

John 5B
John 5:9B-18

Sabbath Trial



Outline of John 5 “Mini Trial”

- I. Statement of Facts vs 1-15
- II. Statement of Charges vs 16-18
- III. Statement of Defense vs 19-31
- IV. Statements of Witnesses vs 32- 40
- V. Statement of Counter Suit vs 40-47



Outline of John 5:1-15

Statement of Facts

- Statement of Time/Date (vs 1)
- Statement of Location (vs 2)
- Description of the Scene (vs 3-5)
- Description of Actions (vs 6-8)
- Statement of Result (vs 9A)
- Uh Oh! Addendum to Time/Date (vs 9B)
- Confrontations
 - Jews confront Man (vs 10-13)
 - Jesus confronts Man (vs 14)
 - Man confronts Jews (vs 15)





Outline of John 5:16-18

Statement of Charges

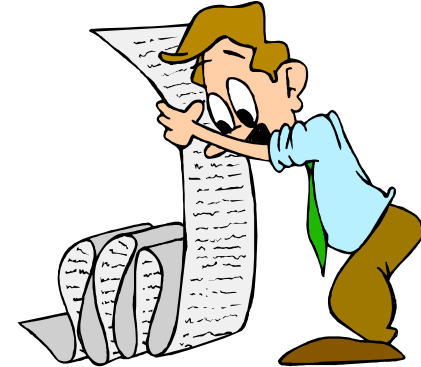
- Initial Charge (vs 16)
- Jesus' Response (vs 17)
- Ammended Charge (vs 18)



John 5:9b-18

- Now it was the Sabbath on that day. ¹⁰ So the Jews were saying to the man who was cured, “It is the Sabbath, and it is not permissible for you to carry your pallet.” ¹¹ But he answered them, “He who made me well was the one who said to me, ‘Pick up your pallet and walk.’” ¹² They asked him, “Who is the man who said to you, ‘Pick up *your pallet* and walk’?” ¹³ But the man who was healed did not know who it was, for Jesus had slipped away while there was a crowd in *that* place. ¹⁴ Afterward Jesus *found him in the temple and said to him, “Behold, you have become well; do not sin anymore, so that nothing worse happens to you.” ¹⁵ The man went away, and told the Jews that it was Jesus who had made him well. ¹⁶ For this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath. ¹⁷ But He answered them, “My Father is working until now, and I Myself am working.”
- ¹⁸ For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.

Topics



- Verdict & Charges
 - Sabbath work punishable by death
- Three Speakers
 - Jesus appears to be using the man to get to the Jews
 - The Man appears to be represent the Jewish people
 - The Jews, perhaps the priests in particular, are very “O.T.”
- Sabbath
 - So what does the Sabbath have to do with Jesus healing the lame man?
 - Why does Jesus tell the man to pick up his pallet and walk – in seeming violation of the Sabbath law to not work on the Sabbath
 - And if work is prohibited on the Sabbath, why is Jesus working – a kind of in your face response?
 - Is it as some would say that Jesus, as Lord of the Sabbath, is bending the rules to do good?

Charges

- Legal Terms
- Specific Charges
- Discussion of the Charges



Legal Terms

- Context: Mosaic Law definition of Sabbath (one of Ten Commandments) vs contemporary Jewish legal interpretation of this Law
- 5:22,24,27,29,30 Judge (verb) or Judgment
- 5:16 Answered (**formal legal word**)
- 5:17 “Persecuted” = Prosecuted; charged
- 5:18 “Killing” Jesus requires legal proceedings
- 5:18 List of Charges (violations of the Mosaic Law)
- 5:19, 23, 34 Verily, Verily – solemn, emphatic
- 5:31-40 List of Witnesses for the Defense
- 5:45 Accuse you
- 5:41-47 Counter Suit



Sabbath Violation

- “Under later rabbinic rules, which may or may not reflect earlier Pharisaic ideals, Sabbath violation was in theory worthy of death.” [Keener Vol I, p644]
- Ex 31:14-15 “Therefore you are to observe the sabbath, for it is holy to you. **Everyone who profanes it shall surely be put to death;** for whoever does any work on it, that person shall be cut off from among his people. For six days work may be done, but on the seventh day there is a sabbath of complete rest, holy to the Lord; **whoever does any work on the sabbath day shall surely be put to death.**”
- Ex 35:2 “For six days work may be done, but on the seventh day you shall have a holy *day*, a sabbath of complete rest to the Lord; **whoever does any work on it shall be put to death.**”
- Example: Nb 15:32-36



