

True Words and Work - John 5:17-30

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[0 : 00] Hey guys, thanks for listening to our Calvary Chapel Charlotte podcast. I will walk by faith and not by sight.

Well, good morning. Welcome to Calvary Chapel Charlotte. Happy Mother's Day to all you mothers. We are so blessed and so thankful for you.

Even Jesus had a mother. Praise God. All right, if you want, you can turn in your Bibles to John chapter 5. We've been traveling with Jesus.

Who else do you want to travel with, right? Man, it's so good. He's with us in all of our journeys. And we've been with him as we've gone through his journeys here. As John's displayed them to us in the book of John.

We've come out of Samaria. We're into Galilee. And Jesus has healed the nobleman's son. And then he's come back from Galilee all the way back down to Jerusalem to take part in some feast there.

[1 : 40] And at that time, he goes to Bethesda, which is the house of mercy. It's a pool that was there. It's near the sheep gate, specifically in the shadow of the temple wall.

And so he goes and he heals the impotent man, the man without strength, the lame man, whatever you want to say. He couldn't walk. And for 38 years, he was stuck in that condition. And Jesus came to him.

We saw with the nobleman's son in Galilee, he came to Jesus with his need. But here, this man in Jerusalem, Jesus came to him. He came to him at the house of mercy, a house of mercy in the pool of Bethesda there.

He came unlooked for, uncalled for, and unannounced. And he showed up and he brought something to this man that he didn't know he needed when he said, Will you be made whole? Will you be made whole? Of course I want to be made whole.

But the idea was, man, do you desire this? Do you believe this? Something so much more than just what Jesus could do in that moment, or even for a lifetime.

[2 : 39] Do you understand who I am? And we saw again that beautiful word where he says, Sir, Master. Jesus is drawn to those with need. That's just how it is. He's drawn to those who lack strength, sight, walk.

He is drawn to need. Why is Jesus drawn to need? Well, it's going to create a lot of problems. We saw as we ended last week, the religious Jews weren't too happy.

Because Jesus' desire to meet need, well, it messed up the whole system of religion that these religious Jews were living under. They didn't like that.

And their solution was, well, maybe we should just start a campaign, a different campaign of religion. Well, maybe we should get together with Jesus and talk to him. No, their first thought was, we should probably kill him.

You know, this isn't working. Someone else is, you know, a rival to our cause. So we'll just kill him. That's the world's way. The world's way is death. Because the wages of sin is death.

[3 : 34] And we are sold under sin. So Jesus is drawn to need. And he's going to point out this week as we get into the text here. And listen, you think Paul's words are difficult to understand? Or we're going through 1 John. And that can be kind of like, whoa.

You get into Jesus' words. And they are so beautiful and so simple and so deep. It's like, whoa. Lord, there are so many threads in the text today.

And I was like, Lord, I hope I don't let any of them slip. We'll see what one he wants to weave together. But there are so many threads of what Jesus says. Because no one ever spoke with truer words. No one ever spoke with more real words than Jesus.

But he's drawn to need, he's going to tell us, because his heart is that of his father. His words are that of his father. And his works are that of his father. And we're going to look at that today. We're going to look at some very true words and works.

As we're going to see a phrase, again, that Jesus will use throughout his ministry. Truly, truly, I say and use. I'm going to say that three times today. Truly, truly, truly. These are very true words and works.

[4 : 34] True words and works. So we're going to jump right into the text because there's so much here. And I just want to use the time efficiently. We just go line by line, verse by verse. So it's like not going to be the most Mother's Day message.

As we talk about Jesus' relationship with his father. It'll be a great Father's Day message. But man, the word always applies to all of us. Right? So Jesus has just healed this man.

He didn't know who he was. He didn't know who healed him. Jesus comes back around and speaks to him and says, Hey, sin no more. Let something worse come on you. And then the man goes and he tells the Jews, He says, I found him. And again, I don't think he was like telling him like, Hey, we can go get him.

I think he's like, you wanted to know? Let me tell you. I found the guy who did this for me. And it's amazing. And Jesus, or it says in verse 16, And therefore did the Jews persecute Jesus?

They dogged his steps. And sought to slay him. Because he had done these things on the Sabbath day. How dare he do this? And then it seems like at some point there's a conversation that must have happened.

[5 : 39] They had found Jesus. And we don't have all of that, but we have here where it says, But Jesus answered them. So he's in conversation with these men. And Jesus answered them, My father works here too.

And I work. So Jesus is now going to go through this section where he's going to display this idea that he and the father are working hand in hand, essentially. Next week, we're going to get down through verse 30, Lord willing, this week.

The last half of what Jesus will speak to them is then the witness to that reality. So this week is the work of the son and the father. And next week will be then the witness to that work.

The first thing Jesus does is he establishes this work. So in our text today, we're kind of breaking into two parts. Verses 17 through 24 is the work of the son is the work of the father.

That's what Jesus is going to describe to these men. And then we're going to like a few verses there, 25 to 30, where he's going to then tell us what the father's work is. So first he establishes, hey, the work of the son is the work of the father.

[6 : 43] Now remember what the Jews, they're thinking, hey, we have access to the father. We have access to God because we're the Jews, because we're keeping the system. We have access. Jesus is going to insert himself in a sense.

Well, they missed him, but, and say, well, no, you're not going to get to him except through me. So the work of the son is the work of the father. Jesus here, he's declaring something to them when he says, my father works here too, and I work.

He's declaring that his authority and his identity are due to his relationship. It's not because of his power, not because of what he can do, but it's because of a relationship. Jesus is one with the father, but he's not the same as the father.

Verse 18, therefore the Jews, they sought the more to kill him. I don't know how you can seek the more to kill someone. You either want to kill him or you don't, but I guess they amped it up a little. Because he not only had broken the Sabbath, to break means to loose or unbind, right?

They had this whole thing all bound up. They had their whole system and Jesus just unraveled the whole thing. He had broken the Sabbath, but he said also that God was his father, making himself equal with God.

[7 : 56] If someone ever says to you, Jesus never declared himself to be God in the Bible. Jesus very clearly declared himself to be God. And these men knew that. Equal means of the same quality or quantity, not the same thing, but of the same quality or quantity.

