



THE GOSPEL ACCORDING TO **JOHN** **LESSON 5** John Chapters 4 & 5



Introduction

So far in John's Gospel, we have watched Jesus progressively reveal who He truly is. We began by meeting the eternal Logos—the Word who was with God and was God. We witnessed His first disciples answer His call, saw His first public miracle at Cana, watched Him cleanse the Temple, and listened as He explained the necessity of the new birth to Nicodemus. With each chapter, John has been carefully building his case that Jesus is not merely a prophet or miracle worker, but Israel's promised Messiah and God incarnate.



In this lesson the spotlight grows even brighter. John Chapter 4 shows Jesus deliberately crossing cultural, racial, and religious barriers as He offers the "Living Water" of eternal life to a Samaritan woman. We will also witness the second of John's seven signs as Jesus heals a nobleman's son with nothing more than His spoken word. Then, in John Chapter 5, a healing at the Pool of Bethesda ignites a fierce confrontation with the Jewish leaders, leading Jesus to present one of Scripture's clearest declarations of His divine identity. By the end of these two chapters, the evidence is becoming overwhelming: Jesus possesses the authority, power, and prerogatives that belong to God alone.



John 4:1-3] *"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,) He left Judaea, and departed again into Galilee. And he must needs go through Samaria."*

John opens this chapter by noting that Jesus' public ministry had grown so rapidly that it now exceeded that of John the Baptist. The Pharisees had begun to notice His increasing influence, and the opposition that had quietly surfaced in earlier chapters was organizing itself. Rather than provoking a premature confrontation, Jesus departed Judea for Galilee. This was not a retreat born of fear, but a deliberate move according to the Father's timetable.

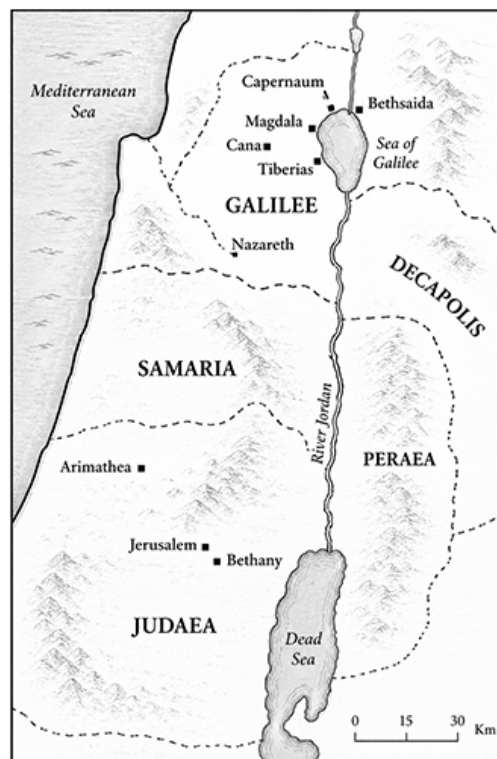
John also makes the interesting observation that Jesus Himself did not perform the baptisms—His disciples did. This prevented anyone from claiming special status because they had been personally baptized by Jesus, an issue that later created divisions within the early church when believers began boasting about who had baptized them (1 Cor. 1:12-17). The focus was never on the one administering the ordinance, but on the One to whom baptism pointed.

Samaria

For background, we need to understand why the Jews and Samaritans despised one another. Samaria occupied the territory originally allotted to the tribes of Ephraim and the half-tribe of Manasseh (Josh. 16–17). After the northern kingdom rebelled under Jeroboam, its people abandoned worship at the Temple in Jerusalem and embraced idolatry, eventually falling under Assyrian conquest (1 Kgs. 12:25–33).