Answered - Legally

- **Short version:** word for “answered” is an Aorist Middle which is normally used in legal contexts
- **Longer version:**
 - “Abbott (& 2537) argues that this verbal form has legal overtones: Jesus responds to their charge, he offers his defence. The fact that the middle voice of this verb is so regularly attested in legal documents (MM, pp. 64-65) may provide some support for this view.” D.A. Carson p247
 - For the middle aorist occurs very often in papyri, but they are without exception legal reports, in which *apekreinato* (so usually – also *ptc.* or *inf.*) means “replied,” of an advocate or a party in a suit. Moulton & Milligan p64
 - So we may take its meaning throughout as being (1) “uttered solemnly,” (2) “replied in a court of law.” These two meanings cover all the NT passages: accounts for Lk 3:16; Jn 5:17, 19; Ac 3:12; (2) for Mt 27:12; Mk 14:61; Lk 23:9, with Jn 5:11 not far away.

“Persecuted” Part 1

- **Short Version:** In this context, the word usually translated “persecuted” could be translated prosecuted or charged
- **Longer Version:**
 - The verb diokein means both “to persecute” and “to bring a charge against, to prosecute” (LSJ 440, s.v., & IV). The imperfect form of the verb (ediokon) indicates that Jesus’ actions on the Sabbath led to a constant persecution/prosecution of Jesus. From this point on there is a trial in process, and the protagonists are “the Jews” who act as accusers and Jesus who defends himself by revealing the truth. Moloney pp169-170
 - I have translated the Greek verb (ediokon) with two English verbs. This is clumsy, but it is the only way to communicate the point made by the original Greek that introduces both the notion of an ongoing conflict between Jesus and “the Jews” and the forensic nature of the conflict. [Moloney, Francis J. Sacra pagina Series Volume 4 “The Gospel of John” page 174

“Persecuted” Part 2

- ‘It was works of this kind done on the Sabbath that stirred the Jews to persecute Jesus.’ This is the usual translation; but in this context the English word ‘persecute’ is inappropriate. The Jews in John’s Gospel are not irrational. They do not conceive a kind of blind hatred against Jesus, and start ‘persecuting’ him for his beliefs or his attitudes. In fact, in this context the word translated ‘persecute’ bears a different meaning. The word is perfectly good Greek for ‘bring a charge against,’ ‘prosecute.’ This is the meaning here. The Jews had observed Jesus apparently breaking the law, and it was their religious duty to bring a charge against him, to conflict him and to punish him. As we have seen, this was a responsible and sometimes risky enterprise. But it was entirely to be expected that they should undertake it; and John expresses this correctly and idiomatically in the words, ‘They sought to bring a charge against him.’ [Harvey, A. E. Jesus on Trial: A Study in the Fourth Gospel; pp50-51

Specific Charges

- Breaking or “loosing” the Sabbath
- Calling God His Father
- Making Himself Equal with God the Father



