

John Chapter 5

1. After this there was a feast of the Jews, and Jesus went up to Jerusalem.

A. After this there was a feast of the Jews,

1. feast- Gr. **heorte**

a. There were seven feasts of Israel. It is not mentioned which feast this was. It is probably not Passover because John records three times Jesus visited Jerusalem for the Passover, which would be during His three years of public ministry. [Joh 2:23](#); [Joh 6:4](#); [Joh 11:55](#) There were only three feasts in which all males were supposed to appear in Jerusalem- Passover, Pentecost, and Tabernacles.

b. *The feast of the Jews is probably not the Passover, which John usually refers to by name (Joh 2:13; Joh 6:4; Joh 11:55). It may have been Purim, which is not a divine institution but a Jewish-instigated feast to celebrate the deliverance of the Jews and Queen Esther. It is literally a feast of the Jews. - Nelson's Commentary*

c. Jesus visited Jerusalem for the Passover every time it was held during His years of public ministry. He did this because it was commanded by God.

2. Jews

a. Notice, it is referred to as a "feast of the Jews". The Jews had made the Law into a religion and God was largely left out of it. The feasts commanded by God now have become their feasts.

B. and Jesus went up to Jerusalem

1. went up- Gr. **anabaino**

a. If you were traveling to Jerusalem from any direction, it was up.

2. Jerusalem- means *city of double peace*

2. Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches.

A. Now there is in Jerusalem by the Sheep Gate a pool,

1. Sheep Gate- Gr. **probatikos**- *pertaining to sheep*

a. *This might have been rendered the "sheep-gate," or the gate through which the sheep were taken into the city for sacrifice.*

A "sheep-gate" is repeatedly mentioned by Nehemiah [Neh 3:1](#), [Neh 3:32](#); [Neh 12:39](#), being that by which sheep and oxen were brought into the city. As these were brought mainly for sacrifice, the gate was doubtless near the temple, and near the present place which is shown as the pool of Bethesda. -Barnes

2. **pool-** Gr. **kolumbethra-** a reservoir or pool for bathing

a. It is 360 feet long, 130 feet wide, and 75 deep. The evangelist says that this pool was near the sheep-gate, as the Greek probably signifies, rather than sheep-market, as rendered in the English version. That gate, according to [Neh 3:1 ff](#), was on the north side of the temple, and hence, the situation of this reservoir would agree with that of Bethesda. The present name, Birket Israil, Pool of Israil, indicates the opinion of the native inhabitants in regard to the object of the excavation. The general opinion of the most accurate travelers is that the so-called pool was originally part of a trench or fosse which protected the temple on the north. -Barnes

B. which is called in Hebrew,

1. **called-** Gr. **kaleo**

2. **Hebrew-** Gr. **hebraisti-** in Hebrew

C. Bethesda- means *house of mercy*

D. having five porches

1. **five-** Gr. **pente**

a. Five stands for grace in the Bible. Bethesda means house of mercy. Here we see that God's healing is a manifestation of his grace and mercy.

2. **porches-** Gr. **stoa-** a portico, a covered colonnade where people can stand or walk protected from the weather and the heat of the sun

3. In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water.

A. In these lay a great multitude of sick people,

1. **lay-** Gr. **katakeimai**

2. **great multitude-** Gr. **polus plethos**

a. There are still a great multitude of sick people today waiting for healing to come to them. There is no need to wait in the New Covenant.

3. **sick people**- Gr. **astheneo**- *in a weakened condition*

B. **blind**- Gr. **tuphlos**

1. The list of the infirmed here in this verse goes from the most mobile to the least mobile. The blind could not see but had full use of their body and motion.

C. **lame**- Gr. **cholos**

1. These had some mobility but it was much less than a normal person.

D. **paralyzed**- Gr. **xeros**

1. These were those who were totally immobilized. They would have to have someone pick them up and move them. The man Jesus heals was of this category. He was waiting for a man to pick him up and put him in the water.

E. **waiting for the moving of the water**

1. **waiting**- Gr. **ekdechomai**

a. This was before the cross. These sick were waiting on God to bring healing to them. In the New Covenant, we are not waiting for healing. Healing has already been given. God is waiting on us to receive it by faith!

2. **moving**- Gr. **kinesis**

a. We see in the next verse what caused the water to move. It was caused by an angel.

3. **water**- Gr. **hudor**

4. **For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.**

A. **For an angel went down at a certain time into the pool and stirred up the water,**

1. **angel**- Gr. **aggelos**- *messenger*

a. I have heard a minister say, "Well, this wasn't really an angel that did this, but it was just a fable that people believed." This is not what this verse says. It says an angel went down at a certain time and stirred up the water. Let's just go with the Bible and not try to make it fit our own understanding or theology. Thank you.

2. **went down**- Gr. **katabaino**

3. time- Gr. **kairos-** *season*

a. Many today in the church believe that healing works this way today. They believe they are waiting for the right season for their healing to come to them- but it never seems to come, however. This story was before the cross. We live after the cross. We live in the reality of [1 Peter 2:24](#)- ...by whose stripes you **WERE** healed. Do you don't have to wait for a **WERE**! You just agree with a **WERE**!

4. pool- Gr. **kolumbethra**

5. stirred up- Gr. **tarasso-** *to agitate*

a. Many people need to be stirred up out of their status quo and passiveness when it comes to healing. How long will you be ok with not being ok? If you don't get stirred up about receiving what belongs to you, then the devil will keep you in your current situation.

6. water- Gr. **hudor**

B. then whoever stepped in first,

1. stepped in- Gr. **embaino**

2. first- Gr. **protos**

a. This was a competition to be first. Only those winning this race to be first got healing. This spoke of a scarcity of healing that was available at this time. Under grace you are never in a competition for what you need. There is no lack of healing that has already been provided for you. You are always first with Jesus!

C. after the stirring of the water,

1. stirring- Gr. **tarache-** *a disturbance*

2. water- Gr. **hudor**

D. was made well of whatever disease he had

1. well- Gr. **hugies-** *healthy*

2. disease- Gr. **nosema-** *ailment, disease, sickness*

5. Now a certain man was there who had an infirmity thirty-eight years.

A. man- Gr. **anthropos**

B. infirmity- Gr. **asthenia-** *weakness*

C. thirty-eight- Gr. **triakonta okto**

1. This man was lame for thirty-eight years, just as Israel wandered in

the wilderness for thirty-eight years (Deu 2:14). -Courson

2. This man lived in the wilderness 38 years like the Israelites did.

Now, this man was about to encounter Grace- Jesus

3. He had been infirmed for 38 years but it has not told us how long he had been here at the pool trying to get healed. We don't know how many "healing races" he had already lost before Jesus met him. So many today have tried many times to get themselves healed but have failed. They simply have not received it by faith in God's grace [what has already been provided].

D. **years-** Gr. **etos**

6. When Jesus saw him lying there, and knew that he already had been in that condition a long time, He said to him, "Do you want to be made well?"

