

# John 5C

Who is Jesus Christ?  
The Hypostatic Union  
Kit Sheehan

# Outline of John 5

## “Mini Trial”

- I. Statement of Facts vs 1-15
- II. Statement of Charges vs 16-18
- III. Statement of Defense vs 19-30
- IV. Statements of Witnesses vs 31- 40
- V. Statement of Counter Suite vs 41-47



# Outline of John 5:19-31

## Statement of Defense

- Son's Dependence on the Father
  - The Father Does; the Son Sees and Does
  - “Do See Do” 😊



# John 5:19-30

- 19 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 [a]the Father does, these things the Son also does in like manner. 20 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. 21 For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. 22 For not even the Father judges anyone, but He has given all judgment to the Son, 23 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.
- 24 “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.
- 25 Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. 26 For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; 27 and He gave Him authority to execute judgment, because He is the Son of Man. 28 Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, 29 and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.
- 30 “I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.

# Complexities of John 5

- Literary: Trial (“Rib”)
- Structure: Chiasmus
- Grammar: “Gar” clauses
- Semantics (Meaning): Dueling Words
- Theology (Christology): Hypostatic Union

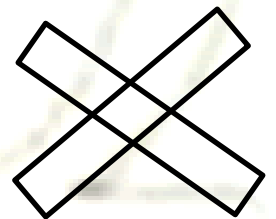


# Wikipedia: Chiasmus

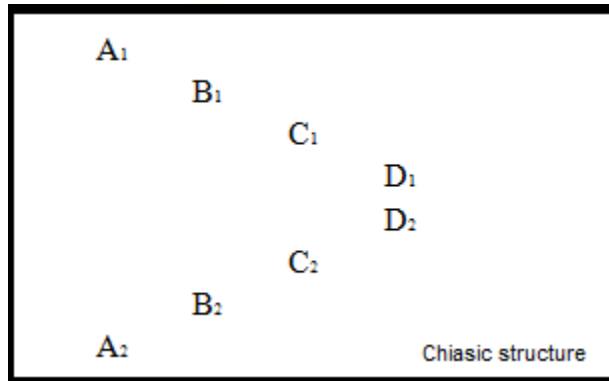
- In  rhetoric, **chiasmus** (from the  Greek: χιάζω, *chiázō*, "to shape like the letter  X") is the  figure of speech in which two or more  clauses are related to each other through a reversal of structures in order to make a larger point; that is, the clauses display inverted  parallelism. **Chiasmus was particularly popular in the literature of the ancient world, including  Hebrew,  Greek, and  Latin, where it was used to articulate the balance of order within the text.**

# Simple Chiasmus Examples

- "Fair is foul, and foul is fair" (*Macbeth*, I, i)
- "And so, my fellow Americans, ask not what your country can do for you; ask what you can do for your country."  
(JFK inaugural address)
- "Study without thought is vain; thought without study is dangerous  
(Confucious, Analects 2.15)



# Chiasm Tutorial



- The sentence either word by word or at the very list in thought by thought is repeated in the beginning and in the end of the literary unit. It is as if the original author goes from A1 to B1, from B1 to C1, from C1 to D1. But then all of the sudden the original writer of the text switches gears and moves backwards in the exactly the same order (D2, C2, B2, A2).

<http://jewishstudies.eteacherbiblical.com/was-the-gospel-of-john-carefully-designed-john-5-19-30/>



# Chiasmus in Deut 9:6-13

**A** 6 "Know, then, it is not because of your righteousness that the LORD your God is giving you this good land to possess, for you are a **stubborn people**.

**B** 7 "Remember, do not forget how **you provoked the LORD your God to wrath** in the wilderness; from the day that you left the land of Egypt until you arrived at this place, you have been **rebellious** against the LORD. 8 "Even at Horeb **you provoked the LORD to wrath, and the LORD was so angry with you that He would have destroyed you**.

**C** 9 "When I went up to the mountain **to receive the tablets of stone, the tablets of the covenant** which the LORD had made with you,

**D** then I remained on the mountain **forty days and nights**:

**E** I neither ate bread nor drank water. – 10 "And the LORD gave me the two tablets of stone written by the finger of God; and on them were all the words which the LORD had spoken with you at the mountain from the midst of the fire on the day of the assembly.

