

## The Mind of Christ

June 24, 2020

Welcome to the next study on the Mind of Christ. We are in John Chapter 5. We began the chapter last week and we got down close to verse 17 and we'll pick up there. I want to go back and review just a little bit. This is section 49 if you are going by the sections on the chronology of the life of Christ, using A. T. Robertson's "A Harmony of the Gospels".

The circumstance of John 5 is that Jesus is healing a paralytic at the pool of Bethesda *on the Sabbath Day*. We talked about a lot of the things regarding the pool of Bethesda, the circumstances of the man, the healing that took place so you can go back and review that. The key point ★ began to be the Sabbath Day because the man took up his mat, at the direction of Jesus, and began to leave the area where the pool was. He was observed by some Pharisees who criticized him for carrying his mat on the Sabbath Day. They wanted to know why he was doing that. He told them he had been healed; he didn't know by whom at that point, but eventually everyone knew that it was Jesus involved.

So we have that set up. We talked quite a bit about the "Sabbath Day" and how that discussion began to unfold. As Jesus begins to explain His view of the Sabbath to the Pharisees, it really begins to get into some *very, very deep water*.

I want to, in some ways caution you that today, in our "Challenger Deep" study of The Mind of Christ, we're *going to dive down pretty deep*. This is going to get into some of the inner recesses of the mind of Christ. It's exciting to me because it's really challenges me to understand what is going on in this discussion. So we'll get through another part of this today.

I think I'll go back and read starting with verse 16 and remember that He's talking about the Sabbath Day, and they started persecuting Jesus. This is the section we will cover today.

### **John 5:16-24.**

<sup>16</sup> *for this reason* the Jews were persecuting Jesus, because He was doing these things on the Sabbath. <sup>17</sup> But He answered them, "**My Father** is working until now, and **I Myself** am working."

<sup>18</sup> For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God *His own Father*, making Himself *equal with God*.

<sup>19</sup> Therefore Jesus answered and was saying to them, "Truly, truly, I say to you, 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. <sup>20</sup> For the Father loves the Son, and shows Him all things that He Himself is doing; and the Father will show Him greater works than these, so that you will marvel. <sup>21</sup> For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. <sup>22</sup> For not even the Father judges anyone, but He has given all judgment to the Son, <sup>23</sup> so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

<sup>24</sup> “Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

So, there is a lot there and this gets us into some very deep concepts about *who* Jesus is and *how* He thinks, and about His *relationship* with His Father and all that defines Him. So let's dive in to this subject.

Jesus is talking about the Sabbath Day and they are criticizing the man for carrying his mat on the Sabbath Day. Jesus' response is '*My Father is working and I too am working*'. We need to understand what that means so we'll pick up in my journal notes and I'll flesh some of this out.

He says, “*My Father is working until now, and I, Myself am working.*” Is Jesus contradicting Moses? Didn't God work for six days and then rest? The implication is a picture of God who has put everything in motion and then, Saturday, He's kind of 'back on the porch' and He's just watching everything that's going on. If this is taken literally, then this would be a picture of “Deism”. Deism says that God created the universe, and then he just kind of “left it alone”.

**Geneses 2:2** says, “By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done.” And in verse 3 He clarifies more. “Then God blessed the seventh day and sanctified it, because in it *He rested from all His work which God had created and made.*” I think this is a very important point and *gets to the heart* of the *Sabbath question*.

God rested from His “creative work” on that day. *This kind* of work needs a break...a day off. Man labors creating wealth, or provision, even picking up the manna in the desert for six days, and then a day off. The point is, *rest for one seventh of the time*. But Jesus challenges the notion that rest from *creative work* means that God did not continue other work. In other words, what kind of work did God rest from when the Sabbath Day was created?

