

12/10/95

John 5

The rejection of Jesus by both Judea and Galilee is something that was declared in the prologue. 1:11

Jesus is now back at Jerusalem and John gives to us the third sign, chosen that people might believe in Jesus as the Messiah and believing they might have eternal life. Jn. 20:31

5:1-15 The healing of the lame man.

5:1 The time is given.

1) After the healing of the Nobleman's son.

2) At the time of a feast of the Jews.

* People are divided between Passover, Pentecost and Tabernacles which were required by law, having a two-fold fulfillment. Ex. 34:22-23; Deut. 16:16; Jn. 2:23; 6:4; 13:1

3) Jesus went up to Jerusalem.

* The city was at the highest elevation, so that all went up to Jerusalem and everyone goes down from Jerusalem!

5:2 The location is specified.

1) In Jerusalem by the Sheep Gate, northeast of the Temple.

2) Called Bethesda in the Hebrew, meaning house of mercy.

* There are some texts that read "Bethzatha" meaning house of olive-tree.

3) It had five porches or colonnades.

* Nehemiah points it out. Neh. 3:1, 32; 12:39

5:3 The various kind of people with disease and infirmities.

5:4 The mercy of God was imparted by the means of an angel.

1) Some reject this verse due to the fact that it is not found in three particular texts but it is found in thousands.

2) Angels are part of God's program in both the Old and New Testament.

5:6 There is nothing that Jesus does not know about us and how it will work out to its final end. Jn. 2:25

* Jesus asks one question, knowing He can fulfill it!

5:7 The man responds to Jesus.

1) He has no one to put him in the water.

2) He has never been able to get to the water first.

* The man is talking about a mediator b the expression, no man, even as Job did. Job 9:32-33; 1Tim. 2:5

5:8 Jesus commands.

- 1) Arise.
- 2) Take up your bed.
- 3) Walk.

5:9 The healing was instant and complete.

- 1) There is no mention of the man's faith as in other passages.
- 2) There is no mention of anyone eleses faith as in other passages.
- 3) There is only the words of Jesus, a soveign work of God.
- 4) The day was the Sabbath.
 - a) The Old Testtament honored it. Jer. 17:19-27; 1Neh. 13:15
 - b) The Sabbath was made for man and not man for the Sabbath. Mk. 2:27-28; Ex. 20:8-12
 - c) Shadows of things to come. Col. 2

5:10 Their religious mind-set.

- 1) They were concerned with ritual.
- 2) They were concernedwith their concept of right.

5:11-13 He told the rulers that a man healed him but hehad faded into the crowds undetected.

5:14-15 Jesus seeks out the man.

- 1) The man is found in the Temple, the place of worship.
- 2) The man is told by Jesus of what God has done.
- 3) The man is told to no longer live a life of sin.
- 4) The man is told, lest a worse thing come upon you.
 - a) The obvious connection is that his sinfiul life-style was responsible for his conidtion in this particular case but not always. Jn. 9:1-4
 - b) The worst thing could be a greater infirmity or just the fact of eternal separation from God.
- 5) The man tells that it was Jesus who healed him.

5:16-47 **The discourse of Jesus to the Jews**

* We see the oneness of Christ and the father and a beautiful example of submission without inferiority.

5:16 The Jews continuously persecuted and sought to kill Jesus. Jn. 7:19, 25; 8:37, 59

5:17 Jesus declares His oneness with the Father.

1) He says "My Father" has been working until now.

2) I have been working.

* The Sabbath does not exclude God from working for good and I am doing what God reveals.

5:18 The Jews sought to kill Him more.

1) Jesus continuously violated the Sabbath.

2) Jesus made Himself equal with God.
10:33

5:19-23 *The shared honor of Father and Son.*

5:19 The Son is dependent on the Father.

1) Most assuredly marks the authority and trustworthiness of the words. vs. 24, 25

2) The Son can do nothing of Himself but what He sees the Father do.

3) The Father is the one doing the work.

4) The Son has the same nature as the Father.

5:20 The Father relationship to the Son is that of love, continuously.

1) The Father reveals to the Son the works.

2) The Father will reveal greater works to amaze the Jews.

