



TRANSCRIPT

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Jesus on Trial

0:00:02 **Shane Rosenthal:** John 5 has a lot of legal language. The frequency of key forensic terms suggest that it can be seen as a defense in an interrogation or trial. To *judge* occurs twice. To *witness* is employed seven times, and *testimony* is used four times.

0:00:18 **Craig Marshall:** It's really helpful to have that type of language pointed out. It's not something that I noticed upon a first reading of that. I like how it starts with them interrogating the man who was healed, and then he shifts it to Jesus. Go talk to that guy. And then Jesus, ultimately, turns the tables on the accusers. It's quite a progression.

0:00:39 **Narrator:** Five centuries ago in taverns and public houses across Europe, the masses would gather for discussion and debate over the latest ideas sweeping the land. From one such meeting place, a small Cambridge inn called the White Horse, the Reformation came to the English-speaking world. Carrying on the tradition, welcome to the White Horse Inn.

0:01:04 **Shane Rosenthal:** Hello, and welcome to another edition of the White Horse Inn. I'm Shane Rosenthal and we're continuing our survey of the Gospel of John. On this program, we'll be taking a look at the first part of John 5. Joining us for this program is Adriel Sanchez. He's the pastor of North Park Presbyterian Church in San Diego. Adriel, thanks for being with us.

0:01:21 **Adriel Sanchez:** Yeah, it's good to be back here with the White Horse Inn gang.

0:01:24 **Shane Rosenthal:** Am I right about this, your Presbyterian church is not Orthodox?

0:01:26 **Adriel Sanchez:** That's correct. At least, not Orthodox Presbyterian like you.

0:01:30 **Shane Rosenthal:** Ah, you see where I'm going.

0:01:31 **Adriel Sanchez:** Yeah, I see where you're going with that.

0:01:32 **Shane Rosenthal:** But it is orthodox in a small "o," just not big "O."

0:01:36 **Adriel Sanchez:** That's right. We're small "o" orthodox.

0:01:38 **Shane Rosenthal:** Caleb Bassett is with us. He is pastor of Redeemer Lutheran Church in Fallbrook, California.

0:01:42 **Caleb Bassett:** Good to be here, Shane.

0:01:43 **Shane Rosenthal:** Are you guys Orthodox?

0:01:44 **Caleb Bassett:** Confessional specifically. Confessional Lutheran, but yes, orthodox Christianity as well.

0:01:48 **Shane Rosenthal:** Craig Marshall is one of the pastors at Grace Bible Church, which is a Reformed Baptist congregation here in Escondido. Craig, thanks for being with us.

0:01:55 **Craig Marshall:** It's great to be here.

0:01:56 **Shane Rosenthal:** All right. So, gentlemen—we want to now transition to John 5 and at the very beginning of John 5:1, we read this, *“After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic called Bethesda, which has five roofed colonnades.”* So first of all, we want to stop here and get a lay of the land. This is one of the important differences that we find between the Synoptic Gospels and John's Gospel. Jesus is regularly coming to Jerusalem for the feast. It's called the festal cycle. It's one of the characteristics of the Gospel of John that you don't see in the Synoptics at all. Matthew, Mark, and Luke only have, really, one coming to Jerusalem—that final, climactic coming. You said on a previous show, Caleb, that in some ways the Synoptic Gospels are closer to the style of a documentary.

0:02:45 **Caleb Bassett:** Right. And in that form, you can actually tell the story more accurately, sometimes, by putting some useful bits of information that came later chronologically. You put them in the presentation a little earlier and it gives you a more complete picture. We're accustomed to that was my point. There's nothing wrong with that. It doesn't mean it's inauthentic.

0:03:01 **Shane Rosenthal:** And I think that's a good way to think about it because John's Gospel, on the other hand, is more chronological. And the other thing is that it presents Jesus coming to Jerusalem regularly for these festivals. When he comes to a festival, theological issues are usually brought to bear, so that when you have the feast of Passover, pascal themes come up in the theology of the conversation.

0:03:23 **Craig Marshall:** One of the things that's great about that is that it helps us to just, kind of, understand Jesus' life as a Jewish person of the day, coming for these festivals regularly. It gives us a glimpse of what Jewish life was like, as well.

0:03:35 **Caleb Bassett:** And often, at least the impression I've gotten, was always that John's Gospel is the one that's more of this theological creation. Written, of course, liberal scholars might say much, much later. Whereas, it's interesting to think that this is actually the more chronological one with more events tied to specific feasts and days. Whereas the Synoptics, one might think of those are the more chronological ones when in reality, it's the other way around. It's fascinating.