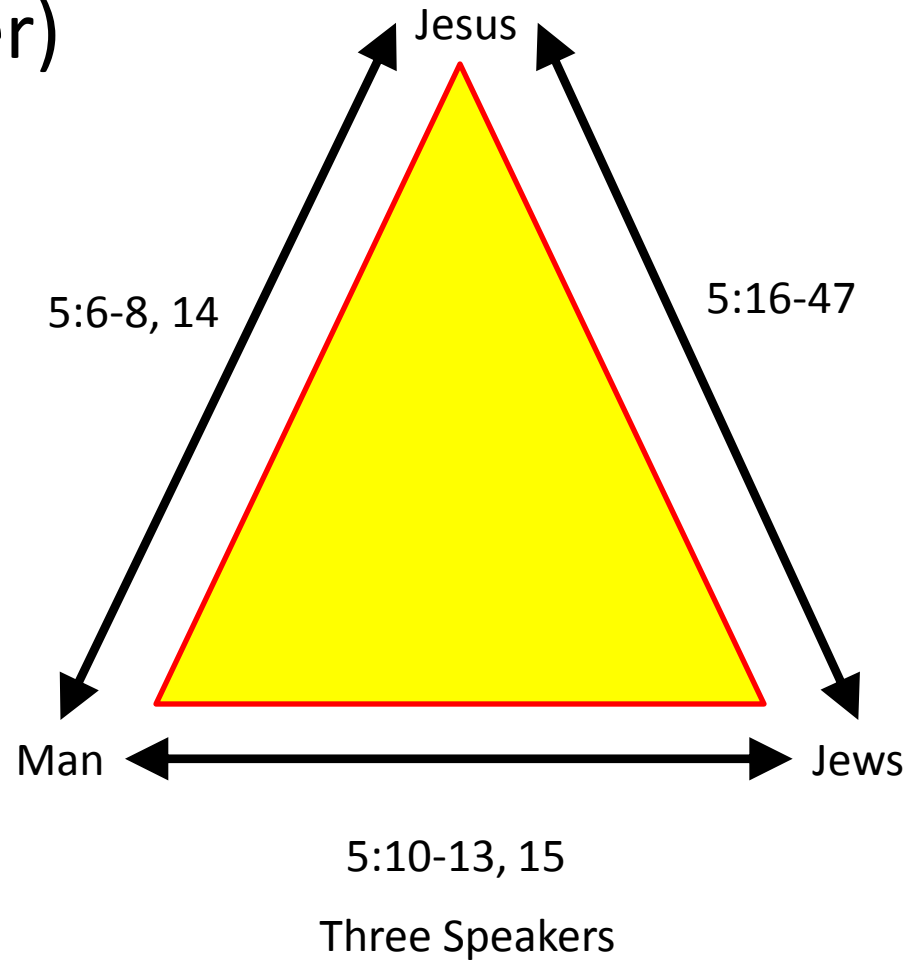
Discussion of the Charges

- Breaking the Sabbath
 - Jews have redefined the Sabbath as cessation of all work, even though they understand some work must be accomplished on the Sabbath
 - Man's work is forbidden
 - God's work is commendable
 - Doing God's work on the Sabbath is Commendable, not a violation of the Sabbath
- Jesus addresses God as Father
 - Explained by Jesus and John in Jesus' response
- Jesus as equal to God the Father
 - Yes Jesus is the Second Person of the Trinity
 - But the Issue is that Jesus is in Hypostatic Union
 - This will be explained by Jesus



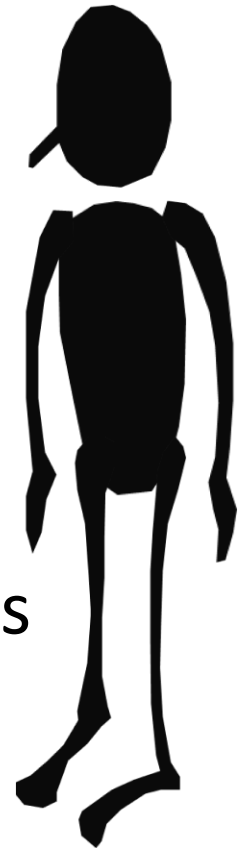
People

- Jesus (deferred to later)
- Man
- Jews



Man

- Jew
- Likely a believer
- Respect for Priesthood
- Doctrinal Idiot
- Violated First Commandment
- Not Condemned by Jesus (but warned)
- Not Condemned by Jews
- No name - used by Jesus to get to the Jews
- Did he betray Jesus?



Was He a Believer?

- The man was obviously a Jew
 - The man goes to the temple and converses with the priests
 - Jesus was sent to the lost sheep of Israel (Matt 15:24)
 - Example: Phoenician woman (Matt 15:21-28)
- The stated issue is not salvation but walking
 - Jesus tells him to sin no more – salvation is a point in time based upon faith in Jesus Christ, not a cessation of sinning
 - The man is lame and cannot walk
 - Walking is the believers life, from a spiritual perspective
 - Verb for walking is in the “present” tense indicating a continuous action

Betrayal?

- Some would say the healed man betrayed Jesus by telling the Jews at the temple.
- But put yourselves in this man's place:
 - You know very little about the Scripture other than the Jewish official legalistic interpretation of The Law
 - Jesus said “Arise, pick up your pallet and walk” – obviously he went to the temple and fulfilled the Law to present himself before the Lord
 - The “keepers” of the Law were the temple priests. They also controlled access to the temple – turn against them and you can be denied access to the temple and hence denied the ability to fulfill the Law
 - The man is likely confused
- Look at the irony:
 - The priests don't blame the healed man for violating their interpretation of the Law. Instead they go after Jesus who has a different interpretation.
 - Jesus does not condemn the healed man because the priests have taught the Law incorrectly, leading the man astray. Instead He goes after the priests who have the duty to teach the people correctly. But they are not even believers!