The work of salvation continues from the beginning until now. Physical Salvation demanded the sustaining work of God. Restoring and sustaining and preserving were required. If they had been listening, they would have realized their dilemma. “...until now works” is literally what He is saying ... that God is working “up until now works”. In this, Jesus implies that God has never stopped all His work. Even “at rest” a man does not cease all works. Jesus vaguely references the fact of His creative work in **John 1:1-3**, “*In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was in the beginning with God. <sup>3</sup> All things came into being through Him, and apart from Him nothing came into being that has come into being*” and His continued work. Jesus said “and I work” in **John 5:17**. So God works and Jesus works, and since there is complete unity of the Godhead, then there must be *unity of work*. This identification with God was a little ‘too close’ for the Jews. Maintenance of a healthy distance between God and man was essential in the Jewish mind. Jesus was getting just a little too intimate; too cooperative with God; too coordinated with God, and then He uses the “father” word. He calls God His own Father.

The idea of God being ‘our Father’ individually or collectively was rare in the Old Testament. This rather personal or familial connection with God seems too *intimate* for the Jews. You see, God is the **almighty** One. He is the **Holy** One, He is the **creator**, He is the **sovereign Lord**. “Father” seems too soft or familiar, and Jesus uses the word ‘**my**’ or ‘**my Father**’ is working. Literally, it is ‘the Father of Me’. He at least makes Himself the offspring of deity. I’m not sure they understood what ‘my Father’ meant to Him exactly, but at minimum He was making Himself an *offspring of Deity*. It was common in the Greek world with the pantheon of gods to have one being the son or daughter of another.

Paul addresses this point in **Acts 17** when he was among the pagans who worshipped idols dedicated to these Gods. Now, this unknown God that **he** proclaimed to them had offspring. And quoting their own poets he confirmed that ‘we humans’ are his offspring sharing in His divine nature. But Jesus took this relationship just a step further; it seems to the Jews. **They** saw Him making Himself equal with God.

The two key words in **John 5:18** is where Jesus refers to the Father as being His “*own Father*” and then the word is the word, ‘equal’... one’s ‘own’ Father. “Own” means, of course, possession, ownership.

**Mark 15:20** says, “After they had mocked Him, they took the purple robe off Him and put His own garments on Him. And they led Him out to crucify Him.” It talks about His **own garment**.

In **John 7:18**, “He who speaks from himself seeks **his own** glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him.” “Own” is a word that means *due* or *proper* or *specialy assigned* like in **Galatians 6:9** He talks about “reaping in due time” or in “our own time” if we do not lose heart.

**1 Timothy 2:6** uses this word as a testimony ‘in the proper time’. Paul talks of Jesus, “who gave Himself as a ransom for all, the testimony given at the proper time.” It’s in “our own” time. It is a simple possessive.

**Ephesians 5:22** says, “Wives, be subject to *your own* husbands,...” It’s one’s home or household or people.

In **John 1:11** it says, “He came to his **own**” and, of course, ‘His own’ were the Jewish people and they did not receive Him.

In **Acts 24:23** it says, ‘any of his friends, or his own friends’ talking about his own people.

In essence, Jesus was just getting too personal with God. The Jews wouldn’t even say the *name* of God ... much less say that God was their own Father.

Then there is the word “equal” that used in **John 5:18** ... Isos (ισως). **Matthew 20:12** says, “These last men have worked only one hour, and you have made them equal to us who have borne the burden and the scorching heat of the day.’ It was making the ones who worked twelve hours *equal* to the ones who worked one hour by paying them the same wage.

In **Luke 6:34**, pagans lend to pagans ‘to get back an amount’, and he says that we, as Christians, should go much further than that.

**Philippians 2:6** says, “Although He existed in the form of God, He did not regard *equality with God* something to be grasped, but He emptied Himself”.

