

John – Lesson 5

John Chapter 5

Distributed by: KJV Bible Studies

Website: www.KjvBibleStudies.net

e-mail: mailKjvBibleStudies@gmail.com

Introduction: In Chapter 4, we saw Jesus coming to the woman of Samaria at Jacob's Well where Jesus explained to her how to be saved and to partake of the Living Water that only Jesus can give. We talked of how this will satisfy our spiritual thirst forever. As we closed in the chapter, we saw Jesus coming back to Cana in Galilee where the nobleman came to Christ with the son that was about to die.

Just by speaking to Jesus and showing his faith in Christ, Christ healed the boy without ever going to the home. Jesus is the Great Physician. He can heal our physical maladies, but even more, He can bring us back into a perfect relation with God.

The first half of John 5 presents Jesus' healing of the 'impotent' man at the pool of Bethesda. He then defends himself against the subsequent, virulent attack of Jewish critics. In the latter half of this chapter, Jesus focused on two matters: (1) His judgment at the coming resurrections; and (2) the validating four-fold witness of Him.

I. Christ at the Pool of Bethesda

John 5:1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

Jesus heals the impotent man. "After this" is a reference to events since Jesus last journey to Jerusalem for the Passover recorded in John 2.

What feast may be at hand is not totally clear. There were seven major Jewish feasts a year. Jesus goes up to Jerusalem to take part in the feast of the Jews. This feast may have been the feast of Pentecost. Pentecost was one of the three great annual feasts which the law required for every male Israelite to observe in Jerusalem.

We see Jesus honoring the Divine Law by going up to Jerusalem at the season of its celebration. It is important to recognize that Jesus did not come to destroy the law, but by observing it and fulfilling it, he glorified God with His life.

Mat 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

The requirements for the feasts are found in Deuteronomy chapter 16.

Deu 16:1 Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

Deu 16:2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

Deu 16:16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:Deu 16:17 Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

John 5:2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

John 5:3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

John 5:4 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.

John recounts a place in Jerusalem called *Bethesda* which in Hebrew literally means 'house of mercy.' There was a pool which may have been for drawing water. The pool was near the sheep gate of the city, which was on the northeast corner of the city. Five *porches* or porticos had been built there, perhaps for shade. There, various "impotent folk" assembled.

They waited for the pool to be agitated. John records that an angel on occasion would *trouble* (agitate) the water and the first one into the water thereafter was "made whole of whatever disease he had."

It says that there was sheep market that contained a pool. John Calvin in his commentary believed this to be the place near the temple where the animal were brought to be offered for sacrifice at the temple. He said the word Bethesda meant a "house of the flock" while it may have meant "a place for pouring out." He believed the water flowed in for the priests to use via conduits making sense that it would be the sheep gate where the animals used in sacrifice may have been taken.

Perhaps this is the same as the "sheep gate" mentioned in Nehemiah chapter 3.

Neh 3:1 Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.

This sheep gate points us to Jesus Christ and typifies his death on the cross. The pool which was called Bethesda was a place of mercy, and it is in Christ where the lost sinner finds mercy from the Lord. We see the condition of the people near the pool. They were impotent folk made up of the blind, the halt, and the withered. While many sinners don't see their condition before God, anyone who is lost is truly in a blinded condition due to Satan.

2 Cor 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

We see those that were at the pool suffered from different maladies. The blind could not see, those with crippled feet could not walk, while those that had paralyzed hands were unable to work. It says they were waiting for the moving of the water in the pool. This was their hope, that they might be the first into the water after the angel moved the waters. In this case, that faith might have healed them. But today, we have many people placing their faith in the baptismal waters, or in their works, or in fulfilling of the law, or their church membership. And all of these are faith in vain. There is one and only one that can save, and He saves us to the uttermost.

Acts 4:10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

Acts 4:11 This is the stone which was set at nought of you builders, which is become the head of the corner.

Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Heb 7:22 By so much was Jesus made a surety of a better testament.

Heb 7:23 And they truly were many priests, because they were not suffered to continue by reason of death:

Heb 7:24 But this man, because he continueth ever, hath an unchangeable priesthood.

Heb 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

II. The Healing of the Impotent Man

John 5:5 And a certain man was there, which had an infirmity thirty and eight years.

John 5:6 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?

John 5:7 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.

John 5:8 Jesus saith unto him, Rise, take up thy bed, and walk.

John 5:9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

At the pool was a man who had been diseased for thirty eight years and was now evidently bed ridden. The comment that Jesus “knew that he had been now a long time *in that case*” definitely is a reference to His omniscience. The fellow lamented that when the water was troubled someone always beat him into the pool because he had no one to help him. His actions demonstrate clearly that it is not because of the outstanding faith of this man that he was chosen. It should be noted that all the people present at the pool obviously were there because of some confidence in divine healing.