0:04:01 **Shane Rosenthal:** Yeah, and whenever John has these geographical or temporal indicators, they are always accurate, which gives him a lot of credibility in the things that he says.

0:04:10 **Craig Marshall:** So, I can hear you've got this gate in the pool and its Aramaic name, as if this is just something everyone's familiar with, kind of. Here in Southern California, people often are familiar with the layout of Disneyland and you can say, "Oh yeah, that's over there by Space Mountain," and it's this common knowledge and it's just authentic, but it's just said in passing. It's no big deal but it shows the authenticity of this—that this is a real place that people are familiar with and something actually happened there on a certain day.

0:04:37 **Shane Rosenthal:** Last week on the program, I had the opportunity to interview Daniel Wallace and he was arguing that the author here was mentioning this as a present reality. "*There is in Jerusalem, by the Sheep Gate, a pool.*" So, think about how odd this would sound if I said this about the Twin Towers. There are, in New York, these twin towers. You may think maybe I'm listening to something that was recorded before 2001. It may help to date the statement.

0:05:03 **Adriel Sanchez:** Yeah, it's proof for an early dating of the gospel. One of the objections that often comes against the Christian faith, as well. These things are just written so long after the events happened... and they weren't written by real eyewitnesses. People have just, piecing things together and making stuff up. This is the opposite of everything we've been saying as we study the Gospel of John. This is real history with real people and real places, and the purpose is so that we might believe that it really happened and that Jesus is the Christ.

0:05:30 **Shane Rosenthal:** And what's the opposite view? The liberal view is these are just stories that evolved over time, so essentially, they're closer to Hansel and Gretel than they are to actual history. The problem is, look at what you see here. Jesus goes to Jerusalem where there's a Sheep Gate and next to this, there's a pool which is called Bethesda. It has these five porticos. Think about the specificity there. You don't get anything like that in Hansel and Gretel.

0:05:55 **Craig Marshall:** Yeah. It's just some trail and there's bread and no detail, even the types of trees on the trail.

0:06:02 **Shane Rosenthal:** Now, *“One man was there who had been an invalid for thirty-eight years. When Jesus saw him lying there, he said to him, ‘Get up, take up your bed, and walk.’ And at once the man was healed, and he took up his bed and he walked.”* So, what strikes you about this episode here, as Jesus heals this particular man at this particular site?

0:06:20 **Craig Marshall:** One of the first things is that this man didn’t seek Jesus out. Instead, Jesus takes the initiative and comes to this man. That’s striking.

0:06:28 **Caleb Bassett:** What’s happening here is Jesus is not the center of this. He’s not saying, “All right, I’m setting up.” He’s got a stand with a canopy and the sign says: “Healings Today from 10 to noon, and then the line forms.”

0:06:38 **Craig Marshall:** The big tent revival because that’s not happened yet.

0:06:39 **Shane Rosenthal:** Right. The big tent revival.

0:06:41 **Caleb Bassett:** He’s just walking through and he’s not forming these healing lines and we noticed that throughout his ministry that these healings are not specifically for the sake of performing healings, I guess you could say. That’s, of course, a glorious benefit for those who were healed, but he’s always pointing ahead to something about himself or something to confirm his message, and it seems that’s going on here again, as well.

0:06:59 **Shane Rosenthal:** Yeah. I think it’s clearer for us what happens in John 9. There’s a blind man whose sight is restored, and what does that signify? Well, that whole chapter is about “Jesus is the light of the world.” Well, here, we have something similar. Jesus seeks out this lame man, and in this chapter, we’re seeing that Jesus is the subject of all the scriptures, so we have lame works. We are blind and we’re lame, and we need the light of the world and we need the fulfillment of the Mosaic Law incarnate to be our rescuer.

0:07:30 **Adriel Sanchez:** I think it’s also important to note that this comes right on the heels of the whole discussion we just had with the Samaritan woman and “this being the Christ, the Messiah, the Savior of the world.” So, here’s the Messiah, and now the Messianic Age has dawned. And so, you have prophecies in the Old Testament about what that’s going to look like that are being fulfilled right here. So, for example, in Isaiah 35, *“the eyes of the blind shall be opened, the ears of the deaf unstopped, then shall the lame man lead, like a deer and the tongue of the mute sing for joy, for waters break forth in the wilderness and streams in the desert.”* And so, this is the dawning of the Messianic Age. This is the Messiah doing what the Old Testament said he was going to do. He’s causing the lame to leap for joy.

0:08:11 **Caleb Bassett:** In doing so, by the power of his own word in and of himself. It’s not as if he is making an appeal to another power. He just walks up and by the strength of his

own authority says, “Take up your bed and walk and you’ll be healed.” And this is, I think, a clue at what would happen when people would say they were astonished at Jesus’ teaching because he spoke as one who had authority.

