also**"

iii. Our salvation not only rests in the Lord but so do all the wicked rest.

iv. The statement to the Lord's deity again is stated at the end of this verse 27. "**because he is the Son of man.**"

v. Because he is the son of man "equality with God", that is why he is placed to save and to judge.

²⁸ **Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,**

1. The Jews as they looked on at the Lord during this time, his answer to them was "**Marvel not at this**".

2. His statement to them was that the **the hour is coming** when they would see that they believers who now lay in rest, would come back with him as he would call them and they should hear his voice from the grave.

3. They will hear the master voice and they shall return from the Grave. That time was soon to come as he would lead captivity captive, upon his death on the cross, and upon his resurrection.

Ephesians 4:8-10

⁸ *Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.⁹ (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?¹⁰ He that descended is the same also that ascended up far above all heavens, that he might fill all things.)*

²⁹ **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.**

1. The place of the resurrection is twofold.

2. There is paradise in the presence of the Lord and there is Hell which is out of his presence.

³⁰ **I can of mine own self do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.**

1. When the Lord told the Jews ***I can of mine own self do nothing.*** This is what he meant.
2. ***“as I hear, I judge: and my judgment is just”***
3. The reason for this statement was because ***“as I hear, I judge: and my judgment is just”.***
4. The Lord exercised the will of his father, and true to the Godhead he remained.
5. Sin needed judgment if it was not redeemed.
6. Redemption is the only escape from judgment. But that was far from the mind of the Jews.
7. Physical death is what seals the judgment of the soul. After death their can be no repentance. Luke 16:25-26 (the rich man and Lazarus).

Daniel 12:2 *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

Luke 16:22-28

²² **And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;**

1. Both of these people when they died they were buried.

2. The beggar was carried by angels into Abrahams bosom, we see Abraham and Lazarus standing there waiting to receive the beggar. (in hell on one side)
3. The rich man was also in hell in a place of torment of flames when he died but he was separated by a gulf between them as he looked on to Abraham in the distance as he recognized him and Lazarus, and asked Abraham to send Lazarus to help him.
4. His place is described for us as a place of torment.
5. Two separate place to two kinds of people. The believer and unbeliever.
6. The place of torment is an ongoing place for the wicked, as we see in verse 28 as the rich man wants to warn his brethren.

²³ ***And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.***

²⁴ *And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.*

²⁵ *But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.*

²⁶ ***And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.***

²⁷ *Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:*

²⁸ *For I have five brethren; that he may testify unto them, **lest they also come into this place of torment.***

C. **Those who have done evil, to the resurrection of condemnation:** What a chilling thought! Even as those who embrace Jesus will need resurrection bodies to enjoy the glories of heaven, so those who reject Him will need resurrection bodies to endure the terrors of Hell.

D. **My judgment is righteous:** Jesus is qualified as a completely righteous judge, because His power is in submission: **I can of Myself do nothing. As I hear, I judge.**

PRAYER.....CLOSE