Matter of Perspective

- Look at the healed man from his perspective:
 - First – He is not fulfilling his duty under the law
 - Second – He is under the power of superstition which is a violation of the Law
 - Third – Jesus heals him, so he fulfills his legal duty of presenting himself before the Lord and he didn't come empty handed.
 - Fourth – The priesthood controls access to the temple and so this man attempts to follow the directions of the authorized priesthood. At least one commentator (Keener Vol I, p 644) says he is a betrayer. But he is stuck between two worlds, apostate priesthood who controls access to the temple and controls the official interpretation of the Scripture and the man that healed him. He doesn't have a clue who Jesus is except a man who healed him.
 - Fifth – Isn't this just like Old Testament times when various prophets criticized the priesthood, among others, for leading the people astray, even to the point of killing the prophets. MMMM kind of like what is happening in Jesus' time!

Jews

- Jews on the street
- Temple priests
- Sanhedrin



Good Priests or Bad Priests?

- Jeremiah
 - 2:7-8*
 - 2:26-28*
 - 5:30-31*
 - 6:13
 - 8:8-10
 - 18:18
 - 20:1-6
 - 23:11-12
 - 23:32-34
 - 26:8-16*
- The Law is perfect – but it leads to either legalism or recognition that you cannot keep the law



John 5:16

- ¹⁶ For this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath.
- Jews were persecuting – “This is the first active hostility against Jesus reported in John...”
- “Evidently we are to think of other Sabbath healings of which we have not been told (see xx 30); yet vii 21 speaks of Jesus’ having performed just one work. The healing in chapter ix will also take place on the Sabbath.” R. Brown vol 1, p213

Observation

- Jesus was doing these things on the Sabbath
 - Wording indicates Jesus has healed many people on Sabbath days
 - From the Jews' perspective, this isn't a single mistake, like the healed man, but a pattern of violating the Sabbath law
- This particular healing miracle was done for the "Jews" so they had the forensic evidence to correctly evaluate Jesus as the Messiah
- Jesus "doubles down" by expanding on His insistence that He is doing what is right by working on the Sabbath
- But this clashes with the official line of what the Sabbath is
- What is the Sabbath? Is it just a prohibition to refrain from all work, or is there a reason for the Sabbath?





Sabbath Study

Based upon: The Eschatological Significance of the Sabbath by Richard James Griffith, Doctor of Theology dissertation at DTS May 1990.

Five Purposes of the Sabbath:

1. Memorial of God's Creation of Man
Exodus 20:8-11
2. Memorial of God's Creation of Israel
Deuteronomy 5:12-15
3. Sign of Relationship to God
Exodus 31:13
Exod. 31:17;
Ezek. 20:12, 20
4. Humanitarian Rest
5. Worship



Memorial to Creation

- Exodus 20:8-11
8 Remember the sabbath day, to keep it holy.
9 Six days you shall labor and do all your work,
10 but the seventh day is a sabbath of the Lord your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you
11 For in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the sabbath day and made it holy.



Memorial to God's Creation of Israel

- Deuteronomy 5:12-15
 - 12 Observe the sabbath day to keep it holy, as the Lord your God commanded you.
 - 13 Six days you shall labor and do all your work,
 - 14 But the seventh day is a sabbath of the Lord your God; in it you shall not do any work, you or your son or your daughter or your male servant or your female servant or your ox or your donkey or any of your cattle or your sojourner who stays with you, so that your male servant and your female servant may rest as well as you.
 - 15 You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out of there by a mighty hand and by an outstretched arm; therefore the Lord your God commanded you to observe the sabbath day.
- Remember the Sabbath by keeping it holy



Sign of Israel's Relationship to God

- Exodus 31:13 But as for you, speak to the sons of Israel, saying, “You shall surely observe My sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you.
- Exodus 31:17 It is a sign between Me and the sons of Israel forever; for in six days the Lord made heaven and earth, but on the seventh day He ceased from labor, and was refreshed.
- Ezekiel 20:12, 20
12 Also I gave them My sabbaths to be a sign between Me and them, that they might know that I am the Lord who sanctifies them
20 Sanctify My sabbaths; and they shall be a sign between Me and you, that you may know that I am the Lord your God.

