

I. Welcome

A. Good morning! Ohaiyogozaimasu! Welcome to Calvary Chapel Iwakuni, it's great to be here with you all today.

1. *Welcome any visitors and those streaming online..*

B. Before we dismiss the kids I want to take just a few minutes to pray for the Mallow Family. Josh and Abby have been an active part of the body here in Iwakuni for the last five years and today is going to be their last Sunday with us before heading back to the States.

1. The Mallows were actually a returning family. They spent two years with us before this five year stint and it has been a tremendous blessing to see God grow their family and their faith throughout the seasons.
2. The family is headed back to Pensacola, FL where Josh plans to finish up his military career and then see what the Lord has for them after that. I'm sure it will be an adventure and a blessing for sure.
3. If I can have some of those who are around them, some of our leadership, and anyone who feels led, to come lay hands on our brothers and sister, that would be a blessing. Let's pray.

C. As people make their way back to their seats, let's go ahead and dismiss our elementary aged children to their Sunday School class as well.

1. [\(Second Service: Bible English class as well\)](#)

D. This morning we are going to be continuing where we left off last week in our verse-by-verse study through the gospel of John.

1. So, if you have your Bible this morning, go ahead and open them up to the gospel of John chapter 5.
2. If you need to borrow a Bible, feel free to reach down and borrow one of the Bibles situated under some of the chairs around you. We do think it is important for you to be able to read the word for yourself as we make our way through it in our time together this morning.

E. Last week we began our study of chapter 5 by looking at a healing that took place at the Pool of Bethesda just outside the city walls of Jerusalem during one of the annual Jewish feasts.

1. Jesus approached a man who had an infirmity lasting 38 years of his life and asked him, "Do you want to be made well?"
2. At first the man only had excuses about how he wasn't able to be healed, but then Jesus said to him, "Rise, take up your bed and walk".
3. And we read about how the man was immediately made well, took up his bed, and walked just as Jesus commanded.
4. And you would think that everyone would be so excited and overjoyed at the healing that came to this man who had spent nearly the last four decades of his life as an invalid, but such was not the case.

5. The problem with the healing was that it occurred on the Sabbath and the man ended up getting busted by the religious authorities for carrying his bed on the Sabbath.

6. But this was all part of Jesus' plan. Jesus was wanting to get the attention of the religious authorities. He was wanting to confront them and their hypocrisy. He was wanting an opportunity to present His case before them and this healing on the Sabbath during a Jewish feast, with multitudes all around, was the perfect opportunity to do so.

F. Our text this morning is going to be John chapter 5 verses 16-30. And the title of our message is going to be "**Making Bold Claims**".

1. As we'll see, Jesus is going to make some very bold claims in his confrontation with the religious authorities. Claims that will cause the religious authorities to marvel at the audacity and boldness of Jesus in making them. And ultimately make him public enemy #1 amongst them.
2. Hopefully you are there in John chapter 5 by now. At this time I'd like to invite all who are able to rise to their feet in honor of God and His Word.
3. I'm going to read through our text from my Bible. I'll be reading from the NKJV of the Bible, if you are reading from a different translations, just do your best to follow along in your Bible, as I read from mine.
4. Our text picks up with verse 16 and the religious authorities' disdain for Jesus after finding out it was He who had healed the invalid man and told him to carry his bed on the Sabbath; vs. 16 reads... (R & P)

II. Intro

A. Our text this morning is really only the first part of a confrontation Jesus has with the religious authorities.

1. In this first section, Jesus makes a number of bold claims about Himself and about His relationship with the Father.
2. Next week, Lord willing, we will look at the second section of this confrontation with the religious authorities where Jesus backs up His claims with various testimonies and witnesses.

B. For those of you who like to take notes, we're going to note 11 different claims that Jesus either directly or indirectly makes in our text today.

C. Let's begin taking a look at Jesus' bold claims by re-reading verses 16-18 to get us started.

III. John 5:16-18; "I am equal to the Father."

A. Because vs. 16 begins with "For this reason" we need to look back and see what exactly John is referring to.

1. Verses 10-15 give us the details about the accusation against, and interrogation of, the man who had been healed by Jesus and picked up his bed and walked as commanded.
 - a. The religious authorities accused him of breaking the law; of breaking God's Sabbath by doing work on the Sabbath.

