JOHN 5

The Son Who Gives Life

a healed man at Bethesda, a Sabbath charge, and the Son's defense before His accusers

> *"Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life."*
> JOHN 5:24

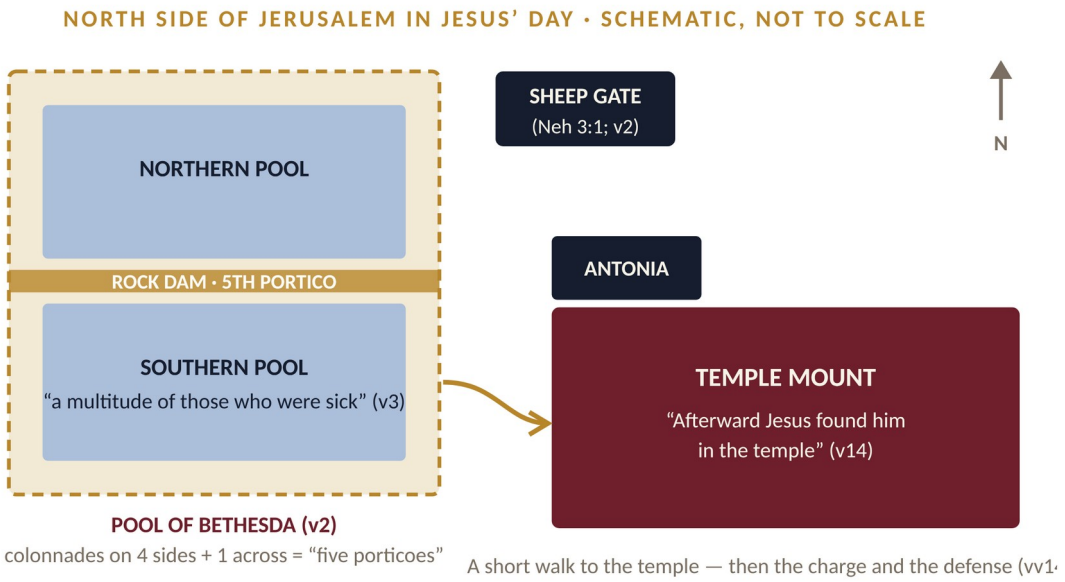
A SMITH FOR CHRIST STUDY · FOUR VOICES: GUZIK · SPROUL · SPURGEON · HENRY

Where we are in John

1. John 4 closed in Galilee with the second sign: a royal official's son healed at a distance (4:46–54).

2. The setting is the north side of the city, "by the sheep gate" — the gate the priests rebuilt in Nehemiah's day (Nehemiah 3:1), near the temple's northern approach.

3. The Sabbath is the hinge.



Do You Wish to Get Well?

Thirty-eight years by the pool — and one word from Jesus

JOHN 5:9

Immediately the man became well, and picked up his pallet and began to walk. Now it was the Sabbath on that day.

DAVID GUZIK

A sincere question; Jesus told him to do what he could not do.

R.C. SPROUL

Healing brings responsibility — some prefer the security of their chains.

C.H. SPURGEON

“Wait at the pool” is man’s gospel; life is in a look, not in waiting.

MATTHEW HENRY

Lame longer than most live; not a good will he lacked, but a good friend.

ὑγιής

HYGIĒS · “WELL, WHOLE”

Sound, healthy, whole. It is the word of this chapter’s first half: “Do you wish to get well?”

The Sabbath Charge

A mat on the Sabbath, a warning in the temple, and the claim to be equal with God

JOHN 5:10

So the Jews were saying to the man who was cured, "It is the Sabbath, and it is not permissible for you to carry your pallet."

DAVID GUZIK

Human rules, not God's law; the man reported Jesus; equality understood.

R.C. SPROUL

Where does Scripture forbid it? How not to receive Christ's blessing; no deism.

C.H. SPURGEON

A mere pretense for enmity; God's work continues on the Sabbath.

MATTHEW HENRY

Zeal for the form hides enmity to the power; refused light enrages.

ἐργάζεται … κἀγὼ ἐργάζομαι

ERGAZETAI … KAGŌ ERGAZOMAI · "IS WORKING … AND I MYSELF AM WORKING"

Both verbs are present tense: the Father "is working" — has never stopped — "until now," and the Son "also is working" alongside Him.

