

GOSPEL OF JOHN

Outline Chapter 5:

- A. Jesus heals the lame man on the Sabbath vss.1-16
- B. Jesus self-defense and authority as the Son vss.17-29
- C. The witnesses to Jesus vss.30-47

EXEGESIS VERSE: 1

GNT John 5:1 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα.

NAS John 5:1 **After these things there was a feast of the Jews,** *Μετὰ (pa) ταῦτα οὗτος (dem.pro./an-p; "these things") ἦν εἰμί (viIPFa--3s) ἑορτή (n-nf-s; "a feast"; used 15x in John and only here without the d.a.) τῶν ὁ Ἰουδαίων, Ἰουδαίος (d.a. + ap-gm-p) and Jesus went up to Jerusalem. καί (cc) Ἰησοῦς (n-nm-s) ἀνέβη ἀναβαίνω (viaa--3s; "went up") εἰς (pa) Ἱεροσόλυμα. (n-an-p)*

ANALYSIS VERSE 1:

1. The phrase “**After these things**” does not mean that the following recorded incident occurs immediately **after** the preceding context.
2. John uses this phrase 6x in his gospel to simply denote an unspecified amount of time has elapsed between scenarios. Joh.3:22; 6:1; 7:1; 19:38; 21:1
3. The vagueness of the phrase denotes that John is supplementing the Synoptic Gospels and is not attempting a full story of the work of Jesus.
4. Some scholars have attempted to put chapter 6 before 5 since Jesus is seen in Galilee at the end of chapter 4. Cp. 6:1 to 4:3,54
5. This argument suggests that “*the Passover, the feast of the Jews*” of 6:4 is the same as the **feast of the Jews** in 5:1.
6. This argument lacks solid hermeneutics since John also refers to “*the feast of the Jews, the Feast of Booths/Tabernacles*” in 7:2.
7. Additionally, All other uses of the word “*feast*” in John is always qualified by context as referring to either the “Passover” or “Tabernacles”. Joh.2:13,23; 4:45; 6:4; 7:2,8,10,11,14,37; 11:56 cp.55; 12:1 cp.12,20; 13:1,29
8. Another argument presented is manuscript evidence for the definite article in our verse therefore, referring to “the Passover”.
9. However, this also is remiss since other than our verse, the definite article is always used with “feast” and therefore its inclusion here could again refer either to “Passover” or “Tabernacles”.
10. Additionally, Metzger’s Textual Commentary on the Greek New Testament gives the reading omitting the definite article the highest possible score.
11. The safest and most prudent approach to the issue is to retain the phrase as is and that John is not referring to any **feast** in particular.
12. Rather, the nonchalant reference is simply to retain the chronology of Jesus’ ministry on a “fast forward” advancement of the first two years.

GOSPEL OF JOHN

13. The bulk of John's gospel focuses on the last year of Jesus ministry to include the two Passovers encompassing that year, which are referenced in 6:4 and 11:55ff and dated April/Nisan 32 and 33 AD in sequence.
14. John only chooses to highlight noteworthy events of the 1st two years of Jesus' ministry that are conducive to maintaining the theme of the gospel.
15. The **feast** that he refers to here, though not specified does suggest one of the three pilgrim feasts that all Jewish males were required to attend since **Jesus went up to Jerusalem**.
16. The three pilgrim feasts are listed in Exo.23:14-17 and include: Passover (April), Pentecost (May) and Tabernacles (October).
17. No matter which of the feasts John is alluding too, the mere mention of **a feast** recognizes an advancement of minimally 3-4 months and as long as 9-10 months since the preceding context, placing Jesus ministry into 31 AD.
18. The term **went up to Jerusalem** can refer going there from any direction and the language denotes the higher elevation around Jerusalem compared to the regions of Galilee. (*The shore of the Sea of Galilee is 660 ft. below sea level.*)

GOSPEL OF JOHN

EXEGESIS VERSES 2-9:

GNT John 5:2 ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθζαθά πέντε στοὰς ἔχουσα.

NAS John 5:2 **Now there is in Jerusalem by the sheep gate a pool, δέ (conj.; "Now") ἔστιν εἰμί (vira--3s) ἐν (pL) τοῖς ὁ Ἱεροσολύμοις Ἱεροσόλυμα (d.a. + n-dn-p) ἐπί (pg; "by/ at") τῇ ἡ προβατικῇ προβατικός (d.a. + ap-gf-s; "having to do with sheep/sheep gate/sheep area/ possibly entrance in the city wall") κολυμβήθρα κολυμβήθρα (n-nf-s; "a pool for bathing/swimming") which is called in Hebrew Bethesda, having five porticoes. ἡ ἡ ἐπιλεγομένη ἐπιλέγω (d.a. + circ.ptc./p/pass./nf-s; "which is called/while being named") Ἑβραϊστί (adv.; "in the Hebrew language/with Hebrew letters or Aramaic, the common Semitic Hebraism of the Jews") Βηθζαθά (n-nf-s; "Bethesda"; KJV form of "Bethzatha/house of mercy or house of outpouring"; most place this area at the NE side of the city near the temple; in 1888, K. Schick excavated a site in this area and found twin pools having 5 arches with corresponding porches) ἔχουσα. ἔχω (circ.ptc./p/a/nf-s; "having") πέντε (a-caf-p; "five") στοὰς στοά (n-af-p; "porticoes/porches/ a covered colonnade where people can stand or walk protected from the weather)**

GNT John 5:3 ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν.

NAS John 5:3 **In these lay a multitude of those who were sick, blind, lame, and withered, ἐν (pL) ταύταις οὗτος (near dem.pro./Lf-p; "In these"; ref. to the 5 porticoes) κατέκειτο κατὰκειμαι (viIPFdep--3s; "lay/to lie down/to recline") πλῆθος (n-nn-s; "multitude/a great number") τῶν ὁ ἀσθενούντων, ἀσθενέω (d.a. + subs.ptc./p/a/gm-p; "those who were sick/ill/weak/in poor health/diseased") τυφλῶν, τυφλός (ap-gm-p; "blind") χωλῶν, χωλός (ap-gm-p; "lame/crippled/maimed") ξηρῶν. ξηρός (ap-gm-p; "withered/dry or parched/deprived of liquid or fluid/of a bodily part - shrunk,wasted away,atrophied,paralyzed")**

OMIT THE REMAINDER OF VERSE 3 AND ALL OF 4. The oldest and best manuscripts omit the words in brackets. Later scribes included these words to explain why these people were here. However, they contain several non-Johannine words and expressions (9), and there is no internal nor external sources to substantiate this phenomenon ever occurring. It is superstition and not part of the true text. The words are spurious/bogus in more than twenty Greek witnesses.

GOSPEL OF JOHN

GNT John 5:5 ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα [καὶ] ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ·

NAS John 5:5 **And a certain man was there,** *δέ(ε)* *τις* (*indef. pro./nm-s*; "a certain/someone") *ἄνθρωπος* (*n-nm-s*) *ἦν εἰμί* (*viIPFa--3s*) *ἐκεῖ* (*adv.* "there/in that place") **who had been thirty-eight years in his sickness.** *ἔχων ἔχω* (*circ.ptc./p/a/nm-s*; "after being/who had been") *τριάκοντα* (*a-can-p*; "thirty") [*καὶ*] (*cc*) *ὀκτώ* (*a-can-p*; "eight") *ἔτη ἔτος* (*n-an-p*; "years") *ἐν* (*pL*) *αὐτοῦ*· *αὐτός* (*np3m3s*) *τῇ ἡ ἀσθενείᾳ ἀσθένεια* (*d.a. + n-Lf-s*; "weakness/sickness/infirmity")

GNT John 5:6 τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, θέλεις ὑγιῆς γενέσθαι;

NAS John 5:6 **When Jesus saw him lying there,** *ὁ Ἰησοῦς* (*d.a. + n-nm-s*) *ἰδὼν ὀράω* (*circ.ptc./a/a/nm-s*; "when He saw") *τοῦτον οὗτος* (*dem.pro./am-s*; "this one") *κατακείμενον κατάκειμαι* (*adj.ptc./p/dep/am-s*; "lying down" - there supplied) **and knew that he had already been a long time in that condition,** *καί* (*cc*) *γνοὺς γινώσκω* (*circ.ptc./a/a/nm-s*; "knew/having known") *ὅτι* (*ch*; *intro. content of Jesus' knowledge*) *ἔχει, ἔχω* (*vipa--3s*; "he had" "been") *ἤδη* (*adv.*; "already") *πολὺν πολὺς* (*a--am-s*; "much/many/with time = a long time") *χρόνον χρόνος* (*n-am-s*; "a period of time") **He** ***said to him, "Do you wish to get well?"** *λέγει λέγω* (*vipa--3s*) *αὐτῷ, αὐτός* (*np3m3s*) *θέλεις θέλω* (*vipa--2s*; "to wish/will/want") *γενέσθαι; γίνομαι* (*complementary inf./a/d*; "to become") *ὑγιῆς* (*a-pred.nm-s*; "healthy/sound/well"; here to be healed)

GNT John 5:7 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν παραχθῇ τὸ ὕδωρ βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει.

NAS John 5:7 **The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up,** *ὁ ἀσθενῶν, ἀσθενέω* (*subs.ptc./p/a/nm-s*; "the sick man/the one being sick") *ἀπεκρίθη ἀποκρίνομαι* (*viadep--3s*) *αὐτῷ αὐτός* (*np3m3s*) *Κύριε, κύριος* (*n-nm-s*) *οὐκ οὐ* (*neg +*) *ἔχω* (*vipa--1s*; "I do not have") *ἄνθρωπον ἄνθρωπος* (*n-am-s*) *ἵνα* (*cs*; *denotes purpose*) *βάλῃ βάλλω* (*vsaa--3s*; "to put/cast/throw/propel") *με ἐγὼ* (*npa-1s*) *εἰς* (*pa*) *τὴν ἡ κολυμβήθραν· κολυμβήθρα* (*d.a. + n-af-s*; "the pool")

GOSPEL OF JOHN

ὅταν (cs; "when/at the time that") τὸ ὕδωρ (n-nn-s; "the water") ταραχθῆ ταραάσσω (vsap--3s; "might be stirred up/shaken/agitated/make a commotion/restless") **but while I am coming, another steps down before me.** δέ (ch) ἐν (pL; loc of time) ᾧ ὅς (rel.pro.Lm-s; "in which time") ἐγώ (nprn-1s; "I myself") ἔρχομαι ἔρχομαι (vipdep--1s; "am coming") ἄλλος (adj.-nm-s; "another") καταβαίνει. καταβαίνω (vipa--3s; "steps down/descends") πρό (pabl; "before") ἐμοῦ ἐγώ (npabl-1s)

GNT John 5:8 λέγει αὐτῷ ὁ Ἰησοῦς, Ἔγειρε ἄρον τὸν κράβαττόν σου καὶ περιπάτει.

NAS John 5:8 **Jesus *said to him, "Arise, take up your pallet, and walk."** ὁ Ἰησοῦς, (d.a. + n-nm-s) λέγει λέγω (vipa--3s) αὐτῷ αὐτός (npdm3s) Ἔγειρε ἐγείρω (vimp.pa--2s; "arise/get up/stand up") ἄρον αἴρω (vimp.aa--2s; "take up/lift up/raise") σου σύ (nprg-2s) τὸν ὁ κράβαττόν κράβαττος (d.a. + n-am-s; "pallet/bedding/mat") καί (cc) περιπάτει. περιπατέω (vimp.pa--2s; "walk/walk around")

GNT John 5:9 καὶ εὐθέως ἐγένετο ὑγιής ὁ ἄνθρωπος καὶ ἦρεν τὸν κράβαττον αὐτοῦ καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

NAS John 5:9 **And immediately the man became well, and took up his pallet and began to walk.** καί (ch) εὐθέως (adv.; "immediately/right away") ὁ ἄνθρωπος (d.a. + n-nm-s) ἐγένετο γίνομαι (viadep--3s) ὑγιής (a--nm-s; "well/healthy") καί (cc) ἦρεν αἴρω (viaa--3s; "he took up") αὐτοῦ αὐτός (nprgm3s) τὸν ὁ κράβαττον κράβαττος (d.a. + n-am-s; "pallet/poor man's bed") καί (cc) περιεπάτει. περιπατέω (viIPFa--3s; "was walking around") **Now it was the Sabbath on that day.** δέ (conj.; "Now") Ἦν εἰμί (viIPFa--3s) σάββατον (n-nn-s; "the Sabbath") ἐν (pL) ἐκείνῃ ἐκεῖνος (remote dem.pro./Lf-s; "that") τῇ ἡ ἡμέρᾳ. ἡμέρα (n-df-s)

ANALYSIS VERSES 2-9:

1. As Jesus attended the feast, a healing incident occurred, which John records.
2. One purpose of John's referral to this particular incident is to illustrate the increasing intensity of the hostility of the religious establishment of Israel towards Jesus by the 2nd year of His ministry. Joh.5:18
3. His vivid memory of the occasion is reflected in his description of the location at which the miracle took place i.e., **"Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porticoes/porches"**.

GOSPEL OF JOHN

4. Some theologians try to use the present tense of eimi/**there is** to prove that John's writing occurred before the destruction of Jerusalem in 70 AD.
5. However, his use of the historical present (referring to past events as if the writer was there while recording it) has already been established. Joh.4:5,7,9
6. Most historians place the location of this **pool** at the NE corner of **Jerusalem**, just within the city walls directly north of the temple.
7. In the midst of the textual problems in this particular section, the actual name assigned to the **pool** is another.
8. The spelling **Bethesda** is most likely the correct one, based on a copper scroll found at Qumran that mentions a Beth (house) Eshdatain (outpourings), which in Aramaic is dual in number and means literally the "house of two outpourings".
9. The clue is that the **pool** had **five porticoes** making it almost certain that it is the double pool known now by St. Anne.
10. A pilgrim from Bordeaux, France visited Jerusalem in 333 AD, and recorded that "inside the city is a pair of pools with 5 arcades (a series of arches supported by columns), which pools are called Betsaida".
11. This testimony is confirmed by recent excavations on the site in 1888, which is close to the church of St. Anne in the NE quarter of the Old City.
12. City excavations have been carried out there from the time since Napoleon III acquired the site for France in 1856.
13. It is now clear there were 2 adjacent pools, a northern and southern, and that the trapezoidal (a plane figure with four sides, two of which are parallel) area they occupied was surrounded by 4 colonnades, one on each side with a 5th on the ridge of rock separating the 2 pools.
14. It was **in** the shelter of **these porticoes** that **lay a multitude of those who were sick, blind, lame and withered**/paralyzed, hoping to be healed.
15. The participle of "**those who were sick**" does not refer to general sickness and illness, but is qualified by the nouns of malady/affliction that follows i.e., blindness, being crippled and paralysis.
16. The fact that these were "laying" there denotes bodily disorders that severely handicapped these people in their physical mobility without the aid and assistance of others.
17. Though the exact number of **those** congregated in this area is not given, it was many, probably at least in the hundreds.
18. Out of all of these, **a certain man was there, who had been thirty-eight years in his sickness.**
19. While we are not told exactly what affliction he possessed, it is obvious that he was crippled or paralyzed since after he was healed he could walk. Cp. vs.8,9,11
20. The reason for his being **there** and this place of congregation in general, is reflected in the spurious textual readings and in the unnamed man's comments of vs.7.
21. It was a superstition that had come to be accepted by many, and the prevailing belief was that from time to time **when the water is stirred up** or agitated, the first one who was able to enter **into the pool** would be healed (vs.7).
22. The superstitious attributed the activity of the water to be caused by an angel stirring the water so as to provide healing.
23. Such an activity is totally against God's grace.

GOSPEL OF JOHN

24. While the agitation of the water was an observable event, a logical explanation can be rendered.
25. The twin pools were a part of a large reservoir system filled from the reservoirs called Solomon's pools.
26. Stone pipes carried water to the pools (and have been excavated).
27. The “moving” of the waters was the renewing of the supply from another source.
28. How the remainder of the superstition that there was healing powers associated with the water movement is left without explanation.
29. It should be obvious that people who are in dire circumstances can have a tendency to believe anything and oftentimes will accept what anyone says as long as it provides a measure of hope.
30. Such people are at the mercy of the unscrupulous and have been taken advantage of over the course of human history.
31. Others, such as this **man**, while a victim of their own STA superstitions, simply sit and wait without any “true” hope or cure.
32. These types reflect a misplaced faith and misacclimation to their niche and situation.
33. **When Jesus saw him lying there**, He takes the initiative and approaches him with a simple statement of “**you wish to get well**”, designed to prompt a response of the man’s desire. *(There is no interrogative in the Greek.)*
34. His statement reflects that Jesus, who knew all men, **knew that he had already been a long time in that condition**.
35. It explains why out of all those surrounding this **man** that Jesus chose to heal him.
36. The answer is that this **certain man** was evidently a believer and in this condition due to STA activity in his past. Cp. vs.14
37. It is further supported since there is no call to faith by Jesus and evidence shows that he didn’t even know who Jesus was. Cp. vs.13
38. While **the sick man** responded to Him with implication of affirming Jesus’ read on him, he still demonstrates that his focus is on the physical **pool and water** and his own lack of ability to respond (**but while I am coming**) before “**another steps down before me**”.
39. He further illustrates that he is relying upon a physical answer to his cure in his statement, “**Sir, I have no man to put me into the pool**”.
40. In essence, he is transferring the blame of why he currently is in his present condition, upon others.
41. This seems to be an obvious STA trend of this individual i.e., to shift the blame on others. Cp.vs.11 in his response to vs.10.
42. Again, Jesus places the blame for this man’s malady where it truly belongs in vs.14.
43. A profile of this **man** reveals the following:
 - A. He is a believer who has involved himself in some form of reversionism. vs.14
 - B. His current physical situation is the result of DD.
 - C. He has refused over the years to acknowledge God’s hand regarding his condition. vs.5
 - D. Instead of employing intellectual honesty regarding himself, he blames his circumstances and failings on others. vs.7
 - E. Because he has constantly refused to recognize that his STA failures are the cause of his predicament, he looks at his life as “bad luck”.

GOSPEL OF JOHN

- F. This thinking in turn has caused him to further transgress into the human viewpoint evil of superstition as hope for a remedy or cure.
 - G. To whatever degree of responsibility he does takes upon himself for his condition, he readily believed in the past that it required his own efforts to get himself out of his problem. (*This is why he is here and is the force behind the phrase, “while I myself/ἐγὼ am coming”.*)
44. However, even in the midst of his STA profile, one cannot miss the man’s subtle cry for help.
 45. This is the underlying force of the man’s expression in his statement, “**Sir, I have no man to put me into the pool**”.
 46. He at the least recognizes that if a cure is ever to be had, it depends upon another.
 47. God has sufficiently humbled this individual to the point that even in the midst of his continued arrogance and human viewpoint, he at least recognizes and is now asking for help.
 48. This in turn illustrates potential +V in this **man**.
 49. Jesus in turn knows this, and utilizes this situation to illustrate God’s grace and timing for this man’s deliverance.
 50. Jesus knew that the healing would have a salutary effect upon the man spiritually while teaching him that Divine blessing and deliverance is not dependent upon one’s own efforts, ideas or even others, but is a matter of humility (+V) and an acknowledgment of dependency in one’s “desire”, which will be provided by God’s grace and perfect timing.
 51. Further, it would teach him to refrain from his previous STA activity, keeping tabs and acknowledging his sin in the life.
 52. This did not mean that the man left oriented to God’s plan since excess STA baggage is still prevalent (vs.11) and will have to be dealt with.
 53. Though we do not know how ultimately this man ended up spiritually, it is safe to assume that at least he eventually learned the above lessons since Jesus approached him.
 54. Applications:
 - A. Though all “bad or unfortunate” things that may happen to believers may not be DD (Joh.9:2-3), some is.
 - B. It is the believer’s responsibility to realize when disciple occurs in their life and acclimate to it realizing that God is behind it.
 - C. Those who approach DD with a close mind regarding themselves, will have a tendency to blame others for their misery and suffering.
 - D. DD is designed to help us reign in uncontrolled STA activity.
 - E. God will allow some DD to remain in place until it has the desired affect.
 - F. If there are areas in your own life that God is not blessing, it behooves the believer to evaluate their own lives to see if they are not applying or adequately controlling their STA’s in certain areas.
 - G. Failure to take responsibility for one’s own spiritual failings produces even more obnoxious approaches to life like blaming others, life depends upon “luck” and there is no real hope that can lead to STA depression.
 - H. The believer must recognize that all Divine blessing and deliverance comes from God and will be in His perfect timing.

GOSPEL OF JOHN

55. The lesson of God's grace bestowed upon this unnamed believer teaches that God knows the very depth of each individual's soul and does what is necessary for each believer to advance as far spiritually as his or her +V will allow.
56. **Jesus** simply commands **him**, "**Arise, take up your pallet/bedding and walk.**"
57. The present active imperative of περιπατέω/to **walk** literally means "continue walking from this point on".
58. While the word **walk** has obvious physical implications, it is also used to denote one's "spiritual walk". Joh.8:12; 11:9-10; 12:35
59. **Jesus** command then reflects not only a physical healing but also a spiritual healing rendering force to the premise that this **man** is a believer.
60. In essence, **Jesus** is telling the man to continue on from this point in time as a "normal functioning and restored" believer.
61. The subtle reality that can be easily overlooked regarding this passage and occurrence is that **Jesus knew** that this **man** had "inwardly/soulishly" repented of his past "sin" (vs.14) and now applies grace towards him.
62. The healing that occurred was instantaneous as **immediately the man became well, and took up his pallet and lit. was/went on walking.**
63. **Now it was the Sabbath on that day** that this incident occurred.
64. The term **Sabbath** is derived from the Hebrew verb שָׁבַת /to rest/to sit down/to be still and from the noun שַׁבָּת /the seventh day of the week/Saturday.
65. The noun is not used until the giving of the Law (Exo.16:23ff), however the verb is first used to note the seventh day of the week at which God chose to rest after the work of restoration (Gen.1:1 – 2:3; specifically 2:2,3).
66. Nor is there any commandment to observe the **Sabbath** until after the Exodus. Exo.20:8-11
67. God did not rest because He was tired, it is an anthropomorphic use regarding God as a demonstration to mankind of the following:
- A. That nothing more needed to be or would be done with regard to restoration, His work was perfect and complete.
 - B. As a memorial to grace.
 - C. To give both man and beast a day of rest to break from the everyday grind.
 - D. To provide a day to concentrate on and worship of God.
68. **Jesus** articulates the purpose of the **Sabbath** and its intent in Mar.2:27 indicating that God had man's benefit and well-being in mind upon its institution and it was to be a blessing for mankind.
69. **Isaiah** also sets forth the true nature of the **Sabbath** when he denounces the formal, ritualistic **Sabbath** observance of his time and defines true Sabbath keeping as turning from one's own ways and pleasures and taking delight in the Lord. Isa.1:10-14; 58:13-14
70. Prophets raised their voices in protest against abusing the **Sabbath** and they regarded the destruction of Jerusalem and the 70-year captivity as being due in part to the desecration of the Sabbaths. Jer.17:19-27; Eze.20:23-24
71. In the years following the restoration under Ezra and Nehemiah, their successors the scribes, developed an elaborate code or regulations and restrictions governing Sabbath observance.

GOSPEL OF JOHN

72. As noted before, the Jews turned to a legalistic approach to the Law after the dispersion with the intent to “build a hedge” so as to protect them from violation of the Law.
73. Their discussions of actual and hypothetical cases led to the formulation of 39 different prohibitive acts/tasks ascribed as violation of the Sabbath Law and ultimately included 6 subsidiary prohibitive tasks attached to each chief activity. *(They considered 234 activities as violation of the Law and produced an impossible system to adhere to and it ended up violating other direct commandments of scripture such as not allowed to sanctify anything, make evaluations or separate heave/raised offerings and tithes, etc.)*
74. They obviously totally wrecked the spirit and intent of the Law and people developed fanciful and far-fetched interpretations in order to do what they wanted to do anyway.
75. For example, Exo.16:29 says “*..Remain every man in his place; let no man go out of his place on the seventh day*” and was determined by the scribes that a journey on the Sabbath might not exceed two thousand cubits beyond one’s house.
76. However, if a man had left enough food for two meals at another place that was two thousand cubits away, he could call it his “dwelling” and go on for another two thousand cubits.
77. These mass of regulations spawned a religious system that was:
 - A. ridiculous: One could not practice medicine, since that was work.
 - B. hypocritical: Like the modern fundies who shun work on Sunday and go out to eat.
 - C. impossible to enforce.
 - D. negated higher spiritual principles like “doing unto others”...
 - E. destructive to the real intent of God’s plan.
 - F. a near impossible burden to learn and apply.
78. It is of no surprise that Jesus came into conflict with the Jewish leadership on this matter.

GOSPEL OF JOHN

EXEGESIS VERSES 10-13:

GNT John 5:10 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατόν ἐστιν, καὶ οὐκ ἔξεστίν σοι ἄραι τὸν κράβαττόν σου.

NAS John 5:10 **Therefore the Jews were saying to him who was cured,** οὖν (*ch*) οἱ ὁ Ἰουδαῖοι Ἰουδαίος (*d.a. + ap-nm-p; "the Jews"; ref. religious leadership*) ἔλεγον λέγω (*viIPFa--3p*) τῷ ὁ τεθεραπευμένῳ, θεραπεύω (*subs. ptc./PF/pass./dm-s; "to him who was cured/healed"*) **"It is the Sabbath, and it is not permissible for you to carry your pallet."** ἐστιν, εἰμί (*vipa--3s*) Σάββατόν σάββατον (*n-pred.nn-s*) καί (*ch; denotes a consecutive sense in a co-ordinate construction and can be rendered "as a result"*) οὐκ οὐ (*neg. +*) ἔξεστίν ἔξεστι (*vipa--3s; "it is not lawful; hence permissible or allowed"*) σοι σύ (*npd-2s; "for you"*) ἄραι αἴρω (*miscellaneous inf./a/a; functions as the subject of the sentence; "to take up/pick up/lift/carry"; same as in Jesus' command vs. 8; lit. "to carry/lift is not lawful"; Carrying burdens was considered unlawful on the Sabbath (Ex.23:12; Neh.13:19; Jer.17:21). Stoning was the rabbinical punishment*) σου. σύ (*npg-2s*) τὸν ὁ κράβαττόν κράβαττος (*n-am-s; "pallet/bedding"*)

GNT John 5:11 ὁ δὲ ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιῆ ἐκεῖνός μοι εἶπεν, Ἄρον τὸν κράβαττόν σου καὶ περιπάτει.

NAS John 5:11 **But he answered them,** δέ (*ch*) ὁ (*dnms+; "the man"*) ἀπεκρίθη ἀποκρίνομαι (*viadep--3s; "responded/answered"*) αὐτοῖς, αὐτός (*npdm3p*) **"He who made me well was the one who said to me,** Ὁ ὁ ποιήσας ποιέω (*d.a. + subs.ptc./a/a/nm-s; "He who did/made"*) με ἐγώ (*npa-1s*) ὑγιῆ ὑγιής (*a-pred.am-s; agrees with "me"; "well/healthy/whole; emphasis is on the state of being well*) ἐκεῖνός ἐκεῖνος (*remote dem.adj./nm-s; "that one"; emphatic to draw attention to another*) εἶπεν, λέγω (*viaa--3s*) μοι ἐγώ (*npd-1s*) **"Take up your pallet and walk."** Ἄρον αἴρω (*imperative/aa--2s; "take up"*) σου σύ (*npg-2s*) τὸν ὁ κράβαττόν κράβαττος (*n-am-s*) καί (*cc*) περιπάτει. περιπατέω (*vimp./p/a--2s*)

GNT John 5:12 ἠρώτησαν αὐτόν, Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον καὶ περιπάτει;

GOSPEL OF JOHN

NAS John 5:12 **They asked him, "Who is the man who said to you, 'Take up your pallet, and walk'?"** ἠρώτησαν ἐρωτάω (viaa--3p; "they asked/inquired/questioned") αὐτόν, αὐτός (npam3s) Τίς (interr.pro./nm-s; "Who?") ἐστὶν εἰμί (vipa--3s) ὁ ἄνθρωπος (d.a. + n-nm-s) ὁ εἰπὼν λέγω (adj.ptc./a/a/nm-s; "who said") σοι, σύ (npd-2s) Ἄρον αἶρω (vimp/aa--2s; "take up/lift") καί (cc) περιπάτει; περιπατέω (vimp/pa--2s)

GNT John 5:13 ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστὶν, ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ.