A. When Jesus saw him lying there,

1. **saw-** Gr. **eido**

a. Jesus was willing to look at those who were in a downcast situation. Many Christians will look away from the poor on the side of the road hoping they will not be asked to help them.

2. **lying-** Gr. **katakeimai-** *to lay down*

a. This speaks not only of his physical position, but also his spiritual and emotional condition. He had given up.

B. and knew that he already had been in that condition a long time,

1. **knew-** Gr. **ginosko-** *to know by experience or by information gathered*

a. Either Jesus had known about this man being there a long time by observation over the years he had spent in Jerusalem or He got this information from the Holy Spirit.

2. **condition-** not in Greek- omit

3. **long time-** Gr. **polus chronos**

a. 38 years

C. He said to him,

1. **said-** Gr. **lego**

D. Do you want to be made well?

1. **want-** Gr. **thelo**

a. There are several things we need to see in Jesus asking this question. First, Jesus did not just go around healing people that did not either come to Him for healing or want to be

ministered to. Notice, Jesus did not just heal this man. He first asked what his will was in the matter. God will not violate your free will.

b. Next, this was a great question to ask, because all that are sick are not willing to be healed. Some have grown used to their life being sick and the attention it gets them. To be healed would change this man's entire life as he had known it for the last 38 years. His friends would change because his friends were all his old sick buddies he laid beside. He would need to find a job and work for the first time in 38 years. I am sure he did not like being sick, but at least it was what he was familiar with. To be healed would totally take him out of what was familiar.

c. Is there a condition you have been in for a long time? It can change, if you are willing! You can receive it right now by grace through faith.

2. **made well-** Gr. **ginomai hugies-** *become healthy*

7. The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me."

A. The sick man answered Him,

1. **sick man-** Gr. **astheneo**

a. Sickness had become this man's identity. Notice he is called the "sick man".

2. **answered-** Gr. **apokrinomai**

B. Sir- Gr. **kurios**

a. This is a term of respect. This man was not acknowledging the deity of Jesus.

C. I have no man to put me into the pool when the water is stirred up,

1. **man-** Gr. **anthropos**

a. We often make excuses why we don't have what others have or what the Word says we could have. Here he said he had no one to help him get in the water. I would think in 38 years he could have inched his way to the very edge of the pool and just rolled into the water when it got stirred up!

2. **put-** Gr. **ballo-** *to throw or cast*

a. Being thrown into the pool as a paralyzed man would be an

act of faith, because if he was not healed, he would have drowned!

3. **pool**- Gr. **kolumbethra**

4. **water**- Gr. **hudor**

5. **stirred up**- Gr. **tarasso**- *to be troubled or agitated*

D. **but while I am coming,**

1. **coming**- Gr. **erchomai**

E. **another steps down before me**

1. **steps down**- Gr. **katabaino**

a. *"Every time I try to get up, someone else gets there first." Maybe you can relate. You're just about to get a break in business or in a relationship, but someone comes along and beats you to it. You who, like me, have a tendency to be competitive, please note the fact that Jesus was not interested in helping the lame man be the first one into the pool. His purpose was to take him out of the competition altogether. - Courson*

8. **Jesus said to him, "Rise, take up your bed and walk."**

A. **Jesus said to him,**

1. **said**- Gr. **lego**

a. Jesus released His faith by speaking. The Logos gave a rhema [spoken word]!

B. **Rise**- Gr. **egeiro**

1. We must rise up in the inside before we can arise on the outside. We need to rise out of despair, depression, hopelessness, and self-pity before we can see a change on the outside. The rhema of Jesus caused faith to come to him on the inside, which impacted him on the outside.

C. **take up your bed and walk**

1. **take up**- Gr. **airo**- *lift*

a. In every instance of healing in Jesus' ministry you see faith involved in those being healed, even if it was someone coming to Jesus for healing. Jesus would have people do something. Notice, Jesus here told the man to do something. He said for the man to take up his bed and walk. Notice, Jesus did not pick up the man, throw him up in the air, and the man landed on

his feet. No, the man had to start doing by faith what he could not do before based upon the spoken word [rhema] of Jesus.

2. **bed**- Gr. **krabbatos**- *mattress, bed roll*

a. *Among the ancient Jews, like other oriental and middle east people in the day of Christ, the bed usually consisted of a padded quilt or thin mattress to be used according to the season or the condition of the owner with or without covering (cf. Exo 22:27). The outer garment worn in the daytime served as a covering for the night also. The very poor often made their bed of the skins of animals, old cloaks, rugs, or slept in their ordinary clothing on the bare ground floor as they do today in the East.* -Word Study Dictionary

b. Jesus did not just say to the man, "Get up and walk". No, Jesus had this man change his environment totally and burn his bridges. He said **take up your mattress and leave**. If he would have left his mattress there, he could have come back to it because his place would still be there for him if he needed it. There was no place for him there any longer and he would not be back! There is no more place for you any longer among the sick, poor, or defeated child of God! Change you environment totally and burn your old bridges. You will not be back!

3. **walk**- Gr. **peripateo**

a. Walking speaks of making progress. We are to get up and make progress and accomplish the will of God for our lives. Stop laying around and start walking!

9. And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath.

A. And immediately the man was made well,

1. **man**- Gr. **anthropos**

2. **made well**- Gr. **ginomi hugies**

B. took up his bed,

1. **took up**- Gr. **airo**- *to lift*

2. **bed**- Gr. **krabbotos**

C. and walked

1. **walked**- Gr. **peripateo**

a. This was done in obedience of faith in the spoken word of

Jesus.

D. And that day was the Sabbath

1. **day**- Gr. **hemera**

2. **Sabbath**- Gr. **sabbaton**- *sabbath, day of rest*

a. *The Mosaic Law required that work cease on the seventh day. Additional laws were added by later Jewish religious authorities, which became very complicated and burdensome. These human traditions often obscured the divine intention in God's Law. "The Sabbath was made for man" (Mar 2:27) so that he could have rest and a time for worship and joy. The Jews' rigid tradition (not the Old Testament) taught that if anyone carried anything from a public place to a private place on the Sabbath intentionally, he deserved death by stoning. In this case the man who was healed was in danger of losing his life.* -Bible Knowledge Commentary

b. We need to be wary of man-made laws that masquerade as God's laws. The oral laws of the rabbi's made it illegal to carry your bed on the Sabbath. This was not in the Mosaic Law given by God to Moses.

c. The Sabbath was a day of rest. This Sabbath day was a mere shadow of the real spiritual Sabbath we have in Jesus Christ. [Col. 2:17](#) By faith we rest in Jesus' finished work, and we live in continual Sabbath!

d. This man carrying his bed based upon the spoken word of Jesus was fulfilling the Sabbath more than all the religious leaders put together! He was resting in what Jesus had said and done, and not on what he could do.

e. You will often get more opposition from those who think God's Word says something, than from what the Word actually says.