Following the conquest, the area was repopulated with settlers who had intermarried with the Assyrians, producing a mixed population that blended the worship of the God of Israel with pagan practices (2 Kgs. 17:24, 32–33, 41). When the Jews later returned from Babylon to rebuild Jerusalem, the Samaritans offered to help, but their offer was rejected. From that point forward, the two groups became bitter enemies (Ezra 4; Neh. 4; 6). The hostility only deepened when the Samaritans established their own temple on

Mount Gerizim in competition with the Temple in Jerusalem. They accepted only the five books of Moses as Scripture and claimed they—**not the Jews**—were the true heirs of Israel. By the time of Jesus, generations of hatred had made normal relations between Jews and Samaritans almost unthinkable, making His journey into Samaria and His conversation with the Samaritan woman all the more remarkable.



John 4:5-6] *“Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.”*

Jesus arrives at **Sychar**, a Samaritan town near the land Jacob had given to Joseph (Gen. 33:19; 48:22; Josh. 24:32). The location is significant because both Jews and Samaritans revered the patriarch Jacob, providing common historical ground for the conversation about to unfold.



After a long journey, Jesus was physically exhausted and sat beside the well at about **the sixth hour**—approximately noon by Jewish reckoning. The eternal Son of God experienced genuine human fatigue, hunger, and thirst. His incarnation was real, not merely an appearance (Phil. 2:6–8; Heb. 4:15).

John also emphasizes that **Jacob's well** was there. Jesus arrives weary and thirsty, yet within moments He will offer another person **Living Water** that completely satisfies the deepest thirst of the soul.



John 4:7-8] *“There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat).”*

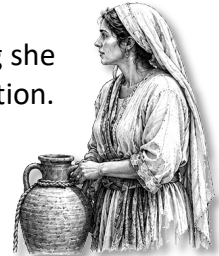


John 4:9] *"Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."*



John 4:10] *"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."*

Normally, women came to the well during the cool of the morning, suggesting she may have been avoiding the other women of the village because of her reputation. Jesus immediately breaks several cultural barriers by speaking to her. He is a Jewish rabbi speaking publicly with a Samaritan—and with a woman. The disciples are absent, leaving Jesus alone for this divinely appointed encounter.



The woman's surprise is understandable. Centuries of hostility plus Rabbinic tradition discouraged such interactions, and many Jews considered Samaritans ceremonially unclean. Rather than answering her question directly, Jesus redirects the conversation to focus from who she is to who He is. She sees only a tired traveler asking for a drink; she has not yet recognized that she is speaking with the Messiah, the **"Living Water."**



John 4:11-12] *"The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"*



John 4:13-14] *"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."*

The woman continues to think only in physical terms. Looking into the deep well and seeing no means for Jesus to draw water, she asks, *"Art thou greater than our father Jacob?"* Jesus takes the moment to contrast two kinds of water (Gen. 32:28; John 1:3).

Jacob's well can satisfy physical thirst, but only temporarily. In contrast, the Living Water Christ gives completely satisfies the deepest need of the human soul. It becomes an inner spring, continually supplying eternal life through the indwelling Holy Spirit (Isa. 12:3; John 7:37-39).

The phrase **"shall never thirst"**; the word **"never"** in Greek is the strongest possible negative construction, meaning 'never ever'. It is a picture of eternal security.



LESSON

Many people spend their lives returning to the same empty wells, hoping that success, pleasure, possessions, or religion will finally satisfy. Jesus declares that true satisfaction is found only in Him, for He alone gives the life that endures forever.



John 4:15-17] *"The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:"*



John 4:18-20] *"For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."*

The woman is intrigued by Jesus' promise and eagerly asks for this "**Living Water**," but she, like Nicodemus in the chapter before, is still thinking primarily in physical terms. She imagines a life free from the daily burdens. But Jesus shifts the conversation from the physical to the spiritual, exposing a barrier—her sin.

His command, "*Go, call thy husband*," is not intended to embarrass her but to bring conviction. She answers truthfully, "*I have no husband*," and Jesus reveals His supernatural knowledge of her, stating she had been married five times and was now living with a man outside of marriage. Rather than condemning her, Jesus demonstrates that He knows everything about her and yet continues to offer her the gift of eternal life. **This is conviction without rejection**, exposing sin in order to show the need for salvation (Ps. 139:1-4; Heb. 4:13).



