

Date: October 14th, 2025

John Section: John 4:43-5:47

Key Text: John 5:39

Main Idea: In Jesus We Have Life

Genre: Theological Narrative

Author: John

Audience: Primarily second-generation believers, Jews, and Gentiles, needing encouragement and clarity about Jesus' identity.

Setting: Likely written from Ephesus, AD 85-95, in a context of synagogue opposition and emerging false teachings.

Quote of the Week: "If you ever find a perfect church, DON'T JOIN IT, you will ruin it" - R.C. Sproul



John Preview:

Highlight:

The Gospel of John is a unique New Testament account of Jesus' life, written by the Apostle John, the beloved disciple. John's Gospel is not merely a biography but a theological portrait, revealing Jesus as the eternal Son of God who became flesh to bring life and light to the world. Unlike the Synoptic Gospels, John emphasizes signs and discourses that unveil Jesus' divine identity and mission. From the opening words—"In the beginning was the Word"—to the climactic resurrection appearances, John presents Jesus as the one in whom God's glory is revealed, calling all to believe in Him for eternal life. This Gospel is rich with imagery (light, life, bread, water, shepherd, vine) and repeatedly centers on the theme of belief.

Focus of John:

- **Purpose of John:**
 - John tells us his purpose plainly: "But these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." (John 20:31).
 - **Themes in John:**
 - Jesus is the Word made flesh
 - Jesus reveals God's glory
 - Eternal life is found in Him alone
 - Belief is the way to life
 - Life flows only from union with Christ
 - **Our Response to this Truth:**
 - Believe in Him – Abide in Him – Live by His Word – Trust in His promises – Love as He loved
-

John 4:43-5:17 - Jesus' Two Signs

- We have just come off a passage that has shown us how Jesus told the woman at the well about this living water and how this is what will satisfy her soul.
 - Jesus doesn't care about social barriers, race, or gender.
 - He cares for people's souls and is compassionate toward them.

- When Jesus returned to His hometown of Nazareth, those who had known Him since childhood rejected His teaching, unable to see beyond His humble upbringing to recognize Him as the Messiah. Though others throughout the region believed in His message and witnessed His miracles, the people of His “own country” and “own house” lacked faith, causing Him sorrow and limiting the miracles He performed there. This rejection symbolized not only Nazareth’s unbelief but Israel’s broader rejection of God’s prophets and ultimately of Christ Himself.

Jesus Heals an Official’s Son (4:46-54)

- In the next part of our passage, we see that Jesus again enters Cana in Galilee. And this is the place where he had turned the water into wine (as we learned about in chapter 2). And because of this, it stands to reason that Jesus was becoming more and more well-known in this town.
 - People are starting to hear that this is the man who can perform miraculous things, and this official thinks that he will be able to ask Jesus to heal his son.
 - This man was clearly someone who was important in the town, and so the fact that he went to find Jesus himself says a lot. He could’ve sent a servant to go and fetch Jesus, but this man is invested because it is his son who is at the point of death. This is pretty urgent!
- And I want us to see that this man has a physical problem, and this is when he turns to Jesus. He is dealing with something in this world that doesn’t have an answer to, and so he turns to God.
 - And this is the posture that so many people have in this life. They couldn’t care less about God, but then somehow they get an ailment and now all of a sudden they need him.
 - When all else has failed, they turn to someone greater. And this really puts it into perspective for us. The things of this world are so useless and have no value compared to our souls or the souls of those we love.
 - And the reason that I’m pointing this out is because we can see that this man is desperate and just wants his son to be healed. I don’t believe that this man really cared how his son was healed. He just wanted him to be healed.
 - He clearly has money and power and would have access to the best physicians in the land and the latest advances in medicine. But none of these are working, and so he comes to Jesus with his physical need.
- **Why do we think that Jesus responds with: “Unless you see signs and wonders, you will not believe”?**

Healing at the Pool on the Sabbath (5:1-17)

- We then see there was a feast, and Jesus went up to Jerusalem. And we see that there is this pool that was called the pool of Bethesda. And around this pool lay all kinds of people who were lame, blind, sick, and paralyzed.
 - And it was believed that an angel would come down and stir the waters up. And after this time, the water would possess some sort of healing powers. And Jesus sees the man who had been lying there for 38 years.
 - And Jesus sees him and approaches him. This man was probably used to lots of people walking by and not caring about him, and he especially wasn't thinking that an important religious leader would approach him and talk to him. But Jesus does nonetheless.
 - Jesus will go on to ask the man a very odd question; he asks if he wants to be healed (v. 6). Of course, this man wants to be healed. But he has had no one to put him in the pool. He cannot walk, so every time the waters are stirred, someone steps in front of him, and he is too late.
 - This man probably thought that Jesus was going to heal him or take him down to the pool. And Jesus does something completely different. He tells the man to take up his bed and walk.
 - And at once, this man gets up, picks up his bed, and walks! But there was one issue. This was done on the sabbath. And this didn't sit well with the Pharisees.
- **How is this man a picture of us in our need?**