You can have two of something. They're two very different things in that they're not the same thing. You can have two piles of, I don't know, walnuts. I don't know why that came to my head.

But they're not the same two. They can be the same quantity and the same quality, but they're not exactly the same. And Jesus, who is one with his father, is not the same as his father. Our authority

and our identity also come from a relationship, a relationship with the father.

Now we are one with the father in Christ. Does that mean we are God? We are not gods, but we are one with God. We have a certain quality. We have a certain quantity in our lives that comes from God, but it does not make us divine.

But we have a quality of life that comes through this relationship. 1 John 5.1 says, So he makes a statement here, and I read it in the King James, and he says, My father works hitherto.

[9 : 30] Not many of us speak that way anymore. But it just means to this point. To this point and in this way. And Jesus is essentially stating that God's work continues on the Sabbath. God's work is continuing on the Sabbath.

And so I am working on the Sabbath. The meaning is pretty clear. God is always at work. And God is always at rest. Those two things do not contradict.

We think of rest as a state of the absence of work. You know, rest is like, what are you going to do today? Nothing. Absolutely nothing. I am at rest.

But in Scripture, rest is the presence of God. Rest is where God is. There is rest. You can't rest without God. You can do absolutely no work, and you could do nothing, but you won't be at rest. In fact, you can have some of the most turmoil during those times, can't you? Some people work because they can't rest. I have to keep going. I got to keep this mind going. I got to, because when I'm at rest, oof, right?

[10 : 30] When you lay down at night, it's dark. There's nothing but your own thoughts. To rest. Sometimes that is the most unrestful. So rest is not the absence of work, but the presence of God.

But they don't like this. So their idea is, well, we're going to kill. We're going to kill Jesus. How can you kill God? How do you do that? I dare say it happens every day all around us.

You kill him through unbelief. He was put to death physically on a cross because of unbelief. He's put to death in people's lives every single day through unbelief. And the solution to these men, for these men was, we'll kill him because of unbelief.

And so then Jesus said unto them, he's answered and says, my father works and I work. They want to seek all the more to put him to death. And so he answered, then answered Jesus and said unto them, truly, truly, I say unto you.

And here's our first truly true thing. You know, all the words of Jesus are truly true. Everything he says is truly true. But Jesus is emphasizing here.

[11 : 36] And I like where he says, and answered and Jesus said to them, truly, truly, I say unto you. I am saying this unto you. So our first truly true. Jesus, the perfect representation of the father, the word made flesh.

He faithfully represents the father. You can put the son faithfully represents the father. I don't want to put the word in there. The word faithfully represents the father. Truly, truly, I say unto you, the son can do nothing of himself, but what he sees the father do.

For what things soever he does, the father does, these also does the son likewise. It's like, I only do what I see my fathers do. So Jesus is saying what? My work is not self-determined.

My work is not self-initiated. Remember when Jesus was tempted to self-initiate his work?

Remember when Jesus was tempted to self-determine his destiny?

Oh, turn these stones into bread. You are the son of God. And what does he say? Oh, I'm not going to self-initiate that. What says the word? Man shall not live by bread alone, but by every word that proceeds from the mouth of God.

[12 : 45] He submits himself to his father. So does the son have no power and no ability? Man, I thought he was like, Jesus. Of course he does. He's not declaring a lack of ability.

He's choosing, he's declaring a choice of operation. He's chosen to operate this way. John is putting this before us so that we might believe that Jesus is the Christ, the son of God, and believing we might have life through his name.

But that life is not just like, and we're going to see this as we go through this, like, okay, eventually there's a day where I'll have life. No, as we enter into a life that we get to partake of now.

The son submitted himself to his father's will, and he surrendered himself to the Holy Spirit's power. Jesus didn't operate in his own initiative or his own power. Could he have? Yes.

Satan knew that's why he's tempted him. John 6, 38, Jesus will say, For I am come down from heaven not to do my own will, but the will of him that sent me. I believe this is right after the feeding of the 5,000 in John chapter 6.

[13 : 44] He says, man, I came down not to do my own will. I'm not here to do my own thing, but the will of him that sent me. And here's what I was referencing when Jesus was in the wilderness, and he's tempted.

In Luke 4, Jesus being full of the Holy Spirit, returned from Jordan and was led by the Spirit into the wilderness. At that time, he's tempted of Satan. And Jesus returned in the power of the Spirit into Galilee.

Peter will stand up in Acts chapter 10 when he's speaking to the Gentiles there in Cornelius' house, and he'll say that God anointed Jesus of Nazareth with the Holy Spirit and with power.

God anointed him with the Holy Spirit and power, who went about doing good and healing all that were oppressed of the devil, for God was with him. He didn't stand up and say, well, he's Jesus. He's Jesus. You know, poof, he can do what he wants.

No, but he submitted himself to the Father's will, and he surrendered himself to the Spirit's power. Why did he do that? Because he's going to turn around, and he's going to say to us, hey, guys, you can do it, too.

[14 : 46] You can have exactly what I had. He could have lived his life in his own power, his own ability, and his own initiative. We would stand back just as much in awe that Jesus loves us. Jesus is so amazing.

But it's a whole different story when we go to that throne of grace to find mercy and help in time of need, when I realized not only was he tempted in all points like I was tempted without sin, but man, he submitted himself and yielded himself to the same authority that God gives me to yield to.

And the Holy Spirit worked in his life as God can work in my life. That's amazing. That's amazing.

Come out on May 20th as we start our study on the Holy Spirit, and we'll go through all that.

It's going to be good. It's going to be really good. Jesus' work, it's not based on what he can do. It's based upon who he knows. He's not saying to them, guys, you don't want to mess with me.

I'm the Son of God. What he said is, hey, you don't want to mess with my father. It's not based on what he can do. It's on who he knows. His work is relationship-based. You know, and this is a beautiful picture of discipleship.

[15 : 55] Jesus essentially is submitting himself as a disciple of his father. This is like Discipleship 101. We could call it Parenting 101 as well. Father-son relationship. But not all of us have children.