She recognizes Jesus' divine insight and acknowledges Him as a prophet. She then tries to turn the conversation to the long-standing theological dispute between Jews and Samaritans over the proper place of worship—Mount Gerizim or Jerusalem.

Please Notice This



This is a common human response when confronted with God's truth that affects people personally. People often seek refuge in religious controversy rather than allowing Him to deal with the condition of the heart.

Observe that Jesus refuses to become distracted. Although the woman attempts to redirect the conversation to a doctrinal debate, Jesus remains focused on the deeper issue. Before anything else is discussed, the most important fact is that she must first be reconciled to God. Genuine worship begins with a transformed heart, not merely with correct religious arguments.



John 4:21-22] *"Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews."*



John 4:23-24] *"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."*

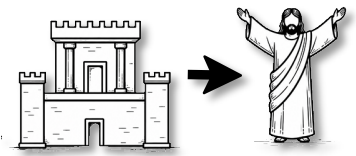
Jesus now answers the woman's question, but He elevates the discussion far above the debate over geography. A new era is about to begin in which true worship will no longer be centered on either **Mount Gerizim** or **Jerusalem**, but on the Person of Christ. No longer will worship depend upon a sacred location, but upon a living relationship with Him (Heb. 10:19-22).

Although Jesus rose above the debate (Samaritans vs. Jews), He also turns around and settles it. Jesus declares, "**Salvation is of the Jews**." The Messiah would come through the Jewish people in fulfillment of God's covenant promises to Abraham, Isaac, Jacob, and David (Gen. 12:3; Rom. 9:4-5).

Jesus then reveals one of the greatest truths in John's Gospel: "**The Father seeketh such to worship him.**" What does he mean? Worship is not about rituals, ceremonies, or sacred places, **but about the heart.** Because God is Spirit, true worship must be offered "**in spirit and in truth.**" Genuine worship flows from a regenerated heart and is governed by the truth of God's revealed Word, not by emotion or religious tradition (Ps. 145:18; John 17:17).



The transition from worship centered in a physical temple to worship centered in Christ anticipates the New Covenant. Jesus Himself becomes the true meeting place between God and man, replacing the shadows with their ultimate fulfillment (John 2:19-21; Eph. 2:18-22).



Jesus' declaration quietly anticipates the formation of the Church. Through the indwelling Holy Spirit, believers around the world become the living temple of God, offering spiritual worship that is no longer confined to one nation or one sanctuary (1 Cor. 3:16; Eph. 2:19-22; Rev. 21:22).

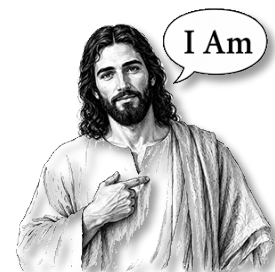


One of the great tragedies of church history during the domination of Roman Catholicism was the gradual separation of Christianity from its Hebraic roots. As the church distanced itself from Israel, it also lost much of the rich biblical context of numerous insights, including feasts, festivals, and prophetic patterns that point to Christ. The growing hostility toward the Jewish people helped sow the seeds of antisemitism that have resurfaced repeatedly throughout history—now seen strongly in our own day. Recovering our biblical foundations **does not place** believers back under the Mosaic Law; rather, it enables us to fully understand the unified redemptive plan woven throughout all of Scripture.



John 4:25-26] *"The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he."*

Because they accepted the writings of Moses, the Samaritans still anticipated the coming of the Messiah (Deut. 18:15-18). The Samaritan woman expressed a remarkable confidence that when the Messiah arrived, He would settle every religious question once and for all. Jesus responds with one of the clearest self-revelations recorded in the Gospels: "**I that speak unto thee am he.**" In Greek, the statement is literally, "**I AM, the One speaking to you**" (*egō eimi*).