Realize that Jesus could have healed all these people on the spot had He chosen to do so. There is no evidence that his condition was worse than any other. Therefore we should conclude that Jesus selected him simply because He selected him. Jesus comes to this certain man that had been sick with his infirmity 38 years. It is hard to imagine being sick with one problem that long, but this man had been. Note that Jesus comes and selects out this man out of the crowd. Jesus’ question is “Wilt thou be made whole?”

The question had to do with this man’s physical condition, but that same question goes forth to a lost and dying world concerning salvation today. If you have not accepted Jesus as your Personal Savior, Jesus calls to you today with the question “Wilt thou be made whole?” If you’ve been drawn to God by the Holy Spirit, will repent of your sins and accept Jesus as your Savior, you too will be made whole.

In verse 7, we see the man saying that he has no one to help him to dip into the pool. And he was being honest from the standpoint of the world. Unless he had help, he would not be the first one to dip into the pool and he would not be healed. But Jesus tells the man to do three things.

Rise

Take up thy bed

And walk.

Note the results of the man responding by faith in verse 9. It says that immediately, the man was made whole. We need to note a couple of things about this. One is that it was a complete and total healing, not a gradual process. When we are saved, it is total and complete. We do not need to wait 10 or 50 years to find out if we shall enter heaven, but we can know right now.

Of note in verse 9 is how the man *immediately* was healed. Notwithstanding the fact it was the Sabbath, he picked up his bedding and walked as commanded by Jesus. You may notice that this and all cases of Bible healing are very different from the order claimed by the religious performers of today. His healing preceded not followed any evidence of his faith. A similar truth can be drawn from Mark 2:5.

Mark 2:5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

Faith must always be exercised to realize the gift given. We must conclude the gift is not given by faith, but given by grace and realized through faith.

1 John 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

1 John 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

John 5:10 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 5:11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

Notice these are not future tense verbs, but present tense. That means right now.

The Jews accosted him for carrying his bed on the Sabbath. It should be noted there was no scriptural injunction about such an activity. Rather, rabbinical tradition embellished upon the Scripture and added endless minute details.

The Jews equated such rabbinical tradition with the Word of God. Jesus did not. Recall, it was Jesus who directed the man to pick up his bed and walk. Insight is gained into the mentality and spiritual condition of prevailing official Israel at Jerusalem. They were unimpressed this poor fellow had been healed. Rather, their focus was that a rabbinical tradition had been abridged.

In verse 11, the healed man recounted that He who had healed him directed him to take up his bed. The Jews wanted to know who his healer was. He did not know as Jesus had moved on into the throngs and was obscured.

The second thing we note is that this was the miracle that was a turning point in Christ's ministry. Not that it was greater than the others, but because it was done on the sabbath, it began a process that the Jews sought to kill Christ. Look down at verse 16 of this chapter.

John 5:16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

This action really clashed with the following of the law in the Jew's mind. They didn't care that the man was healed after 38 years of suffering, their precious rules (in their mind) had been violated.

J. Vernon McGee said this in his commentary on the bible:

"They never forgave Jesus for what He did on the Sabbath. They hated Him because He said "... The Sabbath was made for man, and not man for the sabbath. (Mark 2:27) The miracle that our Lord performed here really put murder into their hearts. They hated Him because of the Sabbath and because He made Himself equal with God. Making himself equal with God is a clear-cut claim to deity.

I have heard the liberals say that the Bible does not teach the deity of Christ. I don't know what those men are talking about. I feel they are either woefully ignorant or they are absolutely dishonest. You may disagree with the Lord Jesus, and you may disagree with the Bible, but how can you put any other construction on these plain words, "making himself equal with God"? If that isn't claiming deity, then I do not know how a person would be able to claim deity."

John 5:12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

John 5:13 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 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.

John 5:15 The man departed, and told the Jews that it was Jesus, which had made him whole.

Later in finding the healed man in the Temple, Jesus enjoined him, "Sin no more, lest a worse thing come unto thee." What clearly is implied is that his original illness had been the result of sin. That is not to suggest all sickness is the direct result of ones personal sin.

Some sinful activities and pursuits do have physical consequences. For example, drinking alcohol may very well bring on disease and ruin one's life due to dependency. It would be wise to remember the effects of consuming alcohol; dabbling in any other sin can and will visit generations to come as well. (Exodus 20:5)

Exo 20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

Original sin that took place in the garden has manifested itself ever since its conception. Whatever this man's sin or his infirmity was, we are not told. However, the fact Jesus so admonished him would lead us to believe his problem was induced by sin. This may be or not be due to his own personal sin.