So, was Jesus, in the flesh, equal with God or did He divest Himself of equality when He left heaven? Now this is where it gets kind of deep. He didn’t stop *being* God but He did, for years, empty Himself of certain *qualities* of God. He was not invisible; he was not omnipresent and other qualities of God. This matter of equality with God is a very difficult topic involving the nature of the Godhead and the nature of Jesus, the God-man. How are we to perceive this? It seems very significant to knowing the mind of Christ. This is at the very *heart* of His identity. And how do we reconcile ‘equality with God’ with **Phil. 2:6** which says that He did not ‘hold on to’ His equality with God?

So, in the coming verses Jesus is going to break this down so that we can understand the nature of His relationship with the Father. So what’s going to follow now is something of ‘us understanding how the Father and the Son interacted, or coordinated or how they were identified with one another’.

**Equal** is a mathematical term. It conveys the idea of value. *The value on one side of the equation is the same as the value on the other side of the equation.* But what does this really mean when two sides are ‘persons’ and not ‘numbers’? If it is numbers, it’s like two minus one equals six minus five and that’s a true statement. But what does Jesus equal to the Father mean?

In **Isaiah 9:6** it says the Messiah is said to **be** the **eternal Father** among other designations. “For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.” I believe they are distinct individuals sharing the unique quality of deity, along with the Holy Spirit ... these three being the *only* three who have this quality or the quality of being called ‘God’ or being called ‘divine’. This is getting into the nature of the Godhead itself so how does this equality work. But Jesus *willingly* decided *to not utilize* all the qualities that He possessed; like His ability to be invisible, or the quality of being deity ... being everywhere present, the omnipresence. So He made a decision willingly, to give those up and not to manifest those qualities.

So how might I, or you, empty myself of some quality that I have? Perhaps I might not use certain information I have, but is this the same? We speak of doing something with one arm tied behind our backs to make it ‘fair’. Is this how we look at Jesus? Does He limit Himself so that He can identify with us ... experience what we feel? Just taking on a physical body and limiting Himself to what this body could do is *one* way. He could only walk so fast and so far. He could only see or hear to a certain point. He could only stay up for so long, or go without food or water for a certain period of time. His body was self-limiting. Did He work out so He could stretch the limits to get all He could out of it? When He slipped through the crowd in Nazareth did He revert back to the invisible stealth mode?

*Jesus begins one of His most important and revealing teachings concerning His relationship with His Father.* Now this is a **deep part of Challenger Deep**. Let's see where we go with this.

In **John 5:19** He says, “Truly, truly, I say to you, 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*.” There are no complicated or special words in this sentence, but the truth expressed **opens up a window to the soul of Jesus**. This is a statement of **dependence** and **interrelatedness**. *Jesus speaks of Himself in the **third** person*. Instead of “I” He refers to Himself as “the Son”. Let's try this idea on.

The Son, before the incarnation, was fully integrated with the Father and the Spirit. Their **relationship was seamless**. They were supernaturally connected in every way. And I don't even understand what this means, but I think I can state it in these terms. But when Jesus emptied Himself and took on the form of a man, a servant, how did this relationship with the Father change? Could it be what was **seamless** and **supernatural** now becomes more difficult? What He previously did effortlessly He now has to be more deliberate and thoughtful in.

Verse 19 carries with it at least 3 ideas. The **first** one is that Jesus had a **recognition** of His need to be **dependent** ... that Jesus needs to be dependent on the Father. The **second** idea is that of Jesus' practice of watching His Father to see what He does. So He knows He is dependent on His Father and secondly, He watches His Father to **see what needs to be done**. And then the **third** aspect of this teaching is that Jesus makes the decision **to do what** He sees His Father doing. Now these three aspects are very important. It is something that should inform our life about how to be better disciples. So we need to be dependent on God, we need to watch Him and see what He does, and then we need to make a decision **to do** what we see our Father doing.

Was Jesus ever tempted with pride? If anyone could have legitimately been self-assertive and independent, and if you will, a little bit cocky in His manner because of His obvious inherent superiority it would have been Jesus! But He was not ostentatious in His manner. He was meek and humble; He did have assurance and confidence but not mixed with arrogance.