- b. The Sabbath was to be a day of rest, and this man was carrying his bed which, according to their own interpretation and tradition was considered “work” and thus a breaking of the Sabbath and the command to do no work on the Sabbath.
 - c. Carrying anything at all in a public place, no matter how small or light or insignificant was considered work. Carrying a needle in your pocket on the Sabbath was considered work. So, carrying a bed was obviously something that would not be tolerated.
 - d. When confronted, the man basically replied, the man who healed me told me to rise, pick up my bed, and walk and that is what I did. He healed me, so of course I did what He said to do.
 - e. The religious authorities seemed to pay no attention at all to the fact that this man had been miraculously healed; all they wanted to know was who it was who told this man to carry his bed on the Sabbath.
 - f. But the man didn’t know who it was, so he couldn’t tell them.
 - g. Later Jesus came to the man inside the temple and told him who He was and subsequent to that the man went and told the religious authorities that it was Jesus who had healed him.
2. And it is for this reason, as our text this morning starts out, that the Jews persecuted Jesus and sought to kill Him, because He had healed a man upon the Sabbath.
- B. The hypocrisy here is hard to miss. The religious authorities were upset with Jesus for healing a man on the Sabbath and telling him to carry his bed, so in return they started plotting ways they could kill Him.
- 1. The fourth of the Ten Commandments is to remember the Sabbath day and keep it holy. (**Ex. 20:8**)
 - 2. But the sixth commandment is “You shall not murder.” (**Ex. 20:13**)
 - 3. They were so serious about Jesus violating their interpretation of the fourth commandment, but seemed to have no problem breaking the clear understanding of the sixth commandment.
- C. But Jesus answered the religious authorities. He was going to seize His opportunity to address this hypocrisy and let them in on a few things that they needed to know.
- D. In response to their disdain towards Jesus for healing on the Sabbath, Jesus responded, “My Father has been working until now, and I have been working.”
- 1. Yes, it is true that on the seventh day the Father ceased His work of creation, but that doesn’t mean that He stopped caring for and maintaining His creation.
 - 2. God the Father may have stopped His work of creating on the seventh day, but that was the first day of His maintaining and keeping of His creation.

- 3. God doesn’t take breaks. God doesn’t have off days; days where He isn’t at work in His creation. He doesn’t have days where He’s out on vacation, nor does He have days where He calls in sick, or decides not to clock-in. He is constantly at work in and through His creation.
 - a. Psalm 121 declares of the Lord, the One who keeps Israel, that He “shall neither slumber nor sleep”. (**Ps. 121:4**)
 - b. God is always on-the-clock, if you will. He is always at work in and throughout His creation. We can call upon Him day or night any day of the week and He will be there to hear our prayers and to continue to work His plan.
 - c. God doesn’t say, “*Sorry, you’ll have to pray to me another day, today is the Sabbath and it’s my day off; I’m not doing any work today.*”
 - 4. Jesus was simply doing what His Father was doing. His Father had been working until that time, so Jesus was working. It didn’t matter that it was the Sabbath. God’s work in and through His creation doesn’t stop happening because it’s the Sabbath; it continues on.
 - 5. And we ought to be extremely grateful at that. Can you imagine what this world would be like if God took one day off every week and decided not to answer any prayers, not to continue His work in and through us, not to continue holding the universe together in the span of His hand?
 - 6. Our world as we know it would cease to exist. He is constantly holding it all together for us. If He would stop just for one day, our world would fall apart.
 - 7. So, in response to their accusations about Him breaking the Sabbath by healing someone, Jesus simply says “My Father works, so I work too.”
- E. Now, in referring to God as His Father, Jesus was making an indirect claim that was plain to see and understand by all around Him, by all in ear’s shot of Him.
- 1. Jesus was claiming that God was His Father, and by doing so was claiming that He was the Son of God and that He was equal to God in nature. Jesus was claiming to have **a divine nature equal to Father.**
 - 2. It was very plain and obvious based upon the words He used. The religious authorities knew exactly what He was saying for we are told so in verse 18. They sought all the more to kill Him because He not only broke the Sabbath, but by saying God was His Father, Jesus was making Himself equal to God.
 - 3. For those who throughout history have tried to claim that Jesus never claimed to be God, or that the Bible doesn’t teach that, must not have ever read this portion of Scripture and others like it.
 - a. Scriptures like John 10:30 where Jesus said, “I and My Father are one.” The Jews took up stones again to stone Him. (**Jn. 10:30-31**)
 - b. When Jesus asked why they were going to stone Him the religious leaders stated, “For a good work we do not stone You, but for

blasphemy, and because You, being a Man, make Yourself God.”
(Jn. 10:33)