We find Jesus was not popular for helping the man at the pool. If we surrender our life to the Lord, you can be sure that you will encounter criticism and opposition by man. The world never has understood Christianity and the ways of Jesus. I find it abhorring when someone who claims to be close to God finds fault in others doing a work for the honor and glory of God.

Like these self-righteous Jews, many find reasons to never be involved with others, but it is not God's Will for us to try to be an island among so many who are in need. Can any of us meet all the needs of others around us? Absolutely not. But if we will but help the few that God sets in our path, a great deal of suffering and despair could be minimized.

Sometimes just a kind word spoken at the right time can make all the difference in the world to those that are hurting. We see the Jews saying it is not lawful for the man to be carrying his bed. That was so narrow and uncaring. They asked the man who was it that told you to take up your bed and walk. The man healed truly did not know, since Jesus had moved away from him. But Jesus did not try to hide from the man, but comes up to him in the temple and told him to sin no more. If he did sin, the Lord warns that a worse thing might come upon him.

When we are saved, it is God's Will that we do all that we can to walk a pure and righteous life before Him. That is not to say that we will not sin, but our desire should be to be more like Christ. The Bible says that if we say we have no sin, we deceive ourselves. But we should walk a separated life that will honor God. We see that in verse 15, the man acknowledges that it was Jesus who made him whole. If you are saved today, you too must acknowledge that it was not of you, but all due to Jesus Christ.

III. The Deity of Jesus Christ

John 5:16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

The healed man notified the Jewish authorities who it was that healed him. Their intent was to kill Jesus because he had healed on the Sabbath. Again, the perverse thinking of these Jewish leaders comes into view. They cared little that a man had been miraculously and compassionately healed of a long disease. Their only concern was that their edicts had been broken in so doing.

These verses leave little to misunderstand about the equality of Jesus and God. Jesus and the Father are as one, as well as the Holy Spirit. The three part Godhead is difficult to comprehend, and I think it is wise just to accept God and not attempt to totally in our human mind understand it. How can three separate entities be one? I don't know, but I believe God.

1 John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

1 John 5:8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

1 John 5:9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

Peter warns us to not be moved away from the truth due to some hard things that we may not understand.

2 Pet 3:15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

2 Pet 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

2 Pet 3:17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

2 Pet 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

Titus warns to not strive over foolish questions that we may never know.

Titus 3:8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

Titus 3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

IV. God and Jesus, Equal as One

John 5:16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

John 5:17 But Jesus answered them, My Father worketh hitherto, and I work.

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.

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What Jesus says absolutely astounded even these pompous hypocrites.

The implication was obvious and the Jews did not miss the point. Jesus had essentially in His reply made himself equal with God. Now they were all the more intent upon killing Him. He, in their view, had broken the Sabbath by healing the poor infirmed fellow. Jesus in replying to them had equated Himself with God. Again, the Deity of Jesus Christ comes into view. He could equate Himself with God because He was 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 5:20 For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.

Jesus is simply saying that He is God and that He can do what God does. They are in harmony one with the other. The Son does not contradict the Father, and we know God never contradicts Christ. Jesus does what God would have Him to do. And we know that Jesus was the one who gave His life that our sins might be forgiven. Jesus tells them that the Father loveth the Son, and that even greater works than these would be shown.

What greater could there ever be than for Jesus to come out of the tomb after dying there on the cross. The resurrection is the stamp of final proof and authenticity that Jesus was who He claimed to be. Remember how that Jesus was with God in the very beginning, and was responsible for all things that were created. That was spoken clearly in Chapter one of our study.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2 The same was in the beginning with God.

John 1:3 All things were made by him; and without him was not any thing made that was made.

Before Adam was formed, God said "Let US make man in OUR image." Who was the "us" unless He was speaking of Father, Son, and Holy Ghost.

Gen 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Jesus continued to identify Himself with the Father. It should be noted in the Trinity there is one God, yet three Divine Personalities. Though each member of the Godhead is equal in His Deity, they are at the same time distinct and not synonymous. His comments are such that only the Son of God could make them. Jesus in effect said, 'The Son can do nothing of Himself, but what He sees the Father doing. For what things the Father may do, the Son is likewise doing.' Though Jesus did not identify Himself as the Father, He certainly equated what He had done, in healing the man, with what the Father would do.

In Verse 20, Jesus continues with intrinsic identification of Himself as the Son of God. Once again a divine intimacy is presented between Jesus, as Son of God, and God the Father. Only could Deity have such an intimate knowledge. Once again, the Deity of Jesus Christ as God's only begotten Son is clearly revealed.