I do, but not all of you. So let's call it Discipleship 101. The first thing we see here is that the father, the discipler, is making proximity a priority.

Jesus, the one being disciple, is making proximity a priority. It's needed for perception and for practice. It's needed so you can see the father.

How can he say, oh, everything the father does, I do because I've seen it. But I don't want to spend any time with him. I'm hoping that's what he does. I'm guessing that's what he does. I don't know, because he's close enough to see him.

It's needed for practice so that he can learn to do the things the father does as he walks with him. Man, that's Parenting 101, guys. Keep your kids near. Make proximity a priority.

[16 : 55] And moms, you are really good at this. You're the best at this, I would think. You're used to it. You're used to bringing your kids near. You're used to having them near. I mean, they kind of came out of you.

You're used to that. You're very good at that. You're very good at allowing them to see into your lives. It's just how God made you. Guys, it's more of an intentionality thing with us.

Like, all right, we're going to do this. Come on, you're going to walk with me. But I'm not going to let you see any of my faults or failures. Definitely not. I'm perfect. Is that how the father related to Jesus? Well, the father didn't have any faults or failures.

But man, he opened his heart to him. For the son to see the father work, he needs to be near the father. And so Jesus says here, for whatsoever things he does, these also does the son likewise. Likewise, in the same manner. Because the son has captured the ways of the father. Because the father first captured the eyes and heart of the son. He had his son's heart. He had his son's eyes.

[17 : 52] And so then the father can turn to the son and say, hey, son, man, I see. I see that you've captured my ways. Because I first captured your heart and your eyes.

Verse 20, for the father loves the son, says Jesus. And he shows him all things that he himself does. And he will show him greater works than these that you may marvel.

So Jesus has declared here, truly, truly, I'm not doing anything apart from the father. And the father has shown me everything because he loves me. The father loves the son. And shows him all things that he does.

Love does not withhold. A relationship based in love has nothing to hide. It doesn't withhold. It doesn't hide. Jesus will speak to us in the same terms that he's relating to his father.

In John 15, verse 9, Jesus will say to the apostles, As the father has loved me, so have I loved you. Continue in my love.

[18:56] And continue in a love that doesn't withhold. Continue in a love that has nothing to hide. And a few verses later in verse 15, he'll say, Henceforth, I do not call you servants. Because the servant does not know what his Lord does.

But I've called you friends. For all things that I've heard of my father, I have made known unto you. Love doesn't withhold. Listen, if you're in a relationship where love is withholding, I love you. But I'm going to withhold. But I'm going to hide. It may not be a love. I could say it's not a love then. It's based in the father's love.

It's based in a love that comes from God. The other thing is love initiates. We see here the father takes the initiative in his relationship with his son. Why? So that the son might perceive and see how to walk.

He takes the initiative. For the father loves the son and shows him all things that he does. Takes the initiative. Love also responds. Love initiates.

[19:53] And love responds as we see the son responding to the father. Not just because the father's in charge. Not just because the father knows what's best. No. But because the son knows, the father's love always seeks what is best for him.

And he's responding because he can put his trust in him. So we see that love does not withhold. Love initiates. And love responds. Jesus is putting this before these religious men, these leaders who are marveling.

He says, you will marvel. What do you think I marvel at? This greater work. We'll look at that in a minute. I think one of the things that they will marvel at is the proximity of relationship that Jesus has with the father.

Jesus will show a relationship with the father that they will just blow their mind. Because God to them is distant. God is someone who doesn't involve himself in their lives. God is someone where if I just do everything I'm supposed to, the blessings flow.

And everything's good. I'm healthy, wealthy, and wise. They had multiple of those too. And wise. Love does not withhold. It initiates. It responds.

[21:01] And Jesus is saying, hey, this is my relationship. This is what the father's relationship is with me. For as the father raises up the dead and quickens them. Quickens just means new life.

Reanimated life. An increasing life. Even so, the son gives new life to whom he will. So Jesus said, greater works than these, and you will marvel. And what is the greater work?

The greater work is life. You are going to marvel. It is life. It is resurrected life. You will marvel at the work that will be done, that the father will do through me. Who will the son choose to receive life?

Even so, the son gives life to whomsoever he will. Who is it that the son will choose to receive life?

Let's jump down very quickly to verse 24 here. Another truly, truly, truly, true thing Jesus will say.

I say unto you, he that hears my words and believes on him that sent me, he has everlasting life. He shall not come into condemnation. Who will the son choose to receive life?

[22:09] Him that believes. Him that believes. So we see the son's work then is to emulate the father's work, which is what? Life. It's life. Here are these men, and what are they emulating?

Death. Our religion puts people to death. To represent the father well, we got to get rid of Jesus. Man, you know you're off course. When your relationship with God seeks to get rid of Jesus out of your life.

You know you got some issues there. We know that the father raises the dead. He'll raise the son. And we know that Jesus does the father's will and work, don't we? So then we can be 100% assured that Jesus will raise to life those who relate to him as he related to the father.

Jesus related to the father in a relationship of love, and the father raised the son from the dead. We know that Jesus is doing the father's work. So man, we can be 100% assured then that that same experience, he will raise us who relate to him that way.

John 6, 44, no man can come to me except the father which has sent me. Draw him, and I will raise him up at the last day.

[23 : 23] The same promise, the same relationship Jesus gives to us is what he's had with his father. It says, for the father judges no man, but has committed all judgment unto the son.

Guys, don't think that you got the correct judgment here because you think you got, you know, some in with the father because you're the hierarchy of your religion here. No, the father has committed judgment to the son. Now this is one of those other threads that weaves through this whole text.

It's the word judgment. It appears five in five different verses. Judgment, it means to separate, to determine eligible for, to separate out.

We see it appears as judgment, it will appear as condemnation, as damnation, the way that it's translated into English. But it's all the same meaning to separate. The father does not separate out any man, but he is committed.

He's given over to one's care. He's entrusted to the son this ability to separate out. So we saw here that discipleship 101 was make proximity a priority.

[24 : 28] Discipleship 102 is be willing to delegate. We will get to judgment in a bit because that thread will weave through this whole thing. But right here we see the father, he's not judging any man.