5:21 The Son share the power to impart spiritual life. Deut. 32:39, Jn. 11:41-44

5:22 The Son is the judge of all men and women. Jn. 9:39-41; 12:31-32

1) Sin at the cross for salvation. Jn. 1:29

2) Sin as a Christian for sanctification and fellowship. 1Cor. 11:31-32

3) Bema Seat 1Cor. 3:13-15; 2Cor. 5:10

4) The Nations. Matt. 25:31-34 -

5) White Throne. Rev. 20:4-6

* Romans 2:1-16 God's judgment is according to:

-truth

-guilt

-deeds

-faithful, unfaithful

-secrets of our hearts

5:23 The honor of Father and Son are one, you can not separate them.

5:24-29 *Life and resurrection are through the son.*

5:24 The Father and Son can not be divided.

1) Eternal life is imparted to those who hear and believe the words of Jesus that the Father sent the Son. Jn. 3:18, 36

2) Those who believe will not be judged for their past sins.

3) They pass instantly from death into life.

5:25 The reference is to spiritual life by the regenerating work of the Holy Spirit.

- 1) Is coming, future.
- 2) Now is, present.
- 3) The recipients are those who hear with the implication of obeying.

5:26 Both Father and Son are self-existing. vs. 21

5:27 The Son of Man is a title used only by Jesus of Himself to communicate His incarnation as a man. Jn. 1:51; 3:13; 5:27; 6:27, 53, 62; 8:28; 9:35; 12:23, 34; 13:31, vs. 22

5:28-29 The first and second resurrection. Dan. 12:2

1) The believer at his death and at the Lords coming. 2Cor. 5:1-8; 1Thess. 4:16-17; 1Cor. 15:50-58

2) The unbeliever at the end of the thousand year reign. Rev. 20:11-15

5:30-47 *The Son's witness*

5:30 The sons dependence and oneness is evident by the righteous judgment.

* Twenty-five times Jesus asserts that the Father sent Him in the Gospel.

5:31 The witness of Jesus would not be valid or admissible according to the law that required two or three witness. Num. 35:30; Deut. 17:6; 19:15; Matt. 18:16; 1Tim. 5:19

5:32 There is another, namely the Father who sent Him.

5:33-35 John is the second witness

- 1) John told the Jews of Jesus. vs. 33
- 2) The purpose of John was that they might be saved. vs. 34
- 3) John was a spiritual lamp, an instrument under which they benefited for a time. vs. 35, 1:19-36

* Possibly John had been beheaded already but most certainly already imprisoned.

5:36 The third witness is the works of the Father.

- 1) They are greater.
- 2) They are the evidence of being sent from the Father.

5:37 The Father in the Old Testament.

- 1) To Abraham on the mount. Gen. 22
- 2) To Moses on the mount. Ex. 19-20
 - a) Not heard. Ex. 33:11, 20-22

b) Not seen his form. Deut. 4:12; 1Tim. 6:17

5:38 The evidence of not having God's word in their hearts was their rejection of the Son.

5:39 The fourth witness is the Scriptures.

- 1) The tense is the present indicative, continuous was their practice.
- 2) They thought that they have eternal life in the Scripture themselves as a great mistake.
- 3) The scriptures give witness to one person alone, Jesus.

5:40 They alone were the ones not willing to come to Jesus and have eternal life.
* They had no heart desire or inclination to come to Jesus!

5:41 Jesus was not impressed nor won over by the honors of men as those of the Jews.

5:42 Jesus knew they were not led by God's love but by self love.

5:43 **The evidence of their self love is their rejection of Jesus.**

- 1) Jesus came in the fathers name and they received Him not.
- 2) There would come another in his own name, he they would receive, the Anti-

Christ. Dan. 9:27; Matt. 24:15; 2Thess. 2:8-13; 1Jn. 2:18; Rev. 6:1-2; 11:1-11; 12:1-12

5:44 They can not believe because they will not to believe and seek honor of one another.

- 1) In the chief seats.
- 2) In the market place.
- 3) In the street corners.

5:45-46 The fifth witness was Moses.

- 1) Moses was a witness against them yet they were trusting in Him.
- 2) Moses wrote of Him therefore they should of believed Jesus.
- 3) The writings of Moses and the words of Jesus are one.
 - a) Moses was a man inspired by the Holy Spirit.
 - b) Jesus was the "word of God".
 - c) The lesson is from the lesser to the greater.

5:47 The logical conclusion is that they will not believe in Jesus if they have not believed Moses, the lesson is from the lesser to the greater. *Life an dresurrection are through the son.*

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- Matt. 24:15 abomination of desolation
- 2 Thes. 2:3 Man of sin
- Rev. 13 beast