NAS John 5:13 **But he who was healed did not know who it was;** δέ (ch) ὁ ἰαθεὶς ἰάομαι (subs.ptc./a/dep/nm-s; "he who was healed"; emphasizes the act of healing) οὐκ οὐ (neg. +) ᾔδει οἶδα (vi/PluPF/a--3s; PluPF = action as completed up to a specific time in the past; lit. "did not know up to this point") τίς (interr.adj./nm-s; "who") ἐστὶν, εἰμί (vipa--3s; historical present) **for Jesus had slipped away while there was a crowd in that place.** γάρ (causal conj.; "for") ὁ Ἰησοῦς (d.a. + n-nm-s) ἐξένευσεν ἐκνεύω (viaa--3s; "to turn the head away/avoid/shun or dodge/slipped away/disappeared/withdrew"; Hapax [used only 1x]) ὅντος εἰμί (circ.ptc./p/a/gm-s; genitive absolute; expresses the purpose for Christ's departure; "while there was"); ὄχλου ὄχλος (n-gm-s; "a crowd/throng/multitude") ἐν (pL) τῷ ὁ τόπῳ. τόπος (d.a. + n-Lm-s; "in the place"; ref. Bethesda)

ANALYSIS VERSES 10-13:

1. After Jesus healed the man, he (the man) continued to **carry** his bedding while walking around.
2. By all appearances, it looks as if he was heading for the temple since this is where Jesus found him later (cp. vs.14a) and answers how the religious leaders are now in his periphery since the temple would be their logical place of congregation on the Sabbath.
3. Furthermore, it is logical to conclude that this believer whom God has delivered physically and perceived to be on route to spiritual recovery, would naturally head for the temple to offer thanks to God.
4. It is under these circumstances that it comes to the attention **therefore** of **the Jews** who accosted this man **who was cured** for carrying around his bedding on the Sabbath.

GOSPEL OF JOHN

5. John once again uses the term “**the Jews**” to refer to the leaders of Judaism, primarily composed of the Pharisees, the major exponents of legalistic Judaism.
6. The imperfect of the verb in the phrase “**were saying to him**” indicates that these “**Jews**” (plural) swarmed around the man and like a pack of dogs commenced to badger their prey.
7. They make it clear as according to their endless list of regulations that “**it is the Sabbath, and as a result it is not permissible/lawful for you to carry your pallet**”.
8. Using a typical legalist’s approach they make a reference to scripture of **the Sabbath** and then condemn the man without hearing or inquiry as to why he might be carrying his **pallet**.
9. This obviously put the man on the defensive and **he answered them** as one might expect from someone under intimidation.
10. The word “**but**” (vs.11) indicates that he responded in contrast to their direct accusation by deferring to an indirect source of blame.
11. In other words, being intimidated and under sin fear, rather than accept the responsibility for his own actions and dealing with the situation on those grounds, he seeks to “squirm” out of his dilemma.
12. In fact, he defers to the very One who healed him as it was “**He who made me well was the one who said to me, ‘Take up your pallet and walk’**”.
13. As one interpreter observes, “*the man is not of the stuff of which heroes are made*” as he seeks to move from scrutiny by diverting attention to another.
14. Observations:
 - A. A common approach of legalists is through intimidation tactics.
 - B. They will make reference to the Bible directly or indirectly and then commence to judge your actions based on their legalistic understanding.
 - C. Examples today are things such as: Your body is a temple therefore if you smoke, drink, are overweight, don’t eat “healthy”, etc., then you are sinning or a 2nd class Christian; Modern technology provides an avenue for evil therefore any use of a particular convenience is evil in and of itself, et al.
 - D. Legalist’s take non-issue items in life and make them issues in the POG and thus distract others as to the real spiritual issues.
 - E. Failure to understand sound doctrine in light of a legalistic accusation will further intimidate a believer.
 - F. He or she will be inclined to make excuses or blame others in order to escape the “heat” of accusations.
15. We see a completely different reaction from the perfectly righteous Messiah when confronted by these interpreters and guardians of the Law who strain to condemn Him under their legalistic umbrella. Cp. vs.16 (*..He was doing these things on the Sabbath*) and vs.17. Also cp. Mat.12:1-14; Mar.3:1-6; 7:1-8; Joh.7:22-24
16. Legalism only leads to hypocrisy. Mat.6:1-8; 23: 1-36
17. Observation: Understand as an adjusted believer, you cannot satisfy the arrogant appetites of the negative legalists, as they will seek to condemn your Christian walk at any level. Mat.11:18-19.
18. Application: Indeed, we are to only judge with righteous judgment and that is by the strict dictates of BD and neither straying to the right nor left. Josh.1:7; 23:6-8

GOSPEL OF JOHN

19. It is important to understand that Jesus chose the **Sabbath** to heal this man to make at least two issues clear:
 - A. To demonstrate who He was and the extent of His authority.
 - B. To challenge and expose perversions of the Law.
20. This did not mean He was out to “twit” people, but rather His challenge was directed towards those religious types, who stood as representatives of God and His plan.
21. Upon the man’s cowering response, **the Jews** press him for the identity of the one who told him to violate their Sabbath rules and **they asked him, “Who is the man who said to you, ‘Take up and walk’?”**
22. It is interesting to note that in the Greek, the word “pallet” is omitted showing that these men had no interest as to the reason he might be in violation, only that they saw him “lifting and traveling” or in their legalistic eyes, “working”.
23. Application: **Always** strive to establish all the facts before passing judgment upon others so as to avoid unrighteous judgment, even when appearance of their activity may indicate guilt.
24. There is no doubt that he saw Jesus as they spoke to each other, **but** and obviously to the frustration of these **Jews, he who was healed did not know who it was.**
25. Up to this point, the person who had healed this man was to him a complete stranger.
26. It can be easily pictured that when this healing took place in the midst of a superstitious crowd under the premise that healing took place at this location, how immediately many would compress around him in amazement and awe.
27. Especially since the healing took place apart from the stirring of the waters and rush to be the first one in.
28. It was **while there was a crowd in that place** that **Jesus** took the opportunity and **had slipped away.**
29. It was **for** this reason that the man did not come to know who Jesus was as that opportunity was removed.
30. Jesus purpose of avoiding additional exposure to the man and the multitude at this time serves to point out:
 - A. It was God’s will for only this man to be healed in this situation revealing him as an exception to those around him.
 - B. His exception was that the healing was not for the purpose of evangelizing Ph1, but in response to a believer under DD ready for reversion recovery.
 - C. The fact that the man did not have opportunity to identify who Jesus was reinforces the premise that he was already a believer and that was not the issue here.
 - D. Though Jesus had more to say to the man, He would deal with him in private later and avoid any distractions or pressures produced by those around them.
31. **The Jews** ultimately would turn their attention to the cause of this man’s “rebellion” denoting another aspect of the legalist trend, “power lust” as Jesus teachings and actions were threatening to their authority.
32. The fact that they did not apprehend this man (as Jesus found him in the temple), hints that their real motivation in accosting him was not so much as he was violating the letter of the Law, but represented a threat to their authority.

GOSPEL OF JOHN

33. This is the first time in John that we see the actions of Jesus meeting with disapproval, and is in total contrast to earlier chapters, which have dealt with his success and popularity.
34. There was a subtle hint of the brewing hostility of the religious establishment in 4:1, but this incident brings out the depth of their antagonism toward Jesus.
35. On six different occasions Jesus came into conflict with the religious leaders over the subject of **the Sabbath**, and five of these involved healing. Luk.6:1-5; 6:6-11; 13:10-17; 14:1-6; Joh.5:1ff; 9:1ff
36. Some observations regarding the Jew's legalistic approach concerning **the Sabbath**:
 - A. Rather than rejoice in the man's healing, the Jews would demonstrate their own spiritual paralysis. (MA murder; S/T).
 - B. By insisting on the precise execution of man-made traditions, they negated the whole spirit of the Sabbath legislation.
 - C. The religious crowd had turned the Sabbath from a day of joy, worship and rest as God intended it, into a pain.
 - D. A multitude of burdensome restrictions had grown up like weeds subverting God's plan.
 - E. In an attempt to define work they had disallowed bonafied and even necessary activities.
 - F. By their seeking to inhibit Sabbath violation, they led the people into another extreme.
37. By healing this man, Jesus demonstrates that it is totally acceptable to do good at all times, as He consistently persisted in doing so and came into conflict with the authorities.

GOSPEL OF JOHN

EXEGESIS VERSES 14-16:

GNT John 5:14 μετὰ ταῦτα εὕρισκε αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ, "Ἴδε ὑγιῆς γέγονας. μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται.

NAS John 5:14 **Afterward Jesus *found him in the temple, and said to him,** μετὰ (pa +) ταῦτα οὗτος (apdan-p; "afterward/after these things") ὁ Ἰησοῦς (d.a. + n-nm-s) εὕρισκε εὕρισκω (vipa--3s; historical present) αὐτὸν αὐτός (npam3s) ἐν (pd) τῷ ὁ ἱερῷ ἱερός (d.a. + ap-dn-s; "the temple") καί (cc) εἶπεν λέγω (viaa--3s) αὐτῷ, αὐτός (npdm3s) **"Behold, you have become well; Ἴδε (part.; "Behold") γέγονας. γίνομαι (viPFa--2s; PF=action in the past with existing results) ὑγιῆς (a--nm-s; "well/healthy/whole") do not sin anymore, so that nothing worse may befall you."** ἀμάρτανε, ἀμαρτάνω (vimperative/pa--2s; "sin" +) μηκέτι (adv.; "no longer/no more/ not ever again") ἵνα (cs; "in order that/so that") μὴ (neg.; "not" +) τι τὶς (indef.adj./nn-s; "anything/certain thing" +) χεῖρόν χείρων (comp.adj./nn-s; "worse/ more severe/very bad") γένηται. γίνομαι (vsad--3s; "may befall/it might become/it might come into existence) σοί σύ (npd-2s; "to/for you")

GNT John 5:15 ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτὸν ὑγιῆ.

NAS John 5:15 **The man went away, and told the Jews that it was Jesus who had made him well.** ὁ ἄνθρωπος (d.a. + n-nm-s) ἀπῆλθεν ἀπέρχομαι (viaa--3s; "went away/departed/left") καί (cc) ἀνήγγειλεν ἀναγγέλλω (viaa--3s; "told/informed/declared/proclaimed/reported") τοῖς ὁ Ἰουδαίοις Ἰουδαῖος (ap-dm-p; "the Jews") ὅτι (conj. indir. disc.; "that") ἐστὶν εἰμί (vipa--3s; historical pres.) Ἰησοῦς (n-nm-s) ὁ ποιήσας ποιέω (d.a. + subs.ptc./a/a/nm-s; "who made") αὐτὸν αὐτός (npam3s) ὑγιῆ. ὑγιῆς (a--am-s)

GNT John 5:16 καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

NAS John 5:16 **And for this reason the Jews were persecuting Jesus,** καί (ch +) διὰ (pa; "because of" +) τοῦτο οὗτος (apdan-s; "this thing"; "and for this reason"; ref.

GOSPEL OF JOHN

report on Jesus) οἱ ὁ Ἰουδαῖοι Ἰουδαίος (d.a. + ap-nm-p) ἐδίωκον διώκω (viIPFa-3p; "persecuting/to run after in hostile pursuit/harass") τὸν ὁ Ἰησοῦν, Ἰησοῦς (d.a. + n-am-s) **because He was doing these things on the Sabbath.** ὅτι (causal conj.; "because") ἐποίει ποιέω (viIPFa--3s; "he was doing") ταῦτα οὗτος (dem.pro./an-p; "these things) ἐν (pL; of time; "on") σαββάτῳ. σάββατον (n-Ln-s)

ANALYSIS VERSES 14-16:

1. It was **afterward**, when the crowds and religious establishment were no longer a distraction, that **Jesus** seeks the man out.
2. Again, the fact that He **found him in the temple** suggests that this was the man's destination after he was healed and at least implies an intent to engage in worship and thanksgiving for his deliverance.
3. When Jesus encounters him, He first draws attention to his restored physical condition, "**Behold, you have become well**".
4. This is important in light of his previous holding toward the superstitious and the fact that there had surely been many spurious/bogus and questionable cures from the moving of the waters in the pool.
5. The particle "Ἴδε/**behold**" has the thrust of "exclamation" and could be rendered "Look/Pay Attention!!".
6. The perfect tense of "**you have become**" indicates that his deliverance from his previous malady is complete and permanent.
7. The force of Jesus' statement could be rendered as "I want you to right NOW concentrate on what God has done for you".
8. He then follows with an admonition and warning to the man, "**do not sin anymore, so that nothing worse may befall you.**"
9. Jesus is seizing this moment to bring this man back to reality regarding the nature of his healing and the spiritual reality surrounding his life and circumstances.
10. He makes it crystal clear that the reason the man has been in his past condition for the last 38 years was due to **sin** in the life.
11. While the nature of his **sin** is not disclosed, it is safe to assume Jesus is not referring to any incidental sinning, but of **sin** of such a nature that it placed this believer in reversionism.
12. In other words, there was a certain area of STA activity in this man's life that he failed and refused to acknowledge and overrule.
13. Jesus warns him to not re-engage in it any longer lest he come under even more severe DD than before.
14. It is also safe to assume that this man knew exactly what area of **sin** Jesus was referring to.
15. Again, it is wrong to insist that all physical maladies come to a believer as a result of sin in their life. Joh.9:1-3
16. However, even in that passage it seems that the prevailing view of the time was that people were often in dire straits physically due to STA activity; and note that Jesus does not attempt to say that such is not the case.

GOSPEL OF JOHN

17. Physical illnesses and other medical maladies can come as a result of at least five things:
 - A. Divine discipline (DD). Joh.5:14; 1Cor.11:30; Jam.5:14
 - B. Common human problems (CHP's). 2Cor.4:16
 - C. Testing. Job 2:7; Pro.18:14
 - D. Demon possession or influence. Luk.13:11; Mar.1:23-26; 9:17ff
 - E. For a greater purpose. Joh.9:3; 11:4
18. The WOG clearly teaches that BD and the pursuit of god's plan yields blessing in the realm of physical health. Exo.23:25; Deut.7:15; 32:39; Pro.3:8; Mic.6:13
19. It is clear from any study of the gospel accounts that Jesus' attitude was one of restoration equating the physical with the spiritual, and healed great numbers of people.
20. It is also wrong to conclude that it is God's will for everyone who is sick to be healed, just as it would be wrong to conclude that Jesus healed everyone on the planet during His ministry.
21. During the transition period beginning with the public ministry of Christ and extending through the apostolic era, certain people were given the Divine ability to heal others.
22. Paul as an example clearly healed others (Act.20:9-10; 28:8), but was not given total freedom to heal even those adjusted believers around him including himself of his own infirmity. Phil.2:25-27; 2Tim.4:20; Gal.4:13-15
23. The Biblical position with regard to healing today is that God still heals people when it is His Sovereign will to do so, but no man has the spiritual ability to heal people supernaturally.
24. Since illnesses and maladies can come upon a person for various reasons, it is advisable not to ever judge another believer with regard to their health or lack of it.
25. It is much more advisable to concentrate upon your own niche and determine why things **befall you** and to be very observant with regard to yourself alone.
26. This is a failure of some believers such as this man in that they refuse to put 2 & 2 together realizing that the "bad" things happening to them is God giving them a "**wake up call**".
27. By all indications and to this man's credit, it appears that since he is being given another chance, he has moved out of his previous denial.
28. A morale of this passage: Do not underestimate God and what He can and will do if you choose to blow off doctrine, fail to acknowledge your sins and go up against Him.
29. It seems to be the tendency of some interpreters to place the guilt of betrayal upon this man because of his actions in vs. 15.
30. This verse reads, "**the man went away/departed, and told/proclaimed/reported to/informed the Jews that it was Jesus who had made him well**".
31. It is true that as soon as the man finds out who it was who had healed him, he went to report it to the obviously hostile authorities.
32. But one must be careful as to declare that it was the man's intent to harm Jesus in any way even if his actions seem to suggest it.

GOSPEL OF JOHN

33. While it has already been established that this man is one of weak character and obviously a weak believer carried about by every “wind of doctrine”, to condemn him for intentionally seeking to deliver him over to **the Jews** implies:
- A. The man now regards Jesus’ as nothing more than an out for his dilemma with the Jews.
 - B. Jesus had concern that the Jews might identify Him as the One who healed the man.
34. What the man reported to **the Jews** was that it was **Jesus** who healed him.
35. The word “**told**/ἀναγγέλλω” is used 14x in the NT, and in the other 13x it is never used in a bad connotation, but in a positive way of openly declaring/revealing the truth. Joh.4:25; 16:13,14,15; Act.14:27; 15:4; 19:18; 20:20,27; Rom.15:21; 2Cor.7:7; 1Pet.1:12; 1Joh.1:5
36. We do not see a report re-emphasizing the man’s supposed Sabbath violation of carrying and walking, but rather emphasis on the miracle that had occurred.
37. What he openly declared was that **it was Jesus who had healed him/made him well.**
38. It is this subtle transition of emphasis from **the Jews** primary accusation towards the man of “carrying and walking” to his healing as seen in his report that provides grounds of exoneration of betrayal by the man.
39. It is obvious that vs.14 is only an excerpt of the man’s and Jesus’ conversation as now the man is able to identify that his healer was **Jesus**, which vs.14 gives no indication that **Jesus** identified Himself.
40. It is also important to understand that Jesus was not trying to hide from His actions and in fact on four of the reported occasions that Jesus healed **on the Sabbath**, three of those He intentionally healed while in the presence of the religious establishment. Luk.6:6-11; 13:10-17; 14:1-6
41. When it was Jesus preference that one whom he healed was to remain silent regarding the miracle, He explicitly would tell them to “*tell no one*”. Mat.8:2-4; Luk.8:41-42 cp. 49-56
42. What we see then from the man reporting to **the Jews**, is not a report emphasizing a defense upon his behalf (though it has the effect of a defense), but a report that brings the real spiritual issue to surface i.e., “**it was Jesus**, the One proclaiming to be Messiah that has the power of God that **had made** this man **well**”.
43. This man reported the truth of the situation apart from any referral to his supposed violation of an unlawful activity **on the Sabbath**.
44. **And** it was **for this reason** (vs.16a), that the real issue has been made clear to **the Jews** that this One Jesus had the power to heal this man **on the Sabbath** in defiance of their legalistic Jewish authority, that provoked their arrogant STA’s to anger and they **were persecuting Jesus**.
45. Which premise of argument is further emphasized in vs.16b, “**because He was doing these things on the Sabbath**”.
46. It is the plural of “**He was doing these things**” that indicates Jesus was continuing healing people **on the Sabbath** and therefore it was His personal intent that **the Jews** found out that it was Him who healed the man in order to set the stage of confrontation and challenge to their –V, perversions of the Law and rejection of Him as the Messiah.

GOSPEL OF JOHN

47. To read otherwise is to deny His higher intent of challenge in the immediate following context of vss.17-18, as He follows up with **the Jews** by proclaiming not only does He have God's power, but He **is** God.
48. The student of God's word is better served to refrain from judgement of this man with any negative connotations as to his reason for reporting to **the Jews** in vs.15, as close scrutiny of these verses provides strong evidence that he was probably carrying out the wishes of Jesus.
49. In other words, weighing the evidence on both sides, rather than an act of betrayal, it is more likely that the man had Jesus' full support in his reporting back to his accusers, in order to drive home the real issue behind his carrying around his pallet and that was because he had just been healed.
50. At the very **minimum**, evidence provides enough grounds to make an act of betrayal questionable and therefore inadmissible for prosecution.
51. Not to diminish **all** of the spiritual lessons as brought forth by this passage, one cannot miss the supreme beauty of an underlying theme as God has exposed it, that is the attitude and unrighteous actions that accompanies the self-righteous legalist in their condemnation upon others.
52. This very passage in its study, has served as a direct application for the student of God's word to search for all the facts regarding this man's actions surrounding vss.14-16 before passing judgement upon him.
53. To carefully evaluate the truth and intents behind the matter exonerating the man from guilt of betrayal based on his actions in vs.15, is in total contrast to **the** legalistic **Jews** who automatically condemned the man (as well as Jesus) for Sabbath violation without any regard to reason and truth behind the matter.
54. Indeed, this passage is a pretty neat way to expose and substantiate the importance of the principle of judgement as proclaimed by Christ Himself. Joh.7:23 cp.24
55. Principle: **Always** let divine viewpoint be your guideline in evaluating the pertinent facts surrounding judgement of any person or situation.
56. See Doctrine of Divine Discipline.

GOSPEL OF JOHN

EXEGESIS VERSES 17-18:

GNT John 5:17 ὁ δὲ [Ἰησοῦς] ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι.

NAS John 5:17 **But He answered them,** δέ (ch) ὁ [Ἰησοῦς] (d.a. + n-nm-s;) ἀπεκρίνατο ἀποκρίνομαι (viadep--3s; "responded/answered") αὐτοῖς, αὐτός (npdm3p; ref. the Jews vs.16) **"My Father is working until now, and I Myself am working."** μου ἐγώ (npg-1s; "My"; gen. of relationship) Ὁ πατήρ (n-nm-s) ἐργάζεται, ἐργάζομαι (vipn--3s; linear present "keeps on working/labouring"; used to denote application of Divine viewpoint Joh.3:21) ἕως (pg; used as a temporal conjunction; "until/ up to the time of") ἄρτι (adv. "now/at the present"; ref. this day the Sabbath) καὶ γὰρ καὶ γώ (cc & npn-1s; the combining of the words denotes a very emphatic sense; "and I 'personally' myself"; denotes His working as equal with "My Father") ἐργάζομαι. ἐργάζομαι (vipn--1s; "keeps on working/am working")

GNT John 5:18 διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλυεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεόν ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.

NAS John 5:18 **For this cause therefore the Jews were seeking all the more to kill Him,** διὰ (pa; "for/because of") τοῦτο οὗτος (near dem.pro/an-s; "this cause/thing"; ref. Jesus statement vs.17) οὖν (ch; "therefore") οἱ ὁ Ἰουδαῖοι Ἰουδαῖος (d.a. + ap-nm-p; "the Jews") ἐζήτουν ζητέω (viIPFa--3p; "were seeking/endeavoring to obtain/striving for") μᾶλλον μᾶλλον (comp.adv.; "all the more/very much/exceedingly") ἀποκτείνειν, ἀποκτείνω (compl.inf./aa; "to kill/slay/put to death") αὐτὸν αὐτός (npam3s) **because He not only was breaking the Sabbath,** ὅτι (causal conj.; "because") οὐ (neg.; "not") μόνον μόνος (adv. "only") ἔλυεν λύω (viIPFa--3s; "He was breaking/to loose"; when used of laws, to subvert or annul, to break by idea or action) τὸ σάββατον, (d.a. + n-an-s; ref. to the laws surrounding the Sabbath observance) **but also was calling God His own Father,** ἀλλά (ch; strong adversative) καί (adjunctive use; "also") ἔλεγεν λέγω (viIPFa--3s) τὸν ὁ θεόν θεός (d.a. + n-am-s) ἴδιον ἴδιος (a--am-s; "one's own") πατέρα πατήρ (n-am-s)

GOSPEL OF JOHN

making Himself equal with God. ποιῶν ποιέω (circ.ptc./p/a/nm-s; "making/doing")
 ἑαυτὸν ἑαυτοῦ (reflex.pro./am3s; "Himself") ἴσον ἴσος (a--am-s;
 "equal/identical/same") τῷ ὁ θεῷ. θεός (d.a. + n-dm-s)

ANALYSIS VERSES 17-18:

1. In verses 17-18, John records the confrontation as initiated by the religious leaders towards Jesus and observes the resulting impact it has upon these legalistic authorities.
2. In the midst of the religious leaders continued harassing persecution of Jesus who continued to heal on **the Sabbath** (Imperfects in vss.16-18), **He answered them.**
3. **But**, in contrast to the religious leader's legalistic, human viewpoint, condescending and self-righteous approach of dealing with Him, His response is based on the level of perfect Divine viewpoint.
4. It is obvious that these **Jews** have become a distraction regarding His work and He therefore picks a time to face and address His accusers.
5. As they are using their authoritative positions in the religious hierarchy and appeal to traditions of men as leverage/support in their condemnation of His actions, He appeals to the highest of authorities on behalf of His defense, **God.**
6. The irony is seen in that His defense becomes His primary offense both, as a means of a counterattack (affront/injury to His accusers) and, as grounds for additional fault finding in the eyes of **the Jews.**
7. The assault is seen in how God views **the Sabbath**, "**My Father is working until now**", and the defense is in His emphasizing He is only following God's example, "**and I Myself am working**".
8. In Mar.2:27-28, Jesus on another occasion invokes the primary principle as to why **the Sabbath** day was given and that it "*was made for man, and not man for the Sabbath. Consequently, the Son of Man (emphasis His humanity) is Lord even of the Sabbath*".
9. There we see how He appeals to the reason for **the Sabbath** as it applies to His authority to regulate what actions are legitimate on **the Sabbath.**
10. In our verse, rather than the reason, He appeals to its cause/source and author as the authority for His actions.
11. Putting the two principles together then, the defense is that if God made **the Sabbath** for man (just as the rest of creation Gen.1:26), then obviously He (God) is doing what is necessary to keep that day intact.
12. **The Sabbath** was given in order to commemorate grace and to provide men and animals legitimate rest.
13. It is the pursuit of living grace that was to be suspended for both practical and spiritual reasons.
14. Therefore, to work on **the Sabbath** was to reject grace and rely on human ability to provide for oneself; a problem in the MA.
15. This did not void however, any necessary actions for man to provide needs for others or himself nor negate any responsibility in application of BD.

GOSPEL OF JOHN

16. The priests worked on **the Sabbath** and from this one could readily discern that spiritual issues were not to be ignored or forgotten on that day.
17. The reality is that God continually works as He cares for the creation and the various creatures of His creation. Heb.1:3
18. Jesus asserts that the **Father** has never ceased **working** and in fact, was still in the process of **working** right up to that very minute.
19. The insult to injury or further malfeasance/impropriety of His offense (in the eyes of the Jews) comes in His claim of relationship to God and that is God is “**My Father**”.
20. **The Jews** normally referred to God as “our Father” and when they did employ the term “my Father”, it was qualified by some other phrase like “in Heaven” in order to remove any hint of familiarity.
21. They clearly recognized that Jesus was speaking of God in such a familiar term as to be saying that He had a unique relationship with God and in fact, He was God’s Son.
22. This is clarified in the phrase “**but also was calling God His own**” ἰδιος (one’s own possession) **Father**, in vs.18c.
23. Furthermore, His claim of relationship was of such nature that they understood He was **making Himself equal with God** (vs. 18d).
24. He in essence has related His Sabbath breaking with His claim to Deity.
25. His attitude toward **the Sabbath** proceeded from His own view of His Person.
26. In other words, His argument is that His actions they are condemning are God’s actions and He knows that absolutely, since He is God.
27. Therefore, Jesus utilizes this situation to not only defend His actions against His intimidators addressing their distortion of **the Sabbath**, but also to confront and challenge the authority by which they are condemning Him.
28. That the issue of authority is the core of His challenge is reflected in His following discourse of vss.19ff.
29. In any court of law that operates on a fair and impartial basis, this defense would require a disproving of that claim (that perjury has been committed) by the prosecution.
30. Especially since it has already been established that He has the power of God to heal, and that on **the Sabbath**.
31. Again, we see the gross miscarriage of justice brought upon others, by those who operate according to a legalistic system and self-righteous approach.
32. Though **the Jews** claim the Bible (and therefore God) as their authority, the inclusion of their man-made traditions has produced a system of judgment that when confronted with reality and truth, is forced to further injustice in order to maintain and keep the legalistic system intact.
33. In other words, all the Jews have to do to prove or disprove Jesus claim as God, is to search the Bible and see if He fulfills all Messianic claims.
34. But in order to do that, they will have to employ intellectual honesty and be ready to declare the fault of legalism and renounce the authority behind which they stand, which they are not willing to do.
35. This truly pictures the nature and characteristics of the negative legalists.
36. Jesus has placed them in a position to “put up or shut up” regarding their interpretation of the Law and it was **for this cause therefore the Jews were seeking all the more to kill Him** (vs.18).