**D'** 11 "And it came about at the end of **forty days and nights**

**C'** that the LORD **gave me the two tablets of stone, the tablets of the covenant**.

**B'** 12 "Then the LORD said to me, 'Arise, go down from here quickly, for **your people whom you brought out of Egypt have acted corruptly. They have quickly turned aside from the way which I commanded them; they have made a molten image for themselves.**'

**A'** 13 "The LORD spoke further to me, saying, 'I have seen this people, and indeed, it is a **stubborn people**.

Example from:

<http://biblicalchiasmus.wordpress.com/2011/07/20/deut-96-13-god-moses-the-people-and-the-law/>

# Suggested Chiasm Text

<p>19 Therefore Jesus answered and was saying to them,</p>		
<p>“Truly, truly, I say to you, <b>the Son can do nothing of Himself</b>, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner.</p>	<p>30 <b>“I can do nothing on My own initiative.</b> As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.</p>	<p><b>The Son: Can do nothing apart from the Father</b></p>
<p>20 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, <b>so that you will marvel.</b> 21 For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. [1st Advent]</p>	<p>28 <b>Do not marvel at this;</b> for an hour is coming, in which all who are in the tombs will hear His voice, 29 and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment. [2nd Advent]</p>	<p><b>The Son Gives Life and Judges</b></p>
<p>22 For not even the Father judges anyone, but He has <b>given all judgment to the Son,</b></p>	<p>27 and He gave Him authority to <b>execute judgment,</b> because He is the Son of Man. [2nd Advent]</p>	<p><b>The Son: Was given judgment</b></p>
<p>23 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.</p>	<p>26 For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself;</p>	
<p>24 “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.[1st Advent - 2nd Advent]</p>	<p>25 Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. [1st Advent - 2nd Advent]</p>	<p><b>The Son: His Gospel saves From death to life</b></p>

# Comment on Jn 5:19-30

- Through his brilliant literary creation, the author of this Gospel first states and then restates in reverse order essentially the following three ideas:
  - Jesus is utterly dependent on his Father, which causes him to act only in accordance with the will of the Father (A1 and A2)
  - The Father and the Son in equal measure give life to the dead. Because of the arrival of the Son, the hour of resurrection for wicked and righteous draws near (B1 and B2)
  - The Father has fully commissioned the Son to rule/judge in his place (C1 and C2)
- At that point, the author makes us aware of the reverse point, by showing the emphasis he meant to give this literary unit. We read in John 5.24-25:
  - D1 <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.
  - D2 <sup>25</sup> “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.
- In this text the emphasis should be summarized as follows:
- ***Hearing and believing the words of the Royal Son (Jesus) saves from death and justifies in God’s court of law.***
- ***Israel’s God will show His covenant power by enabling the dead to hear and therefore believe the words of His Royal Son (D1 and D2).***

<http://jewishstudies.eteacherbiblical.com/how-to-interpret-chiasm-john-5-19-30/>

# “For” of John 5:19-22

- 19 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.
- 20 **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.
- 21 **For just as the Father raises** the dead and gives them life, even so the Son also gives life to whom He wishes.
- 22 **For not even the Father judges** anyone, but He has given all judgment to the Son,
- 23 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.

# Carson on the “Gar” in Jn 5

- The Greek text of verses 19-23 is structured around four *gar* (‘for’ or ‘because’ statements).
- The first introduces the last clause of v. 19. The thought runs like this: It is impossible for the Son to take independent, self-determined action that would set him over against the Father as another God, *for* all the Son does is both coincident with and co-extensive with all that the Father does
- The second *For (gar)* explains how it is that the Son can do whatever the Father does: it is because *the Father loves the Son and shows him all he does*.
- *The third For (gar)* introduces an exemplification of the principal truth articulated in vv. 19-20. That the Son does whatever the Father does, owing to the Father’s perfect self-disclosure to the Son, is nowhere better seen than in the perfect parallelism expressed here: *just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it*.

