

The Gospel of John

Chapter 5, Verses 17-29

Review

- General Introduction to the Gospel of John
 - one of the ***five Johannine books***, all of which are among the last books in the Bible to have been written
 - *one of the **four gospels**, each of which is a biography of Jesus and an historical narrative of his life*
 - written in Greek ***to both Jews and Gentiles***, primarily to those who had already accepted Christ

Review

- **Prolog (1:1-18)**
 - Jesus Christ was the ***Word become flesh*** (1:14).
 - “***Flesh***” emphasizes that Jesus became exactly what we are.
 - The “***Word***” (Greek, *Logos*) was what God was, and did what God did, from the beginning.
 - He was and is ***rejected by the world***, in general.
 - But he is the ***savior of all who receive him***.

Review

- **The narrative begins....**
 - Jesus was revealed to Israel by ***John the Baptist***, after which ***Disciples*** began to follow Jesus (1:19-51).
 - Jesus performed his ***first sign at Cana of Galilee***, changing water into wine (2:1-11).
 - He then went up to Jerusalem, ***cleansed the temple*** and performed other ***signs*** (2:12-25), which attracted the attention of the Jews.

Review

- **Jesus discussion with Nicodemus**
 - Nicodemus, a Pharisee and leader of his people, was ***attracted by the signs*** Jesus performed. (3:1-2)
 - But Jesus explained to him that in order to see the Kingdom of God, ***a man must be born again***, and that whoever believes in the Son of Man will have eternal life.(3:1-15)
 - Jesus' discourse with Nicodemus was followed by what is probably the commentary of the author: ***God has shown his love for the world by sending Jesus to save it.*** (3:16-21)

Review

- **Jesus began to surpass John the Baptist**
 - John's disciples were concerned that many who came to be baptized were now ***going to Jesus instead of John***. (3:22-26)
 - John told them that this is what ***should*** be happening (3:27), what John had ***foreseen*** (3:28), and that he was ***happy*** to see this happen (3:29)!
 - ***“He must increase, but I must decrease,”*** John said. (3:30)
 - A brief commentary by the author follows (3:31-36).

Review

- **The Samaritan woman**

- To avoid conflict with the Pharisees, Jesus moved to Galilee, which took him through ***Samaria***, where he met a woman by a well and surprised her by ***asking for a drink***. (4:1-9)
- During the ensuing conversation, the woman ***confessed her sins*** and gradually ***came to know who Jesus was*** (4:10-25).
- Jesus openly declared himself to be ***the Messiah***. (4:26)
- The woman went away to ***call others to come and meet Jesus***, as Jesus disciples returned from shopping, (4:27-30)

Review

- **Jesus Taught His Disciples Concerning “the Harvest”**
 - While the woman was away, Jesus taught his disciples that ***doing the Father’s will and work was more important to him than his personal needs.*** (4:31-34)
 - Here he seems to me to be saying that ***his work is to save*** all who are destined to see the kingdom and enter into eternal life, and that ***the time for this work, into which his disciples also will enter, now is at hand.*** (4:35-38)
 - Surprisingly the harvest will include many Samaritans.

Review

- **Many Samaritans believed in Jesus**
 - Because of the **woman's testimony** regarding his **prophetic powers** ("he told me all that I ever did") the townspeople invited Jesus to stay with them for two days. (4:39-40)
 - Consequently many more came to believe in Jesus, and those who had believed because of the woman's testimony, now **believed because of what they themselves had heard**, confessing that **Jesus was the Savior of the world!** (4:41-42)
 - After two days, Jesus left and came to Galilee (4:43-45)

Review

- **Jesus healed the son of an official from Capernaum.**
 - In Cana of Galilee (as in Judea) it seemed that people knew and accepted Jesus mostly for *his miraculous signs* (4:45-46)
 - Hearing that he had returned to Cana from Judea, an official from Capernaum came to Jesus to heal his son, (4:47,49)
 - Jesus said that this official, and others like him, would not believe unless they saw *signs and wonders*. (4:48)
 - Jesus healed this man's son (4:50-53) and *consequently the man and his household believed*.

