

43-45	<p>Jesus and His disciples continue on to Galilee after two days in Samaria.</p> <p><i>“Jesus Himself testified that a prophet has no honor in his own country.”</i></p> <ul style="list-style-type: none"> • Similar statements made by Jesus are connected with His rejection at Nazareth in the Synoptics. <ul style="list-style-type: none"> ○ Mt. 13:57; Mk. 6:4; Lk. 4:24 • This is a curious addition by John, considering the next verse: <ul style="list-style-type: none"> ○ <i>“When they entered Galilee, the Galileans welcomed Him...”</i> • Possible explanations: <ul style="list-style-type: none"> ○ John is drawing a contrast between the Samaritans’ immediate belief - based on “what Jesus said” (4:41) - and the Galileans’ belief, which only occurred once they saw “signs and wonders” in Jerusalem (4:45; cf 2:23). ○ Or, John is specifically speaking about Nazareth as Jesus’ “own country”, in contrast to the rest of Galilee. • The action picks back up in Cana (site of the 1st sign) and Capernaum, even though Jesus would have had to pass back by Nazareth on His way to these other towns.
46-54	<p><i>“There was a certain royal official whose son was ill at Capernaum.”</i></p> <ul style="list-style-type: none"> • It’s possible that this may have been an official in Herod’s royal court. <ul style="list-style-type: none"> ○ (Note: this is not the same account as the centurion’s servant in Mt. 8 and Lk. 7.) • Some takeaways: <ul style="list-style-type: none"> • The official humbled himself because of his need. <ul style="list-style-type: none"> ○ Cana is about 20 miles away from Capernaum, so he did what it took to request an audience with Jesus. <ul style="list-style-type: none"> ▪ <i>“There could be no more improbable scene in the world than an important court official hastening twenty miles to beg a favor from a village carpenter.” – Barkley</i> ○ Certainly word of this official’s actions would have gotten around, but he doesn’t appear to care. <ul style="list-style-type: none"> ▪ His need was greater than his pride. • The official refused to be discouraged. <ul style="list-style-type: none"> ○ Despite apparently being initially rebuffed by Jesus, the official persisted in his request (cf Lk. 18:1-8). ○ Jesus’ statement may be a test of the official’s resolve: <ul style="list-style-type: none"> ▪ Would he act petulantly? Or retreat in despair? ▪ Would he continue to believe that Jesus was the only answer for his son’s illness? • The official had faith and believed. <ul style="list-style-type: none"> ○ The official has no tangible proof or other assurance than Jesus’ words that his son will live, yet he turns back toward home, apparently satisfied with the answer he is given. ○ It’s the next day before he even receives word of his son’s recovery. I wonder how his night went... • The official “bought in” <ul style="list-style-type: none"> ○ This man didn’t simply get his wish and then forget the One who gave it. <ul style="list-style-type: none"> ▪ <i>“Then he himself believed, along with his whole household.”</i> ○ At the mention of the time of his son’s recovery, he knew it wasn’t mere coincidence. ○ He had interacted with Jesus, reacted in faith and helped his family believe.

5:1-9a	<p><i>“After this, Jesus went up to Jerusalem for one of the Jewish festivals.”</i></p> <ul style="list-style-type: none"> • If we understand this festival to be Passover, this would be nearly a year after the events at the end of chapter 4. • Clarification: “Up to Jerusalem” – Although south of Galilee, Jerusalem is on a mountain. Hence “up”. <p><i>“By the Sheep Gate in Jerusalem there is a pool, called Bethesda (Bethsaida)....”</i></p> <ul style="list-style-type: none"> • Sheep Gate – north edge of the city, near the temple complex; called the Sheep gate because it sheep were brought through it to the temple for sacrifice • Beth-esda – “House of Mercy” <p><i>“Within these lay a multitude of the sick... [waiting for the moving of the water]...”</i></p> <ul style="list-style-type: none"> • Some versions (NIV, ESV)/ancient manuscripts omit 3b-4. <ul style="list-style-type: none"> ○ Possibly added to the text later to explain the superstitious reason for gathering there. • “Multitude” – large population of those with long-term illnesses <ul style="list-style-type: none"> ○ Consider the “human element”. ○ These people are desperate and unable to take care of themselves. <p><i>“One man was there who had been sick for 38 years.”</i></p> <ul style="list-style-type: none"> • The details of the story tell us that this man is paralyzed at least from the waist down. • We aren’t provided with the specific reason why Jesus chose this particular man. <ul style="list-style-type: none"> ○ It may be that Jesus chose this man because he was well-known due to his long-term illness. ○ Or that Jesus may have seen this man on one of His prior trips. • It is evident that the man has given up hope (5:7). • Jesus challenges this hopelessness by giving this man a task (“Get up”) which at first glance, seems impossible. <ul style="list-style-type: none"> ○ Note that this healing doesn’t come as the result of a request from this man, nor as the result of a statement of faith by the man. ○ Jesus sensed his desire for healing and supplied the need. <p><i>“Immediately the man was <u>made well</u>.”</i></p> <ul style="list-style-type: none"> • “Healed” doesn’t quite express the full importance of what is happening here. • Notice how many times the phrase “made well” is repeated throughout this account. <ul style="list-style-type: none"> ○ The word “made” (<i>ginomai</i>) is the same one that John uses to describe Jesus’ active role in creation in 1:3, 10. ○ The man was in one state and then he was <u>immediately</u> in another – by Jesus’ will.
5:9b-15	<p><i>“Now that day was the Sabbath...”</i></p> <ul style="list-style-type: none"> • This is now the turning point where John’s gospel moves from honest consideration of Jesus by the people to controversy and conflict caused by the religious leaders of the day. <p><i>“...so the Jews said to the man who had been healed, ‘This is the Sabbath! It is not lawful for you to carry your mat.’”</i></p> <ul style="list-style-type: none"> • The Jews had surely seen this man lying outside the pool, yet their first statement to him isn’t to wonder at his renewed condition; it is to call him to account for a perceived indiscretion. • The question arises: whose law forbids this activity? <ul style="list-style-type: none"> ○ The Mishnah listed 39 things a man could not do on the Sabbath, with secondary rules for all of them. ○ These are set in place as a hedge around the law, but they were never part of God’s original commandment.