0:08:32 **Shane Rosenthal:** He certainly has authority here.

0:08:33 **Caleb Bassett:** Yeah. He’s talking as if he can just say it and it will be so.

0:08:36 **Shane Rosenthal:** He doesn’t even pray so the man would be healed.

0:08:38 **Caleb Bassett:** He doesn’t have to appeal to a previous rabbi’s interpretation when he’s preaching, nor does he have to appeal to any power higher than himself to deliver a sign like this.

0:08:46 **Shane Rosenthal:** It’s like saying to the waters, “*Be still,*” and they’re still.

0:08:49 **Caleb Bassett:** And the people are terrified. The disciples are, “*Who is this? Even the wind and the waves obey him.*”

0:08:54 **Craig Marshall:** And then, you also see the wonder of it in that small description that this man had been lame for thirty-eight years.

0:09:00 **Shane Rosenthal:** Which is similar, again, to the story of the blind man, because the blind man was blind from birth. So, it’s very evident that Jesus is doing something astounding.

0:09:09 **Adriel Sanchez:** Yeah, and I was just going to add, like, I’m hearing so much today of just movements within the broader Evangelical world where, really, if we’re walking with the Lord and we have genuine faith, people should be being healed in our churches and there’s no excuse for anything else. Well, that’s the exact opposite of what Jesus did. It just seems like he’s picking this guy, in particular, because it would have been very significant, as you said, for thirty-eight years. But he doesn’t go to every single person there who’s gathered around the pool, and we’re told that there were a ton of people there, it sounds like. Lame people, crippled people – and Jesus singles this individual out. It’s, sort of, the picture of what you find in the Old Testament, Exodus, where it talks about God saying, “*I’m going to have mercy on whoever I’m going to have mercy on.*” Well, that’s what’s happening here.

0:09:50 **Shane Rosenthal:** It’s interesting, too, that when you look, actually, at issues in all four gospels where Jesus does healing, he often wants to leave, because too many people are coming to Jesus as if he’s a walking emergency room—and he wants to go up the mountain. Peter comes to Jesus in Mark 1 saying, “Hey, the people are looking for you.” And he says, “Let’s go to the next town that I may preach there also for that is why I came.” What he’s

saying is, he will do healings but typically the healings that he does are signposts that point to Jesus' identity. They're not pointing to the fact that we can have our best life now. They're pointing to Jesus' identity. He's the one who that heals the lame. He's the one that heals the blind.

0:10:29 **Adriel Sanchez:** Yeah.

0:10:30 **Shane Rosenthal:** In verse 9, we're told that on the particular day that this man was healed was actually the Sabbath day, and this causes the main conflict of this chapter. "So, the Jews said to the man who had been healed, 'It is the Sabbath, and it is not lawful for you to take up your bed.'" So what then transpires?

0:10:46 **Caleb Bassett:** Well, this is kind of shocking. When you really get down to it, this illustrates what Jesus was getting at when he would rebuke the Pharisees. This man is healed, and you would think the reaction would be *awesome*, etc. They said, "Well, hold on. Did you pick up your bed when you were healed?" It just kind of boggles the mind how that could be your reaction to try to burden this man's conscience at this very moment. It's just shocking.

0:11:11 **Shane Rosenthal:** And it's interesting that you would use the word "burden" because they're the ones who are giving him a burden.

0:11:14 **Caleb Bassett:** Yeah, exactly. He's been liberated from a genuine burden in his life. And here, it's, how are you still a Sabbath breaker?

0:11:21 **Shane Rosenthal:** Now, can we say that, in some sense, since Jesus is the who told them to pick up his mat, is Jesus telling him to break the Sabbath—as if the Sabbath isn't any longer important?

0:11:32 **Caleb Bassett:** I think it'd be safe to say that, if the Lord of the Sabbath says this is really what this is about, it is about rest. It's about renewal. It's not really about whether you picked up your bed that day.

0:11:44 **Shane Rosenthal:** Yeah. The Sabbath command is prohibiting labor and the idea that someone is carrying their mat home after being healed, that's joy. That's not labor for a wage. That's the original prohibition. So, Jesus isn't saying "go break the commandment."

0:11:58 **Craig Marshall:** Even the original prohibition had extraordinary circumstances built into it. If a man had a sheep that fallen into a pit, you could go lift it out—if your ox is in a ditch. So it's a law that's set up, as you were mentioning, to prohibit that ordinary work that we'd be so tempted to do on the Sabbath, but still understanding the complexities of living in this life, especially for something as wonderful as being healed and needing to get your mat back to your house.