Review – Last Week’s Lesson

- **Jesus healed a man by the pool in Jerusalem**
 - Sometime later Jesus *returned to Jerusalem* to attend another feast of the Jews (5:1).
 - While there he healed a man who had been an invalid for 38 years, telling him to *take up his bed and walk*, thus causing the man to *break the law concerning the Sabbath*. (5:2-11)
 - When questioned about this, the man *did not know who had healed him*, because Jesus had withdrawn and there was a large crowd there. (5:12,13)

Review – Last Week’s Lesson

- **The Jews persecuted Jesus for working on the Sabbath**
 - Later Jesus found the man whom he had healed, told him who he was, and admonished him to *sin no more*. (5:14)
 - The man then told the Jews who had healed him. (15:15)
 - This was *why* the Jews persecuted Jesus, *because he was doing these things on the Sabbath*. (15:16)

Discussion

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- Jesus came to Jerusalem in keeping with the law and the customs of his people, miraculously healed a man, and admonished him to sin no more.
- All of these things are in *fulfillment* of prophecy and in keeping with the character of God.
- They do, however, seem to violate the letter of the law concerning the Sabbath, first handed down to Moses, and subsequently understood by the holy men of Israel.

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 - He performed a **miraculous** sign
 - He did so in a manner that would cause the man whom he had miraculously healed (at least apparently) to **break the law** concerning what may be done by men on the Sabbath.
 - He surely **expected** to be persecuted as a result of this.

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- Now he has performed signs and wonders and, rather than believing, the Jews are persecuting him. (5:16)
- Such had been the difficult relationship between God and his people, from the beginning.
- This was why Jesus had come! (1:11ff)

John 5:17-19

5:17そこで、イエスは彼らに答えられた、「わたしの父は今に至るまで働いておられる。わたしも働くのである」。

5:18このためにユダヤ人たちは、ますますイエスを殺そうと計るようになった。それは、イエスが安息日を破られたばかりではなく、神を自分の父と呼んで、自分を神と等しいものとされたからである。

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5:19さて、イエスは彼らに答えて言われた、「よくよくあなたがたに言うておく。子は父のなさることを見てする以外に、自分からは何事もすることができない。父のなさることであればすべて、子もそのとおりにするのである。

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¹⁷ But Jesus answered them, "My Father is working until now, and I am working."

¹⁸ This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

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- Who and what is Jesus answering:
 - He is answering the ***Jews***
 - He is answering ***their objection*** to the fact that he was doing “these things” (miraculous healing etc.) on the Sabbath.

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- This was something that men were not supposed to do, and Jesus was a man. So was the man he had healed.

Discussion

- This prohibition against working on the Sabbath was first set forth in the Ten Commandments:

"Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy. (Exodus 20:8-11)

- This Commandment (the 4th) looks back to Genesis 2:1-3

Discussion

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- It was not intended to prohibit absolutely every kind of human activity on that day, and over the years detailed rules evolved to make plain what could and could not be done on the Sabbath.

Discussion

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- In the synoptic gospels several such arguments are presented.
- Here, however, Jesus gives a different kind of answer.

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- It had been frequently observed and generally understood and agreed by the rabbis, that God did not stop all of his working on the Sabbath.

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- But Jesus was claiming more than the right to do God's work on the Sabbath.

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- Jesus was claiming God as his father.
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- But Jesus was claiming an absolutely unique sonship.

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- We now understand that the persecution of the Jews arises from a desire actually to kill Jesus.
- Their desire to kill Jesus was rooted primarily in their perception that he was making himself equal with God.

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- If by “making oneself equal to God” we mean “setting oneself opposite to God,” then this is the worst sin imaginable to both Christians and Jews.
- This is the sort of pride we see in Satan, and in Pharaoh, and in the Jews who persecute Jesus.
- The Jews falsely accuse Jesus of this same sin!