- c. Other Scriptures like Paul’s letter to the Philippians where he writes of Jesus, being in the form of God, [yet] did not consider it robbery to be equal with God,” (Phil. 2:6)
- d. When the Jews brought Jesus before Pontious Pilate that was the accusation they brought against Him. They claimed that He ought to die because He made Himself the Son of God.” (Jn. 19:7)

4. The religious authorities, who were notoriously blind to the Lord and the things of the Lord, who had eyes, but could not see, could easily see and understand Jesus’ claim here to having a divine and equal nature with the Father. And they wanted to kill Him for it.

F. Let’s continue in our text and see what other bold claims Jesus will make. Read our next verse, verse 19.

IV. John 5:19; “I do the same work as the Father.”

A. The phrase “Most assuredly” in the original language was actually “amen, amen”, and is translated in the KJV as “verily, verily”, and as “truly, truly” in other modern translations.

- 1. When Jesus used this phrase it was to draw attention to what He was about to say. It was as if He was saying, “*Hey, listen up, I’m about to say something really important...*”.
- 2. He’ll use this phrase two more times in our text, letting us know that what He is saying here is really important and that they needed to pay attention and understand exactly what He is saying.

B. “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.”

- 1. Jesus did nothing of Himself. He didn’t do anything by His own will or volition. Everything He did was Him simply doing what He saw the Father do.
- 2. Here Jesus is claiming that the only things He ever did where things that the Father did. That His actions was simply Him reflecting what He saw the Father do.
- 3. The things Jesus did were done in like manner as the Father. The phrase, “in like manner”, speaks of something that is of equal degree or manner and denoting perfect agreement.
- 4. Jesus is claiming that He is equal to the Father not only in nature, but in His works as well. He is claiming that His works are **on par with the very works of God**. That His works, His actions are equivalent to the actions of the Father. That they are of equal degree and in perfect agreement with the Father’s actions.
- 5. What a bold statement to make in front of the religious authorities, and on the Sabbath, there in the temple, upon a Jewish festival. He was claiming for all to hear that His words were like, they were of the same

degree, as the Father Himself. That is a bold and courageous thing to say before a bunch of people who seemingly hold the Father in such high esteem.

C. But Jesus was just getting started. Take a look at what He says in the next verse, verse 20.

V. John 5:20; “I am loved by the Father and shown what to do by Him.”

A. Jesus not only claimed His works were equal to the works of the Father, here He gives us a reason why this is so.

- 1. And it has to do with the fact that the Father loves Him and shows Him all the things that He wants Jesus to do.
- 2. He claims to have an intimate relationship with the Father. It is because the Father loves Jesus and desires to show Him all the things that He, the Father, loves to do.
- 3. And since Jesus already said that He does nothing of Himself. This tells us that everything Jesus does is rooted in the love of God. It is rooted in the fact that He has a close and intimate relationship with the Father. At the heart of every answer to the questions about why Jesus does certain things is the fact that the Father loves Jesus.
- 4. Because the Father loves Jesus, **He shows Him the things** He would have Him do.

B. And Jesus says the Father is going to show Jesus even greater works than these, that the religious authorities, the Jews, may marvel at the works of Jesus.

- 1. That word “marvel” means to be struck with admiration or astonishment.
- 2. Basically, what Jesus is saying is that if they were blown away by Him healing on the Sabbath, they better buckle up because God is going to show Him way greater works than that. This is just the beginning of the works God has planned for Jesus.

C. Let’s continue in our text to our next verse; verse 21.

VI. John 5:21; “I am able to raise people from the dead.”

A. As an example of some of the great works of God that Jesus will do, Jesus speaks of the Father’s ability to raise the dead back to life.