GOSPEL OF JOHN

37. The word “μᾶλλον/**all the more**” indicates that an already present intention/scheme **to kill Him** has now been heightened/elevated in planning, based on Jesus proclamation of vs.17.
38. Their antagonism towards Him has been greatly increased due to His claim as Messiah.
39. Vs.18 makes clear that **the Jews** had initially already planned to “take Jesus out” **because He was breaking the Sabbath, but now also** He has further given them reason **to kill Him** since **not only** was He a law-breaker, He was claiming to be the 2nd member of the God-head, God the Son.
40. The fact that they were already planning a murder because of His healing, illustrates their total disregard for wanting to try and establish any facts to His actions, as they obviously would have to ask why God is giving Him this power and allowing Him to “work”.
41. This clearly proves the premise that there are people in this world that claim the Bible and God as their authority, but in reality are operating under a STA/Satanic agenda. 2Cor.11:14
42. The real issue and agenda of these types are power and approbation.
43. Legalism by Satanic design, is utilized to expand and impart power and control to men, which by its exercise/application exceeds and is apart from the right and authority given to men, as instituted by God.
44. The fact that religious Judaism refuses to accept the facts surrounding Christ substantiates that they are not driven by truth/BD, but by their own lusts.
45. Now as He makes His claim as Messiah, **the Jews** can only continue to disregard that truth and commit further injustice in order to keep their agenda intact.
46. Therefore, the irony of His defense is fulfilled:
 - A. He provides clear Biblical justification for His actions (His defense).
 - B. At the same time, He has destroyed their grounds of prosecution/condemnation (His attack).
 - C. The result is, He has given **the Jews** with their –V and STAs, further resolve to destroy Him (Grounds for additional fault).
47. Jesus in essence, has challenged their authority by declaring they do not have the authority of God in their condemnation, but are utilizing the authority only of men/STAs/the cosmos and therefore Satan’s authority.
48. In fact, He has claimed for Himself as the supreme authority and thus they have no authority towards Him or His actions.
49. This is the real essence of the conflict as it exists between **the Jews** and Jesus.
50. Observations:
 - A. Biblical legalism (referred to as “Phariseeism” or “traditions of men”) violates the commandment to “not add to God’s word” and is an unjust and unrighteous system for evaluating actions of others.
 - B. Its product results in individuals who are self-righteous and hypocritical towards others who do not fall within their extraneous/nonessential encumbrances. Mat.23
 - C. Adherence to a legalist system of belief in and of itself can only produce further unrighteousness. Mat.15:3; Mar.7:8
 - D. It is a Satanic attack on BD.

GOSPEL OF JOHN

- E. When a legalist's action or condemnation is confronted with truth, it (the system) denies and contradicts truth.
- F. In order to maintain the system, it carries with it a domino effect of producing unjust evaluations as more truth is revealed against it.
- G. The modus operandi of the religious legalist is to secure control over others in order to satisfy their own power and approbation lusts.
- H. They tend to disregard facts and realities behind their condemnation of others and will rationalize reason in order to maintain their system of belief.
- I. The only righteous "out" the legalist has is to declare the entire system as bogus or otherwise the leaven of legalism will again spread throughout the belief system.
- J. Legalism is anti-grace and if not checked can ultimately distort God's plan into an occultic religious system that denies and voids mankind salvation from eternal condemnation, Judaism the example.
- K. As an adjusted believer in FHS and applying doctrine, be prepared to confront hostility by those who adhere to a legalistic faith system.

GOSPEL OF JOHN

EXEGESIS VERSES 19-20:

GNT John 5:19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδὲν ἂν μὴ τι βλέπη τὸν πατέρα ποιῶντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

NAS John 5:19 **Jesus therefore answered and was saying to them,** ὁ Ἰησοῦς (*d.a.* + *n-nm-s*) οὖν (*inferential conj.*; "therefore"; refers back to the previous context) Ἀπεκρίνατο ἀποκρίνομαι (*viadep--3s*; "answered/responded with His own frame of reference") καί (*cc*) ἔλεγεν λέγω (*viIPFa--3s*) αὐτοῖς, αὐτός (*npdm3p*; "them"; ref. religious leaders) **"Truly, truly, I say to you, the Son can do nothing of Himself,** Ἀμὴν + ἀμὴν (*part.*; "Dogmatically speaking/what I am about to say is nothing but pure truth and of extreme importance") λέγω (*vipa--1s*) ὑμῖν, σύ (*npd-2p*) ὁ υἱός (*d.a.* + *n-nm-s*) οὐ (*neg.* +) δύναται δύναμαι (*vipdep--3s*; "is not capable of/has no ability/has no power") ποιεῖν ποιέω (*compl. inf./p/a*; "to do/accomplish/perform/bring about") οὐδὲν οὐδεὶς (*card.adj./an-s*; "nothing/not even one thing") ἀφ' ἀπό (*pabl*; "of/away from/apart from"; here the sense is "motivated/instituted/instigated from") ἑαυτοῦ (*reflex.pro./abl/m/3s*; "Himself"; in the sense of "not based on one's self/not solely from one's person") **unless it is something He sees the Father doing;** ἂν (*conj.*; "unless") μὴ (*neg.* +) τι τίς (*indef.adj./a/n-s*; "not something/anything" double neg. in the Greek is not the same as in English) βλέπη βλέπω (*vspra--3s*; "He may see"; can refer to either physical seeing or spiritual/mental perception; it divides perception into either a physical or spiritual observance of the person who sees") τὸν ὁ πατέρα πατήρ (*d.a.* + *n-am-s*; ref. God the Father) ποιῶντα· ποιέω (*circ.ptc./p/a/am-s*; "while He is doing") **for whatever the Father does, these things the Son also does in like manner.** γὰρ (*explanatory conj.*; "for") ἃ ὅς (*rel.pro./an-p*; ref. to what the Father is doing +) ἂν (*part. of uncertainty*; hos + an + "whatever") ἐκεῖνος (*remote dem.pro./nm-s*; "that One = the Father") ποιῇ, ποιέω (*vspra--3s*; "may do"; denotes potential) ταῦτα οὗτος (*near dem.pro./an-p*; "these things" by implication ref. to the healings that have occurred in the midst of the Jews) καί (*adjunctive*; "also/in addition to") ὁ υἱός (*d.a.* + *n-nm-s*) ποιεῖ. ποιέω (*vipa--3s*; "keeps on doing") ὁμοίως ὁμοίως (*adv.*; "in like manner/likewise/to copy/an imitation or reflection of/similar in appearance")

GOSPEL OF JOHN

GNT John 5:20 ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.

NAS John 5:20 **"For the Father loves the Son, and shows Him all things that He Himself is doing;** γάρ(*conj. here expressing reason; "for"*) ὁ πατήρ (*d.a. + n-nm-s*) φιλεῖ φιλέω (*vipa--3s; "loves"; natural affection or love based on what the object is versus Divine love that is expressed based on who or what the person that is expressing the love is*) τὸν ὁ υἱὸν υἱός (*d.a. + n-am-s*) καί (*cc*) δείκνυσιν δείκνυμι (*vipa--3s; "show/reveal/present/point out/cause to see"*) αὐτῷ αὐτός (*npdm3s*) πάντα πᾶς (*ap-an-p; "all things"*) ἃ ὅς (*rel.pro./an-p; "that"*) αὐτὸς αὐτός (*npnm3s; "He Himself"*) ποιεῖ, ποιέω (*vipa--3s*) **and greater works than these will He show Him, that you may marvel.** καί (*cc*) μείζονα μέγας (*comp.adj./an-p; "greater than"*) ἔργα, ἔργον (*n-an-p; "works/deeds"*) τούτων οὗτος (*near dem.pro./gn-p; "these/these things"*) δείξει δείκνυμι (*vifa--3s; "He will show"*) αὐτῷ αὐτός (*npdm3s*) ἵνα (*conj.; "in order that"; expresses purpose*) ὑμεῖς σύ (*npn-2p*) θαυμάζητε. θαυμάζω (*vspra--2p; "may marvel/be astonished"*)

ANALYSIS VERSES 19-20:

1. Verse 19 begins the third major discourse of Jesus as recorded by John.
2. It is an extension of the circumstances surrounding vs.18 as Jesus' persecutors, obviously greatly incensed and agitated, continue to take issue with Him in His claim of equality with God.
3. Though no further questions or accusations from the religious establishment are recorded, the essence of their inquisition/heretic-hunting, can be determined based on Jesus' defense as He **"therefore answered and was saying to them"**.
4. The aorist tense of the verb **"answered"** indicates that the entirety of His response centered on the core issue, while the imperfect tense of **"was saying"** reflects a continuous dialogue in addressing that issue.
5. They based on their frame of reference in evaluating Jesus, His actions and claims, want proof that He is who and what He claims.
6. **Jesus** response openly addresses their ignorance regarding God and His plan and therefore their ignorance regarding Him (vss.39-47).
7. By so doing, the irony of Jesus' previous defense and offense maintains status quo, as in the end, it was such teaching that aroused the implacable/unappeasable hostility of the Jewish establishment and led to Jesus' death. Luk.23:35
8. He begins with the emphatic formula of **"truly, truly** (double ἀμήν) to draw their attention to the gravity of His words.

GOSPEL OF JOHN

9. He makes a very strong statement on the community/cooperative action of **the Father** and **the Son**.
10. Both terms of “**the Father**” and “**the Son**” are used 7x in verses 19-23 to illustrate and emphasize the total unity and harmony that exists in their relationship.
11. **The Father** is obvious reference to the 1st member of the Godhead.
12. Jesus’ utilizes simply the title “**the Son**” in reference to Himself, rather than “the Son of God” or “the Son of Man” to focus on His complete person as both God and man.
13. This serves the purpose to provide proof and illustrate that if He indeed is God, then what is true with the 2nd member of the God-head, must be true for His humanity.
14. In other words, if His Messianic claim is true and He really is God, then His humanity will perfectly reflect the nature and essence of His Deity.
15. The phrase “**I say** (p.a.i. – λέγω) **to you**” denotes linear action and declares that the following comments Jesus is about to say have the force of an eternal and continuous reality.
16. In other words, it is a truism that continually remains true even at the present.
17. What He addresses first is the protocol of the authority structure of the Godhead, specifically between **the Father** and **the Son**.
18. As **the Father** is the author and “planner” of the plan, it would be incumbent upon **the Son** as executioner of the plan, to follow the plan precisely and accurately to remain in total compliance and in unity with **the Father**.
19. This is the force behind the phrase, “**the Son can do nothing of Himself, unless it is something He sees the Father doing**”.
20. This principle stands on the very essence of God, in that all 3 members of the Godhead (the Trinity) must always be in perfect harmony and unity with one another in their individual manifested personalities, otherwise the 3 in 1/triune God ceases to be one God. Eph.4:3-6 (under the preservation of unity we note there is one Spirit, one Lord, one God and Father); Jam.2:19
21. God being one in essence is undivided and indivisible.
22. Both the OT and NT teach there is one true God. Deut.4:35-39; 1King.8:60; Mar.12:29-32; Joh.17:3; 1Tim.2:5
23. The aspect of subordination and compliance within the Godhead is necessary for God to remain complete and all encompassing. 1Cor.15:28
24. Though all three members of the Godhead are co-equal and co-eternal, this does not exclude the arrangement of **the Father** 1st, **the Son** 2nd and the H.S. 3rd.
25. As it is **the Father** that represents the ultimate authority of the Godhead, Jesus appeals to that authority as the grounds for the actions of **the Son**.
26. The literal meaning behind the phrase, “**can do nothing of Himself**” can be translated to read, “He does not have the power/ability to accomplish even one thing based just on His person or independent from **the Father**”.
27. The argument is not simply that He does not act in independence of **the Father**, but that He cannot act independently of **the Father**, otherwise case and point, He is not or ceases to be God.
28. As this obviously is true of His Deity, so must His humanity follow to maintain union.
29. This does not mean that Christ in His humanity, could not have voluntarily chosen to engage in an act apart from God’s plan (the false doctrine of Impeccability – Jesus

GOSPEL OF JOHN

could not sin/disobey God), only that in order to remain God, He must always act in total accordance with God.

30. The phrase, “**unless it is something He sees the Father doing**” declares the foundation and basis for all that **the Son** does.
31. As this is obviously true of His Divine nature, it also applies to His human nature.
32. The verb “**He sees**/βλέπω”, can refer either to a physical seeing or a mental perception, but never a combination of both. Cp. Mat.13:13-14; Mar.4:12 “*in order that while seeing (blepo), they may see (blepo) and not perceive (horao);...*”, which illustrates that –V in their physical observations will have mental perceptions, but never ascertaining or putting together their physical observations with the perceived spiritual realities.
33. It is clear as to why Jesus picks this verb to illustrate His person as it can apply directly to both His Deity and humanity.
34. The emphasis on His Deity in “seeing” is dependent on the continual face-to-face relationship of God **the Son** with God the Father. Joh.1:1-2
35. The emphasis on His humanity in “seeing” is dependent not a face-to-face relationship, but on a spiritual and mental perception/relationship with **the Father**.
36. The subjunctive mood of “**He sees**” indicates potential, but in context it does not emphasize volition.
37. Rather, the fact **the Son** “may see” implies things He “might not see” and therefore is designed to conclude that **the Son** only does what “**He sees**” and does not do what He “doesn’t see”.
38. That is the same force regarding “**whatever the Father does**/subjunctive of ποιέω” indicating that potentially what **the Father** doesn’t do, Jesus also refrains from action.
39. In other words, the subjunctive moods of “**sees**” and “**does**”, restricts any actions of **the Son** that would violate or exceed any actions of **the Father** i.e., His observations/thinking/perceptions/etc. and actions as Messiah are no more or no less than that of the Father’s.
40. In both His Deity and His humanity, Jesus always maintained an unbroken observation of **the Father**.
41. The observation of **the Son** regarding what **the Father** is **doing** emphasizes the continual works and actions of **the Father** in fulfillment of His plan in time.
42. This phrase harks back to Jesus’ initial defense of vs.17, “*My Father is working until now...*”.
43. His next proclamation not only reinforces His previous defense, but also expands it to include that **the Son** provides an exact representation of the Father’s actions. Joh.1:18
44. It explains why it is necessary for Messiah to be in constant observance of **the Father** and that is **for whatever the Father does, these things the Son** (in order to be equal with God) **also does in like manner**.
45. Literally in the Greek, this clause is translated “for the things which that One (remote dem.pro.) may do, these things (near dem.pro.) also the Son keeps on doing likewise”.
46. The sense of this clause is that **whatever the Father** who is in heaven **does**, these very things are manifested here on earth and it is **the Son** in hypostatic union that performs God’s actions perfectly.

GOSPEL OF JOHN

47. The near demonstrative pronoun of “**these things**” refers in context to the healing He has and is performing on the Sabbath.
48. Again, He is reemphasizing His previous claim of vs.17, “*and I myself am working*”.
49. He is asserting the total obedience of His person to the authority of **the Father**.
50. Further it infers that His person contains the essence of God i.e., omniscience, omnipotence, omnipresence, etc., since He is actually “performing” **these things** that **the Father does**.
51. In other words, His claim to Messiahship does provide proof of His Divine nature.
52. Since men cannot see God (Christ’s Divine nature; again Joh.1:18; 6:46), the proof of His claim of equality must be manifested in **the things He does** in His humanity.
53. It is the tandem action of His Deity with His humanity that accomplishes the will of God.
54. Jesus is stating that the proof and evidence that He indeed is equal with God can be found in **the things He does**.
55. The formulation of His defense then revolves around the following:
 - A. In His claim of equality with God, Jesus recognizes that it is through His humanity that proof of His Divine nature will be manifested.
 - B. It demands that the Jews first consider who and what God is.
 - C. It is designed to force them to think in the terms of the true God, One in essence but with distinct personalities.
 - D. He focuses them on the two personalities of issue, **the Father** and **the Son**.
 - E. If indeed He is **the Son** as He claims, then proof of His Divine nature will be seen in His relationship with **the Father**.
 - F. He explains Himself from His whole person (the hypostatic union) in order to provide a basis of comparison of His humanity with Deity.
 - G. That the Jews consider **the Father** as the ultimate authority of the Godhead is obvious vs.18 cp. 8:41.
 - H. Therefore, if **the Father** indeed is God and the 1st member of the Godhead (in arraignment, not existence or essence), then anyone claiming to be His **Son** and 2nd member of the Godhead, would be in total unity and compatibility with **the Father** in fulfilling His plan.
 - I. Logic would conclude that **the Son** in relationship with **the Father** would be subservient to and in agreement with **the Father** in all that He **does** and also would have the authority and ability to manifest God’s essence.
 - J. Logic would further conclude that if He truly were the 2nd member of the Godhead, that the same subservience and ability of His Deity will also be true of His humanity.
 - K. This is why He stresses His actions as being equal with God.
 - L. The proof and evidence that He provides the Jews of His claim to Messiahship comes in every thing He does in His ministry, with emphasis on His miracles. Joh.2:11; 2:23; 3:2; 7:31; 20:30
 - M. It is His miracles such as the healing of the paralytic, that provides proof and support of His claim in vs.19.
 - N. If He indeed is God, then God’s power will be manifested to men through His humanity and that being all of the “signs” He provides.

GOSPEL OF JOHN

- O. Therefore, anyone intellectually honest would conclude that His relationship with **the Father** is as He proclaims and will be further proved as “**greater works than these will He show Him, that you may marvel** (vs.20b).
56. In verse 20, Jesus takes the issue of His relationship to **the Father** a step further.
 57. He explains that His ability to see and do everything **the Father does** is because **the Father loves the Son**.
 58. It is this love that is the basis for which **the Father shows/discloses to Him all things that He Himself** (ref. the Father) **is doing**.
 59. The verb “**loves/φιλέω**” indicates love that is reciprocating based on the merits/relationship of the object to which it is expressed.
 60. It emphasizes a natural affection such as a normal parent and child relationship would have.
 61. Jesus has chosen a word to express the closest endearment possible that a **Father** can have for a **Son**.
 62. Jesus continues to press the issue of relationship as proof of His Messianic claim.
 63. While anyone listening could understand this type of relationship between two members of the Godhead, it is an indirect challenge to them to check the origin and therefore relationship of His humanity with God.
 64. It is a challenge to investigate His birth via the scriptures and His physical existence, as He is claiming to have a “natural/unique” relationship to **the Father**.
 65. All these Biblical scholars had to do is reference:
 - A. 2Sam.7:8 cp. 12 to realize that Messiah would come forth from the seed of David and then check the lineage of Joseph and Mary cp. Mat.1:1-17; Luk.3:23-38.
 - B. Isa.7:14 that explicitly states Christ would be born of a virgin with the name Emmanuel (lit. “with us is God), cp. Gen.3:15 that refers to Messiah as coming from “the seed of the woman”, which concept is totally unique and that all other references to “seed” are used only as to the man and thus implying the virgin birth, and then do a background check on Jesus’ birth cp. Luk.1:31,34,35.
 - C. Gen.49:10 to note that Messiah would be from the tribe of Judah and again compare Joseph and Mary’s genealogy.
 - D. Dan.9:25,26 to note the time of birth.
 - E. Mic.5:2 to denote His place of birth and check Jesus’ record. Mat.2:1 cf. 2:5,6
 66. Jesus relationship further implies that since this love is based on the merits of the object, then Jesus also must possess God’s moral attributes such as +R, +J, and veracity.
 67. He is claiming that as His Divine nature is perfect, so is His humanity.
 68. Because Jesus was totally obedient to God in all things and maintained a perfect standard of righteousness, God has basis for this affection toward **the Son**.
 69. Jesus is declaring that it is based on a unique relationship that **the Father loves the Son, and keeps on revealing and shows Him all things that He Himself is doing**.
 70. The last part of vs.20 contains a prophecy of future actions that are declared to be greater than the healing of the paralytic.
 71. The fact that it is indeed a prophecy again provides further evidence to prove or disprove Jesus’ claim.

GOSPEL OF JOHN

72. The force of His statement centers again on His relationship to **the Father** and because Jesus' person continually maintains this relationship, "**greater works than these will He show Him, that you may marvel**".
73. Again, Jesus refocuses their attention upon His actions.
74. He is stating that they will see Him perform future miracles that exceed by comparison to healing.
75. An example of "**greater works**" will be seen in His raising Lazarus from the dead (Joh.11), which example will provide further substantiation of His following claim in verse 21.
76. The fact that these **greater works** are for the purpose that they **may marvel** emphasizes that by design, all of Jesus' miracles are for a sign to stimulate those around Him to potentially consider His person, teachings and claims.
77. A bottom line summary of Jesus defense:
- A. It is designed to cause one to consider His person by comparing His humanity with Deity.
 - B. He emphasizes that comparison by relating to the relationship that exists between **the Father and the Son**.
 - C. While no man can see God, evidence of His Divine nature is manifested two-fold:
 1. In the **things He does**.
 2. In His origin. (*While the concept of origin applied to His Deity is beyond the normal finite understanding of man as He is a beginning without a beginning (Heb.7:3; Rev.21:6; 22:13), likewise the origin of His humanity is found to be unique.*)
 - D. Evidence of His Divine nature is manifested through His humanity through His miracles.
 - E. The time, place and nature of His birth manifest further evidence.
 - F. Conclusive evidence of His claim then, of who and what He is, is also two-fold:
 1. One can come to conclusion through observation of His ministry.
 2. One can come to conclusion through searching and understanding BD.
78. While the evidence is right in the face of the Jews, their -V and legalistic approach to BD renders them "blind" in their perception to God and His plan. Mat.13:14-15
79. In addition, Jesus has maintained the perfect standard Biblically required and necessary to confirm the facts of His claim and that being two or three witnesses to substantiate it:
- A. **The Father**.
 - B. His works and origin.
 - C. BD

GOSPEL OF JOHN

EXEGESIS VERSE 21:

GNT John 5:21 ὡσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ.

NAS John 5:21 **"For just as the Father raises the dead and gives them life,** γάρ (explan.conj.) ὡσπερ (conj.; "just as/even as") ὁ πατήρ (d.a. + n-nm-s) ἐγείρει ἐγείρω (vipa--3s; "arouse from sleep/to wake up"; when used of the dead it is translated "raised" i.e., to arouse from the sleep of death) τοὺς ὁ νεκροὺς νεκρός (d.a. + ap-am-p; "the dead/deceased") καὶ (cc) ζωοποιεῖ, ζωοποιέω (vipa--3s; "gives life to/make alive") **even so the Son also gives life to whom He wishes.** οὕτως οὕτω (adv. "like wise/in like fashion" +) καὶ (adjunctive; "also"; together meaning "even so") ὁ υἱός (d.a. + n-nm-s) ζωοποιεῖ. ζωοποιέω (vipa--3s) οὓς ὅς (-rel.pro./am-p; "to all whom") θέλει θέλω (vipa--3s; "He wishes/desires/wants to")

ANALYSIS VERSE 21:

1. Jesus now provides additional evidence as to His claim of equality with God.
2. It is important for the interpreter of these verses, to maintain the flow and logic of Jesus discourse.
3. His argument comes from an understanding of all that God is in essence and personality, and focuses upon that relationship, which is in perfect harmony and union (vss.19-20).
4. Proof that His Person manifests that perfect relation is seen in His total compliance and obedience to **the Father**.
5. That proof is corroborated through His actions (modus operandi and vivendi) and that He is special to **the Father**, as seen in the attitude of **the Father** towards Him, which is further established via His unique origination.
6. He now projects a logical conclusion that if His relationship with **the Father** is as reported in vss.19-20, then obviously He would have the same authority as **the Father**, as He does what God does, which He focuses on in vss.21-22.
7. He forces them to consider a concluding reality as proof of His claim to equality with God.
8. In verse 21, Jesus draws another comparison between **the Father** and **the Son** as seen in the words **"for just as"**.
9. He utilizes a prerogative/right that the Jews readily acknowledged was reserved only for God and that being **the Father raises the dead and gives them life**.
10. The idea that God alone possessed this power and privilege is taught in the OT. Deut.32:39; 1Sam.2:6; 2Kgs.5:7; Ex. of Abraham and Isaac cp. Heb.11:19
11. In addition, this right and privilege is extended to all three members of the Godhead. Gen.1:26 (Ref. to the Trinity in unity as to the plan.); Neh.9:6 (ascribes YAHWEY –

GOSPEL OF JOHN

- LORD as creator of life); Job 33:6 (H.S. is ascribed as creator); Eccl.5:18; 8:15; 9:9 cp. Act.17:25; Rom.4:17; 8:11; 2Cor.3:6; 1Tim.6:13
12. The phrase “**raises the dead**” can refer to either:
 - A. Resurrection. Luk.20:34-38; Joh.2:22; 21:14; Act.3:15; 4:10; 13:30,34; Rom.8:11; 1Cor.15:20, 42Gal.1:1; Eph.1:20; 1Thess.1:10; 1Pet.1:21
 - B. Resuscitation apart from resurrection. Mat.10:8; 11:5; Luk.7:22; Joh.12:1,9,17
 13. The phrase “**gives them life**” can refer to:
 - A. Eternal life. Joh.6:33, 63
 - B. Natural life. Act.17:25; 1Tim.6:13
 - C. The author of life, death and creation. Rom.4:17
 14. The connections between the two phrases is obvious and that being resurrection parallels eternal **life** and resuscitation parallels temporal **life**.
 15. Though both death and **life** go hand in hand, which concept is inferred, the emphasis in our verse is **life**.
 16. Therefore, the focus is on the author of **life**, God.
 17. It is the realization of all that God can do regarding “**life**” that sets the stage for Christ’s continued apologetics and discourse.
 18. As it is obvious that God as **the Father** is the author of all **life**, in order for **the Son** to maintain status quo equality, He too must possess this right and have the necessary attributes to impart **life**.
 19. It is under this premise of truth that He then unabashedly proclaims that **even so/in like manner the Son also gives life to whom He wishes**.
 20. The key to a full understanding of the evidence that He is providing has to stand on His claims of “greater works” in vs.20.
 21. The conclusive external visual proof of His Divine nature will be manifested through His miracles of resuscitation and resurrection.
 22. While He has yet to perform a miracle of raising **the dead**, it is forthcoming and not only on just one occasion. Luk.7:11-17 (The raising of the son of the widow of Nain); Luk.7:22 cp. Mat.11:5 that infers a multiple occurrences of this miracle; Mat.9:18, 23-26 (The raising of the official’s daughter)
 23. The ultimate “sign” will come in the form of resurrection to include that of Jesus’ own humanity. Mat.12:39-40; 16:4
 24. It will be His resurrection that will be proof positive that indeed **the Son** is both God and man.
 25. While on the surface, one may interpret His statement as simply saying, “If I am God as I claim, then proof will be revealed through works of resuscitation and resurrection”, it’s full force has much greater depth theologically.
 26. While His works of resuscitation provides external evidence of imparting life physically and His own resurrection is proof of His own eternal **life**, the question still remains as to what evidence does He provide that He also imparts eternal **life** to others.
 27. The student of God’s word cannot overlook the present tense of the verbs, “**raises, gives and wishes/desires**” which indicate a present reality and refers to both the actions of **the Father** and **the Son**.
 28. Jesus is saying that the raising of **the dead** and imparting of **life** is occurring even as He speaks.