This is another powerful affirmation of Christ's divine identity. It is remarkable that Jesus makes this unmistakable declaration not before the religious leaders in Jerusalem, but to a Samaritan woman—an outcast by both ethnicity and reputation. John's Gospel repeatedly demonstrates that those society considered least likely to receive the Messiah were often the first to recognize Him (John 1:11-12).



John 4:27] *"And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?"*

Rabbis were not allowed to talk to women in the street, not even their own wives, let alone a Samaritan woman, and they expected the same behavior of others.



John 4:28-29] *"The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?"*



John 4:30-32] *"Then they went out of the city, and came unto him. In the meanwhile his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of."*



John 4:33-34] *"Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work."*

Jesus entrusted the task of winning an entire city to a woman who had known him for less than an hour. She leaves her waterpot behind, goes to the city, and simply invites others to meet Him for themselves: "**Come, see a man...**" The townspeople respond immediately, leaving the city to investigate.

As the Samaritans approach, the disciples urge Jesus to eat. He takes the moment to redirect their attention to a higher reality. His true nourishment is found in complete obedience to the Father's will. Every step of His ministry is governed by the divine mission He came to accomplish, culminating in the work of redemption on the cross (John 17:4; 19:30).

Please Notice This



Note John's continued use of misunderstood metaphors throughout the Gospel. Just as Nicodemus misunderstood the new birth and the Samaritan woman misunderstood Living Water, the disciples misunderstood Jesus' reference to food.



PATTERN

The abandoned waterpot quietly symbolizes leaving behind the old life after encountering Christ. The object that once represented her daily need becomes insignificant in comparison to the Living Water she has received. Matt. 13:44-46; Phil. 3:7-8.



John 4:35] *"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."*



John 4:36] *"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."*



John 4:37-38] *"And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours."*

As the people of Sychar begin making their way toward Him, Jesus uses the approaching crowd to teach another lesson. While thinking of lunch, He directs their attention to souls. "**Lift up your eyes**" is both literal and spiritual—they are to look beyond the immediate and recognize that God has already prepared hearts to receive the Gospel. Jesus explains that spiritual harvesting is a cooperative work. Some are called to sow the seed of God's Word, while others are privileged to reap the results. The disciples are about to gather a harvest made possible by the faithful labor of many who came before them—including Moses, the prophets, John the Baptist, and now Jesus Himself. God's servants may have different assignments, but they all share in the same eternal work and ultimately rejoice together (1 Cor. 3:6-9).



John 4:39-40] *"And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days."*



John 4:41-42] *"And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."*

The woman's testimony immediately bears fruit. Many Samaritans believe because she simply tells them what Jesus had done in her life. When the Samaritans meet Jesus, they urge Him to remain with them, and He stays for two days. As they listen to His teaching, their faith matures. Their confession marks a remarkable milestone in John's Gospel: **"This is indeed the Christ, the Saviour of the world."** While many Jewish leaders were questioning Jesus' authority, these Samaritans recognized that the promised Messiah had come not only for Israel, but for the entire world. John's Gospel continues to widen its scope.



John 4:45-46] *"Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum."*

After spending two days in Samaria, Jesus returns to Galilee, where John intentionally brings us back to Cana, the site of Jesus' first sign, where He turned water into wine. The first sign revealed His creative power; now another miracle will demonstrate that His authority extends beyond distance itself. John also introduces a **"certain nobleman"**, likely an official connected with Herod Antipas' royal administration. His son lay gravely ill in **Capernaum**, about fifteen to twenty miles from Cana.



John 4:47-48] *"When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe."*

When the nobleman hears that Jesus has returned to Cana, he immediately travels from Capernaum to plead for his dying son. His desperation overcomes any pride or social standing he may have possessed, as he believes Jesus can heal him, but only if He comes personally to his home. His faith is genuine, yet it remains limited by his understanding of Christ's power.

