



— THE GOSPEL OF —
JOHN

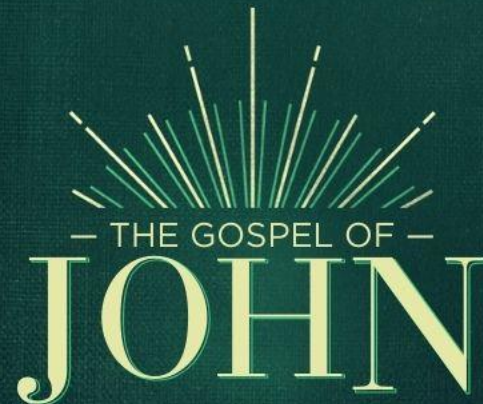
“That You May Believe”

“That You May Believe”

A Survey of the Signs in the Gospel of John

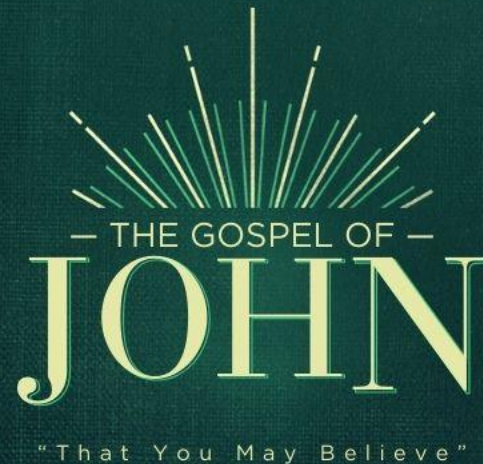
Wednesdays @ 7 PM

Adult Class (1st Quarter 2025)



“That You May Believe”

Lesson 5: “*The Very Works That I Do*”
Testifying for Jesus (5:19-47)



SEVEN SIGNS OF JESUS IN JOHN

“these are written that you may believe that Jesus is the Christ...”

(John 20:31).

1

JESUS TURNS WATER INTO WINE (JOHN 2:1-13)

This demonstrates His power over quality resulting in belief (2:11).

2

JESUS HEALS THE NOBLEMAN'S SON (JOHN 4:46-54)

This demonstrates the ability of Jesus to heal from a distance and this miracle resulted in belief (4:50, 53).

3

JESUS HEALS THE LAME MAN (JOHN 5:1-18)

This miracle demonstrates the power of Jesus over time--this man had been lame for 38 years--but Jesus turns back the clock.

4

JESUS FEEDS 5,000 (JOHN 6:1-14)

Despite being given only 5 loaves and 2 fishes, Jesus has power over quantity and feeds the multitude resulting in belief (6:14).

5

JESUS WALKS ON WATER (JOHN 6:16-21)

This miracle proved the power of Jesus over nature. Like Moses, Jesus performs miracles involving bread and water leading to their belief.

6

JESUS HEALS A BLIND MAN (JOHN 9:1-41)

Jesus proves his power over misfortune by healing a man born blind. This resulted in belief (9:11, 17, 33, 38), but also rejection (9:16, 24, 29, 40-41).

7

JESUS RAISES LAZARUS FROM THE DEAD (JOHN 11:1-44)

Jesus shows He has power over death by raising Lazarus. This was a foreshadowing of His own death, burial, and resurrection to happen later.

THE FESTIVAL CYCLE

John 5-10

John 5:1

"A feast of the Jews"
(Tabernacles?)

Celebrated in Fall

1

John 6:4

"Now the Passover, a
feast of the Jews, was
near."

Spring

2

John 7:2

"Now the Jews' Feast
of Tabernacles was at
hand."