GOSPEL OF JOHN

29. Therefore, **the dead** and giving of **life** not only refers to a physical reality, but also refers to the spiritually **dead** and the giving of **life** refers to the imputation of eternal **life** via the human spirit to the one having been raised.
30. This sets up the real issue regarding His statement of **life** and death.
31. That is, God who has authority over the physical realm, has authority over the spiritual realm.
32. His evidence of such authority is manifested through physical creation.
33. He is using the physical evidence regarding **life** and death as the backdrop to the reality of spiritual **life** and death.
34. Therefore, the giving of **life** as referenced by **the Son** has a triple level of application:
 - A. One external proof of His Divine nature is that He will resuscitate the physically dead.
 - B. Another external proof of His equality with God is that He will Himself reappear from **the dead** in resurrection.
 - C. However, there is an additional, ongoing and conclusive proof of His claim, but that proof is spiritual and demands faith in order to experience that evidence.
 - D. In addition, the external evidence of proof that eternal **life** has been imparted will not be manifested until far into the future from His point of discussion.
35. External proof of His Divine nature will be visually revealed during His ministry, through His works of resuscitation and His own resurrection.
36. However there is more far reaching evidence of His ability to give **life** that is not physically, visually and readily perceived and that being the most important **life**, eternal **life** available to mankind.
37. The external proof for His authority to impart eternal **life** can only be accessed through a faith system.
38. It is the final analysis of the spiritual reality behind His statement that lays the foundation for presentation of the gospel in vs.24.
39. For individuals in time, the real and personal evidence that He indeed is God is revealed through one's faith in His Person, to impart **life**, that is eternal **life**, and that evidence will be revealed in the resurrection of all believers, a subject He continues to expound upon in vss.25-29.
40. One cannot miss the cloaked ramifications behind His statement:
 - A. He declares that He has the ability to impart **life** and that evidence will be forthcoming as it relates to "greater works".
 - B. While eyewitness to His miracles of resuscitation and His own resurrection can ascertain that He is of Divine nature, additional and even more conclusive evidence will be made available.
 - C. However, the only way one can fully "see" this evidence is through understanding that God not only imparts physical **life**, but also eternal **life**.
 - D. That evidence will be realized in the very individuals that He imparts eternal **life** to, which evidence will be manifested in their own resurrection bodies.
 - E. While the evidence of physical **life** is visible, the evidence of eternal **life** is invisible and can only be realized through faith.
 - F. Christ's statement regarding **life** in essence then sets the premise for assessing His claim of equality with God.

GOSPEL OF JOHN

- G. As with physical **life** and eternal **life**, one visible the other invisible, so is the Person of Christ as God-man.
 - H. As evidence that God indeed imparts eternal **life** to men is through His giving of physical **life**, so is evidence of Jesus' divine nature going to be manifested through His humanity.
 - I. And as it follows that one must "believe" that God imparts eternal **life** to men apart from visually/physically experiencing the resurrection body, so must one "believe" that Deity exists in the Person of Christ apart from exposing His Divine nature in a tangible "face-to-face" way.
 - J. In addition, by applying both concepts of resurrection/eternal life and resuscitation/temporal life, one can see the comparison of the eternal with the temporal, tangible with the intangible, the invisible with the visible, a combination and integration of these concepts and therefore a portrait of **the Son** in hypostatic union as God-man.
41. The irony of His current statement then, is that even though external evidence of proof of His Divine nature exists, unless they "believe" they will not realize/experience the consummating/ultimate proof available that He has the authority to impart **life** and that is the resurrection of all believers.
 42. The final phrase, "**to whom He wishes**", relates to:
 - A. Those who come to saving faith.
 - B. The will of **the Son**.
 43. While people tend to understand that resurrection of the physically dead more clearly than the imputation of eternal **life** to the spiritually **dead**, it is evident that the latter must precede the former.
 44. At the point of the SAJG, **the Son** imparts eternal **life** to the one who believes, guaranteeing them the resurrection of their physical body.
 45. This work demands His whole Person.
 46. As these activities are ascribed to both **the Father** and **the Son**, it makes a very strong statement as to their unity.
 47. As God, it is the sovereignty of **the Son** that provides the essence and plan that is necessary to impart **life**.
 48. As man, it is His perfect +V that completely agrees with His sovereignty in this regard.
 49. The fact that His human volition is in total agreement with His Deity and **the Father** places His will also on the level of sovereignty.
 50. Even though it is only those who come to Him for salvation that He imparts eternal **life** to, it also must be noted that He must desire to impart **life** to everyone, since He willingly died and bore the sins of all mankind (unlimited atonement).
 51. This and other passages make it plain that the power of **life** whether temporal or eternal, which is reserved to God, is equally shared and exercised by **the Son**, leading one to the only possible conclusion: **the Son** is God.

GOSPEL OF JOHN

EXEGESIS VERSES 22-23:

GNT John 5:22 οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ,

NAS John 5:22 **"For not even the Father judges anyone,** γὰρ (*explan.conj.*) οὐδέ (*adv.*; "not even") ὁ πατήρ (*d.a. + n-nm-s*) κρίνει κρίνω (*vipa--3s*; "keeps on judging") οὐδένα, οὐδεὶς (*adj.pro./am-s*; "anyone/no one") **but He has given all judgment to the Son,** ἀλλά (*strong advers.conj.*; "but/on the contrary") δέδωκεν δίδωμι (*viPFa--3s*; "He has given") πᾶσαν πᾶς (*a--af-s*) τὴν ἢ κρίσιν κρίσις (*n-af-s*; "judgement/the judgement") τῷ ὁ υἱῷ, υἱός (*n-dm-s; i.o.*; "to the Son")

GNT John 5:23 ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.

NAS John 5:23 **in order that all may honor the Son, even as they honor the Father.**

ἵνα (*conj. denoting purpose/reason*; "in order that") πάντες πᾶς (*adj-nm-p*; *ref. to "all" of mankind*) τιμῶσι τιμάω (*vspra--3p*; "to honor/to estimate the value of something and treat it accordingly/revere/respect"; here a potential) τὸν ὁ υἱὸν υἱός (*d.a. + n-am-s*) καθὼς (*conj.*; "just as/even as/exactly as") τιμῶσι τιμάω (*vipa--3p*; "they keep on honoring") τὸν ὁ πατέρα. πατήρ (*d.a. + n-am-s*) **He who does not honor the Son does not honor the Father who sent Him.** ὁ (*d.a./nms +*) μὴ (*neg. +*) τιμῶν τιμάω (*subs.ptc./p/a/nm-s*; "He who does not honor") τὸν ὁ υἱὸν υἱός (*d.a. + n-am-s*) οὐ οὐ (*neg. +*) τιμᾷ τιμάω (*vipa--3s*; *lit. "stops honoring"*) τὸν ὁ πατέρα πατήρ (*d.a. + n-am-s*) τὸν ὁ πέμψαντα πέμπω (*adj.ptc./a/a/am-s*; "who sent") αὐτόν. αὐτός (*npam3s*)

ANALYSIS VERSES 22-23:

1. Jesus continues more logical deductions based on His previous claim.
2. That is, if **the Son** has the authority, power and right to impart life, then ipso facto He has the authority and right to judge.
3. As the imparting of eternal life infers the imputation of +R, then **judgment** must follow as God's essence demands that these attributes go hand-in-hand. Gen.18:19; Deu.16:19; 32:4; 2Sam.8:15; 1Kgs.10:9; Psal.33:5; 37:30; Pro.8:20; 12:5; et. al.
4. In verse 22, Jesus provides the alternate evidence that will be provided for those who do not receive a resurrection of life.

GOSPEL OF JOHN

5. The general perception of most, including the Jews, is that there is going to be a resurrection of all men and all will then be judged by God as to their fitness for His kingdom.
6. Just as Jesus' words regarding His sovereign ability to raise people from the dead made it clear that He was ascribing the work of God to Himself, even so His words about the **judgment** of mankind assumes the prerogative of God.
7. The alternative for the Jews and mankind that do not receive the evidence of His Sonship via regeneration and the resurrection body as **the Son** so desires, is that the evidence of His Divine nature will be manifested in the form of eternal condemnation.
8. That He indeed is speaking by application of the final **judgment** of condemnation upon those who are negative is supported by the continuing context of vs.24, 29.
9. However, by interpretation He is speaking of His right to judge in time as the vehicle by which unbeliever (-V) are separated from believers (+V). Cp. Joh.3:19 "the judgment"
10. His statement of vs.22 has the force that indeed **the Father** has delegated (through representation) all judicial rights and privileges associated with the Godhead to **the Son** as absolute proof of His Divine nature.
11. Jesus explains that God Himself does not perform those acts that most would ascribe to Him as seen in the statement, "**for not even the Father judges anyone**".
12. The Greek employs a double negative to emphasize that **the Father** absolutely is not passing **judgment on anyone**.
13. If this were not a strong enough statement in and of itself, Jesus employs the perfect tense to enforce the contrast regarding judging in the final clause, "**but He has given all judgment to the Son**".
14. He is clearly making claim that it is the very One whom these Jews are falsely judging now that judges every person in human history. Act.17:31
15. One aspect that is noted regarding this exclusive right given to **the Son** reflects that this **judgment** upon others as it culminates into the final judgment, will include a jury/council of their peers cp. vs.27b, "*because He is a Son of Man* (emphasis on His humanity)", cp. vs.45.
16. God **the Father** will allow **the Son** to exercise His twin prerogatives as raiser of the dead and judge of all. Gen.18:25; Rev.20:11-15
17. In vs.23 Jesus reveals the purpose behind God's committing this authority to Him and that is **in order that all may honor the Son, even as they honor the Father**.
18. Again, it is with understanding of who and what God is that is the framework of Jesus' argument.
19. That **honor** is indeed the issue is seen in its use of 4x in one verse.
20. As the word **honor** has the nuance of placing value on something and treating it accordingly, so must one recognize the full value of God in order to give Him true respect.
21. God is not God in part, but in His entirety to include His essence, attributes and personalities.
22. Neither can one give God full **honor** by only acknowledging or accepting Him in part.

GOSPEL OF JOHN

23. In order to truly **honor** one member of the Godhead, **honor** must be bestowed likewise to the other members.
24. Though the Godhead is distinct in personality, they are equal in essence and therefore are One.
25. When an individual comes to salvation, they in effect **honor** God in His entirety as seen in:
 - A. They apply faith for SAJG, which is God's plan and therefore **honor the Father**.
 - B. They accept Christ as Savior and therefore **honor the Son**.
 - C. They believe the truth regarding God, His plan in Christ and therefore **honor** the revealer of the plan, God the H.S.
26. This same principle is true for true worshipers of God in time.
27. It is impossible to apply true **honor** to God without inclusion of all members of the Godhead.
28. In our verse, Jesus states that it is the directive will of God for all men to treat **the Son** with the same respect and obedience **as they would the Father**.
29. In addition, He makes it clear that the aspect of **honor** applies to **all** men, the entirety of mankind.
30. The subjunctive mood of "**may honor the Son**" in correlation with the present indicative mood of "**as they honor the Father**" indicates that the volitional choice for all individuals to place value upon **the Son** as God-man is necessary, in order to make any intention of honoring God a reality.
31. All believers in time have honored **the Son** through their faith in Him for salvation.
32. However, not until the final **judgment** will the remainder of mankind be forced to fully acknowledge and **honor the Son** under His act of condemnation.
33. It is at that time, when all unbelievers that **the Son** raises in a resurrection of **judgment** (vs.29), that they too will truly proclaim that indeed He is God.
34. Then will the promise that "every knee will bow" be truly fulfilled. Phil.2:10
35. And only then will all men to include –V have fulfilled the requirement to truly **honor** God. Rom.1:20-21; 1Tim.1:17
36. What Jesus states in an affirming way in the first part of the verse, He states in a negative way in the latter part of the verse, "**He who does not honor the Son does not honor the Father who sent Him**".
37. It is incumbent upon all of mankind to acknowledge and accept God's perfect representative and exegete of His plan on equal terms as God or otherwise there is no **honor** to God.
38. This section, just like the preceding section, emphasizes the fact that **the Son** and **the Father** are working in concert and perfect union and cannot be effectively separated.
39. If anyone listening to Jesus statement applies the true principle of honoring God, they have in effect been convinced of His Divine nature.
40. Many attempt to say they **honor** God and yet do not accept Jesus as His uniquely begotten Son, the Savior of the world.
41. Jesus has in effect at least implied all the attributes He possesses as God in verses 19-23 as seen in:
 - A. That He does exactly what **the Father** does implies +R and that His actions, words, etc., are true implying veracity.

GOSPEL OF JOHN

- B. His ability to impart life as He wishes demands existence of E.L. and omnipotence and implies the necessity and presence of omnipresence, omniscience, love and sovereignty.
- C. His authority to pass judgment demands +J.
- D. By reason of His total unity with God as God-man, further implies His immutability, and that being since God has given His whole Person authority even to the end of time.

GOSPEL OF JOHN

EXEGESIS VERSE 24:

GNT John 5:24 Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

NAS John 5:24 **"Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life,** Ἀμὴν ἀμὴν (*double part.*) λέγω (*vipa--1s*) ὑμῖν *σύ (npd-2p) ὅτι (conj. intro. ind. discourse - not translated) ὁ ἀκούων ἀκούω (d.a. [goes with both ptcs.]+ subs.ptc./p/a/nm-s; "he who hears") μου ἐγώ (npg-1s) τὸν ὁ(dams) λόγον λόγος(n-am-s) καί (cc) πιστεύων πιστεύω (subs.ptc./p/a/nm-s; "he who believes") τῷ ὁ πέμψαντί πέμπω (d.a. + subs.ptc./a/a/dm-s; "the One having sent") με ἐγώ (nra-1s) ἔχει ἔχω (vipa--3s; "keeps on having") αἰώνιον αἰώνιος (a--af-s; "eternal/everlasting") ζωὴν ζωή (n-af-s; "life"; ref. to the life of vs.21) **and does not come into judgment, but has passed out of death into life.** καί (cc) οὐκ οὐ (*neg. +*) ἔρχεται, ἔρχομαι (*vipdep.--3s; "does not come/enter"*) εἰς (*pa; "into"*) κρίσιν κρίσις (*n-af-s; "judgment/selecting/separating/opinion/decision"*) ἀλλὰ (*strong advers.*) μεταβέβηκεν μεταβαίνω (*viPFa--3s; "passes/to go from one place to another"*) ἐκ (*publ.; "out of"*) τοῦ ὁ θανάτου θάνατος (*d.a. + n-ablm-s; "the death/the state or realm of death"*) εἰς (*pa*) τὴν ἡ ζωὴν. ζωή (*n-af-s; "the realm of life"*)*

ANALYSIS VERSE 24:

1. Jesus' reuse of the double ἀμὴν/**truly, truly**, serves not only to underscore the absolute importance and gravity of His words, but also as a highlight that what He is about to say explains the spiritual reality of His previous comments.
2. Therefore, verse 24 serves as a summary analysis that provides the mechanics necessary for one to ascertain/determine/certify/uncover the truth behind the evidence He has provided as proof of His existence as God-man.
3. While the mechanics is presented under the concept of the reality of spiritual life and death, it is a reality that correlates with the reality of His Divine nature, in that neither can be literally seen and are only perceived through a faith system.
4. In both cases, it requires one to "believe" in order for these truths to become reality for the individual at the present, in time.
5. Also, in both cases, the ultimate concluding proof of existence of these spiritual realities will be manifested externally through the process of resurrection.

GOSPEL OF JOHN

6. He now utilizes this “faith system” requirement necessary for one to ascertain the spiritual reality, as the basis to present the gospel Ph₁, which in turn emphasizes the whole purpose of His existence as the God-man.
7. The historical present in the words, “**I say to you**” again indicate an ongoing truism Jesus is expressing.
8. Jesus uses a combined requirement of both hearing and believing as essential ingredients to make “spiritual things” a reality in one’s life in the phrases, “**he who hears My word, and believes Him who sent Me**”.
9. This statement does not introduce some new requirement for salvation that has not been previously stated. Joh.3:16,36
10. The combining of hearing with believing here, is just an expanded expression of what is necessary for one to “perceive” in order to believe, and is really two sides of the same coin.
11. One cannot hear because he is not in a place where hearing is possible or one may be in such a place, but still refuses to listen.
12. In either case, the prerequisite for believing on the spiritual realm, is that one first must “hear” with their soul.
13. While one may physically hear regarding spiritual matters, until they manifest +V and truly hear from within, their hearing is of no spiritual benefit. Mat.13:13-23
14. As physical hearing demands a reaction either of unbelief or belief in what one hears, so it is in the spiritual realm.
15. In addition, Jesus utilized the sense of “seeing” previously to denote His own spiritual perception of the Father and by context ties these two concepts together to illustrate:
 - A. There is a physical reality and spiritual reality that is revealed by God, one based on external evidence and the other based on faith.
 - B. There will always be a reaction one way or the other under the concept of these two senses as they apply to perception, either a positive reaction or negative.
 - C. It is the positive reaction that is inclusive of first perceiving/understanding (“seeing and hearing”) coupled with believing, which equates to obedience, which makes the spiritual realm a reality.
 - D. It is through physical phenomenon that the spiritual reality and revelation of God will be manifest to men. (*Even Theophany in the OT was not God physically revealed only a manifestation of Him through a physical phenomenon. Joh.1:18*)
16. Here, the challenge is for men through the Son, to “spiritually” hear the truth regarding His person as God-man as spoken through His humanity, and react positively by believing.
17. The consequences of their “spiritual hearing” will be evidenced through physical phenomenon that He continues to expound upon in vs.25,28.
18. That the real issue is that Jesus indeed is God is seen in the singular use of “**My word**”.
19. While His **word** obviously relates to all that He has proclaimed, without the action of faith in His claim of equality with God, all peripheral explanations regarding **life** moot as to any benefit for the listeners.
20. He again re-emphasizes the primary theme of unity of the Son with the Father (the Godhead) as He ties His **word** into believing in **Him who sent me**.

GOSPEL OF JOHN

21. This unusual difference of placing the Father as the object of faith rather than Jesus harks back to the aspect of “honor” in vs.23.
22. He is restating in a very strong way that the Father and the Son are completely unified in this matter.
23. Those **who** hear the **word** of Christ and accept it, really believe the Father **who sent** Him with the message of salvation.
24. One cannot believe God and **not** accept the message of His Son.
25. The participles of “**he who hears**” and “**believes**” do not relate to a continual action of the person, but relates to all who hear and believe through out the continuum/perpetuation of time.
26. It is the person who listens and believes the truth of His claim in time that **has** the present possession of **eternal life**.
27. That He was speaking of spiritual life in vs.21 is specifically clarified now.
28. Though **eternal life** cannot be physically seen, it is a Ph₂ reality and blessing that will be evidenced and has distinct Ph₃ ramifications.
29. All who have **eternal life** Ph₂, even if they do not exploit it in any way, will be guaranteed a niche in heaven through resurrection.
30. As He related **life** in a positive way in vs.21 compared to **judgment** as the alternative in vs.22, He places the same concepts in reverse in the final clause, **and does not come into judgment, but has passed out of death into life**.
31. This is to emphasize that any future act of His judging that condemns man to the Lake of Fire, is precluded/aborted because of the individual’s act of faith in time, to which is imparted **eternal life**.
32. This is because these individuals have “judged” themselves by accepting God’s free gift of love in its application of salvation i.e.; man has judged himself as a sinner in need of salvation. Joh.3:18-19
33. The perfect tense of μεταβαλίω/”**has passed** from one place/state to another” indicates that some point in the past (the point of faith in Christ), the believer has crossed over from the realm of spiritual death to the realm of spiritual **life**.
34. Beyond that, the present and existing result is that he continues to remain in the realm of spiritual **life**.
35. **Death** refers to the state of spiritual death, which all men are born into and can only be canceled through faith in God’s Son/His whole Person.
36. Men are not spiritually **dead** because they sin, but because they are in possession of the STA/OSN, which is genetically passed down from their father. Rom.5:12
37. Everyone who has a genetic father is born into the realm of spiritual **death** and darkness, where they remain until they choose to accept Jesus Christ as God’s solution to their sin problem.
38. The obvious Ph₃ ramifications will be that everyone who possesses spiritual **life** in this world will continue to possess **life** in the next through resurrection; those who are spiritually **dead** and perpetuate that status into eternity will die the second death through resurrection. Rev.20:6,14
39. Jesus has now provided the mechanics for one to realize fully the veracity of His claim as Messiah, which evidence again will be manifested physically for each individual in the eternal state.

GOSPEL OF JOHN

40. Jesus continues to expand upon this principle evidence of “resurrection” as it relates to Himself and mankind in vss.25-29.

GOSPEL OF JOHN

EXEGESIS VERSES 25-27:

GNT John 5:25 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.

NAS John 5:25 **"Truly, truly, I say to you, an hour is coming and now is,** ἀμὴν ἀμὴν (part. + part.) λέγω (vipa--1s) ὑμῖν σύ (npd-2p; ref. "the Jews") ὅτι (conj. indir. disc.) ὥρα (n-nf-s; "an hour"; ref. to a period of time) ἔρχεται ἔρχομαι (vipdep--3s) καί (cc) νῦν (adv.; "now") ἐστὶν εἰμί (vipa--3s; "is in existence") **when the dead shall hear the voice of the Son of God;** ὅτε ὅτε (temporal adv.; "when/in which time") οἱ ὁ νεκροὶ νεκρός (d.a. + adj.-nm-p; "the dead/deceased") ἀκούσουσιν ἀκούω (vifa--3p; "will hear") τῆς ἡ φωνῆς φωνή (d.a. + n-descriptive gen./f-s; "the voice") τοῦ ὁ υἱοῦ υἱός (d.a. + n-possessive gen./m-s; "of the Son") τοῦ ὁ θεοῦ θεός (d.a. + n-relationship gen./m-s; "the God") **and those who hear shall live.** καί (ch) οἱ ὁ ἀκούσαντες ἀκούω (d.a. + subs.ptc./a/a/nm-p; "those who hear") ζήσουσιν. ζάω (vifa--3p; "will live")

GNT John 5:26 ὡσπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ.

NAS John 5:26 **"For just as the Father has life in Himself,** γάρ (explan.; "for") ὡσπερ (conj.; "just as/like") ὁ πατήρ (d.a. + n-nm-s) ἔχει ἔχω (vipa--3s; "keeps on having") ζωὴν ζωή (n-af-s) ἐν (pL) ἑαυτῷ, ἑαυτοῦ (reflex. pro. Lm3s; "Himself") **even so He gave to the Son also to have life in Himself;** οὕτως οὕτω (adv.; "even so/thus/in like manner or way") ἔδωκεν δίδωμι (viaa--3s; "He gave"; aorist = point of time) τῷ ὁ υἱῷ υἱός (d.a. + n-dm-s; "to the Son") καί (adjunctive; "also") ἔχειν ἔχω (purpose inf./p/a; "to have") ζωὴν ζωή (n-af-s) ἐν (pL) ἑαυτῷ. ἑαυτοῦ (reflex. pro./Lm3s; "Himself")

GNT John 5:27 καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

NAS John 5:27 **and He gave Him authority to execute judgment, because He is the Son of Man.** καί (cc) ἔδωκεν δίδωμι (viaa--3s; "He gave") ἐξουσίαν ἐξουσία (n-

GOSPEL OF JOHN

af-s; "authority") αὐτῷ αὐτός (npdm3s) ποιεῖν, ποιέω (purpose inf./pa; "to execute/to perform/to do") κρίσιν κρίσις (n-af-s; "judgment/decision") ὅτι (intro. cause or reason; "because") ἐστίν. εἰμί (vipa--3s; "keeps on being") υἱός (n-nm-s; "a Son") ἀνθρώπου ἄνθρωπος (n-relationship gen./m-s)

ANALYSIS VERSES 25-27:

1. Jesus continues His narrative focusing in again on the ultimate proof and existence of His Deity being encompassed in His ability to impart life.
2. Again, it is essential for the interpreter to retain the context of resurrection, as being the final and ultimate proof of Jesus Messiahship, as it applies to mankind
3. Certain aspects of the following verses should first be noted:
 - A. Vs. 25 deals with a period of time (**an hour is coming and now is**) in which the events foretold in vs.25 will occur.
 - B. Vs. 28 deals with a separate period of time (“...for an hour is coming..”) in which the scenario of vss.28-29 occur.
 - C. Jesus uses three distinct titles regarding His person in vss.25-27: **the Son of God** (vs.25), **the Son** (vs.26) and **a Son of Man** (vs.27).
 - D. These titles emphasize Christ’s nature with regard to His Deity, His whole person/hypostatic union and His humanity, respectively in order.
 - E. **The dead** of vs.25 has the definite article and refers to a particular group of **dead**.
 - F. This is in comparison to “*all who are in the tombs*” in vs.28.
 - G. In context then, the latter group of deceased of vs.28, while denoting a separate group from **the dead** of vs.25, is designed to picture the “finale” of resurrection and therefore by application pictures a period of time in which resurrection of all mankind has been completed including those of vs.25.
 - H. Jesus does not use the term “eternal” life in vs.25 nor does He specifically mention resurrection.
 - I. This is set apart from His specific mention of resurrection in vs.29, which obviously demands a state of eternality.
 - J. However, the context of these verses infers a correlation of the two separate scenarios presented.
 - K. It is resurrection that is the correlation and main premise of what He is dealing with however, His exclusion of specifically mentioning it in vs.25 is to underscore His emphasis of giving life to **the dead** to also include the act of resuscitation, so as not to lose the gravity of this proof “sign”.
 - L. Again, this follows His line of evidence that if indeed He is God as He claims and “*raises the dead and gives them life*” (vs.21), which specifically refers to spiritual/eternal life, then evidence will be provided through His works of imparting life both physically (seen in His miracles of resuscitation; “*greater works*”) and spiritually, which will be manifested physically as seen in His works of resurrection.

GOSPEL OF JOHN

- M. However again, the “tie” between vss.25-27 and vss.28-29 is the aspect of resurrection, that points out that the absolute and conclusive evidence that He is God-man is in the form of resurrection, not resuscitation.
4. Again, Jesus utilizes the double ἀμήν/”**Truly, truly**”, to underscore the importance of what He is about to say and that an understanding of it will accelerate the individuals thinking regarding His previous statements.
 5. This is the third and last time He addresses the Jews in this regard in this discourse and the three uses underline the advancements in His argument:
 - A. His first use in vs.19 underscores that the evidence He is God is seen in His unique relationship to the Father and that evidence is revealed in His works and origination.
 - B. His second use in vs.24 underscores that even though evidence of His invisible nature is revealed through His humanity as stated above, it (His Deity) literally cannot be seen in time any more than spiritual/eternal life can be seen by men in time.
 - C. He expresses this reality via the principle of eternal life versus judgment and clearly declares that it is through a faith system that the reality will be manifested.
 - D. That this evidence balances strictly on a faith system is seen under the term “*hears and believes*”, which implies the possibility of no belief.
 - E. His third use in our verses again, underscores that the conclusive evidence of His Person will be physically manifested in the bodies of humanity, through the works of resurrection.
 - F. It is resurrection that will be the conclusive “witness” for each individual of who and what Christ is, another expression He uses in His claim of equality with God in vss.30ff.
 - G. It is the type of resurrection that each individual receives, which is the epitome/archetype/ideal and absolute evidence that will physically and openly declare who and what Messiah is as well as declare which side of “faith” they adhered too.
 6. Vss.25-27 by design implies why Messiah has to have the nature of the hypostatic union as it applies to resurrection and imparting of life.
 7. The words, “**I say to you**” reemphasizes the present reality of the veracity of His discourse.
 8. As stated earlier, vs.25 emphasizes Jesus’ Divine nature as it is revealed in the specified time frame.
 9. It reveals the evidence that He is God.
 10. As the context dictates, His discourse must be understood under the guidelines of the doctrine of resurrection.
 11. The student of God’s word must understand that there are 5 acts of resurrection that occur:
 - A. The resurrection of Christ. Act.1:22
 - B. The resurrection of all believers, which occur on 3 separate occasions:
 - 1) The resurrection of Church Age saints at the rapture. 1Thess.4:13-18
 - 2) The resurrection of all OT saints at the 2nd Advent. Dan.12:1,2,13; Rev.20:4-6
 - 3) The resurrection of Millennial saints.