He's committed. He's given over to one's care. He's entrusted to his son this ability to separate. Discipleship 102 then is be willing to delegate, to commit to, to turn over to care, to care of.

Again, moms, I think you do this really well. That makes sense because, you know, you're caring for that little baby. Then all of a sudden that little baby can like open a cupboard and get something out on his own.

And you are so happy to delegate. Oh, my word. You know, before you know it, you know, your oldest is five or six. And it's like, I need you to go make the dinner. I need you to do the laundry and I need you to do. It's like you are happy to delegate.

You know, dads, we're kind of like, well, you know, I don't know. Can you drive a car yet? No. Can you hold down a job? Talk to me later. All right. Because we think, oh, I don't. If I delegate, it's going to take forever.

[25 : 28] I could do it better myself. Where moms are like, if I delegate, I can get a few more things done. Moms do this much better. But who did the father delegate to? He delegated to one who was in relationship with him, in proximity to him and in step with him.

That's who he delegated. It wasn't just some random person. Right. It wasn't even someone that was he knew. Maybe it was a faithful person. Amos 3.3 says, can two walk together except they be agreed?

That sounds so. There's so much there. So much. That's deep. It's also extremely practical. Can two walk together unless they be agreed? Not really. I mean, you can have a great relationship with someone.

Your personalities can click. You can be, oh, man. You know, it was so good talking to you. Come on, let's go. Well, no, you're going that way. And I'm going this way. Well, yeah, no.

Come with me. No. Well, let's walk together. All right, let's walk together. I'm going to go this way and you're going to come with me. No, you're going to come with me. That's extremely practical. You can't walk with someone unless you're going the same direction.

[26 : 33] You can't walk with someone unless you're in step with them. We have this joke in our house because I'm a little bit taller than my wife. And Kitty is taller as well.

And my wife will be walking and she'll say, we're long-legging it. She's like, oh, you're long-legging it. It's like, oh, I'm sorry. You've got to slow it down, you know, for the shorter legs. But you can't walk with someone unless you're in step with them.

You know, it's not going to do any good if that person's 100 yards ahead of you. In Philippians, in chapter 2, Paul will write, and he's writing that he's going to send Timothy to them.

He's like, man, I trust to send Timothy to you shortly. That I also may be of good comfort when I know your state. This is Philippians 2.19. For I have no man like-minded who will naturally care for your state.

For all seek their own and not the things which are Jesus Christ's. But you know the proof of him that as a son with the father, he has served with me in the gospel.

[27 : 35] It wasn't just, hey, Timothy, you know he's really capable and skilled and gifted. Dude, I'm just going to send this skilled, gifted guy to you. No, he says, no, he's served with me in the gospel as a son with the father.

And if you read Timothy, you realize Timothy had some issues. He was a little timid. You know, Paul had to encourage him. The father entrusted to the son because the son had the same heart as the father.

He committed to one who was committed to him. Right? He said, hey, I can entrust this to you. Paul will also write a little further in 2 Timothy and say, but evil men and seducers shall wax worse and worse, deceiving and being deceived.

But continue thou, continue you, Timothy. You continue in the things which you've learned of and have been assured of, knowing of whom you've learned them. Continue.

Continue in the things that you've learned. Know who you've been taught by. Know who you learned them of. There's a proverb that says, oh, how does it go? It says to, I don't know, I can't remember now.

[28 : 46] Do not scorn, do not scorn your mother when you are old. Essentially, I can't remember exactly how it goes. The idea being like, oh, I've heard this my whole life. It doesn't make it less true. It doesn't make it less valid.

Valid. So delegation is not according to capability, but compatibility. Listen, God can supply the capability.

There is no problem there. But he's not going to grab your heart and twist it and force it to be compatible with his and say, you're going to walk with me. No, he's not. That's what discipleship is. It's just saying, hey, I'm walking this way. Anybody want to walk with me? No, I'm going to still go this way. It's not going out and finding people saying, you need to come and do it this way. You need to come and do it. Man, God can find the people that are compatible. Where did the son learn this compatibility? From his father.

[29 : 41] By watching his father, by being near his father, and by submitting to his father. Boy, that's a hard thing in this day and age. Nobody wants to do that.

They all want to be the one that you watch me, you submit to me. But man, to find someone who's like, hey, I have a like heart. God's given me the same heart. We're compatible. I'm just here to delegate.

I mean, to be delegated to. That's what ministry is, guys. It's just being submitted to the father. It's all it is. I'm just receiving his delegation.

This wasn't my choice. Go and pastor a church. All right, Lord, let me go find someone. Like, no, I meant you. It took many, many years to get me to the point where I realized it was me. And it wasn't because it's me.

It was because over that time, those many, many years, man, as I was watching the father, as I was near to the father, and as I, through many bumps and bruises, learned to submit to the father, I found I like the father.

[30 : 41] I like Jesus. I found him making me compatible. Romans 12, 1. And I beseech you, therefore, brethren, by the mercies of God that you present yourselves, present your bodies a living sacrifice, holy and acceptable unto God.

It's your reasonable service. It's extremely reasonable. Be not conformed to this world, but be transformed by the renewing of your mind. You may prove what is that good and acceptable and perfect will of God.

Do not say you are following God's will. If you're not near the father, if you're not in his word, if you're not walking with him, if you're not submitted to him, there ain't no way. Wow, that sounded kind of Southern.

Man, been down here a while. But when we do that, what happens? We can then prove. To prove just means to assure to ourselves, what is that good, acceptable, and perfect will of God?

I can look at a life submitted to God and go, God, I'm walking in compatibility with you. Wow. And then what does God do? Like his son, he can say, I'm going to entrust this to you. I'm going to trust this capability.

[31 : 45] All right, let's keep going. He says, for this purpose, why has the father done this? Why? That all men should honor the son. Honor means to esteem or assign value. To estimate value.

That all men should honor the son, even as they value the father. He that honors the son, not the son, honors not the father, which is sent to him. And now this was like mind blowing to these guys. You are not honoring God.

You are seeking to put to death the son instead of valuing him, which means you're not valuing what comes from the father. They thought they could honor the father without honoring the son. And Jesus declares that the value you place in the son is the exact same value you're going to place in the father.