Fall

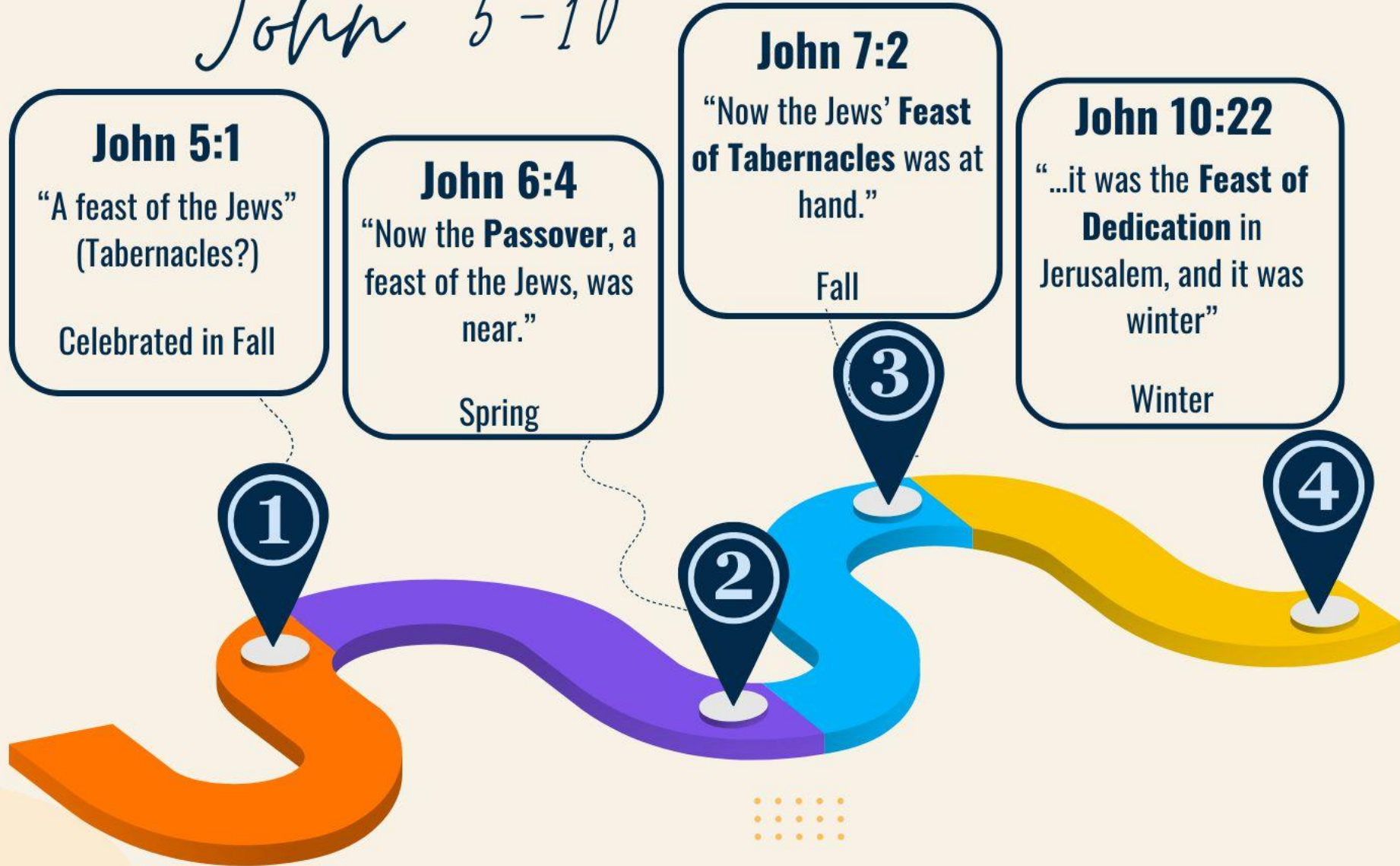
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John 10:22

"...it was the Feast of
Dedication in
Jerusalem, and it was
winter"