Jesus' reply of **"Except ye see signs and wonders, ye will not believe"** may seem surprisingly stern, but His words are directed beyond the nobleman to the Galilean crowd. Many welcomed Him because of His miracles, but their faith remained dependent upon visible evidence.



John 4:49-50] *"The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way."*

The nobleman's plea becomes even more urgent: **"Sir, come down ere my child die."** He believes Jesus can heal, but only if He arrives before death occurs. His faith is sincere, yet it is still limited.

Instead of accompanying him to Capernaum, Jesus simply speaks: "**Go thy way; thy son liveth.**" At that moment, the nobleman was faced with a choice: insist that Jesus come with him, or trust what Jesus has said. John records his response in one simple sentence: "**The man believed the word that Jesus had spoken unto him, and he went his way.**" This marks a significant step in his faith—from believing in Jesus' ability to believing in Jesus' word (Heb. 11:1).

 **John 4:51-52]** *"And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him."*

 **John 4:53-54]** *"So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee."*

As the nobleman returns home the next day, his servants meet him with the joyful news that his son has recovered. Rather than simply celebrating, he carefully asks **when** the improvement began. Their answer confirms that the fever left **at the very hour** Jesus had spoken the words, "Thy son liveth." The timing removes all doubt—the healing was not gradual or coincidental but the direct result of Christ's command.



 **John 5:1-2]** *"After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches."*

John now shifts the scene back to Jerusalem, where Jesus travels to attend an unspecified Jewish feast. John next introduces the **Pool of Bethesda**, located near the **Sheep Gate** on the northeastern side of the Temple Mount. Archaeological excavations have uncovered the remains of this pool.

 **John 5:3-4]** *"In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. [For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had]."*

Around the Pool of Bethesda lay a vast crowd of suffering people—the blind, the lame, and the crippled—all hoping for the opportunity to be healed. Their attention was fixed on the water, believing that when it was stirred, the first person to enter would be restored.



Verse 4 presents a well-known textual issue. Some of the earliest Greek manuscripts omit all or part of this verse, while many later manuscripts include it. Whether John originally penned these words or whether they were added very early as an explanatory note, the verse accurately explains why the sick were gathered there and why the crippled man later complains that someone always enters the pool before him (John 5:7).

 **John 5:5-6]** *"And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?"*

Among the multitude gathered, John focuses our attention on one man who had suffered from an infirmity for **thirty-eight years**. His situation appeared hopeless, yet before the man ever spoke a word, Jesus already knew both the length of his suffering and the depth of his need.

Israel's 38 Years of Wilderness Wandering	
Israel	Bethesda Man
✓ 38 years under judgment	✓ 38 years in helplessness
✓ Unable to enter the land	✓ Unable to walk
✓ Could not help themselves	✓ Could not heal himself
✓ God intervened	✓ Christ intervened



Another Connection: 38 Years from Christ's Rejection to Jerusalem's Destruction

Jesus then asks what seems like an unusual question: "**Wilt thou be made whole?**" The question is asked to draw the man's attention away from the pool and towards Christ. For thirty-eight years, his hope had rested in the moving of the water. Christ now invites him to place his faith in the Living Water, the One who has authority over life itself.



John 5:7-8] *"The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk."*

The man's reply reveals where his hope has rested for nearly four decades and does not answer Jesus' question directly. Instead, he explains that he has never been healed because "**I have no man.**" He lacks someone's help to reach the water. Jesus completely ignores the pool and speaks with sovereign authority: "**Rise, take up thy bed, and walk.**" There is no ritual, no touch, and no waiting for the water to move.



John 5:9-10] *"And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed."*

John records the miracle with remarkable simplicity: "**Immediately the man was made whole.**" The man responds in complete obedience, rising, carrying his bed, and walking exactly as Jesus had commanded. After thirty-eight years of helplessness, there is no gradual recovery, therapy, or delay. John then introduces the detail that becomes the central issue of the chapter: "**and on the same day was the sabbath.**" The miracle itself is quickly overshadowed by controversy as it was unlawful to carry a bed on the Sabbath in Jerusalem (Ex. 23:12; Neh. 13:19; Jer. 17:21). The punishment was death by stoning.



