

Sabbath Healing at Bethesda: John 5:1–23
Jaunting thru John: Message 11

Grace Chapel
INTRODUCTION

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March 30, 2008

REVIEW OF THE PROLOGUE (John 1:1–18)

The prologue introduces major themes of the book:

Jesus Christ is a member of the Trinity. He created the universe. John the Baptist testified about Him, so that everyone might believe in Christ, but when Christ came to His own people, most of them rejected Him, but all who believe in Him become God's children through faith in Him (not through physical birth).

THE FIRST DISCIPLES (John 1:19–51)

John the Baptist consistently pointed to Christ even before Sadducees and Pharisees who interrogated him. The second time that he pointed to Christ as the Lamb of God, two of John's disciples followed Christ. In the following week several other disciples of John the Baptist believed in Jesus and began following Him.

FIRST SIGN WITNESSED BY JOHN (John 2:1–11)

Jesus and His disciples were invited to a wedding. His mother told Him that they had no wine. After making it clear that He functioned according to the Father's timetable (not according to Mary's) Jesus turned water into wine that was so good that the headwaiter commented to the bridegroom (who knew nothing of the wine's origin), so Jesus' disciples (who witnessed this) believed in Him (whereas they had previously been dependent upon John the Baptist's testimony

MINISTRY IN JUDEA AROUND PASSOVER (John 2:13–3:36)

Just before Passover Jesus chased the venders out of the Temple and identified the cross & resurrection as the sign authorizing His cleansing of the Temple. Many believed in Him when they saw His signs, but He did not entrust Himself to the crowds. Nicodemus became a believer when out of the dark night He came to Jesus. The signs told him that Jesus was a God-sent teacher, but puzzled about the new birth, but kept asking Jesus to clarify: which Jesus did, believing in Him gives on everlasting life; John the Baptist also continued pointing to Christ: even when his ministry was being eclipsed by that of Jesus, he told others that everlasting life came only by believing in Christ.

THE SAMARITAN WOMAN: John 4:1–26

Jesus went to Galilee when His ministry surpassed that of John and offered living water to a Samaritan woman, who questioned His ability to quench thirst eternally, but then wondered if He might be the Christ when He told her all things about herself

MINISTRY IN SYCHAR: 4:27–42

The persuaded men in town to see if Jesus might be the Messiah, as the disciples focused on food, so Jesus told them that the fields are already white for harvest and He allowed them to join in reaping (though they failed to sow); a ministry that led many Samaritans to believe in Christ

MINISTRY IN GALILEE 4:43–45

Jesus went to Galilee, because He had already testified that no prophet is a celebrity in his hometown; Galileans welcomed Him after some saw Jesus' signs in Jerusalem

HEALING THE ROYAL OFFICIAL'S SON: 4:46–54

A royal official asked Jesus to come to Capernaum to heal his dying son, Jesus noted the essential role of signs for Jews to believe; the father urged Jesus to come to Capernaum; Jesus said, "Your son lives," which he believed; as he went home, his servants said, "Your son lives;" (upon learning that the fever broke when Jesus said, "Your son lives;" he & his household believed

NEW EXPOSITION:**5:1 Jesus returned to Jerusalem for the feast (of Tabernacles) [October 21–28, 31]****5:2–3a The events took place at the Pool of Bethesda near the Sheep Gate, where many invalids were lying****5:3b–4 The reason the invalids were lying there was that the first person in the pool (after an angel stirred the water) was healed**

Textual issue:

Majority Text includes verses 3b–4, but the main Egyptian manuscripts do not

Contextual evidence showing that verses 3b–4 are original

Background to the ministry of angels mentioned in John 5:3b–4

Throughout the Old Testament period, God raised up prophets

For 400 years (between the OT and the NT), God did not send prophets to Israel

John the Baptist was the first prophet after 400 years

Intertestamental literature (non-biblical writings of Jewish people) mentions the absence of prophets and the ministry of angels

NT teaching on angels versus OT teaching on angels

NT understanding of angels & intertestamental understanding

The upshot of all of this

5:5–6 Jesus asked a man who had been lame for 38 years and who had waited at the pool a long time— “Do you want to get well?”

5:7 The man said that he lacked a helper so someone else always got into the water before him to get healed (Yes, of course, he wanted to be healed by the angel)

5:8–9 Jesus told him to pick up his bedroll and to walk, which he did immediately

5:10 Judean (officials) told him that it was unlawful to carry his bedroll on a Sabbath

The OT Sabbath rules focused on work done for livelihood. They were legalists.

5:11 He said that the man who healed him told him to carry his bedroll

5:12–13 They asked who told him to pick up his bedroll and walk, but he did not know, because Jesus had slipped away into the crowd

5:14 Jesus found him and warned him against incurring discipline through sin

5:15 The man told the officials that it was Jesus who healed him

5:16 The Judean (officials) hounded Jesus and sought to kill Him (as a Sabbath-breaker)

5:17 Jesus defended Himself by asserting that He works (on the Sabbath), just as His Father works (on the Sabbath)

Jews recognized that God does work on the Sabbath

Gen 2:1–3 does not teach that God ceases all labor on the 7th day. He rested on the 7th day of creation (from the work of creating, because creation was done.

5:18 The Judean (officials) were even more determined to kill Him, because He claimed to equality with God—in addition to breaking the Sabbath

Note the prologue of John: John 1:1–18

5:19–20 Jesus asserted that He can only do what the Father does, and He will amaze them (with greater signs) because the Father loves the Son

This does not diminish His deity

Rather, it is an affirmation of His deity

5:21 Good News: As the Father raises people and gives them life, so does the Son raise those whom He wishes

Those whom the Son wishes to give life and to raise are those who believe in Him

5:22–23 The Father is not the One who (will) judge, but He has entrusted judgment to the Son so that people will honor the Son as they honor the Father

Jesus is making it clear that those who do not receive life and resurrection from Him will face Him as their judge (at the Great White Throne

CONCLUSION