



John 5A

(John 5:1-9)

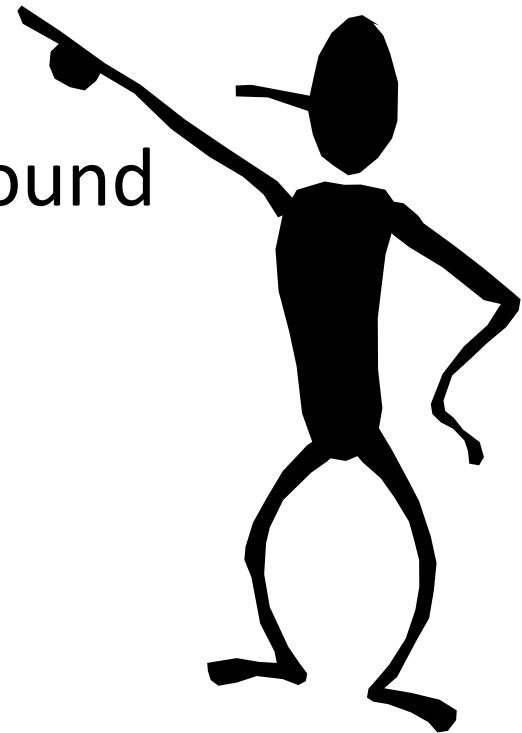
A Feast of the Jews

(Statement of Facts)

Kit Sheehan

Introduction

- Gospel of John is a “Spiritual Gospel”
- Fabric of Scripture Pervades the Gospel
- Teachers Provide Perspective
- Previous Chapters Provide Background



Spiritual Gospel

Rather, "Early Church Father" is a title that gradually came to be applied to certain Christian leaders distinguished by four characteristics: antiquity, holiness, orthodoxy, and Church approval.
http://www.crossroadsinitiative.com/library_article/52/Early_Church_Fathers_Overview_Snapshot_of_the_Fathers_of_the_Church.html

- Clement of Alexandria was a “Church Father” [ca 150 AD – ca 215 AD]
- “Clement wrote: ‘But that John, last of all, conscious that the outward facts had been set forth in the Gospels, was urged on by his disciples, and, divinely moved by the Spirit, composed a spiritual Gospel.’” from D. A. Carson, pp 27-28 [In Hypotyposes by Clement as quoted by Eusebius: Ecclesiastical History, Book. VII. VI. 14]
- Gospel Portraits of Christ [D. J. Mock Vol III pg 24]:
 - Matthew: Kingship/Promised Messiah King
 - Mark: Redeemer/Suffering Servant of the Lord
 - Luke: Humanity/Sinless Son of God
 - John: Deity/Perfect Son of God
- Read John 4:31-34 (Spiritual Food)
- Application to Spiritual Walking in John 5

