

d. (5:13) The healed man did not know Who it was, or the identity of Jesus. The Lord withdrew to evade the acclamation of the multitude. He did that frequently as often the crowd wanted to make him KING. It was not the right time for the Kingdom. He must suffer first.

e. (5:14) The admonition: Sin no more. This pointed to some habitual sinful habit of the man, and in this case Jesus remarks made a unmistakable connection between the man's sinful life and his 38 years of physical suffering (unlike 9:3, the blind man), **lest a worst thing befall thee.** He was made physically whole, but is still lacking the spiritual foundation. There is no indication that this man, at least at this time, knew Who Jesus really was, or that he had a need for new spiritual life. The man was incidental in this physical healing. Jesus chose him, to illustrate HIS power to heal on the Sabbath day in order to engage the Jews in a deeper discussion. Lesson for us: There are consequences to sinful behavior.

f. (5:15) The man departed to see the Jews. No hint of gratitude. No hint of desire for spiritual cleansing. It seems he was more concerned with responding to the Jews with an answer to their previous question regarding who it was that healed him rather than glorifying God.

g. (5:16) The persecution of Jesus begins. They sought to slay him. The ground of their hatred was their impression regarding his violation of the Sabbath law. It seemed like the unpardonable sin to resist the hierarchical "Establishment" system.

1. **The defense of His Deity (5:17-29)**

a. Introductory remarks about this section: The lengthy concluding section of John 5 consists of a message by Christ given in response to the critics' rejection of Him. Christ had said He was working with God and that God was His Father, thus proclaiming His Deity. This greatly upset the critics, so Christ gave them a lengthy sermon to advocate His claims. The first thing Christ did in this discourse was to reveal some general truths about His own identity. The correlation between the Prologue (John 1:1-18) and our Lord's self revelation is remarkable. The critics were upset about His claim of Deity so Christ elaborates on His identity.

b. (5:17, 19) Christ does the same work as the Father. Vs. 19 – 23 address the internal relationship within the Godhead. The unity in the Essence of purpose, will are in view. This is the relationship of the Eternal LOGOS, WHO is THEOS, to the FATHER, WHO is THEOS. The confrontation centered around the Sabbath. In Genesis God created everything in 6 days. On

the seventh day God “rested.” This should not be understood that God did NOTHING. It was the beginning of the unfolding of the Redemptive Plan for a sinful humanity. God’s Providential Works of Mercy, Grace, Longsuffering and Love to men began to unfold in unending continuous DIVINE ACTS of RIGHTEOUSNESS toward the end of providing salvation for man. In this comment in v. 17 Christ identified himself as being involved in the SAME WORK as that of the Father on the Sabbath, the day of REST. It was mostly on the Sabbath that Jesus showed compassion, healed, forgave sins, cast out demons and lifted men from the dead drudgery of the Adamic life to a new life in Christ. It is on the Sabbath, the day of REST (Mat.11:28), that man is to cease from works of selfishness, self centeredness, personal goal oriented tasks, etc, and be engaged in Spirit led works of righteousness to the end of God’s glory. For the believer this is a continuous work 24/7, 365. At the time of salvation the believer has entered into this REST (He 4:3; 10,11)

This answer would really upset the critics, for it said that God was the Father of Jesus thus making Jesus God. Jesus and the Father are intricately connected to one another, by the “One Essence.” (John 10:30) Christ has the same power as God the Father—a clear statement of His Deity.

c. (5:18) Growing intensity of animosity. Jesus called the Father “MY” Father, rather than the usual “our “ Father. By using “MY” possessive pronoun, Jesus implied a UNIQUE and SPECIAL relationship with the Father. The Jews understood this perfectly, and noticed the implicitly stated EQUALITY of Jesus with God, the Father. This is the “ONLY BEGOTTEN” concept in John 1:14. Jesus understood their impression and due to its accuracy took no steps to correct their understanding of this TRUTH. I Tim 3:16 “God manifest in the flesh.” The God-Man.

d. (5:20a) Intimate love relationship in the God-Head. The SON “sees” all the works the Father does. While the Father and the Son are distinct Persons, they are nevertheless ONE in Mind, Will, and Purpose.

e. (5:20b) Greater works. Greater than physical healing, namely new regenerated life, gifts of Grace and Inner Peace, Eternal Life to a great multitude of believers that will follow. That men will be astonished and will marvel at new transformation and renewed lives.

f. (5:21) As the Father raises the dead, so will the Son. The initial verses seem to focus on spiritual resurrection, while later verses (28-29) address the physical resurrection of both believers and the lost. It seems to embrace the entire supernatural renewal of the moral, physical and spiritual aspect of all entities that are included in the plan of redemption. Such as the dry bones of Israel in Ez. Chapter 37, as they receive flesh and later the a new heart as a result of the New Covenant (Jer. 31:31-33)