We live in a world that God is many things to people. But the only true value that someone has in God is the value they have in his son. Listen, if you love him that begat, you're going to love him that's begotten of him.

Oh, I love God. I believe in God. What value you place on Jesus? I don't honor my life in any way, shape, or form. I live for myself. You're not honoring and valuing the father, are you?

[32 : 54] Jesus was a perfect delegate for the father. He was 100% capable and 100% compatible to represent the father. Jesus says in John 14, 6, I am the way, I am the truth, and the life.

No man comes to the father but by me. Here's our next truly, truly, truly, truly. I say unto you, he that hears my word and believes on him that sent me has everlasting life.

Currently, actively, presently. And shall not come into condemnation, come into a state of separation, but is, past tense, past, out of death and into life.

Our truly true words. The word faithfully represents the father. And our next one here, Jesus says, the truly true word is the word gives life through faith. Who does Jesus quicken?

Well, here it is. He quickens the ones who believe. They believe the words he speaks. They believe the purpose he was sent for.

[33 : 58] And they believe the one who sent him. Jesus is saying his words and work come from the father. Jesus is saying his words give access to the father. And Jesus is saying without my words, there's no way to believe in the father.

It's not going to happen. Truly, truly, I say unto you, he that hears and believes has everlasting life and shall not come into condemnation, but is passed from death to life.

That word condemnation is our word there for judgment, for separation, to separate out. The task of separating out those worthy of life has been entrusted to the son.

The father entrusted to the son the task of separating out those worthy of life. Past is to remove from one place into another. They've been removed from death and placed in life.

Who is it the Lord judges worthy? Who's worthy to be separated unto life? Those who believe the words he speaks.

[35 : 05] Those who believe the purpose for which he was sent. And those who believe the one who sent him. And if we do, what do we gain? Oh, we gain ever abiding life. Everlasting life. We gain a life that will not be separated from life.

We shall not come into condemnation separated out from life. And we gain a life that overcomes death. But it's passed from death to life. Here's these men talking about killing Jesus.

Jesus is offering them life. Guys, I'm life. All you can focus on is death. That's not the father's heart. The father's heart is life. Truly, truly, right on the back of our last one.

This next true thing. Truly, truly, I say unto you, the hour is coming. The season is coming. And now is. When the dead shall hear the voice of the son of God. And they that hear shall live.

What is that saying to a group of people that. We don't have all the conversation. We just have where Jesus says. And Jesus answered. And Jesus answered. You wonder if this is one of those times where Jesus kind of came up to them. And they're like.

[36 : 08] And he just starts kind of talking to them. Hey, guys. The hour is coming. When the dead are going to hear my voice. And they that hear shall live. How are you going to kill me?

How are you going to put to death life? The word is truly true. That it faithfully represents the father. The word gives life through death. And the word. I'm sorry.

The word gives life through faith. And the word overcomes death. Jesus. This thread of Jesus is truly true statements. That he wants us to know. There is a season coming of resurrected life.

And there is a season that is here. Jesus says. Because the one who resurrects to life. Is here. And we're going to see further down in verses 28 and 29. Jesus will speak specifically of those that are actually in the grave.

This is not speaking of the physically dead. This is speaking of the spiritually dead. The hour is coming. And now is. When the dead shall hear the son of God. And they shall live. The dead will hear my voice.

[37 : 06] And there will be life. Those that do not have life. Will have the ability to gain life. Interesting here. We see the spiritually dead are not. Spiritually deaf. Although dead.

They still have the ability to hear. There are winds of doctrine in the church today. One of them called Calvinism. And one of the winds of doctrine. That has attached itself to that belief system. Is that. Well. We are so totally depraved. That means. That we are like. Because we are dead in our sins. As a dead man. Cannot hear. Cannot move. Can't do anything.

Well. We can't either. Until. The Holy Spirit regenerates us. And so they put regeneration before faith. But that's not according to what? Not according to the. Word.

We need to go by what it says. Not how it's interpreted. But here. Jesus clearly says. Hey. Those that are dead. Will hear. The Bible never equates. Spiritual death.

[38 : 01] To physical death. It doesn't. We are dead in our trespasses and sins. Meaning we are. We are cut off from the life of God. But it does not mean. We do not have the capability. To hear God. And to know what's right and wrong.

And to respond. Nowhere does spiritual death. Equate the ability to not. Or the inability to respond. I just thought that was interesting. If someone ever tells you that. Well. No. We can't even believe. Well.

No. You can. You can. And we will be held accountable for that. Truly. True. I say unto you. The hour is coming. And it is here now. This season. When the dead shall hear the voice of the Son of God.

And they that hear shall live. And we will see that in 28 and 29. Why this is not. And cannot be speaking to. Those that are in the grave. The dead shall hear. And shall live. We are currently in the season.

Where the spiritually dead. Can hear the word of God. They can enter into his life. There are people out there. That are spiritually dead. They are spiritually blind. And we have a light. That pierces darkness.

[38 : 58] That pierces blindness. We have a word. That opens the deaf ears. And that brings the dead back to life. This season of entering into life.

Unfortunately. Many who have the capacity. To hear the words of life. Will refuse to listen to them. They will refuse. To hear. What their ears. And their heart is telling them.

For as the Father lives in himself. So Jesus is saying. I will give life. The hour is coming. The season is coming. Where life is available. Because as the Father has life in himself. So has he given to the Son.

To have life in himself. What does that mean? It means we can trust. That the life we receive from Jesus. Is just as everlasting. As the life Jesus received from the Father.

Remember. He didn't. Of his own initiative. And is of his own power and capabilities. He didn't act. He received from the Father. The Father raised him to life. Which means. That as he gives the same life to us.

[39 : 57] We have the same assurity. That our life is just as everlasting. As Jesus's is. Pretty much as long as Jesus is living. We're living. In him was life.

John 1.4. And the life was the light of men. We read that at the beginning of John. Right? In him was life. And the life was the light of men. Well that means we can have life. In ourselves. Just as it says.