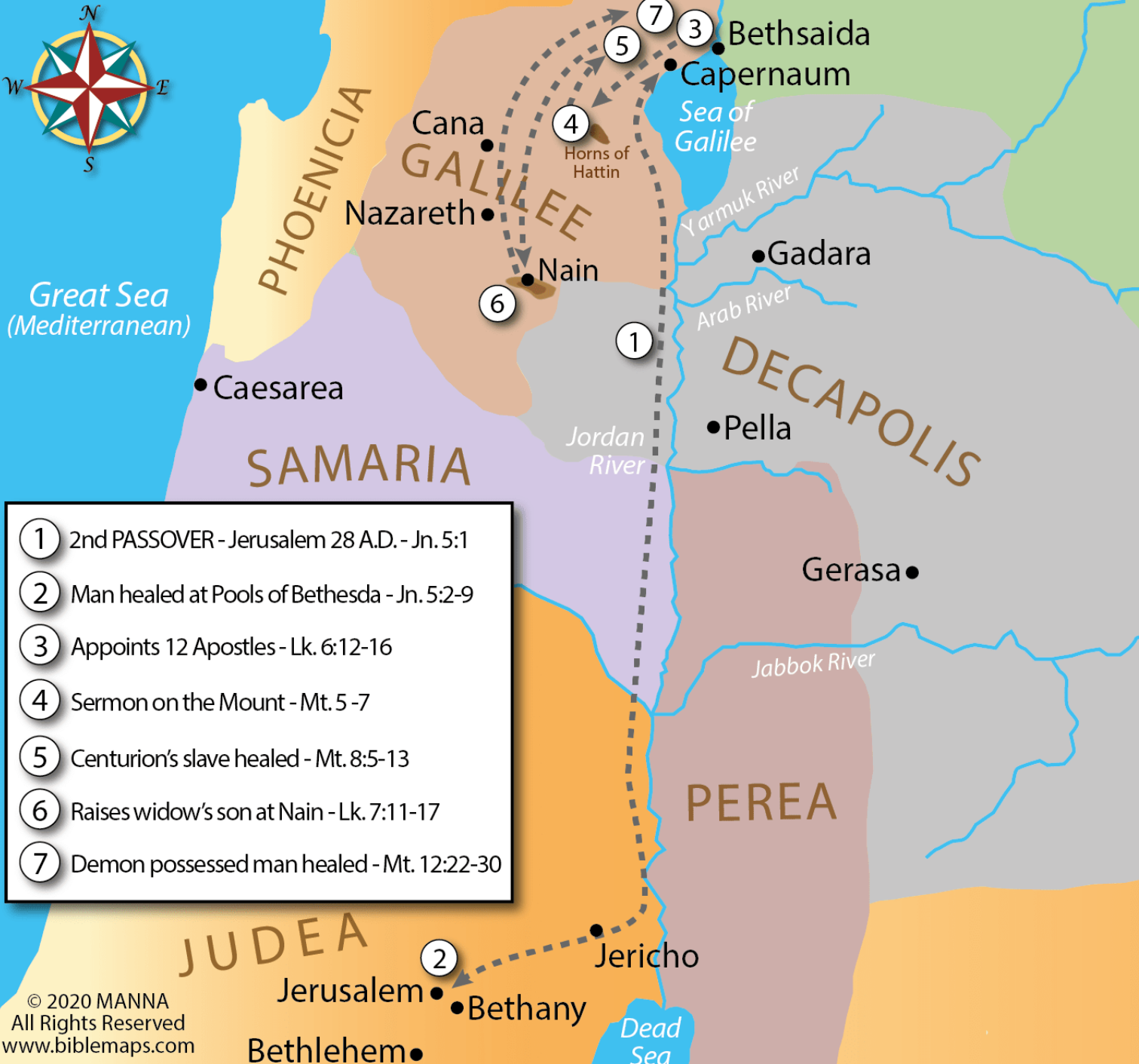
Winter

4



Christ 4

Apostles Appointed Sermon on the Mount



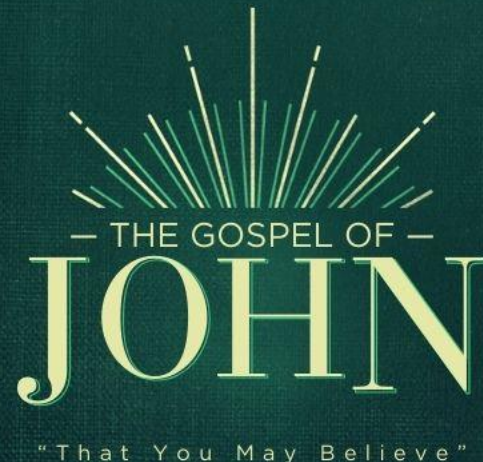
Question 1

The speech of Jesus in John 5:19-47 is connected to his actions in John 5. What did Jesus do in John 5 (5-9)?

When did He do it (v. 9)?

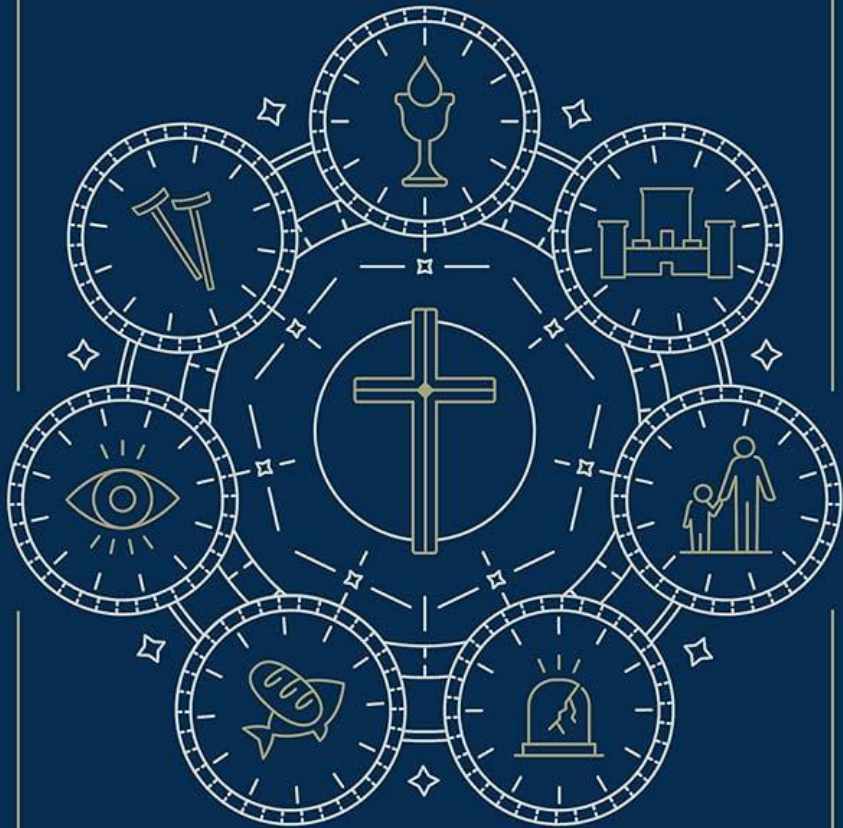
Why, initially, did it make the Jews angry (5:9-16)?

What, secondarily, triggered an even deeper level of anger (5:17-18)?



SIGNS OF THE MESSIAH

AN INTRODUCTION TO
JOHN'S GOSPEL



ANDREAS KÖSTENBERGER

Why Jesus Made the Authorities Angry

“As the authorities rightly discerned, by calling God his own Father, Jesus claimed equality with God. However, as the believing reader knows, Jesus was not “making himself” equal to God—he truly was equal to God! Yet tragically, the authorities were unwilling to consider this possibility because their hearts were hardened due to their own sin” (Kostenberger, Andreas. *Signs of the Messiah*, p. 83).

Exposition of
THE GOSPEL
of
JOHN
VOLUME 1

ARTHUR W. PINK

John 5

“...the first fifteen verses of the chapter...provides the occasion for the discourse which follows. The chapter naturally divides itself into two parts: in the former we have recorded the...power of the Lord Jesus in healing the impotent man on the Sabbath day, and the criticism and opposition of the Jews; in the latter we have the Lord’s vindication of Himself. The second half of John 5...also divides into two parts: in the former is contained the Lord’s sevenfold declaration of His Deity; in the latter, beginning at verse 41, He cites the different witnesses to His deity” (Pink, Arthur W. *Exposition of the Gospel of John*, p. 254).