The Son Who Gives Life

Life, judgment and honor — what the Father has given to the Son

JOHN 5:24

"Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

DAVID GUZIK

Not master and slave but love; life in Himself; honor the Son or not the Father.

R.C. SPROUL

Ontological equality, economic order: the Father sends the Son.

C.H. SPURGEON

"Verily, verily" — the believer has life now; works grow from that root.

MATTHEW HENRY

Life-giving proves deity; two resurrections — souls now, bodies then.

ζωοποιεῖ

ZŌOPOIEI · "GIVES LIFE"

From zōē (life) and poieō (to make): to make alive.

What the Father does, the Son does

JOHN 5:17–27	THE FATHER	THE SON
WORKS	"My Father is working until now" v17	"and I Myself am working" v17
LOVES · SHOWS	loves the Son, shows Him all v20	does whatever He sees the Father do v19
GIVES LIFE	raises the dead and gives them life v21	gives life to whom He wishes vv21, 25
LIFE IN HIMSELF	has life in Himself v26	given to have life in Himself v26
JUDGMENT	judges no one — has given it all v22	authority to judge, as Son of Man vv22, 27
HONOR	honored as God v23	honored "even as" the Father v23

"whatever the Father does, these things the Son also does in like manner" (v19)

Read across each row: every work Jesus claims for the Father in vv17–27 He also claims for Himself — the very equality His accusers heard in verse 18.

Five Witnesses

John, the works, the Father, the Scriptures and Moses — and why they were not believed

JOHN 5:32

"There is another who testifies of Me, and I know that the testimony which He gives about Me is true.

DAVID GUZIK

Five witnesses, ample testimony; the fatal error is pride.

R.C. SPROUL

Courtroom law of two witnesses; darkness brought to the Scriptures; Moses wrote.

C.H. SPURGEON

No one comes of himself — yet the refusal is sin; the Bible as a tomb.

