

John 5: Jesus Confronts the Jewish Leaders

Three shifts:

- Geographical: Back in Jerusalem (cf 4:1,2)
- Previously avoiding conflict with Jewish leaders, now direct confrontation
- Previously focused on Jesus's relationship with the Temple, now with the Torah

The healing itself (vv 1-15)

- Not a temporary sickness
- Healing is not gradual, but sudden
- The problem: healed on the Sabbath
- Pharisees ignore the healing and focus only on the command to carry his mat.

Jesus's Defense (vv 16-47)

- The Jews began to persecute him (ongoing)
- "My Father is always working, and so am I": This infuriated them.
Why?
 - Rabbinical doctrine: God could not cease working on the Sabbath.
In particular, he continues to create and to judge.
 - Jesus is making the unthinkable claim to be exercising the divine prerogative to work on the Sabbath!
 - The Jews accuse him of making himself equal to God, claiming God's glory for himself.
- 19-23: Jesus is not a rebellious son (a rivalry). He is dependent on the Father, and the relationship is not one of rivalry but of love
- 24-30: He gives life and he judges
 - The already/not yet
 - A vindication of the righteous and condemnation of the unrighteous
- Previously he gave his own testimony. Now he tells of others who add their testimony to his
 - John the Baptist, Jesus's works, the Father, Scripture

- In a sense, the whole of the Gospel of John is the witness of its author, of all those who had seen the glory of the only begotten Son. Jesus has now been put on trial and he calls these witnesses.
- Jesus turns the tables, goes from defense attorney to prosecutor
- How can anyone not believe in the face of all these witnesses?
 - Not because of a lack of coherent explanation (19-30)
 - Or a lack of witnesses (31-40)
 - A) You do not have the love of God
 - b) You do not seek the glory of God, but of man
 - ◆ It is the Jews and not Jesus who are glory seekers
 - The devastating conclusion in 45-47
 - ◆ They are sitting on Moses's seat and condemning Jesus as a Sabbath-breaker. But Moses is the one who condemns *them*.
 - ◆ They don't believe Moses, because he wrote about Jesus
 - They are condemned by their unbelieving search for self-assurance.