

I. Jesus affirms His deity

A. Today begins our third study of John 5:19-47,. This portion contains Jesus own words confirming that He is one with God. Last Sunday, we looked at the first two sections, which took us from vs 19 through vs 24.

1. In addition to confirming that Jesus is one with God, another message in this portion is that unbelief that Jesus is divine or living contrary to His will and word has eternal consequences.
2. It is this truth that sets up the next statements Jesus makes in vs 25-30. But before looking at those verses . . .

B. Pray

II. Jesus confirms He is one with God

A. [25-30] Jesus shows His oneness with God by the fact that His voice will be heard as God's voice when the spiritually dead are called to salvation in this life, and when the physically dead – both saved and unsaved – are called out of their graves to face their final judgment when Jesus comes again.

1. John 5:25 . . .
 - a. 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.
 - b. Here in vs 25, the dead whom Jesus is speaking about are those who are spiritually dead – that is, they are alive in this world yet dead in their trespasses and sins – or still unsaved.
 - c. When we get to vs 28, Jesus will make a similar statement, but there He will be speaking of all who have died – both those who have repented and put their faith in Jesus for salvation, and those who have rejected Jesus to go their own way.
 - d. Therefore, the point Jesus in making here in vs 25 is that His oneness with God is confirmed by the fact that His voice is God's voice.
 - (1) In other words, just as God is heard by whomever He speaks to – including those who are alive in this world yet spiritually dead, so Jesus is heard by whomever He speaks to.
 - (2) And just as God gives spiritual life that lasts for eternity to whomever responds appropriately, so does Jesus.

2. John 5:26 . . .
 - a. For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself;
 - b. Once again, just as Jesus' voice is God's voice, so life – be it physical life or spiritual life, and the ability to impart that life to others – is not only in God, it is also in Jesus.
 - c. We first encountered this truth in John 1:3-4, “All things came into being through [Jesus], and apart from Him nothing came into being that has come into being. [4] In [Jesus] was life, and the life was the Light of men.
 - d. Therefore, when we respond with repentance and faith to the voice of Jesus – that is, to the gospel of salvation, we receive the life that is in Jesus as our own life – from that day forward.
 - e. Jesus said something very similar in John 8:12 . . . I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.
3. John 5:27 . . .
 - a. and He (*God*) gave Him (*Jesus*) authority to execute judgment, because He is the Son of Man.
 - b. This verse is a partial re-statement of vs 22, which says, “For not even the Father judges anyone, but He has given all judgment to the Son.”
 - c. However, this time Jesus goes further than stating He is the judge of all mankind. This time Jesus states that He not only has the authority to judge, He has the power to enforce His judgments.
 - d. In the Sermon on the Mount, Jesus gives us an example of His authority and power to both judge and enforce His decision: “Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. [22] Many will say to Me on that day (*of judgment*), 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' [23] And then I (*Jesus*) will declare to them, 'I never knew you; Depart from Me, you who practice lawlessness” (Matthew 7:21-23).
 - e. Though you already know this, I want to remind you that Jesus will judge us on the basis of our deeds, that is, He will judge us on the basis of the way we have lived in thought, desires, choices, words, and behavior. And this is true for believers and unbelievers alike (1 Corinthians 5:10).

- (1) The fact that Jesus judges us according to our deeds naturally leads us to conclude that the way we live, day-after-day, either validates that we have put our faith in God or invalidates our claim to believe in God. In other words, our consistent, repetitive behaviors either prove or disprove faith in God.
 - (2) And though this truth is confirmed in both the Old and New Testaments, I will only read from James 2:14-17, "What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him? [15] If a brother or sister is without clothing and in need of daily food, [16] and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that? [17] Even so faith, if it has no works, is dead, being by itself.
- f. Therefore, starting with vs 25 through this verse, we see that Jesus has the power and ability to give life to the spiritually dead, to judge fairly and accurately, and to have His decision carried out – which definitely makes Him equal to God.
4. John 5:28-29 . . .
- a. [28] Do not marvel at this;
 - (1) In other words, do not be astonished or surprised at the fact that all judgment has been given to Jesus, and that His voice will not only raise the spiritually dead in this life, it will raise all the dead at the end of time to face their final judgment.
 - b. for an hour is coming, in which all who are in the tombs will hear His (*Jesus*) voice,
 - (1) Jesus' voice is not only God's voice in calling unbelievers to repentance and faith (vs 25), His voice will also call all who have died – saved and unsaved – back to life to face their judgment and be sent to their final place for eternity.
 - (2) This means that the day is approaching when everyone, from Adam to the last person to die when Jesus Christ returns – whether they be good or evil, born again or an unbeliever, will hear Jesus calling them out of their grave to face their final judgment.
 - c. [29] and will come forth . . . that is, be raised out of their state of death into a state of never ending aliveness – whether that aliveness be with God or with the devil and his demons.

- d. those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.
- (1) Once again, Jesus states in His own words that we will all be judged – believer and unbeliever alike – according to our deeds.
 - (2) As Jesus said in Matthew 7:22, many will claim to have placed saving faith in Jesus, but if we do not live a life of committed obedience to Jesus, our claim is worthless.
 - (3) By its very nature, genuine faith in Jesus for salvation produces faithful obedience to the will and word of Jesus. Where faithful obedience is absent, saving faith is absent.
 - (4) This is why John writes in 1 John 3:6-9, “No one who abides in Him sins; no one who sins has seen Him or knows Him. [7] Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous; [8] the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil. [9] No one who is born of God practices sin (*knowingly and willingly continues to commit the same sin or sins*), because [God’s] seed abides in him; and he cannot sin, because he is born of God (*has a new nature*).”
 - (5) Now you may be thinking that this is turning salvation by grace into salvation by works. However, the scripture makes it clear that salvation from the penalty and power of sin can never be obtained by works.
 - (a) Its true, you can pay your own penalty for sin, but to do that you must spend eternity in hell. Therefore, to be saved from the penalty and power of sin, you must have someone other than yourself pay sin’s penalty.
 - (b) And since Jesus is the only one God accepts as the penalty payer for your sin and my sin, He is the one we trust in for eternal salvation from the penalty of sin, and for present salvation from the power of sin.
 - (c) However, faith for salvation inseparably tied to faith for godly living each and every day. For as John the Baptist said, “He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him” (John 3:36).