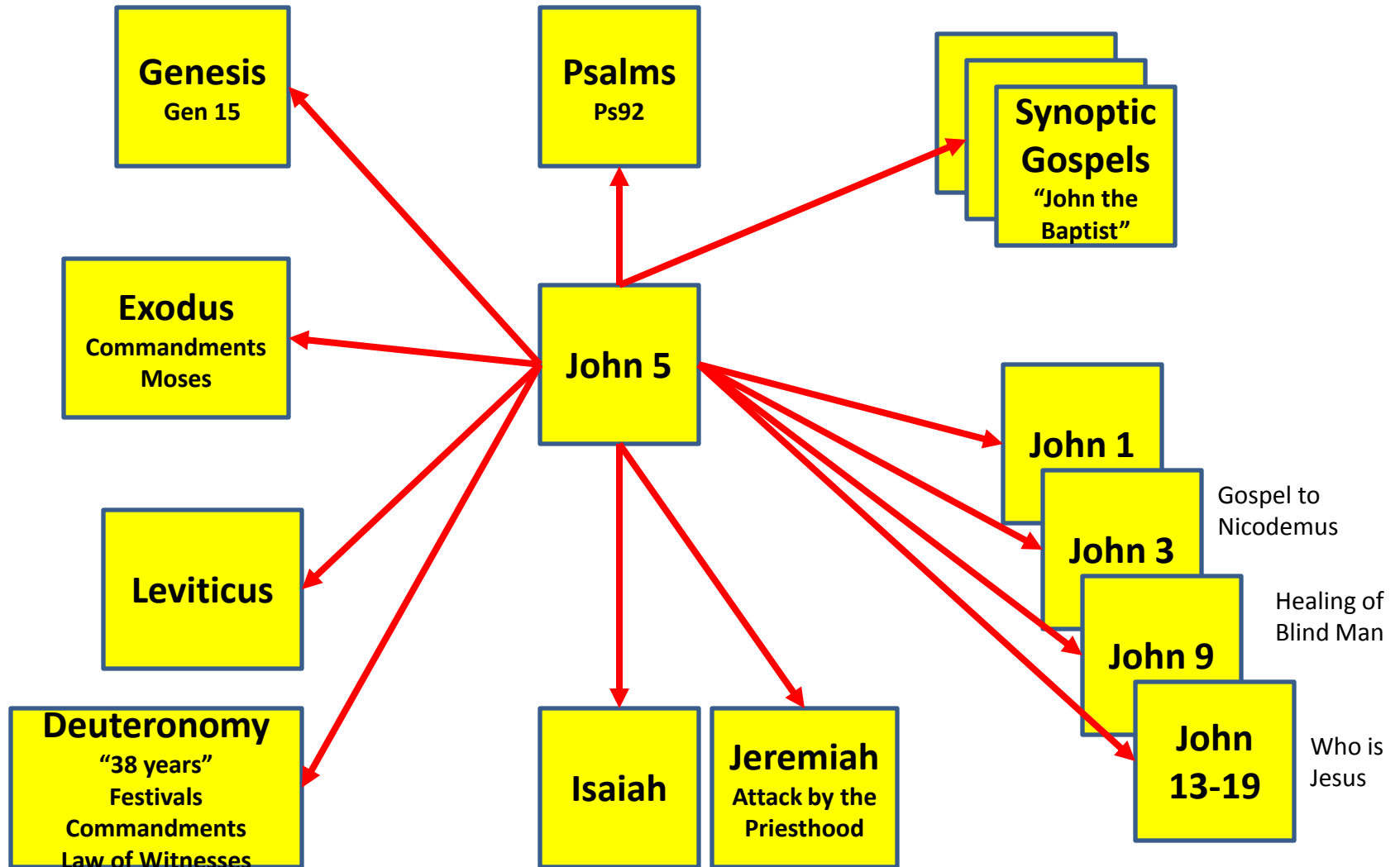


Fabric of Scripture

- “The fundamentally Jewish and Old Testament background to John’s Gospel is increasingly recognized. What we call the Old Testament is what he repeatedly quotes, and that to which he repeatedly and explicitly alludes (e.g. with references to the tabernacle, Jacob’s ladder, Jacob’s well, manna, Sabbath and so forth).” D. A. Carson pp 59-60
- There are many Johannine themes running through the gospel that tie it to the Old Testament:
 - The New Moses
 - The Temple
 - The Seven Signs
 - Life vs Death, Light vs Darkness, Truth vs Lies
 - Divine Nature of the Messiah
 - Jewish Leaders versus Jesus
 - Glory
- This study emphasizes John’s dependencies on the book of Deuteronomy