- 1. Now, it is taught in the Torah that God alone has the ability to give life and take life; to kill and to make alive again.
- 2. Deuteronomy 32:39 states, “Now see that I, even I, am He, And there is no God besides Me; I kill and I make alive; I wound and I heal; Nor is there any who can deliver from My hand.” (Dt. 32:39)
- 3. The ability to raise the dead was one of three great keys said to have been held by God alone.
 - a. The key to open the heavens and give rain
 - b. The key to open the womb and give conception
 - c. And the key to open the grave and raise the dead

- B. Through the oral traditions passed down the Jews believed that God alone held these keys. So, for Jesus to claim that He would have the power to raise the dead would be considered blasphemous to the Jewish authorities. This was something reserved for God alone.
1. And yet, as we continue to read through the gospel of John we will see Him do this exact thing.
 - a. In John 11 we will read of Jesus calling forth Lazarus from the grave and bringing Him back to life after being buried and dead four days.
 2. In other gospel accounts we will read of Him doing similarly.
 - a. In Luke's gospel we will read of Him raising the widow of Nain's son from the very coffin he was to be buried within as they carried his dead body in a funeral march.
 - b. In all three synoptic gospel accounts we read of Jairus, a ruler of a local synagogue and his daughter who had died. Jesus came to Jairus' house and entered into the room where the little girl's body lay lifeless and spoke to her saying, "Tabitha, cumi" which is translated, "Little girl, I say to you, arise." And immediately the girl arose and walked, for she was 12 years of age. And everyone in that place was overcome with great amazement. (**Mk. 5:41-42**)
 3. Jesus says here in our text, "For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will."
 - a. That phrase "even so" means in the same manner. Just as the Father raises the dead and gives life, so too the Son.
 - b. Jesus is claiming to have the ability to raise people from the dead. Something orthodox Jews claimed belonged exclusively to God.
 4. We know the Jews were upset with Jesus for healing on the Sabbath. But I can't help but wonder what their faces were like as Jesus confronted them with these bold statements.
 - a. You remember watching cartoons as a kid and seeing steam or smoke blowing out the ears of certain characters. Like Yosemite Sam when he gets all riled up because he got outsmarted by Bugs Bunny. Or maybe Tom and Jerry? Do any of you guys know those cartoons? You know what I'm talking about?
 - b. That is what I envision happening about this time amongst the religious authorities listening to what Jesus is saying. Their eyes are spinning in their heads, and they've got steam coming out their ears they are so flabbergasted by what Jesus is saying here.
- C. But Jesus isn't even close to being done yet. Take a look at verse 22.
- VII. John 5:22; "I have all judgment committed to Me."
- A. This is yet another thing that was taught to be reserved for God.
1. Psalm 9 states, "But the Lord shall endure forever; He has prepared His throne for judgment. He shall judge the world in righteousness, And he shall administer judgment for the peoples in uprightness." (**Ps. 9:7-8**)

2. Psalm 50 declares, "Let the heavens declare His righteousness, For God Himself is Judge." (**Ps. 50:6**)
 3. Psalm 96 is a song about God's coming judgment. It reads, "For He is coming, for He is coming to judge the earth. He shall judge the world with righteousness, And the peoples with His truth." (**Ps. 96:13**)
 4. Ecclesiastes 12:14 states, "For God will bring every work into judgment, including every secret thing, whether good or evil." (**Ecc. 12:14**)
- B. Over and over again the Old Testament speaks of God as the judge of the earth. God who will judge the world in righteousness. God as the One who will bring every work into judgment.
1. So, when Jesus says all judgment has been committed to the Son and that the Father judges no one. That means that all those Old Testament quotes referring to God as judge are actually referring to God the Son, not God the Father.
 2. Jesus is claiming that all judgment belongs to Him. Jesus will be the One to judge the world in righteousness. Jesus will be the one who brings every one of our works into judgment.
 3. Paul reiterates this truth in his second letter to Timothy, describing Jesus as the One who will judge the living and the dead at His appearing and His kingdom. (**2 Tim. 4:1**)
 4. In the book of Acts, we are told by Peter that Jesus commanded him and the other disciples to preach to the people and to testify that it is He [Jesus] who was ordained by God to be Judge of the living and the dead." (**Acts 10:42**)
- C. Jesus will be the judge of this world. Now the amazing thing to consider is that though Jesus is ordained as the Judge of all the earth, of the both the living and the dead, we know that His heart is that He wouldn't have to judge anyone.
1. God sent His Son to this world not to condemn the world, but that the world through Him might be saved from judgment, saved from destruction. Jesus wants us to be saved, to escape judgment. (**Jn 3:17**)
 2. Through the cross He made a way for us to escape His judgment. But not everyone will heed that way. Not everyone will follow the way He has made for them. "And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil." (**Jn. 3:19**)
 3. Because some people would rather remain in darkness, He will allow them to do so, and He will judge them according to their works. And they will be found wanting, they will fall short of the perfect standard set by Jesus. They will literally go to hell over Jesus' crucified body.
 4. Jesus came to save people from His judgment, but that doesn't mean He won't fulfill His responsibility as Judge of the entire earth.
- D. Let's continue in our text. Take a look at verse 23 for yet another bold claim by Jesus.