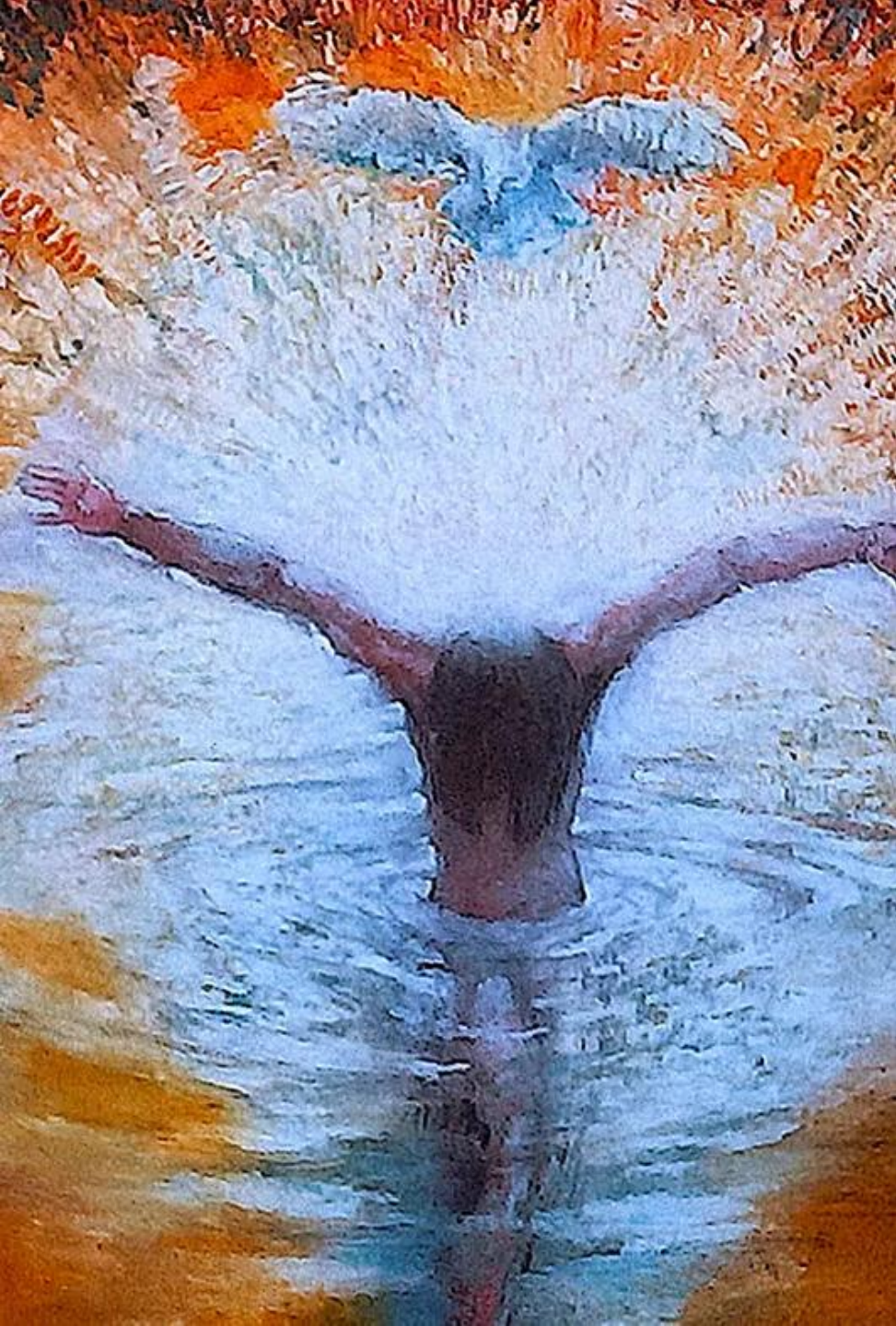
John 5:17-47

“But Jesus answered them, “My Father is working until now, and I am working.”

18 This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

19 So Jesus said to them, “Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise. 20 For the Father loves the Son and shows him all that he himself is doing. And greater works than these will he show him, so that you may marvel. 21 For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. 22 For the Father judges no one, but has given all judgment to the Son, 23 that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him. 24 Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.”





John 5:17-47

25 “Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. 26 For as the Father has life in himself, so he has granted the Son also to have life in himself. 27 And he has given him authority to execute judgment, because he is the Son of Man. 28 Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice 29 and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.

30 “I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me. 31 If I alone bear witness about myself, my testimony is not true. 32 There is another who bears witness about me, and I know that the testimony that he bears about me is true. 33 You sent to John, and he has borne witness to the truth. 34 Not that the testimony that I receive is from man, but I say these things so that you may be saved. 35 He was a burning and shining lamp, and you were willing to rejoice for a while in his light. 36 But the testimony that I have is greater than that of John. For the works that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me.