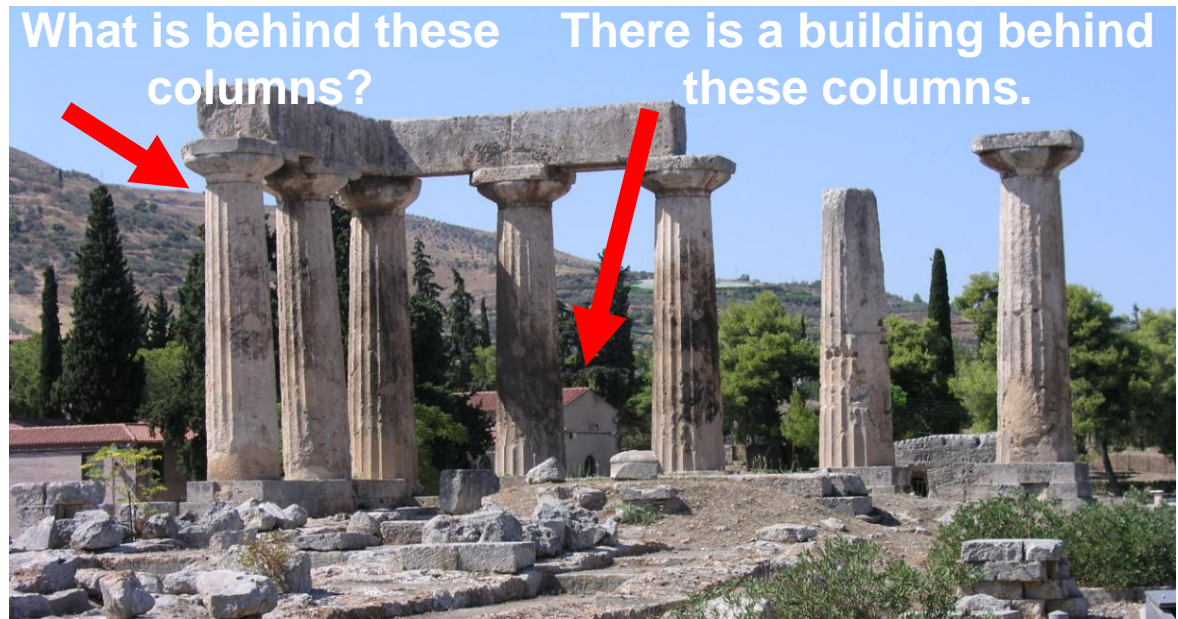


John 5 Connections



Different Perspectives

- Gen 15:6 “Then he believed in the Lord; and He reckoned it to him as righteousness.”
- Rom 4:1-5
- James 2:14-26
- Jn 6:29
- 1Jn 3:23
- Jn 13:34





Gospel of John Outline

- The Prologue (1:1-18)
- **The Book of Signs (1:19-12:50)**
 - ...
 - **The Festival Cycle (5:1- 10:42)**
 - Ch5: Feasts of the Jews (5:1); Sabbath (5:9)
 - Ch6: Feast of Passover (6:4)
 - Ch7-8: Feast of Booths/Tabernacles (7:2)
 - Ch9: Sabbath (9:14)
 - Ch10: Feast of Dedication (10:22)
 - ...
- The Book of Glory (13:1 – 20:31)
- The Epilogue (21:1-25)

After Raymond Brown &
Andreas Kostenberger

Trial of John 5

- I. Statement of Facts vs 1-15
- II. Statement of Charges vs 16-18
- III. Statement of Defense vs 19-31
- IV. Statements of Witnesses vs 32- 40
- V. Statement of Counter Suit 41-47



Outline of John 5:1-9

- Statement of Time/Date (vs 1)
- Statement of Location (vs 2)
- Description of the Scene (vs 3-5)
- Description of Actions (vs 6-8)
- Statement of Result (vs 9A)
- Uh Oh! Addendum to Time/Date (vs 9B)



John 5:1-4

- ¹ After these things there was a feast of the Jews, and Jesus went up to Jerusalem.
- ² Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew Bethesda, having five porticoes.
- ³ In these lay a multitude of those who were sick, blind, lame, and withered,
~~[waiting for the moving of the waters; ⁴ for an angel of the Lord went down at certain seasons into the pool and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from whatever disease with which he was afflicted.]~~

John 5:5-9

- ⁵ A man was there who had been ill for thirty-eight years.
- ⁶ When Jesus saw him lying *there*, and knew that he had already been a long time *in that condition*, He *said to him, “Do you wish to get well?”
- ⁷ The sick man answered Him, “Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me.”
- ⁸ Jesus *said to him, “Get up, pick up your pallet and walk.”
- ⁹ Immediately the man became well, and picked up his pallet and *began* to walk. Now it was the Sabbath on that day.

After these things

- It is a frequent chronologic marker in John (Keener, Vol I, p635)
 - 3:22; 5:14; 6:1; 7:1; 19:38; 21:1; cf 13:7
- It is a transition device
 - It is a means of breaking with previous narrative
 - It is at the same time referring back
- So to what is it referring back?
 - Previous Events



Note Some Previous Events



- Chapter 2: Mary asked Jesus to supply wine
- Chapter 3: Nicodemus Came to Jesus
- Chapter 4: Samaritan Woman asked Jesus for the living water
- Chapter 4: The Royal Official pleaded with Jesus for his son's healing
- Here Jesus goes out of His way to select the lame man...a man who did not ask to be healed

Chapter 2

- Wedding Feast
 - 2:3 When the wine ran out, the mother of Jesus said to Him, “They have no wine.”
 - 2:11 This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples **believed** in Him.
- Temple Cleansing
 - 2:16 and to those who were selling the doves He said, “**Take these things away; stop making My Father’s house a place of business.**”
 - 2:17 His disciples remembered that it was written, “ZEAL FOR YOUR HOUSE WILL CONSUME ME.”
 - 2:19 Jesus answered them, “**Destroy this temple, and in three days I will raise it up.**”
 - 2:22 So when He was raised from the dead, His disciples remembered that He said this; and they **believed** the Scripture and the word which Jesus had spoken.