# Gar Continued

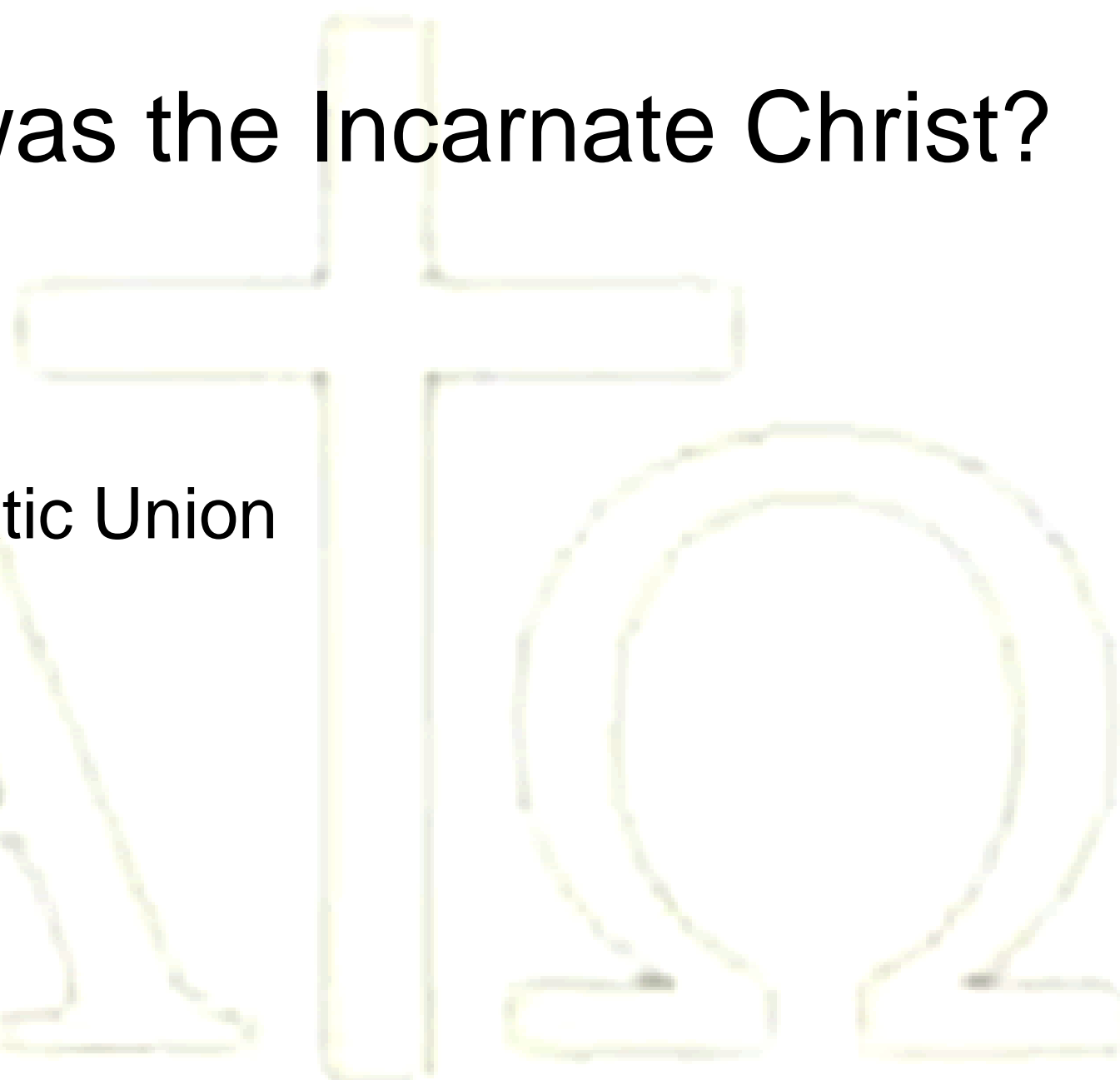
- [Fourth gar] “...v. 22 provides further reason and ground for the great claims in v. 21.
- The Father and the Son both enjoy the prerogative of giving life (v. 21), for the Father has determined that it will not be his direct task to judge anyone, but has instead entrusted all judgment to the Son.
- Seen in this light, the authority to give resurrection life is the entailment of the authority to judge on the last day.