VIII. John 5:23; "I am to be honored as the Father is honored."

A. God committed all judgment to the Son so that all would honor Him. That all would honor the Son as they honor the Father.

B. If you don't honor the Son, you aren't honoring the Father. This, I'm sure would make the religious authorities' blood boil. The thought or idea that they were not honoring the Father.

1. Many of them had dedicated their lives to honoring God in the tiniest and most minute of details. They would tithe off of the herbs they grew in their gardens. They were so meticulous in their efforts to honor God.

2. And yet Jesus says if you don't honor Him, there is no way you can be honoring the Father. To honor the Father is to honor the Son whom He sent.

C. Jesus' claim here is that He is **to be revered and honored** in the same manner as the Father. That they are to be equally honored.

1. The word "honor" carries the idea of being esteemed and highly valued. It speaks of fixing a price or value upon something or someone.

2. Jesus is claiming that His value is to be equivalent to the value of the Father. That they have the same value, and should be given the same honor and respect.

D. There are those who say they love God or honor God, yet don't believe in the Son. And what Jesus is saying here is that isn't possible.

1. You cannot say you love God or believe in God, but you don't love or believe in Jesus. To love and honor God is to love and honor Jesus.

2. There is no separating them. If you love and honor One, you will love and honor the other.

3. The fact that these religious authorities are actually plotting to kill Jesus speaks to just how far removed they are from the Lord Himself.

E. Let's continue on, we still have five more claims to get through. Take a look at verses 24 & 25 with me.

IX. John 5:24-25; "I grant eternal life through faith in My Word."

A. Here in these verses Jesus uses that same phrase again, "Most assuredly", "verily, verily", "truly, truly", and He does so twice meaning that what He is saying here is of the utmost importance.

1. It's like He is saying, *"Listen up, class. You don't want to miss this. This is important. This is what you really need to know."*

B. Jesus says that He who hears His word and believes in the Father who sent Him will have everlasting life.

1. They will not come into judgment. Because our sins have already been judged upon the cross of Calvary.

2. And they have passed from death into life. When we place our faith in Jesus; in His word and in His Father who sent Him on this great rescue mission to deliver us from judgment, we pass from death into life.

3. If you are a believer this morning, you have eternal life. You may not be living in eternity with the Lord at this moment, but you have eternal life. Your future is set and secure. You have passed from death.

4. Death isn't anything that will have any power over us. The moment we breath our last breath here on earth will be the moment we breath our first breath in heaven.

5. The sting of death is taken away through faith in Jesus Christ. Death isn't to be feared; it isn't something that has any power over us. Death is our graduation from the temporary into the eternal. Something to be celebrated and something to rejoice over for those who are believers.

6. But, for those who have not placed their faith in Jesus, death is something to be feared. Because the only chance you have of placing your faith in Jesus Christ is here and now in this life. Once you are dead, there is no opportunity for you to change your mind about Christ and submit to Him.

7. Your fate is sealed when death comes knocking. And no one knows when that time will be. Death could come knocking upon your door any day, at any time. It may come at the least expected time. One minute you can be driving down the expressway and the next you can be in the presence of the Lord.

