

JOHN CHAPTER FIVE  
A MIRACLE AND A MESSAGE  
TAKE - A - WAYS

The Cure (Vss 1-15)  
The Controversy (Vss 16-18)  
The Truly, Trulys (Vs 19-29)  
The Five Witnesses (Vss 30-47)

The man at the pool in Bethesda is a perfect picture of sin  
Hopeless - helpless - crippled - undeserving  
Making excuses why he can't do better

Miracles are the exception - not the rule  
There were dozens of people at the pool  
But Jesus only healed one

The lambs for Temple sacrifice were carried in thru the Sheep Gate  
How fitting the Lamb of God who takes away the sin of the world  
Would also enter by way of the Sheep Gate

The man immediately left the pool and went into the Temple  
He probably had not been there in 38 years  
He went to where God's people gathered to give thanks

The three equals:  
Jesus is equal to God in works (vs 17) - judgment (vs 22) - honor (vs 23)

The three resurrections:  
Dead sinners being raised to walk in the newness of life  
The resurrection unto life - all the believers  
The resurrection unto damnation - all the lost

Other 38s in the Bible  
Israel wandered in the wilderness for 38 years  
Several Northern Kingdom kings reigned for 38 years  
David selected 38,000 Levites to work on Solomon's Temple

# Whosoever Will 5-24-26

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Location: First Baptist Church Tallassee Alabama

Instructor: Sid Edwards

## Summary

The lesson analyzes John chapter 5, outlining a sequence of events: Jesus heals a crippled man on the Sabbath (the third miracle recorded by John), provoking controversy with religious leaders; Jesus delivers multiple “truly, truly” statements that reveal his unity with the Father, authority to grant life and execute judgment, and the gospel call to hear, believe, and receive eternal life; finally, Jesus presents five witnesses to his identity (himself as Son of Man, John the Baptist, his works, the Father, and the Scriptures). The instructor emphasizes that salvation is by the word, by faith, and by grace; clarifies four resurrections (spiritual life now, Jesus’s own resurrection, resurrection of the righteous/rapture, and resurrection to judgment of the lost); contrasts true heart-faith with mere head knowledge; and rebukes religious leaders’ hypocrisy and love of human glory.

## Knowledge Points

### 1. Structure and Context of John 5

- Miracle, controversy, teaching, witnesses
  - The chapter breaks into four parts: a cure (healing the crippled man on the Sabbath), a resulting controversy with Jewish leaders, Jesus’s “truly, truly” doctrinal statements, and presentation of five witnesses to his identity.
  - The healing event is a turning point where curiosity from religious leaders shifts to hatred, intensifying opposition that will lead to crucifixion (John 5:18).
- Sequence of John’s recorded miracles and their lessons
  - First: water to wine—“salvation is by the word,” as Jesus spoke and water became wine.
  - Second: healing the nobleman’s son—lesson on faith; the father believed Jesus could heal.
  - Third: healing the crippled man—lesson on grace; Jesus chose one among many at the pool by grace and mercy.
  - Together, salvation is by the word, by faith, and by grace.

### 2. The Healing of the Crippled Man and Human Excuses

- The man’s excuses and Jesus’s command
  - The man initially excuses his condition: crippled for 38 years, lack of help, self-pity.
  - Jesus heals with five words: “Get up, pick up, and walk,” ending excuses and demonstrating authority.
  - After confrontation by scribes and Pharisees (for carrying a mat on the Sabbath), the man deflects blame to “that man” who told him to do it, showing excuses that sound compelling in the moment but are “lame” before God.

- Sabbath controversy and leaders' priorities
  - Leaders focus on rule-keeping added to the law, not compassion for a "helpless, hopeless" man.
  - The healing on the Sabbath incites intensified hostility; they seek to kill Jesus for "breaking the Sabbath" and "calling God his own Father" (equality with God).