# Dueling Words

- Apostello & pempo [ send - Next increment]
- Poieo (do - semantic range)
- Poeio & Prasso (do & practice)
- Agape & Phileo (love)
- Father & Son
- Answered (semantic range) [Last increment]
- Death – Life – Judgment
- Blepo & Horao (see)

# Who was the Incarnate Christ?

- God
- Man
- Hypostatic Union





# Jesus Christ is God

- Explicit Assertions:
  - John 1:1; 20:28; Rom 9:5; Phil 2:6; Tit 2:13; I John 5:20
- Divine Names
  - Is 9:6; 40:3; Jer 23:5, 6; Joel 2:32 (comp Acts 2:21); I Tim 3:16
- Divine Attributes
  - Eternal Existence Isa 9:6; John 1:1, 2; Rev 1:8; 22:13
  - Omnipresence Matt 18:20; 28:20; John 3:13;
  - Omniscience John 2:24, 25; 21:17; Rev 2:23
  - Omnipotence Isa 9:6; Phil 3:21; Rev 1:8;
  - Immutability Heb 1:10-12; 13:8
  - Attributes of the Father Col 2:9
- Divine Works
  - Creation John 1:3, 10; Col 1:16; heb 1:2, 10
  - Providence Lk 10:22; John 3:35; 17:2; Eph 1:22; Col 1:17; Heb 1:3
  - Forgiveness of Sins Matt 9:2-7; Mark 2:7-10; Col 3:13
  - Resurrection and Judgment Matt 25:31, 32; John 5:19-29; Acts 10:42; 17:31; Phil 3:21; II Tim 4:1
  - Final dissolution and renewal of all things Heb 1:10-12; Phil 3:21; Rev 21:5
- Accords Him divine honor John 5:22, 23; 14:1; I Cor 15:19; II Cor 13:13; Heb 1:6; Matt 28:19
- [From Walvoord, Jesus Christ Our Lord, quoting from Berkhof]

# Jesus Christ is Man

- Possessed a Human Body
  - Born of a Virgin Matthew 1:18–23; Luke 1:26–31
  - Advanced in Wisdom and Stature Lk 2:25
  - Son of Man Jn 5
  - The man Jesus Christ 1Tim 2:5
  - Son of David Lk 3:23-38
  - Man of sorrows Is 53:3; Jn 11:35
  - Flesh and Blood (Heb 2:14; I John 4:2-3)
- Soul (Matt 26:38)
- Troubled in Spirit (John 13:21)

# Jesus: Human and Divine



What is the relationship between the two natures?



# Video on Hypostatic Union

<http://www.youtube.com/watch?v=Mj1PtWNmEN0>



# Erroneous Views

- Man Only

- Arianism
- Ebionitism
- Subordinationism
- Adoptionism

- God Only

- Docetism
- Gnosticism
- Apollinarianism
- Monothelitism

# Arianism

- The Arian concept of Christ is that the Son of God did not always exist, but was created by—and is therefore distinct from—God the Father. This belief is grounded in the Gospel of John passage “You heard me say, ‘I am going away and I am coming back to you.’ If you loved me, you would be glad that I am going to the Father, for the Father is greater than I.” (John 14:28)
- [from Wikipedia]

# Ebionitism

- **Ebionites**, or *Ebionaioi* (Greek: Ἐβιωνᾶῖοι; derived from Hebrew *ebyonim*, *ebionim*, meaning "the poor" or "poor ones"), is a patristic term referring to a Jewish Christian movement that existed during the early centuries of the Christian Era.<sup>[1]</sup> They regarded Jesus of Nazareth as the Messiah while rejecting his divinity<sup>[2]</sup> and insisted on the necessity of following Jewish law and rites.<sup>[3]</sup> The *Ebionites* used only one of the Jewish Gospels, revered James the Just and rejected Paul of Tarsus as an apostate from the Law.<sup>[4]</sup> Their name suggests that they placed a special value on voluntary poverty. They have been identified as *the meek* and the *poor* Jesus spoke of in the Beatitudes, and the *Ebionim* was one of the terms used by the sect that sought to separate themselves from the corruption of the Temple, at Qumran, whom many believe were the Essenes.<sup>[5]</sup>
- [from Wikipedia]

