

Introduction and Opening: Ephesians 1 and The Doctrine of God

I. A Main Theme Resurfaced: Jesus' Divine Nature and Authority

A. Why The Sudden Change?

1. There is an emphasis change in the narrative from the Inspired Apostle.
2. We see Jesus working specific miracles corresponding to the Second Sign of Jesus' ministry that John is putting forward for us, namely, the healing of the Officials' son (John 4:46-54).
3. There is a clear connection of the Second Sign and the narrative of the healing of the lame man in opening verses of chapter 5.
4. Yet, in that narrative, at the tail end of it, we see the a spout rise up against Jesus for performing miracles on the Sabbath (5:9b, 17-19).
5. Jesus' claim, though, is strong:
 - a) He makes Himself equal with the Father by saying His work is the same work as the Father (again, v. 17-19) but claiming God to be His father in the strong sense.
 - b) He is not merely claiming to be commissioned by God but is claiming to be God as God the Father is God.
6. This sudden change is here because John began his Gospel with Jesus being the One who was with God and was/is God (John 1:1)

II. Christology

A. Christology in Context

1. We will expand on these concepts further below, but we will see the significance of the dual natures of Jesus in this text in its relation to the salvation of humanity.
2. We will also see tough doctrines regarding the role of the Son in relation to the Father when it comes to those who will be saved.
 - a) We can never forget what John gives us in John 1:12-13.
 - b) Ultimately, we will see how the Divine and Human Nature of Jesus results in God's work of saving His children by His will.

B. Christology in Systematic Theology

1. We will also look at this passage from a systematic perspective.
2. The Doctrine that studies Jesus is *Christology*
3. We will get a glimpse into the mystery of the Trinity but also the mystery of the Son and His work as a human being but also His work as a Divine person of the Trinity.
4. We must keep clear and necessary distinctions in the nature of Jesus and never blur the lines when it comes to who Jesus is
5. We must equally remember our belief in the ***Inseparable Operations***

Exegesis of John 5:19-29

I. The Unity of the Father and the Son: Doctrine (vv. 19-24)

A. Can Do Nothing (vv. 19-20)?

1. Two notable points are in need here:
 - a) First, the significance of John stating that “Jesus said to them” does not seem important at first glance, yet, considering that Jesus said He is God in vv. 17-19 then proceeds to speak should cause us to pause.
 - (1) God is speaking!
2. Jesus gives us His famous, “Truly, truly” to begin the sentence, which means what is about to be said is not only important but crucial to the issue at hand regarding the identity of Jesus as God.
3. This is a crucial doctrine when we consider it in light of Jesus’ Ministry and Doctrine of God:
 - a) First, Jesus is saying that His actions are unable to be done without God the Father, but this is not a limitation because what actions He *does* do is done so in perfect alignment with the Father.
 - b) Second, there is a distinction maintained even though Jesus is claiming that His Will and the Will of the Father are exactly the same—that is, the Father is still the Father and the Son is still the Son but their relation and agreement is perfect in an ontological sense (remember, ontological or ontology means *being*).
 - c) The being of these two persons, the Father and the Son, operate and function in the same state of being while being distinct persons and having distinct roles (as we will see below).
4. On the Father “loving the Son and shows Him all that he does” is a reference to the human nature of Christ (remember our Ephesians passage)
5. The Father has planned all things and since the Son is God as well, the Son knows all that the Father knows and thus knows the plan—yet, the beauty of Jesus as a human is receiving a task in His humanity that involves the *actualizing* of the divine plan through Jesus being lifted up (3:14-15).
6. In context, this is a doubling down of Jesus’ statement in v. 17—the plan of God is moving and since Jesus is God, he is moving and working also.

B. The Giving life (v. 21)

1. Jesus has the Old Testament in mind here (one reference is Deut. 32:39—others are 1 Sam. 2:6, 2 Kgs 5:7 and they say similar things like Deut.)

2. Just as the Father has such *ontological* power in His nature, so too does the Son...as He wills.
 - a) Again, **REMEMBER EPHESIANS 1!**
 - b) The will of the Father and the Son are in perfect agreement because they are One and yet distinct.
 - c) Jesus, in context, then, is justifying His healing of the lame man in the beginning of the chapter as being the will of God and it was the desire or will of the Son as well because they are One!
3. God the Father and the Son are both responsible, then for saving their children (John 1:12-13).

C. Divine Judgement (vv. 22-23)

1. Is this a contradiction??? NO.
2. The Book of Revelation in John's theological writings explain that the Father and the Son are judging—so, we must pay close attention to why Jesus is saying this.
3. Jesus is saying that judgement does come through Him as the agent of God but God the Father is not exempt from this act of judgement
4. Remember John 3:35-36!
5. The Son is the primary agent of judgement but, as God, He has the right to judge and thus is connected to the Father as well in His authority to do so.
6. Honor, in v. 23 can be akin to worship—worshipping the Son is able to be done in the same way that worship is given to the Father.
7. Both honor/worship is given to both equally because though they are distinct persons they are the same in their being/essence/ontology.
8. Thus, the Jews who deny Jesus ultimately deny the Father!

D. Hearing and Belief (v. 24)

1. Interesting thought from Jesus when we remember Jesus' words in John 3:25-36.
2. What is happening here is profound:
 - a) Jesus is not only saying that belief in His Words are a step toward salvation but believing that the Father sent the Son to accomplish salvation for humanity is equally part of faith resulting in salvation!
 - b) To deny the Words of the Son is to deny the Father and thus be under the wrath of God (3:36).
3. Proper belief in the Triune God results in passing from death and going into life—that is, the Son Himself.

II. The Unity of the Father and the Son: Application (vv. 25-29)

A. The Giving of Life (vv. 25-26)

1. Here, we see a double meaning of “hour” and “the dead”
 - a) The double meaning is both in the present and in the future of the final judgement.
 - b) The dead in sin/darkness will hear and believe and live.
 - (1) This is equally true in the final judgement (Revelation 20)
 - c) The Father has life in Himself.
 - (1) This is an ontological statement similar to that of the Word/Son in 1:4.
 - d) The Father gives the Son the same authority to of life in Himself.
 - (1) Now, what is being said here is not to be confused.
 - (2) The ministry of Jesus is giving life to the dead in sin and He does that just as was said in John 3:14-15.
 - (a) The corrupted and sick and dying are healed by looking to the Son.
 - (b) This is what is being communicated.
 - (3) Systematically, though, we must understand that the *Person* of the Son is given life in Himself but the Son as God has life in Himself *ontologically* as well.
 - (4) The Son is A-se (of Himself) in His divine nature.
 - (5) But, He proceeds from the Father or is Begotten of the Father in His distinct Person as the Son.
 - (6) John Calvin refers to this in the *Institutes*.

B. The Final Judgement (vv. 27-29)

1. Jesus’ focus here becomes more eschatological (end times) than in the previous verse regarding the dead in Christ.
2. This is clearly a connection to the final judgement because Jesus is referencing those who believe (have done good work the resurrection of life) and those who do not believe (have done evil to the resurrection of judgement).
3. Revelation 20 refers to the Great White Throne Judgement and this seems to be in Jesus’ focus.
4. In essence, these solute authority of Jesus (v. 27) is just that—ABSOLUTE.
5. He is the Son of Man in Daniel 7 who will righteously judge and conquer the nations.
6. All of this is done in perfect equality of with God as a Divine Person.

III. What Do We Make of All of This?

- A. Jesus saves—and His salvation is in line with the will of the Father, and Jesus was justified to heal the man on the Sabbath, just as He will heal many others, including us.