### 3. "Truly, Truly" Statements and Christ's Unity with the Father

- Frequency and function of "truly, truly"
  - "Truly, truly" ("Amen, amen") signals vital truth; used 19 times in John, with this being the sixth occurrence.
  - Indicates escalating, fearless confrontation with leadership, emphasizing key doctrine.
- Continuous divine work; Sabbath and sonship
  - God works "twenty four seven"; therefore, the Son works when the Father works, including the Sabbath—"just another day's work."
  - Jesus does nothing "of himself" but only what he sees the Father doing; the Father withholds nothing from the Son; "all things" are within the Father's will, executed through Jesus.
  - Greater works are promised—future miracles that will amaze (healing the blind, raising the dead).

### 4. Authority to Give Life and to Judge

- Life-giver roles and judgments entrusted to the Son
  - As the Father raises the dead, so the Son "gives life to whom he wishes."
  - The Father "has given all the judgments to the Son" so that the Son is honored as the Father is; rejecting the Son rejects the Father (cf. Acts 17—God's set day to judge through the Man he appointed).
  - Blasphemy accusations against Jesus are inverted: leaders are guilty for refusing God's Son.
- Gospel call: hear, believe, receive
  - "He who hears my word and believes him who sent me has eternal life... has passed out of death into life."
  - Hear: not mere audible reception but understanding and action.
  - Believe: trust and confidence in God's word; transition from self-living to living for God; distinction between head knowledge and heart commitment—God commits Himself to those who truly believe.
  - Receive: eternal life is instantaneous and everlasting; example of the thief on the cross; freedom from eternal condemnation and the lake of fire.

### 5. Resurrections Described

- First: spiritual resurrection now (v.25)
  - "The dead will hear the voice of the Son of God, and those who hear will live"—speaks of spiritually dead being saved now and continuing until Christ's return.

- Addresses Pharisee/Sadducee debates: Sadducees deny resurrection, Pharisees affirm but selectively.
- Second: Jesus's own resurrection and authority (v.26–27)
  - Jesus predicts his death and resurrection; only God grants life; Romans 8:11 cited—Holy Spirit's power raised Jesus.
  - Two authorities given to the Son: He has life in Himself (sole source of salvation, grantor of spiritual life), and He has authority to execute judgment because He is the Son of Man (death, burial, resurrection authenticate this authority).
- Third: resurrection of the righteous/rapture (v.28–29a)
  - “All who are in the tombs will hear his voice and will come out”—those who did good deeds to a resurrection of life.
  - 1 Thessalonians 4: the Lord descends with a shout, voice of archangel, trumpet of God; “dead in Christ will rise first,” then living believers caught up; “comfort one another.”
  - Mnemonic: dead rise first because they have “six feet further to go.”
  - Revelation 20:5–6: “first resurrection,” blessed and holy participants, immune to the “second death,” reign with Christ 1,000 years; names in the Lamb's book of life.
  - Clarification: good deeds evidence salvation, not a means to earn it; deeds flow from hearing, believing, receiving, abiding, and walking in the Word.
- Fourth: resurrection to judgment of the lost (v.29b)
  - Occurs after the millennial reign; the great white throne judgment.
  - Lost of all time stand before God; condemned to the lake of fire—no second chances, reprieves, or pardons; Satan, antichrist, false prophet already there.
  - Distinct end-time judgments: great white throne for the lost (condemnation), judgment seat of Christ for believers (assessment and rewards—no loss of salvation; varying rewards, some none, based on what was done with new life).
  - Memory aid: “Great white—great salvation rejected.”

## 6. Five Witnesses to Jesus's Identity (Exceeding the Deuteronomic Standard)

- Witness 1: Jesus himself (Son of Man)
  - “I can do nothing on my own... my judgment is righteous... I seek the will of him who sent me”—total submission and humility.
  - Contrast with Satan/Lucifer: Satan's pride and “I will” statements (Isaiah—five “I will” claims) versus Jesus's dependence on the Father.
  - Deuteronomy's requirement of two or three witnesses acknowledged; Jesus will not testify alone, yet his ministry bears truthful witness through signs, parables, and teachings.
- Witness 2: John the Baptist
  - Leaders sent to interrogate him; he testified to the truth, identifying Jesus as Messiah and his own role as forerunner.
  - Called “a lamp... burning and shining”; people rejoiced in his light for a time.
  - Leaders rejected his message because he condemned their sin and false religion; they sought to discredit him due to his association with Jesus.