0:12:23 **Adriel Sanchez:** We're told that this is all happening in the context of a feast of the Jews, and these feasts were times of worship and, in particular, times of rest. They were Sabbath. They were times where no ordinary work was supposed to be done. And so, you have all this happening in the context of this period of worship, this feast of the Jews, and I think it just highlights how confused the religious leaders in Jesus' day were about what that actually was supposed to look like. I mean, they're so far from really understanding God's law—that the Lord of the Sabbath is right there in front of them, and they're accusing him of breaking his own law.

0:12:58 **Shane Rosenthal:** Yeah, and that's where I think seeing John 9 as a parallel to this may be helpful—because the man's blindness is paralleled with the spiritual blindness of Israel. So, this man's lameness, I think, should be paralleled with the lame works of Israel. The idea that this is breaking the Sabbath—it's a lame idea.

0:13:18 **Adriel Sanchez:** Yeah, exactly.

0:13:19 **Caleb Bassett:** This was something that was an issue that came up during the Reformation, and Martin Luther was so shocked to discover that someone who claimed to have the power to relieve all the burdens that have been placed on people would not actually just do it, because he could. And that was part of what motivated even the earliest document of the Reformation, the 95 Theses. There's one in there about, basically, why doesn't the Roman pontiff just go ahead and dole this all out?

0:13:46 **Shane Rosenthal:** Yeah. If he has the authority to empty purgatory, why is he doing it for a fee?

0:13:50 **Caleb Bassett:** Right, exactly. And here, you've got almost the same spirit of burden and lawgiving coming from the Pharisees. This man has been healed but the real problem is, is that he broke a minutia rule of the Sabbath. It's just hard to see this as anything but this toxic power that can so easily arise in religious groups. This oppressive coercion of keeping people under fear and not under forgiveness and grace.

0:14:16 **Craig Marshall:** And law-keeping is, actually, really important to Jesus. He's not doing away with the law. He's the one who came to fulfill the law, as he says clearly in Matthew 5:17-18, "*Do not think that I've come to abolish the law or the prophets. I've not come to abolish them but to fulfill them.*" So, Jesus is just showing that their understanding of what the Sabbath is really for is the problem, not that he's doing away with the law in any way.

0:14:41 **Shane Rosenthal:** Yeah, so he's not breaking the law. He came to fulfill the law. The problem is our assumption of how we understand it.

0:14:46 **Caleb Bassett:** And Jesus would talk two ways about that. Here, he's clearly teaching. You have added commands to the law that are creations of man and they're not from God.

0:14:56 **Shane Rosenthal:** Traditions of man.

0:14:57 **Caleb Bassett:** Traditions of man. Then, there's also a time you have heard it said, for instance, this, "But I say to you," but he's not undoing the law. He's saying you're actually now, in those cases such as murder and adultery, minimizing the law. So, when sometimes you're maximizing it beyond its purpose and other times you're minimizing it. But Jesus, each time as he's not tossing the law away, he's saying, "I'm the one who originated this and I am the Lord of this. Let me tell you what it really means."

0:15:22 **Shane Rosenthal:** In verse 11, we read, *"The man answered them. The man who healed me, that man said to me, 'Take up your bed, and walk.' They asked him, 'Who is the man who said to you, 'Take up your bed and walk'? Now the man who had been healed did not know who it was, for Jesus had withdrawn, and there was a crowd of people."* Verse 14, *"Afterwards Jesus found him in the temple and said, 'See, you are well! Sin no more, that nothing worse may happen to you.'"* So, what are we to think about the relationship between sin and suffering? Should we fear God's judgment? Should I fear lameness after committing sin?

0:15:56 **Craig Marshall:** I think that's where what you were mentioning earlier, of taken in parallel, the considerations we find in John 9, where Jesus does clearly break that immediate connection. So obviously, this can't mean that all sin is a direct connection to physical infirmity if we understand what the scriptures do teach elsewhere.

0:16:14 **Adriel Sanchez:** So, I think we've got to really be careful here that, one, we don't tie every sort of sickness or ailment to some particular sin. I think there's a lot of abuses in the church when people start doing that because then it's like anybody who's suffering here in church, well, it must be that secret sin that you haven't confessed.

0:16:30 **Shane Rosenthal:** That was, actually, Job's counselors who were saying that kind of thing, and they were rebuked at the end of that.

0:16:35 **Adriel Sanchez:** That's right. But at the same time, a lot of times it could just be the very consequence of our sin. It's the, sort of, natural consequence of when we make a bad decision. If you go out and you drink, and you drive, and you get in a car accident and you're lame because of that, well, that's a consequence.