The Father has life in himself. And he's given to the Son. To have life in himself. We can also have life. In ourselves. But it's from a source. That's not of ourselves. I can have life.

In myself. But it doesn't come from me. Interesting. That it says. As the Father has life in himself. So has he given to the Son. To have life in himself. In him was life.

And the life was the light of men. And when we look then. In Galatians 2.20. As a parallel to this. He says. I am crucified. Paul writes with Christ. Nevertheless I live. Yet not I.

[40 : 56] But Christ lives in me. And the life which I now live in the flesh. I live by the faith of the Son of God. Who loved me. And gave himself for me. Man.

I've been crucified with Christ. I've gone down into death with him. And I've been resurrected to life with him. It's no longer me that lives. Yet not I. But Christ lives in me. So what is my source of life?

It's not from myself. It's not self-initiated. Man. I have a source of life that comes from. The Father by way of the Son. And it is just as secure. Just as secure.

In the Father's love. As Christ's is. It's a beautiful picture he puts before us. As the Father has life. So he's given the Son to have life. Verse 27. And has given him authority.

He's given him the ability to choose as he pleases. That's what that means. The ability to make a decision. He's given him authority to execute judgment. Also.

[41 : 52] Because he is the Son of Man. Execute judgment. What's an executioner? An executioner. Is one who brings about a judgment.

A separation. He separates one. From life. Into death. What does Jesus execute? Jesus is the same thing. He's a separator. He comes and he executes.

And he. And he separates out. Us from death. Into life. Jesus has authority to execute life. I came not into the world to condemn the world.

But the world through them might have life. Jesus. That judgment. That separation. The Son has authority to separate out those destined. Not for death. Doesn't make any sense. We're already all destined for death.

Guys. I hate to break it to you. We've all been separated out for death. For all have sinned and come short of the glory of God. Jesus didn't come to double down on that. Be like. Yeah. I want you to make sure you know you're separated out to death.

[42 : 50] He came to separate us out to life. To say. Hey. You can be destined for life. And he has the authority to judge people alive. At dead. He has an authority to judge people alive.

For God sent not his son into the world to condemn the world. That the world through him might be saved. And something tells me John 3.17 is going to follow us all the way through the gospel of John. John 3.16 is amazing.

That God so loved the world. That he gave his only begotten son. That whoever believes in him. You won't perish. But you'll have everlasting life. I accept that. I believe that. But I still live thinking. Perhaps. Perhaps there's a bit of condemnation. Perhaps Jesus is here just to check up on me. No. God didn't send his son into the world to condemn the world. But that the world through him might be saved.

And then this last phrase of this verse right here. He says. Because he is the son of man. What's the son of man? That's referencing directly Daniel chapter 7. In Daniel 7.

[43 : 47] Daniel is being given visions of the past kingdoms. Present kingdoms. And coming kingdoms of the world. And he's given a vision of the last kingdom of man. One yet to come. Even today. When a man.

A worldwide kingdom. A world authority. One that will rise up. Out of the sea. Out of the midst of men. And will establish his kingdom. In opposition to God. But then he's shown that after that. Another kingdom is coming. In Daniel 7. 13 and 14. Daniel writes. And he tells us. He said. I saw in the night visions. And behold. One like the son of man.

He came with the clouds of heaven. And he came to who? To the ancient of days. Comes to the father. He sees one like the son. Coming to the ancient of days. And this is what it says.

And they brought him near. Before him. Man look at that thread. Of the nearness of the son to the father. And they brought him near. Before him. And there was given him. By who?

[44 : 42] By the father. By the ancient of days. There was given him. Dominion. And glory. And a kingdom. Dominion. Is a realm to rule. Glory. Is esteem. In value. Kingdom.

Is his reign. That all people. Nations. And languages. Should serve him. And his dominion. Is an everlasting dominion. And shall not pass away.

And his kingdom. That. But shall not be destroyed. And he will set up his kingdom. Originally. On this earth. But it will last. Forever. What is that kingdom? Well here we find out.

Jesus says. I have authority. To execute judgment. Not unto death. But unto life. Because I am the son of man. I am the son of man. And I will rule over a realm. Of life.

I will esteem. Value. In life. And I will reign. In life. His kingdom. Is a kingdom. Of life. The son of man. Is coming to establish. A kingdom. Of life.

[45 : 38] He alone. Has the capability. And authority. Not to declare. Who is to die. He alone. Jesus alone. The son of man. Alone. Has the capability. And authority. To declare. Who lives.

Only he can. And he's saying here. The father's will. That the son. Would accomplish. This work. This work. Of life. Do not marvel. At this.

Verse 28. Do you wonder. Do you wonder. Are you surprised. The father's work. Leads to life. How many of us. Were surprised. Jesus. Your work. Leads to life. You're representing. The father. God loves me. God doesn't hate me. God's not mad at me. Do not marvel. That the father's work. Leads to life. Don't marvel. At this. But the season is coming. The time is coming. In which all. They're in the graves. Shall hear his voice. As these men. Were seeking. To promote. God's work. Through death. Jesus says. The surprise is. [46 : 33] It's life. The hour. Of bodily resurrection. Is coming. But it's not here yet. But the hour. For spiritual life. Is already here. This is distinct.

From verse 25. Verse 29 says. And they shall come forth. They that have done good. Unto resurrection of life. And they that have done evil. Unto the resurrection. Of damnation. So it refers to all physically dead. But not all necessarily spiritually dead. Because there will be those in the grave. Who are not spiritually dead. But have died. And will also receive a resurrection. Unto life. And unto death. Shall come forth. Is an interesting word. This is speaking of the resurrection. Out from the grave. Shall come forth. Means to go out. To depart. Or to project from the mouth. Blech. Remember when they. Jesus. The Pharisees.

[47 : 29] Asked him for a sign. He said. Man. An evil and adulterous generation. Seeks after a sign. I already say it that way. Because the idea. The idea is. If you're seeking a sign. You're unfaithful. Already. To what's been given you.

You shouldn't need a sign. You should stay faithful. The fact you're seeking a sign. Proves that you are an evil. And adulterous generation. He says. No sign will be given you. Except the sign of the prophet Jonah. For his Jonah was three days.