Chapter 3

- Nicodemus

3:2 this man came to Jesus by night and said to Him, “Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him.”

3:18 “He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.”

- John the Baptizer

3:26 And they came to John and said to him, “Rabbi, He who was with you beyond the Jordan, to whom you have testified, behold, He is baptizing and all are coming to Him.”

3:30 “He must increase, but I must decrease.”

3:36 “He who **believes** in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.”

Note: Reference to John the Baptist infers the reader is already familiar with the life of John the Baptist.



Chapter 4

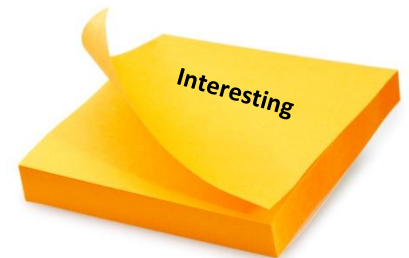
- Samaritan Woman
- ¹⁵ The woman *said to Him, “Sir, give me this water, so I will not be thirsty nor come all the way here to draw.”
- ³⁹ From that city many of the Samaritans **believed** in Him because of the word of the woman who testified, “He told me all the things that I *have* done.” ⁴⁰ So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days. ⁴¹ Many more **believed** because of His word; ⁴² and they were saying to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the **Savior of the world.**”

Chapter 4

- 47 When he heard that Jesus had come out of Judea into Galilee, he went to Him and was imploring *Him* to come down and heal his son; for he was at the point of death.
- 49 So Jesus said to him, “**Unless you people see signs and wonders, you simply will not believe.**”
- 49 The royal official *said to Him, “Sir, come down before my child dies.”
- 50 Jesus said to him, “**Go; your son lives.**” The man **believed** the word that Jesus spoke to him and started off.

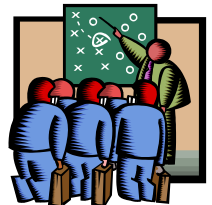
Side Note

- “The Greek word for ‘royal official’, basilikos, sometimes rendered ‘nobleman’, probably refers to someone officially attached to the service of a basileus, a ‘king’ – here doubtless referring to Herod Antipas. He was tetrarch of Galilee from 4BC to AD 39, and not properly a ‘king’ at all; but he was popularly considered one (Mk 6:14). [Carson p238]
- Is it not probable that Herod Antipas, the man who later wanted to see Jesus (Lk 23:8) heard about an official under his authority who was impacted by a miracle performed by Jesus.
- Interestingly, Malkus, later at Jesus’ arrest, is healed after Peter cuts off his ear. Malkus was Caiaphus’ slave.
- Both Herod & Caiaphas conducted trials of Jesus. Both have people in their employ impacted directly by Jesus.