John 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

John 5:23 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.

We see that God gave many sovereign rights to Jesus. One of those rights is that he has committed all judgment to Christ. Today, Jesus is the Savior of the World. But soon, there will come a day when Jesus returns as the Righteous Judge. Here today we may see many sentences in our courts that are unfair. The minor offenses may receive a maximum sentence while murderers may walk away with a minimal judgment. But Jesus will bring impartial and perfect righteous judgment when He comes again.

Paul told young Timothy that at the end of his life that he had fought a good fight and would receive a crown from the "righteous judge."

2 Tim 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Rev 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

Rev 19:12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

Rev 19:13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

Rev 19:14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

Rev 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Rev 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

John Gill said this about honouring the Father.

He that honoureth not the Son; that denies his divine sonship, or his proper deity; that detracts from the dignity of his person or office; that shows no regard to him in point of salvation, or of obedience:

honoureth not the Father which hath sent him; they are so the same in nature and perfections, in power, will, affections, and operations; and their interests and honours are so involved together, that whatever dishonour is done to one, reflects on the other: and indeed, whatever is done in a way of disrespect to the Son, as incarnate, and in his office capacity, highly reflects on his Father, that sent him in the fulness of time, in human nature, to obtain eternal redemption for his people, according to a rule often expressed by the Jews, "a man's messenger is as himself"; See Gill on [Mat 10:40](#).

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 makes it clear that if we hear His word and believe He is the Savior, we will be saved and have eternal life. What a promise... we will be passed from death unto life.

1 Cor 15:55 O death, where is thy sting? O grave, where is thy victory?

1 Cor 15:56 The sting of death is sin; and the strength of sin is the law.

1 Cor 15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Jesus alludes to the power and prerogative of the Father to raise people up from the dead. The Son quickeneth (makes alive or saves) whom He will. The occasion may have been that the man healed otherwise may have been near death. Though there is no record that Jesus had resurrected anyone as yet, He certainly soon would.

Consider the fact the fact that the man was a cripple and unable to be made whole without assistance. In any event, He again assumes prerogatives which otherwise only God has. In verse 22, Jesus revealed that God the Father has *committed* (literally, given) “all judgment unto the Son.”

It would appear that Jesus Christ is the One who will sit in judgment at, for instance, the Great White Throne Judgment recorded in Revelation 20. He certainly will preside at the Judgment Seat of Christ. He evidently also will be the presiding Judge at any and all other judgments. Once again, Jesus claims to Himself prerogatives reserved otherwise for God. His Deity once more is apparent.

Jesus claims the same honor due to the Father in verse 23. The *that* beginning the verse is translated from the ubiquitous Greek word (‘ina) *hina*. It has the sense of ‘in order that.’ The flow of the thought is this. Jesus, as equal to God in all respects, has received special dispensation of the Father *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.”

The truth is hammered home even more forcefully. And conversely, he who will not honor the Son dishonors the Father. The identification of Jesus Christ with the Father to the degree of being equal in all respects to His Father is made powerfully clear. To deny the Deity of Christ is to deny the Deity of the Father. Both are utter blasphemy. The Jehovah Witnesses do it daily when they deny the Deity of Christ.

The apex of Jesus discourse is reached. Notice the profound sequence. Hearing the Word of God becomes the seed by which a person is born again.

1 Pet 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Rom 10:17 So then faith cometh by hearing, and hearing by the word of God.

God’s Word in effect is one of the spiritual ‘parents’ necessary for a person to be born again. (The other is the Holy Spirit—John 3:5-6.)

John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

John 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

When people claim to be saved yet present no correlation to the Word of God, their profession is suspect. Once again, the simplicity of saving faith is set forth. Saving faith develops from the Word of God. It is total reliance upon God in general and Jesus Christ in particular.

Notice the threefold result of saving faith.

1. He “hath everlasting life.” The tense is present. When a person trusts Christ as Savior, the Word of God does not say, ‘he *shall* have everlasting life.’ That is future tense. Rather the present tense used clearly establishes the endless life in Christ is present *now*. The allegation a person can somehow loose eternal life is an oxymoron. It is a contradiction of scriptural definition.

2. He “shall not come in condemnation.” The word translated as condemnation is (krisiv) *krisis*.’ The English word *crisis* derives therefrom. Lost men are in for a rude awakening upon death. The crisis of their lives awaits them. The word *krisis* also is routinely translated as ‘judgment’ or ‘damnation.’ It is a direct reference to eternal judgment in hell. Those saved will not face such condemnation.

