

# Focus on Jesus...Why Does it Matter?

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- [ 0 : 00 ]     did I say that good? Coit de voie. Phoebe knows French. So I always ask her, did I say that right? She's out.
- And somebody's like, that's good. Take your Bibles and go to John's Gospel, the Gospel of John. We're trucking through John's Gospel. John's Gospel, John chapter five.
- John chapter five. If you're visiting with us or you left your cell phone at home, shame on you. You can pull that Bible out, that black Bible in front of you.
- Go to the back, find page 75. Page 75 in that black Bible. That's where you'll find John five. Today we're gonna just study verses 19 through 29.
- Very heavy, heavy teaching on what Jesus says here about himself. Heavy. And yet good. Good, especially if you run into Mormons or Jehovah's Witnesses, these ten verses are very good to understand who Jesus is.
- [ 1 : 07 ]     John five, 19 through 29. Let me read, then we'll jump in. And again, I mix Greek with the numeric and standard, so that's why I might sound a little off.
- Therefore Jesus answered and was saying to them, truly, truly, I say to you, the Son can do nothing of itself, except something he sees the Father doing. For whatever the Father does, these things the Son also does in the same way or likewise.
- For the Father loves the Son and shows him all things that he himself is doing and greater works than these will he show him. Will the Father show the Son that you may marvel?
- For just as the Father raises the dead and gives them life in the same way the Son also gives life to whom he wants. For not even the Father judges anyone.
- He's given all judgment to the Son in order that all may honor the Son just as they honor the Father. The one who does not honor the Son does not honor the Father who sent him.
- [ 2 : 15 ]     Truly, truly, I say to you, the one who hears my word and believes the one who sent me has eternal life and does not come into judgment but is passed out of death into life.
- Truly, truly, I say to you, an hour is coming and now is when the dead shall hear the voice of the Son of God and those who hear shall live. For just as the Father has life in himself, in the same way he gave to the Son also to have life in himself and he gave him authority to make judgment because he is the Son of Man.
- Don't marvel at this. For an hour is coming in which all who are in the tombs shall hear his voice and shall come forth. Those who did the good until resurrection of life, those who practice evil until resurrection of judgment.
- You have probably read this in books. You've seen it in movies, maybe TV shows.
- There's some unknown character comes on the scene in the book, comes on the scene in the movie and the others around, they don't know who this person is, they don't know who this guy is, they don't know who this gal is and they treat him or her with total disrespect and, ah, who's this buddy, blah, blah, blah, blah, blah.
- [ 3 : 45 ]     Until they find out who she is. Until they find out who he is. And then they, oh, yes ma'am, oh yes sir.

Right? Then there's total shame because now they understand who he is. Now they understand who she is. It changes everything. And that's what happens here with Jesus.

These people had no idea who he was. And when we see who Jesus really is, truly is, our response should be worship and praise and love, devotion, allegiance, honoring him because when we honor him we honor the father.

Centering on Christ, focusing on him. And the more we find out who he is, the more we come to know Jesus, the more the response should be the center to focus on him.

John's gospel. Come receive Jesus. Come believe into Jesus. Come know Jesus. And today we'll see this from these 10 verses.

[ 5 : 07 ] Focus on Jesus. Why does that matter? Focus on Jesus. Why does that matter?

We must focus on Jesus. to be Christ-centered. But why does that matter? Why is that so important? We began last week seeing that Jesus is the true personal agents of God's personal and powerful nature.

Jesus dealt with the concept of the impersonal power of God and the lame man and the Jews, which the religious leaders is who they were. Both were, as one writer put it, one commentator, he says, both are God-confused.

He's not our genie. He's no lucky charm. Who is he? This passage will show you who he is.

And really, verses 30 through 47, this whole section will tell you who he is, why it matters that you should focus on him.

[ 6 : 24 ] Why it matters that for us as a church, and individually and corporately, why he should be our focus and the center of our attention. It just dawned on me, quite interesting.

Our world focuses on mothers. I just think it's ironic. And here, from our text, we're seeing how we should focus on Jesus. That's ironic. I just noticed that. Hmm.