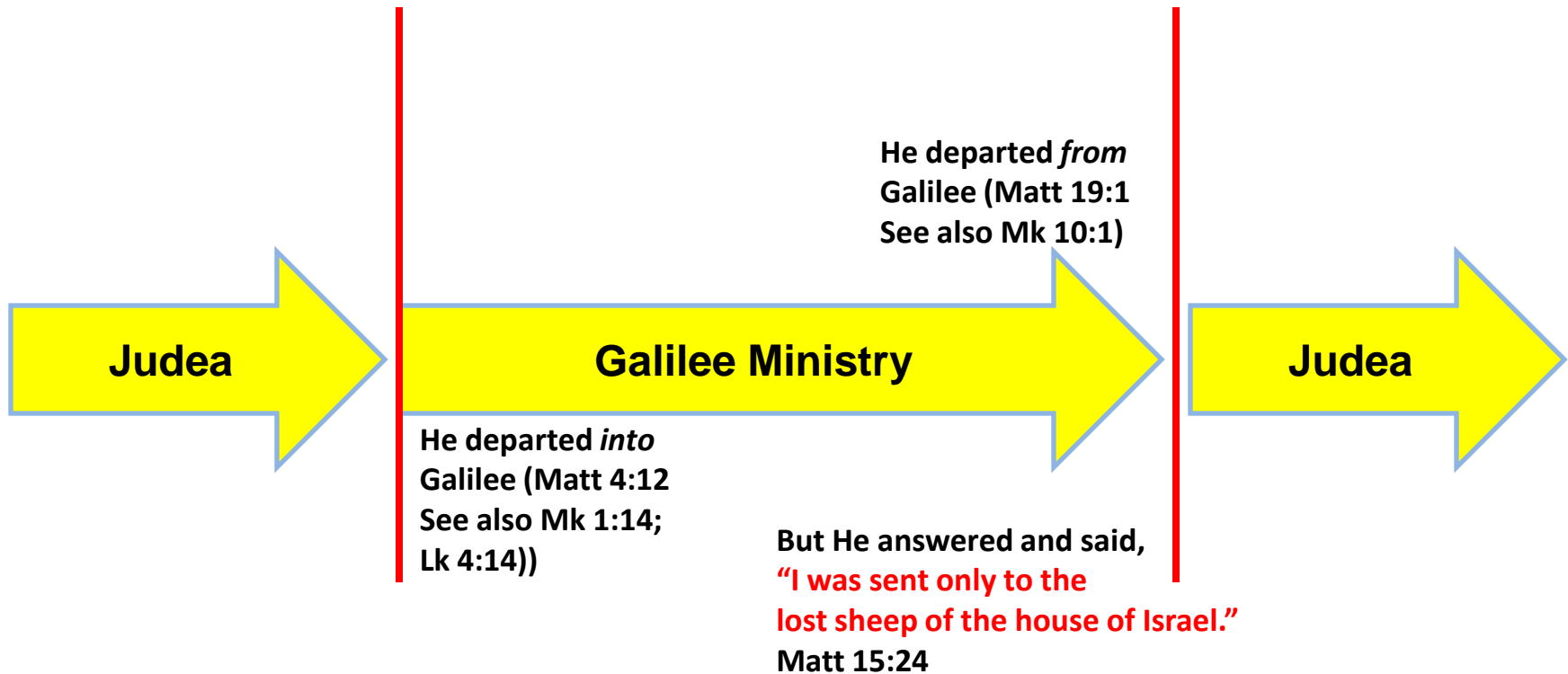


Jesus' Public Ministry

- Based on comparisons with the Synoptics, Jesus started His public ministry in Galilee at around the time of John Chapter 5
- Contemporaneous with the death of John the Baptist
- Chronological Note
 - John 3 occurred prior to John the Baptist's arrest
 - John 4 occurred just after John the Baptist's arrest
 - John 5 occurred close to John the Baptist's death
 - John 6 occurred after John the Baptist's death



Timeline of Jesus' Ministry



Which Feast?



- “John repeatedly ties his narrative to various Jewish feasts: cf 2:13 (Passover); 6:4 (Passover); 7:2 (Tabernacles); 10:22 (Dedication); 11:55 (Passover). This is the only one that is not identified more precisely.”
- “The truth of the matter is that we do not know what feast John has in mind. If the other feasts are named, it is because the context in each case finds Jesus doing or saying something that picks up a theme related to it. By implication, if the feast in John 5 is not named, it is probably because the material in John 5 is not meant to be thematically related to it.”
- Carson, pp 240-241
- Observation: “...there was **a** feast of the Jews” There is no definite article.
- “Jews were obliged to go to Jerusalem at the three major feasts of Passover, Pentecost, and Tabernacles, ...” Brown, V1 p206

Hermeneutical Comments

- Economy of Words
 - John doesn't just throw words into his narrative – every word is important and in the text for a reason. Every word!
 - “There is not a line in the Bible which is placed there for mere rhetorical effect, or for the gratification of curiosity.” D.G. Barnhouse p17
 - “The structure of the Fourth Gospel reveals that it is one of the most carefully crafted pieces of literature in the Bible.” Stephen S. Kim (Bibliotheca Sacra 165, October-December 2008) 413-24)
- New Testament is Built on the Old (The Fiber of Scripture)
 - John is constantly referring to the Old Testament, often obliquely, demanding that you know your Scripture. The Jews did!
- You must ask the right question:
 - The right question is not which feast this is. Most commentators go that route and find nothing definitive.
 - The right question is “What do these feasts have in common?”
Implicit in this question is a second “Where in the Bible are they documented?”
- So where do we learn about these feasts?
 - Deuteronomy 16:16-17



