

John 5:10-19 (5B)

¹⁰The Jews therefore were saying to him who had been healed, “It is a Sabbath; it is not lawful for thee to take up the bed.”

It was unlawful to carry a burden out of your house on the Sabbath [Ex. 23:12; Neh. 13:19; Jer. 17:21].

Cyril of Alexandria: “Christ was making known to the Jews that they should be healed by obedience and faith in the last times of the world (for this is what I think the Sabbath signifies, being the last day of the week.”

“So poor is the letter of the Law without the compassion of the heart of man. The healed man perhaps out of fear retorted...the man went away and told the Jews – not with the intent to betray Jesus but to proclaim his benefactor. (Bp. Gerasimos).”

Jesus withdraws:

- ❖ The healed man was the best witness to the miracle and could give his testimony with less suspicion in the absence of Jesus (Chrys.)
- ❖ By departing he took away his presence inciting fury through those envious of Christ for conducting a healing. (Chrys.)

¹¹He answered them, “The *One* Who made me well, the same said to me, ‘Take up your bed and be walking.’”

Theodore of Mopsuestia: “When he pointed Jesus out to such an enraged and furious people, however, he did not act as a friend. Rather, in order to comply with the rules of the Jews, he betrayed his own benefactor.”

Saturday is a Day of Feasting and Death

“The Sabbath was dedicated for man to rest from the labors and toil of life, to dedicate this day to God and to live the day of the Sabbath in closer communion with God. Also during the Sabbath man must worship God, study the law of God, and live according to God’s will with perfect love towards God and neighbor. (Bp. Gerasimos).”

The Sabbath is a feast: "God blessed the seventh day and made it holy, because on that day he had rested after all his work of creating" (Gen. 2:3 Jerusalem Bible).

Before the Christ event: "Keeping the Sabbath" meant enjoying the fruit of our labor on that day creation and life was to be celebrated as being "very good."

After the Christ event: Saturday for the Christians became the "day of expectation" of Christ’s rising from the dead. On this Day, Christ rested after destroying death and establishing his Kingdom! **Sunday**, then, becomes the first day of new creation, the "Day of the Lord. Jesus rose from the dead on Sunday: "And very early on the **first day** of the week they went to the tomb when the sun had risen" (Mark 16:2).

In 321, Emperor Constantine made Sunday a civil day of rest. The common interpretation from this is that Sunday replaced the Sabbath. The liturgical tradition reminds us of the forgotten significance of Saturday as the Day of expectation of the resurrection and the establishment of the Kingdom.

The Sabbath is a Day of Death: The Saturday of Lazarus assures us of a common resurrection, and Holy Saturday is the day upon which death is transformed into life. On Holy Saturday, death becomes a "Passover" into "New Life" through Christ. The priests wear white vestments. It is not a day of mourning but a day of hope in the resurrection. On the Saturday of Lazarus, he (Lazarus) is resurrected assuring us of our future hope.

During Lent the meaning of "Saturday" acquires a special intensity. The purpose of Lent is precisely to recover the Christian meaning of time as preparation; pilgrimage; and of the status of the Christian as "alien" and "exile" in this world" (I Peter 2:11) (Great Lent. p. 69).

¹²Then they asked him, "Who is the Man Who said to you, 'Take up thy bed and be walking?'" ¹³But the *one* who was healed knew not Who it was, for Jesus turned aside, because a crowd was in the place.

¹⁴After these things Jesus finds him in the temple, and said to him, "Behold, you have become well; no longer go on sinning (sin no more RSV), lest a worse thing should befall you."

Chrysostom: "Here we learn in the first place that his disease was the consequence of sins...But some may ask, 'Do all diseases proceed from sins?' Not all but most do. Some proceed from different kinds of loose living, since gluttony, overindulgence and sloth produce similar sufferings...In healing others, however, he makes no mention of sins at all."

¹⁵The man went away, and told the Jews that Jesus was the *One* Who made him well. ¹⁶And on this account the Jews were persecuting Jesus and were seeking to kill Him, because He was doing these things on a Sabbath.

St. Irenaeus: "But they even blamed the Lord for healing on the Sabbath days, which the law did not prohibit. For they did themselves on the Sabbath circumcised men on that day."

¹⁷But Jesus answered them, "My Father works until now, and I work." ¹⁸On this account therefore the Jews were seeking the more to kill Him, because He not only was breaking the Sabbath, but was also calling God His own Father, making Himself equal to God. ¹⁹Then Jesus answered and said to them, "Verily, verily, I say to you, the Son is not able to do anything of Himself, unless He see the Father doing anything; for whatsoever that One may do, these things also the Son is doing in like manner.

Hilary: "...by the use of the Father's name he had made himself equal with God and to assert the excellence of His birth and nature he says. 'Verily, verily, I say to you, the Son is not able to do anything of Himself, unless He see the Father doing anything...'