GOSPEL OF JOHN

- 4) The resurrection of all unbelievers. Joh.5:29; Act.24:15; Rev.20:14
12. The time period of “**an hour is coming and now is**”, refers to those given life from the time of Christ’s ministry to include the resurrection of Church Age saints at the rapture.
 13. Support that the time period at hand does not extend beyond the Church Age is seen in His previous use of this phrase in 4:23.
 14. It is during this time period **when the dead shall hear the voice of the Son of God; and those who hear shall live.**
 15. Since Jesus does not specify that **the dead** are “*in the tombs*” as in vs.28, it refers to any deceased that hears His **voice**.
 16. This marks the premise that evidence in part of Christ’s ability to resurrect is seen in His miracles of resuscitation that occur during His ministry. Luk.7:15,22; 8:49ff cp. parallel Mat.9: 18ff; Joh.11
 17. In fact, Jesus delegated the power of raising **the dead** to His disciples (Mat.10:8), which in turn further substantiates His authority over life.
 18. By raising **the dead**, if even for a short time, He showed that He had power over death.
 19. These miracles served as a form of a fortiori argument (from the greater to the lesser) in that if He has the power to impart physical life (resuscitation), then all the more His claims of imparting spiritual life (resurrection) in vs.21, must be true.
 20. It is His miracles of resuscitation that is the emphasis of “**and now is**”.
 21. In addition, this verse gives evidence that Jesus’ “tapped” His Deity at least for the miracles of resuscitation (“**...when the dead shall hear the voice of the Son of God**”, which is an exercise of His Deity).
 22. It will be in the very near future of His ministry that physical evidence will in part be provided.
 23. However, the conclusive evidence of resurrection will not be until the far future though that dispensation and those involved is now being ushered in.
 24. Not until the rapture will the primary time frame of “**an hour**” be concluded and Church Age saints will receive their resurrection bodies.
 25. That **the dead** refers to physical death rather than spiritual death is noted as this is a future event (**shall hear**), and He has already proclaimed that the imparting of spiritual life is a continuous ongoing reality in vs.21.
 26. The fact that **the dead** hears His **voice** indicates an audible command will be given in these situations, which fact is seen in the recorded incidents of His resuscitations and is specifically prophesied regarding the resurrection of the Church. 1Thess.4:16
 27. As this verse and vs.28 proclaims and precedence is set, one can conclude that all that are resurrected will **hear** His **voice** to include OT and Millennial saints as well as unbelievers in the final resurrection.
 28. It is His use of the title “**Son of God**” that points to His Divine nature as that part of His person who will perform these “works”.
 29. Only with the attributes of eternal life, omnipotence, omnipresence and omniscience, is it possible for resurrection to occur.
 30. Therefore, He must be God for this evidence to occur.
 31. The participle of “**those who hear**” refers to both the acts of resuscitation and resurrection as they occur during this the continuum of time.

GOSPEL OF JOHN

32. It also denotes that one must **hear** in order that they return to life.
33. This points out the fact that the hearing must occur in the soul/spirit, as the body is dead.
34. Therefore, the connecting factor regarding the resurrection of **those who hear** harks back to those who believed in time per vs.24.
35. Only believers in the God-man will be given this conclusive evidence of resurrection as it occurs within this time frame.
36. Those who have made the SAJG will receive in their own persons, the conclusive evidence that Christ imparts life and **shall** once again **live** physically and for eternity.
37. Jesus proclaims that the first line of evidence of His person will be manifested during His ministry through the miracles of resuscitation followed by the culminate/climax evidence of the resurrection of the Church.
38. His next assertion in vs.26 has to do with the fact that **the Father has life in Himself**.
39. Again, this is not a new concept to the Jews but was one that they would tend to agree.
40. God is referred to as “the living God” in the Hebrew OT. Deu.5:26; Josh.3:10; 1Sam.17:26; Psa.42:2, etc.
41. **Life** is viewed as something that only He can give, and in fact, He is viewed as the sole sustainer of **life**. Gen.2:7; Job 10:12; Psa.66:9
42. The phrases, “**just as**” and “**even so**” indicated that **the Son** possesses exactly the same **life** as **the Father has in Himself**.
43. The title “**the Son**” refers to the hypostatic union, as He is now declaring a reality of His Person as God-man.
44. The aorist tense of “**He gave**” indicates that the eternal **life** that **the Father** possesses became a reality for His whole Person at the point of time of the incarnation.
45. The point of time began at His birth and condescension of the 2nd member of the Godhead, God the Son. Phil.2:6-7
46. It is by virtue of this union that Jesus Christ could **also** claim **to have** eternal **life** with no beginning or end, **in Himself**.
47. No one else could, or will be able to, make this statement.
48. Therefore, **the Son** is fully capable of doing for anyone that which God could do for them, and in fact is the only one who can do for men what they desire from God.
49. The conclusive evidence that His humanity too possesses eternal **life** will be manifested through His own resurrection.
50. It is this verse that ties His Deity in with His humanity and explains the necessity of why Messiah had to be Divine as well as true humanity in order for resurrection in its fullest sense, to occur.
51. First and foremost He must possess eternal life to impart **life**, which possession is evident in His Deity and also evident in His humanity via His resurrection.
52. This obviously makes Him equal with God.
53. Second, and just as important, He must be man in order for **judgment** to occur as He further explains in vs.27.
54. The conjunction “**and**” of vs.27 denotes that this verse though with different emphasis, still correlates with vs.26,
55. That correlation is seen in the verb δίδωμι/”**He gave**” and illustrates another prerequisite necessary for Messiah to fulfill His role in the process of resurrection.

GOSPEL OF JOHN

56. As **the Father gave to the Son eternal life** as the 2nd member of the Godhead, **He also gave to Him authority to execute judgment.**
57. This **authority** however, is not delegated based on His whole Person, but **because He is a Son of Man**, which emphasizes His humanity.
58. Though He is never viewed as two separate persons, but as one person with two distinct natures, both natures must be described as to their appropriate applications in order for one to have a full picture of His Person.
59. He is stating that **judgment** has been delegated to Him based on the total obedience of His humanity regarding God's plan while in the hypostatic union, which fact He reemphasizes in vs.30.
60. It further expresses the necessity for true humanity to exist in the Person of Christ as it is in His humanity that all **judgment** regarding mankind will occur starting at His work on the cross.
61. It is by virtue of His humanity that Christ can claim that all sins of mankind have been judged.
62. It was His humanity personally that bore the sins of mankind. 2Cor.5:21
63. Therefore, since He was judged on behalf of men, He has the right and prerogative to judge men.
64. It will be at the final **judgment** that His humanity will have center stage as:
 - A. Proof that sins were judged in His body and He too experienced death on behalf of men. 2Cor.5:21
 - B. That proof will be manifested as seen in His glorified state and resurrection body. Joh.20:25-28
65. His humanity is necessary as it is impossible for Deity to become sin.
66. Therefore again, this qualifies His humanity to be the prosecutor and judge of all men.
67. As man, He is a peer of men and has first hand experience and knowledge of what it is to be a man, to include an understanding of volition. 5:30
68. Again, the concept of **judgment** was not foreign to the Jews and they understood that God was the ultimate Judge of all the earth. Gen.18:25; Jud.11:27; Psa.75:7
69. Jesus, a man, stands before His detractors and tells them that He Himself has the power to judge.
70. In addition, one only had to defer to the book of Daniel to understand that the title **Son of Man** was a designation for the One who would eventually exercise all power and authority over God's creation. Dan.7:13-14
71. The evidence that will be provided substantiating this claim of **judgment** will also be in the form of resurrection, as He continues to explain in vs.29.
72. In other words, vs.27 ties in the fact that Jesus must have the right to judge in order for all aspects of resurrection to occur, which right was placed upon Him based on His sinless and perfect humanity.

GOSPEL OF JOHN

EXEGESIS VERSES 28-29:

GNT John 5:28 μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ

NAS John 5:28 **"Do not marvel at this;** μή (neg +) θαυμάζετε θαυμάζω (vimppa--2p; "Do not marvel/stop marveling/being perplexed or amazed"; Joh.3:7; 4:27; 5:20) τοῦτο, οὗτος (near dem. pro. an-s; "at this"; ref. immediate preceding context) **for an hour is coming, in which all who are in the tombs shall hear His voice,** ὅτι (cs; "for/because") ὥρα (n-nf-s) ἔρχεται ἔρχομαι (vipn--3s) ἐν (pL) ἣ ὅς (rel. pro. Lf-s; "in which"; ref. to the expressed period of time of "an hour is coming") πάντες πᾶς (a-nm-p) οἱ ὁ (dnmp; here used as a substantive pronoun; "who/those") ἐν (pL) τοῖς ὁ μνημείοις μνημεῖον (d.a. + n-dn-p; "the tombs/a visible object for preserving a memory/a memorial/monument/grave") ἀκούσουσιν ἀκούω (vifa--3p; "will hear") αὐτοῦ αὐτός (nrgm3s) τῆς ὁ φωνῆς φωνή (d.a. + n-gf-s)

GNT John 5:29 καὶ ἐκπορεύονται, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

NAS John 5:29 **and shall come forth; those who did the good deeds to a resurrection of life,** καί (cc) ἐκπορεύονται, ἐκπορεύομαι (vifd--3p; "shall come forth/depart from/go out from") οἱ ὁ ποιήσαντες ποιέω (d.a. + subs. ptc./a/a/nm-p; "those having done") τὰ ὁ ἀγαθὰ ἀγαθός (d.a. + ap-an-p; "the good things"; that which is intrinsically good/morally good before God) εἰς (pa) ἀνάστασιν ἀνάστασις (n-af-s; "resurrection"; used 42x; lit. "to stand again") ζωῆς, ζωή (n-gf-s; "of life") **those who committed the evil deeds to a resurrection of judgment.** δέ (cc; "but"; shows contrast; not translated) οἱ ὁ πράξαντες πράσσω (d.a. + subs.ptc./a/a/nm-p; "those having practiced/those who committed"; same as 3:20) τὰ ὁ φαῦλα φαῦλος (d.a. + ap-an-p; "the evil things/the worthless things"; same as 3:20) εἰς (pa) ἀνάστασιν ἀνάστασις (n-af-s) κρίσεως. κρίσις (n-gf-s; "of judgment"; same as 3:19)

ANALYSIS VERSES 28-29:

1. Jesus now addresses the reaction He is receiving from those listening to Him.

GOSPEL OF JOHN

2. His command, “**Do not marvel at this**” literally can be rendered “Stop being amazed at what I just said”.
3. The million dollar question is, what was it specifically that caused a perplexity and astoundment in their reaction to His words?
4. To conclude that it was just because He is ascribing the prerogatives of life, resurrection and future judgment to Himself is weak, since He has already made the claim that He is equal to God, which provoked extreme anger in the Jews and is why He is confronting them now. Vss.17-19a
5. That He has simply brought out the principle of resurrection too is weak, as the majority of mainline Judaism with the Sadducean sect excluded, believed in resurrection and therefore a referral to this doctrine alone would not set them on their “heels”.
6. Even then, that there were those who did not believe in resurrection, angels, etc., does not remove that fact that these concepts were not unknowns in the religious circles.
7. The author John uses the phrase “**do not marvel**” on two other occasions in his writings cp. Joh.3:7; 1Joh.3:13.
8. In both other cases, the “marveling” occurs because of a lack of understanding and perception as to the spiritual reality behind the teaching.
9. For Nicodemus in 3:7, it was because of a void of understanding the principle behind regeneration.
10. In 1Joh.3:13, John exhorts believers to be privy to the fact that –V is hostile to +V and not to be caught by surprise because of a lack of understanding in this regard.
11. To understand what it was that Jesus said that perplexed His listeners demands an understanding of the religious Jew’s thinking of the time as to their perception of Messiah:
 - A. Judaism taught salvation by works and therefore in their eyes there is no need for any substitute or sacrifice of another in order for one to attain entry into heaven.
 - B. Since they base salvation on their own works, it is not necessary for any other than God to judge men and to resurrect accordingly.
 - C. Since they do not see a need for One to deliver them spiritually, they are only looking for a Messiah who will provide political deliverance as their King and thus establish God’s Kingdom via Israel.
 - D. Therefore, the evidence they are looking for as to whether anyone who claims to be Messiah is indeed God will in their eyes be one whom asserts God’s power in leading the then current Israel into the Millennial era.
 - E. They logically therefore do not consider the aspect of **resurrection**, which denotes one’s spiritual state, as evidence as to who and what Messiah is, but rather whether the individual who claims to be Messiah will deliver them politically.
12. What has set these Jews aback then is Jesus emphasis and ascription as to the role Messiah plays regarding **resurrection** as being His conclusive claim of equality with God.
13. This proclaimed spiritual reality is in light of the Jew’s distorted theology of Messiah’s role only as a physical and political Savior.

GOSPEL OF JOHN

14. While their minds are only set on a temporal and physical plane regarding Messiah, Jesus transcends their ignorance and proclaims a role of Messiah that affects the eternal state of affairs of mankind.
15. In other words, the evidence the Jew's are looking for regarding Messiah is someone who will deliver Israel from Roman rule.
16. But it is His dogmatic assertion that Messiah is the agent governing the spiritual state of affairs of men, which state will be revealed through the physical acts of **resurrection** that totally astounds these religious leaders.
17. This is not any evidence they have previously considered in their evaluation as to identifying Messiah and therefore **marvel at this**.
18. After Jesus rebukes their ignorance, He continues to inform them that **an hour is coming, in which all who are in the tombs shall hear His voice and shall come forth**.
19. It is the remainder of vs.29 that is designed to continue to elevate the listener's thinking beyond just looking for a physical deliverer in Messiah, but to regard the reality of eternity, which evolves around the spiritual state of the individual.
20. This is the force behind the phrase, "**all who are in the tombs**" and denotes that no man in existence will escape **resurrection** one way or the other.
21. The "**hour**" in view here refers to the extended period of time between the rapture, when the first wave of future evidence (resurrections) of His Messiahship will occur, to the dissolution of the heavens and earth including the Great White Throne judgment. Cp. Rev.20:11
22. This includes the raising of the OT believers, from the time of Adam to the beginning of the CA, which will occur at the Second Advent.
23. Jesus' purpose for dividing the events of **resurrection** into two time frames with the first emphasis evolving around the **resurrection** of the Church, is to proclaim the reality behind Messiah's mission at the first advent being to provide a spiritual deliverance versus the Jew's thinking of a political deliverance.
24. This does not mean nor was it necessary that His listeners understood the "mystery doctrine" of the Church Age for Him to get His point across.
25. Only that His words in vs.25, "*an hour is coming and now is*" was understood that the present and future time frame would provide evidence of Jesus' Messiahship in the form of **resurrection**, proof of one's spiritual condition, rather than the current distorted thinking of Judaism.
26. It is His second use of "**an hour is coming**" that is designed to "drive home" the reality of Messiah's work at the 1st Advent.
27. Even though it is true that Messiah will be a political Savior in His coming at the 2nd Advent, in the grand scheme of God's plan, the real issue remains to be man's spiritual state as it relates to eternity.
28. Apart from one being on the right side of **resurrection**, (**resurrection of life**), the reality of Messiah as a King of Israel is moot.
29. Again, that Jesus is referring to physical **resurrection** is evident by His use of the word **tombs**, which points to the physically dead.
30. At the proper time, and with the appropriate command, the God-man will issue a command to those who have died physically and their physical bodies (the molecular

GOSPEL OF JOHN

- atoms wherever dispersed) will be re-gathered and transformed into eternal **resurrection** bodies.
31. Their souls will be reunited with their bodies and they will be prepared to face the Son of God.
 32. Jesus then divides **resurrection** into two distinct categories of mankind:
 - A. **Those who did the good things to a resurrection of life.**
 - B. **Those who committed/practiced the evil/worthless things to a resurrection of judgment.**
 33. It is the combining factor of two resurrections of **life** and **judgment** that will be the eternal and conclusive proof that indeed Messiah was God-man.
 34. **Life** will be imparted from His Person as the Son of God and **judgment** will be executed because He is a Son of Man.
 35. At the incarnation, in one sense, God was forever altered as He condescended to become true humanity.
 36. He did not cease to be God, He merely entered into a new state that is permanent and eternal. Joh.1:14
 37. He did not give up the prerogatives of Deity, they were now actually invested in the God-man, and God's chosen representative, The Son.
 38. The first group by application, though differing in time compared to those of vs.25, is representative of all who have believed in Jesus Christ for salvation.
 39. The phrase "**did the good things**" harks back to "*hears my word and believes*" of vs.24, and is the basis for all further Divine good.
 40. Jesus taught that the first act of divine good is to "*believe in Him whom He has sent*". Joh.6:29
 41. Every member of the human race who makes this one adjustment has the promise of a **resurrection** and eternal **life** with Christ in heaven.
 42. The nature and magnitude of blessing to be found in the eternal life niche varies from believer to believer based on how much more divine good they produce over the course of their Ph₂.
 43. The genitive of **life** points to a **resurrection** that is characterized by **life**, not mere physical existence, but that which is sublime (elevated or exalted in dignity and honor) and eminently fulfilling.
 44. This is the eternal destiny for all that make the SAJG.
 45. Those who do not make this adjustment will also participate in a **resurrection**.
 46. The second group is comprised of all that are negative to the gospel and are characterized as **those who practice the worthless things**.
 47. The "**worthless/evil**" refers to that which is not associated with God's plan, the human viewpoint pursuits of those who are busy doing that which produces nothing of any lasting benefit.
 48. The word **evil**/φάουλός is the same word used in Joh.3:20 and refers to any activity or work performed while under control of the STA.
 49. Those of this group perpetuated throughout their entire life STA activity and not even once broke its rulership by hearing and "believing" the gospel. 1Joh.3:9
 50. Those negative unbelievers are habitually observed to be pursuing that which is slight, ordinary, worthless and of no lasting account.

GOSPEL OF JOHN

51. Like their believing counterparts, they too will participate in a **resurrection** from the dead.
52. Their **resurrection** is characterized by the genitive **of judgment** and denotes a **resurrection** characterized by the continual and eternal **judgment** of God upon them.
53. All unbelievers will be fitted with a **resurrection** body that is eternal and cannot be destroyed, and will spend eternity in a state of **judgment** (eternal separation) and destruction. 2Thess.1:9; Rev.20:10,15
54. While **life** refers to a state of well-being, **judgment** refers to a state devoid of well-being, a state of misery and despair that most do not even partially understand.
55. The basis for **resurrection** is seen to be what each person did in time with regard to the plan of God under the principle of “judgment” in time. Joh.3:19-21
56. See Doctrine of Resurrection.
57. See Doctrine of the Rapture.

GOSPEL OF JOHN

EXEGESIS VERSE 30:

GNT John 5:30 Οὐ δύναμαι ἐγὼ ποιεῖν ἅπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

NAS John 5:30 **"I can do nothing on My own initiative.** ἐγὼ (*nprn-1s*) Οὐ (*neg.*) δύναμαι (*vipd--1s*; denotes ability that comes from power/authority/right to do so; +) ποιεῖν ποιέω (*compl. inf./p/a*; "to do"; Lit. "I Myself am not able to do") οὐδέν· οὐδεὶς (*adj.pro.card. a/n/s*; "nothing/one thing") ἅπ' ἀπό (*pg*; "on/from/away from") ἑμαυτοῦ (*reflex.pro./gm1s*; "My own/Myself") **As I hear, I judge; and My judgment is just,** καθὼς (*comparative conj.*; "as/just as") ἀκούω (*vipa--1s*; "I hear") κρίνω (*vipa--1s*; "I judge") καί (*cc*) ἡ ἐμὴ ἐμός (*a--nf1s*; "My own/that which is mine/that which I possess") κρίσις (*d.a. + n-nf-s*; "the judgment"; with the d.a. same as 3:19 cp. 8:16) ἐστίν, εἰμί (*vipa--3s*; "is/keeps on being") ἡ δικαία δίκαιος (*d.a. + pred.adj.--nf-s*; "righteous/just"; with the d.a. = +R cp. Mat.5:20; 2Cor.3:9; 9:9; Gal.3:21; denotes the righteousness necessary for salvation) **because I do not seek My own will, but the will of Him who sent Me.** ὅτι (*causal conj.*) οὐ (*neg +*) ζητῶ ζητέω (*vipa--1s*; "do not seek") τὸ ἐμὸν ἐμός (*d.a. + adj--an1s*; "My own") τὸ θέλημα (*d.a. + n-an-s*; "will/desire/purpose/wish") ἀλλά (*strong advers.*; "but on the contrary") τὸ θέλημα (*d.a. + n-an-s*) τοῦ ὁ πέμψαντός πέμπω (*d.a. + subs.ptc./a/a/gm-s*) με. ἐγὼ (*nprn-1s*)

ANALYSIS VERSE 30:

1. Verse 30 constitutes a closure to the preceding evidence Jesus has presented in His defense as being Messiah and opens a door for a new emphasis that He will embark upon in vss.31ff.
2. It functions as a transition of emphasis in His apologetics of claim to being the Christ.
3. While the preceding proofs of Messiahship centered on His works, Person, prerogatives and ultimate evidence that He Himself provides to all mankind, the following evidence is based on the witness of others.
4. He ties up His closing statement regarding resurrection by refocusing His listeners' back to His person.
5. As it has been made clear, the Jews were amazed of His claim that Messiah has jurisdiction over the spiritual aspects of man, to include His prerogative and authority over resurrection.

GOSPEL OF JOHN

6. The Jews, who believe in salvation by their own works, reserved the right of spiritual **judgment** to be held exclusively by God and do not see any necessity for another member of humanity to be involved.
7. It is with this understanding that the student of God's word can extract the spiritual force behind Jesus statement of vs.30
8. His opening words, "**I can do nothing on My own initiative**" harks back to His opening remarks of vs.19.
9. While on the surface both statements seem to be saying the same thing, there is a subtle difference.
10. This difference is seen in the use of the reflexive pronouns ἐαυτοῦ†P/Himself in vs.19 cp. to ἐμαυτοῦ/**My own** or Myself in vs.30. (*3rd person vs. 1st person*)
11. The use of "Himself" in vs.19 emphasizes His whole Person as is supported by His choice of title as "The Son".
12. The words "**My own/Myself**" (a derivative of ἐαυτοῦ), is more emphatic and could be rendered "Myself personally".
13. In vs.30, He is emphasizing only His humanity versus the hypostatic union, which premise is supported by:
 - A. He makes reference to His **own will** or volition in vs.30c.
 - B. His present statement again evolves around **judgment** as seen in vs.30b.
 - C. It follows the train of argument that **judgment** is a cause of His humanity as stipulated by the title "Son of Man" in vs.27.
 - D. It is His claim of prerogative of judging as a man that astounds His listeners.
14. His emphasis here is that His humanity did not act independently of the Father.
15. He is stating that all acts of His humanity are not of His own doing or agenda, but rather dependent upon another source.
16. In essence, He is stating to His listeners that all that He says and does is not anything He has conjured up with His own thinking or ideas, but follows the explicit plan as stipulated and devised by God via His sovereignty as "The Planner/Originator/ Prime Mover/Creator".
17. In other words, He is saying that His humanity is "following the beat of another drummer".
18. Jesus is laying claim that He only is doing and does what another has told Him to do, which He has previously declared as being God the Father (vs.19).
19. A subtle irony cannot be overlooked regarding this statement:
 - A. His discourse is a direct result from His healing the lame man on the Sabbath. (vss.1-9)
 - B. In the confrontation between the lame man and the Jews, we see that the lame man deferred to another regarding His reasoning for engaging in the supposed Sabbath violation. (vs.10-11)
 - C. The Jews immediately direct their attention towards the One who told the lame man to do so. (vs.12)
 - D. They then obviously regard the lame man's actions only as a misdemeanor offense, let him off the hook (vs.14) and set sights to confront the instigator/mover. (vss.15-16)
 - E. Jesus here is laying claim too that another (the Father) is the One who is giving Him instructions.

GOSPEL OF JOHN

- F. However, we do not see a consistency in the Jew's approach to Christ in this regard i.e., why do they not now turn toward God/BD and seek out an investigation of Him regarding the matter?
- G. This points out again the hypocritical approach legalists (-V) will take in order to maintain their own agendas.
- H. Their real agenda being STA power lust through coercion with no real regard for upholding the Law.
20. On the surface, Jesus' statement might appear as if He is saying that He does not have a choice in any matter (False Doctrine of Impeccability), but simply imitates or parrots what the Father says or does.
21. This cannot be the case, since that denies the true volition of His humanity, an attribute He unequivocally claims in the final phrase of our verse, "**because I do not seek My own will, but the will of Him who sent Me**".
22. At all times, in all circumstances, Jesus refused to act apart from the Divine **will**.
23. His human volition/**will** received information from the Father through scripture (Luk.2:52; Mar.1:22;) and/or direct revelation (Joh.2:24,25; 3:35; 5:19).
24. Via the means of communication of God's directive **will**, He made the decision without coercion (government by force), to fulfill that **will** in every detail.
25. The obvious temptation would be to act independently of the Father's **will** and assert His **own will** at some point.
26. This was the tact that Satan took, as he presented his temptations to His humanity to act independently of the Father. Mat.4:1-11
- A. He was tempted with regard to living grace. vss.3-4 cp. vs.2 (*Faith*)
- B. He was tempted with regard to approbation and pride. vss.5-7 (*MA*)
- C. He was tempted to bypass the cross and assume world leadership under Satan. vss.8-10 (*Commitment*)
27. For those who continue to cling to the premise that Jesus was a robot and could not sin, then they must answer the question as to the point of the exercise by the "tempter" of the Mat.4 passage.
28. Vs.30c declares why the humanity of Jesus possessed perfect +V qualifying Him to fulfill the role of Messiah.
29. Jesus in His statements of vs.30a and c is in essence laying the ground rules for the Incarnation to note the necessity that Messiah, in His humanity, was not to act independently of His Father at any point.
30. Because He did not fail in this regard, His humanity was perfectly righteous/+R.
31. It was through the means of remaining sinless and totally obedient to God's **will** at the 1st advent, that in turn qualified Him as the perfect sacrificial Lamb of God. Joh.1:29; 2Cor.5:21
32. In addition, His perfection/+R, also qualifies His humanity to act as the **judge** of the rest of humanity.
33. He is explaining to the Jews, why He is qualified as a Son of Man to be the perfect **judge** and executioner of God's **will**.
34. It is **because** He has no hidden agenda and therefore is an impartial evaluator of the facts as they are presented, that makes Him the perfect "Separator" of men in the A/C.