10. The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed."

A. The Jews therefore said to him who was cured,

1. **Jews**

a. These were the religious folk.

2. **said**- Gr. **lego**

3. cured- Gr. therapeuo

- a. Instead of finding out how this man got healed and rejoicing with him, they focused on their rule they believe was being broken. This is a sign of a hard heart.

B. It is the Sabbath,

1. Sabbath- Gr. sabbaton

- a. There is no law in the OT that states you are not allowed to carry your bed on the Sabbath. This was oral tradition. There was mention of not carrying burdens in and out of the gates of Jerusalem which speaks of commerce. The healed man was not engaging in any work dealing with commerce.

C. it is not lawful for you to carry your bed

1. lawful- Gr. anomos

- a. Religious people are obsessed with what you are not allowed to do.
- b. *The OT had forbidden work on the Sabbath but did not stipulate what "work" was specifically indicated (Exo 20:8-11). The assumption in Scripture seems to be that "work" was one's customary employment, but rabbinical opinion had developed oral tradition beyond the OT which stipulated thirty-nine activities forbidden (Mishnah Shabbath Joh 7:2; Joh 10:5), including carrying anything from one domain to another. Thus, the man had broken oral tradition, not OT law (see notes on Joh 5:16). -MacArthur*

2. carry- Gr. airo

3. bed- Gr. krabbatos

- a. If this was an actual law of God, then Jesus would have not told him to take up and carry his bed.

11. He answered them, "He who made me well said to me, 'Take up your bed and walk.' "

A. He answered them,

1. answered- Gr. apokrinomai

- a. This man was a witness. A witness tells what they have heard and seen, nothing more and nothing less.

B. He who made me well said to me,

1. made- Gr. poieo

2. **well**- Gr. **hugies**

3. **said**- Gr. **epo**

a. One who heals you, is one to be obeyed.

C. Take up your bed and walk

1. **take up**- Gr. **airo**

2. **bed**- Gr. **krabbatos**

3. **walk**- Gr. **peripateo**

12. Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk?'"

A. Then they asked him,

1. **asked**- Gr. **erotao**

B. Who is the Man who said to you,

1. **man**- Gr. **anthropos**

a. They were not asking who the man was so they could go and learn and receive from Him. They want to judge and condemn him!

2. **said**- Gr. **epo**

C. Take up your bed and walk?

1. **take up**- Gr. **airo**

2. **bed**- Gr. **krabbatos**

3. **walk**- Gr. **peripateo**

13. But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place.

A. But the one who was healed did not know who it was,

1. **healed**- Gr. **iaomai**

2. **know**- Gr. **eido**

a. *Why didn't the lame man know who healed him? Was it because Jesus was busy posing for publicity pictures? No. Was it because He was talking to His agents about appearing on the cover of Judaism Today? No. Was it because He was giving an interview on Christian radio? No. The man didn't know who healed him because Jesus had simply left the scene. I really like this. After enabling a man to do the impossible, Jesus splits. -*

Courson

B. for Jesus had withdrawn,

1. **withdrawn-** Gr. **ekneuo-** *to escape, slip away secretly*

- a. Jesus did not heal this man to draw attention to Himself.
- b. How often when someone is used to heal someone they are eager for others to see it and know it. Sometimes, Jesus would heal or deliver someone and then tell them not to tell anyone about who did it. [Luk 5:14](#), [Mat 12:16](#); [Mat 16:20](#); [Mat 17:9](#), [Mar 8:30-31](#)
- c. We should be like the Lone Ranger. We are to help others and then ride away, and people will say, "Who was that masked man?" It does not matter who we are. The important thing is that they have encountered Jesus!
- d. Often we want to take credit for what happens through us. Can you be content to be used by God secretly? Can you give a large amount of money anonymously?
- e. If you will do things in secret, God will reward you openly!
[Matt. 6:4](#)

C. **a multitude being in that place**

1. **multitude-** Gr. **ochlos**

- a. There were many people because this happened during a feast.

2. **place-** Gr. **topos**

14. **Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you."**

A. **Afterward Jesus found him in the temple,**

1. **found-** Gr. **heurisko**

- a. Jesus was looking for this man.

2. **temple-** Gr. **hieron**

B. **and said to him,**

1. **said-** Gr. **epo**

C. **See-** Gr. **ide**

D. **you have been made well,**

1. **made well-** Gr. **hugies**

- a. I want you to see that Jesus did not first ask the man what sin he was committing and get a promise to stop before He healed him. No, healing is by free grace. It is not based upon our good deeds or even our promise to turn over a new leaf!

b. When Jesus healed people, He did not make them fill out a information form to see what sin they were in, who their parents were and their sin preferences or if there were certain ailments running in their family tree. No, He just healed them! Jesus is the same yesterday, today, and forever. Stop looking to yourself for qualifications to be healed or make promises in order to be healed. Just receive God's healing grace today!

E. sin no more,

1. sin- Gr. hamartano

a. This is a present tense verb. Jesus told him to no longer keep on sinning. In other words, stop sinning!

b. This means that some sicknesses or ailments can come through the open door of personal sin. Not all sickness comes from someone sinning. We live in a fallen world were death and sickness reside. Death came through the original sin of Adam. Sickness is just incipient death.

c. Repeated sin can hinder the experience of permanent healing. If you bang your thumb with a hammer you can go to God for healing. However, if you keep banging your thumb over and over with the hammer, healing will be hindered in you! This is the same with repeated sin.

d. When the Lord warns you of something, it is because you are probably going to do that thing unless you rely on Him not to. Hopefully, this man heeded Jesus' warning, but I think he probably did not.

F. lest a worse thing come upon you

1. worse- Gr. cheiron

a. Jesus taught this principle in the area of deliverance. He said that if a spirit is cast out of a man, but that spirit will try to come back with others and if he can find an empty place he will re-enter, and the last state of the man is worse than the beginning. [Mat 12:45](#), [Luk 11:26](#)

2. come upon- Gr. ginomai- happen

15. The man departed and told the Jews that it was Jesus who had made him well.

A. man- Gr. anthropos

B. departed- Gr. **aperchomai-** *went away*

1. He left immediately and told on Jesus. Maybe he thought he would avoid punishment for carrying his bed on the Sabbath, if he could blame Jesus for telling him to do so.

C. told- Gr. **anaggello**

1. *The man was either ungrateful and willfully betrayed Jesus or he was incompetent and did not know that he was bringing trouble on his benefactor.* -Robertson's Word Pictures
2. This leads me to think that this man probably continued on in sin.

D. made well- Gr. **hugies**

16. For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath.

A. For this reason the Jews persecuted Jesus,

1. Jews

- a. People in legalism have always been the biggest persecutor of the people of God and of grace.

2. persecuted- Gr. **dioko**

- a. This man's telling on Jesus caused Him to be persecuted. Jesus healed this man out of sheer grace, and it is returned by a total disregard of Jesus.

B. and sought to kill Him,

1. sought- Gr. **zeteo**

- a. Instead of seeking Jesus to find out how He was able to heal and receive from Him, they sought to kill him.