Interesting. In this passage, and verses 30 through 47, Jesus would make the most audacious, open, direct claims about himself, emphasizing his identity, his relation to the Father, and his credibility.

He truly is God who took on flesh. And in this section, the relationship between the Father and the Son is more fully explained, including the roles given to Jesus by the Father.

So these 10 verses, really, even to verse 47, it's Christo slash theocentric. is Christ-centered.

[ 7 : 43 ] But really, God-centered. But when you're God-centered, you're Christ-centered. If you're Christ-centered, you're God-centered. And for us to be true to God's word in our worship is to be totally Christ-centered.

So I tried to, and even in the song from Everlasting to Everlasting God centering on Jesus, but the song trying to focus you on centering upon Christ.

Centering upon Jesus. I'm not as dumb as I look. Don't answer that. So here's the deal.

Our love, I'll put it on the screen, our love for the triune God and our commitment to the gospel and to each other as Christ's body is directly reflected to the degree that we have Jesus at the center of all we say and all we do corporately as a body and individually as his followers.

If you miss anything, don't miss this. our love for God, our commitment to the gospel, to each other as a body, it's reflected to the degree that we have Jesus at the center.

[ 9 : 11 ] Not just as a corporate body, but then individually in our individual lives. This will affect how you understand the Father's love for you. this will affect your sanctification.

This will affect someone who is dealing with, struggling with addictions. To the degree that we're centering on Jesus, that will reflect our love for God.

So, if you have a lack of understanding in your love for God or his love for you, I should say, if you're struggling in your sanctification, if there's a weakness within your love for the body, the problem is you're not centering on Jesus.

Your focus is not on Christ because that's in direct relation to that. Does that make sense? If we honor the Son, we honor the Father.

And to the degree that we honor the Father, we honor the Son because they're one. So keep in mind, as we go through this heavy understanding of who Jesus is, especially in these ten verses, the question is not how does this relate to me?

[ 10 : 44 ] How does your life fit in with who Jesus is and what he's done? John will teach you who Jesus is and why it should matter to you.

Because it's not about you. It's about Jesus and who he is in redemptive history. keep in mind, the Christian life is not about God fitting into your story.

The Christian life is about how do you fit into God's story and what he's doing. How do you fit into that? Not how does God fit into you.

No. Flip it. So let's focus on Christ, the one who has life in himself, who gives life to whomever he desires. The one who has given authority to be the judge.

He's the life giver. He's the judge. He's honored. He gives resurrection life to believers. Resurrection judgment to non-believers. He does what the Father does. He's loved by the Father.

[ 11 : 54 ] This is who we worship. So focus on Jesus. Why does that matter? There's gonna be three reasons.

One reason, there's gonna be the first reason and then there's gonna be the focus which is verses 23 through 24. 23 through 24. Then there's gonna go back to the reasons. First reason, and focus on Jesus then the last two reasons.

So first reason, why does that matter? Because of who Jesus is in relation to the Father. The reason why this should matter to you focusing on Jesus and centering it upon him is because of who he is in relation to the Father.

This is in verses 19 through 22. Notice how it begins. So Jesus is responding to what's happened.

They're saying that he's making himself equal with God and he's like, well, yeah, I am. Let me prove this to you. And therefore, Jesus answered and was saying to them, truly, truly, so stop there.

[ 13 : 02 ] When you see that, Jesus is making an authoritative statement. A statement of authority is about to be made. So it's like, listen, listen. It's authoritative.

Truly, truly, I say to you, the Son can do nothing of himself except something he sees the Father doing. So, the Father acts, the Son acts.

The Father works, the Son works. And Jesus puts it in the negative. He does nothing of himself except what he sees the Father doing. That's the negative. I put it in the positive.

So as the Father does, the Son also does likewise. Because he says the next part, for whatever the Father does, these things the Son also does likewise in the same manner.

So Jesus here begins to reveal, here's some big words for you, the ontological relationship between the Father and the Son. He claims ontological equality but economic subordination.

[ 14 : 15 ] Those are the theological terms that are given to this. But what does that mean? In other words, he's saying this, they are equal in their being but subordinate in their role.