So how do we take the statement, ‘the Son can do nothing of Himself’? What does this look like? Could He not make His own decisions? Was He neurotic (in other words, always looking around to see what His Father is doing and neurotically following Him)? Did He worry that He might make a mistake and therefore become tentative in His walk ... maybe nervous and indecisive? Certainly, if this was made of ‘man to man’, we would have a problem.

Perhaps He understood dependence better than all because so many, all in some ways, had always been dependent on Him. He, as the pre-incarnate Jesus had an expectation of others and **their** dependence on Him. He knew to what extent He wanted others to be healthily dependent and why they needed to be. In other words, Jesus understood it from the other side ... people being dependent on Him. That made Him to better understand how to be

dependent on His Father. We're still trying to figure it out. We still think that there are quite a few things that we can do of ourselves. What do we mean by that? What do we mean when say, 'I can do this by myself', when we say, "I don't need anyone's help ... including God's." That's absurd, but we think it; but the 'nothing' in the sentence ... Jesus was thinking more precise than everything. He was thinking, "I can do **nothing** to fulfill the will of the Father by Myself." Something like that seems to capture the sentiment of what Jesus is saying. I can do nothing to fulfill the will of the Father by Myself.

Of course, our human inability extends to mere survival. Breathing, drinking water, eating food, getting energy from somewhere are provided even though each human has some responsibility to procure these provisions for himself. This sense of consciousness of dependence on the Father was very basic with Jesus. He demonstrated that He was "a disciple of His Father". But still, we must ask what Jesus' dependence included. What did He need from the Father He could not supply Himself? Perhaps the rest of this message will give us some insight into this because dependence implies that there's something I need from someone else that I cannot supply on my own.

The second aspect of verse 19 is Jesus watching His Father to see what He does. What does this mean? How does this look. In **John 1:18** we are told that "**No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained (or exegeted) Him.**" So, only Jesus has ever actually seen the Father. The Father is invisible but somehow Jesus could actually see Him.

For instance, on the day He healed the man on the Sabbath day, what was the Father doing; because Jesus said, 'I only do what I see My Father doing'. What was Jesus doing? According to **John 5:17** the Father was working on the Sabbath Day; therefore Jesus was also working on the Sabbath Day. So what did He see the Father doing that day? Perhaps healing someone far away from Jerusalem who prayed and asked for a miracle, or perhaps the Father was intervening in some dispute between Rome and another country that would have upset the balance of power. Who *knows* what God was doing that day, but whatever God was doing that day, Jesus was observing what His Father was doing, and taking note of it, and eventually imitating what His Father was doing.

Jesus' ability to know how to live included watching His Father. The Father was involved. He was not the 'deist' god. He was **doing** things that were relevant to Jesus' sojourn; things that could be imitated and practiced by Jesus in His personal ministry. There is a correspondence between Jesus' actions and what God was doing unseen to us. So Jesus must have retained His ability to see His Father even in the flesh. I'm not sure how this worked, but for Jesus to be able to do this adds an extreme element to His life. So when we observe what *Jesus* did on earth, we also get to see what the Father is doing and Jesus reveals this or explains this to us.

This brings us to the third point in verse 19. Jesus was not only *dependent* and *watching* the Father; but He was *putting into practice* what He saw His Father doing. Did Jesus wear a bracelet saying, "What would my Father do"? **Hebrews 5:8** says He learned obedience. Jesus was an obedient Son, not merely because He did what His Father said, but because He imitated what His Father did.

When Paul said be imitators of me just as I also am of Christ, he could have added ‘just as Christ is also an imitator of the Father’. This unbroken connection is essential for a well-ordered society. In the family, if the child imitates the parent who imitates Jesus who imitates the Father we have an unbroken chain. In this way, God’s **will** truly can be done on earth as it is in heaven. Obedience is experiential learning. Going beyond hearing and putting a truth into practice is how learning becomes a part of the person. Obedience is the medium of transformation. As James said, but ‘prove yourselves doers of the word and not merely hearers who delude themselves...’ **James 1:22**. And in verse 25 James says that the effectual doer is blessed in what he does.