2. kill- Gr. **apokteino**

C. because He had done these things on the Sabbath

1. done- Gr. **poieo**

2. Sabbath- Gr. **sabbaton**

- a. How hard can your heart be and still breathe? Instead of rejoicing and marveling that this man was cured of what he could not be cured of, they focused on that it happened on the Sabbath. They sought to kill the miracle worker and the giver of life over their own man-made rule.
- b. Religious people today totally disregard the miracle working power of God to focus on any detail that does not fit into their way of doing things. Woe, if someone gets blessed and seems

to violate one of their holy rules!

17. But Jesus answered them, "My Father has been working until now, and I have been working."

A. But Jesus answered them,

1. answered- Gr. **apokrinomai**

a. These religious leaders were challenging Jesus that He was working on the Sabbath and not resting. Why was He working? It is because His Father was working, and whatever He saw His Father do, He did likewise!

B. My Father has been working until now,

1. working- Gr. **ergazomai**

a. Jesus said that His Father had been working until now. This is an interesting statement. In [Genesis 2:2](#) it states that God rested after creation. Now we see Him working again. What caused God to go from resting to working again after He finished all His work in creation? It was the fall of man! Man had marred his perfect creation. After the fall of man, God went to work on His plan of redemption for mankind.

C. and I have been working

1. working- Gr. **ergazomai**

a. Jesus came to complete the plan of redemption by His perfect life under the Law and His sacrificial death on the cross. His is called the Finished work of the Cross.

18. Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

A. Therefore the Jews sought all the more to kill Him,

1. sought- Gr. **zeteo**

2. kill- Gr. **apokteino**

a. They had the nature of their spiritual Father- Satan. [John 10:10](#)

B. because he not only broke the Sabbath,

1. broke- Gr. **luo-** *to unloose, undo*

2. Sabbath

C. but also said that God was His Father,

1. Father- Gr. pater

- a. No Jew would dare call God his Father because a father passes on His nature to his son. If God gave birth to a son, that one would share His nature of being God. This was blasphemy to the Jews, so they sought to kill him.
- b. Jesus was eternally begotten of the Father and shares His Father's nature of being God. What they accused Jesus of was true, but the Jews did not believe it was the truth, however. They saw him just as a man like every other human.

D. making Himself equal with God

1. equal with God- Gr. isos theos

- a. *This shows that, in the view of the Jews, the name Son of God, or that calling God his Father, implied equality with God. The Jews were the best interpreters of their own language, and as Jesus did not deny the correctness of their interpretations, it follows that he meant to be so understood. See [Joh 10:29-38](#). The interpretation of the Jews was a very natural and just one. He not only said that God was his Father, but he said that he had the same right to work on the Sabbath that God had; that by the same authority, and in the same manner, he could dispense with the obligation of the day. -Barnes*
- b. Jesus was equal with God, but in becoming a man He did not cling to this. He did not think He needed to hold on to it. He emptied Himself of the Divine powers, during the years of His earthly ministry, that He had from eternity past.
- c. [Phil. 2:6](#)- (NLT) *Though he was God, he did not think of equality with God as something to cling to.*
- b. *At no point does Jesus in the following discourse deny the inference drawn by the Jews, but emphatically supports his claim to equality with God in his nature ([Joh 5:18](#)) by claiming equality in power and works ([Joh 5:19-20](#)), in resurrection power ([Joh 5:21](#)), in judgment ([Joh 5:22](#)), in honor ([Joh 5:23](#)), in giving eternal life ([Joh 5:24-25](#)), in self-existent life ([Joh 5:26](#)), in power over death and eternal destiny ([Joh 5:28-29](#)), in absolute justice ([Joh 5:30](#)), supported by the witness of John ([Joh 5:33](#)), his own works ([Joh 5:36](#)), the Father ([Joh 5:37-38](#)), and the Scriptures ([Joh 5:39](#)). -UCRT*

19. Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.

A. Then Jesus answered and said to them,

1. **answered-** Gr. **apokrinomai**
2. **said-** Gr. **epo**

B. Most assuredly- Gr. **amen amen**

1. Only in John do you see the double amen in the Greek. In the other gospels Jesus is recorded as only saying one amen when he spoke. The reason for the double amen in John is that John shows Jesus as God. Being God, Jesus' word is firmly established as God's word. The double amen is used.

C. I say to you,

1. **say-** Gr. **lego**

D. the Son can do nothing of Himself,

1. **Son-** Gr. **huios**
2. **can-** Gr. **dunami**
3. **do-** Gr. **poieo**

a. The same goes for us! Apart from Jesus we can do nothing!

[John 15:5](#)

E. but what He sees the Father do,

1. **sees-** Gr. **blepo**
2. **Father-** Gr. **pater**
3. **do-** Gr. **poieo**

a. We need to see what Jesus did during His earthly ministry and we are called to do the same things! [John 14:12](#)

F. for whatever He does,

1. **does-** Gr. **poieo**

G. the Son also does in like manner

1. **Son-** Gr. **huios**
2. **does-** Gr. **poieo**

a. Jesus saw His Father working out the plan of redemption, so Jesus did likewise.

b. This teaches that we can learn how the Father thinks and operates by looking at Jesus. Jesus is perfect theology.

Theology means the study of God. To know what God the

Father is like, then look at Jesus! I.e., Jesus was willing to heal everyone that came to Him. Then what can we know of God the Father- He is willing to heal all that comes to Him!

20. For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.

A. For the Father loves the Son,

1. **Father-** Gr. **pater**
2. **loves-** Gr. **agapao**
3. **Son-** Gr. **huios**

a. Please note that the Son knew and believed the Father loved Him. He also verbalized this. We need to do the same folks! This is the first and greatest revelation we can receive from God our Father after we are born again. It leads to all other revelations God has for us.

b. Being in Christ means He shares equally what He has with you. The Father loves you exactly like He does Jesus! [John 17:26](#)

B. and shows Him all things that He Himself does,

1. **shows-** Gr. **deiknuo**

a. This verse brings out something very important. The revelation of God's love for you leads to more revelations from Him!

b. The more you receive God's love the more revelation you can receive from God. If you doubt God's love for you it will hinder you receiving revelation from God.

2. **does-** Gr. **poieo**

C. and He will show Him greater works than these,

1. **show-** Gr. **deiknuo**
2. **greater-** Gr. **meizon**

a. What God does always gets greater than what is done in the past. God never gets maxed out! I don't care how great God has been to you, He wants to do greater than that!

b. As your revelation of God's love for you grows then He is able to greater than you can ask or think according to the power that works in you! [Eph. 3:20](#)

3. **works-** Gr. **ergon**

D. that you may marvel

1. marvel- Gr. **thaumazo**

a. If you are not amazed at what God is doing in your life, then there is greater God wants to do in your life and it is tied to a greater revelation of His love for you!

