

## EQUALITY WITH GOD

John recorded a new teaching technique used by Jesus to teach important messianic doctrines.

Jesus new teaching technique involved the use of the old covenant (OC) AMEN. The OC Amen was normally used at the end of an important doctrinal principle like in Deut.27:14-26 (12 times – "cursed is the man").

The Hebrew 'Amen' had two sides (God and believer).

- The **God side** was stated with the important doctrine ("It is and shall be so") [veracity and sovereignty].
- The **believer side** was stated after hearing, understanding, and believing it as truth to live by in life. ("So, let it be") [positive volition and faith and truth] (John 8:32).

The new teaching technique that Jesus added to 'Amen' was the double 'Amen' at the beginning of the messianic doctrine. "Truly, Truly"

Jesus used the double Amen three times within the same passage (John 5:1-32; **5:19**; 24, and 25).

This study's double AMEN: "**Truly (Amen), truly (Amen) I say to you** (humin/ dplm), the Son can do nothing of Himself, unless (ean+me) it is something He sees (blepo/ p.a.subj) the Father doing; for whatever the Father does, **these things** the Son also does **in like manner.**" (homoios/ adverb) (John 5:19)

**Today's lesson will study 5:19-23 and six aspects of Jesus' Equality with God.**

### **1. The doubling of AMEN at the beginning of the messianic doctrine alerts the audience to pay attention because it requires a positive response of faith at the end ("so let it be so").**

The double Amen of John 5:19 extends into 5:20-23 because of the **Son's intimate relationship with the Father.**

Jesus used four Greek markers to teach His Equality with God in **John 5:19-23**.

(Jn.5:19-20)	(poieo)	[to do] (5 times)	Will do greater grace works	Father and Son
(Jn.5:21)	(zoopoieo)	[to make alive] (2 times)	Power over death	Father and Son
(Jn.5:22)	(krino)	[to judge] (2 times)	Righteousness and Justice	Father and Son
(Jn.5:23)	(timaio)	[to honor] (2 times)	Attitude towards the person work	Son and Father

### **2. Jesus' ability to DO the miraculous work of God was based on five aspects of His Equality with God, His Father (John 5:19-20).**

- 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**
- 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.**"

(John 5:36) “But the testimony which I have is greater than the testimony of John; for the works which the Father has given Me to accomplish – the very works that I do – testify about Me, that the Father has sent Me.”

**3. The perfect humanity of Jesus Christ was helpless apart from the Sovereign Will of God (Luke 2:40, 47, 52; Heb.1:3; 2 Cor.5:21; 1 Tim.3:16; Phil2:5-8).**

(Jn.5:30 “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.**” (Jn.8:12-20)

**4. Jesus’ ability to raise the dead was another feature of Equality of God.**

(John 5:21) “For **just as** the Father raises the dead and gives them life, **even so** the Son **also** gives life to whom He wishes.”

**5. Jesus’ ability to judge with absolute righteousness and divine justice is another feature of Equality with God.**

(John 5:22) “For not even the Father judges anyone, but He has given **all judgment** to the Son.”

**6. The divine purpose of Jesus’ Equality of God is man response of honor code.**

(John 5:23) “**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.”

(Parable of Tenants) (Matt.21:33-46)

**QUESTION: To whom and why did Jesus address the three Truly, Truly messianic doctrines?**

(John 5:18) “For this reason therefore the **Jews were seeking all the more to kill Him, because** He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.”  
(John 5:1-18; Mark 2:27-28)

**Remember this Truly, Truly AMEN lesson requires a response from the hearers:**

“So, let it be so” (AMEN).

What was the audience’s response in **John 5:18**?