	<p><i>“The man who made me well told me ‘Pick up your bedroll and walk.’”</i></p> <ul style="list-style-type: none"> • This small transgression is potentially punishable by stoning, so the man feels he needs to give an explanation. <ul style="list-style-type: none"> ○ The implication of the man’s explanation is similar to Nicodemus’ original sentiment in 3:2: <ul style="list-style-type: none"> ▪ <i>“We know that You have come from God... for no one could perform these signs You do unless God were with Him.”</i> ○ If this unknown healer could cure him of a life-long illness, He must be acting in accordance with God’s will. <p><i>“See, you are well. Do not sin any more, so that something worse does not happen to you.”</i></p> <ul style="list-style-type: none"> • To this point, this man’s illness was the worst thing that had ever happened to him. <ul style="list-style-type: none"> ○ It ravaged his body and ruined his life. • Jesus uses the disease as a picture of something much worse in the man’s life: sin. <ul style="list-style-type: none"> ○ Sin would have much worse consequences than physical deterioration if not dealt with.
5:16-18	<p><i>“My Father is still working, and I am working also.”</i></p> <ul style="list-style-type: none"> • The synoptics record other instances where Jesus is confronted by the Pharisees for healing on the Sabbath. <ul style="list-style-type: none"> ○ Mk 2:23-28; 3:1-6; Lk. 13:10-16; 14:1-6 ○ In Luke’s account, Jesus reminds his critics that a man was allowed to rescue his neighbor’s animal on the Sabbath, and rescuing a man would be of far more importance. • Here, Jesus’ argument for healing is that God’s activity doesn’t cease on the Sabbath. <ul style="list-style-type: none"> ○ The laws of nature don’t take a day off; the law of love doesn’t either. ○ <i>“Jesus teaches that human need must always be helped; that there is no greater task than to relieve someone’s pain and distress and that the Christian’s compassion must be like God’s – unceasing. Other work may be laid aside but never the work of compassion.”</i> • Of chief importance here is the link between Jesus’ activity and the Father’s activity. <ul style="list-style-type: none"> ○ <u>This statement will be the main idea of the entire discourse to follow...</u> <p><i>“This is why the Jews began trying all the more to kill Him.”</i></p> <ul style="list-style-type: none"> • The reactions we have seen thus far to Jesus’ claims to be the Messiah have been mainly positive. <ul style="list-style-type: none"> ○ His words and actions have inspired belief among Jews and Samaritans alike. ○ Yet, here, we see the reactions of those who are angry that Jesus has claimed equality with the Father.
5:19-23	<p><i>“I assure you, the Son is not able to do anything on His own, but only what He sees the Father doing.”</i></p> <ul style="list-style-type: none"> • Throughout John’s gospel, Jesus continually states that His work is to do the will of His Father. • Here, Jesus makes four points concerning His relationship with God and how He carries out God’s will: <ul style="list-style-type: none"> ○ He acts just as the Father acts. (19) ○ On the basis of love, the Father reveals all His works to the Son. (20) ○ The Son, like the Father, has the power over life and death. (21) ○ The Son has been given authority to judge by the Father. (23) • All of these are summed up in a single purpose: <ul style="list-style-type: none"> ○ <i>“...so all people will honor the Son just as they honor the Father.”</i>
5:24	<p><i>“I assure you, anyone who hears My word and believes in Him who sent me has eternal life...”</i></p> <ul style="list-style-type: none"> • These two ideas are inextricably linked: <ul style="list-style-type: none"> ○ The one who believes the Son, expresses belief in the Father. ○ The one who does <u>not</u> believe the Son has clearly expressed their disbelief in the Father. ○ The one who does believe, then, will be granted life <u>by the Son</u>.

5:25-30	<p><i>"I assure you, an hour is coming and is now here when the dead will hear the voice of the Son of God and those who [have heard] will live."</i></p> <ul style="list-style-type: none"> • This has meanings on the physical and spiritual level: <ul style="list-style-type: none"> ○ Certainly, there is going to come a day when <u>all</u> of those who have dies will rise again. ○ But their belief will be the determining factor in their spiritual destination: eternal life or judgement by the Son. <p><i>"I can do nothing on my own. I judge only as I hear, and My judgement is righteous..."</i></p> <ul style="list-style-type: none"> • The Son's judgement is the judgement of the Father. <ul style="list-style-type: none"> ○ As such, it is always <u>correct</u>, <u>fair</u>, and <u>undisputable</u>. <ul style="list-style-type: none"> ▪ Righteous = right ○ As the Son of God, He knows the will of God and can execute justice righteously and purely. ○ As the Son of Man, He knows the trials and struggles of man and can sympathize with man in judgement.
5:31-47	<p><i>Four (five?) witnesses to Jesus</i></p> <ul style="list-style-type: none"> • John the Baptist (33-35) • Jesus' works (36) • God, the Father (37-38) • The Scriptures (Moses) (39-47)