

John 5:16-30 Notes
 August 12, 2007
 L. Walker

Introduction:

- Amazing passage. Says too much.
- Bucket and ocean analogy.
- 2 main messages, 2 passes: Deity and Salvation.
- Wish I could read and understand the Greek. My commentary:

Commentary:

John 5 {16} And this was why the Jews were persecuting Jesus, because he was doing these things on the Sabbath. {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.

John 5 {16} And the Jews were continually persecuting and pursuing and harassing Jesus because he was always doing these things on the Sabbath. It infuriated them because Jesus ignored their rules of religiosity. {17} So Jesus addressed them about it. And he, in essence, said to them, "These works you see are the normal works of God the Father that you often see *even* on the Sabbath. If it's okay for Him to do them then it's okay for me, His Son, to do them. If you could do them, you should do them too." {18} Well, that was unbearable for the Jewish leaders. "How dare you equate yourself with God? That's blasphemy! another violation demanding your execution (Exo 31:15)." They were steaming, livid, blind with rage.

John 5 {19} 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. {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.

{19} So Jesus went on to clarify. "Listen, you yourselves have said that no one can do these things unless God is with him. I'm not doing this on my own; I'm just doing what I see my Father do: whatever He does I do. {20} My Father loves me deeply (*phileo*) and shows me everything He's doing. It's tremendous! And what you saw today is nothing in comparison to what He's going to show me and that I will do. You will be amazed! {21} You are even going to see me raise people from the dead and give life to whomever I choose, just like my Father does. And I'm not talking about just the physically dead and alive, but also the spiritually dead and alive."

John 5 {22} The Father judges no one, but has given all judgment to the Son, {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.

{22, 23} "My Father loves me and He wants everyone to honor me exactly as they should honor Him; so, instead of Himself, He made me the judge over everyone. I decide who lives and who dies; it's my decision – of course I talk it over with my Father (v.30). I ask you, how should you treat the one who holds your eternal destiny in His hands? You are to honor the Son as you should honor the Father."

John 5 {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.

{24} "Listen, He who honors me by listening to my message and submitting to my authority by obeying my words, and who believes that the Father exists and that He sent me and that the words I speak are His,

will not ever see condemnation from me! In fact that person is declared alive – risen from the dead right now! – to be with me forever!”

John 5 {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.

{25} “Hear me now, and listen carefully. I’m going to speak to you about two times, two resurrections if you will, one starting now and one at a later time in the future. From my present ministry forward, many of the living, who are dead in their trespasses and sins, will hear my voice, my message. And these spiritually dead ones that truly hear and respond will live forever with me. {26} Remember the Father is the source of all life and He has given me, the Son, that same ability to grant life. {27} And He has given me the authority to execute judgment, or decide who is to live and die, both physically and spiritually. Remember, as I told you, it is my choice – my sheep will hear my voice. I received this authority to judge over men because I am a Son of man, a human being just like you. I am eminently and uniquely qualified because I have experienced your trials and temptations without sin. I am also *the* Son of Man as Daniel said.”

John 5 {28} Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice {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.

{28, 29} “Not only that, as amazing as *that* is, there will come a time in the future when I will call forth all those who have died, both before now and after, with my own voice. And there will be a great day of resurrection – the dead will come back to life to be judged. Based on their faith in God and His message, as evidenced by their deeds, they will either be with me and the Father forever in a life of endless glory, or be eternally cut off, separated from the Father and me, to a living hell. Remember what my prophet Daniel said, “And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt (Dan 12:2).”

John 5 {30} “I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me.

{30} “As I told you, I don’t do this of my own volition or accord; my Father and I are unified. As I hear from my Father, that is what I declare and judge. I seek His will in all things – I am totally surrendered to Him. This is His will. I’m declaring to you a great hope for the future!”

Message – Lesson:

- Here we have Jesus accused and his defense.
- John’s economy of words is always a struggle for me.
- Jesus’ defense is powerful and really contains two messages:
 - 4 I am the Son of God and these works are divine works and not limited on the Sabbath.
 - 4 What I am trying to do amongst you and show you is the greatest act of mercy of all: how to have eternal life.
- Jesus defends himself and his actions here in a very similar way that he does on many other occasions: God’s works are not man’s works and therefore they are okay to perform on the Sabbath (Luke 14:5; John 7:23; Matt 15:1-3).
- As I studied this and read various commentaries I found I disagreed with many of them. Several of them say something like, “He maintained that he was equal with God and thus had the right to do whatever he wanted on the Sabbath.” [5] I disagree. “Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped... (Phil 2:5,6)”
- Jesus fulfilled the Law completely for our sake, even the laws related to the Sabbath. Indeed, He is God, but his role on earth was to be the God-man. He justified, or defended himself, with the

argument that God's works are not man's works, and he was doing God's work; therefore, he cannot be accused of working on the Sabbath.

- However, in defending himself this way, by saying that he is doing the works of God, he reveals, and we get to see, his true divine nature. (And we get to hear again our hope of salvation.) He does not use his divine nature as a defense. There is a difference!
- In Matt 12:8 and Mark 2:28, Jesus states that he is the Lord (Master) of the Sabbath, but he doesn't use that as his defense even there (Matt 9-12).

Jesus Reveals His True Identity:

- In this passage, Jesus reveals his equality with the Father in 5 ways:
 - 4 His person.
 - 4 His works.
 - 4 His sovereign power.
 - 4 His judgment.
 - 4 The honor due him.
- Person (v.17,18) – By declaring his works divine, Jesus equates himself with the Father. At least the Jews certainly understood it that way! On other occasions Jesus claimed to be Lord of the Sabbath.
- Works (v.19,20) – Whatever the Father does, these things the Son also does in like manner. Capable of doing whatever the Father does in perfect harmony and subordination.
- Sovereign Power (v.21) – Father and Son give life to “whom [they] wish.” The Bible teaches that only God is the giver of life (Deut 32:39; 1 Sam 2:6; 2 Kings 5:7; Acts 26:8; 2 Cor 1:9; Heb 11:19).
- Judgment (v.22) – All judgment of life and death is given to the Son from the Father. Only God is called the judge of all the earth (Gen 18:25; 1 Sam 2:10, et al)
- Honor due (v.23) – “Honor the Son even as they honor the Father.” God does not share his glory with anyone (Isa 42:8).

Is Jesus God? Compare Isa 45:22-23 and Phil 2:10. How much evidence do we need?

- He spoke of his otherworldly origin.
- He claimed prerogatives of deity – forgiveness of sins, etc.
- He called the angels his own. He called the Kingdom of God his kingdom (Matt 13:41).
- He declared himself Messiah (John 4:26; 17:3)
- He called himself *the* Son of Man (it was his favorite title of himself), Daniel's title for one who is on equal terms with the Ancient of Days (God).
- He called himself *the* Son of God implying he was God's Son by nature not creation.
- He called himself “I am,” God's name (John 8:24, 58).\
- And all the previous things we discussed above...

If you believe the Bible, the most well-attested, analyzed, scrutinized, studied, revered document in all of human history, the evidence is way beyond “reasonable doubt.” It is iron clad! Amen.

References:

1. Guideposts, *Nelson's Illustrated Bible Dictionary*, 1986
2. <http://godsvie.com/study.html>
3. Halley, Henry H., *Pocket Bible Handbook*, 1951
4. *The NIV Study Bible*, Zondervan Bible Publishers, 1985
5. MacArthur, John, *The MacArthur New Testament Commentary: John 1-11*, 2006