3. Being “passed from death unto life” refers to the spiritual death present prior to salvation (Ephesians 2:1) being superseded by spiritual life at the new birth. It also, no doubt, alludes to the essence or quality of spiritual life. It is an abundant life, richer and fuller than natural life without Christ can ever produce.

V. Christ is the Life, the Hope, the Resurrected One

John 5:25 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.

John 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

John 5:27 And hath given him authority to execute judgment also, because he is the Son of man.

We mentioned last week that God had given many sovereign gifts to Jesus Christ. We talked about how that all things that were created were made by Him. Jesus shall be given divine honor when he returns to the earth and sits on the throne of David. That was prophesied, and Jesus lived with the Jews for 33 ½ years, but He has not yet taken the throne of David, and that will come at the end of the seven years of tribulation when the millennial kingdom is set up. When the dead hear the voice of the Lord, at the sound of the trumpet, the dead will rise first, and then we that remain will be caught up in the air with the Lord.

1 Cor 15:51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

1 Cor 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1 Cor 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

1 Cor 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

1 Cor 15:55 O death, where is thy sting? O grave, where is thy victory?

1 Cor 15:56 The sting of death is sin; and the strength of sin is the law.

1 Cor 15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

As we mentioned last week, Jesus came during His earthly ministry as the Savior of the World. And He still is that loving, caring Savior today while we are in the time of the Gentiles. But as verse 27 points out, God has placed the authority and power in Christ's hands to be the Righteous Judge. When Jesus returns to earth this second time, He comes as the perfect and Righteous Judge.

Jude 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

Jude 1:15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Jesus shifts to the matter of the coming resurrections. The composite overview of the resurrections at and during the Day of the Lord might be summarized into two main events. The first resurrection is exclusively of saved people. It is in several phases, beginning with the dead in Christ at the Rapture.

1 Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

1 Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1 Th 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

1 Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1 Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 Th 4:18 Wherefore comfort one another with these words.

The other or 'general' resurrection takes place after the Millennium and before the new heavens and new earth. It is described in more detail in Revelation 20:11-15. It is a resurrection unto damnation.

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

As these climatic end-time events come on line, God will call forth the bodies of these respective groups to be reunited with their soul and spirit. This is the reference to "they that hear shall live." It should be noted that the soul and spirit of the departed dead are separated from their bodies. The bodies of the dead, both saved and unsaved, are in the earth. The soul and spirit of the saved are with the Lord because of Calvary when Jesus led captivity captive (to be absent from the body is to be present with the Lord).

The soul and spirit of the unsaved dead are in hades as described in Luke 16:23-26, later to be cast into the lake of fire as described in Revelation 20:11-15 at the Great White Throne Judgment.

In verse 26, Jesus further explains how even as the Father *has* and *is* life in Himself, He has likewise given that privilege to the Son.

John 1:3 All things were made by him; and without him was not any thing made that was made.

Moreover, as noted in verse 22, God has delegated all judgment to the Son. That authorization is further noted here. Notice the distinction of the Son of man rather than the Son of God. Because Jesus Christ experienced full humanity, He therefore will sit

in judgment of all men. No man can ever complain at the judgment that the Judge was unjust on the basis of never experiencing the temptation, weaknesses, and trials common to man. Jesus was tempted in all points as we are, yet without sin.

VI. Jesus Returns for the Saints

John 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

John 5:29 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.

We read those verses earlier there in I Corinthians about how Jesus will come again in the clouds. It may seem almost impossible at times to believe, but if Jesus could rise from the dead, He certainly will and can come again to receive his own.

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Acts 1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The two broad categories of resurrections are further described. There is a close parallel in Daniel 12:1-3 of this discourse.

Dan 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Dan 12:3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Again, it is important to understand that all that is in any grave are the remains of human bodies. Their souls and spirits are departed either to heaven or to hell. As the

respective resurrections come to pass, the bodies in the graves will be brought forth. To that degree, the resurrection is universal. However, the difference is how and to what the saved versus the lost come forth. The righteous dead are united with a perfect, eternal, ageless, glorified body unto life eternal.

Our glorified bodies evidently will be similar if not identical to the type of body Jesus had upon His resurrection. The unsaved dead are raised for final judgment at the Great White Throne Judgment which is in effect a sentencing hearing. Their soul and spirit have already been in hell (literally hades). Now, the lost are reunited with their former body.

The Scripture at no point gives any hint or clue that the unsaved dead will be given a glorified or rejuvenated body. What only can be inferred is that their dead bodies are brought forth in whatever form of corruption, handicap, aging, or disease they possessed in this life.

