

(12) Goes to Jerusalem for Second Passover; Heals Lame Man (Jn. 5:1-47)

1. The feast of John 5 is almost certainly a Passover feast.
 - a. This is the Passover of 31AD, two years before the cross.
 - b. In our Harmony of the Gospels, 11 events came between John 4 & John 5, and 24 events come in between John 5 & John 6.
2. The third recorded sign/miracle in the gospel of John is the healing an invalid at the Pool of Bethesda (Jn. 5:1-9a).
 - a. The pool of Bethesda (**ⲟ**, A, C, *f*^{1.13}), Bethsaida (**Ⲡ**^{66.75}, B, vg), Bethzatha (**Ⲙ**, (L) 33, it, NA27, UBS4) is a good text criticism exercise.
 - b. The inclusion/omission of vv.3b,4 is another good text criticism exercise. Majority text includes it (**Ⲙ**), UBS critical texts omit it (NA27, UBS4).
3. These 5 porticoes were daily packed with multitudes in need of healing (Jn. 5:3).
 - a. The illnesses were various.
 - b. The healing was intermittent.
 - c. The venue was not prestigious.
 - 1) The critics were not on-hand to observe the miracle (Jn. 5:10-13).
 - 2) The Lord was accustomed to finding obscure entrances to cities (Mk. 1:45; 2:1).
4. Although there were multitudes present, Jesus was focused on one particular man in need of repentance (Jn. 5:6,8,14).
 - a. Why 38 years?
 - b. Why now?
 - c. Why not others?
5. The healed man was criticized for breaking the Sabbath (Jn. 5:9b,10), but he was obeying the Lord of the Sabbath (Jn. 5:11-13; Matt. 12:8).
 - a. Carrying a pallet did not violate any Mosaic Law Sabbath restrictions (Mk. 2:27; Ex. 20:8; 23:12; 31:13-16; Num. 15:32-36; Neh. 13:15-21; Jer. 17:21-22).
 - b. Carrying a pallet violated the traditions of the elders (cf. Matt. 15:2,3).
 - 1) Nothing could intentionally be carried from a public to a private place on the Sabbath ([Shabbat 7:2 L](#)).
 - 2) By Jesus' day, the Jewish leaders had 39 different classifications of work ([Shabbat 7:2 A](#)).
6. When Jesus was identified as the One Who had done the miracle, He was criticized for doing so on the Sabbath (Jn. 5:14-16).
 - a. The Lord does not let the healing go by without the follow-up for spiritual life application (Jn. 5:14).
 - b. The healed man is delighted at the follow-up. He now knows who His savior is, and wants to share that good news with others (Jn. 5:15).
 - c. The Jews determined that Jesus' activity on the Sabbath warranted persecution (Jn. 5:16). Imperf.act.ind. διώκω diōkō ^{#1377}_{45x}: *to pursue, persecute*.
7. The Lord's public teaching at that point revealed the Father's Work (Jn. 5:17-23).
 - a. The message of the Father and the Son is a message that produces the greatest Satanic opposition imaginable.
 - b. The Father's work was to demonstrate that work to the Son in love, and to motivate the Son to accomplish the Father's good pleasure.
8. This occasion also provides the open-door opportunity for evangelism (Jn. 5:24-29).
9. Christ concludes His message by declaring His testimony to be the final witness in the Father's gospel call (Jn. 5:30-47).
 - a. The Baptizer was a witness (vv.33-35).
 - b. Christ's miracles were witnesses (v.36).
 - c. God the Father is an abiding witness within believers after salvation (vv.37,38).
 - d. The Scriptures are an eternal witness—both for Christ, and against those who reject the gospel message (vv.39-47).