Christ, the Son of God
Studies in the Gospel of John

Equal with God
Lesson 5
John 5

Trinity Bible Church Sunday School
February 4, 2018
Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

John 20:30-31 (NASB)
The Prologue (1:1-18)

- Jesus is equal with God as the Word of God
  - Creator of everything “that has come into being”
  - The true revelation of God
- The Word became flesh
  - Announced by John the Baptist (Witness)
  - Unrecognized by the world
  - Rejected by “His own”
- He is the source of physical life and eternal life
Introduction of Jesus (1:19-4:54)

- The names or titles of Jesus – by John
  - The Lamb of God Who takes away the sin of the world
  - The Son of God – superior to John; pre-existent
  - The Spirit of God upon Him
- The names or titles of Jesus – by his disciples
  - Messiah; One described by Moses and the Prophets
  - Jesus of Nazareth, son of Joseph; Son of God, King of Israel
- Jesus’ title for Himself
  - Son of Man (i.e. the Seed of the woman)
  - The gateway to the presence of God – Jacob’s dream (Gen 28:12)
- The first sign in Galilee (2:1-12) – submission to the will of the Father
- Cleansing of the Temple (2:13-25) – zeal for His Father
- Meeting with Nicodemus (3) – a lesson on true faith
- Meeting the Samaritan woman (4:1-42) – the Savior of the world
- The second sign in Galilee (4:43-54) – Individual/personal faith
Public Ministry of Jesus (John 5-12)

- The rising hostility of unbelief
- John 5 – Equal with God
  - The healing of the man, ill for 38 years (5:1-18)
  - A lesson on Christology – two questions (5:19-30)
    - “Who is the man . . .”
    - “What difference does it make?”
  - How can I know this is true? (5:31-47)
Healing at the Pool of Bethesda (5:1-18)

- A feast of the Jews (5:1)
  - Jewish feasts in John: 2:13 (Passover); 6:4 (Passover); 7:2 (Tabernacles); 10:22 (Dedication or Festival of Lights or Hanukkah); 11:55 (Passover)

- By the Sheep gate
  - “Gate” not found in manuscripts
  - Sheep gate only found in Nehemiah 3:1, 32; 12:39

- The pool of Bethesda
  - 3 transliterations from Aramaic – also Bøthsaida and Bethzatha
  - A pool with healing waters – 3b and 4 are not in early manuscripts
  - Text does not comment on reality of the healing, only the expectation

- The healing (5:5-9)
  - No recognition of Jesus, nor request for help when He spoke to the man
  - The miracle – a simple command
  - The healing was immediate, and he obeyed
  - It was the Sabbath day – the key point for the story
The Jews React (5:10-16)

- Violation of Sabbath rule
- The healed man blamed Jesus
- Jesus appears to the man – “found him in the temple”
- The Jews were persecuting Jesus
- “My Father is working until now, and I Myself am working” (5:17)
- A claim of equality with God
- The Jews were blinded by their “wisdom”
- The Jews were seeking all the more to kill Him
A Theology Lesson (5:19-30)

- Transliteration of Hebrew and Greek – “Amen”
- Truth or faithfulness
- The mystery of the incarnation
- “He emptied Himself and took the form of a servant” (Phil 2:7)
- A working description of the incarnation
Point #1 – Verily, verily . . . (5:19-23)

- Jesus explains the statement about Father and Son working
- Jesus can do nothing of Himself
- Jesus can only do what the Father does
- The necessity of His deity and the reality of His humanity

- 4 explanatory statements:
  - “For . . .” (5:19b, 20, 21, 22)
  - “because of this” or “for this reason”
Point #1 – Verily, verily . . . (5:19-23)

> FOR . . . #1 (5:19b)
> He can only do, and does, what the Father does – “in like manner”
> John 5:30 – He does nothing on “My own initiative”
> John 8:28-30 – always and only what pleases the Father
> He submits (entrusts) Himself to the Father’s revealed and secret will
> “My Father is working until now, and I Myself am working”
Point #1 – Verily, verily . . . (5:19-23)

- FOR . . . #2 (5:20)
- The Father loves the Son
- The Father shows Him all that He is doing
- The Father will show Him greater things . . . so that you will marvel
  - His atoning death and resurrection
  - “My time” or “My hour”
- “The Father sent the Son to be the Savior of the World” (1 John 4:14)
Point #1 – Verily, verily . . . (5:19-23)

- FOR *(gar)* #3 (5:21)
- The Father raises the dead and gives them life
- The Son gives life
- The Divine work of salvation is accomplished by the Son
- Compare Exodus 6:3, 6
Point #1 – Verily, verily . . . (5:19-23)

- FOR (gar) #4 (5:22)
- The Father does not judge
- The Son has been given all judgment
- Compare: John 3:17-18
Point #1 – Verily, verily . . . (5:19-23)

- The Father’s purpose in the incarnation (5:23)
- Honor for the Son equal to honor due to the Father
- Failure to honor the Son dishonors the Father
- Honor attained by Christ’s work on earth, raising the dead and final judgment
Point #2 – Verily, verily . . . (5:24)

- Eternal life and deliverance from judgment delegated to Jesus
- Hearing and believing the words of Jesus
- This is the work of the Father as seen in the Son
Point #3 – Verily, verily . . . (5:25-29)

- Resurrection power has been given to the Son of God
- The voice of the Son of God will raise the dead (John 11:43)
- Life is in the Father and Son (1:4)
- Jesus has authority to judge because he is a Son of Man
- An hour is coming . . .
- A resurrection of life and a resurrection of judgment
- “Do not sin any more so that nothing worse happens” (5:14)
Theology Lesson - Main Point (5:30)

- He can do nothing on His own initiative
- He judges justly – the just and the unjust
- He judges according to the will of the Father
How to Know This is True (5:31-47)

- The witness by Jesus – not true or not sufficient alone
- The witness by John
- The witness by the works of the Father by Jesus
- The witness by the Father
- The witness by the Scriptures
- They refused to come to Jesus (5:40-44)
- The witness by Moses – their accuser before the Father
  - They did not believe Moses – their view of the Law was false
  - Moses directed them to Jesus for salvation, not the Law
- A closed loop
  - They condemned Jesus by the Law – opposed salvation
  - They were condemned by the Law – missed salvation
Jesus, Son of God and Son of Man

- The incarnation – a magnificent mystery
- An unusual miracle – indifferent response
- Jewish hostility to Jesus based on their view of the Law
- A profound revelation – The Son of God/Son of Man submitting to the will of the Father and honored as Savior and Judge
- The heart of man exposed – unbelief and hostility to God
- A simple Gospel message (5:24)
- The Divine pattern for the Christian life