Jesus is going to reveal to us that him and the Father, they're equal in their being but he is subordinate in his role to the Father. You're going to see that back and forth.

He does nothing from himself. He never works by himself. He's not independent from the Father. That's impossible. The Son only does what he sees the Father doing.

The Father initiates, sends, commands. The Son obeys, responds, does, receives from the Father. So whatever the Father does, the Son does likewise.

So Jesus' activity is totally defined by the Father's activity. That means Jesus' limitation is intimately connected to the Father's, as one writer put it, quote, unimaginable limitlessness, end quote.

[ 15 : 28 ] So if the Son is limited, then the Father's limited. But the Father has no limit. So the Son has no limit. They're one.

Yet the Father is the Father and the Son is the Son. He's distinguishing them. They're two distinct persons but they're one in their essence and their nature. Again, there's that ontological equality but economic subordination.

Equal in their being but subordinate in their role. So, as the Father does, the Son also does likewise.

Why is this the case? Why? Now Jesus walks us through different reasons. First, he says, because the Father loves the Son and shows all things to him. Verse 20, for the Father loves the Son and shows him all things that the Father himself is doing and greater works than these will the Father show the Son that you may marvel.

Jesus' ministry is rooted in and empowered by the Father's love for him.

[ 16 : 39 ] And because of this love, he shows all things to the Son that the Father is doing. And the Son will do greater works like what?

Well, we're gonna look at it in just a moment. He's gonna give resurrection life to all humanity. Ah, the greatest work will be his own resurrection. There's no disconnect between what Jesus is doing and what God is doing.

Why? Because the Father loves his Son. Jesus is the ultimate revealer of the Father in doing the Father's deed and performing the Father's will and this revelation of the Father from the Son depends on their love for each other, a love that has been from all eternity.

A forever love because they are one. and Jesus will embark and unfold this type of love in John chapter 17 where we as Christians, as his followers, will get to be in that love and be a part of that love.

The Father has loved him for eternity. And notice the purpose, the end of verse 20, that you may marvel. A marvel that the Son has the same kind of authority as the Father.

[ 18 : 08 ] This ontological relationship. So as the Father does, the Son does. Why? Because the Father loves the Son, shows him all things. Here's another reason. Because the Father gives life, so does the Son.

Because as the Father gives life, so does the Son. Look at verse 21. For just as the Father raises the dead and gives them life, in the same way, the Son also gives life to whoever he wants.

Jesus had the freedom to give life. He healed this man. It's a freedom that's found in God alone. Only God can give life. So what is true about God is also true about Jesus, just as he says.

But yet look at the last part of verse 21. He says, whom he wants. Notice that the Son has a certain amount of autonomy. Autonomy, yet he's one with God.

From the Old Testament, only God himself can raise the dead and give life. So if Jesus, if he's given this, we'll see this verse 26, because of the Father's love, because he does what the Father does, then Jesus is God.

[ 19 : 29 ] throw that one out to a Jehovah Witness. Throw that one out to a Mormon who believes there's many gods. as the Father does, the Son also does likewise.

Why? He loves his Son, shows him all things. He gives life, so does the Son. Third reason, because the Father gave the Son all judgment. Verse 22, four, notice the four, the four, three fours, four, four, four.

Verse 22, for not even the Father judges anyone, but he has given all judgment to the Son. Listen, Jesus as the Son is the judge, not the Father, because he gave all judgment to the Son.

This would unnerve the Jews, the religious leaders. They'd be like, they'd start freaking out because they can't handle that. God's the only one who can judge, so what's Jesus saying?

He's God. This is the Son's final phase of his mission. He judges. The Son, being God, will raise the dead and judge in the future.

[ 20 : 42 ] You're going to see that in a moment. He's going to unfold that. Well, you might say, well, wait a second. I thought Jesus came to save, not judge.

Remember John 3? I'm not coming to the world to judge the world, but to save the world. So what does he mean by this? Judgment already comes because a person does not believe in the Son. Remember that?

Judgment's already there. The Son came into the world to save the world, not to judge the world. The one not given life by the Son is judged already. He's already judged.

So you have all this that Jesus is saying. The Father acts, I act. This is my relationship to the Father. This is who I am. He loves me.