0:16:50 **Shane Rosenthal:** Yeah. We reject karma in the sense of our ultimate destiny, because you get what's coming to you is not the case of those who trust in the gospel of Jesus Christ. But there is a general principle in this life.

0:17:02 **Adriel Sanchez:** You're going to reap what you sow like Paul says in Galatians.

0:17:04 **Shane Rosenthal:** Yeah. *Reaping what you sow* is a thing. Now in verse 15 we read, *"The man went away and told the Jews that it was Jesus who had healed him. And this was why the Jews were persecuting Jesus, because he was doing these things on the Sabbath. But Jesus answered them saying, 'My Father is working until now, and I am working.'"* And this was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was also calling God his own Father, making himself equal with God.

0:17:31 **Caleb Bassett:** They get what's going on here, too, as John adds here. They're upset because he was calling God his own Father, making himself equal with God, which is fascinating for our discussions of things like the doctrine of the Trinity, because we don't often think of the Son. If you're someone's son, meaning you're equal to the father, it's natural, I think, for someone to think that must mean he's subordinate or he is in some way inferior, or he's a first creation. But here, we're getting a glimpse of the way the Church Fathers formulated it as *being begotten of the Father*, meaning of the same essence. Even the Jewish opponents to Jesus are getting some of that here.

0:18:10 **Shane Rosenthal:** Yeah. A lot of people say Jesus never claimed to be God, and yet, in this passage, the Jews sought to kill him all the more, not only because he was breaking the Sabbath, but even calling God his own Father making himself equal with God.

0:18:23 **Adriel Sanchez:** That's right, and he's associating the work he just did with the work of the Father, so that these religious teachers really have no ground to stand on. It's really interesting, because Jesus says in John 5:8 to the man, *"Rise up,"* and that same word is used a little bit later to describe what the Father does in John 5:21. He says *the Father raises up the dead*. You have, at the beginning of the chapter, this picture of resurrection—one who is brought to life, raised up—and this is going to transition into what we're saying the authority of Jesus, in particular, related to the resurrection, the giving of life. Raising people from the dead. And so, what Jesus just did, he says that's what the Father does too, and he actually—he's given me the authority to do this—to raise people up, to bring them to life. And I think that's the ultimate point that he's making here with this miracle—is he's the one who has authority to give life to the dead.

0:19:23 **Shane Rosenthal:** Some people talk about the Gospel of John being the later gospel that makes these kinds of claims. You have the *"I am"* statements, et cetera, in the Gospel of John, but think about a similar scene like in Mark 2. Many argued that Mark is the earliest gospel. Whatever your view in that gospel, you had the lame man lowered into the roof and he says, *"So that you may know that the Son of Man has the authority to forgive sins, I also tell you, rise up and walk."* So, Jesus is claiming to have the power that only God has.

0:19:51 **Caleb Bassett:** And it's interesting, that claim again—that Jesus never claimed to be God. Someone who says that is, in a sense, kind of, assuming that they'd know better about the religious context of this time than the people who were Jews at that time which, of course, is so implausible that they got the message. There's all these times they're gnashing their teeth. They're picking up rocks. They're going to take care of this problem, because this man is claiming to be God. For someone who has read a couple blogposts on the internet today in 21st century America to come to the conclusion that they know better, it's almost comical, in a sense. Not that you would say that to someone at that moment, but it's just kind of absurd.

0:20:31 **Shane Rosenthal:** There's a similar reaction in John 10:33, "*You, being a man, make yourself God.*" His hearers certainly heard him make that claim and they called it blasphemy. Well, that's the main charge for the reason why he was crucified. If you take out this claim, then you have to explain why he was crucified.

0:20:47 **Craig Marshall:** He only starts to amplify this as the verses continue. He starts talking about the judgment as his. The unity with Father. It just escalates from here. We're only at the opening salvo.

0:20:58 **Shane Rosenthal:** Yeah. You mentioned the word *judgment* there. I want to read this quote from Andrew Lincoln, who wrote a book called *Truth on Trial*, which is about the Gospel of John, in particular—that it's a trial narrative—something we'd talked in earlier shows. But this chapter, in particular, has a lot of legal language, and I want to present his paragraph to you and have us discuss it here. Andrew Lincoln writes, "Jesus extended this course in this section as a response to the hostile Jewish authorities who have just been described as persecuting Jesus as intent on killing him. The frequency of the occurrence of key forensic terms," those are legal terms, "suggest that it can be seen as a defense in an interrogation or trial. *To judge*, occurs twice. *Judgment* is found five times. *To witness*, is employed seven times. And *testimony* is used four times. The discourse begins as a defense against the charges that Jesus had broken the Sabbath, and that in calling God his Father, he has made himself equal with God. In the first part, it's made clear that the one who is giving witness in his own defense is, in fact, the judge. While in the second part, his witness has shown to conform the laws of testimony, and then, that the tables are turned around, so that the accusers become the accused." What do you think about that way of looking at John 5 as a whole?