8. That is why it is so important to not put off placing your faith in Jesus. You don't want to keep putting it off and then one day, when you least expect it, your life is done and your opportunity to respond in faith to Jesus is done as well.

9. If you are here today and you haven't placed your faith in Jesus, I implore you to stop putting it off and submit yourself to the Lord and place your faith in Him; place your faith in His Word and in the Father who sent Him for you. You can escape the judgment and secure your place in eternity with Him, if you believe in His gospel message.

C. Jesus' claim here is an important one. It's a big one. "Most assuredly", "verily, verily", "truly, truly". Jesus' claim here is that **He grants eternal life** through faith in His Word.

1. Salvation comes by grace through faith. It isn't of works. And this would fly in the face of the religious leaders there. They taught and believed that heaven was reserved for those who followed the Law.

2. Jesus' claim is that salvation is a matter of faith, not works. Salvation and eternal life come through faith in Jesus; through faith in His gospel message. Through believing John 3:16; that "God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." (**Jn. 3:16**)

D. Jesus said, "the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.

1. Jesus is talking about the spiritually dead here. He is talking about those who are dead in their trespasses and sins. A place we all were at one time in our lives before He made us alive. (**Eph. 2:1**)

2. Ephesians 2 continues stating, "But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved)" (**Eph. 2:4-5**)
 3. We were all once dead in our sins and trespasses. But God made us alive when we responded to His message of grace. When we placed our hope and faith in Him.
- E. Well, let's continue in our text. Take a look at verse 26 with me as Jesus makes yet another bold claim about Himself.
- X. John 5:26; "I am self-existing."
- A. To have life in oneself does not simply mean to have the breath of life within you. This phrase speaks of being self-existing. It means that you are not a created being that came from something or someone else. That your life is entirely independent of anything else.
1. None of us are self-existing. We all came from our parents. We were dependent upon them for our existence. If your mom and dad didn't come together, you wouldn't have been born.
 2. When Jesus says that the Father has life in Himself, what He is saying is that the Father is not a created being, He is eternal in His existence. He always was, always is, and always will be. His life is not dependent upon anything.
 3. And so too, the Son. **Jesus is claiming to be self-existing**; to be eternal in nature, to be entirely independent of anything or anyone for life. His life is rooted in His own divine nature. He always was, always is, and forever will be.
 4. God the Son is the uncreated Creator. He is the source of all things, the One who originated everything and who sustains everything that exists. He is the One in whom all other things find their source, existence, and continuance. He is the ever-present Power that sustains all life. (Got Questions)
 5. Colossians 1 reads, "For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist." (**Col. 1:16-17**)
- B. The boldness of this claim has got to have these religious authorities searching for rocks to stone Him with.
- C. Let's continue...verse 27.
- XI. John 5:27; "I am the Messiah"
- A. Jesus brings up the topic of judgment again, something He has already mentioned about being committed to Him, but He adds a little something at the end that is an indirect claim to something very bold.
1. Jesus speaks of how authority to judge has been given to Him because He is the Son of Man. The title "Son of Man" is very distinct. It is a title

that is first mentioned in the book of Daniel chapter 7 and it specifically refers to the Messiah.

2. Daniel 7:13-14 reads, "I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed." (**Dan. 7:13-14**)
 3. This was a very prominent prophecy concerning the coming of the Messiah. The Jews believed that the Messiah would come and exercise dominion and authority over all the earth. That He would set up an everlasting kingdom and rule and reign from on high.
 4. By Jesus claiming this title for Himself, He is making a bold claim to the religious authorities in front of Him that **He is the Messiah**. That He is the long-awaited king from the line of David, the One whom God would use to set up an eternal kingdom. The One
 5. He is claiming that He is what they have all been waiting for. That He is the answer to all their current hopes, dreams, and desires. He is their Messiah, their anointed One, the chosen One of the Lord.
- B. Take a look at verses 28 & 29.
- XII. John 5:28-29; "I will call all before Me and separate them into two categories."
- A. Jesus starts off verse 28 with "Do not marvel at this"; I'm sure the religious authorities He was speaking to were dumbfounded by now.
- B. Jesus then mentions an hour that is coming. Before, in verse 25 He said that an hour was coming and now is. But here He limits his claim to the future, to a time that is coming.
1. This time He speaks of is a time when all who are dead and in their graves will hear His voice and be resurrected. They will come forth before Jesus and then they will be separated into two categories: the resurrection of life and the resurrection of condemnation.
 2. Those who have done good will come forth to the resurrection of life. Those who have done evil to the resurrection of condemnation.
 3. Two resurrections are mentioned. One for those who have done good and one for those who have done evil.
 - a. Now, I want to make sure you understand that the resurrection is not based upon good works for that would contradict what Jesus has clearly already stated about salvation coming from faith.
 - b. We are not saved by faith plus works, but by a faith that works. True genuine faith in Christ will result in good fruit, good works. So those who have done good represent those who have placed their faith in Christ, and in turn have produced fruit worthy of repentance. They have walked in the good works God prepared for them.

