

*They Have Passed from Death to Life: John 5:24–30*  
*Jaunting thru John: Message 14*

Grace Chapel

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INTRODUCTION

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**REVIEW**

**PURPOSE STATEMENT (John 20:30–31)**

8 signs so readers may live eternally (by believing) that Jesus is the Christ, God's Son.

**PROLOGUE (John 1:1–18)**

Jesus Christ, a member of the Trinity, created the universe. John the Baptist testified about Him, so all might believe in Christ, but when He came to His own people, most rejected Him, but all who believe in Him become God's children thru faith in Him (not thru physical birth).

**EARLY MINISTRY (John 1:19–4:54)**

**THE FIRST DISCIPLES (John 1:19–51)**

John the Baptist consistently pointed to Christ even to Sadducees & Pharisees who interrogated him. The 2nd time he called Christ the Lamb of God, 2 of his disciples followed Christ. In the following week other disciples of John the Baptist believed in Jesus & followed Him.

**FIRST SIGN WITNESSED BY JOHN (John 2:1–11)**

At a wedding feast, Jesus' mother told Him that they had no wine. He clarified to her that He worked according to the Father's timetable before turning water into wine. Jesus' disciples (who witnessed this) believed in Him (whereas they had previously relied upon John the Baptist's testimony

**MINISTRY IN JUDEA AT PASSOVER (John 2:13–3:36)**

Jesus chased the venders from the Temple & said the cross & resurrection was His authorizing sign. Many believed in Him when they saw His signs, but He did not entrust Himself to the crowds. The signs told him that Jesus was a God-sent teacher, but needed clarification. Jesus & the Baptist said that believing in Christ gives everlasting life. (Nicodemus believed that night).

**THE SAMARITAN WOMAN: John 4:1–26**

Jesus went to Galilee when His ministry surpassed that of John & offered living water to a Samaritan woman, who questioned His ability to quench thirst eternally, but then wondered if He might be the Christ when He told her all things about herself

**MINISTRY IN SYCHAR: 4:27–42**

The persuaded men in town to see if Jesus might be the Messiah, as the disciples focused on food, so Jesus told them that the fields are already white for harvest & He allowed them to join in reaping (though they failed to sow); a ministry that led many Samaritans to believe in Christ

**MINISTRY IN GALILEE 4:43–45**

Jesus went to Galilee, because He had already testified that no prophet is a celebrity in his hometown; Galileans welcomed Him after some saw Jesus' signs in Jerusalem

**HEALING THE ROYAL OFFICIAL'S SON: 4:46–54**

A royal official asked Jesus to heal his dying son, Jesus noted the essential role of signs for Jews; the father urged Jesus to come to Capernaum; Jesus said, "Your son lives," which he believed; as he went home, his servants said, "Your son lives." He & his household believed

**CONTROVERSY SECTION: John 5–10**

**HEALING THE LAME MAN: 5:1–15**

Jesus went to Bethesda, where many invalids awaited (the Father) healing them thru angelic agency. A lame man (when asked if he wanted to be healed) said that no one would put him into the water for healing. Jesus told him to pick up his bedroll & walk, which he did. Religious officials reprimanded him for carrying his bedroll on the Sabbath & told him to identify who told him to carry his bedroll—but Jesus was out of sight. Jesus found him & warned him against incurring discipline thru sin. He identified Jesus as his healer.

**REVIEW OF 5:16–23**

**5:16** The Judean (officials) hounded Jesus and sought to kill Him (as a Sabbath-breaker)

**5:17** Jesus defended Himself by asserting that He works (on the Sabbath), just as His Father works (on the Sabbath)

**5:18** The Judean (officials) were even more determined to kill Him, because He claimed equality with God—in addition to breaking the Sabbath

**5:19–20** Jesus asserted that He can only do what the Father does, and He will amaze them (with greater signs) because the Father loves the Son

**5:21** Good News: As the Father raises people and gives them life, so does the Son raise those whom He wishes

**5:22–23** The Father will not judge, but He has entrusted judgment to Christ

**NEW EXPOSITION**

The exposition of John 5:24–30 requires understanding two items from context:

1. Jesus appeals to reliable (and/or impeachable) witnesses testify concerning Him.

- A. Jesus
- B. John the Baptist (5:31–35)
- C. Jesus' works (5:36)
- D. The Father (5:37–38)
- E. The Scriptures (5:39)
- F. Moses (5:45–47)

With the testimony of these witnesses, the leaders should believe Jesus, John

2. 5:24–30 is an explanation of 5:21–22

<b>5:21</b> The Son gives life; so does the Father
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<b>5:22</b> The Son (not the Father) will judge
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<b>5:24–26</b> The Son gives life to believers
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<b>5:27–30</b> The Son will judge unbelievers
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<i>5:24–26 is good news for believers</i>
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<i>5:27–30 is bad news for unbelievers</i>
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**GOOD NEWS FOR BELIEVERS (5:24–26)**

**Jesus gives everlasting life to believers when they believe, so they will *not* appear at a judgment to receive life, because they have already passed from death to life (5:24)**

What it means to believe the Father (the One who sent Christ)

What it means to have everlasting life

How long must one believe this to have believed it?

Contrasting Jesus with the religious leaders:

They *wanted* to judge Him; He *did not want* to judge them.

They wanted *to kill* Him; He wanted *to give* them *life*.

Even right now those who lack life (unbelievers) who hear Christ's message (of life and believe it) receive everlasting life (5:25)

**A coming hour that presently is:                      Verse 25 speaks of the present time:**

<sup>25</sup>*Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.*

**A coming hour (that presently is not):              Verse 28 speaks of the future.**

<sup>28</sup>*Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice. <sup>29</sup>and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.*

**Parallelism between verses 24 and 25:**

	<b>John 5:24</b>	<b>John 5:25</b>	
a	<i>Most assuredly, I say to you,</i>	<i>Most assuredly, I say to you,</i>	a'
b	—	<i>the hour is coming, and now is,</i>	b'
c	<i>he who hears My word</i>	<i>when the dead will hear the voice of the Son of God;</i>	c'
—	<i>and believes in Him who sent Me</i>	—	—
e	<i>has everlasting life,</i>	<i>will live.</i>	e'
—	<i>and shall not come into judgment,</i>	—	—
—	<i>but has passed from death into life.</i>	—	—

**John 5:25 speaks of Jesus giving everlasting life to those who believe in Him. They were dead before they believed, but they passed from death to life (John 5:24)**

**Both the Father and the Son possess life in themselves (John 5:26)**

This is the reason that both the Father and the Son have the power to give life (cf. 5:21)

**BAD NEWS FOR UNBELIEVERS (5:27–30)****Christ will judge (at the Great White Throne), because He is the Son of Man (5:27)****Son of Man refers to the agent of God who is God. Consider Daniel 7:13ff.****At a future time, Christ will summon all (unbelievers) who are in the graves (to the Great White Throne) (John 5:28)****If Christ judged anyone at the Great White Throne to have done good things (according to Christ's standard) that person would be resurrected to life; but everyone that Christ judges to have done worthless things will be resurrected to condemnation (5:29)**

The purpose of the judgment is to see if people merit life. Cf. John 5:24 for the clues.

Christ judges fairly—Thus, He will let people attempt to show that they merit life.

Verse 29 does not say that anyone will merit life. It just says that Christ will not prejudge people. They will be judged to see if anyone merits life, but none at GWT will merit life.

Revelation 20 and the Great White Throne

**Christ judges fairly because the only things He does (including judging) is done in accordance with the Father's will (5:30)**

This is the same argument that He used to prove His right to heal on the Sabbath (5:19)

**CONCLUSION**

General Robert E. Lee signed the unconditional surrender at Appomattox Courthouse. That was sufficient to entitle him to a restoration of United States citizenship—without going through a court trial to determine his suitability/unsuitability for citizenship. In the same way, when people believe in Jesus for everlasting life, Jesus gives them everlasting life at that very moment. They never need to go to a judgment in order to receive life. They already have it. They have already passed from death to life.

On the other hand, no unbeliever at the Great White Throne will be able to prove that he deserves life. None will be found to have done such impressively good things that would merit life.

It is interesting. The religious leaders wanted to judge Jesus and to kill Him. He did not want to judge them, but wanted to give them life. Those who believe in Him receive life; those who do not believe in Him will be judged and will not live.