Deut 6:16-17

- “Three times in a year all your males shall **appear before the Lord your God** in the place which He chooses, at the Feast of Unleavened Bread and at the Feast of Weeks and at the Feast of Booths, and **they shall not appear before the Lord empty-handed**. **Every man shall give as he is able, according to the blessing of the Lord your God which He has given you.**”

Like 2 Cor 8-9



- These are sometimes called the pilgrimage feasts because the Jews traveled to Jerusalem to present themselves at the temple.
- Something else to consider: in the “Festival Cycle” (Jn 5:1-10:42), this unnamed feast could be representative of all the feasts – what did they all have in common?

Jesus “Went Up”

- Among other uses, for going up to Jerusalem and the temple (Kittel V1, p519) for the Pilgrimage feasts
 - Jn 2:13 (Passover)
 - Jn 5:1 (a feast)
 - Jn 7:10 (Tabernacles)
 - Jn 11:55 (Passover)
- Side Note: Went up or ascending to Jerusalem is a time when certain of the Psalms, called Psalms of Ascent are sung: Ps 120 - 134



John 5:2

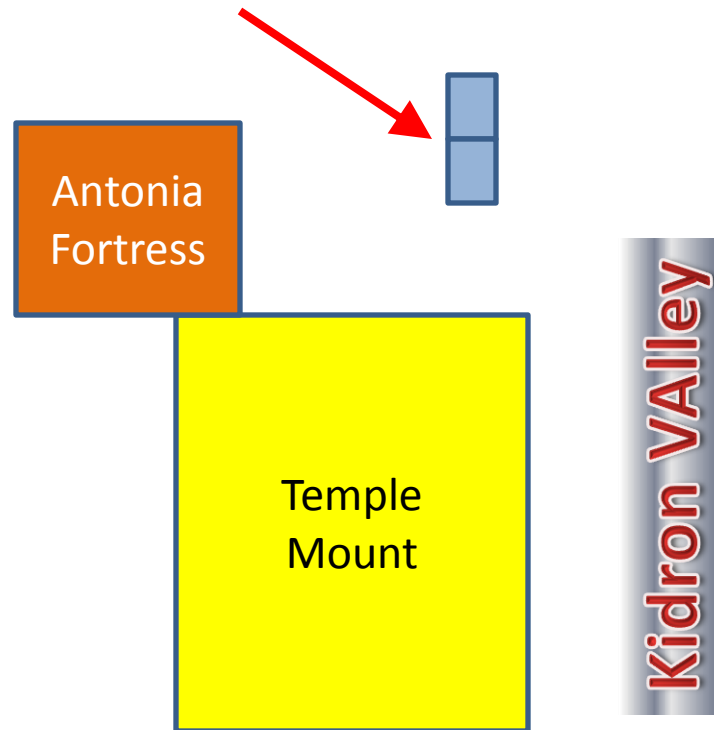
- Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew Bethesda, having five porticoes.
- The Bethesda pool has been found!

Adjective:
pertaining
to sheep

“gate” is
not in the
original
text

Pool(s) at Bethesda

Sheep (Gate)