- Jesus is “the light of the world,” greater than the lamp; offers spiritual freedom beyond political liberation from Rome.
- Witness 3: Jesus’s works (miracles/signs)
  - “The works... testify about me”—blind see, deaf hear, lame leap; fulfillment of prophetic expectations of Messiah.
  - Miracles relieve human suffering and validate identity, not self-promotion.
  - Leaders, though claiming OT scholarship, remain blind and hardened.
- Witness 4: The Father
  - The Father audibly and visibly validated Jesus: at baptism; at the Mount of Transfiguration; in John 12 when Greeks seek Jesus (audible voice from heaven).
  - Leaders neither hear nor see because they do not believe the One whom the Father sent; the word does not remain in them.
- Witness 5: The Scriptures
  - Leaders search Scriptures thinking they have life in them, but those Scriptures testify to Jesus; they are unwilling to come to him for life.
  - Head knowledge without heart trust; unwillingness contrasts with “whosoever wills” (John 3:16)—leaders are “whosoever won’ts.”

## 7. Rebuke of Religious Leaders’ Motives and Misbeliefs

- Glory from men, absence of love, and susceptibility to false messiahs
  - Jesus does not seek human glory; seeks only the Father’s approval.
  - Leaders lack love of God; treat the healed man without compassion; Good Samaritan story used to illustrate priests’ lack of compassion.
  - They accept those who come “in their own name” but reject Jesus who comes in the Father’s name; love human glory over God’s glory; warned of false Christs (Matthew 24).
- Moses as accuser and witness
  - Jesus will not accuse them before the Father; Moses, in whom they place hope, will.
  - If they believed Moses, they would believe Jesus, for Moses wrote about him; failure to believe Moses’s writings leads to failure to believe Jesus’s words.
  - Jesus present when the law was written; leaders revere Moses’s law but miss its fulfillment in Christ.

## 8. Illustrations of Divine Provision and Unbelief

- Instant provision parallels
  - God works continuously; Jesus performs instant acts mirroring divine provision: water to fine wine without agricultural processes; feeding five thousand without planting, harvesting, milling, baking; healings without medicine, hospitals, or therapy.
  - Despite signs, leaders demand “one more sign,” reducing miracles to “circus trick.”
- The number thirty-eight in Scripture

- The man's 38-year condition highlighted; other biblical "thirty-eight" references: Israel wandered 38 years in the wilderness (with additional time totaling 40), several kings reigned 38 years, Solomon appointed 38,000 priests for temple work.
- Emphasizes recurrence of the number across biblical history.

## Assignments

1. 
  1. Reflect on John 5's progression—identify how the miracle, controversy, "truly, truly" teachings, and five witnesses collectively affirm Jesus's identity and mission.
2. 
  2. Examine personal tendencies toward "head knowledge" versus "heart commitment"; outline practical steps to move from mere knowledge to trust and obedience (hear, believe, receive).
3. 
  3. Study the four resurrections discussed (spiritual life now; Jesus's resurrection; resurrection of the righteous/rapture; resurrection to judgment); compile supporting Scriptures (John 5:24–29; 1 Thessalonians 4; Revelation 20; Romans 8:11).
4. 
  4. Compare the five witnesses with Deuteronomy's standard of two or three witnesses; prepare a brief explaining how each witness validates Jesus.
5. 
  5. Analyze passages where Jesus's miracles fulfill messianic prophecies (e.g., blind see, deaf hear, lame leap); note OT references and their NT fulfillment.