And three nights. In the heart of the fish. The son of man. Will be three days. Three days. And three nights. In the heart of the earth. And then. Jonah. After he had. Three days. And three nights. Repented. Hard-hearted man.

In the belly of a fish. And it says. God commanded the fish. And it. Spat him out. Onto dry land. He was. Projected out of the mouth.

And here Jesus says to them. Hey. In the same way. The son of man. Is going to be three days. And three nights. In the heart of the earth. And after those three days. And three nights. Guess what's going to happen. He's going to be projected.

[48 : 25] Out of the mouth of the grave. So there's no question here. Of experiencing resurrection. This is declaring that. All people will experience resurrection. It's simply a question of which.

Resurrection season. We want to be compatible with. We're already compatible. With a resurrection of death. But we can be compatible. With a resurrection of life. Who are those that are compatible. With this resurrection. Of life. They that have done. Good. Good. What does good mean? Maybe it just means being nice.

Right. Maybe I could do that. Good means. Those that are distinguished. As upright. Well I don't think I'm very distinguished. As upright. In Mark 10 18.

A young man came to Jesus. As tempting to distinguish. To distinguish himself. As upright. And Jesus said to him. Why do you call me good? There's none good. There's none distinguished.

[49 : 26] Upright. But one. That is God. There's one. Only. That is good. What does that mean? What does that mean?

If those that are good. Shall come forth. The resurrection of life. Then they must be of who? They must be of God. The life of the son. It makes us compatible. With God's goodness.

Only Jesus can do that. Philippians 1 6 says. Being confident. Of this very thing. That he which has begun. A good work. In you. Man has God begun. A good work in you?

You must be born of God. If God hasn't begun. The good work. There's not going to be. Any good at the end. But if he's begun. The good work. Man we have this promise. That he which has begun it.

He will perform it. Until the day of Jesus Christ. He doesn't say. He'll finish it. In the day of Jesus Christ. He will perform it. Actively. Until that day. He will finish it. But it's a life.

[50 : 20] We're to partake of now. We get to partake of God's. Goodness now. He will continually perform that life. Until the day of Jesus Christ. So this season of coming forth.

Out of the grave. It's still to come. And it will encompass. Both a resurrection unto life. And a resurrection unto death. And as we jump back to 2nd Timothy. A little further on.

In 2nd Timothy 3. Paul tells Timothy this. In chapter 4. He says. I charge you therefore. Before God. Before the Father. And the Lord Jesus Christ. Who shall judge the quick.

The living. And the dead. He's going to judge. Two groups. At his. Two different times. Appearing. And at his kingdom. When would he judge the living?

Well he's going to have to come. And get the living. Isn't he? He will judge. The living. At his appearing. And the dead. And his kingdom. So beautiful.

[51 : 16] The threads that are woven through scripture. We don't have to be part of. The judgment of the dead. We can hear his voice today. We can respond to his voice.

We can receive God's goodness in our life. I don't have to be capable. And I don't have to be compatible. Man all I got to do is believe his words. And he'll take care of all of that. And our last verse for today.

I can have mine own self do nothing. As I hear I judge. And my judgment is just. Because I seek not my own will. But the will of the father which has sent me.

The son is choosing to do nothing. That was not in submission to his father's will. And in surrender to the spirit's power. It's his choice. He has submitted himself to that. Philippians we know. We quote this verse all the time in chapter two.

Let this mind be in you. Which is also in Christ Jesus. Who being in the form of God. Thought it not robbery to be equal with God. But made himself of no reputation. And took upon in the form of a servant.

[52 : 15] Jesus is choosing this. Saying you're. What you see in me is what's in my father. If you read this verse backwards. I think it helps us. Who is the father sent.

But the one to do his will. The one he sent to do his will. Seeks his will. The one who seeks his will. Has just judgment. Is able to separate out. Into life.

The one who seeks his will. And has just judgment. And he hears the father's voice. He hears his judgment. And then when he operates. It's not in his own self.

Guys we're the same. Has God sent us into this world. Do we have his will. Do we understand what he's seeking. But if we operate in that. We don't have to worry about him. I'm doing my own will. How do I know if this is the flesh.

I don't know. I'll just keep trying. Seeing what sticks. Man we don't have to do that. As the son submitted himself. So can we. His judgment is according to the father's nature. Remember when Moses said to the Lord.

[53 : 14] In Exodus. Exodus has a fond place in my heart guys. Boy. I love when I get to. Cross reference Exodus. It's like an old friend. Lord show me your glory.

I want to see your glory. The Lord passes by before him. And he proclaims his glory. This is the glory of the one who. Crushed Egypt. Who'd parted the Red Sea.

This is the glory of the one who. Thundered on the mountain. And the fire. And the trumpet. God said. I'll show you my glory. Glory. And he passed before him.

And he proclaimed. The Lord. The Lord God. Merciful. Gracious. Long-suffering. And abundant. In goodness and truth. Praise God. There's an abundance of goodness. We don't have to worry about it running out.

Keeping mercy for thousands. Forgiving iniquity. And transgressions. And sin. And though by no means clear the guilty. What does that mean? It means. He judges rightly.

[54 : 14] Man. I hope he judges rightly. Because I need him to judge me righteous. I need him to judge me righteous.

According to his righteousness. Because I already know I've been judged guilty. Jesus. Jesus. His judgment. It's just. Just means without fault. It's without fault.

Because it's based upon the Father's will. Upon the Father's words. And upon the Father's work. And the heart of the Father is displayed through the will, the words, and the work of Jesus.

And what is that will? What is the work? And what is the word? It's life. It's life. And this morning. Jesus' judgment upon us.

His separation. The execution. That he brings on us. It's according to his Father's will. His Father's words. And his Father's work. But it's an execution. It's a judgment of life.

[55 : 16] It's life. Jesus came to separate out those from death to life. In John 4.34. When the disciples came back to Jesus from getting food in Samaria.

They came back from Chick-fil-A. And Jesus said, man, I want a burger. And he brought me a Chick-fil-A. He said, man, my meat is to do the will of him that sent me. And to finish his work. What is the will of him that sent Jesus? It's to bring life. To finish his work. But for us to experience life, he had to submit himself.