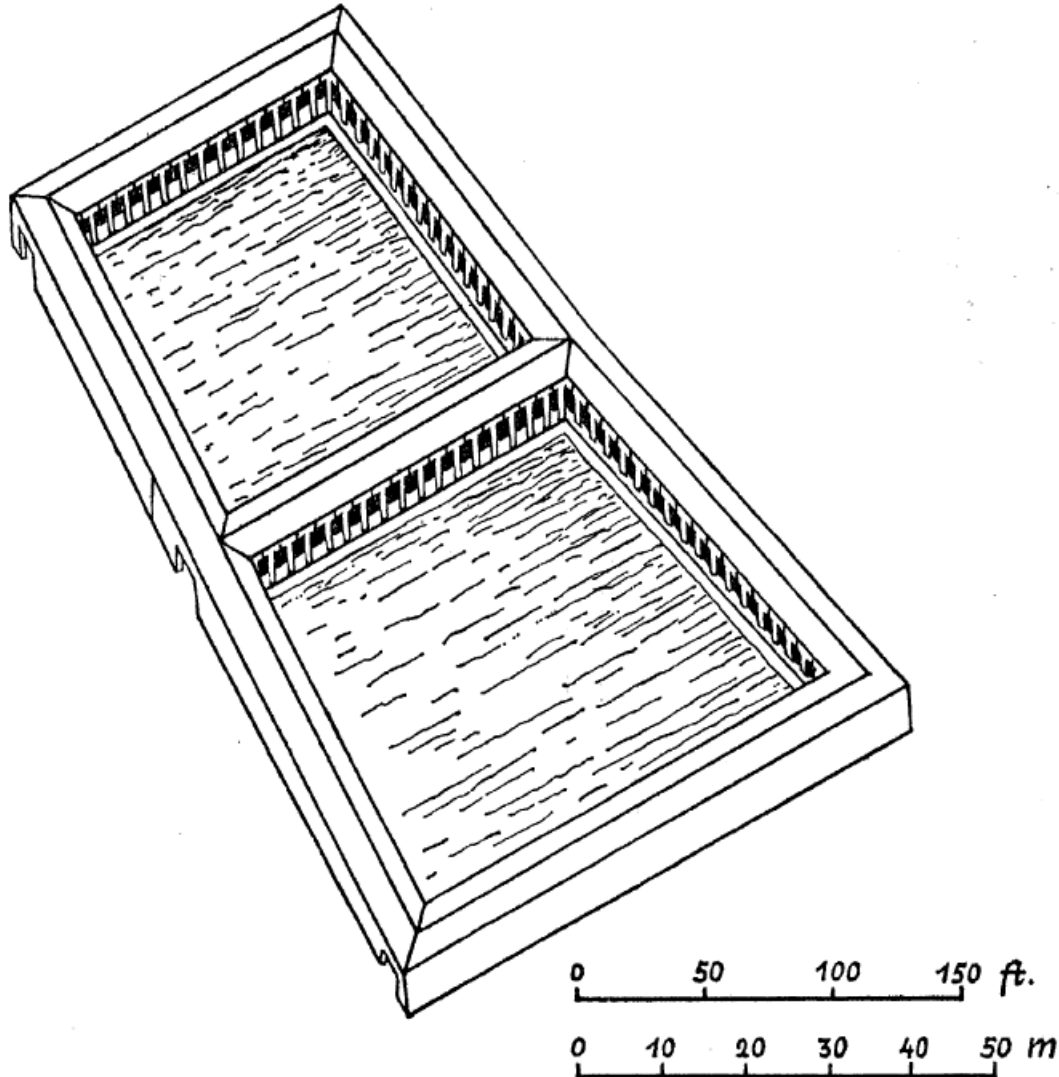


What is a Portico?

- Portico is a covered walkway
- Portico is a colonnade
- Five Porticoes has what shape?
 - Pentagon?
 - Star Shape?
 - No!
- Archeology discovered these porticoes!
- A thing of Beauty



The Five Porticoes



From:
The Rediscovery of Bethesda
By Jeremias

January 12, 2014

Illus. 6 A suggested reconstruction of Bethesda

Bethesda Model



From:
<http://emp.byui.edu/SATTERFIELD/Rel211/jerusalem.htm>
(photo of model at Holy Land Hotel, Jerusalem)

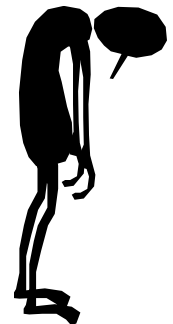
Why Sick People?