John 5:17-47

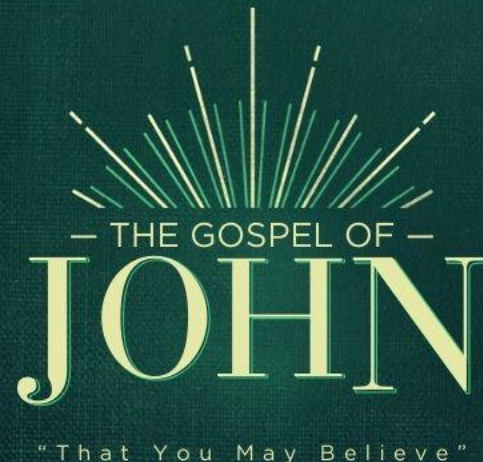
37 And the Father who sent me has himself borne witness about me. His voice you have never heard, his form you have never seen, 38 and you do not have his word abiding in you, for you do not believe the one whom he has sent. 39 You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, 40 yet you refuse to come to me that you may have life. 41 I do not receive glory from people. 42 But I know that you do not have the love of God within you. 43 I have come in my Father's name, and you do not receive me. If another comes in his own name, you will receive him. 44 How can you believe, when you receive glory from one another and do not seek the glory that comes from the only God? 45 Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope. 46 For if you believed Moses, you would believe me; for he wrote of me. 47 But if you do not believe his writings, how will you believe my words?"



Question 2

Although it angers the Jews, Jesus never denies being on an equality with God. In fact, there are four areas in which Jesus claims equality all indicated by the term “for” in verses 19-23. What are those areas?

- V. 19, “...for whatever He does...”--
- V. 20, “For the Father...”--
- V. 21, “For as the Father...”--
- V. 22, “For the Father...”—



THE FOURFOLD GOSPEL

J. W. MCGARVEY
AND
PHILIP M. FENDELTON

The Christology of Jesus

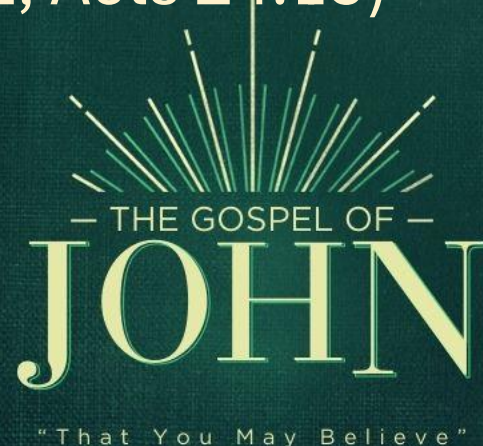
“...instead of being a retraction of the claim to divinity which the Jews accused him of making, it is a complete and amplified reassertion of it...Jesus first declares his relations to the Father (vs. 19-23), which are set forth in four divisions, each of which is introduced by the word “for:” viz.: 1. Unity of action. 2. Unity of love, counsel and plan. 3. Unity in life-impartment. 4. Unity in judgment, resulting in unity of honor”
(McGarvey, J.W., *The Fourfold Gospel*, p. 199).

Question 3

Because Jesus is on an equality with God, this changes our relationship toward Him.

What do the following verses indicate about the relationship between Jesus and us?

- V. 23—
- V. 24—
- V. 25-26 (cp. Ephesians 2:1, 5; Colossians 2:13; Revelation 3:1)—
- V. 28-29 (cp. Daniel 12:2; Acts 24:15)—



THE FOURFOLD GOSPEL

J. W. MCGARVEY
AND
PHILIP HENDLETON

Our Duty toward Jesus

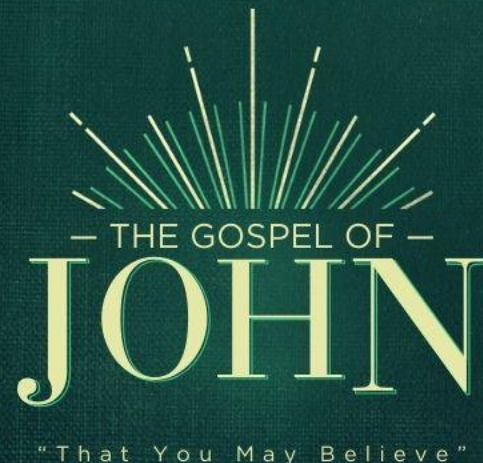
“...Jesus therefore, to enlighten the Jews as to their duty toward him, proceeds to set forth his relations to men (vs. 23-30), which he also gives in four divisions, closely correlative to his four statements as to the Father, thus: 1. Right to receive divine honor from men. 2. Authority to execute life and death judgment over men. 3. Power of life-impartment as to men, and that both spiritually and literally. 4. All Jesus’ relationships to man to be sustained and executed according to the will and plan or mission of God” (McGarvey, J.W., *The Fourfold Gospel*, p. 200).

Question 4

If one would make such a bold claim as to be “the Son of God” or “Son of Man” (see also Daniel 7:1-14) it must be backed up with evidence.

Was the testimony of Jesus alone sufficient evidence (John 5:31)?

Why or why not (Deuteronomy 17:6; 19:15; cp. Matthew 18:16)?



Substantiated Testimony

“Testimony that is not substantiated may not be accepted as evidence. This does not have anything to do with whether it is true or false, for Jesus does at times bear witness of himself (John 9:35-38). Even then, however, it is not independent of the Father’s corroborative proof, as the miracles here and in chapter 9 show. The Law required testimony from more sources than one for a thing to be established as valid: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established (Deut. 19:15). This principle is a universal one (cf. Deut. 17:6; 2 Cor 13:1; Matt. 18:16; 1 Tim. 5:19)” (King, Sr., Daniel H. *Truth Commentaries: The Book of John*, p. 102).