While it is so great to speak of the love of God (and the book of John is perhaps the greatest book ever written on the love of our Lord to his children), it is wrong to only speak of the grace of God and never to speak of the judgement of God. Many pulpits today will be silent on sin, pacifying the ears of those who sit in the congregation. But if there is a heaven for those who find Christ as Savior and walk the good life pleasing God, there is certainly a place of torment for those who reject Christ.

Hell is a real place. Men may mock at us for preaching about it, but it is real, and it a place of horrible torments. And while Jesus spoke on love many times, he spoke on the coming judgement many times more than he spoke of the grace and the love. And when you realize what the lost must face, how much greater should we praise God for giving us salvation, so wonderful and free. The bible is clear on the Hell and the torments of all who come into it.

Mat 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

... Mat 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Mat 10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Mark 9:43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

Mark 9:44 Where their worm dieth not, and the fire is not quenched.

Mark 9:45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

Mark 9:46 Where their worm dieth not, and the fire is not quenched.

Mark 9:47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

Mark 9:48 Where their worm dieth not, and the fire is not quenched.

Mark 9:49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

Albert Barnes made this comment on verse 29:

Resurrection of life - Religion is often called life, and everlasting life. See the notes at [Joh 5:24](#). In the resurrection the righteous will be raised up to the full enjoyment and perpetual security of that life. It is also called the resurrection of life, because there shall be no more "death," [Rev 21:4](#). The enjoyment of God himself and of his works; of the society of the angels and of the redeemed; freedom from sickness, and sin, and dying, will constitute the life of the just in the resurrection. The resurrection is also called the resurrection of the just [Luk 14:14](#), and the first resurrection, [Rev 20:5-6](#).

The resurrection of damnation - The word "damnation" means the sentence passed on one by a judge - judgment or condemnation. The word, as we use it, applies only to the judgment pronounced by God on the wicked; but this is not its meaning always in the Bible. Here it has, however, that meaning. Those who have done evil will be raised up "to be condemned or damned." This will be the object in raising them up - this the sole design. It is elsewhere said that they shall then be condemned to everlasting punishment [Mat 25:46](#), and that they shall be punished with everlasting destruction [2Th 1:8-9](#); and it is said of the unjust that they are reserved unto the day of judgment to be punished, [2Pe 2:9](#). That this refers to the future judgment - to the resurrection then, and not to anything that takes place in this life.

What a horrible place of torment.. where the worm dies not, and the fire is not quenched. I believe if we could look inside this horrible pit today, our eyes would be opened to the seriousness of the challenge before us. God help us to care about others, and to go out and reach others for Jesus. An eternal soul hangs in the balance. Most teach that almost everyone will be in Heaven. But the Word of God says just the opposite.

Mat 7:13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Mat 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and **few there be** that find it.

VII. The Fourfold Witness to Jesus

John 5:30 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.

What Jesus did and said was directly from the Father. The Holy Trinity are always together on all things. Jesus' goal was to do the very Will of the Father. What is your goal today? Make it through another day. Go to work on Monday, and make a living. All of this may be needful, but if we search our hearts, I think God has special things He would have each of us to do. Look around. There are people sick who need to be visited and encouraged.

There may be a child looking to you as an example on how to live. Your time in that young life can make a big difference. Maybe there are lost people who live next door, and you've never told them about Jesus. Maybe relatives that are hard to talk to, but they may not hear the Gospel if we don't speak out. As Jesus set out to do the Father's Will, you and I need to examine our hearts. The bible says we can know true Christians by their fruits.

Mark 10:42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

Mark 10:43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

Mark 10:44 And whosoever of you will be the chiefest, shall be servant of all.

Mark 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

John 5:31 If I bear witness of myself, my witness is not true.

John 5:32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

For the first time since verse 19, Jesus reverts back to the use of the first person.

He explains that His judgment will be just (righteous). There will be two criteria. What He hears versus His Father's will. The basis of Jesus' righteous judgment in that day will be the evidence of salvation (or the lack thereof) in correlation to God's perfect will.

Christ was saying that His witness was not independent of the Father. God put the stamp of approval upon the Lord several times. When He was baptized by John, we remember the voice from Heaven. And on the Mount of Transfiguration, once again God spoke of how He loved Jesus.

Mat 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

Mat 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Mark 9:2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

Mark 9:3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

Mark 9:4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

Mark 9:5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

Mark 9:6 For he wist not what to say; for they were sore afraid.

Mark 9:7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

Mark 9:8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

In verse 31, anticipating a cynical reaction by the unbelieving Jews listening to Him, Jesus proceeded to point out that there are other powerful witnesses to His identity. He anticipated and preempted their response that testimony was required by two or three witnesses according to the Mosaic law (Numbers 35:30, Deuteronomy 17:6).