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So Jesus said to them, "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise.

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- Jesus understands their accusation and responds to it.
- He fervently wants them to understand the truth.
- **None** of Jesus' work is opposed to (independent of) God

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- On the contrary, everything that Jesus does is consistent with God's work.
- And all that God does is manifested in the work of Jesus.

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- The work of the Father and the Son are perfectly consistent.
- But this consistency is not cold and mechanical.
- The Father and the Son are two distinct persons.
- Jesus, whom the Jews are persecuting, is a man.
- What is the nature of Jesus' relationship with his Heavenly Father?

John 5:20-24

5:20なぜなら、父は子を愛して、みずからなさることは、すべて子にお示しになるからである。そして、それよりもなお大きなわざを、お示しになるであらう。あなたがたが、それによって不思議に思うためである。

5:21すなわち、父が死人を起して命をお与えになるように、子もまた、そのころにかなう人々に命を与えるであらう。

John 5:20-24

5:22父はだれをもさばかない。さばきのことはすべて、子にゆだねられたからである。

5:23それは、すべての人が父を敬うと同様に、子を敬うためである。子を敬わない者は、子をつかわされた父をも敬わない。

5:24よくよくあなたがたに言うておく。わたしの言葉を聞いて、わたしをつかわされたかたを信じる者は、永遠の命を受け、またさばかれることがなく、死から命に移っているのである。

John 5:20-24

²⁰ For the Father loves the Son and shows him all that he himself is doing. And greater works than these will he show him, so that you may marvel.

²¹ For as the Father raises the dead and gives them life, so also the Son gives life to whom he will.

²² The Father judges no one, but has given all judgment to the Son,

John 5:20-24

²³ that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him.

²⁴ Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.

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- Before we asked what is the nature of Jesus' relationship with his Heavenly Father.

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- Before we asked what is the nature of Jesus' relationship with his Heavenly Father.
- The answer primarily is ***love***.

John 5:20

なぜなら、父は子を愛して、みずからなさることは、すべて子にお示しになるからである。そして、それよりもなお大きなわざを、お示しになるであろう。あなたがたが、それによって不思議に思うためである。

For the Father loves the Son ***and shows him all that he himself is doing.***
And greater works than these will he show him, so that you may marvel.

- The Father has revealed his work to the Son and involved the Son in doing this work, because he loves him.

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For the Father loves the Son and shows him all that he himself is doing.
And greater works than these will he show him, so that you may marvel.

- The Father has revealed his work to the Son and involved the Son in doing this work, because he loves him.
- And the best is yet to come, Jesus seems to say.

John 5:21

すなわち、父が死人を起して命をお与えになるように、子もまた、
そのころにかなう人々に命を与えるであろう

For as the Father raises the dead and gives them life, so also the Son
gives life to whom he will.

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- It was long understood by the Jews that only God can raise the dead and give them life.

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- The Son of God is not excluded from even this work!
- When God gives life, the Father and Son are **both** working.

John 5:22

父はだれをもさばかない。さばきのことはすべて、子にゆだねられたからである。

The Father judges no one, but has given all judgment to the Son,

- The Son gives life by offering himself as a sacrifice for sin, thus saving from condemnation all who believe in him.
(c.f. 3:17,18)

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- The Son gives life by offering himself as a sacrifice for sin, thus saving from condemnation all who believe in him. (c.f. 3:17,18)
- In this sense (at least) judgment belongs to the Son.

John 5:23

それは、すべての人が父を敬うと同様に、子を敬うためである。
子を敬わない者は、子をつかわされた父をも敬わない。

that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him.

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- Because judgment (i.e. salvation) has been given to him, all will honor the Son just as they honor the Father.

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- Because judgment (i.e. salvation) has been given to him, all will honor the Son just as they honor the Father.
- To dishonor the Son, is to dishonor the Father, and so to remain exposed to condemnation and God's wrath.