He shows me all things. As the Father gives life, so do I. As the Father gave me judgment, Jesus is saying. So all of this, what's the purpose?

[ 21 : 40 ] Verse 23. In order that all may honor the Son just as they honor the Father. So, our focus should be on Jesus.

Honor Him. If you honor the Son, you honor the Father. To glorify the Son is what glorifies the Father. He loves His Son so dearly.

And I believe this statement here, verse 23, it's the purpose for all of verses 19 to 22, not just for verse 22. Verse 22. Look what Jesus says in the next part of verse 23.

The one who does not honor the Son does not honor the Father who sent Him. If you don't honor the Son, you're not honoring the Father, the one who sent Him.

The Jews foolishly disconnected and disassociated Jesus from the Father, which you can never do. Look, if you get Jesus wrong, you get the Father wrong.

[ 22 : 49 ] If you get Jesus wrong, you get the Father wrong. If you focus on Jesus and center on Jesus, who are you focusing upon? The Father. If Jesus is the apex of our worship and of our praise and of our love and of my sanctification, who's the focus?

The Father. God. That's what Jesus is saying. He goes farther. Verse 24. Truly, truly.

Oh, authoritative statement is coming. Here's authoritative statement. Truly, truly, I say to you. Look at what He says. Remember when we talked about that a few moments ago?

The audacious statements. This is pretty audacious. The one who hears my word and believes the one who sent me has eternal life. Wow.

What Jesus has said about Himself in verses 19 through 23, Jesus now proclaims, as one writer says, He's the only one who can offer. That's audacious.

[ 23 : 59 ] Hear me and believe the one who sent me, Son, Father. So you respond to them by hearing and believing.

To hear Jesus is to believe the Father. I'll put it a different way. To hear Jesus is to believe Jesus. To believe the Father is to believe Jesus. Hearing Jesus equals hearing God.

So to hear the Son and the Father is to believe the Son and the Father, which means you obey them. That's how this is woven together. You hear His words, you believe the Father.

You believe the Father, you hear Jesus' words and you respond to that in obedient faith, trust. Jesus came to save and He makes a judgment or verdict on those who believe or don't believe.

The verdict, He says, has eternal life and does not come into judgment but is passed out of death into life. Eternal life. Which means passing out of death into life and this life is eternal, relational, communal fellowship with God and His eternal Son Jesus.

[ 25 : 15 ] He's gonna mention that John 17, 3 and this is eternal life that they might know you the only true God in Jesus Christ whom you've sent. Eternal life is a present reality.

You have it now and if you believe there's no judgment. So it's not just for the future, it's for the present. It's not just for the present, it's for the future. It's both.

Jesus is the judge. Jesus is the life giver. So He's the only one who can remove judgment. He's the only one who can remove death now and later.

If you hear and believe now, you're given eternal life. If you reject now, you'll be judged. Are you here and not trusting in Jesus?

You should. You should repent and trust in Jesus. Come and He'll forgive you. Come and He'll save you. He'll be so gracious to you.

[ 26 : 17 ] He'll forgive you of all your sin. He'll welcome you into the love that the Father has for Him that He has for the Father. You'll be part of that love. Come. He says come.

You'll be given eternal life. So here, the reason, first reason why we must focus on Jesus because of who He is in relation to the Father.

So focus on Jesus. Honor the Father, you honor the Son. Honor the Son, you honor the Father. Now, why else does this matter? Why else does it matter? Because of who, excuse me, but because of what He can do, the Son raises the spiritual dead.

He brings this up in verse 25 to 27. Verse 25, truly, truly, authoritative statement, here it is. Truly, truly, I say to you, an hour is coming and now is when the dead shall hear the voice of the Son of God and those who hear shall live.

Let's break this down. Hour, that word hour, what does that mean? Remember, hour is tied to the cross. Hour is tied to when Jesus is exalted.

[ 27 : 38 ] So what else, why else can we, should we respond this way and focus on Jesus because of what He can do? The Son raises the spiritual dead and He brings up first here the cross, the hour.

It's tied to the cross and His exaltation. And that hour is now because He, the Son of God, He's come in the incarnation. So He, as the life giver, can raise those who are spiritually dead.