21. For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will.

A. For as the Father raises the dead and gives life to them,

1. Father- Gr. **pater**

2. raises- Gr. **egeiro**

3. dead- Gr. **nekros**

4. gives life- Gr. **zoopoieo-** *to make alive*

B. even so the Son gives life to whom He will

1. Son- Gr. **huios**

2. gives life- Gr. **zoopoieo**

a. *Here is another clear statement as to the equality of the Son with the Father. The Jews accused Jesus of making Himself equal with God. He did not deny the charge, but rather set forth these tremendous proofs of the fact that He and the Father are one. Just as the Father raises the dead and gives life to them, even so the Son gives life to whom He will. Could this ever be said of Him if He were a mere man? To ask the question is to answer it. -MacDonald*

22. For the Father judges no one, but has committed all judgment to the Son,

A. For the Father judges no one,

1. Father- Gr. **pater**

2. judges- Gr. **krino**

a. This means the Father will judge no one **directly**. He will judge all men by giving all judgment over to the one man, who is also God- Jesus Christ. [Rom 2:16](#)

B. but has committed all judgment to the Son

1. committed- Gr. **didomi-** *to give*

2. judgment- Gr. **krisis**

a. According to this verse, Jesus will be the one judging all people at the Judgment Seat of Christ and the Great White Throne Judgment.

b. Jesus is uniquely qualified to judge mankind. First, He being God can judge according to perfect knowledge, righteousness and wisdom. Second, Jesus qualifies to judge man because He was fully man Himself.

3. Son- Gr. huios

a. *The Jews recognized that God alone had the right to judge humanity. In claiming that the Father committed all judgment to Him, Jesus again claimed equality with God. -JFB Commentary*

23. that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

A. that all should honor the Son just as they honor the Father,

1. **honor-** Gr. **timao-** *to value, honor*

2. **Son-** Gr. **huios**

a. In this chapter Jesus is claiming equality with God the Father verse after verse!

3. **Father-** Gr. **pater**

a. *Here we have the reason God has given authority to His Son to raise the dead and to judge the world. The reason is so that all should honor the Son **just as** they honor the Father. This is a most important statement, and one of the clearest proofs in the Bible of the deity of the Lord Jesus Christ. Throughout the Bible we are taught that God alone is to be worshiped. In the Ten Commandments, the people were forbidden to have any god but the one true God. Now we are taught that all should honor the Son just as they honor the Father. The only conclusion we can come to from this verse is that Jesus Christ is God. -MacDonald*

B. He who does not honor the Son does not honor the Father who sent Him

1. **sent-** Gr. **pempo**

a. Many in various religions claim to be a follower and worshipper of God but reject His Son Jesus Christ. This verse says that you can't be a follower and worshipper of God without also following and worshipping His Son Jesus Christ in the same manner.

24. **"Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.**

A. Most assuredly- Gr. **amen amen**

1. Again, the double amen found only in John.

B. I say to you,

1. **say-** Gr. **lego**

C. he who hears My word and believes in Him who sent Me has everlasting life,

1. **hears-** Gr. **akouo-** *hearken to*

2. **word-** Gr. **logos**

a. For instance one must believe what Jesus said in [John 3:16](#) in order to have everlasting life.

3. **believes-** Gr. **pisteuo**

4. **sent-** Gr. **pempo**

1. Many claim they have believed in God, and that they have everlasting life. Notice this verse first says **he who hears my word AND believes in Him who sent me** has everlasting life. First, many refuse to hearken to the word of Jesus Christ. Next, they claim to believe in God, but they believe in a God that does not have a Son that He sent to the earth to reconcile mankind. You must believe in the One who sent His Son in order to have everlasting life. Many claim to believe in God, but their god is not the God of the Bible. They believe in a false god that does not have a son such as Islam teaches.

5. **everlasting life-** Gr. **aionios zoe**

a. Notice that believers in Christ and the One who sent Him **have** everlasting life. They will not get everlasting life after they die, but have it now!

D. and shall not come into judgment,

1. **judgment-** Gr. **krisis**

a. This refers to not coming into the judgment for our sins. This judgment is the White Throne Judgment after the Millennium. Only unbelievers will be at this judgment. They will be judged for the guilt of their sin.

b. Believers will all stand at the Judgment seat of Christ which

as judgment of our works, but we will not be judged for our sins because Jesus took that judgment for us on the cross.

c. The thought here is that he is not condemned now and will never be condemned in the future. The one who believes on the Lord Jesus is free from judgment because Christ has paid the penalty for his sins on Calvary. God will not demand the payment of this penalty twice. Christ has paid it as our Substitute, and that is sufficient. He has finished the work, and nothing can be added to a finished work. The Christian will never be punished for his sins. -MacDonald

E. by has passed from death to life

1. **passed-** Gr. **metabaino-** *to cross over*

2. **death-** Gr. **thanatos**

3. **life-** Gr. **zoe**

a. This happened at the point of the new birth! We were translated from the authority of darkness to the kingdom of God's dear Son! [Col. 1:13](#)

25. Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.

A. Most assuredly- Gr. **amen amen**

1. Again, the double amen only found in John.

B. I say to you,

1. **say-** Gr. **lego**

C. the hour is coming,

1. **hour-** Gr. **hora**

2. **coming-** Gr. **erchomai**

a. This refers to the coming bodily resurrection of the righteous. One day the Son of God will speak and the bodies of believers will rise from the grave.

D. and now is,

1. **now-** Gr. **nun**

a. This refers to those now spiritually dead hearing and believing upon Christ and being born again.

E. when the dead will hear the voice of the Son of God,

1. **dead-** Gr. **nekros**

a. Those who are physically dead at the resurrection and now

those who are spiritually dead.

b. Dead does not mean ceasing to exist. Dead means separated from life. Spiritually dead people are separated from the life of God in their spirits. How does one come alive if they are dead? They hear the voice of the Son of God in the gospel and believe. They are made alive to God quickened by the Holy Spirit.

2. **hear-** Gr. **akouo**

3. **voice-** Gr. **phone**

a. This voice is heard every time the gospel is presented. Some accept the voice, but many reject it to their own perdition.

4. **Son of God-** Gr. **huios theos**

F. and those who hear will live

1. **hear-** Gr. **akouo**

a. This does not mean using the faculty of hearing, which is listening. This word means much more than just listening. It means to hearken and obey what is heard. Many listen to the gospel, but they don't hear it. If someone will hearken to the gospel will be saved eternally. [Isa 55:3](#)

2. **live-** Gr. **zao**

a. This refers to the coming resurrection life of the body and also the present new birth.

b. Only God has the power in His voice to give life to someone. Here it says the voice of the Son of God. Jesus Christ is fully God.