0:22:12 **Craig Marshall:** It's really helpful to have that type of language pointed out. It's not something that I noticed upon first reading of that.

0:22:17 **Shane Rosenthal:** Yeah, a lot of legal language here. *Judgment. Testimony. Witness.* In fact, I would add in verse 45, he uses the word *accusation*. To accuse.

0:22:27 **Craig Marshall:** I like how it starts with them interrogating the man who was healed, and then he shifts it to Jesus. Go talk to that guy. And then, Jesus ultimately turns the tables on the accusers. It's quite a progression.

0:22:38 **Shane Rosenthal:** So, in verse 19, "Jesus says, *'Truly, truly, I say to you, the Son of man can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise. For the Father loves the Son and shows him all that he himself is doing. And greater works than these will he show him, so that you may marvel.'*" What do you think Jesus is referring to here when he says *greater works than these*?

0:23:02 **Adriel Sanchez:** I think he is alluding to the idea of resurrection. And obviously, this is what he's going to get into the following verses. He's going to talk about the resurrection of the dead and how he has the authority to give life to people.

0:23:14 **Shane Rosenthal:** So, lameness. We're starting with lameness, but he's going to move beyond to even greater things, resurrection.

0:23:19 **Adriel Sanchez:** That's right. Raising up from death. And so, I think ultimately, that's what he's pointing to is that reality.

0:23:26 **Craig Marshall:** Makes sense, too, of what we were talking about—about why Jesus isn't healing everybody, or healing isn't what the show is all about, in that sense. Because these are foretastes, these are glimpses of the ultimate healing that he's going to bring. He's ushering in the fullness of the kingdom through his life, death, and resurrection. And so, these are just a preview of the Messianic kingdom that he's bringing in.

0:23:50 **Adriel Sanchez:** Well, just one other thing to reinforce the point that I think he's getting at the resurrection is in verse 28 of chapter 5, "*Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice.*" Although you're saying, you shouldn't marvel at this. This is what you should marvel at.

0:24:09 **Shane Rosenthal:** So, the word marvel connects us there.

0:24:10 **Adriel Sanchez:** That's right.

0:24:11 **Caleb Bassett:** And if you think it's a little shocking to see my supposed lawbreaking, wait till you see the final judgment arrive and I, myself, am ushered to the judge's seat and the scrolls are opened up in front of me. Everything about this—from what they think Jesus is to what he really is—they're going to marvel. They're going to be stunned by this if this is the path they stay on.

0:24:36 **Shane Rosenthal:** Verse 21, Jesus says, *“For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. For the Father judges no one, but has given all judgment to the Son, that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him.”* Wow.

0:24:53 **Adriel Sanchez:** Yeah. It may mean that he had already highlighted the fact that the Father and the Son share this unity of purpose in work. And now, they also share this unity in honor. In the past, when I had conversations with Jehovah’s Witnesses, I’d like to go to this verse and ask that question: “Do you honor the Son just as you honor the Father?” And that’s what Jesus calls us to, and I think that for anybody who has a low view of Christ, I think they can’t answer that question the way that scripture asks us to. We have to give him honor just as we give the Father honor.

0:25:27 **Craig Marshall:** Then we see that he has the ability to give life, so also the Son gives life to whom he will. Just another striking claim to deity. Deuteronomy 32:39, *“See now that I, even I, am he, and there is no god beside me,”* this is Yahweh speaking, *“I kill and I make alive; I wound and I heal; and there is none that can deliver out of my hand.”* And Jesus is saying that just as the Father is the one who raises the dead and gives life, so also Jesus has the ability to do that.

0:25:56 **Adriel Sanchez:** And that’s ultimately what it means to honor the Son, is to recognize who he is in his relationship to the Father, in his deity, and that was the problem that the Jewish religious leaders had, is they were unwilling to honor the Son in that way. In fact, in just a few chapters, in John 8:48, *“The Jews answered him, ‘Are we not right in saying that you are a Samaritan and have a demon?’ And Jesus answered, ‘I do not have a demon, but I honor my Father, and you dishonor me.’”* This is what he’s calling them to. He’s calling them to recognize who he is so that they can have life because he has life in himself, and he’s extending that to the world. He’s the Savior of the world and yet they’re not willing to honor him by identifying him as the Messiah that he’s demonstrated that he already is.