Now, in **John 5:19** back in our text it says that Jesus does these things in “like manner”. It is a “similar” manner ... it “resembles” what the Father was doing. In **John 8:55** Jesus is talking about knowing the Father indicates that if He says he doesn’t know Him He would become like ‘you’ ... a liar. So Jesus did not want to have any kind of relationship with God that would make Him out to be a liar, so He was always doing things ‘in the manner’ in which He was imitating the Father. Imitation is taking on the characteristics of another.

Well, let’s move on to verse 20. In **John 5:20** Jesus tells them more about this relationship with the Father. Jesus says *His Father’s motive is love*. In verse 20 it says, “**For the Father loves the Son, and shows Him all things that He Himself is doing.**” Notice the word “love” there is not the word that we normally think of, “agape” (αγαπη) but it’s the word, “Phileo” (φιλει) ... to *be a friend, to have affection for*. I guess I’m surprised. I was surprised when I discovered this and studying this back in 2011. I didn’t know that the word Phileo ever was used between God the Father and the Son. I guess I’ve always thought Phileo is kind of inferior to agape. The basis of the Father’s revelation of Himself to His Son is **friendship** and **affection**. That’s the nature of His love for His Son; **friendship** and **affection** for Him.

This leads to the Father showing Himself to the Son ... to show, to point out or to present to the sight. It is used in **Matthew 4:8**, “...the devil took Him to a very high mountain and *showed* Him all the kingdoms of the world and their glory” to describe that the devil showed Jesus all the kingdoms of the world and in **Matthew 8:4** we read, “See that you tell no one; but go, *show yourself* to the priest and present the offering that Moses commanded ...”. Jesus told the leper to go and show himself to the priests. It means to *exhibit* or to *permit someone to see or cause to be seen*. It is used in **John 2:18** as, “What sign do You *show* us as your authority for doing these things?”, and in **John 10:32** it says, “I *showed* you many good works from the Father. For which of them are you stoning me?” So there is a display ...the things the Father is doing are *good works*. God does *good works* which reveals His character and “greater works will be shown than these, so that you will marvel.” They will be shown *by the Father to the Son* so that will *cause* the Jews to ‘marvel’ according to verse 20.

In **1 Timothy 6:14-15** It says the Father will *show* the appearance of our Lord Jesus Christ at the proper time. So God’s not finished showing us some things. He’s going to show us Jesus at the end time. In **James 2:18**, faith is *shown* by works. Works make faith visible. **James 3:13** says that wisdom is made visible by good behavior and by deeds. What one *does* reveals the part that we cannot see. I can’t see faith and I can’t see wisdom but I can see the evidence of it in what you do.

The building of relationship depends on revelation ... letting people, or a special person *know* us. Jesus had this type of relationship with His Father; a relationship that *shows*. This intimacy indicates connection that may be accompanied by hugs, or pats on the back or special looks or various ways to show one that ‘we get it’, that ‘we understand’ and within marriage, the sexual act that vividly says that ‘I expose myself to you’. Now this is a major theme in the understanding of the mind of Christ. He not only ‘wants to be known’, but He is proactive in revealing Himself, but one big question I have is “what does this actually look like on a personal basis with us?” If I can discover how the Father did it, I might understand how Jesus does it with us.

How did God show Himself to His Son and how does the Son show Himself to us? Did the Father pick out ‘the paralytic’ to heal? Did the Father communicate His will to heal *this* man to Jesus? Can we separate the power that flowed out of Jesus to the man from the power of the Father?

Remember, for the Jews, the issue is *working on the Sabbath Day*. The man carrying his mat is so absolutely minor compared to the work that Jesus and His Father were doing on that day.