26. For as the Father has life in Himself, so He has granted the Son to have life in Himself,

A. For as the Father has life in Himself,

1. **Father-** Gr. **pater**

2. **life-** Gr. **zoe**

3. **in Himself**

a. *This means that life in God, or existence, is not derived from any other being. Our life is derived from God. [Gen 2:7](#); God “breathed into his nostrils the breath of life, and man became a living soul” - that is, a living being. All other creatures derive their life from him. -Barnes*

B. so He granted the Son to have life in Himself

1. granted- Gr. **didomi-** *to give*

a. Although the Trinity are all co-equal in nature, God the Father is the highest in authority in the Trinity. The Son submits to the Father.

2. Son- Gr. **huios**

3. in Himself

a. *Human beings do not have life in themselves; they receive it from God. God does not receive his life from any exterior source; he is the source and Creator of life. In eternity past, the Father gave his Son the same capacity—to have life in himself (see Joh 1:4). God does not share this uniquely divine characteristic with any created being. Because Jesus exists eternally with God the Father, he too is “the life” (Joh 14:6) through whom we may live eternally (1Jn 5:11). God’s gift of life comes through Christ alone (Deu 30:20; Psa 36:9).* -Life Application

27. and has given Him authority to execute judgment also, because He is the Son of Man.

A. and has given Him authority to execute judgment also,

1. given- Gr. **didomi**

2. authority- Gr. **exousia-** *the right and freedom to act*

a. Jesus operates in delegated authority. We are to do the same. We have been given authority by Jesus to use His name.

3. execute judgment- Gr. **poieo krisis-** *do or make judgment*

B. because He is the Son of Man

1. Son- Gr. **huios**

a. Jesus has the authority to judge man because He is God the Son. He can make a perfect judgment based upon perfect knowledge and wisdom.

2. Man- Gr. **anthropos**

a. Jesus has the authority to judge man because He is fully human.

28. Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice

A. Do not marvel at this,

1. **marvel-** Gr. **thaumazo-** *to wonder, be filled with wonder, admiration, or astonishment*

a. Why did Jesus say this? It was because their mouths were wide open in astonishment. Some of them swallowed some flies!

B. for the hour is coming in which all who are in the graves will hear His voice

1. **hour-** Gr. **hora**

2. **coming-** Gr. **erchomai**

a. This speaks of the second coming of Jesus Christ where believers will be resurrected at the rapture of the church.

3. **graves-** Gr. **mnemion**

a. These refer to the graves of believers not unbelievers. Unbelievers will not be raised until after the thousand-year reign of Jesus. They will be raised and stand before the Great White Throne judgment and then face final judgment in the Lake of Fire.

4. **hear-** Gr. **akouo**

5. **voice-** Gr. **phone**

a. This verse actually refers to two separate hours. An hour speaks of set time. The first hour speaks of the rapture of the church. The second hour speaks of the resurrection of the dead after Jesus rules and reigns on the earth for a thousand years. The rapture takes place when Jesus comes again- [1 Thess. 4:16-17](#), but the other hour is a thousand years later. [Rev. 20:5](#)

b. There is an hour soon coming which is the rapture of the church! The rapture will take place with a "**last trumpet**". [1 Cor. 15:52](#) Many confuse the last trumpet of the church age with the last trumpet in the Tribulation period. [Rev. 10:7](#) There are two trumpets sounded in the church age. One has already sounded and began the church age and another one will sound at the end of the church age which will announce the rapture of the church. **Both trumpet sounds are actually the voice of the Lord Jesus Christ!** [Rev. 1:10-11](#)- Jesus voice was as the sound of a trumpet and it started the church age! In [Rev. 4:1](#)

again we hear the Lord Jesus speak as a trumpet and calls the church up into heaven to view the Tribulation- seven years of trouble, from there. **This is the last trumpet of the church age.** The last trumpet in the Tribulation will be **blown by an angel.** In the church age the trumpets were the voice of the Lord Himself! Here in this verse, we are studying in John, we see the voice of the Lord is used to raise believers at the rapture! The Lord voice will also raise the unrighteous dead after the Tribulation for judgment.

c. To say your voice will raise the dead is saying you are God! Only God could do that!

29. and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

A. and come forth,

1. **come forth-** Gr. **ekporeuomai-** *to take a journey out*

a. It appears in this verse that the resurrection of all believers and unbelievers take place in the same hour. However, they are actually separated by 1000 years. Believers are raised at the Lord's coming, but unbelievers are raised after the thousand year reign of Jesus.

B. those who have done good,

1. **done-** Gr. **poieo**

2. **good-** Gr. **agathos-** *divine good, intrinsic good*

a. It appears in this verse that salvation is for those who did good works and eternal hell is for those who did bad works. The New Testament is clear that salvation is not based on our good works. [Eph. 2:8-9](#) , [Titus 3:5](#) What is this verse saying then?

b. Believing upon Jesus is seen as doing good! [John 6:29](#) The word "good" here means divine good that is from God and what God can approve. When you accept Christ, you accept Christ's perfect righteousness he obtained as a man. He did good perfectly all the time. This is credited to a believer when they are born again by faith!

C. to the resurrection of life,

1. **resurrection-** Gr. **anastasis**

a. This takes place at the rapture of the church.

2. **life-** Gr. **zoe**

D. and those who have done evil,

1. **done-** Gr. **poieo**

2. **evil-** Gr. **phaulos**

a. To reject Jesus is to do evil. An unbeliever is spiritually dead and never leaves the realm of sins and transgressions. [Eph. 2:1](#)
Even their good works are but filthy rags that are based on self-interest.

E. to the resurrection of condemnation

1. **resurrection-** Gr. **anastasis**

a. This is after the thousand-year reign of Jesus. [Rev. 20:5](#)

2. **condemnation-** Gr. **krisis**

a. This is the final judgment of the Lake of Fire. Those whose names are not found in the Lamb's book of Life are cast into the Lake of Fire.

30. I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.

A. I can of Myself do nothing

1. **can-** Gr. **dunamai**

2. **do-** Gr. **poieo**

a. Here is speaking from His humanity where He was limited. In His Divinity He could do all things. However, He laid aside His attributes of Divinity when He became a man. Everything Jesus did during His earthly ministry He did as a man anointed by the Holy Spirit.

b. As believers we can do nothing of our ourselves. [John 15:5](#)
By through Christ we can do all things! [Phil. 4:13](#)

B. As I hear,

1. **hear-** Gr. **akouo**

a. Jesus operated by first listening to the Father for direction and then he decided and acted. We need to operate the same. Often just decide and act apart from hearing from God and nothing is fruitful.

C. I judge,

1. **judge-** Gr. **krino**

a. *Even though the Father committed to the Son the task of executing judgment, the Son cannot and will not perform on his own authority and by his own initiative. The distinctions within the persons of the Trinity allow each to perform certain specific functions, but the divine unity of God means that Father, Son, and Holy Spirit each do what the others would do if the roles were changed.* -Life Application

D. and My judgment is righteous,

1. **judgment-** Gr. **krisis**

2. **righteous-** Gr. **dikaios**

a. It is righteous because it is Divine judgment based upon absolute truth and knowledge.