4. Paul talks about the first resurrection in 1 Corinthians 15 where He speaks of Jesus as the firstfruits of the resurrection. He writes, "But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power." (1 Co. 15:20-24)
 5. So, this first resurrection is an event that will take place over time. There is an order to it. Jesus first, then those who are Christ's at His coming. It isn't necessarily speaking of a simultaneous resurrection that will occur at the same time for both categories.
 6. In Revelation 20:6 it reads "Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." (Rev. 20:6)
 7. But if you keep reading in Revelation 20 you come to the description of those who are resurrected unto condemnation. This takes place after the 1,000 year reign of Christ before what is called the Great White Throne judgment.
 - a. Revelation 20 reads, "Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire." (Rev. 20:11-15)
- C. Jesus' claim here is that all will be resurrected before Him and subsequently split into two categories; those who will join the resurrection unto life which speaks of eternity with the Lord in heaven and those who will join the resurrection unto condemnation which speaks of eternity apart from the Lord in hell.
1. The truth is, that everybody will bow the knee and confess that Jesus is Lord. All will be resurrected before Jesus. They will see Him for who He is. They will know Him and they will stand before Him.
 2. Paul writes in Philippians about how God has highly exalted Jesus and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should

confess that Jesus Christ is Lord, to the glory of God the Father." (Ph. 2:9-11)

3. So everyone is going to eventually bow the knee and confess Jesus as Lord. But only those who do so on this side of eternity will be resurrected unto life. Those who bow the knee and confess Jesus as Lord after the fact will be resurrected unto condemnation where they will spend an eternity apart from Christ in hell.
 4. God does not desire this for anyone. That is why He sent His Son. To make a way for us to avoid having to be judged. Those who are resurrected unto condemnation will be so based upon their own rejection of Christ. God doesn't send anyone to hell, we choose to go to hell when we reject God's offer of heaven through faith in His Son.
- D. Let's look at our final verse and Jesus' final bold claim in verse 30.
- XIII. John 5:30; "I judge justly and according to God's will."
- A. Much of what Jesus says here is something we've already covered.
1. Jesus brings up His judgment again, and speaks of how He can do nothing of Himself again. He speaks of seeking the will of the Father.
- B. The new information is about His judgment. Jesus judges based upon what He hears. And His judgment is righteous, your translation may read "just".
1. The claim that Jesus is making here is that His judgment will be just and it will be based upon God's will.
 2. When it is all said and done, God's will will be done. And Jesus' judgment will be just.
 3. Sin must be judged.
 - a. We all have sinned and fallen short of the glory of God. (Rom. 3:23)
 4. And the penalty for sin is death.
 - a. Romans 6:23 states the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. (Rom. 6:23)
 5. For those who receive the gift of God, namely His Son's substitutionary death upon the cross, they will receive eternal life. For those who reject the gift of God they will receive the wages of their sin which is death.
 6. The judgment will be fair, it will be just, it will be righteous. Jesus paid the price for our sins upon the cross of Calvary, so that we didn't have to. Our sins have already been dealt with, the penalty paid in full by Jesus. Justice was served on the cross of Calvary. God's wrath against our sin was poured out upon Jesus, while grace and mercy were poured out upon us. All because we believed upon Him by grace through faith. What a wonderful gospel message we've received.
 7. Amen? Amen. Let's pray.