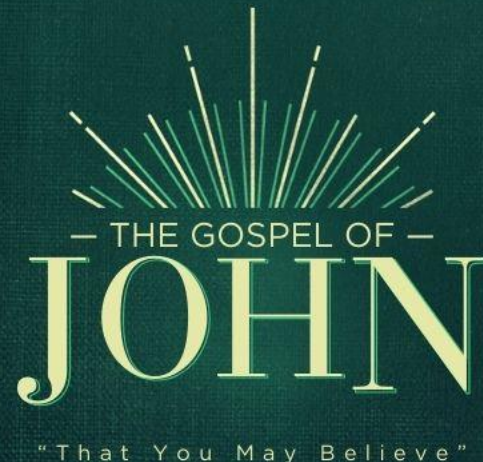
Question 5

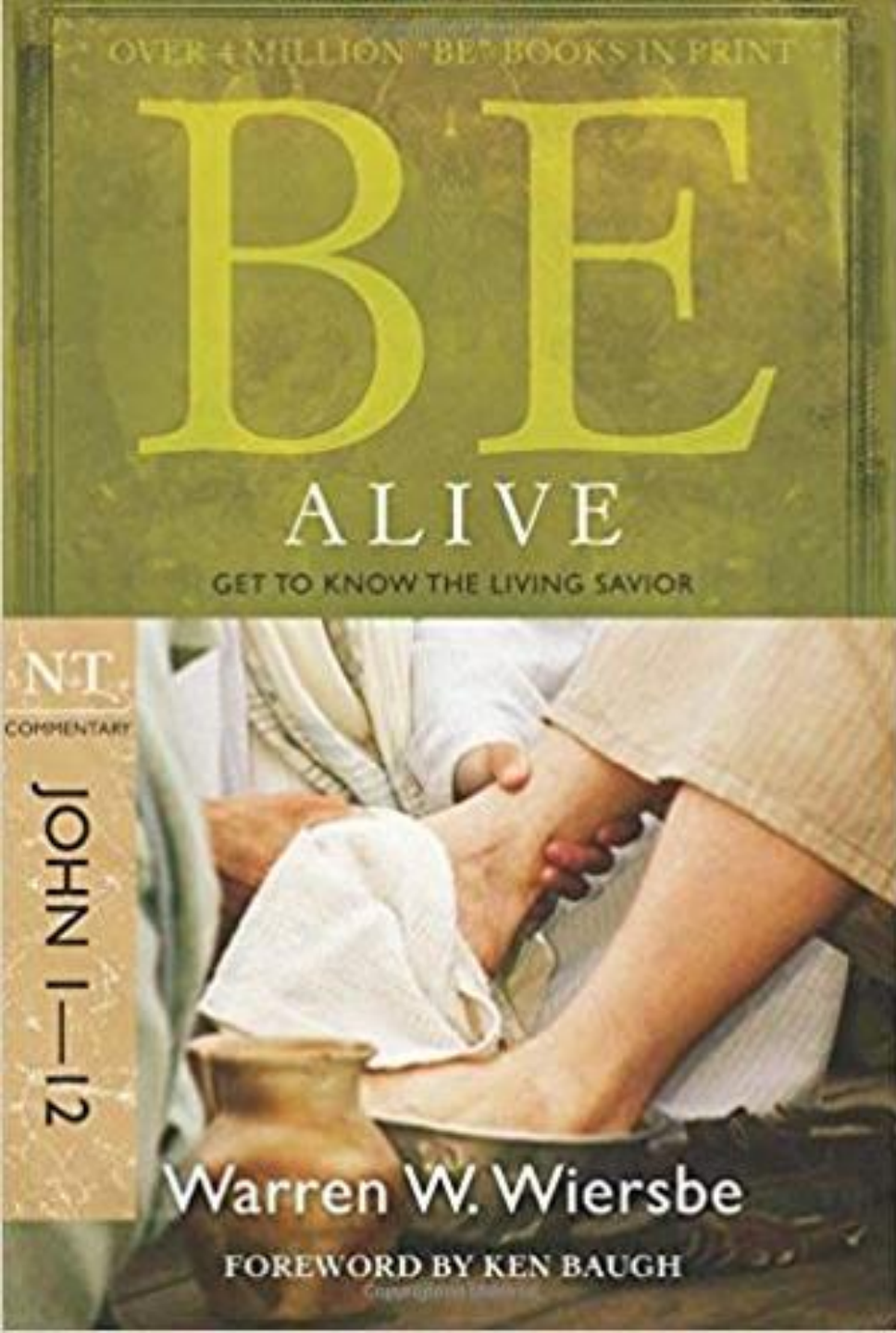
Who is the first witness Jesus brings to testify on His behalf (5:32-35)?

What previous experience had the rulers of the Jews had with John (see John 1:15-19)?

What did John testify about Jesus (John 1:23, 29, 34, 36)?

According to Matthew 21:28-32 what was the response of the ruling Jews to John?





The First Witness

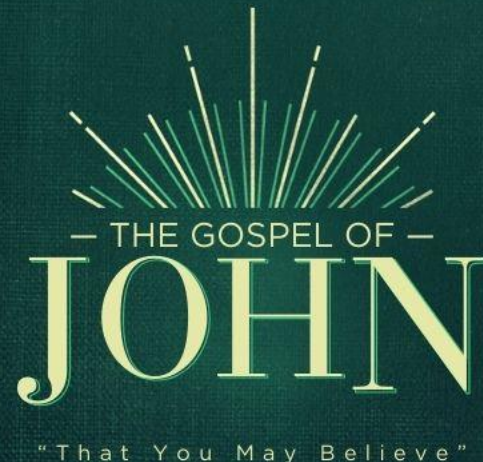
“The word witness is a key word in John’s gospel; it is used forty-seven times. Jesus did bear witness to Himself, but He knew they would not accept it, so He called in...other witnesses. The first was John the Baptist (John 5:30-35), whom the religious leaders had interrogated carefully (John 1:15ff). In fact, at the very end of His ministry, our Lord pointed the rulers back to the witness of John the Baptist (Matthew 21:23-27). John knew who Jesus was and faithfully declared what he knew to the people of Israel. John told the people that Jesus was the Lord (John 1:23), the Lamb of God (John 1:29, 36), and the Son of God (John 1:34)” (Wiersbe, Warren. *Be Alive*, p. 86).