Verse 21 says that a greater work than healing a paralytic is to raise the dead and give them life. “For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. Greater for who? In what way is it a greater work to raise a person from the dead or heal them? How is that greater for God? Is it harder or more difficult to God who is omnipotent to raise a dead person than it is to raise up a live person off a mat? Or does it appear greater to us? Man may attempt to treat paralysis but we usually give up when one dies and admit that there is nothing else to be done. We just simply write down “time of death” and we stop working on the person.

So, certainly, raising the dead is greater from *our* perspective. Could it be that resurrection takes more faith than a healing does, or more prayer and fasting as the demon-possessed boy in **Matthew 17**? Is there a difference between raising the dead and giving them life? This raising up is to awaken or rouse or to life up someone; to raise them up. It’s a pretty common word. If someone is down, incapacitated for whatever reason, some outside force must act upon them to get them up whether from sleep, despair, sickness, injury or even death.

Here the raising up is specifically regarded regarding the dead. Jesus includes the idea of quickening or giving them life. The word means to vitalize, to make alive, to give life, to quicken. It is used in **1 Timothy 6:13** where God who gives life to all things, and **Romans 4:17** speaking of Abraham who believed in God who gives life to the dead, and calls into being that which does not exist. In **Romans 8:11**, “The one who raised Jesus from the dead will also give life to our mortal bodies through the Spirit who dwells in you.” Or in **1 Corinthians 15:22** it says, “For as in Adam all die; so also, in Christ, all shall be made alive.” **1 Peter 3:18** says that “He was put to death in the flesh but was made alive in the Spirit.” In **John 6:63**, “It is the Spirit who gives life; the flesh profits nothing. The words that I spoke to you are spirit and they are life.”

Now there is a big difference between giving life to a dead body and giving life to a spirit eternally. **1 Corinthians 15:45** says that the second Adam, Jesus, became a life-giving Spirit or a quickening Spirit. The quality of life given is ‘heavenly’ ... it is bearing the image of the heavenly. **2 Corinthians 3:6** says Paul contrasts the letter that kills to the spirit who gives life. **Galatians 3:21** teaches that the Law was not able to impart life and equates this life with righteousness. Being right with God is essential to having life. The giving of life involves Father, Son and Spirit. It also involves their words. There is power in the words of the Godhead because it is ‘*They*’ who speak them. What happens when we speak them? Is the power in the *words* or in the *speaker* of the words? Is the “word faith teaching” (and I’m talking about the specific teaching, “you name it and claim it ... you speak a certain way and it’s going to happen”), is the “word faith teaching” off because it says that if we say the same words that they said, we will see the same results they had. Or if we say *our* words in *their* name, we will see miraculous results. At least, in this case, it seems clear that only the Father, the Son and the Spirit can impart life ... spiritual life. So I’m not sure this “word faith teaching” always applies to us to use it. It certainly always applies to God the Father, Son and the Holy Spirit.

The idea of giving life to Whoever Jesus wishes may sound arbitrary or unconditional but **verse 24** qualifies the one who receives eternal life. He is the one who *hears* the word, the words of Jesus and secondly, *believes* the One who sent him.

Jesus wishes to give life to those who listen and who believe. The phrase “whom He wills” means it is the exercise of the will, to be inclined, to be disposed. In **Matthew 17:4** Peter says to Jesus, “**Lord, it is good for us to be here; if You wish, (or if you will) I will make three tabernacles here, one for You, and one for Moses, and one for Elijah.**” The will of God is not arbitrary ... it is of design. It is often conditioned on how man exercises *his* will. ***God’s will and ours operate together in a way that the perfect balance is upheld*** so that both remain true. In other words, the will of God and the will of man have to work in an appropriate way with each other so that we can truly talk about the will of God and the will of man and one does not cancel the other out.

