

Jesus, the Son of Man and Son of God John 5:19-47

by R.A. Torrey

The Son of God is equal with the Father in authority and power, and those who reject Him will face eternal death and judgment.

Scripture: John 5:19

Topics: "The Deity of Christ", "Eternal Life through Faith"

Description

R.A. Torrey explores the dual nature of Jesus as both the Son of Man and the Son of God, emphasizing His rejection by men and the divine authority bestowed upon Him by the Father. He discusses how Jesus, while subordinate to the Father, performs works that demonstrate His equality with God, including the power to give life and judge humanity. Torrey highlights the testimonies of Moses, John the Baptist, and the works of Jesus as evidence of His divine identity, while also addressing the failure of the Jews to recognize Him due to their lack of love for God. The sermon concludes with a call to believe in Jesus for eternal life, underscoring the importance of accepting His authority and the consequences of rejecting Him.

Transcript

DISCOVERY OF THE FACTS

1. The Son of God Despised and Rejected of Men, vv. 17, 18 What was our Lord's answer to the charge of violating the law of the Sabbath? What fact lay at the foundation of the obligation and law to keep the seventh day as a day of rest? (Ex. 20:11.) From what work did God rest upon the seventh day? (Gen. 2:3.) From what work is God not resting, but working "even until now" (R. V.)? What work then can and must a child of God engage in on the Sabbath day? What sort of work was it our Lord had just been doing and for which He was accused of violating the Sabbath law?

Was His answer sufficient? In this argument how does our Lord say He must act? How does every true child of God feel that he must act? (Eph. 5:1.) What did He call God (R. V.)? Did He call God "His own Father" only in the sense that every regenerate man has a right to call God his Father (v. 23)? (Compare Mark 12:6; John 8:54; 10:30; 14:9.) What did the Jews say that Jesus did by calling "God His own Father"? Were the Jews right about that (vv. 23, 21, 26, 19)? (Phil. 2:6; Heb. 1:6; 1 John 2:23.)

Were the Jews willing to accept Him as equal with God? What then was their only alternative? If our Lord was not divine as He claimed to be, what was the right thing according to the Jewish law to do with Him? What then is the one who denies His deity justifying, and with whom does he take his stand? 2. The Son of Man Honored by the Father as Equal with Himself, vv. 19-29 In what position in relation to the Father do we see the Son in the first half of verse 19? (Compare John 14:28.)

How did the Son come to occupy this position of subordination and dependence? (Phil. 2:6, 8, R. V. margin.) Even in this position of subordination and dependence, how much of what the Father does does the Son also? (Compare v. 22 with Ps. 1, 6; John 2:19 with Acts 2:24; the first and last halves of verse 21; Ex. 4:11 with Luke 21:15; Jer. 17:10 with Rev. 2:1, 23.) What greater work than raising a man does Jesus say He can and will do (v. 21)? Did not Elijah and Elisha and Peter also quicken the dead?

What is it in each of the cases of resurrection connected with these men shows that it was not themselves that raised the dead? Whom does the Son quicken? Upon what then does the resurrection of the dead depend? What is He upon whose sovereign will depends the question of death and resurrection? (2 Kings 5:7.) What else besides the matter of raising the dead has the Father committed to the Son? Whose prerogative alone is it to judge man? (Ps. 9:7, 8; 96:13; 2 Tim. 4:1; Ro. 2:16.)

Why has the Father "committed all judgment unto the Son"? What does "even as" mean? (Heb. 1:6.) Suppose one refuses to honor the Son? (1 John 2:23, R. V.) Does this leave any standing ground for the Unitarian? What is the result of hearing the word of the Son? Didn't every one who heard our Lord speak hear His word? (John 8:47; Mark 8:18.) What kind of a hearing is a real hearing? (Note the change in R. V. from "believeth on Him" to "believeth Him.") What testimony of the Father is it that one must believe to have eternal life? (See vv. 23, 37; 1 John 5:10, R.

V. and 5:1; John 20:31.) The moment one hears our Lord's word and believes God's testimony, into what does he enter? What does he leave behind him forever? (10:28, 30.) What has the one who has heard our Lord's word and believed God's testimony a right to say he knows? How does he know it? What were they who thus hear the voice of the Son of God and thus get eternal life before they heard (v. 25)? What "dead" are meant in v. 25? (Eph. 2:1, 5; Luke 9:60; 15:24, 32.) How are the "dead in trespasses and sins" to be made to live?

