



SESSION 23 | JOHN 5:23-30

JOHN 5:19-47 | JESUS IN JERUSALEM: THE POOL AT BETHESDA, PART 3

- In John 5:19-47, Jesus defends His statement which was taken as **making himself equal with God** (v. 18).
- Verses 19-22 – *included on session 22*
- Verse 23 –
 - The Messiah (i.e.: the Son) was appointed the Judge (at the judgment of the Second Coming) so that **all men should honour the Son**.
- Verse 24 –
 - Unlike John 3, this is clearly Jesus speaking, not commentary by the author of the Gospel. How then can it be that Jesus appears to be teaching a Pauline message here, prior to the mystery of this dispensation and prior to the death, burial, and resurrection?
 - First, note the problems with taking this as “the same gospel we teach.”
 - When Jesus spoke of **he that heareth my word**, He had not spoken a single word about trusting in the complete work of Christ on the cross, let alone about the resurrection.
 - In addition to hearing, Jesus taught the people that belief **on him that sent me** (i.e.: the Father) was sufficient for **everlasting life**. However, this is not part of the Gospel we preach today.
 - Theologically, in our age of grace, a person is not saved by *hearing Jesus* and *believing in the Father* but by *trusting in the completed work of Jesus*.
 - What then can this passage mean?
 - In John 8:49-51 there is a similar context of honoring the Father. In that passage, Jesus says that a person must **keep my saying** and then **he shall never see death**. Whatever we do, these verses will have to be in harmony.
 - In the Sermon on the Mount, Jesus spoke of both *hearing* and *doing* His word (Matt. 7:24-27).
 - The word for **heareth** is one that *can* be interpreted as *obey*. For example, it is **Hearken** in Mark 7:14. In Acts 4:19 Peter said it would not be right to **hearken unto you more than unto God**. In this sense, it is like a parent who says to his child, “now listen.”
 - In the end, Jesus *never* said anything for His hearers to hear other than to believe in His identity as the Son and thus obey the commandments of the Father. Doing so would bring a person *through judgement* and into the **everlasting life** of the Kingdom.

- Verse 25 –
 - As in John 4:23, this peculiar phrase means “something is currently true that will someday cease to be true but then will be reinstated and true once again.” Therefore, Jesus is saying that in His day the dead are being raised, but that day will cease, then it will come again.
 - Notice that the following passages speak of an "hour is coming," and do not use "and now is." In these passages, that which is referred is totally future. John 4:21, 5:28, 16:2, 16:25, 16:32.
- Verses 26-27 –
 - The logic in these verses must be connected with the previous verse, by virtue of the conjunction **for**. Jesus is arguing that He is, as they charged, **equal with God** (v. 18). Part of his testimony is that God the Father has given **all judgment unto the Son** (v. 22).
 - Now Jesus also testifies that God has **given to the Son to have life in himself**. Jesus' life, therefore, could not be *taken*, but He would have to *lay it down willingly*.
 - Not only does Jesus have **life in himself** but also **authority to execute judgment** at the day of judgment.
 - Notice that the title in verse 27 is **the Son of Man** and in verse 25 is **the Son of God**, and both are reference to the same person. Jesus is both Son of God and Son of Man. The earlier phrase is used when *life* is in context, the latter when *judgment* is in context.
- Verses 28-29 –
 - Jesus speaks of a *coming hour* not currently present when **all that are in the graves** will be raised, some to **the resurrection of life** and others to **the resurrection of damnation**. This is the first hint of a two-part resurrection, later enumerated in Revelation 20.
 - It is of greatest importance to recognize that the judgement in question is based on whether a person has **done good** or **done evil**.
 - This sheds light on our previous contention that verse 24 is *not* about the dispensation of grace and that it has works at its foundation. If verse 24 is taken completely out of context, a grace message can be read into the verse.
 - When taken in context, verse 29 becomes not only problematic but utterly prohibitive of finding a grace-based message in this chapter.
- Verse 30 –
 - Jesus concludes and restates His authority for judgment and His association with the Father.
 - In John 5:18, the people concluded that Jesus had claimed to be **equal with God**.
 - In verses 19-30 Jesus accepts that claim in self-indicting testimony.
 - In verses 31-47 Jesus will “call forth witnesses” that corroborate His own testimony.
- Coming:
 - Verses 31-35 – the corroborating testimony of John the Baptist
 - Verses 36-38 -- the corroborating testimony of God the Father
 - Verses 39-40 -- the corroborating testimony of Scripture
 - Verses 41-44 -- the corroborating testimony of God the Father
 - Verses 45-47 -- the corroborating testimony of Moses