John 5:24

よくよくあなたがたに言うておく。わたしの言葉を聞いて、わたしをつかわされたかたを信じる者は、永遠の命を受け、またさばかれることがなく、死から命に移っているのである。

Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.

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- Jesus fervently wishes them to believe the gospel: whoever honors the Son (hears his word) honors the Father and has eternal life.
- This is the immediate spiritual possession of believers.

John 5:25-29

5:25よくよくあなたがたに言っておく。死んだ人たちが、神の子の声を聞く時が来る。今すでにきている。そして聞く人は生きるであろう。

5:26それは、父がご自分のうちに生命をお持ちになっていると同様に、子にもまた、自分のうちに生命を持つことをお許しになったからである。

5:27そして子は人の子であるから、子にさばきを行う権威をお与えになった。

John 5:25-29

5:28このことを驚くには及ばない。墓の中にいる者たちがみな神の子の声を聞き、

5:29善をおこなった人々は、生命を受けるためによみがえり、悪をおこなった人々は、さばきを受けるためによみがえって、それぞれ出てくる時が来るであろう。

John 5:25-29

²⁵ "Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live.

²⁶ For as the Father has life in himself, so he has granted the Son also to have life in himself.

²⁷ And he has given him authority to execute judgment, because he is the Son of Man.

²⁸ Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice

John 5:25-29

²⁹ and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.

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- This continues the thought of the previous verse.

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- This continues the thought of the previous verse (i.e. that those who believe are *already* spiritually in possession of eternal life).

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- This may also anticipate important events yet to come.

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 - The Resurrection of the Dead

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- The power to have and to give life are among the gifts which the Father has granted to the Son.
- Wherever men are saved from death, it will be the life of the Son that saves them.

John 5:27

そして子は人の子であるから、子にさばきを行う権威をお与えになった。

And he has given him authority to execute judgment, because he is the Son of Man.

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- Again, as we have seen before, the Son may be said to execute judgment because all stand condemned apart from the salvation which comes only from the Son.

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And he has given him authority to execute judgment, ***because he is the Son of Man.***

- Again, as we have seen before, the Son may be said to execute judgment because all stand condemned apart from the salvation which comes only from the Son.
- Here the term Son of Man is emphasized.

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- Indeed the definite article is not supplied in the Greek, further emphasizing Jesus humanity.

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- Perhaps we are to understand that because he is *human* (God incarnate) judgment of humans was given to Jesus.

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- In addition the term Son of Man has twice before been referred to in this Gospel as the means of God's revelation to and salvation of men (1:51, 3:14,15).

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- Jesus may also have in mind the apocalyptic figure referred to as the Son of Man in the prophecy of Daniel.

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- In any case, we understand that it is Jesus who saves and, therefore, Jesus who executes judgment.

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And he has **given him authority** to execute judgment, because he is the Son of Man.

- In any case, we understand that it is Jesus who saves and, therefore, Jesus who executes judgment.
- These are roles that the Father has given him.

John 5:28

このことを驚くには及ばない。墓の中にいる者たちがみな神の子の声を聞き、

Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice

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- Now Jesus does seem to be looking out to his second coming and the bodily resurrection of the dead.

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- Now Jesus does seem to be looking out to his second coming and the bodily resurrection of the dead.
- This is no more marvelous than our present spiritual rebirth, but it may be more dramatic to his present audience.

John 5:29

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and come out, ***those who have done good to the resurrection of life,***
and those who have done evil to the resurrection of judgment.

- Jesus foresees the final resurrection, which will be a resurrection of life for those who have done good.

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- Jesus foresees the final resurrection, which will be a resurrection of life for those who have done good.
- It will be a resurrection of judgment for those who have done evil.

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- What they do not understand is that it is impossible to honor God while rejecting Jesus.
- It is impossible to do anything good without first accepting Christ.
- Therefore the resurrection of life is only for Christians.