

Introduction

I. Continued from the Previous Section

A. Jesus Answering the Jews

1. We saw in John 5:16-18 that Jesus was questioned in the heart for the Jews who wanted to kill Jesus because He both breaks the sabbath (in their eyes) and makes Himself equal with God.
2. The section we will cover (5:30-46) and this is part of Jesus' Words to the Jews which started in v. 19.

B. Remembering the Context

1. Jesus knew what was in the heart of the unbelieving Jews: They denied His deity and equality with God.
2. Jesus notes to us that He is equal with the Father in His divine nature:
 - a) Will
 - b) Love
 - c) Action
 - d) Judgement
 - e) Life
 - (1) All of these things are what the Son does, but He does so because God the Father had planned this to be the case and the Son executes these things perfectly as the second member of the Trinity.
 - (2) We can speak this way because Jesus is a distinct person in the God-head but is still co-equally God.

II. Tying Things Together

A. Jesus and the Father

1. That Jesus is the Word of God made flesh to die for the sins of humanity is witnessed by specific witnesses:
 - a) John the Baptist (vv. 32-36a)
 - b) Jesus' own works (v. 36b)
 - c) God the Father (vv. 37-38)
2. In Other Places Regarding the Witnesses:
 - a) Jesus Himself (8:14)
 - b) The Spirit (15:26)
3. In essence, Jesus utilizes these witnesses to not only make the case for the work that He does which the Jews reject but to further contend that He is God, and yet the work He will do as a human being will be the greatest of all things (8:14).

Exegesis of John 5:30-47

- I. Jesus is the God-Man and the Savior (vv. 30-36a)
 - A. Keep the Distinction in Mind (v. 30)
 1. Jesus is both the Word and God.
 2. When Jesus speaks of the Will of God, He is speaking with dual meaning:
 - a) In one sense, Jesus, as a man follows the will of God and His desire is to do the Will of the Father.
 - b) In another sense, Jesus as God has the same will as the Father.
 3. As Jesus notes in v. 31, if He were to “bear witness of Himself *alone*” His witness would not be; that is, His work, His identity, and His Words.
 - a) But, He is witnessed about in a sufficient manner and is true.
 - B. What Does Jesus Mean by “Witness” About Himself (vv. 31-32)
 1. This would be His identity and His mission (John 1:29).
 2. Jesus is the Lamb of God; the Word of God and the Son of Man, the Messiah who is God and man who comes to take away the sins of the world.
- II. The Witness of John the Baptist (vv. 33-36a)
 - A. Jesus recalls the Jews to the fact that they inquired of John the Baptist.
 1. This is referring to the interrogation that took place in John 1:19.
 2. The Jews sent priests and Levites to question John the Baptist about Jesus and John testified that Jesus was the Christ.
 - B. Jesus is doubles down on John the Baptist’s proclamations about Jesus.
 1. Notice how Jesus says that the witness that John gave about Jesus was not man’s opinion.
 2. John’s proclamation came from Holy Scripture (Isaiah 40:3-8) ! ! !
 3. Thus, Jesus is saying that what John said to the Jews came from God because Jesus is the glory of God revealed and the mouth piece of God on earth (John 1:1-18, Hebrews 1:1).
- III. The Works of Jesus (v. 36b)
 - A. Jesus doubles down against the Jews from His initial statement to them in v. 17, “My Father is working until now, and I am working.”
 - B. These things testify that Jesus is the Christ, as John witnessed, but also that He has the authority to work as He pleases since He is God
 - C. And! Since Jesus is the Word made flesh (John 1:14), He is doing the will of the Father and is absolved from judgement as God (Recall v. 30).
 - D. Jesus is God, doing the will of God in His human nature and submits to the Father only.

IV. The Father as Witness to the Son (vv. 37-44)

A. From All Eternity (v.37)

1. The witness of the Father is in the perfect tense in the Greek.
 - a) That is to say, from a grammatical syntax, the point Jesus is making is wholistic, including the whole picture of God bearing witness to the Son.
 - b) That is, the Father did not merely bear witness to the Son in the Old Testament (as we will see in the following verses) but was doing this before special, Divine Revelation.
 - (1) We recall again Ephesians 1 where the Father had planned this before the foundations of the world.
 - (2) The Son was recognized in eternity past as Savior in the God-Head.
 - (3) This was always the plan of the Triune God!

B. The Prophets Spoke, but the People Missed it and Rejected the Son (vv. 37b-44)

1. Jesus makes an incredible statement regarding the Father:
 - a) Nobody ever heard His voice, saw His form, and His Word is not in them (37b).
 - (1) This is difficult because in the OT we saw the Word of God come to people with the language of them hearing it.
 - (a) One commentator notes, *“But all of these states [of Jesus] are basically proximate descriptions of encounters with God by using human sense terms that are foundational to human thought. they emphasize a relationship with God, who is in fact beyond the realm of human comprehension or physical sensing.”*¹
 - (2) We must remember that even John the Apostle notes that nobody has seen God (John 1:18).
 - (3) In somewhat broad strokes, the suggestion is that nobody ever heard the voice of God audible but heard His voice, as it were, in their heart and mind via the closeness of their relationship or by God’s choosing (like with Abraham or Moses).
 - (4) In contrast, what Jesus could be saying is that these Jews, to whom He is talking to, have not heard God’s voice since they, as in the following verses, have not listened to scripture regarding the coming Messiah, and thus the coming of Jesus in the flesh as the Christ.

¹ Gerold Berchort, *New American Commentary: John 1-12* (Broadman and Holman: Nashville, TN, 1996), 235. Ebook - sbts Library ebscohost.

2. The Jews refuse Jesus because they do not accept Him and thus do not accept the Father (recall what Jesus said in the previous section, particularly vv. 22-23).
 - a) The Jews have rejected the will of the Father by rejecting the Son.
 - b) The Jews would be more willing to accept anyone else other than Jesus and therein lies the problem.
 - (1) This is akin to the Jews rejecting Yahweh as their king in 1 Samuel 8.
 - (2) They have rejected the Father by rejecting the true King, the Son.

V. Moses As a Witness (vv. 45-47)

A. Jesus' Play on Words

1. Jesus, in one sense says that He will not accuse them, but yet He will.
 - a) Jesus is judge (v. 22) and will judge in the last days (vv. 27-29).
 - b) Jesus does seem to be communicating that He will not accuse the Jews directly, but the Words of God will, and thus, himself as the Living Word.
2. The Jews should know better about the Messiah since Moses testified about the coming Messiah for Israel, one day (Deuteronomy 18:15).

Closing Reflections on John 5

> What is incredible is the amount of theological ground that was covered following a sign of Jesus being the Savior of the World.

- Jesus heals the Official's Son (sign 2)
- Jesus heals the lame man at the pool (this was sign 3...I forgot to mention that)
 - It is from these miracles that the Gospel is further explained:
 - Jesus heals because He is Life and the Life giver.
 - Jesus conflicts with the Jews who desire to kill Him, and yet, Jesus uses the occasion to further reveal who He is and the lengths He has gone and will go to save sinners lost in their dark hearts.
 - This is all, however, according to the eternal, divine decree of God which the Old Testament prophesied about.
 - This plan was an eternal plan within the God-Head and we have now reaped the greatest blessing because of Jesus Christ.