

John 5 offers us unique insight into what Jesus says about His own Divine nature, His unity with God the Father, and the high dignity of His office. Jesus offers us what is known as **Coram Deo**, to live one's entire life in the presence of God, under the authority of God, to the glory of God.

The Gospel of John in its purpose might be summarised by John 20:31 saying *"but these have been written so that you may believe that Jesus is the Christ, the Son of God..."* John's gospel is noted for its **High Christology**, but each Gospel communicates Jesus' deity. For John He is the logos, God who became man. For Matthew He is "God with us", worthy of worship even as an infant. For John He is the Light, for Luke the Sunrise. John knows Him uniquely as the "Lamb of God", Matthew knows Him as the one who will "save His people from their sins." For Luke He is the "Saviour", for Mark, He is "Jesus, Yahweh saves." In the end, the message of all four Gospels is that "Jesus is both Lord and God!"

"They tried all the more to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God." (John 5:18). In regards to breaking the Sabbath, John Calvin noted in Genesis that on the 7th Day, God *"did not cease to sustain by this power, the world which he had made, to govern it by his wisdom, to support it by his goodness, and to regulate all things according to his pleasure, both in heaven and on earth. In six days, the creation of the world was completed, but the administration of it continued, and God incessantly works in maintaining and preserving the order of it."*

Notice that Jesus does not deny their claim. Instead, He commences to give an answer with **Verily, verily, I say unto you...** and makes several assertions about His deity with respect to His:

- equal nature with the Father (v17-18)
- special relationship with the Father (v19-23)
- sovereign authority over humanity (v24-30)
- sufficient testimony of authenticity (v31-47)

Based on John 5:19, and in the same way, we are called to live as 'worship' in Spirit, and in truth. In other words, as Jesus lived in total accord with the Father, we are called to live in total accord with Jesus. Gal 2:20 says: *"We have been crucified with Christ. We no longer live. Christ lives in us. The life we live in the flesh, we live by faith in the Son of God who loved us and gave himself for us."* **Christ living in us means we become a bearer of light (John 1:8; 5:35)**

In verse 20, Jesus uses term love:Phileo – when speaking of the love that the Father has for Him. Phileo is a term of affection, and expresses a sort of

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equality. In other words, Jesus never acted independently of the Father – but did the will of the Father. What is fascinating is that the two terms of Jesus –son of God and son of Man appear in this chapter. The name of the Son of God is used in relation to life giving. However the term Son of Man tends to be connected with judgement.

(It is worth a study of the idea of a “Kinsman-redeemer”, and the role of Boaz in the Book of Ruth)

Redemption life comes from and by Jesus. Therefore within this context, Jesus challenges them in v40 saying “...you refuse to come to me to have life.”

Imagine hear that as a teacher of the law hearing v39-40...This is because the rabbinical approach was that the more you study the Word, the more you live (Hillel), the more you study in this life, the more life you get in heaven! In v37-38, Jesus says ‘you:

-have not heard...you are spiritually deaf’

-have not seen...you are spiritually blind’

-do not have the Word...you are spiritually broken’

-do not believe...you are spiritually dead.’

The scriptures point to Jesus, the eternal life the scriptures point to Jesus! (v40) Consider how we live, and if we depend on ourselves or live by faith? What are our true motivations? Do we read our Bible to rid our guilt or earn heaven...or because we love Jesus?

We can read and know the word, but still miss Jesus! Jesus says in v39 to search the scriptures. The idea of search is like hunting (NT2045:ereunao), or stalking game to get in “behind” in order to capture the meat! We need to help of the Holy Spirit (1Cor2:10)!

Other things to note/consider

‘OT’: As a side note about Scriptural authenticity, Jesus affirms the writings of Moses in John 5:46 – swiftly dealing with any Documentary Hypothesis theory of scripture.

‘The Jews’: mentioned often, referring to the religious leadership of the Jews. In the days of Jesus, the Pharisees held the power of the religious bureaucracy By the time of the Book of Acts, this is moved to the Sadducees.

‘Meta tauta’: John uses this phrase to offer the reader a note for a change of movement within the Gospel translated as ‘some time later’, ‘after this’, ‘after these things’. You’d never guess it but there are 7 of these scene change moments ☺ (Jn 3:22;5:1;5:14;6:1;7:1;11:11;21:1).

‘Five’ porches of John 5:2: Five is often seen as the number for grace or mercy. Benjamin’s food and clothing were five times (Gen 43:34, 45:22). Multiples of five occur in the tabernacle (Ex26-27). Anointing oil (Ex30:23-25). The five types of offerings in Leviticus. Jesus receives five loaves (Mt14). The fifth clause in the Lord’s prayer is for the grace of “daily bread” (Mt6). And there are five books in God’s law, the Pentateuch.

“That we might believe...”

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