John 5:11-13] *"He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place."*

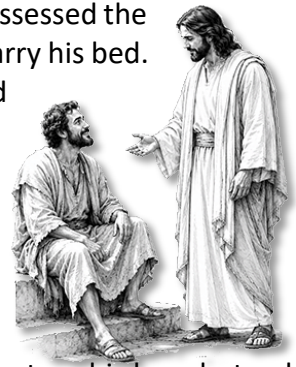


John 5:14-15] *"Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole."*

The healed man answers the Pharisees with simple logic: the One who possessed the authority to heal him also possessed the authority to command him to carry his bed. His obedience was based on the authority of the One who had restored him. At this point, however, he does not even know Jesus' name.

Later, Jesus deliberately seeks the man out in the Temple, which sets the context for His next statement. The man's presence at the Temple suggests both gratitude and a desire to worship God. Jesus then gives a solemn warning: "**Sin no more, lest a worse thing come unto thee.**"

Even after receiving one of the greatest miracles imaginable, this man still needed to hear the call to repentance and holiness. The sign could restore his legs, but only Christ could address his eternal condition.



 **John 5:16-17]** *"And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, My Father worketh hitherto, and I work."*

The healing at Bethesda marks a turning point in John's Gospel. What began as opposition now becomes open persecution. The Jewish leaders were not simply offended that Jesus had healed on the Sabbath—they regarded His actions as a direct challenge to their authority and their interpretation of the Law, so they sought to kill Him. From this point forward, hostility toward Jesus steadily intensifies, ultimately leading to the cross.

The Sabbath healing merely opens the door. Jesus now begins one of the strongest biblical defenses of His deity by claiming the same divine prerogatives that belong to the Father. The religious leaders immediately understood the implication of His words.

 **John 5:18]** *"Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."*

 **John 5:19]** *"Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."*

John leaves no doubt that the Jewish leader's anger was no longer centered merely on the Sabbath. They correctly understood that Jesus was claiming a unique relationship with the Father, "**making himself equal with God.**" They rejected His claim, but they did not misunderstand it.

The phrase "**Verily, verily**" introduces one of the most profound discourses in John's Gospel. Over the next several verses, Jesus will unfold His equality with the Father by demonstrating that He possesses the Father's works, life, authority, judgment, and honor.

 **John 5:20-21]** *"For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."*

Jesus explains His unique relationship with the Father. The Father's love for the Son is demonstrated by withholding nothing from Him. Every Jew believed that only God possessed the power to give life and raise the dead (Deut. 32:39; 1 Sam. 2:6).

Jesus declares, "**even so the Son quickeneth whom he will.**" He does not merely pray for God to raise the dead; **He possesses that authority Himself.**

 **John 5:22-23]** *"For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father.*

He that honoureth not the Son honoureth not the Father which hath sent him."
 **John 5:24]** *"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."*

Jesus now reveals another divine prerogative entrusted to Him: **judgment**. Throughout the Old Testament, God alone is presented as the Judge of all the earth (Gen. 18:25; Ps. 96:13). Yet Jesus declares that the Father has entrusted **all judgment** to the Son.

Jesus then makes one of the strongest statements in all of Scripture concerning His deity: "**That all men should honour the Son, even as they honour the Father.**" No prophet, angel, or created being could ever make such a claim without committing blasphemy. Jesus leaves no middle ground. To reject the Son is to reject the Father who sent Him (1 John 2:23; Phil. 2:9-11).

Jesus concludes this section with one of the Gospel's clearest promises of salvation. The one who hears His word and believes the Father "**hath everlasting life.**" Notice the present tense. Eternal life is a present possession, not merely a future hope.