# Subordinationism

- **Subordinationism** is a [doctrine](#) in [Christian theology](#) which holds that the [Son](#) and the [Holy Spirit](#) are subordinate to [God the Father](#) in nature and being. Subordinationism, in its various forms, was an [Early Christian](#) doctrine until the [mid 4th century](#), when the [Arian controversy](#) was finally settled, after many decades of debates, with the formulation of the doctrine of [Trinity](#).
- [from Wikipedia]



# Adoptionism

- **Adoptionism**, sometimes called [dynamic monarchianism](#), is a minority Christian belief that Jesus was adopted as God's [Son](#) either at his [baptism](#), his [resurrection](#), or his [ascension](#). According to [Epiphanius](#)'s account of the [Ebionites](#), the group believed that Jesus was chosen because of his sinless devotion to the will of God.<sup>[1]</sup>
- Adoptionism was declared heresy at the end of the 2nd century and was rejected by the [First Council of Nicaea](#), which defined the [orthodox doctrine](#) of the [Trinity](#) and identified the man Jesus with [the eternally begotten Son or Word of God](#).<sup>[2]</sup>
- [from Wikipedia

# Docetism

- In [Christian](#) terminology, **docetism** (from the [Greek](#) δοκεῖν/δόκησις *dokein* (to seem) /*dókēsis* (apparition, phantom),<sup>[1][2]</sup> according to Norbert Brox, is defined narrowly as "the doctrine according to which the phenomenon of Christ, his historical and bodily existence, and thus above all the human form of Jesus, was altogether mere semblance without any true reality."<sup>[3][4]</sup> Broadly it is taken as the belief that [Jesus](#) only seemed to be human, and that his human form was an illusion. The word *docetai* (illusionists) referring to early groups who denied Jesus' humanity, first occurred in a letter by Bishop [Serapion of Antioch](#) (197-203),<sup>[5]</sup> who discovered the doctrine in the [Gospel of Peter](#), during a pastoral visit to a Christian community using it in [Rhosus](#), and later condemned it as a forgery.<sup>[6][7]</sup> It appears to have arisen over theological contentions concerning the meaning, figurative or literal, of a sentence from the [Gospel of John](#): "the Word was made Flesh".<sup>[8]</sup>
- Docetism was unequivocally rejected at the [First Council of Nicaea](#) in 325<sup>[9]</sup> and is regarded as [heretical](#) by the [Catholic Church](#), [Orthodox Church](#), and many others.<sup>[10]</sup>
- [from Wikipedia

# Gnosticism

- **Gnosticism** (from *gnostikos*, "learned", from [Ancient Greek](#): γνῶσις *gnōsis*, knowledge) describes a collection of ancient religions that taught that people should shun the [material world](#) created by the [demiurge](#) and embrace the [spiritual world](#).<sup>[1]</sup> Gnostic ideas influenced many [ancient religions](#)<sup>[2]</sup> that teach that *gnosis* (variously interpreted as knowledge, [enlightenment](#), [salvation](#), [emancipation](#) or 'oneness with God') may be reached by practicing [philanthropy](#) to the point of personal [poverty](#), [sexual abstinence](#) (as far as possible for [hearers](#), completely for [initiates](#)) and diligently searching for [wisdom](#) by helping others.<sup>[3]</sup> However, practices varied among those who were Gnostic.
- A common characteristic of some of these groups was the teaching that the realisation of [Gnosis](#) ([esoteric](#) or [intuitive knowledge](#)) is the way to [salvation](#) of the [soul](#) from the material world. They saw the material world as created through an intermediary being (the [demiurge](#)) rather than directly by [God](#). In most of the systems, this demiurge was seen as imperfect, in others even as evil. Different gnostic schools sometimes identified the demiurge as [Ahriman](#), [El](#), Saklas, [Samael](#), [Satan](#), Yaldabaoth, or [Yahweh](#).
- [Jesus](#) is identified by some Gnostics as an embodiment of the [supreme being](#) who became [incarnate](#) to bring *gnōsis* to the earth,<sup>[10]</sup> while others adamantly denied that the supreme being came in the flesh, claiming Jesus to be merely a human who attained divinity through gnosis and taught his disciples to do the same.<sup>[citation needed]</sup> Among the [Mandaeans](#), Jesus was considered a *mšiha kdaba* or "[false messiah](#)" who perverted the teachings entrusted to him by [John the Baptist](#).<sup>[11]</sup> Still other traditions identify [Mani](#) and [Seth](#), third son of [Adam and Eve](#), as salvific figures.<sup>[12]</sup>
- [from Wikipedia