Question 6

What is the “greater witness” of John 5:36?

Why is it considered “greater” than the testimony of John (see 1 John 5:9)?

What might this “witness” include (see also John 17:4; 19:30; 20:30-31)?



Exposition of
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VOLUME 1

ARTHUR W. PINK

“The Works That I Do”

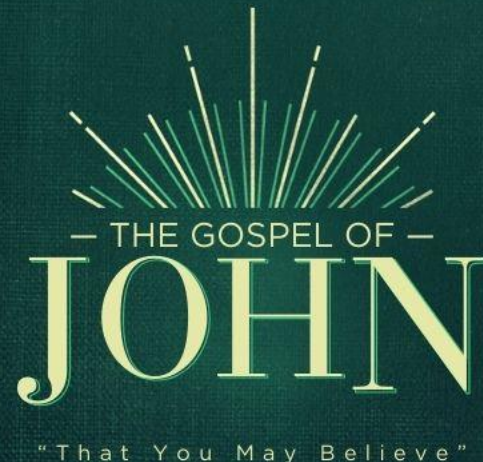
“...five things in connection with our Lord’s miracles. First, their number: they were not a few only, but very many. Second, their greatness: they were not little, but mighty interferences with the ordinary course of nature. Third, their publicity: they were not done in a corner, but generally in open day, and before many witnesses, and often before enemies. Fourth, their character: they were almost always works of love, mercy, and compassion, helpful and beneficent...Fifth, their direct appeal to man’s senses: they were visible, and would bear any examination” (Pink, Arthur W. *Exposition of the Gospel of John*, p. 277-278).

Question 7

What is the third entity who testifies of Jesus (see John 5:37-38)?

What were the three occasions where God testified as to the divine identity of Jesus?

- Matthew 3:17; Mark 1:11; Luke 3:22—
- Matthew 17:5; Mark 9:7; Luke 9:35—
- John 12:28—



THE GOSPEL OF BELIEF

JOHN

An Analytic Study of the Text

MERRILL C.
TENNEY

Witness of the Father

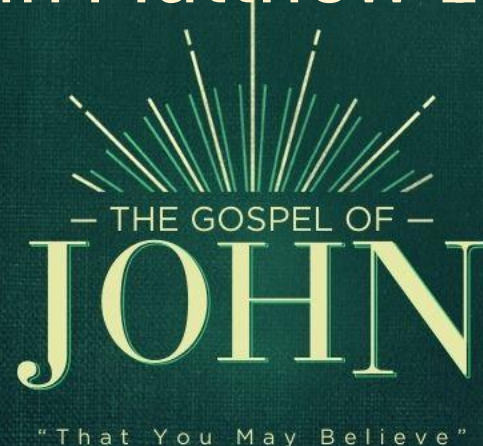
“In addition to the indirect witness of the works, Jesus adduced the direct testimony of the Father. It may be that He was referring to the voice from heaven, which is recorded as having spoken three times in Jesus’ ministry: once at the baptism (Matthew 3:17; Mark 1:11; Luke 3:22), once at the transfiguration (Matthew 17:5; Mark 9:7; Luke 9:35), and once after the triumphal entry (John 12:28)” (Tenney, Merril. *The Gospel of Belief: John*, p. 109).

Question 8

What is the fourth piece of proof Jesus offers as testimony for Him (John 5:39)?

How should passages like Isaiah 35:6 and Jeremiah 31:8-9 have automatically come to mind at the recent healing?

What Old Testament passage did Jesus use to comfort John concerning His identity in Matthew 11:4-6?



THE FOURFOLD GOSPEL

J. W. MCGARVEY
AND
WILLIAM HENDLETON

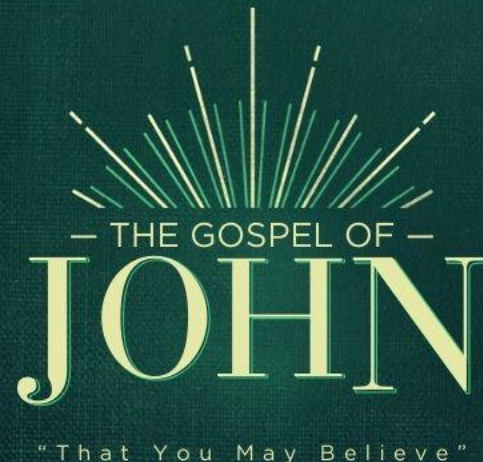
The Fourth Witness

“...In these verses Jesus explicitly endorses the Mosaic authorship and authenticity of the Pentateuch, and sets forth one purpose for which Moses wrote it. Jesus was the essential subject of the law and the prophets (Luke 24:27, 44-46; Romans 16:25-26). The emphasis is on “his writings” and “my words.” They professed to reverence Moses and to receive his writings, while they openly despised Jesus and repudiated his words as fast as he spoke them. The phrase “wrote of me” is not to be restricted to Deuteronomy 18:15-18. Moses wrote symbolically of Jesus through his entire work...The Epistle to the Hebrews is a partial elaboration of the Christology of Moses. But there is doubtless a depth of meaning in the Pentateuch which has never yet been fully fathomed, for there is a fullness in Scripture greatly exceeding the popular conception” (McGarvey, J.W., *The Fourfold Gospel*, p. 208-209).