0:26:37 **Shane Rosenthal:** It’s interesting that he says the Father judges no one but has given all judgment to the Son—because in Genesis 18:25, Yahweh’s described as the judge of all the earth.

0:26:49 **Caleb Bassett:** Yeah, and these are the verses that, again, Christians had to, using the scriptural data as it were, what are we going to make of this Trinitarian language we start to see? Well, we call it Trinitarian now but what are we making of this? Yes. Yahweh is the judge and then Jesus says it is the son who has judgment. It all starts to come together. Again, it’s not as if the Trinity is something we have imposed onto the scripture but is something that is drawn from the text of the scripture itself.

0:27:14 **Shane Rosenthal:** Verse 24, “Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life. “Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live.” Jesus here is announcing that the person who believes right now has already passed from death to life and will no longer face the judgment. That’s amazingly similar to what Paul says in Romans 8:1 when he says, “There is therefore now no condemnation for those who are in Christ Jesus.” Right?

0:27:49 **Caleb Bassett:** One gets the sense said the Apostle Paul may have been an apostle of Jesus Christ. It’s the point. Right? That the apostolic message, again, sometimes, these two are pitted against each other.

0:27:58 **Shane Rosenthal:** They’re often pitted against each other especially in liberal circles.

0:28:01 **Caleb Bassett:** Yeah. That Paul is the one who is, he’s systematizing. He’s all the propositional, legal statements in Jesus was just sort of the groovy rabbi who had a good vibe that we can maybe tap into. They’re preaching the same message. They’re different people. Of course, they’re going to use different language styles and whatnot, but they’re preaching the same message.

0:28:20 **Shane Rosenthal:** At the root of this is the idea of justification. Paul didn’t invent that category. Jesus did talk about it. He used the word that comes up in Luke 18, that man who simply cried out, “Have mercy upon me, a sinner,” went home justified. But here, though Jesus doesn’t use the word justification, he’s teaching the same thing. He’s saying that if you believe in my word, if you believe in him who sent me, you do not come into judgment. You have already passed from death to life. In other words, it’s instantaneous. No work of penance must be performed. And if we don’t come into judgment, that means we’re already justified. Right?

0:28:54 **Adriel Sanchez:** Yeah. This is one of the things that we see in the Johannine literature. It’s a transformation of death for the believer. So you this in John’s Gospel and you also see it in the Book of Revelation where death for the Christian is no longer punitive. It’s not this judgment anymore and I think that’s how he makes sense of this because somebody can read this and say: How are we to understand this as believers who still experience physical death? Well, physical death for the Christian is a coming to life. It’s entering into the presence of the Lord and being in the presence of Christ with joy. And so, that’s the result of our having been justified as you said Shane.

0:29:30 **Caleb Bassett:** It's also the kind of final snuffing out of the life of the old Adam. From that point on, the old Adam who shall not rise and only what comes after that is the new life and the new self, living in glory forever.

0:29:42 Craig. Yeah. The second death now no longer has power over us. It's part of what he's speaking about there.

0:29:46 **Shane Rosenthal:** Verse 25 again, "Truly, truly, I say to you, an hour is coming, and is now here," so there's that 'already and not yet' aspect. He used similar language in John 4 when he talked to the Samaritan in verse 23 saying, "An hour is coming and is now here when true worshippers will worship in spirit and truth." So in what sense is the hour now here that the dead will hear the voice of the Son of God? How would you guys answer that?

0:30:11 **Caleb Bassett:** Well, they're going to be a time shortly after this where someone who's dead literally does hear the word of the Son and comes out of this too.

0:30:17 **Shane Rosenthal:** Chapter 11 comes to mind.

0:30:18 **Caleb Bassett:** Yes, exactly. But here, he's also talking that as people are hearing the gospel through the preaching of the Son, the spiritually dead are being brought to life. This is the kind of new creation, new life, that the New Testament talks about and is coming from the gospel.

0:30:33 **Shane Rosenthal:** And that's basically what's being implied in the conversation with Nicodemus. You need to be born again in order to see the kingdom so you must be dead. And this is what Jesus will say in one of the Synoptic Gospels. A man comes and says, "I've got to go bury my father." He says, "Let the dead bury their dead." Obviously, unless they're zombies, the dead can't bury the dead, unless he's referring to the spiritually dead. Would you agree with that interpretation?

0:30:54 **Craig Marshall:** Yeah. And it's just amazing to understand that when we truly hear the voice of the Son of God, when we hear Jesus' voice in the gospel, it brings us to life. Spiritual life and then one day it will be resurrection embodied life.