5. John 5:30 . . .

- a. I can do nothing on My own initiative. As I hear, I judge;
 - (1) In vs 19, Jesus said, “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.”
 - (2) Here in vs 30, Jesus is basically saying the same thing with the exception that He is directing His “I can do nothing” words toward the topic of judgment and justice in judgement.
- b. and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.
 - (1) The point here is that Jesus’ judgments is impartial and fair because there is no self-interest in His judging. At the final judgment, He will not seek His own – human – interests, but rather the interests and will of God.
 - (2) Now this is a powerful truth, for if anyone has a reason to be angry and vindictive with those who mistreated Him, surely Jesus has. In other words, if anyone has a reason to bring self-interest into their judging of others, Jesus has.
 - (3) However, in spite of how He has been or still is being treated, He will NEVER respond with ungodly revenge or any form of human self-interest against those who mistreat Him (1 Peter 2:21-23). Instead He will judge as God. Therefore, His judgment will be completely impartial, perfectly just, and totally true.

B. With that in mind, I would like you to consider how you tend to judge others, and how you ought to judge others.

- 1. One of the first places to start when considering how you ought to judge others is to remember that God will judge you according to the way you judge – which includes your attitudes, words, actions, amount of mercy, methods of discipline or punishment, and intended outcome.
 - a. Jesus makes this clear in Matthew 7:2, “For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.”
 - b. In other words, if you are hard and harsh in your judgments of others, God will be hard and harsh in judging you. If you show little to no mercy in judging others, God will show little to no mercy in judging you. If you are quick to condemn and slow to forgive, God will judge you in the same way. If your own happiness

or ease of life or freedom from another's bad behavior is your primary goal, then God will judge you accordingly.

- c. Therefore, it is exceedingly wise to be impartial, fair, merciful, and forgiving in judging others, for the way you judge others will significantly influence the way God judges you.
2. A second consideration when judging other is to beware of having a double standard – one for yourself and another for the person you are judging. This is a form of hypocrisy.
 - a. Jesus spoke about this kind of double-standard hypocrisy in Matthew 7:3-5, “Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? [4] Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye? [5] You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.”
 - b. Therefore, when you judge others while practicing the same thing yourself, and while denying or justifying what you are judging them for, and while expecting them to bear with you in spite of not being willing to bear with them, you are doubly guilty.
 - (1) First, you are guilty of holding others to a standard you do not hold to yourself and yet know you should hold to as proven by the fact you judge them for not holding to it.
 - (2) Second, you are guilty of continuing to do what you know is wrong – even if you are living in denial that it is wrong. And you prove you know it is wrong because you do not tolerate it in others or patiently bear such behavior in others.
3. A third consideration when judging others is to make sure you know the whole story so that you do not pass judgment as if you know the whole story when in fact you only know part. Also, do not judge on the basis of assumptions which you have not verified. Make sure you have all the facts before making your judgment.
 - a. Proverbs 18 speaks to the foolishness of judging without having sufficient information.
 - b. In other words, it is foolish to pass judgment when you only have a partial understanding of the situation, or when your assumptions are yet unverified because it will likely result in judgment that is partial or unjust, and therefore, not true.
4. A fourth consideration has to do with the difference between first-degree murder and manslaughter. For example, how often have you

judged someone as if he got up that morning and made plans to make your life miserable or do what he knows is wrong?

- a. It is true that some of us sometimes plan to do what we know is wrong. However, most of us do what is wrong thoughtlessly and carelessly. Intention is involved, to be sure, but not thought out and planned intention. In other words, most of us commit manslaughter when we do what we know is wrong, not first-degree murder.
 - b. However, it is also true that most of us do not get up in the morning making plans to do what we know is right and preparing to resist the temptations of that day to do what we know is wrong.
 - c. But still, most of the sin we commit and wrong we do is careless and thoughtless, not intentional and planned.
 - d. Therefore, when we judge others as if they got up that morning planning on doing what they knew was wrong, our judgement is not likely to be impartial, or just, or true.
5. The fifth and final consideration that I want to bring to your attention today in relation to judging others is that we ought to take into account the age, maturity, background, and thinking patterns, or in other words, the overall ability of the person we are judging to do what is right.
- a. Even people in the same age and educational group can have differing abilities when it comes to doing what they know is right.
 - b. For example, some have a disposition that is more driven to excel, or more self-disciplined in relation to right and wrong, or more conscientious, or more people pleasing than others.
 - c. To judge all as if everyone shares the same drive to excel, has the same level of self-discipline, or are equally conscientious, is to judge in a manner that will neglect impartiality, justice, and truth.

III. Conclusion

- A. Jesus judges impartially, justly, and in truth because He is not seeking His own will – and here we might better say, His own human will – but rather He is seeking the will of God.
- B. When the will of God and the eternal good of the one we are judging is at the top of our motives for judging, we will be far more impartial, just, and judge in truth than if we are seeking our own will and interests.