# Apollinarianism

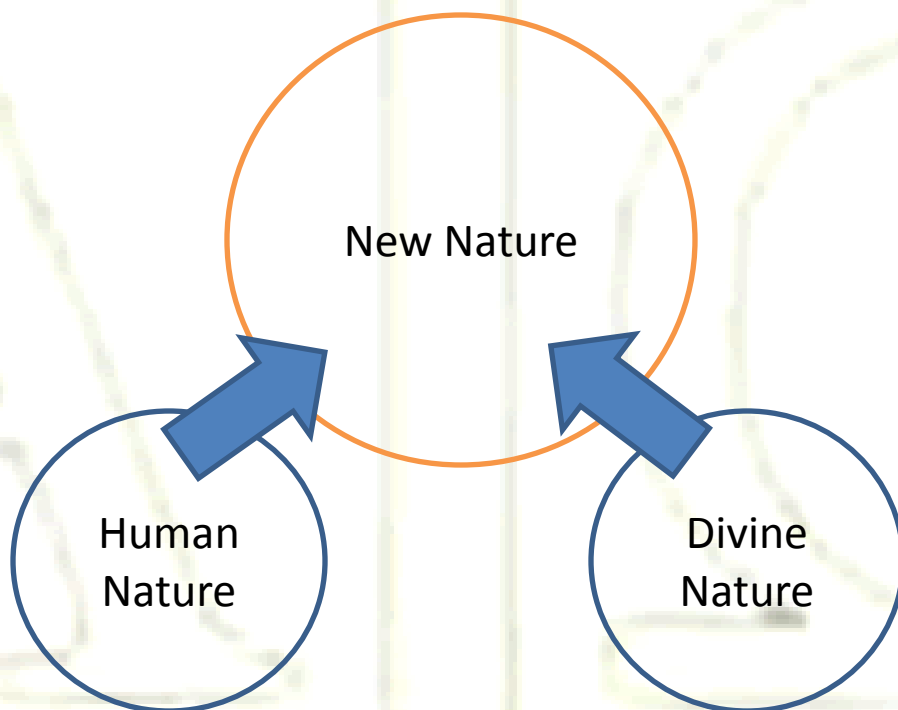
- **Apollinarism** or **Apollinarianism** was a view proposed by [Apollinaris of Laodicea](#) (died 390) that [Jesus](#) could not have had a human mind; rather, that Jesus had a [human](#) body and lower soul (the seat of the emotions) but a [divine](#) mind.
- The [Trinity](#) had been recognized at the Council of Nicea in 325, but debate about exactly what it meant continued. A rival to the more common belief that Jesus Christ had two natures was [monophysitism](#) ("one nature"), the doctrine that Christ had only one nature. Apollinarism and [Eutychianism](#) were two forms of monophysitism. Apollinaris' rejection that Christ had a human mind was considered an over-reaction to [Arianism](#) and its teaching that Christ was not divine.<sup>[1]</sup>
- [Theodoret](#) charged Apollinaris with confounding the persons of the [Godhead](#), and with giving in to the heretical ways of [Sabellius](#). [Basil of Caesarea](#) accused him of abandoning the literal sense of the scripture, and taking up wholly with the allegorical sense. His views were condemned in a [Synod](#) at [Alexandria](#), under [Athanasius of Alexandria](#), in 362, and later subdivided into several different heresies, the main ones of which were the [Polemians](#) and the [Antidicomarianites](#).
- It was declared to be a [heresy](#) in 381 by the [First Council of Constantinople](#), since Christ was officially depicted as fully human and fully God. Followers of Apollinarianism were accused of attempting to create a [tertium quid](#) ("third thing," neither God nor man).
- Apollinaris further taught, following [Tertullian](#), that the [souls](#) of men were propagated by other souls, as well as their bodies (see [traducianism](#)).<sup>[citation needed]</sup>
- [from Wikipedia