The dispensing of life requires going to the Source of life. There is only one Source. **John 5:22** offers the other side to life giving, and that is **judging**. That’s the other side of life giving. **John 3:17** says, “**For God did not send the Son into the world to judge the world, but that the world might be saved through Him.**” So how could **John 5:22** say that the Father has given all judgment to the Son? Perhaps **John 12:46-48** explains this. “**I have come as Light into the world, so that everyone who believes in Me will not remain in darkness. If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world.** <sup>48</sup> **He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day.**”

Jesus has been given judgment and at that time He was “establishing a basis **for** judgment” ... His words. Before judgment or justice can be administered there has to be a **basis for** it ... a standard. Sin is only ‘sin’ because it misses the mark or breaks the Law. The law of Christ is being established in His teaching; but actual judgment at the judgment seat of Christ is to be recompensed for the deeds of the body whether good or bad. **2 Cor. 5:10.**

Paul taught in **Acts 17:31** says, “He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, **having furnished proof to all men by raising Him from the dead.**” Jesus calls it ‘the last day’. All judgment was given to **Jesus**. He has the final decision; He is the tribunal; He is justice. He is the One who can accuse and condemn and damn a person. This is where we get the English word crisis from: “to judge, or to decide”. A crisis is *a time of decision; a sifting process*.

Jesus has much to say about this judgment responsibility in what follows, but in verse 22 we note that Jesus is the only judge of the entire world ... past, present and future! Think of how many judges, judicial officials in the world. Think of all the cases that are heard and imagine how awesome a job *Jesus has to judge billions of people on a day*. How long is that day? This is truly amazing. But what a passage like **Romans 11:33** - How unsearchable are His judgments.

Jesus ties the delegation of judgment to Him with the bestowing of honor. Is this why we call judges, “Your Honor”? Do they know this? The one we stand before, who has our destiny in his hands, is to be honored. I couldn’t find how this phrase came to be used of judges. Bring people in line with the Father and the Son is important. God wants people to see and respond to his Son *as* they do to Him. For many to whom Jesus was speaking, honoring God was a natural response, at least on some level. But how did these same people come to regard Jesus in the same way? Jesus ties the honor due Him to the Father in such a way that *to dishonor one means to dishonor the other*. Jesus the Son cannot be separated from God the Father. They are one just as if you dishonor my wife, you dishonor me. The word ‘honor’ means to estimate with respect to worth, to hold in estimation, to respect, to reverence, to manifest consideration towards or to treat graciously.

In **Matthew 15** Jesus discusses the difference between *outward honor with the lips* as opposed to the *honor with the heart*. Jesus refers to the practice or Corban; the dedication of one’s resources to God in order to avoid having to spend the money on one’s needy parents. The commandment is to Honor your Father and your Mother. And this has concrete implications. *Tradition, in this case, invalidates honor*; true honor is a matter of the heart. On **John 8:49** Jesus was accused of being a Samaritan and having a demon. He replied, “I do not have a demon but I honor My Father and you dishonor me.” By implication, if they were not honoring Him and He was honoring the Father, they were not honoring the Father. In **John 12:26** for those who serve Jesus; they will be honored by the Father, so you see, it comes full circle. Man honors Jesus, Jesus honors the Father, and the Father honors men. But also, man, if he does not honor Jesus, then he does not honor the Father and the Father will not honor the man. So, how do I create more honor in my heart?

Jesus has a keen sense of being sent. This idea of submission to the Father began while Jesus was equal to His Father (**Philippians 2:5-8**). *Have this attitude in yourselves which was also in Christ Jesus,* <sup>6</sup> *who, although He existed in the form of God, did not regard equality with God a thing to be grasped,* <sup>7</sup> *but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.* <sup>8</sup> *Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.* In equality, how could one send the other? Consensus would be possible, but what about ‘sending’?