0:31:08 **Shane Rosenthal:** Verse 26, "For as the Father has life in himself, so too he has granted the Son also to have life in himself." Is Jesus teaching here that at one point in time he was less than the Father and he didn't live and then God elevated him to his own status?

0:31:23 **Caleb Bassett:** Typically, when we talk about these sorts of relationships we find in the scripture, we're not thinking of it as chronological. When we're describing that, we always talk about it as an eternal relationship. The Father is not begotten and the Son is

begotten, yet the Son is begotten eternally. If this is true and we believe it is, this is an eternal relational characteristic; this sort of conferring of life to the Son.

0:31:48 **Craig Marshall:** In some sense, this is part of the mystery of the Holy Trinity. In particular, the personal relations between the persons of the Trinity is this idea of this eternal relationship described in the Nicene Creed. The Son being the light of light. Very God of very God.

0:32:04 **Caleb Bassett:** Well, and this is just part of that marvelous, I guess almost the word collapsing of these divine attributes that Jesus claims as his own as the human being standing in front of them. There's mystery there that when he says he has life in himself, it's not as if he's been somehow animated this matter that's been animated by some life force from God. He's a true human being as much as you and I are, but he's saying that this is kind of the preface for him being able to say, "I am the way, the truth and the life," that life itself flows from the existence of God. We live and not on bread alone but on the sustaining word of the Lord. And here, he's just connecting himself to that power and saying I have that too. I'm sharing that with the Father.

0:32:48 **Shane Rosenthal:** Verse 27, "He has given him authority to execute judgment, because he is the Son of Man." The passage that comes to mind here for me is Daniel 7 where you have that great vision where the Son of man coming in the clouds of heaven and he comes before the ancient of days and is presented before him. And to him, was given a dominion and glory and kingdom that all peoples, nations, and languages should serve him. There's that eternal kingdom that was promised, that great Messianic promise from all the ages. And here, Jesus is saying, I'm that guy.

0:33:18 **Craig Marshall:** Yeah. God is the one who will be the judge but then we've come to find out in New Testament revelation that that judgment is going to take place through Christ. He will assume that role. When he speaks of his final judgment in Matthew 25, he speaks of the Son of man coming in his glory, all the angels with him, and he will sit on his glorious throne. Before him are gathered all the nations and then he's pronouncing judgment so it's something that we come to understand in the New Testament that this judging has been entrusted to him.

0:33:47 **Shane Rosenthal:** Verse 28, "Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and will come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment." Here again we see another parallel to the Daniel story because Daniel also talked about the fact that a time would come when many of those who sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. That's what Jesus is alluding to here but it's a little shocking the way it's worded here. Those who have done good

to the resurrection of life. Those who have done evil to judgment. It sounds a little bit here like salvation by works. What do you think?

0:34:24 **Caleb Bassett:** Well, one way to maybe handle that a bit is to say that Jesus is telling the truth of course because there is going to be a judgment based on what was done. The key in the gospel is that it is not by my works that I am judged any longer but by the merits of Christ on account of him. The key here is that you have a mediator now.

0:34:43 **Shane Rosenthal:** Yeah. In fact, what Jesus just said in verse 24 was, “Whoever hears my word and believes in him who sent me has eternal life. He does not come into judgment.” Well, why? Because Jesus is the one who stands in that judgment for us. He is the one who is judged righteous, “This is my son in whom I’m well pleased.” So we are judged. But if we’re in Christ, we’re judged with his judgment and that’s why we, ourselves, actually don’t come into judgment especially with that negative proclamation of, “This is who you are. These are the sins you’ll have to pay for.”

0:35:12 **Caleb Bassett:** In our culture today, he thinks of so many things in therapeutic terms where when we think of something like, “This is my Son whom I loved,” we think that means only this is my son for whom I have warm affection and feelings. But the love of the father for the son is also in that phrase of, “with him I am well pleased” that the son is fulfilling all righteousness. He is the perfect son that God has desired from the beginning. So this judgment is indeed by someone’s works. It’s by the works of Christ, not ours.

0:35:41 **Shane Rosenthal:** So if we believe the Jesus was righteous in our place and was condemned for us, and that in believing in him, we don’t come into judgment, that is the solution to this text here. Jesus is saying there is a coming judgment. And frankly, the question is will you stand before God bearing your own sins or will you stand clothed in the righteousness of Christ? And that’s one of the clear teachings that shines through this gospel. And we hope you all continue to stay with us as we continue our survey of the Gospel of John. For more information about who we are and what we’re doing, go to our website, whitehorseinn.org, and we’ll see you next week at the White Horse Inn.

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