Question 9

Using the following passages as a guide, what were the four great hindrances of the Jewish mindset which limited their belief in Jesus as the Son of God?

- John 5:40—
- John 5:42—
- John 5:43-44—
- John 5:45-47—



THE FOURFOLD GOSPEL

J. W. MCGARVEY
AND
PHILIP M. FENDELTON

The Sinful Condition of Israel

“...They are told that all this truth is lost on them because of their fourfold sinful condition, which is thus stated: 1. Want of will to come to Christ. 2. Want of real love towards God, or desire for his honor. 3. Love for the honor of men, rather than the honor of God. 4. Want of real faith in the Mosaic writings.” (McGarvey, J.W., *The Fourfold Gospel*, p. 200).

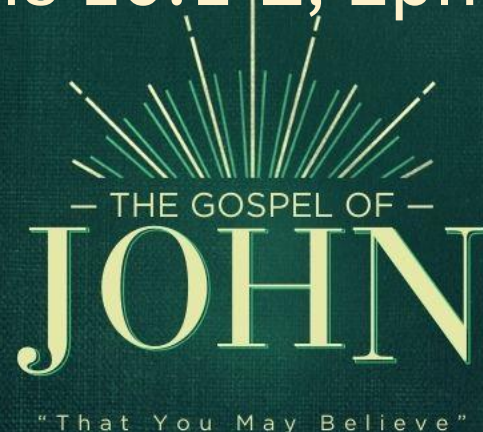
Question 10

Jesus did not want to state these facts to win an academic war with the Jews.

In John 5:34, what is His real purpose behind this speech?

What lessons can we learn from this statement about Jesus and His motives for speaking?

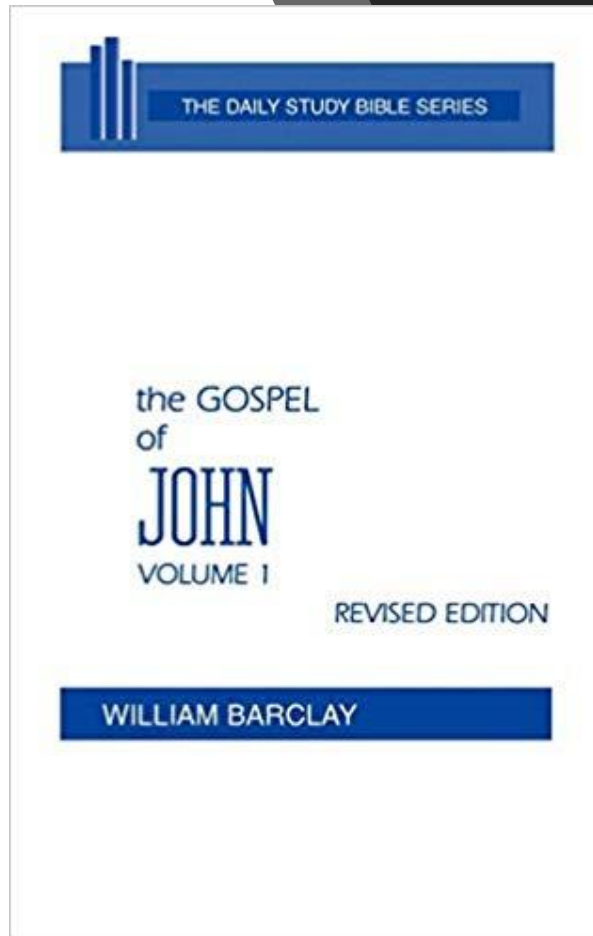
What ought to be our motive when teaching those opposed to the truth (see also (cp. Romans 10:1-2; Ephesians 4:15))?



The Ultimate Goal of Jesus

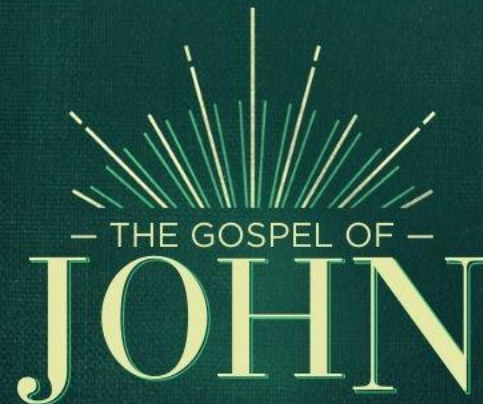
“...In verse 34 Jesus had said the purpose of his words was “that you may be saved.”...That is to say: “I am not arguing like this because I want to win an argument. I am not talking like this because I want to score off you and win the applause of men. It is because I love you and want to save you.” There is something tremendous here. When people oppose us and we argue back, what is our main feeling?”

(Barclay, William. *The Daily Study Bible Series: The Gospel of John*, Vol. 1, pp. 198).



Next week:

**Lesson 6: *“This is Truly the Prophet”*—*Master of Natural Law*
(John 6:1-14)**



“That You May Believe”