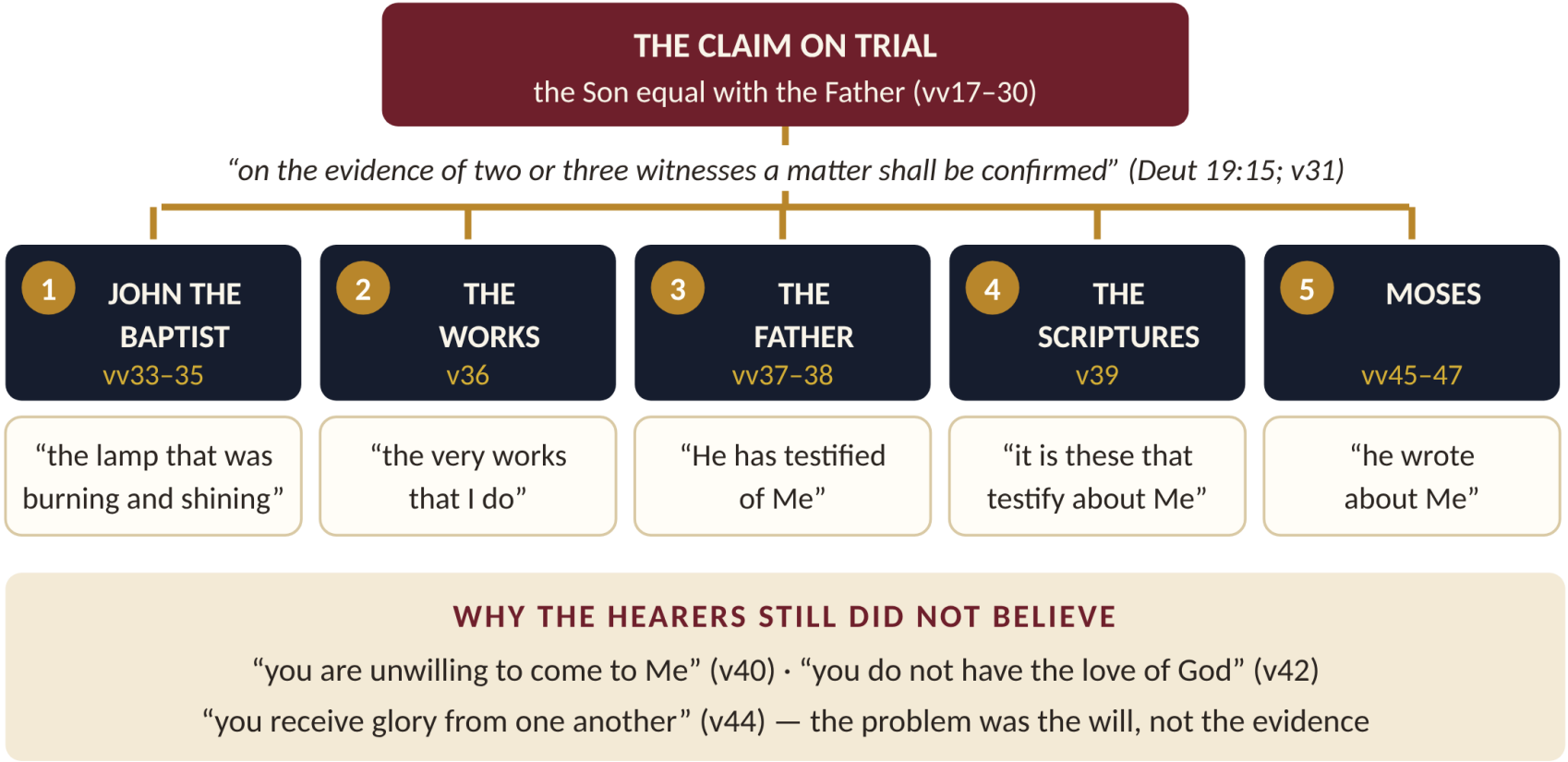
MATTHEW HENRY

Search, don't just read; ignorance of God, not lack of proof; Moses wrote for Him.

μαρτυρία · μαρτυρέω
MARTYRIA · MARTYREŌ

Courtroom words: evidence given by a witness.

Five witnesses for the defense



The Law asked for two or three witnesses; Jesus calls five, and then names the real reason His hearers will not believe.

What to carry from this chapter

1

Grace chose one man out of a multitude.

A crowd of the sick lay in the porticoes (v. 3); Jesus spoke to one, who did not ask Him for anything and did not know His name (v. 13).

2

“Well” is the word of the first half.

Hygiēs appears in vv. 6, 9, 11, 14 and 15 (and bracketed v. 4) — seven of its twelve New Testament uses are in this chapter.

3

The command came with the power to obey it.

“Jesus told the man to do what he could not do” (Guzik).

4

They saw the mat and missed the man.

Not one word of the Law forbade a healed man carrying his pallet.

More to carry

5

A healed body is not a saved soul.

The man blamed Jesus, then reported Him.

6

His accusers understood Him exactly.

“Calling God His own Father, making Himself equal with God” (v. 18) — and Jesus does not correct them.

7

Eternal life is a present possession.

“Has eternal life … has passed out of death into life” (v. 24): present tense and perfect tense.

8

Two hours, one voice.

“An hour is coming and now is” (v. 25) — the spiritually dead hearing the gospel; “an hour is coming” (v. 28) — the bodily dead hearing His voice from the tombs.

Talk it through

1. Jesus asked a man who had been sick thirty-eight years, “Do you wish to get well?” What in my life have I grown used to, and do I really want Him to change it?

2. The man said, “I have no man to put me into the pool.” Who in my life is lying by the pool with no one to help — and what would it look like to be that man for him?

3. The leaders cared more about the mat than the man. Where do I care more about rules and appearances than about people being made whole?

4. Jesus found the man in the temple and warned him, “do not sin anymore.” What sin is He warning me about after He has already shown me mercy?

5. Verse 24 says the one who believes “has passed out of death into life.” Do I live like a man who has already moved out of the house of death?

CLOSING

John 5 starts with one man on a mat and ends with the whole nation on trial. The Son who told a lame man to walk is the Son who gives life to whom He wishes and will call the dead from their tombs. The question He asked at Bethesda is the one He asks every man who has waited too long: Do you wish to get well? Then come to Him.

Teaching the Word. Watching the Times. — Smith For Christ

Full Deep Dive, O·I·A study and reflection journal: see the John study page.