GOSPEL OF JOHN

35. He will bring nothing to the bench, except a desire to see God's **will** done in every matter.
36. This is the force of His claim in the middle of His qualifying excerpts, "**as I hear, I judge; and My judgment is just**".
37. What Jesus' "hears" refers to the information that comes to Him in the A/C from the Father, and **as** interpreted by God Himself.
38. The verb "**I judge**" is a present tense and refers to a continual act of judging in time.
39. His "judging" runs hand-in-hand with His "giving life" that also occurs in time (vs.21).
40. The phrase, "**and My judgment is just**" refers to the concluding opinion or decision of His act of judging and that that verdict is based upon perfect righteous standards.
41. Since His **judgment** occurs in time, we must determine what aspect of **judgment** He is referring to.
42. Joh.3:17 tells us that Jesus was not sent at the 1st advent to "*judge the world*", but rather "*that the world should be saved through Him*".
43. The act of judging in Joh.3:17 refers to the act of eschatological eternal condemnation and denotes His role at the 1st advent as one of passion/sin-bearing/salvation.
44. The key is in the word "**judgment**" noting that it has the definite article and literally refers to "the judgment" that He possesses.
45. The **judgment** that He is referring to is explained in Joh.3:19-21 ("judgment in vs.19 also has the d.a.) and denotes His role as the axis/dividing line around which all men are determined to be -V or +V.
46. As the "true light" (Joh.1:9) that came into the world, mankind is set forth on this earth to either accept Him as the Savior of the world (+V) or reject Him (-V).
47. It is that choice men make or don't make that determines their eternal outcome and whether they receive a resurrection of life or "judgment" (vs.29).
48. That His role at the 1st advent is indeed as a "Separator of men" is further substantiated in Mat.10:34-35.
49. The fact that His decision equates into perfect justice, literally "keeps on being a righteous thing/standard", emphasizes the +R possessed by His humanity.
50. It is His +R experientially that qualifies His body as the substitute for judging all sins of all men. Heb.7:26-27; 10:12; 1Pet.3:18; 1Tim.4:10
51. His humanity possessed the righteousness necessary to provide salvation.
52. It is because of the +R of His humanity that Christ is qualified to pass **judgment** upon humanity for their rejection of the "free gift of salvation", since He is the One that "paid the debt" on their behalf.
53. Therefore, all that Jesus "hears" includes the insight the Father has bestowed upon His own humanity to determine who is +V and who is -V.
54. This premise is substantiated in the fact the Jesus "knew all men" and "what was in man". Joh.2:24-25
55. God the Father via omniscience knows who will believe and who will not believe and passed that information to the volition of Jesus' humanity.
56. His volition then has opportunity to act upon what He "sees and hears".
57. **Because** He is in perfect tune with the Father, +R, and at all times seeks His **will** in all things, He is free to engage in the act of "judging" men accordingly.

GOSPEL OF JOHN

58. His judging in time, via revelation to His humanity, is a determination as to who is +V versus -V, who believes in Him leading to life or refuses to believe leading to death.
59. Evidence that He indeed had this insight is further substantiated in His condemnation upon others. Joh.8:44 (*A pronouncement upon the unbelieving Jews/religious leaders*); Joh.13:5-11,18 cp. 17:12 (*His pronouncement of judgment against Judas Iscariot*); Mat.23:37 (*His proclamation of -V upon Israel corporately*)
60. The fact that He imparts life to those who believe and abstains from doing so to those who don't (via His Deity), He is effectively dividing the human race according to their volitional disposition regarding His historical and physical Person.
61. It is the very nature of His humanity being +R that qualifies Him to **judge** in this fashion and render mankind into the two opposing camps of +V and -V.
62. His judging is impartial and responds only to God's directive **will** regarding salvation, and that based on faith in Him (vs.24).
63. It is through His knowledge as to what is in the souls of men (volition is resident in the soul) that Christ effectively applies the doctrine of separation to men and that through the **judgment** of righteousness.
64. In fact His very person is the ultimate and eternal Doctrine of Separation.
65. Application: Believers on the other hand do not know who is ultimately +V or -V and can only apply separation based on the behavior/modus operandi and vivendi of men. Joh.3:19 cp. 20-21; 1Kgs.11:1ff; Prov.20:19; 22:24; 24:21; Act.10:28; 1Cor.5:9-11; 2Thess.3:14
66. Application: Jesus not only separates unbelievers from believers, but separates -V believers from +V believers through "judging" their works. 1Cor.3:12-15
67. Though the **judgment** of men is ultimately determined by their own volition, the **right** to execute that **judgment** was determined through the volition of Jesus' own humanity to remain status quo +R throughout His life.
68. Application: As believers, we will never be effectively impartial or righteous in time if we are not willing to forego our own ideas and plans for self and others and allow the **will** of God to take preeminence.
69. This is the basis for the perfect +V and spiritual greatness of Jesus i.e., His willingness to subdue His own **will** and allow the **will** of God to have the first and only place in His life.
70. A contextual summary of vs.30:
 - A. The contextual continuity in vs.30, as a closure to His immediate preceding statement, is that it provides the reason why Messiah has authority over and involved in the resurrection of mankind.
 - B. That being that His humanity is the focus of **judgment** as it pertains to mankind.
 - C. He is stating that because His humanity possesses +R, He is the "Great Divider" of mankind, which division occurs in time and will be eternally manifested in the form of resurrection.
 - D. All of the evidence that Jesus has provided up to this point is evidence that one must either accept verbatim as truth or wait until all that He has claimed is revealed.

GOSPEL OF JOHN

- E. As evidence provided, it's weightier side of proof relies upon one's understanding of who and what Messiah is and rather than purely tangible evidence is designed more to teach.
- F. The remainder of Jesus' discourse is designed to corroborate His teaching by emphasizing the external and tangible evidence available as to the veracity of His teaching and claims.
- G. In order to confirm or authenticate one's own testimony, it requires the witness of others.

GOSPEL OF JOHN

EXEGESIS VERSES 31-32:

GNT John 5:31 ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής·

NAS John 5:31 "**If I alone bear witness of Myself, My testimony is not true.** ἐάν (conj. part. + subjunctive intro. 3rd class condition; "If") ἐγὼ (nprn-1s; "I myself/I alone") μαρτυρῶ μαρτυρέω (vspa--1s; "might bear witness/might testify") περὶ (pg; "of/concerning/about") ἐμαυτοῦ, (nprgm1s; "Myself") μου ἐγὼ (nprg-1s; "My") ἡ μαρτυρία (d.a. + n-nf-s; "the testimony/witness") οὐκ οὐ (neg. +) ἔστιν εἰμί (vipa--3s) ἀληθής (a--nf-s; "true/genuine/fact"; same as 4:18)

GNT John 5:32 ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.

NAS John 5:32 "**There is another who bears witness of Me,** ἐστὶν εἰμί (vipa--3s; "there keeps on being/there is") ἄλλος (a--nm-s; "another of the same kind") ὁ μαρτυρῶν μαρτυρέω (d.a. + subs. ptc./p/a/nm-s; "who 'continually' bears witness") περὶ (pg; "concerning") ἐμοῦ, ἐγὼ (nprg-1s) **and I know that the testimony which He bears of Me is true.** καί (cc) οἶδα (viPFa--1s; "I know") ὅτι (ch; indir. disc.) ἡ μαρτυρία (d.a. + n-nf-s; "the testimony") ἣν ὅς (rel.pro.af-s; "which") μαρτυρεῖ μαρτυρέω (vipa--3s; "He 'keeps on testifying'/bears") περὶ (pg) ἐμοῦ. ἐγὼ (nprg-1s) ἐστὶν εἰμί (vipa--3s) ἀληθής (a--nf-s; "is true is at the beginning of the phrase for emphasis")

ANALYSIS VERSES 31-32:

1. Verses 31-47 conclude this particular discourse and in them Jesus offers supporting witnesses to document and corroborate His teaching and claim as Messiah.
2. The first witness of His unique Person is Jesus Himself.
3. The is the emphasis in the phrase "**If I alone bear witness of Myself**".
4. As we have seen, and will continue to see, the concept of **testimony** and the corroborating **witness** to the truth is a dominant theme in John. Joh.1:6-8, 15, 19ff
5. **Witness** has a legal connotation in that under the Law it takes two or more witnesses to establish every fact. Deu.19:15
6. If Jesus' claims are made without supporting witnesses, then that witness is not to be accepted.

GOSPEL OF JOHN

7. Had the Jews no other **witness** than Jesus, they were not bound to accept His **testimony** as **true**.
8. These things are advanced to encourage faith in what Jesus says, both for Ph₁ salvation and the believer in time.
9. Nothing is to be accepted if there is not sufficient documentation for that particular position.
10. Neither should churches expect believers to accept what is taught from the pulpit if the documentation is lacking and not in harmony with scripture.
11. An implied charge, from His excerpt on the issue of witnesses, is one that accuses those who rejected Him as a rejection based on a lack of investigation and distortion of scripture (vs.39).
12. He now adduces/offers as evidence several witnesses who bear **witness** to His claim as Messiah.
13. As is obvious, one form of -V is to squarely have the facts placed before them and to refuse to believe what is clearly the truth and therefore hold to a wrong or inferior viewpoint (human viewpoint evil).
14. Those who consistently set under sound Bible teaching and hold a viewpoint(s) that is in direct contradiction to that taught, especially when the communicator goes to great efforts and length to document the position held, can be seen as similar in some ways to those who rejected Jesus during His ministry.
15. The phrase, "**My testimony is not true**" must be understood in the following light:
 - A. First, Jesus claimed at all times to be telling the truth, in fact He claimed that He was the truth. Joh.14:6
 - B. Therefore, one cannot conclude that His preceding **witness** about Himself was false.
 - C. In fact, the Jews accuse Him of bearing false **witness** of Himself, which He denies. Joh.8:13, 14
 - D. Even if He alone were to bear **witness** regarding Himself, His **witness** would still be valid, though not substantiated.
16. The essence of His statement is that "**if I bear witness of Myself**, then legally under the Law, I cannot hold you responsible to accept what I say as **true**".
17. In other words, He understands that His claim of unity with the Father, total dependency upon Him in this unique relationship and rights that the Father has granted to Him, cannot be accepted as fact and then except, only as a matter of convenience/expedience that the Father would remain silent in this regard.
18. That it is God the Father in view in vs.32 and not John the Baptist in vs.33, is made clear in vss.34, 37.
19. It is not man who is the primary **witness** concerning Christ, but the Father.
20. This is further supported by the adjective ἄλλος/another of the same kind, in the phrase "**There is another who bears witness of Me**".
21. He is drawing from His immediate preceding statement that He and the Father operate exactly on the same plane of righteousness from vs.30.
22. His use of the participle "**who bears witness**" indicates that the Father was continually bearing **witness** to Him.

GOSPEL OF JOHN

23. The Father **bears witness** of the Son beginning with the birth of Christ and continuing throughout His public ministry. Luk.2:8-14; 25-35; Mat.1:18-25; 2:1ff; Mat.3:16-17; 17:5
24. These events and others will be cited (works) to prove that some people recognized God's witness about His Son, and although others may not be aware or accept these witnesses, they did occur and remain valid. Joh.8:17-18
25. The word order of vs.32b places "**is true**" at the beginning of the phrase to emphasize the veracity of the Father.
26. The perfect of "**I know**" declares the total and unquestionable confidence in Jesus regarding the Father "**and that the testimony which He bears concerning Christ is true**".
27. No matter who may reject or refute the **testimony** of God, His words stand forever. Rom.3:4
28. Jesus is here reemphasizing the fact that His ministry does not arise from Himself, that is of His own ideas or agenda, but rather it is operative based on the will of the Father, in concert with Him, and thus validated by Him
29. Though others may not appreciate the Father's **witness** to Jesus, Jesus Himself acknowledges it as not only important, but also essential to His ministry.
30. Application: Our primary witness too comes from the Father, as He substantiates our thoughts, words and actions by His Word/BD.

GOSPEL OF JOHN

EXEGESIS VERSES 33-35:

GNT John 5:33 ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·

NAS John 5:33 **"You have sent to John, and he has borne witness to the truth.**

ὑμεῖς σύ (nprn-2p) ἀπεστάλκατε ἀποστέλλω (viPFa--2p; "sent with a commission"; Joh.1:19-28) πρὸς (pa) Ἰωάννην, Ἰωάννης (n-am-s; ref. "John the Baptist") καί (cc) μεμαρτύρηκεν μαρτυρέω (viPFa--3s; "he has borne witness") τῇ ἢ ἀληθείᾳ· ἀλήθεια (d.a. + n-df-s; "to the truth")

GNT John 5:34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.

NAS John 5:34 **"But the witness which I receive is not from man,** δέ (ch; "but/now") τὴν ἢ μαρτυρίαν μαρτυρία (d.a. + n-af-s; "the witness") ἐγὼ (nprn-1s; "I Myself") λαμβάνω, (vipa--1s; "keep on receiving") ("is" supplied) οὐ (neg) παρὰ (pAbl.; "from") ἀνθρώπου ἄνθρωπος (n-abl/m-s) **but I say these things that you may be saved.** ἀλλά (strong advers.; "but") λέγω (vipa--1s; "I keep on saying") ταῦτα οὗτος (near dem.pro./an-p; "these things") ἵνα (conj. purpose; "in order that") ὑμεῖς σύ (nprn-2p; "you all") σωθῆτε. σώζω (vsap--2p; "might/may be saved")

GNT John 5:35 ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.

NAS John 5:35 **"He was the lamp that was burning and was shining** ἐκεῖνος (remote dem.pro./nm-s; "He/that one"; ref. John/Baptist) ἦν εἰμί (viIPFa--3s; the IPF tense denotes John's active ministry is over at this time) ὁ λύχνος (d.a. + n-pnm-s; "the lamp"; usually placed on a stand or table to afford light) ὁ καιόμενος καίω (d.a. + adj.ptc./p/p/nm-s; modifies "the lamp"; "that was burning/lit/ignited"; passive voice denotes outside source) καί (cc) φαίνων, φαίνω (the one d.a. governs both ptc; adj.ptc./p/a/nm-s; "was shining"; points to the effect John had on those around him) **and you were willing to rejoice for a while in his light.** δέ (cc; denotes mild contrast; "and/now") ὑμεῖς σύ (nprn-2p; "you all"; ref. the Jews) ἠθελήσατε θέλω (viaa--2p; "were willing") ἀγαλλιαθῆναι ἀγαλλιάω (compl.inf./a/p; "to rejoice/exult/to be very

GOSPEL OF JOHN

happy") πρὸς (*pa*; "for") ὥραν ὥρα (*n-af-s*; "a while/hour") ἐν (*pL*) αὐτοῦ. αὐτός (*nprgm3s*) τῷ τῷ φωτὶ φῶς (*d.a. + n-Ln-s*; "the light")

ANALYSIS VERSES 33-35:

1. These verses introduce the second external **witness to the truth** of what Jesus proclaimed regarding Himself.
2. While the Jews disregarded and had no understanding or appreciation of the testimony that the Father was continually bearing toward Christ, they could not disregard the tangible evidence that **John** the Baptist (JTB) provided in his teaching and ministry.
3. Jesus now lets the Jewish leadership know, in no uncertain terms, that He knows they have already received a **witness** to confirm all that He has declared.
4. In other words, validation of Jesus Person, ministry and office has at least in part already been legally/judicially substantiated.
5. That is the purpose for bringing forth the **witness** of JTB at this point.
6. The phrase, "**You have sent to John**" indicates that they had some measure of interest in what JTB was saying, and took an active role in investigating his teaching, as previously recorded in Joh.1:19ff.
7. The perfect tense of "**have sent**" denotes not only the official deputation commissioned to investigate JTB, but also points out that they still had the facts as reported by the deputation.
8. The perfect tense in the phrase, "**and he has borne witness**" emphasizes that JTB clearly and effectively communicated **the truth** regarding both His ministry (Joh.1:20-23) as "forerunner of Messiah" and the ministry of Messiah to include:
 - A. His report that Messiah was already on the scene and will be the follow-up to John's ministry. Joh.1:26-27
 - B. His direct identifying of the humanity of Jesus as Messiah and report as to His mission at the 1st advent as a spiritual deliverer. Joh.1:29
 - C. His report as to the affirmation that God personally provided him to substantiate that indeed it is Jesus that is Messiah. Joh.1:30-34
9. This is the force of Jesus' citation of JTB's **witness**; there was another human communicator that clearly revealed information-providing testimony concerning His Person.
10. His **witness** was accurate, understandable and complete; a **witness** that they had first hand information of and could readily recall to their minds.
11. Therefore again, if the Jews are honestly seeking to determine legally/Biblically the veracity of Jesus claims and truly desire to uphold the Law, they should take into consideration this **witness** and allow it as admissible, tangible evidence provided on Jesus' behalf.
12. In addition, it is a **witness** that they cannot deny, since they were the initiators to begin with, seeking John's testimony.
13. Jesus is vs.34 makes a mild diversion from the emphasis regarding **John** as a **witness**, as seen in the use of the conjunction δέ/**but**/now.

GOSPEL OF JOHN

14. Though JTB serves as an external human **witness** that corroborates Jesus' claims, He reemphasizes that it is not based on what a **man** says concerning His Person that substantiates His Person.
15. The clause "**the witness which I receive**/lit. 'keep on receiving' **is not from man**" iterates that nothing **man** says or does directed toward Jesus is what He hangs His own hat on as proof to the validity of His Office and Person.
16. In other words, while **man** generally looks towards the physical, such as other men, to substantiate and support their words and actions, Jesus in His humanity completely refrained from this exercise.
17. While He does not specifically state here from what source He receives **the witness** regarding the validity of His own Person, it is obviously a reference back to the Father.
18. Every thought, word and action that emitted from the humanity of Christ was corroborated by God Himself.
19. Since Jesus was +R, totally tuned into God and perfect Exegete of His plan (Joh.1:18), there was never any need for Him to look toward man as a source to validate for Himself, His existence as the God-man.
20. In addition, for the sake of application of Jesus statement towards **John**, as **the witness** and forerunner to Christ, neither was he sent **from man**. Joh.1:6
21. In other words, even **John** whom God established as a **witness** to the coming Christ, was not acting from a personal agenda or motivation, but was a **witness** by Divine design fulfilling the prophecy of Isa.40:3.
22. There is no person who acts in a role as a **witness** to Christ, that effectively/realistically provides testimony based on a human agenda or from the source of human viewpoint. 1Joh.4:2
23. In other words, all corroborating evidence as to the validity of the Son of God comes from the source of Divine viewpoint.
24. Application: For those who will not accept the witness of the Holy Spirit as validating the truth of the communicator, then look at the evidence of the different P-T's, miles apart, doing their own studies and independently bearing the same **witness to the truth**.
25. However, for Jesus' antagonizers who looked to the physical to substantiate God's plan, **John** is a physical **witness**, and one whom they have already investigated and generally at least, was accepted as a Prophet. Mat.21:25-26; Mar.11:32; cp. 6:20
26. This is the force of vs.34b, "**but I say these things that you may be saved**".
27. Since Jesus needed no **man** to verify for Himself that He was Messiah, the sense then of His statement regarding **John** is that John's ministry therefore was evidence for their behalf, provided by God.
28. In other words, even if they will not accept or evaluate the **witness** of Divine viewpoint as declared by Christ, then what about the facts as presented by **John**?
29. If one listened to JTB carefully and took what he had to say seriously, they could easily put His words together with all that Christ has proclaimed, see the validation of the facts and hence, believe in Christ as the One whom indeed is the Son of God. Joh.1:34

GOSPEL OF JOHN

30. If the Jews would only recall the facts as presented by **John**, they would see there is no contradiction between what **John** declared about Messiah and what Jesus has proclaimed regarding Himself.
31. For anyone who is intellectually honest regarding these facts, it should then lead them to acceptance of **the truth**, resulting in their making the salvation adjustment Ph₁.
32. The fact that **John** made clear the issue regarding Christ i.e., the issue being Messiah is 1st a spiritual deliverer and the need to believe in Him for salvation, is easily documentable. Mat.3:5-12; Mar.1:4-5
33. In verse 35, Jesus does a reality check concerning the initial impact that **John** had, while bearing **witness** to the Jews.
34. Jesus refers to **John** literally as “that one/ἐκεῖνος”, which is remote in reference and further substantiates **John** as a different **witness** than the One whom Jesus initially was referring to in vs.32 and vs.34a, the Father.
35. The imperfect tense of “**was**” denotes linear action in the past and is an indicator that **John** was no longer ministering publicly, having been cast into prison by Herod.
36. Whether He was still alive at this point or not is somewhat difficult to document, however the chronological tie point between Mark and John concerning the feeding of the 5000 clearly shows that he had been taken into custody by this time. Mar.6:17-19, 32ff; cp. Joh.6:1ff
37. Jesus equates **John** with a **lamp that was burning and was shining**.
38. A **lamp** is an instrument used to provide illumination to a particular area.
39. The fact that he was **the lamp** underscores John’s ministry as the focal point of the A/C as the Messianic “forerunner” to Israel.
40. Jesus uses two adjectival participles, “**was burning and was shining**” to describe his person and the results of his work:
 - A. “**Burning**” indicates that an outside agent was the source of his light (passive tense) i.e., what consumed him was not of his own agenda, but a fulfillment of prophecy regarding his role as “forerunner” to Messiah (Joh.1:23) and reliance upon God’s word to teach about and identify Messiah (Joh.1:33).
 - B. “**Shining**” indicates that he provided ample illumination in representing God’s plan, in his ministry, to reveal to those in his periphery **the truth** regarding the coming Christ.
41. JTB is viewed as an agent of God, established by God, set on fire by **the truth**, and thus providing the **light of the truth** to those to whom he was sent.
42. In vs.35b, Jesus then states a fact not earlier recorded in John chapter 1, “**and you were willing to rejoice for a while in his light**”.
43. Though this favorable initial reaction is not specifically recorded elsewhere, it can be readily deduced from other scriptural statements. Mat.3:5-7; Joh.3:23; 4:1
44. Josephus informs us that the people were aroused to the highest degree by JTB’s sermons.
45. The question that now should become obvious is, if the Jews were initially so enthusiastic about the coming Messiah, why are they now so antagonistic against the very One **John** had earlier proclaimed.
46. And why does Jesus insert this statement and remind His listeners regarding this?
47. The answer again can be found in the very theology and perception that the Jews had concerning Messiah.

GOSPEL OF JOHN

48. Even though Israel had Messianic expectations, they did not have the necessary spiritual content to truly discern Messiah when He did appear.
49. Therefore, their response to John's proclamation was based on emotions and distortion of doctrine, rather than sound Divine viewpoint.
50. While they were infatuated with and obviously excited of the news this prophet of God was delivering regarding the coming of Messiah, it was only accepted based on an emotional high, thinking their political savior had arrived.
51. Many upon hearing that Messiah was coming, were extremely elated and certainly had visions of Messianic glory coming to Israel in their lifetime.
52. While their emotions and distorted views regarding Messiah did not deter some (many) from accepting Him as God and redeemer of sins, it did continue to impact almost all of the Jews in how they perceived the function of Messiah. Joh.6:15
53. Even for those many who believed under John's ministry, very few made the necessary adjustments (like leaving JTB and attaching themselves to Jesus) and therefore, their spiritual fervor and emotional high was temporary and short-lived.
54. It does not take a genius to figure out then, that for those who continue to remain in unbelief (such as Jesus' antagonizers) and do not see Jesus meeting their Messianic expectations, why any initial exalting in John's message is now defunct.
55. The plural of "**you all were willing to rejoice**" denotes that even the Jewish leadership was caught up in this Messianic fervor.
56. This explains why then the Jews have become so antagonistic versus their initial response to **John** and that is, they only accepted from **John** what they wanted to hear.
57. What they heard was "that Messiah is coming", but what they rejected (didn't hear) was He was coming to provide spiritual deliverance, because Judaism saw no need for a Savior in this regard.
58. So while they recognized that JTB was a prophet sent to their generation, they just as steadily ignored his essential message about Christ, His mission and person.
59. Now, when the Jewish leadership is confronted with a Messiah that does not meet their expectations and hopes of political advancement, but rather is challenging their very authority, then look out, "Annie get your guns".
60. Application: We too must ask ourselves what we expect regarding God's plan i.e., is it expectations based on emotions and human viewpoint, or is it expectations that harmonize and comply with Divine viewpoint?
61. The reason why Jesus inserts this commentary of the Jew's response to John is two-fold:
 - A. To cause them to reconsider the fact that they were **willing to rejoice** and accept in part John's **witness** that Messiah is on the scene, hence why don't they accept all of **the truth** of his **witness** as valid?
 - B. To imply the reality behind why they initially accepted him i.e., it was based on emotions and their own agendas, therefore it was without substance and provides no positive affect in their considerations now.
62. Therefore, the Jews had external evidence of one they initially accepted, who proclaimed **the truth** validating Jesus as Messiah and was a messenger sent from God for their salvation.
63. But because of their -V and failure to accept all that he had to say, any happiness they experienced initially is now non-existent.

GOSPEL OF JOHN

64. Instead, we see them in a state opposite of “rejoicing”.
65. Jesus insertion of **John** as a witness points out the following:
- A. The Jews had in their hands already, corroborating evidence to substantiate Jesus’ claims to being the Christ.
 - B. **John** was testimony provided to them by God to substantiate and identify who Messiah is.
 - C. The purpose of his **witness** was so that men could validate **the truth** and therefore make the SAJG.
 - D. As a **witness**, JTB portrayed total integrity to God’s plan.
 - E. His ministry was made obvious to all of Israel and therefore an undeniable **witness**.
 - F. Because of the religious reversionism of Judaism and their –V, they only accepted in part his **witness**.
 - G. They corporately only chose to believe that which would stimulate their emotions under their own agenda for Messiah.
 - H. Because of their failure to accept in totality all of his **witness**, it only produced temporary happiness.
 - I. They are a true indicator of –V in that what makes them happy is the possibility of fulfillment of their physical expectations.
 - J. They are a lesson and example to all who approach God’s plan with preconceived notions and fail to jettison their distorted views accepting all that God proclaims in His Word.
 - K. As with the Jews, those of this ilk will only find temporary stimulation in their Christian life and when that wanes, they will seek to find fault with those who are adjusted.
 - L. They reflect a type of –V that some Christians portray, who may be introduced to sound Doctrine and are **willing to rejoice** at first, but then become disenchanted when **the truth** “cuts through” their “sacred cows” and the result? The real you is exposed for what it truly is.
 - M. All of this is in **light** of the evidence provided by the communicator who faithfully bears **witness to the truth** of BD.
66. As great and obvious a **witness** that **John** was to the Jews, even his testimony takes 2nd place to the **witness** manifested through Jesus in His ministry as He explains in vs.36.

GOSPEL OF JOHN

EXEGESIS VERSE 36:

GNT John 5:36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ δέδωκέν μοι ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν·

NAS John 5:36 "**But the witness which I have is greater than that of John;** δέ (ch) τὴν ἣ μαρτυρίαν μαρτυρία (d.a. + n-af-s) ἐγὼ'(nprn-1s; "I Myself") ἔχω (vipa--1s; "keep on having") μείζω μέγας (compar. adj.-pred.af-s; "greater than/exceeds that of"; emphasizes quantity and intensity/degree; ref. back to 'the witness'; denotes a superior testimony) τοῦ ὁ Ἰωάννου· Ἰωάννης (d.a. + n-abl. of comp./m-s) **for the works which the Father has given Me to accomplish,** γάρ (explanatory conj.; "for") τὰ τὸ ἔργα ἔργον (d.a. + n-nn-p; "the works") ἃ ὅς (rel.pro./an-p; "which") ὁ πατήρ (d.a. + n-nm-s) δέδωκέν δίδωμι (viPFa--3s; "has given") μοι ἐγὼ (npr-1s) ἵνα (cs; denotes purpose) τελειώσω τελειόω (vsaa--1s; "might accomplish/ complete/to bring to an end/to add what is missing in order to render a thing full or complete") αὐτά, αὐτός (npran3p; "them"; not translated; ref. the works) **the very works that I do, bear witness of Me,** αὐτὰ αὐτός (pers.pron. in the predicate position denotes it as intensive/nn3p +) τὰ τὸ ἔργα ἔργον (d.a. + n-nn-p; with the personal pro. = "the works themselves/the very works") ἃ ὅς (apran-p; "that/which") ποιῶ ποιέω (vipa--1s; "I keep on doing") μαρτυρεῖ μαρτυρέω (vipa--3s; lit. "it keeps on bearing witness"; the singular emphasizes each individual work is marked as a witness) περὶ (pg; "concerning/about") ἐμοῦ ἐγὼ (nprg-1s) **that the Father has sent Me.** ὅτι (cc; intro. the content of the witness; "what these works say is that") ὁ πατήρ (d.a. + n-nm-s) ἀπέσταλκεν· ἀποστέλλω (viPFa--3s; "sent with a commission/stamp of approval") με ἐγὼ (npra-1s)

ANALYSIS VERSE 36:

1. Of the witness thus far advanced, two are tangible, physical witnesses, One is not.
2. The first is Himself, although some may reject His personal **witness**, claiming that the testimony that one bears of Himself is invalid.
3. The second is an unnamed **witness**, invisible but yet real and is specifically identified in vs. 37 as the Father.