Humanitarian Rest

- When one deals with the canonical text it can easily be observed that the Pentateuch explicitly and repeatedly prohibited all forms of Sabbath work (Exod. 34:21; 31:14-15) as a social concern (Exod. 16:30; 20:9; 23:12; Deut. 5:14). (Griffith)
- Despite the Sabbath work prohibition, the day did not prohibit all work. Travel (2 Kings 4:23) and the changing of the temple guard (2 Kings 11:5ff) both existed on the Sabbath. Further, there were marriage feasts (Jud. 14:12-18), dedication festivals (1 Kings 8:65; 2 Chron. 7:8), military campaigns (Josh. 6:15; 1 Kings 20:29; 2 Kings 3:9), and duties of the priests and Levites (2 Kings 11:5-9; 2 Chron. 23:4, 8), such as offering sacrifices (1 Chron. 23:31). Nevertheless, while some work was performed, the basic teaching of the Law was that people should rest at home (Exod. 16:29; 35:3; Lev. 23:3) and not be engaged in their daily occupational work. (Griffith)



Sabbath as Worship

- Sacred Assembly & Appointed Feast (Lev 23:1-3)
2 Speak to the sons of Israel and say to them, 'The Lord's appointed times which you shall proclaim as holy convocations
- Instruction in Spiritual Matters (2Kings 4:23)
- Joyous Celebration (Hos 2:11) I will also put an end to all her gaiety, Her feasts, her new moons, her sabbaths and all her festal assemblies
- A Delight (Isa 58:13) If because of the sabbath, you turn your foot from doing your own pleasure on My holy day, and call the sabbath a delight, the holy day of the Lord honorable, and shall honor it, desisting from your own ways, from seeking your own pleasure and speaking your own word,
14 Then you will take delight in the Lord, and I will make you ride on the heights of the earth; and I will feed you with the heritage of Jacob your father, for the mouth of the Lord has spoken

Questions

- Although helpful, these points don't satisfy my sense that Jesus would not "squeeze by" on the Sabbath and exercise his "Lord of the Sabbath" in order to "work" on the Sabbath
- D. A. Carson "The reasons reported by the Synoptics for justifying Jesus' apparently lenient approach to the Sabbath include the argument that because Jesus and his followers constitute a messianic and Davidic community, the promised new age has dawned in which the Sabbath and other laws and institutions have been reinterpreted and fulfilled; that Jesus' presence means that something more than the temple has arrived; that elementary considerations of compassion warrant setting aside rigorous application of Sabbath provisions where those provisions and compassion conflict." [Carson, p244]
- There is something missing. What is it?
- Let's take another look at this



Strategy

- Read the passages again attempting to understand why God instituted the Sabbath and for whom
- When there was “a feast of the Jews” we looked not at which feast, but on what was common to all
- Look here at what is common to the instructional passages on the Sabbath – what is common to them all?

Memorial to Creation Emphasized

- Exodus 20:8-11

8 Remember the sabbath day, to keep it holy.

9 Six days you shall labor and do all your work,

10 but the seventh day is a sabbath of the Lord your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you

11 **For** in six days the **Lord made the heavens and the earth**, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the sabbath day and made it holy.



Memorial to God's Creation of Israel Emphasized

- Deuteronomy 5:12-15
12 Observe the sabbath day to keep it holy, as the Lord your God commanded you.
13 Six days you shall labor and do all your work,
14 But the seventh day is a sabbath of the Lord your God; in it you shall not do any work, you or your son or your daughter or your male servant or your female servant or your ox or your donkey or any of your cattle or your sojourner who stays with you, so that your male servant and your female servant may rest as well as you.
15 You shall remember that you were a slave in the land of Egypt, and **the Lord your God brought you out of there by a mighty hand and by an outstretched arm; therefore** the Lord your God commanded you to observe the sabbath day.
- Remember the Sabbath by keeping it holy



Sign of Israel's Relationship to God Emphasized

- Exodus 31:13 But as for you, speak to the sons of Israel, saying, “You shall surely observe My sabbaths; for this is a sign between Me and you throughout your generations, **that you may know that I am the Lord who sanctifies you.**
- Exodus 31:17 It is a sign between Me and the sons of Israel forever; for in six days the **Lord made heaven and earth**, but on the seventh day He ceased from labor, and was refreshed.
- Ezekiel 20:12, 20
12 Also I gave them My sabbaths to be a sign between Me and them, **that they might know that I am the Lord who sanctifies them**
20 Sanctify My sabbaths; and they shall be a sign between Me and you, **that you may know that I am the Lord your God.**