- **Why would Jesus tell the man to do something if it broke the sabbath laws?**

- This is similar to what we see in Mark 2:23-28, where it talks about Jesus being Lord of the sabbath.
 - **23** One Sabbath, he was going through the grainfields, and as they made their way, his disciples began to pluck heads of grain. **24** And the Pharisees were saying to him, "Look, why are they doing what is not lawful on the Sabbath?" **25** And he said to them, "Have you never read what David did, when he was in need and was hungry, he and those who were with him: **26** how he entered the house of God, in the time of [d] Abiathar the high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?" **27** And he said to them, "The Sabbath was made for man, not man for the Sabbath. **28** So the Son of Man is lord even of the Sabbath."

- **Why do we think that adding God's laws can be dangerous even if we have good intentions?**

- We see that they don't ask about who healed him. They don't care for this man, and they have no sympathy. They only care that he is breaking the rules. They don't ask who healed you. They ask who told you to carry your bed.
- When we see Jesus talking about this man's sinful condition. He is not saying that some sort of sin has caused this man to be an invalid. He is speaking to him that his condition of unbelief would've been one that would've condemned him.
 - Jesus says sin no more, so that nothing worse may happen to you. What could possibly be worse than being sick for 38 years? Jesus is speaking to the man's condition of his heart. He is telling him that he needs to believe in him; otherwise, he will spend an eternity without him and will be eternally condemned. This is what would be worse than being sick for 38 years.
 - Disbelief is the worst sin of all and has the worst consequences of any of the sins.
- Jesus says that my father is working until now, and I am working. This is a loaded statement that would've made the religious leaders red with anger. He is claiming that God is his father and that this great and of "disobedience" in their eyes, was in accordance with the fathers will. I won't get into this too much because Jo will cover it. But I want us to see that Jesus is being very clear with what he is claiming. HE IS THE SON OF GOD.

The Pharisees Confront Jesus (John 5:18-47)

Brief Narrative - Jesus' bold claim and defense

- Jesus' works on the sabbath offended the religious ferocity of the Pharisees, but not only does Jesus do his work on the sabbath, he claims to be God.
 - **Why might this have been offensive to the religious leaders? What was at stake if the religious leaders were to accept Jesus as the Messiah?**

- Jesus then goes on a monologue, talking about his authority and relationship with the Father. He gives a brief gospel description of belief in the Father and resurrection to either life or judgment.
- He then appeals to the Pharisees and lays out a legal argument for his deity and equality with God.
 - He does not appeal to himself because he knows the humanity of the Pharisees, and that is not enough for them.
 - Therefore, he appeals to John the Baptist, whose ministry was solely to point to the coming of Jesus himself.
 - He then portrays his works as a testimony in and of themselves. Only someone with the power of the divine can do the works that Jesus did.
 - Finally, he appeals to the Father, specifically in the way that his word bears witness about Jesus. Jesus boldly proclaims that he, in fact, is the focal point of the Old Testament.
- Jesus finishes with a knockout, relaying that not only do the scriptures point to him, but the scriptures that the religious leaders look to for righteousness are the scriptures that condemn them, and they don't believe the scriptures, because if they did, they would believe in him.

The Relationship Between Father and Son

- These words from Jesus give us a glimpse into the relationship between Jesus and God the Father.
 - Equality within the trinity
 - It is human to produce hierarchy, and unfortunately, many Christians, whether subconscious or intentionally, artificially insert hierarchy into the relationship between the three members of the Trinity, and it usually goes as follows: Father, Son, the Holy Spirit.
 - This passage quickly puts that way of thinking away; this passage shows equality, and we see a collaboration of work and power.
 - Difference in work, unity in will
 - Another thing we see in this passage is the difference in work, yet a common unity and agreement of will between the Trinity.
 - “The Father judges no one, but has given all judgment to the Son”(verse 22)
 - “The Son can do nothing of his own accord ... for whatever the Father does the Son does likewise”(verse 19)
 - The role of the Father differs from the role of the Son, yet they are united in will and purpose.
 - Relational love
 - “For the Father loves the Son and shows him all that he himself is doing”(verse 20)
 - If God is love, love requires a relationship. The love we see in the Trinity is love that is perfected in the triune identity of the one true God. The love we see in the Trinity is the very love that he extends to us.
- **In verse 29, we see Jesus say that those who DO good will be resurrected to life. Does this create inconsistencies in Jesus’ ministry?**

Jesus' defense

- [illegible]

Discussion Questions:

1. How does John 4:43-5:47 contribute to the theme of John's gospel (that you may believe)?
2. What does this passage show us about the authority of Jesus and the heart of Jesus?