GOSPEL OF JOHN

4. The third is **John** the Baptist, who is presented as the first corroborating physical, human **witness**, to which the Jews had been exposed.
5. Now Jesus introduces the fourth **witness** to validate His claim as the Son of God.
6. While the Jews initially had a favorable opinion of **John** and he rendered a complete and accurate **witness** of Messiah, His **witness** too, taken by itself, does not completely satisfy judicially the validity of Christ's claims.
7. The emphatic emphasis in the Greek in vs.36 is designed to set Jesus apart from men, even men such as JTB.
8. The first clause indicates that Jesus has a **witness**, apart from His words, that is superior to even this great prophet, **John**.
9. That is the force of vs.36a, "**But the witness which I have is greater than that of John**".
10. Since Jesus is not merely a man, there is no need of any reliance upon the words of men to validate His Person or mission.
11. He equates this **witness** that He possesses to "**the works which the Father has given Me to accomplish**".
12. It is His **works** collectively that comprise **the witness** that His humanity bears.
13. The fact that **the works** He is referring to is the miracles He performs during His ministry, has already been established via context of argument ("working on the Sabbath"), as well as Jesus' earlier reference to **works** in vs.20b.
14. This claim about His **works** is being made in the direct context of the healing of the paralytic, who had been 38 years in his particular state.
15. That there is no doubt that His miracles do testify regarding His Person, He continues His statement denoting that "**the very works that I do, bear witness of Me**".
16. The fact the He refers to His miracles as **works** indicates that from His perspective, there was nothing miraculous about them, they were merely the natural follow through of His perfect obedience to **the Father**.
17. They were to Him, a natural outflow of His solidarity with the Father. 5:19-20
18. The author John refers to these **works**, as Jesus calls them, as "signs", which a sign is a proof or token to indicate something greater i.e., the Deity of Christ.
19. In the synoptic parallels, they are referred to generally as miracles, stressing the divine power that was necessary to accomplish them.
20. Jesus performed many such **works**, healing all manner of diseases, afflictions, raising the dead, etc.
21. Beyond that He did many other types of **works** that were evidence He was more than a mere man.
22. Such things as His insight regarding the woman at the well and Nathanael demonstrated His abilities were above those of men.
23. Walking on water, feeding over 5000 people with five loaves of bread and two fish, and many other such **works** not even recorded, are offered as evidence and proof to His claims. Joh.20:30
24. His **works** were of such a number and quality that He could say that they were "*works which no one else did*", Joh.15:24
25. These **works** were part of His Ph₂ niche and course He had to complete.
26. They were the Father's will for His life, **given** to Him that He might **accomplish** all that **the Father** required of Him. Joh.14:10

GOSPEL OF JOHN

27. The perfect tense of “**has given**” indicates Jesus role as the God-man to execute the known plan of God, as revealed by God.
28. This marks His status as the 2nd member of the Godhead and executioner of The Plan.
29. The subjunctive mood of “might **accomplish**” denotes that the entire balance of His status hangs on the perfect +V of His humanity.
30. The singular person of the verb “**bear witness**” denotes that though all of His **works** are the evidence “**that the Father has sent Me**”, each individual work/deed/action emitted from His humanity, made a statement validating Him in this regard.
31. When one considers the life of Christ, the number and types of things that He did, they should come to the conclusion that He was not just an ordinary man.
32. Vs.36 is designed to cause Jesus’ listeners to consider the logic that is attached to the fact that God totally supports His ministry, which is evidenced in all of the signs He performs.
33. It is the very works that He does that point to the greater reality, “**that the Father sent Me**”.
34. In other words, any rational person would consider that Jesus is only able to perform these miracles because He has been commissioned by God to do so.
35. This is the force of the word “ἀποστέλλω/sent with a commission”.
36. Some have attempted to explain His **works** away as magic tricks or hallucinations by those observing, however, His chief critics did not offer any such explanation.
37. In fact, they never contradicted the fact that He did these miraculous things; the best they could do was resort to the tactic that His **works** were not done by **the Father**, but by Satan. Mat.12:22-28
38. Therefore, if the Jews did not want to accept John’s testimony, then here is physical and tangible evidence that they cannot deny.
39. Any thinking person, if they are positive, who examines all the facts, could not come to any other conclusion other than Jesus was exactly who and what He said He was.
40. It was through supernatural phenomenon emitted from Jesus’ humanity that was the Father’s special witness to the Son, and the Jews rejected it.

GOSPEL OF JOHN

EXEGESIS VERSES 37-38:

GNT John 5:37 καὶ ὁ πέμψας με πατὴρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἐωράκατε,

NAS John 5:37 **“And the Father who sent Me, He has borne witness of Me.** καὶ (cc) πατήρ (n-nm-s) ὁ πέμψας πέμπω (d.a. + subs. ptc./a/a/nm-s; “who sent me”) με ἐγώ (npra-1s) ἐκεῖνος (remote dem. pro./nm-s; “that One/He”) μεμαρτύρηκεν μαρτυρέω (viPFa—3s; “has borne witness”) περὶ (pg; “concerning”) ἐμοῦ. ἐγώ (nprg-1s) **You have neither heard His voice at any time, nor seen His form.** οὔτε (conj.; when used twice = “neither – nor”) ἀκηκόατε ἀκούω (viPFa—2p; “have you all heard”) αὐτοῦ αὐτός (nprgm3s; “His”; ref. the Father who sent”) φωνὴν φωνή (n-af-s; “voice/sound” of persons) πώποτε πώποτε (indef. adv.; “never/at any time”; used 6x; cp. Joh.1:18) οὔτε (cc; “nor”) ἐωράκατε, ὀράω (viPFa—2p; “have you seen”) αὐτοῦ αὐτός (nprgm3s) εἶδος (n-an-s; “form/external appearance/shape”; both “voice and form” are accusatives, but put at the front of their respective phrases for emphasis)

GNT John 5:38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.

NAS John 5:38 **“And you do not have His word abiding in you,** καὶ (cc) οὐκ οὐ (neg. +) ἔχετε ἔχω (vipa—2p; “do not have”) αὐτοῦ αὐτός (nprgm3s) τὸν ὁ λόγον λόγος (d.a. + n-am-s) μένοντα, μένω (circ. ptc./p/a/am-s; “abiding/remaining/dwelling”) ἐν (pL) ὑμῖν σύ (npL-2p) **for you do not believe Him whom He sent.** ὅτι (causal conj.; “for/because”) ὑμεῖς σύ (nprn-2p; “you all/yourself”) οὐ (neg. +) πιστεύετε. πιστεύω (vipa—2p; “do not believe”) τούτῳ οὗτος (near dem. pro./dm-s; “Him/this One”; ref. Christ) ὃν ὅς (rel. pro./am-s; “Whom”) ἐκεῖνος (remote dem. pro./nm-s; “He/that One”; ref. the Father) ἀπέστειλεν ἀποστέλλω (viaa—3s; “sent w/commission”; lit. in Greek = “because Whom that One sent, this One you all do not believe”)

ANALYSIS VERSES 37-38:

1. In vs.36, Jesus makes mention of the unnamed witness as being the **Father**.

GOSPEL OF JOHN

2. As He noted, it was His miracles that were the “hallmark” sign that His commission as Messiah was bestowed upon Him by the **Father**.
3. Now in vs.37, He re-addresses this star witness again as being “**the Father who sent me**”.
4. In addition, there is a noticeable change of posture from defensive to a direct offensive approach to the Jews.
5. He again reemphasizes the fact that He is here, not on His own accord, but because it was the Father’s will.
6. The participle “**who sent me/πέμπω**” is the same verb form He used in vs.30, which equated His humanity as being on the same level of righteousness and justice as the One who “sent” Him.
7. While the verb “sent/ἀποστέλλω” (vs.36) emphasized His Office, here the emphasis is on His Person.
8. He is referring to His condescension as God to become flesh and is re-asserting, once again, His Divine origin. Joh.1:14
9. The conjunction “**and**” at the beginning of vs.37 is designed to bring together both concepts of Christ’s mission/commission and His unique Person as the God-man as both being verified by the **witness** of His works and the **Father**.
10. While Jesus’ miracles are one form of external evidence provided directly from the **Father**, there is additional external evidence.
11. A claim that Jesus now makes in His continued statement, “**He has borne witness of Me.**”
12. The perfect tense of “**has borne witness**” indicates that the testimony of God with regard to His Son has been given previously and continues to the present time.
13. It further implies a physical and verbal testimony as presented by the **Father**.
14. As Jesus’ signs were a visible token affirming His claims to Messiahship, so is there more revelation provided directly by God that is available.
15. That evidence being the truth of His Word i.e., God speaking and revealing Himself via the OT.
16. Jesus now brings forth the realty that God is the ultimate author of Scripture, which the Jews totally except as truth.
17. There were none of these religious leaders who would dare stand up and say otherwise.
18. It was the common bond and premise for the very conflict between Jesus and His persecutors, that being that the OT was the inspired Word of God.
19. They too, understood that God revealed Himself to the writers of the OT through verbal plenary inspiration, direct revelation and Theophany and accepted the OT as truth and fact without error.
20. The fact that the Bible is the additional evidence provided by God, is seen in Jesus’ condemnation of the religious leaders in vs.38 noting, “**And you do not have His word abiding in you**”, compared to the continued context of vss.39ff.
21. Through Divine revelation as recorded in the OT, the Jews have an external witness that even they recognized as equating to God speaking directly to man.
22. The final statement of vs.37b, “**You have neither heard His voice at any time, nor seen His form**” discloses and reminds these Jews that God has not ever revealed Himself directly to them on any level that could be claimed as equal with Scripture.

GOSPEL OF JOHN

23. Either by way of hearing God's voice or Theophany.
24. The Jews could not appeal to a direct revelation to themselves as the religious leaders of Judaism as an alternate or hostile witness in their attack on Jesus.
25. No voice or Theophany could be cited that would bear **witness** to their position doctrinally.
26. This is in light of the Divine confirmation by voice and Theophany provided to Jesus at His baptism and as eye-witnessed by JTB. Mat.3:16 cp. Joh.1:33-34
27. And as He further implies that He sees all that the **Father** does. 5:19-20
28. Therefore, in light of absence of direct Divine revelation to the Jews, they have only one avenue of appeal as provided directly from God, the written canon of OT scripture.
29. It is via the scriptures that the **Father** has made direct testimony regarding the mission and Person of Messiah and has made it available to the Jews.
30. In addition, it is these Jewish leaders who are the responsible parties for dissemination/public disclosure and articulation of the OT to Israel.
31. All these religious leaders had to do to verify Jesus as Messiah was to accept the Father's **witness** of Him in the scriptures as He revealed to include:
 - A. He was born of the seed of the woman (of mankind). Gen.3:15
 - B. It would be a virgin birth. Isa.7:14
 - C. He would be in the line of Abraham (race). Gen.12:3,7; 17:7
 - D. He would be in the line of Judah (tribe). Gen.28:14 (Jacob) cp. 49:10
 - E. He would be in the line of David (family). 2Sam.7:12-13; Jer.23:5
 - F. His place of birth would be Bethlehem. Mic.5:2
 - G. He would be called Emmanuel (God with us). Isa.7:14 cp. Mat.1:23
 - H. He would have a forerunner. Isa.11:3; Mal.3:1
 - I. He would experience mal-treatment. Isa.50:6
 - J. He would be numbered with transgressors. Isa.53:12
 - K. Sold for 30 pieces of silver. Zech.11:13
 - L. He would be nailed to the cross. Psa.22:16
 - M. No bone of His body would be broken. Psa. 34:20 cp. Num.9:12
 - N. He would be forsaken by God. Psa.22:1
 - O. He would be mocked. Psa.22:7-8
 - P. He would be rejected of Men. Psa.69:7-8, 20
 - Q. He would be given gall-vinegar. Psa.69:21
 - R. He would undergo intense suffering. Psa.22:14-15
 - S. He would be a substitutionary offering. Isa.53:4-6, 12
 - T. He would be scourged and spat upon. Isa.50:6
 - U. He would be deserted. Zec.13:7
 - V. His time of death is revealed. Dan.9:24-27
 - W. There would be no corruption of flesh after death. Psa.16:10
 - X. His garments would be distributed. Psa.22:18
 - Y. He would be buried with the rich. Isa.53:9
 - Z. He would experience resurrection. Psa.16:10
32. The Jews had no excuse in failing to identify Messiah based on the **witness** of the **Father**, but because of their –V and gross distortion of the Word of God, they reject even the testimony of the “Star-witness”, God.

GOSPEL OF JOHN

33. And it is that fact of reality that we see Jesus disposition of addressing the Jews go from providing a defense upon His behalf, to directly attacking these religious hypocrites in vs.38a, “**And you do not have His word abiding in you**”.
34. It is their gross distortion of what God has to say that in fact turns the tide from Jesus’ attitude resembling benevolence to an employment of righteous indignation and rebuke.
35. Jesus has asserted their ignorance regarding any direct revelation from God, which implies His Person, and now He states that they are also ignorant of His **word**.
36. This charge may have been the most damning, since they were especially proud of their attitude and approach to the Scriptures.
37. As we will see in vs.39 and as has been well attested in history, the Jews were meticulous when it came to the **Word** of God.
38. Their meticulous nature accounts for the uncanny accuracy with which the entire OT was maintained throughout history (transmission).
39. The student of God’s **word** also cannot look past the motivation behind His righteous indignation and condemnation of these Jewish leaders.
40. He is now employing His prerogative to execute judgment as the Son of Man.
41. He is rendering His listeners as –V.
42. One also cannot miss the central theme of **witness** in the context of His application, that is their rejection of and distortion of BD.
43. While He knows their thoughts and minds, their overt posture (hostility), attitude and misapplication toward God and His **Word** reveal the external evidence to substantiate His judgment as perfectly righteous.
44. He in effect is separating Himself from these religious reversionists and declaring they have no true relationship with the **Father**, in time.
45. It is in part, His anticipation of their rejection of Him.
46. He then proclaims the cause of this void as being “because/**for you do not believe Him whom He sent**”.
47. Even though the **Word** of God testified about the coming of **His** Son, Jesus says that they could not effectively understand what it said because they rejected the Divinely **sent** messenger.
48. Again, He uses ἀποστέλλω/**sent** to denote His mission and office as prescribed by God.
49. The fact that they rejected the Eternal **Word** (Joh.1:1, 14) is tantamount to rejecting the **Father** (vs.23) and therefore there is no assimilation/osmosis/digestion spiritually of what the **Father** says.
50. From this comment, Jesus is articulating that it is impossible to discern the **witness** of Scripture apart from first accepting/believing in the Son.
51. No one can truly sit in judgment on the **Word** of God and determine if He will accept Christ, he must first believe in Him if he ever hopes to understand and rightly divide the **Word** of Truth.
52. Apart from the new birth, one cannot grasp the meaning of the Scriptures. Joh.3:3-9
53. Because of the erroneous system of Judaism and their failure to recognize a need for a spiritual Savior, they arrogantly approach God and His **word** and God in turn keeps Himself hidden from them. Isa.45:15 “*Truly, You are a God who hides Himself, O God of Israel, Savior*”.

GOSPEL OF JOHN

54. We can observe a similar phenomenon today in that there is a sense in which people cannot effectively grasp the Word of God until they are willing to accept the ones commissioned by Him as His representative and communicator of His word.
55. Just as one cannot understand the Bible until they believe in Christ, even so one cannot advance spiritually apart from the system God has established.
56. Here, the Jews were privy to the highest form of Divine revelation, God's own Son in their midst teaching them and explaining God completely. Joh.1:18
57. But because of their -V (unbelief), they do not have the WOG in them, which issue Jesus continues to hammer on in the following verses.
58. Vss.37-38 openly declares that -V is deaf, blind and ignorant to any testimony that God provides, whether via direct revelation, theophany or verbal plenary inspiration, as the natural man cannot understand the spiritual realities of God. 1Cor.2:14
59. Jesus has now come full circle as to the evidence He initially provided in His opening comments of vss.19-20 which centered on His Person, works and BD:
 - A. His Person was the main emphasis vss.19-23.
 - B. His works are centered on in vss.24-30.
 - C. He then focuses on the aspect of **witness**, which is culminated/crowned/capped under the Star-witness, the **Father**, who speaks directly to men through the Scriptures/BD. vss.31-37

GOSPEL OF JOHN

EXEGESIS VERSES 39-40:

GNT John 5:39 ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζῶν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·

NAS John 5:39 **"You search the Scriptures,** ἐραυνᾶτε ἐραυνᾶω (vipa--2p or imp.pa--2p; "You all search/examine/try to find out/as making a thorough investigation"; used 6x; of God who knows all things Rom.8:27; 1Cor.2:10) τὰς ἡ γραφάς, γραφή (d.a. + n-af-p; "the Scriptures/Writings"; ref. the OT) **because you think that in them you have eternal life;** ὅτι (conj. purpose; "because") ὑμεῖς σύ (nprn-2p; emphatic; "you yourselves") δοκεῖτε δοκέω (vipa--2p; "think/suppose/presume that/to be of opinion; it is the transitive of subjective opinion i.e., takes a d.o. to complete its meaning; followed by the infinitive which is translated as a finite verb) ἐν (pL) αὐταῖς αὐτός (npdf3p; "them"; ref. the Scriptures) ἔχειν· ἔχω (inf/pa; functions as the object of the verb 'you thing'; "you have") αἰώνιον αἰώνιος (a--af-s; "eternal/everlasting") ζῶν ζωή (n-af-s; "life) **and it is these that bear witness of Me;** καί (cc) εἰσιν εἰμί (vipa--3p; "it is/lit. they keep on being") ἐκεῖναί ἐκεῖνος (remote dem.pro./nf-p; "these/lit. those things"; ref. Scriptures) αἱ ἡ μαρτυροῦσαι μαρτυρέω (d.a. + adj. ptc./p/a/nf-p; "that bear witness") περὶ (pg; "concerning") ἐμοῦ· ἐγώ (npg-1s)

GNT John 5:40 καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζῶν ἔχητε.

NAS John 5:40 **and you are unwilling to come to Me, that you may have life.** καί (cc) οὐ (neg. +) θέλετε θέλω (vipa--2p; "unwilling/not willing/do not desire") ἐλθεῖν ἔρχομαι (comp. inf./a/a; "to come") πρὸς (pa) με ἐγώ (npr-1s) ἵνα (conj.; "in order that") ἔχητε. ἔχω (vspra--2p; "you may have") ζῶν ζωή(n-af-s)

ANALYSIS VERSES 39-40:

1. In vss.39-40, Jesus reveals an irony and reason why these negative religious leaders reject and are void of the testimony of **the Scriptures**.
2. While some commentaries equate vs. 39 and **the Scriptures** as a **witness** separate from the preceding **witness** of the Father in vs.37, one cannot deny that BD is God's primary "verbal" witness to mankind.
3. Therefore, it must be understood that it is separate only in the sense that as "His witness" (vs.37), it is "His word" (vs.38), "**the Scriptures**" (vs.39) that is the

GOSPEL OF JOHN

constant ongoing tangible, external testimony of the Father, apart from any intermittent direct revelation or theophany (vs.37) that He might utilize to communicate to others.

4. It is **the Scriptures**/OT that is the continued external evidence of an invisible God bearing witness regarding His plan. (*The perfect of "He has borne witness" vs.37*)
5. And, it is external evidence that is the emphasis behind His discourse, in the Jews demand for proof of His claim of Messiahship.
6. The irony is seen in the fact that this very testimony that God has provided, the Jews meticulously and with fervor constantly study and research, as brought out by the phrase, "**You all search the Scriptures**".
7. The form of the verb "**search**" can be either present or imperative.
8. To render it as an imperative states that Jesus is now commanding these Jews to study or research the OT.
9. Context does not support this use, rather it emphasizes Jesus stating facts regarding spiritual deficiencies that are prevalent due to their -V. Cp. vs.37b; 38a,b; 40a
10. Therefore, He is simply stating a fact or norm regarding His listeners, that being they were exceedingly diligent with regard to the sacred writings.
11. A fact supported from external as well as Jewish sources.
12. One source quotes their Rabbis making such a statement as "the more study of the Law, the more life....if he has gained for himself the words of the Law he has gained for himself life in the world to come".
13. As this quote implies, the Jews hoped that they would be rewarded, by discovering those works that would ultimately result in their possession of **eternal life**.
14. A premise of fault that Jesus now substantiates in the phrase, "**because you think that in them you have eternal life**".
15. He is pointed out that they have erroneously misconstrued **the Scriptures** as being the "physical" vehicle for salvation rather than testifying regarding the need of salvation and providing the blueprint on how God provides salvation.
16. In other words, the Jews see **the Scriptures** inclusive of the Law, as being all that was necessary for one to attain to **eternal life**.
17. But rather, it is the Law and the Prophets that condemns mankind as being -R and points out that man is dependent upon God to provide a way to possess +R. Rom.3:19-23
18. The Jews have taken the Law, which is a curse and have reversed it to be a blessing. Gal.3:10-14 cp. Hab.2:4b; Lev.18:5; Deut.21:23
19. Therefore, the Jews have placed their faith in themselves to fulfill the commandments of the OT, rejecting grace and the power of God and in essence worship the creation rather than the creator.
20. Because their eyes are on only the physical, they are totally oblivious to the spiritual truth the OT proclaims as both the Law and the Prophets portray and point to the Savior of mankind:
 - A. The Law points to the necessary requirements for one to obtain E.L. as seen in:
 - 1) The moral code. (*The Savior must possess +R*)
 - 2) The dietary code. (*The Savior must be able to separate unclean from clean [-R from +R]*)

GOSPEL OF JOHN

- 3) The sacrificial code. (*The Savior must propitiate God as a substitute for fallen man*)
 - 4) The Priestly code. (*The Savior must be able to represent both God and man*)
- B. The Tabernacle/Temple taught as a type the Person and work of Christ.
- C. The prophets and others in **the Scriptures**, through circumstances and situations in their own lives illustrated and pointed to the Person and work of Messiah:
- 1) Moses leading the Jews out of captivity to the Promised Land illustrates Christ deliverance of mankind from the kingdom of Satan to God's kingdom.
 - 2) Enoch and Elijah pointed to Jesus' resurrection. Gen.5:24 cp. Heb.11:5; 2Kgs.2:1,11
 - 3) Elisha illustrated Jesus given the Spirit without measure and His ability to impart life through His death. 2Kgs.2:9-12; 13:21
 - 4) Jonah and the whale illustrated Christ's death, burial and resurrection. Mat.12:39
 - 5) Abraham and the command to sacrifice Isaac also pointed to Christ's work on the cross.
 - 6) Et. al.
- D. In addition, **the Scriptures** specifically foretold and related His time and place of birth, His name, His rejection, manner of death, resurrection, a forerunner, etc., as outlined and documented in the preceding analysis of Joh.5:37-38.
21. It is of no wonder then that Jesus continues to proclaim, "**and it is these that bear witness of Me**".
 22. The fault did not reside in the Word of God, the fault was the Jew's approach to BD, turning it into another legalistic way to earn salvation by adhering to their own agenda/**thinking** and ideas regarding **the Scriptures**.
 23. The obvious lesson that comes from this is that study of the bible does not prove that one is intellectually honest or right before God.
 24. Many use the Bible for various reasons, but they are negative and often, intellectually dishonest.
 25. Any religion or church that strays to the right or left, doesn't adhere to the system that BD teaches regarding the teaching and understanding of His word, doesn't seek the entire council verse by verse, principle upon principle, precept upon precept, who disregard or don't apply aspects of doctrine, approach God's Word in a similar way as these Jews i.e., with their own thinking and ideas, are deceived that they are on the right course.
 26. Just as some, who may say, "I don't need a P-T, the HS teaches me", they too reject that principle of Doctrine that declares the necessity of one shepherd and messenger per local church, sent and commissioned by God to proclaim the truth and reality of **the Scriptures**.
 27. While the Jews spurious and fallacious activity regarding the OT led to a profound reverence for the letter of Scripture, it voided the "thought" of the Word of God.
 28. These Jews operated based on their thinking rather than God's thinking.

GOSPEL OF JOHN

29. We believe that every word is God-breathed, however, words are the building blocks for phrases, sentences, paragraphs and books, which are designed to communicate Divine viewpoint concepts.
30. While we give each word its weight and meaning, we do not lose sight of the forest for the trees, which legalism will cause you to do.
31. Because people are –V and intellectually dishonest, some have even taken the very passages that teaches about their Messiah and misapplied them to the nation of Israel. Isa.53
32. The use of the participle “**bear witness**” at the end of vs.39 indicates that **the Scriptures** are in a constant external state of the Father bearing **witness** to Christ.
33. In verse 40a, Jesus gives the bottom line and foundational doctrinal principle as to why these Jews have missed the boat regarding BD.
34. That is because they are –V as He states, “**and you are unwilling to come to Me**”.
35. It is not that they are not capable of coming to Him, but because they do not have a desire to choose **to come to Him**.
36. In short, they believed salvation was earned and deserved, whereas Jesus and BD taught that it was a free gift, imparted by faith. Gen.15:6 cp. Rom.4:3
37. It is their –V that affects their very purpose regarding God’s plan, “**that you may have life**”.
38. The fact of their rejection of Jesus as Messiah negates any potential of their ever attaining to or possessing **life**.
39. As they diligently set themselves on a course that did not provide **life**, they equally were rejecting the very One who could provide **life**.
40. Their desire and wish, no matter how they may have expressed it, was to do it their way, to fulfill their own ideas and agendas and hence, they miss all that the Father has to say regarding **life**.
41. Whatever their motivation, it lacked intellectual honesty and unwillingness to accept the truth.
42. Again, the irony of the situation must not be missed, the very Words they constantly studied should have led them to faith in Christ, but because they are negative, they distort what the OT had to say about Him.
43. Their efforts at pleasing God are not only worthless, they ultimately led them into a position of antagonism with and toward the One whom God sent.

GOSPEL OF JOHN

EXEGESIS VERSES 41-42:

GNT John 5:41 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,

NAS John 5:41 **"I do not receive glory from men;** οὐ (neg. +) λαμβάνω, (vipa--1s; "I do not receive") Δόξαν δόξα (n-af-s; d.o.; "glory/esteem/the power, value, status manifested by or bestowed upon someone or thing/a mark of approval/approbation") παρὰ (pabl; "from the source of") ἀνθρώπων ἄνθρωπος (n-gm-p) emphasis is on "glory" which is at the beginning of the verse.

GNT John 5:42 ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

NAS John 5:42 **but I know you,** ἀλλά (strong advers.) ἔγνωκα γινώσκω (viPFa--1s) ὑμᾶς σύ (npa-2p; "you all") **that you do not have the love of God in yourselves.** ὅτι (explan. conj.) οὐκ οὐ (neg. +) ἔχετε ἔχω (vipa--2p) τὴν ἢ ἀγάπην ἀγάπη (d.a. + n-af-s; "the love"; righteous love based on the merits of the one expressing it) τοῦ ὁ θεοῦ θεός (d.a. + n- gen./m-s; it can be either objective in which the noun "God" receives the action of the preceding noun and is better translated "love for God" or subjective where God produces the action and is better translated "love from God") ἐν (pd) ἑαυτοῖς. ἑαυτοῦ (reflex. pro./dm2p; refers the action of the verb back to its own subject; "yourselves")

ANALYSIS VERSES 41-42:

1. While these two verses may not seem germane/relevant to the discussion, they in fact establish the motivation behind the negative volition of these religious leaders.
2. As volition must have a cause before it can actively produce a resultant effect, it demands an external source of stimulation/information to which, it responds.
3. In other words, the soul (the "real you" in which volition resides) is a responder to all that is manifest/apparent/evident to it.
4. Jesus now reveals what the motivation is behind +V and -V.
5. He does so by setting up a contrast between Himself (++V) and the Jews (-V).
6. As He has already declared them as negative (vss.37-40), He initiates this premise by declaring negatively what He does not respond to.
7. His statement **"I do not receive glory from men"** is to be understood in the sense that "He does not respond by welcoming approbation/esteem/praise that is derived **from** the source of **men**".