Sabbath Summary

- Set aside our work and seek the work of the Father
- (Isa 58:13) If because of the sabbath, you turn your foot from doing your own pleasure on My holy day, and call the sabbath a delight, the holy day of the Lord honorable, and shall honor it, desisting from your own ways, from seeking your own pleasure and speaking your own word,
14 Then you will take delight in the Lord, and I will make you ride on the heights of the earth; and I will feed you with the heritage of Jacob your father, for the mouth of the Lord has spoken

Psalm 92

A Song for the Sabbath Day

- Read with particular emphasis on verses 4-5
- Conclusion: The Sabbath celebrates the completed works of God and the continuing works of God



Application to Jesus

- Jesus is working the works of God on the Sabbath that there might be rejoicing, delight in the Father in concert with the intent of the Law
- Instead the Jews have put a fence around the Law of the Sabbath so that instead of being a delight, it is a burden on the people and thereby the redefined Sabbath violated the Law
- Remember Deut 4:2 ² You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of the LORD your God which I command you.
- The Jews were guilty of adding to the Word by putting a fence around it – don't violate the fence and you won't violate the Law. Sounds good but becomes a burden on the people because it is even more difficult to keep the Law and separates the people from the Law by putting a fence between them and the Law.
- Of course, the Devil did this in Genesis 3:1-2 Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?" ² The woman said to the serpent, "From the fruit of the trees of the garden we may eat; ...



John 5:17

- ¹⁷ But He answered them, “My Father is working until now, and I Myself am working.”
- He answered them [Here and vs. 19 are the only times in John that this Greek verb appears in the middle voice, as compared to some 50 uses of the passive...”
Brown Vol 1 p 213
Abbot (& 2537) argues that this verbal form has legal overtones; Jesus responds to their charge, he offers his defence. The fact that the middle voice of this verb is so regularly attested in legal documents (MM, pp. 64-65) may provide some support for this view.
- Work

Sabbath Rest Applied to Christians

- Enter the Sabbath Rest by Faith
 - Heb 4:1-11
 - Hebrews Chapter 11
- The Holy Spirit in us, when allowed by faith, does the work of Christ, which is the work of the Father!





Jesus Has Some 'Splaining to Do

- Jesus' Response will Explain
 - Jesus as the Apostle of God the Father
 - Jesus fully Represents the Father as His Apostle
 - Jesus is subservient to the Father as His Apostle
- Verses 19-47
 - Verses 91-31 Testimony of Jesus Mission
 - Verses 32-40 Witnesses to Jesus Mission
 - Verses 41-47 Counter Suit



Notes from Unger

- The account of the creation states that God "rested on the seventh day," etc. (Gen. 2:2). The Sabbath rest was a Babylonian as well as a Hebrew institution. Its origin went back to pre-Semitic days, and the name Sabbath was of Babylonian origin.
- Instead of a Sabbath which occurred on each seventh day of lunar months, with an unexplained Sabbath on the nineteenth, the Old Testament recognizes only a Sabbath which recurs at regular intervals of seven days, irrespective of the beginning and ending of the month.
- In place of astronomical reasons, which preside over the Babylonian Sabbath, two reasons are given for its observance in Israel—God's resting on the seventh day of creation (Exod. 20:8-11; 31:16, 17), and that Israel had been a "servant in the land of Egypt," and had been brought out "thence through a mighty hand and by a stretched-out arm" (Deut. 5:15).the beginning and ending of the month.

Keil Notes

- "These are not the subjects of Sabbath celebration; indeed, the Sabbath has no one event as the subject of its observance, but is only the day which Israel is called to sanctify to the Lord its God, because God blessed and hallowed the day at the creation by resting on it. The completion of creation, the rest of God, is his blessedness in the contemplation of the finished work, the satisfaction of God in his work, which overflows in blessing upon his creatures. This blessedness was lost to the world through the fall, but not forever, for, through redemption, divine mercy will restore it. The rest of God is the goal which the whole creation is destined to reach. To guide to this goal the Sabbath was enjoined by way of compensation for the losses which accrue to man under the curse of sin, from that heavy, oppressive labor which draws him from God. Thus the Sabbath was hallowed, i.e., separated from other days of the week to be a holy day for man, by putting the blessing of his rest on the rest of this day. The return of this blessed and hallowed day is to be to him a perpetual reminder and enjoyment of the divine rest. This significance of the Sabbath explains why its keeping through all future generations of Israel is called a perpetual covenant and a sign between Jehovah and the children of Israel forever (Exod. 31:17)" (Keil, Arch., ii, p. 2, sq.).