 **John 5:25-27]** *"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man."*

Jesus now turns from physical life to spiritual life. Those who are spiritually dead can hear the voice of the Son of God through the Gospel, and those who respond in faith receive eternal life. Jesus then explains why He alone can give life: "**the Father hath life in himself; so hath he given to the Son to have life in himself.**" The Son possesses that same self-existent life, and it is an attribute of deity itself (John 1:4; John 14:6).

Jesus now combines two titles that reveal His full identity. As the **Son of God**, He possesses the divine power to give life. As the **Son of Man**, He possesses the God-appointed authority to judge the world. Together these titles affirm both His deity and His incarnation, making Him the perfect Savior and the perfect Judge.

 **John 5:28-29]** *"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."*

Jesus describes two resurrections with two very different destinies. Those who have believed in Him receive "**the resurrection of life**" (Rapture) while those who have rejected Him face "**the resurrection of damnation**" (Great White Throne judgment). Jesus' statement provides only the broad outline of God's resurrection program. The fuller chronology is revealed later in Scripture. Here, Christ's emphasis is that **all** resurrection authority belongs to Him.



John 5:30-31] *"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true."*

Under the Mosaic Law, a person's testimony alone was not sufficient to establish a matter; it required two or three witnesses (Deut. 19:15). He is not admitting His testimony is false. Rather, He is acknowledging that, under Jewish legal procedure, His testimony alone would not be accepted as sufficient evidence. The verses that follow present a series of witnesses that testify to His identity.



John 5:32-34] *"There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved."*

Having introduced the legal requirement for multiple witnesses, Jesus begins presenting His evidence. The first witness is **John the Baptist**. He appeals to John's testimony only for the sake of His listeners, **"that ye might be saved."** Even the very men plotting against Him are still being invited to believe. Rather than seeking to win an argument, Jesus presents overwhelming evidence because He desires their salvation.



John 5:35-36] *"He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."*

Jesus commends John the Baptist as **"a burning and a shining light."** Although John's testimony was trustworthy, Jesus now points to an even greater witness: His works. Every miracle, every healing, every act of divine authority was evidence that the Father had sent Him.



John 5:37-38] *"And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not."*

Jesus now calls the greatest witness of all—the **Father Himself**. The Father's testimony had already been given through the Scriptures, through the ministry of John the Baptist, through Christ's miraculous works, and at His baptism when the Father declared, **"This is my beloved Son"** (Matt. 3:17). The religious leaders claimed to know God, yet they failed to recognize the very One whom the Father had sent.

Jesus' statement, **"Ye have neither heard his voice... nor seen his shape,"** is a rebuke of their spiritual blindness, not merely a statement about physical sight or hearing. The problem was not a lack of evidence but a lack of receptivity. Jesus declares, **"Ye have not his word abiding in you."** Although they studied and memorized the Scriptures, God's Word had not taken root in their hearts. Their rejection of Jesus exposed that disconnect.

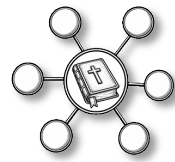


John 5:39] *"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."*

Jesus now points to another witness in His courtroom presentation—the **Scriptures themselves**.

The Jewish leaders devoted their lives to studying the sacred writings, believing that careful knowledge of the Law would secure eternal life. Yet they had overlooked the central purpose of the Scriptures. From Genesis to Malachi, every part of God's revelation ultimately points to the Messiah (Luke 24:27, 44; Ps. 40:7).

The Bible is an **Integrated Message System** centered on Jesus Christ. The Old Testament is not merely Israel's history; it is a unified witness to the coming Messiah. From the Law to the Prophets, the Scriptures consistently testify of Christ, making Him the central theme of God's revelation.



PATTERN

This verse is one of the clearest affirmations that the entire Old Testament points to Jesus. The New Testament is concealed in the Old Testament, and the Old Testament is revealed in the New Testament. Christ is the unifying thread that binds all of Scripture together. Luke 24:27.