He's not talking about all the dead. That comes later. Jesus is talking about the spiritual dead. He can raise them up so they'll embrace Him and believe in Him.

and notice, He says, shall hear the voice of the Son of God and they'll live. They hear His voice and live.

Only Jesus has the power to save people and when He calls people, they live because as God, He has the voice of God for He speaks by way of the life-giving Spirit.

[ 28 : 49 ] This goes back to John chapter 3. Unless you're born new, unless you're born of the Spirit, unless the Spirit doesn't work in your heart, the Spirit is what gives life.

Well, who's the one doing that? Jesus. He does it by way of the life-giving Spirit.

He awakens the soul. He awakens the heart. He awakens the person to the gospel. The gospel that I just told you a few minutes ago.

He awakens them so they hear and they'll live. Only He can do it. Why?

Verse 26. For, what's the for there? For, just as a Father has life in Himself, in the same way He gave to the Son also to have life in Himself.

[ 29 : 53 ] He explains the source and power by which Jesus gives life. How can He exercise judgment? How can He generate this resurrection life? He has life in Himself.

That's audacious. You realize that, right? Life is God's possession. That's very clear from the Old Testament. Only God can do this. Life is, as they say, functionally and ontologically tied to God.

This is what's called the aseity of God. God is self-existent. He has life in Himself. You don't have that. You depend on someone giving you life.

I depend on that. Not God. God. He has life in Himself. He's totally independent of all. Look at what Jesus is saying here. Both the Father and the Son have this in themselves.

It is the Father who has given this to the Son and since He's the eternal Son of God, He's always had this in Himself. There has never been a time where Jesus has not had this in Himself.

[ 31 : 10 ] This is the basis of His authority. It's the basis of His power to call the dead to life. And if Jesus has this in Himself, He's equal with God and yet a different person.

See? Jesus goes farther. Verse 27, He's given life and the Father gave Him the Son authority to make judgment because He's the Son of Man.

The Father's given life to the Son, always had it, and He's been given authority to make judgment. He talked about that earlier. It takes us back to verse 22.

But look at what Jesus says. The reason this authority has been given to the Son is because He's called the Son of Man.

This takes us back to Daniel chapter 7, verse 13 and 14. One like the Son of Man came up to the Ancient of Days. This title of Son of Man conveys, as one commentator put it, total power, glory, and honor, as seen from Daniel 7.

[ 32 : 23 ] This Son of Man has the same prerogatives as deity, but He's one who belongs to humanity. He's the Son of Man. A mystery in the Old Testament now revealed to us.

It's Jesus. So, Jesus is designated to execute judgment. He has total life in Himself. He gives life. He's the judge and makes judgment.

This is what He can do. Why should He be the focus? Because of who He is in relation to the Father. Why should it be our focus?

Because of what He can do. He can give spiritual life to whomever He wants. Third reason. Why else does this matter?

Because of what He will do. Verse 28. No, no, no, no. Don't marvel at this. Don't marvel that I can give spiritual life to people.

[ 33 : 25 ] You're like, what? Don't marvel at that. You want to marvel at something? For an hour is coming in which all who are in the tomb shall hear His voice.

The Son will raise all the dead. This is what He's talking about. Hour, though.

He says, hour. Why does He keep bringing this hour thing up, though? We understand how it ties to He gives spiritual life, the incarnation, He's come. We get that. But how does this tie into future judgment?

How does this tie to the cross? Because Jesus will go to the cross. What will the Father do? Highly exalt Him.

And because He highly exalts Him, what will happen? What does Paul say in Philippians 2? That the name of Jesus does, all hail the power of Jesus. That's why we sang that song.

[ 34 : 27 ] I'm not as dumb as I look. See? All hail the power of Jesus' name. Every knee will bow and every tongue will confess. What? Jesus Christ is Lord.

That's the tie-in. This future event, it gives credibility to what He just said and actually it will confirm who He really is because He's at the center of it all, at the center of all, center of it all, it will be Jesus, the Son of Man, the Judge.

All the dead will hear the voice of the Judge of all humanity. All will respond to His calling voice. His voice is not only powerful enough to call the spiritually dead, it's powerful enough to call all physical dead to life.