E. because I do not seek My own will but the will of the Father who sent Me

1. **seek-** Gr. **zeteo**

2. **will-** Gr. **thelema**

a. If you seek your own will and advantage you will pervert justice and righteousness. You will make unrighteous decisions.

3. **Father-** Gr. **pater**

a. The Father is the highest in authority in the Godhead.

4. **sent-** Gr. **pempo**

31. If I bear witness of Myself, My witness is not true.

A. If I bear witness of Myself,

1. **bear witness-** Gr. **martureo**

B. My witness is not true

1. **witness-** Gr. **marturia**

2. **true-** Gr. **alethes-** *valid*

a. *This did not mean for a moment that the Lord Jesus could ever say anything that was not true. Rather, He was simply stating a general fact that the witness of a single person was not considered sufficient evidence in a court of law. God's divine decree was that at least two or three witnesses were required before a valid judgment could be formed. And so the Lord Jesus was about to give not two or three, but four witnesses to His deity.* -McDonald

32. There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true.

A. There is another who bears witness of Me,

1. **another-** Gr. **allos-** *another of the same kind or quality*

a. This is referring to God the Father. [John 5:36](#) It does not refer to John the Baptist. The word "another" here means *one of the same quality or character*, which would refer to one of the other members of the Godhead. If John the Baptist were meant then the word **heteros** would have been used, which is *another of a different kind or quality*.

2. **bears witness-** Gr. **matureo**

B. and I know that the witness which He witnesses of Me is true.

1. **true-** Gr. **alethes**

a. There is no better witness to have than God the Father, who knows all and sees all, and it is impossible for Him to lie! He has no need to swear honesty with His hand on a Bible!

33. You have sent to John, and he has borne witness to the truth.

A. You have sent to John,

1. **sent-** Gr. **apostello**

a. Jesus is speaking to the religious leaders that sent a delegation to Him to ascertain who He was. [John 1:19-28](#)

2. **John-** means *gift*

a. Jesus first says that His Father was a witness for Him that could not be disputed as false. Now, He refers to a lesser witness which is John. He is a fallible man. Matter of fact, not long after this John wavers to his witness about Christ and sends his own delegation to Jesus to ascertain who He was! The only witness we can trust is God's!

B. and he has borne witness to the truth

1. **borne witness-** Gr. **matureo**

a. The word "witness" is used 21 times in this gospel. This is the number 7, which is the number of perfection, times the number 3, which is the number for the triune God. We have a perfect witness from the perfect God concerning Jesus Christ as being sent from God to be our Redeemer and Savior!

b. The word "witness" is used so many times to show that what Jesus did is based upon what is absolutely legal and He fulfills all justice! Nothing can fulfill what is legal and just in a court of law without credible witnesses. God the Father, the Holy Spirit, John the Baptist, and the Holy Scriptures, and Jesus' own works all bore witness to Jesus Christ and His true identity.

2. **truth-** Gr. **aletheia**

a. Jesus is the truth.

34. Yet I do not receive testimony from man, but I say these things that you may be saved.

A. Yet I do not receive testimony from man,

1. **receive-** Gr. **lambano**

2. **testimony-** Gr. **marturia**

3. **man-** Gr. **anthropos**

a. Although John gave witness to Jesus, Jesus put no stock in that because John was a mere man that was fallible and vacillating. One day John gave a strong witness to Christ being the Messiah, and the next doubted who Jesus was. It does not matter what people think of you, just God! Man's opinions are faulty and are subject to change. God's opinions are always true and never change.

B. but I say these things that you may be saved

1. **saved-** Gr. **sozo**

a. Here Jesus is saying that He was bringing up those who have born witness to Him not so that Jesus would look good or be exalted by man, but purely so that people would understand who He was and put their faith in Him in order to be saved. He was not concerned with His own reputation, but in the salvation of those He came to minister to. He came as a humble servant of others. He did not get His value and significance from the opinions of man.

35. He was the burning and shining lamp, and you were willing for a time to rejoice in his light.

A. He was a burning and shining lamp,

1. **burning**- Gr. **kaio**- *to set on fire, light, burning*

2. **shining**- Gr. **phaino**

3. **lamp**- Gr. **luchnos**

a. A common Rabbinic idiom for a famous man.

B. and you were willing for a time to rejoice in his light

1. **willing**- Gr. **thelo**

2. **time**- Gr. **hora**- *an hour*

a. Before Jesus came on the scene multitudes went out to hear John and to be baptized. He was a national sensation for a time before he was arrested and went into obscurity.

3. **rejoice**- Gr. **chara**

a. These were like the seed sown upon the rock, that rejoiced but then were offended and fell away. [Luke 8:13](#)

4. **light**- Gr. **phos**

36. But I have a greater witness than John's; for the works which the Father has given Me to finish—the very works that I do—bear witness of Me, that the Father has sent Me.

A. But I have a greater witness than John's,

1. **greater**- Gr. **meizon**

2. **witness**- Gr. **marturia**

a. Our actions and works always are a greater testimony on our behalf, whether for good or bad, than our words or what others say about us.

B. for the works which the Father has given Me to finish

1. **works**- Gr. **ergon**

a. These works were the miracles that He performed. As the miracles that Moses did bore witness that he was sent by God, so the miracles Jesus did testified that Jesus was sent by God.

2. **Father**- Gr. **pater**

3. **given**- Gr. **didomi**

4. **finish**- Gr. **teleioo**

a. Today we stand upon the FINISHED work of Christ. Aren't you glad He finished what He came to do and it does not still need to be completed by Him or us!

C. the very works that I do,

1. **works**- Gr. **ergon**

D. **bear witness of Me,**
1. **bear witness-** Gr. **martureo**

E. **that the Father has sent Me**

1. **Father-** Gr. **pater**
2. **sent-** Gr. **apostello**

a. Jesus was sent as an apostle from the Father to us.

37. And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form.

A. **And the Father Himself,**

1. **Father-** Gr. **pater**

B. **who sent Me,**

1. **sent-** Gr. **pempo**

C. **has testified of Me,**

1. **testified-** Gr. **martureo**

D. **You have neither heard His voice at any time,**

1. **heard-** Gr. **akouo**
2. **voice-** Gr. **phone**
3. **time-** Gr. **popote**

a. This generation of religious Jews Jesus was speaking to had never heard the audible voice of God like those did in the wilderness when they were at Mt. Sinai. [Deut. 4:12](#)

b. Peter, James, and John however heard the audible voice of the Father. [Matt. 17:5](#)

E. **nor seen His form**

1. **seen-** Gr. **horao**
2. **form-** Gr. **eidos**

a. No one, except Jesus, has seen the Father. [John 1:18](#) The manifestations of God in the OT were pre-incarnate appearances of Christ- the eternal Word, the second member of the Godhead. He is the visible member of the Godhead. However, Jesus said to His disciples, that if you have seen me, you have seen the Father.