Other Helpful Resources:

- He Must Increase Podcast by Connor Shady & Adam Tredeau (Official Podcast of 3:30!)
- Waukesha Bible Church John 5 Sermons (Find on YouTube)

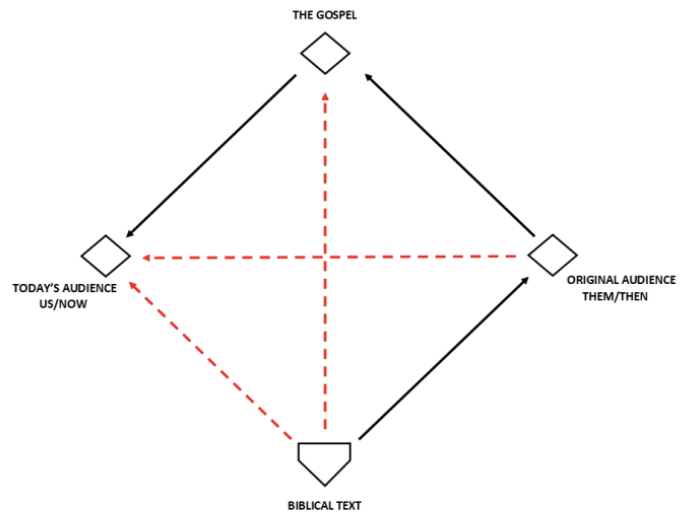
Other Reminders:

- Get involved with a church - Specifically WBC!
 - 9 AM Class on the Book of Romans at WBC prior to service.
 - WBC service is at 10:00 AM every Sunday!
 - Check out our Website: Threethirtyministry.com
 - Not the prettiest, but it has a ton of resources for you guys.
- Join the 3:30 GroupMe chat to stay up to date on everything 3:30 Ministries.

ANOTHER WAY TO GO ABOUT THIS IDEA: THINK BASEBALL

- When preparing and studying scripture, our focus is to always stay true to the scripture.
- In order to best do this, we use a method called the Simeon Trust method, which simply lays out a process to faithfully discern the Bible.
- FIRST:

- Understanding who the text was written to. (The Audience)
- Understanding why the text was written. (The Purpose)
- Understanding the structure, genre, context, emphasis, and melodic line of the text.
- In a nutshell, the first step focuses on understanding what the text meant to its original audience.



- SECOND:
 - Once we have done this, we must filter it through the Gospel.
 - This means understanding when and why this text was written in reference to the cross. → Is it pointing to the coming of Christ (OT), is it pointing to Christ and what Christ has already done (NT), is the text speaking of law, is it speaking of the Gospel, etc?
 - THIRD:
 - Once we've understood the text's original meaning/audience and have filtered it through the Gospel lens, we are able to determine what it means to us now. Without this process, the proper application of the Bible is essentially impossible.
 - COMING HOME: Once we understand the appropriate application of the text, our legwork essentially stops, and we become fully reliant on the Holy Spirit to work in us.
-

The Gospel: *We Can't, God Can, Jesus Did!*

- **Sin.** None of us can escape it. Because of it, we are spiritually dead and in need of life. Our debt before God is insurmountable. It is the biggest problem any of us has, since there is nothing we can do ourselves to pay that debt. God's standard is perfection, so no amount of good works or religious activities is enough.
 - 1 And you were dead in the trespasses and sins 2 in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience - 3 among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. (Ephesians 2:1-3)
- **But God...** These two words are some of the most powerful words in the Bible. God is merciful and loving. He did what we could never do in and of ourselves. He saved us by grace alone and gave us new life in Christ.
 - 4 **But God**, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, made us alive together with Christ - by grace you have been saved - 6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus, 7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. (Ephesians 2:4-7)
- **Jesus saves.** He is God's gift to us. He paid our debt before the Father. And through his death and resurrection, we are raised to eternal life. There is nothing we can do to earn it. It is only through Christ that we live a life pleasing to God.
 - 8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast. 10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. (Ephesians 2:8-10)