Deu 17:6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

Jesus will produce not two or three, but four powerful, unimpeachable witnesses to His veracity.

John 5:33 Ye sent unto John, and he bare witness unto the truth.

John 5:34 But I receive not testimony from man: but these things I say, that ye might be saved.

John 5:35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

John was sent as the forerunner of Jesus Christ. He came to warn others that judgment was coming, and that one greater than He would soon come on the scene. You and I need to be telling others this same thing today.

John 10:41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

John 10:42 And many believed on him there.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2 The same was in the beginning with God.

John 1:3 All things were made by him; and without him was not any thing made that was made.

John 1:4 In him was life; and the life was the light of men.

John 1:5 And the light shineth in darkness; and the darkness comprehended it not.

John 1:6 There was a man sent from God, whose name was John.

John 1:7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

John 1:8 He was not that Light, but was sent to bear witness of that Light.

John 1:9 That was the true Light, which lighteth every man that cometh into the world.

John 1:10 He was in the world, and the world was made by him, and the world knew him not.

John 1:11 He came unto his own, and his own received him not.

The first on the witness list was John the Baptist. Jesus reminded them that the Pharisees had come from Jerusalem (see John 1:22-24) enquiring of John. Jesus

added, however, that John's witness, though important, was merely human. Never the less, what he had to say was that Israel might be saved.

John 1:22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

John 1:23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

John 1:24 And they which were sent were of the Pharisees.

John identified Jesus as eternal. (John 1:30).

John bore witness of His majesty. (John 1:27)

John bore witness of His Sonship. (John1:34)

John 1:27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

John 1:28 These things were done in Bethabara beyond Jordan, where John was baptizing.

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

John 1:30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

John bore witness that Jesus is the Christ, the Lamb of God. (John 1:36)

John 1:35 Again the next day after John stood, and two of his disciples;

John 1:36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

Most of these people counted John a great prophet but rejected his message. Notice how Jesus in referring to Himself ('I' in verse 34) distinguishes Himself from the 'ye' of the Jews in verse 33. Jesus, in describing John's ministry, referred to him as burning and shining light. That is, he was a bright light.

As John noted in 1:8, he was not *the* Light, rather a light. He merely reflected the glory of the Light as the moon does the sun. The Jews for a short time were excited about the ministry of John. Though like so many even today, when the novelty of spiritual excitement passes, their interest in spiritual things fades. So were the Jews of John the Baptist's ministry. He now was in prison.

John 5:36 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.

And besides the testimony and witness of God, and of John the Baptist, we have a sure witness in the works of Christ. Who ever accomplished in a lifetime what Jesus did? What ten men or women ever accomplished ½ of what Jesus did in his 3 ½ years of earthly ministry.

There were many things that could be questioned, but even the Pharisees and Sadducees never questioned the miracles and great works He performed. Sure, they may have claimed he did it by the power of the Devil, but the works could not be denied. What did Jesus tell John's disciples when they questioned whether he was the one whom they were seeking.

Luke 7:20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

Luke 7:21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

Luke 7:22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

Luke 7:23 And blessed is he, whosoever shall not be offended in me.

Jesus' works bore witness of Himself. The works given Jesus from His Father, which He was accomplishing, these bore witness of Him.

The changing of water into wine. (John 2:1-11)

The healing of the nobleman's son. (John 4:46-54)

The healing of the man at Bethesda. (John 5:1-9)

His understanding of deep things. (John 4:18, 5:6)

The purity of His life. None of them had seen sin in Him.

The miracles which Jesus publicly performed clearly validated He was sent from God. They were intended to validate, verify, and confirm who He in fact is the Son of God, the Messiah, God-with-us. They bore powerful witness to the veracity and Deity of Christ.

John 5:37 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.

John 5:38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

These were harsh words to the Jews.

John Calvin made these comments on verses 37 and 38 that I want to share with you. "You have never heard his voice." Following his complaint about not being received by them, Christ uses even stronger language against their blindness. He uses the metaphorical expressions "You have never heard his voice nor seen his shape" to make the general statement that they are completely cut off from the knowledge of God.

Just as men are known through their appearance and their speech, so God uses "His voice" when he speaks to us through the voice of the prophets; and in the sacraments God's voice takes, as it were a visible "form" in which he can be known according to our small capacity. But anyone who does not recognize God in his living image clearly shows that he only worships the deity of his own imagination.

This why Paul says of the Jews, "a veil covers their hearts" (2 Corinthians 3:15), so that they cannot perceive the glory of God in the face of Christ. "Nor Does his word dwell in you." We really benefit when God's Word takes root in us, so that it is engraved on our hearts as it takes a firm hold there. Christ says that the heavenly teaching has no place among the Jews because they do not receive the Son of God, whom it proclaims everywhere; and so his reproach on them is just.