Why is it that life comes through the word of the Son (v. 26)? Do we ever have life in ourselves? (1 John 5:11.) What further than "to have life in Himself" has the Father given to the Son (v. 27)? Why has He given Him this authority? (Dan. 7:13, 14; Phil. 2:7-11; Heb. 2:14, 17, 18.) What further resurrection than the spiritual one that "now is" (v. 25) shall come through His voice (vv. 28, 29)? How many will hear His voice then and obey? How many shall have part in that resurrection?

Will all rise at the same time? (1 Cor. 15:22, 24; Rev. 20:4, 5, 7, 11, 12.) What will be the principal difference between the two resurrections? (Dan. 12:2.) What is to decide whether one is to have part in "the resurrection of life" or "the resurrection of judgment"? What will decide whether one does evil or good? (Gal. 5:6; John 6:28, 29.) 3. The Son Witnessed to by Moses, John the Baptist, His Works and the Father, vv. 30-36 What is the attitude of the will of the Son toward the will of the Father? (John 4:24; 6:38.)

Is it the Son alone who bears witness to Himself? Who else bears witness to Him? (vv. 46, 33, 36, 37.) What was Moses' testimony about Him? (Deut. 18:18, 19; Gen. 18:1, 2, 16, 17, 33; 19:1; Mal. 3:1.) What was John the Baptist's testimony about Him? (John 1:34; 3:27-36.) What was the testimony of His own works? (3:2; 10:32, 37, 38; 14:10, 11; 15:24.) What was the testimony of His Father? (Matt. 3:17; 17:5.) 4.

The Son of God Rejected by Those Who Do Not Love God, vv. 37-47 What was the highest source from which our Lord received testimony?

In what ways has the Father borne witness to the Son? Why did not His hearers receive the testimony of the Father? How did that prove that they had not the Father's word abiding in them? Where were they searching for light (v. 39 R. V.)? Might they have found the light in the Scriptures? Why did they not find it? What did they think was to be found in the Scriptures? Were they right in thinking so? Why then did they not find eternal life when they searched the Scriptures? To whom did the Scriptures point them?

What ought they to have done? If any man fails of life, whose fault is it? Why does any man fail to obtain eternal life (v. 40)? From whom alone did our Lord seek glory? What was the one great reason that the Jews did not receive Him (v. 42)? In whose name did He come? Who is the other coming in his own name, whom the Jews will receive, of whom our Lord speaks in v. 43? What kept the Jews from believing in our Lord (v. 44)? Who will condemn the Jews in the day of judgment? If one really believes Moses, whom else will he believe?

Of whom did Moses write? In what books did Moses write concerning our Lord? Who does our Lord say wrote the Pentateuch? Was He mistaken? What does He say is involved in the rejection of Moses' writings? CLASSIFICATION OF TEACHINGS

1. The Father

His Sabbath rest broken by man's sin, cannot rest while sin is in the world, worketh even until now, rests from His work of creation but not from His work of redemption, 17 (Gen. 2:3); raiseth the dead, 21; loves the Son, shows the Son all that He Himself doeth, 20; witnesses to the Son, 34, 37; commits all judgment to the Son, 22; gives the Son to have life in Himself, 26; places the Son on an equality with Himself, cannot be honored apart from the Son, 23.

2. Jesus

(1). The Son of Man: takes the Son's place subordinate to and dependent upon the Father, 19, 30; does whatever the Father does, 19; works the work of redemption on His Sabbath, the Father does on His, 17; entirely devoted to the will of His Father, 20.

(2). The Son of God: divine consciousness--"called God His own Father," 17, 18; divine honor--the same with the Father, 23; divine attributes--self-existence, 26; divine functions--(a) all judgment, 22 (Ps. 9:7, 8; 1:3-6; 96:13); (b) sovereignty over life and death--raises whom He will, 21; (c) gives eternal life to all who hear His word and believe the Father, 24; (d) raiseth all by His voice, 28, 29.

(3). The power of His voice: already raises the spiritually dead to spiritual life, 25; will some day raise all the dead from their graves, 28, 29; all who will now hear and obey His voice get eternal life, 24; all must some day hear and obey His voice, but to the wicked it will be a resurrection of judgment, 28, 29.

(4). His treatment: hated by the Jews, 18; loved by the Father, 20; witnessed to by the Scriptures, 39, Moses, 46, John the Baptist, 33, His works, 36, the Father, 37; comes in the Father's name, 43; receives not glory from men, 41.

3. Life

The gift of the Son, 21; to be had only in the Son, 26; by coming to the Son, 40; by simply hearing and believing, at once, 24; all get endless existence through Christ, 29; only those who now believe get eternal life, 24, 28, 29; eternal life in its completion includes the resurrection of the body as well as the quickening of the spirit, 25, 28, 29.

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