John 5:40-43] *"And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."*

Jesus now exposes the real issue. The problem was never a lack of evidence. The Scriptures testified of Him, John the Baptist testified of Him, His miracles testified of Him, and the Father testified of Him. Their unbelief was ultimately an issue of the **will**, not the intellect: **"Ye will not come to me, that ye might have life."** Eternal life was standing before them, yet they deliberately refused to receive it. He perfectly knew their hearts; He declared, **"Ye have not the love of God in you."** Their outward religion concealed an inward spiritual emptiness (Matt. 23:27-28).

Finally, Jesus makes a sobering prophecy. He had come **"in my Father's name,"** bearing the Father's authority, yet they rejected Him. In contrast, He warns that **"if another shall come in his own name, him ye will receive."** This is a prophetic allusion to the coming **Antichrist**, who will be received by many in Israel because he comes promoting himself rather than the Father. The Messiah would be rejected, but the false Christ would one day be embraced (2 Thess. 2:3-4; Dan. 9:27).



Jesus warned that people who reject the true Christ become vulnerable to accepting a counterfeit. That pattern has not changed. As our world increasingly embraces charismatic leaders, global solutions, and spiritual alternatives to the biblical Jesus, believers must measure every voice against the Word of God. Those who refuse the truth will always be susceptible to deception, making discernment more important than ever (2 Thess. 2:9-12).

The Coming World Leader or Ruler (Antichrist)

- ✓ 33 Character Titles in the Old Testament
- ✓ 13 Character Titles in the New Testament
- ✓ The name "Antichrist" is only used by John in one of his epistles. In Revelation, which deals directly with this coming ruler, he does not use this label.
- ✓ How does he bring the world together? *"...him they will receive."*





John 5:44-47] *"How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"*

Jesus now exposes the deepest obstacle to their unbelief. It is not a lack of evidence or intellectual ability—it is **pride**. The religious leaders valued the approval of one another more than the approval of God.

Jesus then delivers a startling conclusion to His courtroom discourse. The Jews believed Moses would defend them because they diligently studied his writings. Instead, Jesus declares that **Moses himself would be their accuser**. Jesus' statement is one of the strongest affirmations that the Old Testament is fundamentally Messianic and repeatedly points forward to Christ through prophecy, typology, and covenant patterns.

Jesus ends with a haunting rhetorical question: ***"If ye believe not his writings, how shall ye believe my words?"***



Jesus warned that “religious” people can know the Scriptures intellectually while missing their central message. That danger is great today. In an age of increasing biblical illiteracy on one hand and superficial spirituality (think TikTok) on the other, believers **must** keep Christ at the center of their study, remembering that all of Scripture ultimately points to Him. (Luke 24:27).

Next Lesson: Study John Chapter 6 | Study materials at: www.TrustingInGrace.com

JOHN CHAPTER FIVE

M S G R E E B P V E W A F T E R	AFTER	KILL
A S N R L O E E R E F A T O E P	ANGEL	MARKET
R A E P E E E H F E C N L S L C	ANOTHER	MARVEL
K H M H H A O I A O J S A K E K	BEFORE	MOVING
E E A S C L T S G W R E T R E A	BLIND	POOL
T M A H E R T E T H S E T N N D	BROKEN	PORCHES
W H O V C O O J R I T A S G A W	CARRY	SEASON
E A R V E U M P D A I N E E S O	CERTAIN	SHEEP
H A T L I W R G A N D L O G M C	COMING	TEMPLE
M O O E R N N E F N S T N E A D	CURED	THIRTY
T H N S R I G N D U O G A R M N	DISEASE	WAITING
W H A E T S S S S A N T R W O I	EIGHT	WALKED
L E I I K R R E K I E Y H S H L	FEAST	WATER
T L A R A O J T M R O N A E O B	FOLK	WHOLE
T W I E T I R O D E O E D O R N	GREATER	WORKS
E H Y K E Y C B R P S W P P A S	JESUS	YEARS