God did not speak through Moses and the prophets for nothing. All that Moses wanted to do was to invite everyone to go straight to Christ. So, clearly everyone who rejects Christ is no follower of Moses. Moreover, how can people have God's Word living in them when they drive away life itself? How can anyone obey the law's teaching when he destroys the soul of the law as much as he can? Without Christ the law is empty and feeble. So people know Christ depending on their progress is in the Word of God.

A third and ultimate witness is presented. The Father, Himself, had placed His benediction upon Jesus at His baptism. As recorded in Matthew 3:17, God let all present know that He was well pleased with this His beloved Son.

Mat 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Jesus reminds them that they have neither heard God's voice nor seen His shape. Unbelieving religious people have never truly heard either the voice of God or otherwise perceived Him. What Jesus in effect was saying is that they really don't know Him or have ever met Him. Moreover, His Word was not in them. The evidence of that was as simple as it was profound. They had rejected He whom God had sent. This leads to the fourth and final witness.

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

John 5:40 And ye will not come to me, that ye might have life.

The final authority in all things are the scriptures. And the whole Bible is about Jesus Christ. The Old Testament set up the law and showed how futile man's efforts were in living under the law attempting to please the Lord. But the prophets foretold of the One who would come and take away sin. Those blood offerings typified the shed blood of Christ, but they never took away one sin.

Heb 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb 10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

Heb 10:3 But in those sacrifices there is a remembrance again made of sins every year.

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Heb 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Heb 10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Heb 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

Heb 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Heb 10:13 From henceforth expecting till his enemies be made his footstool.

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.

The final witness is the Scripture. Jesus noted that even the Old Testament Scripture testified of Him. That He would be born of a virgin. (Isaiah 7:14, Genesis 3:15)

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

That He would be born in Bethlehem. (Micah 5:2) That He would not be popular. (Isaiah 53:3) That He would heal the blind. (Luke 4:18) The last of the final four witnesses has been presented.

In verse 40, Jesus' comment is revealing. *And ye will not come to me, that ye might have life.* Men are not lost so much because they have never seen the light. The problem is they *will not* come to the light because they don't believe. With all these signs, they believed not.

VIII. Christ's Witness Against the Jews

John 5:41 I receive not honour from men.

John 5:42 But I know you, that ye have not the love of God in you.

John 5:43 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.

The Jews would not accept Jesus as the Savior of the world. And the one and only way to the Father is through Jesus Christ. Christ said they would not receive Him, but would another. That other one they will receive is the Anti-Christ. Christ knew that they were wrapped up in the traditions of man, and had not the love of God inside them. By our love one for another we can tell that we are the children of the Lord.

Jesus, as in 2:25, knew their hearts. They did not love God. Because they did not really love the Father, they did not love the Son. Their rejection of the Son only revealed their greater sin. They, despite their veneer of religion, would not receive the Father either. Ironically, they would receive one coming in someone else's name. Their unbelief was obviated in that they were more than willing to receive praise one of another yet were uninterested in the honor which only God can give.

John 5:44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

John 5:45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

John 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me.

John 5:47 But if ye believe not his writings, how shall ye believe my words?

Jesus declares that Moses wrote of Him. If they did not believe Moses' writings, then how in the world would they believe Jesus?

Jesus is not the accuser to the Father. The reference to Moses is not so much of him personally as it is to what he wrote (i.e., the Mosaic law which is the Word of God.) The word translated as trust here (elpizw *elpidzo*) is the common word for 'hope.' The rabbis had hope in the Word of God, but they really did not believe it. Jesus now used the actual word for faith or trust (pisteuo). Had they believed the Word of God as written by Moses (whom they gave outward honor), they would have believed on Jesus. Jesus mentions how even Moses wrote concerning Him. If they would not believe Moses, how would they believe Jesus? When men reject the Word of God, they have no hope.

John Gill in his commentary said this: **John 5:47**

But if ye believe not his writings,.... They believed them to be his writings, and that they were the word of God, and yet did not believe the things contained in them, respecting Christ; or did not see, and could not believe that they belonged unto, and were applicable to Jesus of Nazareth; and therefore it could not be supposed they would give credit to him, or his words:

how shall ye believe my words? not that Moses was greater than Christ, or rather to be credited than he; Moses indeed was faithful, but Christ was worthy of more honour and credit than he was; Moses was but a servant, but Christ was a son in his own house: but this is said with respect to the Jews, with whom Moses was in great veneration and esteem; and it was more likely they should regard what he should say, than what Jesus of Nazareth should, whom they despised.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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