# Monothelitism

- **Monothelitism** or **Monotheletism** (from Greek μονοθελητισμός "doctrine of one will") is a particular teaching about how the divine and human relate in the person of [Jesus](#), known as a [Christological](#) doctrine, that formally emerged in [Armenia](#) and [Syria](#) in 629.<sup>[1]</sup> Specifically, monothelitism is the view that Jesus [Christ](#) has two natures but only one will. This is contrary to the [Christology](#) that Jesus Christ has two wills (human and divine) corresponding to his two natures ([dyothelitism](#)). Monothelitism is a development of the [miaphysite](#) or [monophysite](#) position in the Christological debates. Formulated in 638, it enjoyed considerable popularity, even garnering patriarchal support, before being rejected and denounced as [heretical](#) in 681.
- [from Wikipedia]

# Eutychianism/Monophysitism

- The two natures of Christ combine to produce a third, unique nature



# Statement of Hypostatic Union

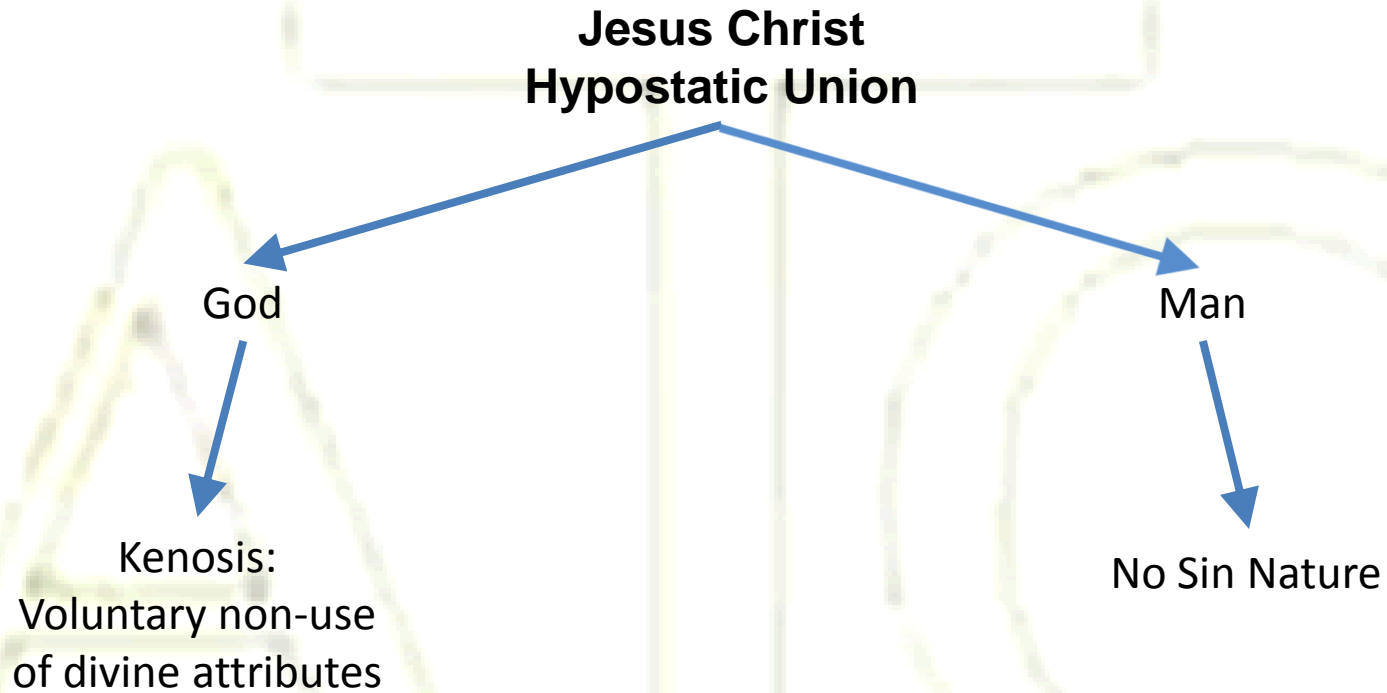
- Much confusion arose in the early history of the church on the problem of how such incompatible natures could be joined in one Person without one or the other losing some of its essential characteristics. The resulting discussion, however, led to the orthodox statement that the two natures are united without loss of any essential attributes and that the two natures maintain their separate identity. Through the incarnation of Christ, the two natures were inseparable united in such a way that there was no mixture or loss of their separate identify and without loss or transfer of any property or attribute of one nature to the other [Walvoord]