Perhaps the emptying began before Jesus was actually **sent** or **conceived** and what did the moment look like? One moment: God invisible all-powerful, and the next: a baby... a one-cell embryo. Did the emptying occur suddenly or over a period leading up to the incarnation? Accepting being sent did not make Jesus less God but the ordering of Father and Son, one the sender and the other the sent, does demand a change in the relationship though voluntary and consistent with the character of God. But **verse 24** also indicates that when one hears the words of Jesus, there is a basis by which one can believe the One who sent Jesus since Jesus' words are the Father's words ... or at least words that reveal God or reflect Him.

Regarding eternal life ... Jesus offers two points. First; the one who *has* eternal life does not come under judgment. Second point is; this person has passed **out** of death **into** life. The same judgment that the Father entrusted to the Son is not going to be applied to the person who has eternal life. Literally, '**into judgment**' comes **not** is the phrase here. Since in eternal life the guilt of sin is removed there is 'no' or 'nothing' to judge. We stand in the righteousness of Christ.

Even on earth, a person does not go before a judge unless there is something to judge ... a question of guilt. There is no question of guilt for those who have eternal life. Secondly, the one having eternal life has passed out of death into life, literally. He has passed over, out of death into life; to go out or pass from one place to another. It's used in **Matthew 17:20** regarding the moving of a mountain from '*here* to *there*'. It's used in **Matthew 8:34** regarding Jesus 'departing from that region'.

The *law of excluded middle* in logic says one, or 'an object' can be in one place or the other and not in the two separate places at the same time. Either we are in *death* or we are *not*. The mountain he speaks of is either in *this* place or it's in *another* place. Either Jesus *was* in the region or He was *not* in the region. The same is true with life and death. Either a person is dead or he is alive. The fact that we cannot always tell as laymen is beside the point; or someone may *seem* dead and not be; or someone may *seem* alive and not be. But since God alone conveys eternal life and moves one 'out of death' how precisely can *we* know where someone is? This act of God is not totally mysterious. We have been given certain conditions; decisions that a person **can** and **must** make, in conjunction with the will of the Father... **John 1:12-13**.

Even though **John 5:21** says the Father and the Son give life to whomever they wish, their decision to give life is *not independent* of the *person's will* to whom they give this eternal life. Two conditions are given in this text. Number one is hearing Jesus' words and number two is believing the One who sent Him. The fullness of what is involved in these two decisions can only be seen in a complete study of the implication. To hear the words of Jesus means **truly hearing the words of Jesus**... to hear all of them. To hear only the part that we wish, or that fit into our preconceived notions of the reception of eternal life is dishonest and short-sighted. The true seeker will search for all the will of Jesus in **His** words. The implication of belief is that we are not simply believe God but believing His words are *indispensable* to true belief in Him.

As is often taught elsewhere, belief involves action and putting into practice the words of Jesus applying His teaching to our lives ... those things that pertain to the **reception** of eternal life; those things that pertain to the **maintenance** of our relationship with Him. Being freed from the guilt or grip of death and being placed into the grip of life is core theological teaching involving many issues, and I would direct your attention to Romans on that.

The word that is used here for 'passed' (in passing from death into life) is the "perfect, indicative mood" according to the Study Bible. It is an action completed in the past but has continuing results. The person who has passed from death to life has experienced this but continues to reap the benefit of that experience. *Life is the gift that keeps on giving.*

Well, I told you that this was going to go into great depth here. It challenges me in this study to try to understand. If you want to get the most out of this particular message, you're going to need to get your Bible out, you're probably going to need to listen and pause, and think about and reflect on what I'm saying in order to get all the goods it's kind of like squeezing out a rag if you want to all the good out of it, you're going to have to squeeze really, really hard. I wanted to introduce a number of concepts that are indicated within this section in order for us to be able to understand better the Mind of Christ.

Well, that's all we are going to cover today. We'll pick up probably in verse 25 next week and we still have quite a bit to go so I'm thinking at least two more weeks on this particular section of Scripture. It may even be three more weeks. I don't know. I'll just take it in small bites.