That's what He'll do. This is talking about the final resurrection. He's given authority to judge all of mankind. He'll do that perfectly, calling them to a resurrection because when the Word speaks, all in the grave will resurrect from the dead and notice, there's an either or.

There's no middle ground here. All who are in the tombs shall hear His voice and shall come forth. Those who did the good until resurrection of life, those who practice evil until resurrection of judgment.

[ 35 : 52 ] Look at what He says here. And there's no, by the way, there's no contradiction in terms of belief. Now He's judging based upon good works versus belief. No, no, no, no. No, you're misunderstanding what Jesus is saying.

A person has heard His Word and believed in the One who sent Him and that one has deeds that show he has been born of God. This takes us back to chapter 3, verse 3, verse 5, and specifically verse 21.

The one who practices the truth comes to the light that his deeds may be manifested as having been wrought in God. God is the one who's done the work. He's trusted in Christ.

Those who believe do the good and thus is a resurrection to life. Oh, by the way too, this is the work of God to believe in the One who sent Him.

John chapter 6, verse 29. They do the work of God and the work of God is to trust Jesus, to focus and to center on Jesus. Those who committed the evil, those who practice evil unto resurrection of judgment, those who do not honor the Son do not honor the Father because everyone who does evil hates the light and does not come to the light because they do not want their evil deeds exposed.

[ 37 : 25 ] That's John chapter 3, verse 20. That verb here that you have in verse 29 of John chapter 5, those who committed the evil, it's the same verb that's used in John chapter 3, verse 20, who does evil.

It's the same verb. Jesus is saying, those who practice or do the evil, they hate the light, they don't come to the light because they don't want their evil deeds exposed so it's these, these receive a resurrection of judgment and notice what that's called from verse 24, death.



When you're given eternal life, you come out of death. death. So judgment is death. And remember John, he's the one who brings up, remember the first death and the second death, the second death in Revelation chapter 20, the lake of fire.

Jesus must be our focus. Why does that matter? Because of who he is in relation to the Father. Because of what he can do and what he will do.

The life giver, the judge, the son of man, the son of God, make him the apex. Make him central. I'll put this up on the screen for you again.

[ 38 : 49 ] Just to remind us of why this matters. Our love for the triune God and our commitment to the gospel and to each other as Christ's body is directly reflected to the degree that we have Jesus at the center of all we say and do corporately as a body and individually as his followers.

To what degree is Jesus central to us as a church? To what degree is Jesus central to you in your individual life?

That will be reflected in the way we live our lives and sanctification, how we understand God's love for us. Even from someone dealing with addictions, how are we centering on Jesus?

It's so good too. We fall so short on centering on Jesus, which is why Jesus had to die, right? So let it be a challenge, but also remind yourself of God's grace that we fall short of this.

He gives us grace. That's why we say, Jesus, help us to center on you. Let's ask him to do that. Jesus, we pray. Help us to center on you.

[ 40 : 11 ] Help us to make you the apex, the crux, the focus of our worship and praise, the focus as we eat lunch today, the focus as we go to work this week, the focus when we deal with business issues and people and situations, events, driving, all these things that we deal with in life.

Let you be the center and the focus because of who you are with the Father, because of what you can do, because of what you will do.

Amen. Amen. Amen. Amen. Amen. Give us your grace to center on you. We know we fall short. We're very aware of that.

And we thank you that you forgive us for that. We confess that. We repent of that and we want to focus again upon you. Being so thankful, praising you, fixing our eyes upon you, so that way the bitterness can be let go.

The bitterness can be let go. The anger can go. The hatred can go. We want to focus on you, Jesus.

[ 41 : 36 ] You've been so gracious to us. Take a few moments if you would. Please. Let your mind be filled with God's truth.

God's word would direct you to center yourself and focus on Jesus. Just take these few moments to reflect back upon who Jesus is, what he can do, what he will do.

Fill your mind with his truth and pray, Jesus, help me to center on you. Would you do that now?

with Roop, this is theazzi për him, who he can't do it.

We want Peace and finally look atify, the good time and ever deliver you.