To his Father's will. And that was he had to submit himself to death. As Jesus was praying in the garden.

He was withdrawn from them. From his disciples who were sleeping. A stone's throw. And he knelt down and he prayed. And he said, Father. If you're willing. Because I'm submitted to your will.

[56 : 14] If you're willing. Remove this cup from me. Nevertheless, not my will but thine be done. Is Jesus questioning the Father? No. In light of what we read today.

Had such power to the scripture. Jesus is saying, if it's your will to remove this cup. I'm going to do your will. I'll do your will. If it's not. I'm going to do your will.

If you be willing. Remove it. But if you're not, it's okay. Because I'm in your will. These religious Jews. They had many reasons that they thought they should be considered capable before God. But what they did not have was a relationship that was compatible with God. I said, man, we are so capable. Look what we've done. And Jesus said, yeah, but you don't know the Father. You're seeking death and the Father is seeking life.

Are you seeking death in your relationships? I don't mean like, let's go kill him. It's easier to be hard than to hurt. It's easier to kill than to cry.

[57 : 16] It's easier to lie to yourself than to receive the life that God gives you. God cares far more about our compatibility than he does our capability. He can take care of that.

Don't think that we're going to come to God and offer, well, God, I've been studying for this many years and I'm capable of this. He doesn't care about your capability. Well, he does. But that's a little harsh. But not in relation to your compatibility.

Our relationship with God, it does not come from what we bring and what we possess and what we're capable of. It comes from the truly true words and works of the Son. That's what gives us a relationship.

John 5, 24, as we read it today. Truly, truly, I say unto you, he that hears my words and believes on him that sent me, what is the heart and the will of the work of the one that sent him is for life.

Has everlasting life and shall not come into condemnation, but is passed from death until life. As John will write again in 1 John, chapter 3.

[58 : 17] How does the Son of God act?

Man, how did Jesus respond to his Father? Well, he committed all authority to Jesus. Jesus was completely mature and he was able to do whatever he wanted to do. I mean, he just operated in the power of the Spirit however he wanted to.

Boy, if Jesus should be submitted to the Father's will, shouldn't I? If Jesus was surrendered to the Spirit, shouldn't I? As sons of the Father, we are to be submitted to his will, surrendered to his Spirit. And about his business, and what's his business? What's his work? It's life. It's life. And that life is found in the love of God.

Love responds to the Father's will. Love does not withhold itself from the Father's will. Man in love is initiated by the Father's will. It is God's will for you to receive his love.

[59 : 23] It's God's will for you to enter into life. What a beautiful, it wasn't a Mother's Day message, but man, tell you what, you're not going to be a son of anyone if you haven't been birthed.

You're not going to be a son of God if you've not been birthed. And God represents himself as a father to a son, but God made mothers. And God put that love in a mother that represents a heart that God has for us.

God could have just said, hey, Adam, you're sufficient. I'm just going to represent you to the world. I don't know where all the rest of them are going to come from. You can maybe just make more people. But he made man and woman.

He said, it's not good for Adam to be alone, and so he made a help meet. And guys, there are things in each of us, as men and women, that God can only display through that.

And there are things in each of us as individuals that God cannot display in any other way. There's nobody who's alike in this whole world. Because God looked at you and said, you know what?

[60 : 31] If I brought you into a relationship with me, if you submitted yourself and surrendered yourself to me, if you became a son of God, whoa, they will marvel at the wonders I will do through your life.

I don't got anybody else I can show my love to in that way. I have a certain facet I want to show. See, like we said, he's abundant in goodness. There's no way you're going to outshow God's love. There's no way that you can just be like, well, I've had enough. If every single human being on the face of the earth was born again of the Spirit, it would just be one more way God can show his love. And there's a kingdom and a reign and a realm coming where and dwells righteousness. And every one of us that's there will for eternity experience God's love in person and through each other. Respond to his will today.

His will for you is life. Respond to his love and don't withhold yourself. Love doesn't withhold and it doesn't hide. Be willing to submit and surrender to the truly true word.

[61 : 34] His word is true. His heart is true. Father, we thank you, Lord, that you have given us such a treasure, Lord. Lord, our hearts are moved not by our conviction as sinners, not by our destiny in death.

Lord, our hearts are moved because of your love for sinners, because of you delivering us from death by going into death.

Lord, I don't want to wait for that resurrection day to live resurrection life. And from what I read in your word, I don't have to.

We can enter into life. We can experience life and we can partake of life now. There will be a day where we will be raised incorruptible.

We will be raised out from among the grave. But Lord, you've brought us from the dead already by giving us life in your spirit. Lord, I want to live that life.

[62 : 43] I want to live it to the fullest. And it seems like the only way to do that is to submit and surrender myself to the truly true words of God, the loving heart of God, and the life of God.

And I can't for the life of me find anything negative in that. So Lord, I pray that those places in my life that are withheld from you, that your love would so gently, Lord, even greater than a mother's love is the love of God so tenderly and so gently.

Just open up those areas, Lord. Let the love in and let the life in so that we can live as sons of God. We praise you this morning. We thank you, Lord.

Thank you for every mom, every dad, every son, every daughter. Thank you, Jesus, for doing your Father's will. In Jesus' name, amen. The Son faithfully represents the Father.

The Son gives life through faith. And the Son overcomes death. How silly to have so much freely given to us and not take advantage of it.

[63 : 51] I would leave you with one final word. Lord, there is no condemnation to them who are in Christ Jesus. There is no condemnation. There's nothing that separates you from life ever again.

There's nothing that separates you from the Father's love ever again. The only thing that will is if you withhold. Just don't withhold. Amen. If you need prayer, I would love to pray with you or talk with you or just encourage you.

Happy Mother's Day, Mom. Grab a rose on the way out. If you're not a mom and you want to be a mom, grab a rose. I think that's enough for all the ladies here. The Lord bless you and keep you.

The Lord make his face to shine upon you. The Lord be gracious to you. The Lord lift up the light of his countenance upon you. The Lord give you peace through his Son. God bless you.

Happy Mother's Day. Thank you.