GOSPEL OF JOHN

8. Therefore, the reverse implication is that He only seeks the approbation of God, a subject He has made clear already. Vs.19, 30
9. He in essence reveals another external proof of His Office, in that it is not conducted based on what man approves or disapproves.
10. As in the sense that all sources of witness that is provided for Him is not from man but God (vs.34), so is the source of what motivates His ministry based on God.
11. He is stating that His ministry reveals that all that He says and does is not based on man's idea or even from His own agenda, but is motivated by a desire to **receive** total approval by the Father. Joh.7:18
12. This is the mark of Jesus' volition and standard by which others who are positive will follow.
13. He in no way follows the standards of the cosmic system.
14. Jesus in no way ever modified His teaching to secure man's approval.
15. He is denying ever succumbing to any type of peer pressure in claiming He does **not receive glory from men**.
16. This is not to be taken to mean that men never glorified Him and that certain esteem or praise is not appropriate or acceptable to Him. Joh.9:38
17. It does mean that He does not conduct His life or ministry with a view to pleasing **men**. Gal.1:10
18. It does not matter to Him what **men** may think of Him, since He has "the true witness of the Father".
19. Applications:
 - A. If God bears witness or testifies on your behalf, it makes no difference what **men** may think or say about you.
 - B. This has to be the fundamental belief of every believer if they ever intend to maximize in the plan of God.
 - C. You cannot allow peer pressure and/or approbation lust to determine/motivate what you will believe and what you do.
 - D. This is a major contributor to why people will not come to the truth i.e., peer pressure.
 - E. In order for a P-T or any adjusted believer to be truly effective with regard to the truth, there must exist a sanctified fearlessness with regard to the opinions of others.
 - F. When you teach as unto people, you are in trouble.
 - G. Some men teach only certain truths shunning others that would offend their peers or congregation.
 - D. To emulate the perfect choice of obedience possessed by Christ; the believer cannot be a "secret agent" in the POG and thus hide Divine viewpoint and application of BD in fear of retribution/rejection by others.
 - E. Rather they must keep their eyes focused on BD/God's directive will for their lives and operate accordingly.
 - F. In our day of political correctness and open-mindedness, this is not a popular viewpoint, since most people believe that they are basically OK before God and any and all differences of opinion are to be tolerated in the name of ecumenical inclusiveness. (*Ecumenical, from the Greek oikos – that which is inhabited; comes to mean whole, liberal, tolerant world.*)

GOSPEL OF JOHN

20. Jesus continues by denoting the contrasting motivation behind these negative religious reversionists.
21. His opening remark in vs.42a “**but I know you all**” reflects again His prerogative to judge **men** in time.
22. He is separating them from the level of volitional obedience that He Himself reflects.
23. He continues by explaining **that** which He knows about them is the fact that “**you all do not have the love of God in yourselves**”.
24. The genitive of **God** can be either objective (God receives the action of love) or subjective (God produces the action of love).
25. While in either case this is true regarding the Jews, the context emphasizes Jesus “not receiving” (vs.41) and the Jews “not having” (vs.42).
26. The correlation is obvious then that what one does **not receive**, one does **not have**.
27. Therefore, what these Jews don’t **have** is the Divine **love** received from **God**.
28. The prepositional phrase, “**in yourselves**” indicates this lack of possession is in the sphere of their beings (souls, thinking and actions).
29. What these –V unbelieving Jews **do not have** is the benefit of God’s expression of **love** that is not based on their merits, but based on who and what God is.
30. This is noted in their very system of religion, works for salvation.
31. The word **love/ἀγάπη** (agape) denotes application of God’s righteous standards towards others.
32. Only through application of BD does one express this Divine **love**. Joh.14:15, 24
33. Agape **love** is not motivated by emotions, extraneous reasons or the merits of others.
34. Rather, it is the deliberate choice to set aside one’s own ideas, plan, good welfare, feelings, etc., and do what is in the best interest of the object spiritually.
35. As an attribute of God, it reveals His motivation to provide salvation to mankind as a free gift with no strings attached, if it is received.
36. This statement then declares that not only have they not chosen to receive God’s **love**, it is not manifested in their own applications. (*the reflexive pro. “in yourselves”*)
37. The fact that they do not possess this **love** goes hand in hand with the fact that God’s word does not abide in them (vs.38).
38. They do not truly seek God’s favor and approval, which illustrates their –V. vs.44b
39. Rather, as vs.41 had a reverse implication, the reversed implication here is that what the Jews had, was the kind of **love** that comes **from men**.
40. That the concepts of “receiving and possessing” of vss.41 and 42 tie together with “seeking/volition” is further supported in vs.44.
41. As Christ is in total tune with God, then His **love** is expressed in His applications based on God’s perfect standard of righteousness and not based on the merits of others/**men**.
42. For these unbelieving Jews, their modus operandi and vivendi was not from the source of BD/God, but from the motivation to appeal to and appease **men**.
43. In turn, they would receive their approval and approbation, which glorifies their merits/achievements in life.
44. While God’s **love** for others is selfless in application and comes from sacrifice, men tend to **love** based on selfish reasons. (*Divine love does not seek its own...1Cor.13:4 cp. 5*)

GOSPEL OF JOHN

45. They only provided an appearance of godliness seeking the approbation of **men**, but within were being driven by their STAs. Mat.23:25-28 cp. 1Tim.6:3-5; 2Tim.3:2-5
46. Their STA agenda was to look good before **men**, which ties directly into their attitude towards God's word and their legalistic approach to salvation.
47. Since their motivation is to gain acceptance of the cosmos, they have become self-righteous in their attitude and deluded that this pseudo righteousness they adhere to is sufficient to earn them eternal life. vs.39a
48. They have set their standards of righteous based on other men rather than God's and arrogantly think they have God's **love** in them. 1Joh.2:15
49. These Jews do not have God's affection or approval since they reject the epitome of His **love**, Jesus Christ.
50. Applications:
 - A. Like these Jews, most Christians would rather be popular and accepted with their contemporary cosmic peers than be popular and accepted with God.
 - B. Most believers hardly get to the point where they are willing to forego cosmic acceptance, be it among their friends, family, peers, etc., in order to gain and maintain the approbation of God. 1Joh.4:5-6
 - C. This willingness to compromise and maintain current cosmic standing is indicative of the fact that one does **not have the love of God in** themselves.
 - D. The measure of God's **love** that one possesses is seen in the amount of sound doctrine and level of application they emit/give forth.
 - E. As unbelievers are totally void of God's **love**, so is the believer void of His **love** when he/she puts the concern of what people may think or say above what God approves or disapproves.
51. Jesus has openly addressed the Jew's primary STA problem that feeds their -V i.e., they seek approval of men rather than God.
52. Therefore, they are void of God's affection towards them and the kind of **love** that He would provide on their behalf that would open their eyes regarding His word.
53. Their man-made religion dishonors God and He withholds His **love** towards them.
54. As Jesus has given external proof of His person, He is now giving external proof of what these Jews are made of, which He continues to expound upon in vs.43.

GOSPEL OF JOHN

EXEGESIS VERSES 43-44:

GNT John 5:43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε.

NAS John 5:43 **"I have come in My Father's name, and you do not receive Me; ἐγὼ ἐγὼ (nprn-1s; "I Myself") ἐλήλυθα ἔρχομαι (viPFa--1s; "have come with existing results") ἐν (pL) μου, ἐγὼ (np-relation.g-1s) τοῦ ὁ πατρός πατήρ (d.a. + n-poss. gm-s; "the Father" who possesses His 'name') τῷ τὸ ὀνόματι ὄνομα (d.a. + n-Ln-s; "the name"; His name = His reputation and declares who and what He is) καί (ch) οὐ (neg. +) λαμβάνετε λαμβάνω (vipa--2p; "you do not receive") με· ἐγὼ (npra-1s) **if another shall come in his own name, you will receive him.** ἐὰν (cs; with a subjunctive = 3rd class condition; "If - maybe you will or maybe you won't") ἄλλος (ap-nm-s; "another"; allos adds and implies another of the same kind; here = another who claims to be Messiah) ἔλθῃ ἔρχομαι (vsaa--3s; "might come") ἐν (pL) τῷ τὸ ἰδίῳ, ἴδιος (d.a. + a--dn-s; "his own/one's own") τῷ τὸ ὀνόματι ὄνομα (d.a. + n-Ln-s) λήμψεσθε. λαμβάνω (vifd--2p; "you will receive") ἐκεῖνον ἐκεῖνος (remote dem. pro./am-s; "him/that one"; this pronoun declares that though another may come claiming to be Messiah, that one is from another source than the Father; they are distant from His name/reputation)**

GNT John 5:44 πῶς δύνασθε ὑμεῖς πιστεῦσαι δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε;

NAS John 5:44 **"How can you believe, when you receive glory from one another, πῶς (interrog. adv.; "How/in what way"; to determine how something happens; here in the sense that it is not possible) δύνασθε δύναμαι (vipdep.--2p; "are you able/can") ὑμεῖς σύ (nprn-2p; "you yourselves"); πιστεῦσαι πιστεύω (compl.inf./aa; "to believe") λαμβάνοντες, λαμβάνω (circ.ptc./p/a/nm2p; "when you receive/while receiving") δόξαν δόξα (n-af-s) παρὰ (pabl) ἀλλήλων (reciprocal pro./abl- m2p; "one another/each other/mutually") **and you do not seek the glory that is from the one and only God?** καί (cc) οὐ (neg. +) ζητεῖτε; ζητέω (vipa--2p; "do not seek/try to find/look for"; indicates a deliberate choice to try and find something; indicates**

GOSPEL OF JOHN

volitional aptitude directed towards something) τὴν ἣ δόξαν δόξα (d.a. + n-af-s) τὴν ἣ (dafs; "the one"; modifies 'glory'; translated "that is") παρὰ (pabl) τοῦ ὁ (dablm-s +) μόνου μόνος (pred. adj.--ablm-s; "only/alone"; without a companion; makes a statement that God is solitary/singular) θεοῦ θεός (n-ablm-s)

ANALYSIS VERSES 43-44:

1. Thus far, Jesus has addressed the primary witness of the Father as it applies to Him, and now more recently as it also applies to the Jews.
2. The very testimony of God that confirms and approves His claim of Messiahship testifies against His prosecutors/persecutors.
3. He has made it very clear that the cause of God's condemning witness towards them is based on their -V, which equates to their failure to believe God regarding Him. Vss.38b cp. 40a
4. As He has provided external evidence in support of His claim of equality with God, He has just as clearly been providing the external proof of these Jew's -V and rejection of the Father's witness as seen in:
 - A. BD is not a living reality in them. vs.38a
 - B. Their approach to BD is erroneously based on their own ideas rather than what it really expresses. vs.39
 - C. Their approach to life, contrary to Jesus' approach, is based on what men think rather than God. vs.41-42
 - D. That evidence is manifested in their deficiency of Divine love as it stems from God and is to be applied towards others.
5. Jesus now provides additional proof of their -V and articulates the continued reality and consequences that it will produce.
6. He continues to expound upon what these Jews "receive", the word used 3x in our verses.
7. Once He uses it in a negative sense as they apply it to Him, and twice it is used to denote the consequences of their negative condition.
8. He then substitutes the word "seek" rather than "receive" (cp. vs.41) in a negative sense as they apply it towards God, vs.44b.
9. The force of these verbs tie in the concept that what one overtly embraces in their life is indicative of or parallels their spiritual condition.
10. It is this concept that Jesus now uses to point out and further express the volitional aptitude/propensity/ potential/bent of these Jews.
11. As noted, through the concepts of being void of BD, unwillingness to come to Him and lack of Divine love, He has stated that these Jews are negative, driven by their lust trend of approbation.
12. As these religious Jews are actively pursuing approval by men, one can only conclude then that their modus of operandi in pursuit of God is based on the standards of men, not God's.
13. The clause, "**I have come in My Father's name**" indicates that Jesus very ministry stands upon and is supported by the Father Himself.

GOSPEL OF JOHN

14. The word “**name**” emphasizes His authority, reputation, character and personality and in short is a designation for God Himself.
15. The perfect of “**have come**” illustrates Jesus appearance at the 1st advent was at the will of, and as a representative of the invisible God, which act has existing results and is a matter of direct observation.
16. His designation of God as “**My Father**”, again makes the point that He enjoys a unique relationship with Him.
17. Jesus is stating that His very Person and ministry rides on the very “coattails” of God’s integrity and purpose of existence.
18. His very presence in human history is made under the authority of and with the approval of the Father Himself.
19. He claims to operate under God’s standard/official sanction.
20. But the historical reality reflects that even though Jesus appeared to the Jewish nation under God’s credentials, they chose to reject Him as He further points out, “**and you do not receive Me**”.
21. In essence, what they reject is God’s authority as it is delegated through the Son and is tantamount to rejecting the One who sent Him. Luk.10:16
22. This is the essence of the authority structure; to reject any delegated authority is to reject the authority of the one who sent their representative.
23. By application, we state that a rejection of sound doctrine as offered by God and communicated by those delegated by God, through the auspices set forth in His Word, is to reject God Himself.
24. Again, the fact that the Jews reject Christ, points to their –V and underscores the underwriter of all of –V being a deliberate rejection of God’s authority and thus supplanting it with one’s own. (*Note the 5 “I wills” of Satan; Isa.14:13-14*)
25. Vs.43b provides the alternative to their rejection of Him.
26. The clause, “**if another shall come in his own name**” is conditional indicating that only under the premise/assumption of this happening, then “**you will receive him**”.
27. The term “**another**/ἄλλος” indicates another of the same kind.
28. This word stresses **another** Messianic claimant, such as Jesus Himself.
29. Jesus knows that others will make such claims for themselves.
30. Dependent upon that occurring again, then as Jesus states, the Jews will openly **receive** that type of person.
31. Attempts to limit this to a particular person is ill advised and not supported by the context.
32. Rather, it refers to all false messiahs, making claims of their unique person and relationship with God.
33. Jewish historians have enumerated over 60 such claimants in history, and the Jewish mentality has been to accept such individuals.
34. The fact that they **come in “their” own name** indicates that all future messianic claimants will lack the Divine attestation that Jesus possesses.
35. Their mission and purpose arises from “fleshly standards” and their own warped ideas about God and their relationship to Him. (*David Koresh and Jim Jones of our time*)
36. The most infamous messianic claimant will be the Antichrist, whom the Jews and the world, will embrace en masse. Rev.13:3-4

GOSPEL OF JOHN

37. However, the principle Jesus is articulating here is that because the Jews are –V and reject the truth, they are open to that which is false.
38. Because the Jews reject the authority of God’s Word/word, they reject His standard of righteousness, therefore what they embrace is pseudo righteousness (human good), which in reality is unrighteousness.
39. This is another reality of all –V, that as they choose to reject the standard of righteousness as stipulated by the Father and through the Son, they replace it with their own false standards.
40. To the degree one rejects the truth starting with belief in Christ, to that degree they do not **receive** God and therefore are antagonistic to Him.
41. Any standard of good that men may operate by that is less than God’s perfect standard of righteousness demands His wrath, since they are suppressing the truth. Rom.1:18
42. Nature is inclined against a vacuum; that which is not filled with what is true will eventually be filled with what is false.
43. Jesus is stating that those who are –V manifest predilections/leaning towards that which is not true and instead readily embrace that which comes to them along the lines of their STA grids, emotionalism, etc.
44. In vs.44 Jesus asks these Jews a rhetorical question that is designed to point out to them (and us) that those who are obsessed with human esteem are not capable of pleasing God.
45. The opening statement “**How can you believe**” introduces the reality behind the inconsistency and thus impossibility of pursuing **glory** from two diametrically opposing sources, which renders the automatic answer to the question, “you can’t believe”.
46. Some have interpreted the infinitive “**believe**” to refer only to salvation Ph₁, but this distinction is not made in the Greek. (*cf. Joh.12:39 where the present infinitive is used with δύναμαι to express the inability to believe.*)
47. Though belief must begin with Ph₁ faith in Christ, it is equally true for Ph₂.
48. The principle presented in essence is the impossibility to serve two masters, light and darkness, mammon and God, etc., and therefore points to another reality and continuous truth of their negative volitional state. Mat.6:24; 2Cor.6:14
49. That is, if and as long as, **you receive glory from one another, and you do not seek the glory that is from the only God**, then their state of –V will remain status quo negative.
50. The circumstantial participle of “**when you receive**” is conditional in nature and could be translated “**if you receive**”.
51. However, it does not lose its circumstantial force in that as long as this circumstance or condition remains, then the remainder of this verse is true and the negative answer also remains intact.
52. **Glory** again refers to the praise, esteem, honor and approbation as it is embraced by either **from one another**, or **from the only God**.
53. As long as one maintains their focus on pleasing men or themselves rather than God, then they **do not seek the glory** of God and therefore are negative to God.
54. The reason that these Jews, and most of the human race are –V is that they are not willing to disregard the standards of the cosmos and **one another**, separate

GOSPEL OF JOHN

themselves from that system and honestly and with all focus **seek** God's system as it has been revealed via BD.

55. Rather, -V that do "appear" to be seeking Him, are in reality only wanting to satisfy their selfish STA trends through admiration by others. Cp. Phil.2:19-21
56. Obviously this is very foolish, since human praise is temporal and often short-lived.
57. God's approbation on the other hand is eternal and far superior in every way to any recognition that may be received by men.
58. As this is the reality of -V, the reality of +V or those who **seek the glory that is from the only God**, are those who come to Christ for salvation and make the other adjustments that are necessary to obtain God's eternal approbation. Rom.2:7 cp. 8 and vs.10.
59. Those who **do not** will attempt to substitute human accolades for Divine honor.
60. Those who have the mentality that the praise from the cosmos is satisfying enough will tend to reject the truth of doctrine either by word or lack of application.
61. Application: Most fall into the "glory from men syndrome" and it is only the few that will believe the truth of doctrine, patiently enduring the opprobrium/stigma/dishonor of the cosmos and obtain eternal **glory** and honor **from the only God**.
62. As Jesus has pointed out the negative affects of these Jews -V in vss.37-42, He has now declared that until they get their "eyes" off themselves and others that are -V in their attempted relationship with **God**, they will remain status quo negative and can only produce a continued rejection of the truth in the future.
63. Principle: -V looks for and embraces -V, +V seeks and receives +V and therefore the two don't mix.
64. Principle: Truly as Jesus knows (vs.42) He judges and separates -V from +V and God.
65. As long as they set their hope on themselves and men to please God, in that condition they can never truly please God.
66. The phrase, "**from the only God**" indicates His solidarity as the *one and only* in existence.
67. He reserves all rights exclusive to His **name**.
68. There is no one else or thing that can replace His sovereignty as **God**.
69. The only way to please God is to **seek** Him and His plan exclusively and in unity/solidarity with Him, apart from any other external source or system available in the cosmos. Joh.1:12-13

GOSPEL OF JOHN

EXEGESIS VERSES 45-47:

GNT John 5:45 μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.

NAS John 5:45 **"Do not think that I will accuse you before the Father;** *μὴ (neg. +) δοκεῖτε δοκέω (vimp./pa--2p; "Do not think/presume/suppose/to be of the opinion"; lit. "Stop thinking"; to prohibit the continuance of an action) ὅτι (cc; "that"; the content of their supposition) ἐγὼ (nprn-1s; "I Myself") κατηγορήσω κατηγορέω (vifa--1s; "will accuse/bring charges against/bring forth allegations against/to prosecute"; used predominately as a legal tactic; used 23x) ὑμῶν σύ (nprg-2p) πρὸς πρός(pa; "before/toward"; implies a face-to-face situation) τὸν ὁ πατέρα· πατήρ (d.a. + n-am-s) **the one who accuses you is Moses, in whom you have set your hope.** ὁ κατηγορῶν κατηγορέω (d.a. + subs. ptc./p/a/nm-s; "the one who accuses") ὑμῶν σύ (nprg-2p; "you all") ἔστιν εἰμί (vipa--3s; "is/keeps on being") Μωϋσῆς, (n-nm-s) εἰς (pa; "in/unto") ὃν ὅς (rel.pro./am-s; "whom") ὑμεῖς σύ (nprn-2p; "you yourselves") ἠλπίκατε. ἐλπίζω (viPFa--2p; "have set hope in/expect/await/trust in"; the Perfect = a settled conclusion which they rely on)*

GNT John 5:46 εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκέλευς ἔγραψεν.

NAS John 5:46 **"For if you believed Moses, you would believe Me;** *γάρ (explan. conj.; "For") εἰ (particle; 2nd class condition; "if - and you don't"; the protasis assumes it as false) ἐπιστεύετε πιστεύω (viIPFa--2p; "believed") Μωϋσεῖ, Μωϋσῆς (n-dm-s) ἂν (part. denotes the apodosis/conclusion as false therefore unfulfilled) ἐπιστεύετε πιστεύω (viIPFa--2p; "you would believe - but you don't") ἐμοί· ἐγὼ (nprd-1s) **for he wrote of Me.** γάρ (cs; "for") ἐκέλευς (remote dem. pro./nm-s; "He/that one") ἔγραψεν. γράφω (viaa--3s; "wrote") περὶ (pg; "concerning") ἐμοῦ ἐγὼ (nprg-1s)*

GNT John 5:47 εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύετε;

GOSPEL OF JOHN

NAS John 5:47 **"But if you do not believe his writings, how will you believe My words?"** δέ (cc) εἰ (part. = 1st class condition with the indicative; "If - and you do not") οὐ (neg. +) πιστεύετε, πιστεύω (vipa--2p) ἐκείνου ἐκεῖνος (rem.dem.pro./gm-s; "his") τοῖς τὸ γράμμασιν γράμμα (d.a. + n-dn-p; "the writings/documents/recordings/that which has been written/letters") πῶς (interr. adv.; "how") πιστεύσετε; πιστεύω (vifa--2p; "will you believe") ἐμοῖς ἐμός (pred. adj.--dn1p; "My/that which is My own) τοῖς τὸ ῥήμασιν ῥήμα (d.a. + n-dn-p; "the words/speech/that spoken by voice/the discourse")

ANALYSIS VERSES 45-47:

1. Jesus closes His discourse with the insertion of one last witness, **Moses**.
2. Just as the Father was a witness on behalf of Christ and therefore a witness against the Jews, so is **Moses**.
3. By design of argument, Jesus referral to **Moses** at this point has the force of removing the final support upon which the Jews were leaning on in their erroneous theological approach.
4. In order to fully grasp the force of what Jesus says here, one must understand the Jewish mentality with respect to **Moses**.
5. They were convinced that they were adherents to the Mosaic **writings** and that they were such great disciples of him, they would surely receive accolades from him.
6. They trusted in **Moses**, boasted in him and felt they were on such safe ground with his teaching that he would defend them against any and all charges against them.
7. Note their confident boast in him in Joh.9:28,29.
8. Their problem was that they perceived **Moses** based on their own fleshly standards, as a man who attained to God's standard through the Law of which he recorded in his **writings**.
9. Therefore, they had built up an imaginary **Moses** in their minds and assumed that he was the real **Moses**.
10. Application: In a similar fashion today, many believers have built up their fantasy version or vision of Jesus/God and do not take the time to "find" the real Jesus/God.
11. Jesus begins by pointing out that He knows what they suppose with regard to the future judgment in the statement, **"Do not think that I will accuse you before the Father"**.
12. The negative with the imperative in the Greek has the force of "Stop thinking/supposing", forbidding the continuance of an existing action.
13. Jesus knows that because of the harsh nature of indictment that He has been leveling against them, has caused them to believe that He would surely bring charges against them **before the Father**.
14. Rather, He states that this is not the case.
15. In fact, He proclaims that **"the one who accuses you is Moses in whom you have set your hope"**.

GOSPEL OF JOHN

16. The participle of “**the one who accuses**” indicates that the present reality is that **Moses** is in the ongoing process of accusing them, in time (p/a/i “keeps on being/is **Moses**).
17. The sense of Jesus statement is that they are misled to **think** that it will be His person that accuses them for their unbelief **before the Father**, rather it will be a believer who has communicated clearly to them the plan of salvation, which they have distorted and thus rejected.
18. **Moses** accusation therefore, will be a verbal rebuttal to their claims that what he communicated to them in **his writings** was a system of works for salvation rather than faith in the forthcoming Messiah.
19. God will permit **Moses** personally to denounce them.
20. Jesus has established precedent through **Moses** of poetic justice in the fact that, God will allow believers to **accuse** those who later misrepresented the truth that they otherwise communicated in time.
21. Jesus earlier used this same argument with respect to the Father, namely to honor the Son is to honor the Father (vs.23).
22. Now he applies the principle of honor to the act of judging i.e., if you judge Jesus as false, then you judge others who have proclaimed to you otherwise.
23. If you don’t believe those who communicate the truth, then you reject God, therefore if you reject God then you will not believe those who represent Him.
24. In this way Christ will honor those who honor Him.
25. The phrase, “**in whom you have set your hope**” denotes that their settled and definite conclusion regarding their spiritual lives is set in the man, not what he represented.
26. Their view of the future was tied up with **Moses**, not with the One whom could actually save them, about whom he was really communicating.
27. This erroneous approach to **Moses** is totally in line with their erroneous approach to God in that their eyes are on men.
28. They clung to **Moses** as their great authority and **set their hope** on him that he would acknowledge them as his disciples and faithful representatives (perfect of ἐλπίζω).
29. But whenever the Jews do cross paths with **Moses**, they’re in for a real shock.
30. Jesus uses a 2nd class condition in vs.46 in the statement “**For if you believed Moses**” to indicate that they don’t.
31. If they did He says, “**you would believe Me**”.
32. Rather than place their **hope** upon a man, they would realize that Jesus was the fulfillment of all that **he wrote** about and that is where they would place their “**hope**” cp. the perfect of πιστεύω.
33. Had the Jews **believed** the real **Moses** (the “real you/soul” in which resides –V or +V), they would have had no trouble believing Jesus.
34. Whether via genealogy, type, ritual, prophecy, the Law, tabernacle or theophany, all that **Moses wrote** in the Pentateuch were books designed to point toward and concerning **Me**, Jesus says.
35. The books that bear his name (**Moses**), relate/communicate the name of Himself, Yahwey/יהוה.
36. Never were his **writings** designed to be a system of works for salvation.
37. Yet this is the very thing into which the Jews had distorted what **Moses** had **wrote**.

GOSPEL OF JOHN

38. Jesus now follows the 2nd class condition of vs.46a with a 1st class condition in vs.47a, “**But if you do not believe his writings**”, to indicate that they did not.
39. These two conditions back to back, vs.46a denoting a condition of unreality and vs.47a denoting a condition of reality, together affirm a totally entrenched position of –V that is incorrigible and hopeless.
40. As long as they maintain –V in time (p/a/i **do not believe**), then the answer to His ending rhetorical question, “**how will you believe My words?**”, will always be in the future, “you won’t”.
41. He is clearly telling these Jews that the reason they don’t believe all that He has said is because they are *negative*, which evidence again is manifested through not believing BD as it has been recorded by the very one they look up to, **Moses**.
42. Again, this is the paradox/contradiction of –V; they can examine things in detail, as these Jews were known to do with regard to the OT canon, and they never come to an understanding of what they are examining.
43. –V does not and will not have any valid defense before God as to their failure to understand the truth and **believe** it.
44. Christ as the Judge, exercises His prerogative to pass sentence of separation upon –V, while those who are +V and have faithfully communicated and adhered to Him are and will act as the prosecution towards them. 1Cor.6:2-3

GOSPEL OF JOHN