# Jesus Christ in Hypostatic Union

- “Jesus Christ is true God and true man, having a fully divine nature and a fully human nature inseparably united (but not confused) in one person forever.” [Mock]



# Jesus Christ: The God-Man



“...the two natures are united without loss of any essential attributes and that the two natures maintain their separate identity” [Walvoord]

# Statements of Kenosis

- “The act of kenosis as stated in Philippians 2 may therefore be properly understood to mean that Christ surrendered no attribute of Deity, but that He did voluntarily restrict their independent use in keeping with His purpose of living among men and their limitations.”  
[Walvoord]
- In the true doctrine of kenosis, **Christ voluntarily restricted the independent use of divine attributes.** [Thieme]

# Illustrations of Kenosis

- Jesus' response to Satan's Temptations  
Matt 4:1-11; Mark 1:12-13; Luke 4:1-13  
Jesus restricted His use of Divine attributes and thereby defeated Satan's temptations
- Jesus' decision to go to the cross  
Matt 26:41; Mark 14:36; Luke 22:42

# Kenotic Views

- Key Passage: Phil 2:5-11
- Main Views [from Walvoord]
  1. Gess (1819-1891): The Logos gave up all divine attributes
  2. Thomasius (1802-1875): The Logos gave up relative attributes only [omniscience, omnipresence, omnipotence]
  3. **True View**: The Logos gave up the independent exercise of divine attributes
  4. Old Orthodox: Christ gave up the use of divine attributes
  5. Anselm (died 1117): Christ acted as if he did not possess divine attributes

# Persons of Trinity Complementary

- Persons of Trinity complemented each other
  - Jesus followed will of Father by his volition
  - Jesus performed miracles by power of Holy Spirit
  - Jesus as Son of God
    - Jesus was manifested like Angel of the Lord
    - Jesus revealed His glory
    - Jesus spoke from His deity (I AM)
    - Jesus was the Lord of the Sabbath and was to be worshipped
    - Jesus was the “Word” – the Word of the Lord did not have to come to Him to provide God’s communication, He was the Word and could from Himself communicate God’s will
      - See Jer 1:4; 2:1; 18:5
      - Ezk 18:1; 21:1; 28:1
    - Jesus was the Lord of the Covenant
      - In First Advent, He went to the Cross to provide salvation
      - In Second Advent, He will “judge” during the Tribulation – physical death



# Divine Pre-Incarnate Work Toward Man

- Son
  - Communication (Word of the Lord)
  - Manifestation/Theophanies
    - Angel of the Lord
  - Lord of Sabbath
  - Lord of the Covenants

# ATD In Character Incarnate Work of the Son of God

- Manifestation: Pinned to humanity of Jesus Christ. In other words, only a single continuous manifestation, not multiple different manifestations
- Communication
  - “Before Abraham was, I am”
- Prophetic Utterance (Word of the Lord) direct
- Covenant – Trials & Condemnations
- Lord of the Sabbath

# Holy Spirit Work in Jesus Christ

- Performed miracles in the power of the Holy Spirit (Matt 12:28; Luke 1:14-18)
- “In these instances Christ chose voluntarily to be dependent upon the power of the Father and the Holy Spirit to perform His miracles.” [Walvoord]
- Matt 12:27-28  
vs 27: If I by Beelzebul cast out demons, by whom do your sons cast *them* out? For this reason they will be your judges.  
Vs 28: But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you.



# Reformatted Jn 5:19-22

- The Son can do nothing of Himself, unless it is something He sees the Father doing;
  - Which for ever **that one** does, these things the Son also does in like manner.
  - The for 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.
  - Just as for the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes.
  - Not even for the Father judges anyone, but He has given all judgment to the Son,
- so that all will honor the Son even as they honor the Father.

Give Life/Judge Show See Do