38. But you do not have His word abiding in you, because whom He sent, Him you do not believe.

A. **But you do not have His word abiding in you,**

1. **word-** Gr. **logos**

a. Jesus is God's word. [John 1:1](#)

2. **abiding-** Gr. **meno**

a. According to this verse, to abide in the Word of God is to actively believe upon Jesus.

B. because whom He sent,

1. **sent-** Gr. **apostello**

C. Him you do not believe

1. **believe-** Gr. **pisteuo**

39. You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

A. You search the Scriptures,

1. **search-** Gr. **ereunao-** *to search, examine into*

2. **Scriptures-** Gr. **graphe**

a. The Scriptures are the literal physical pages of the Bible. In the Scriptures, the Word of God is testified to and revealed, which is Jesus. The Bible we hold in our hand is the scriptures. The Bible or Scriptures contain and reveal the Word of God-Jesus. The physical bible in our hand is not the Word of God-Jesus. If a Bible is burned it cannot destroy the Word of God-Jesus! Many Bibles have been confiscated and burned over the last 2000 years but that did not destroy the Word of God-Jesus- it revealed! Jesus is the Word of God!

B. for in them you think you have eternal life,

1. **think-** Gr. **dokeo**

a. Many thought that because they knew and could quote the Scriptures from heart it would secure them eternal life. No, the Scriptures point to, testify about, and reveal the Word of God-Jesus. In believing upon Jesus, one has eternal life. I don't care how much you study the Bible or can quote it, that will not give you eternal life. Only believing upon the Word of God-Jesus- that the Scriptures reveal, can one have eternal life.

2. **have-** Gr. **echo**

3. **eternal life-** Gr. **aionios zoe**

C. and these are they which testify of Me

1. **testify-** Gr. **martureo**

a. The scriptures testify of the Word of God- Jesus.

40. **But you are not willing to come to Me that you may have life.**

A. **willing-** Gr. **thelo**

1. In this short verse of 14 words we have sound theology that destroys a false doctrine going around in the body of Christ today called universalism. Universalism teaches that since Jesus died for everyone, that everyone is automatically given eternal life.

2. First we see that one must be **WILLING** to be saved. Universalism says all are saved whether they want to or not because God's sovereign will always prevail. Here we see that God has given us all a free **will** in which one must choose to be saved.

B. **come-** Gr. **erchomai**

1. Next, we see that someone must **COME** to Jesus for salvation.

Universalism says that God drags all to heaven whether they want to come or not.

C. **have-** Gr. **echo**

D. **life-** Gr. **zoe**

41. **"I do not receive honor from men.**

A. **receive-** Gr. **lambano**

B. **honor-** Gr. **doxa-** *glory, a favorable opinion*

1. Jesus did not accept the opinions of man concerning Himself. We shouldn't either! The only opinion of us that matters is God's opinion of us. If you go by the varying opinion of people about you, you will end up being a basket case! You can be solid if you only consider God's favorable opinion of you!

C. **men-** Gr. **anthropos**

42. **But I know you, that you do not have the love of God in you.**

A. **But I know you,**

1. **know-** Gr. **ginosko-** *to know fully or by experience*

a. Jesus knows all men.

B. **that you do not have the love of God in you**

1. **have-** Gr. **echo**

2. **love-** Gr. **agape**

a. This is love for God. They did not love God because they did

not receive, believe, or love Jesus.

b. Many religions profess a love for God but reject Jesus. You can't love God and not love or accept Jesus.

43. I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive.

A. I have come in My Father's name,

1. **come-** Gr. **erchomai**

2. **Father's-** Gr. **pater**

3. **name-** Gr. **onoma**

a. Coming in someone's name, means to fully represent them.

B. and you do not receive Me,

1. **receive-** Gr. **lambano**

C. if another comes in his own name,

1. **comes-** Gr. **erchomai**

2. **name-** Gr. **onoma**

a. Unfortunately, there are many ministers today that come representing themselves, instead of Jesus.

b. This is nothing new. Paul said that on his own ministry team all were in it for themselves, and not for Jesus Christ, except Timothy. [Phil. 2:21](#)

c. We need a honest heart search to see if we hold private ambition for being in the ministry, or we do what we do solely for the glory of Jesus Christ.

D. him you will receive

1. **receive-** Gr. **lambano**

44. How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God?

A. How can you believe,

1. **believe-** Gr. **pisteuo**

a. Those who trust in themselves, by default cannot and will not trust in another.

B. who receive honor from one another,

1. **receive-** Gr. **lambano**

2. **honor-** Gr. **doxa-** *glory, favorable opinion*

a. Those who trust in themselves will seek the favorable

opinion of others to validate their trust.

C. and do not seek the honor that comes from the only God

1. **seek**- Gr. **zeteo**

2. **honor**- Gr. **doxa**- *glory, favorable opinion*

3. **only God**

a. Again, the only person's opinion of us is God's. We get God's favorable opinion of us, when we reject self, and put our trust in His Son. Those who honor the Lord, will be honored by Him.

[1 Sam. 2:30](#)

45. Do not think that I shall accuse you to the Father; there is one who accuses you—Moses, in whom you trust.

A. Do not think that I shall accuse you to the Father,

1. **think**- Gr. **dokeo**

2. **accuse**- Gr. **kategoreo**- *to speak against, accuse*

a. Jesus isn't the accuser. If you feel accused and condemned it did not come from Jesus. He came to justify and bless.

3. **Father**- Gr. **pater**

B. there is one who accuses you

1. **accuses**- Gr. **kategoreo**

C. Moses- means *drawn out*

1. The Pharisees prided themselves on being the true followers of their ancestor Moses. They were trying to follow every one of his laws to the letter, and they even added some of their own. Jesus' warning that Moses would accuse them stung them to fury. Moses wrote about Jesus ([Gen 3:15](#); [Num 21:9](#); [Num 24:17](#); [Deu 18:15](#)), yet the religious leaders refused to believe Jesus when he came.

D. in whom you trust

1. **trust**- Gr. **elpizo**- *to place hope in or expectation upon*

a. They trusted in Moses instead of the one Moses spoke about. They embraced the shadow instead of the person who cast the shadow.

46. For if you believed Moses, you would believe Me; for he wrote about Me.

A. For if you believed Moses,

B. you would believe Me,

C. for he wrote about Me

1. [Gen 3:15](#); [Gen 12:3](#); [Gen 17:18](#); [Gen 49:10](#); [Deu 18:15-18](#); [Luk 24:27](#), [Luk 24:44](#)

47. **But if you do not believe his writings, how will you believe My words?"**

A. **But if you do not believe his writings,**

1. **believe-** Gr. **pisteuo**
2. **writings-** Gr. **grapho**

B. **how will you believe my words**

1. **believe-** Gr. **pisteuo**
2. **words-** Gr. **rhema-** *spoken words*

a. Many today crave to hear God speak to them audibly.

However, Jesus says here that if you will not believe the Scriptures in your Bible, you will not believe His words if He spoke them to you audibly.

b. If you want God to speak to you today read the Bible. If you want Him to speak to your audibly, then read your Bible out loud!