

The Book of John - 31c

Introduction - As we finished up the lesson from last week, we began to realize the enormity of the statements made by the Lord Jesus Christ. In the first section, **verses 19-23**, it is clear that the Lord claimed to be equal with God.

I. He claimed to be equal with God the Father. (Vs. 19-23)

In **Verses 17 and 19**, the Lord speaks of His unity with God the Father. In this, He claims to have the same breadth of knowledge as God the Father, which is a claim to **omniscience**.

In verses **20-21**, the Lord claims **omnipotence**. He states that He is able to do what the Father does (**vs. 20**).

He further presents evidence of omnipotence, claiming that He has the authority and power to raise the dead (**vs. 21**).

We looked at the fact that the Lord demonstrated this authority and power **on three separate occasions** recorded in the gospel records.

However, there is actually a fourth.

In **John 10:17–18**, the Bible says, *“Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I **have power to take it again**. This commandment have I received of my Father.”*

In **verses 22 and 23**, we saw lastly the He expressed **His sole right to judge all men**.

The purpose of this claim is expressed in **verse 23**.

John 5:23 *“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.”*

Before we take on the rest of these verses, I want you to consider what this would mean to the **religious leaders hearing the Lord make these statements**. If you were a Pharisee, for example, you would have sat under the instruction of some notable Rabbi. You would have learned from a young child moving forward the sacred truth concerning Yahweh.

You would have first learned that *“the Lord our God is one Lord.”*

At the forefront of your mind would be Exodus 34:14 *“For thou shalt worship **no other god**: for the Lord, whose name is Jealous, is a jealous God:”*

If you were instructed in the law, you would know about Israel’s waywardness because of idolatry and their captivity, both the northern kingdom, which is no more and the southern kingdom, which has since been under the rule and oppression of Gentiles. Perhaps you would have passed down stories of what it was like when God’s shekinah glory filled the Temple... and the grandeur of what once was a pristine godly heritage...

And yet standing right in front of you is a man that is claiming to be **equal with God**, claiming to **have the mind of God**, claiming to have the **power of God**. And the to top it all off, He claims **that He is to be worshipped and honored like God**.

And this, my friend, is the way it is today as well. There is no middle ground concerning the Lord Jesus Christ. He is either the Christ, the Savior, the Only Begotten Son of God... fully God and fully man or He is not. Notice in the next section in **verses 24-29**.

II. He claimed to have the authority to raise the dead. (Vs. 24-29)

This section begins with the central statement of the whole conversation.

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.”*

The truth being conveyed is that He who rejects Christ, God the Son, rejects God the Father as well. Someone cannot claim to receive God the Father and not receive God the Son. Those who are saved **possess everlasting life at the moment of Salvation**. They have moved from a state of death to life.

In verse 25, the Lord states, *“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.” (John 5:25)*

This verse can be understood in two ways, both of which are true. The phrase *“The hour is coming, and now is...”* signifies this. At present, those who are dead in trespasses and sins, if they would hear the voice of the Son of God and receive it, they shall live.

But equally true as well the Bible speaks of a blessed time when the Lord Jesus Christ 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:*” (**I Thessalonians 4:16**)

We are reminded of the words of the Lord to Martha concerning Lazarus.

John 11:25 “*Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.*”

By making this statement, the Lord expresses **His Authority over the dead**, but next, we see **His Authority over life**. Notice what the Bible says in **verse 26**.

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

When we consider this statement in **verse 26**, we are given a statement that is beyond our ability to fully understand.

“All the abundant varieties of life we discern on this planet are his invention. Each form of life is transmitted by divine law, each kind “after its kind”—as is so emphatically declared in Genesis 1, where the expression occurs ten times.” (Phillips)

But this is not true of God the Son. In effect the Lord is stating the Father and Son enjoy the same kind of life, life in themselves— He is the eternal I AM.

“We cannot grasp the eternal dimension because we are creatures of a time dimension. We express our mode of existence in three tenses of time. We say, “I was, I am, I will be.” God does not express Himself like that at all. He says, “I am, I am, I am.” Because of our time-space limitation, we cannot grasp the eternal nature of the Godhead. We cannot comprehend One who has no beginning, One who is eternal and uncreated, One who has life in Himself.” (Phillips)

What are the implications of this? The Bible tells us in the remaining verses in this section concerning His authority to raise the dead.

John 5:27–29 “*And hath given him authority to execute judgment also, because he is the Son of man. 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.*”

Again, the Lord speaks of this hour to come. In this hour to come, there will be **two kinds** of resurrections: **one is a resurrection unto life**, and **one is a resurrection unto damnation**.

In case the listeners did not get that He claimed to judge all men, it is made clear here by His claim to judge those who have already physically died. The Lord is saying there is coming a day when all that are in the graves shall rise at my command... And when they rise out of the grave— it will either be a resurrection unto damnation or a resurrection unto life.

After making these powerful claims the Lord then begins the third section in His reply.

III. He claimed His witnesses to His deity were valid. (Vs. 30-47)