- “In these lay a multitude of those who were sick, blind, lame, and withered...”
- Unable to care for themselves
- Waiting for a miracle
- Violating the Law –
 - Possibly an “asclepeion” [a healing temple, sacred to the god Asclepius]
 - Asclepius is the god of medicine and healing in ancient Greek religion
- Praying “Oh, God...” prayers
- Nursing Home Atmosphere
- “Hopeless, Helpless, Useless”
- Much like the spiritual condition of Judea in Jesus’ day



Johannine Ironic Contrast

- Observe the Beautiful Porticoes
- Smell the urine and excrement
- Hear the cries of despair
- Feel the Stress, Anxiety, Depression - Hopeless Situation
- Atmosphere: “Experience the passage”



When Jesus saw

- Look at the reconstruction of the twin pools of Bethesda
 - What do you notice (observation)?
 - The people inside are sheltered from the weather
 - The people on the outside are sheltered from noticing those on the inside
- This means, Jesus had to make a conscious detour to go inside the porticos to seek out this man





Jesus' Public Ministry Starts

- Prior Events
 - Chapter 2: Mary asks Jesus...
 - Chapter 3: Nicodemus asks Jesus...
 - Chapter 4: Samaritan woman asks Jesus
 - Chapter 4: Royal Official asks Jesus
- Chapter 5: Jesus asks the lame man...
 - Jesus takes the offensive
 - Jesus is going to the lost sheep of the house of Israel (Matt 15:24)
 - He loves His people in spite of their rejection

Thirty Eight Years

- Some commentators shy away from relating this to Deut 2:14
- Two hermeneutical comments:
 - John doesn't just throw words into his narrative – every word is important and in the text for a reason (OK, this is a repeat – but it is important!)
 - John is constantly referring to the Old Testament, often obliquely, demanding that you know your Scripture – the Jews did!
- Question: Does this man represent the state of the Jews in Judea and Galilee? Jesus is seeking them out to heal them.

proxy for Israel

Deut 2:14, 25

- 2:14 – Now the time that it took for us to come from Kadesh-barnea until we crossed over the brook Zered was thirty-eight years, until all the generation of the men of war perished from within the camp, as the Lord had sworn to them.
- 2:25 – This day I will begin to put the dread and fear of you upon the people everywhere under the heavens, who, when they hear the report of you, shall tremble and be in anguish because of you



Was He a Believer?

- The man was obviously a Jew
 - Jesus was sent to the lost sheep of Israel (Matt 24:15)
 - The man goes to the temple and converses with the priests
- The stated issue is not salvation but walking
 - Jesus tells him to sin no more – salvation is a point in time based upon faith in Jesus Christ, not a cessation of sinning
 - The man is lame and cannot walk
 - Walking is the believers life, from a spiritual perspective

Walking

- Remember, Jesus speaks from a spiritual perspective
 - In John 4, eating was doing the will of God the Father
 - Here, the man is to return to a spiritual life
- Points on Walking
 - Walking in the NT depicts the Christian way of life.
Rm 14:5-6; Eph 5:16; James 4:13-15
 - Walking may also depict the life of the unbeliever and believer out of fellowship. Eph 4:17; Phil 3:18
 - Three spheres of positive walk
 - By Faith II Cor 5:7; Col 2:6
 - In the spirit Gal 5:16
 - In Doctrine III Jn 3



Spiritual Walking (John)

- Jn 8:12
 - Then Jesus again spoke to them, saying, “I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.”
- Jn 11:9-10
 - Jesus answered, “Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. ¹⁰ But if anyone walks in the night, he stumbles, because the light is not in him.”
- Jn 12:35
 - So Jesus said to them, “For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes.
- Also 1Jn 1:7; 2Jn 4,6; 3Jn 3-4



Some Walking in Deuteronomy

- Deut 5:33 You shall **walk** in all the way which the LORD your God has commanded you, that you may live and that it may be well with you, and that you may prolong *your* days in the land which you will possess.
- Deut 8:6 Therefore, you shall keep the commandments of the LORD your God, to **walk** in His ways and to fear Him.
- Deut 10:12-13 “Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to **walk** in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul, *and* to keep the LORD’S commandments and His statutes which I am commanding you today for your good?”
- Deut 11:22 For if you are careful to keep all this commandment which I am commanding you to do, to love the LORD your God, to **walk** in all His ways and hold fast to Him, ²³ then the LORD will drive out all these nations from before you, and you will dispossess nations greater and mightier than you.
- Deut 13:4 You shall **follow** the LORD your God and fear Him; and you shall keep His commandments, listen to His voice, serve Him, and cling to Him.



I have no man

- The man never asks Jesus for help
- The man replies to Jesus' offer of healing with human viewpoint – superstition
- The man never thanks Jesus



Healing!

- Get up
- Did this man repent? Did this man “believe?”
- Grace = not deserving
- God’s will – man did not ask
- God doesn’t punish us for sin. God is trying to get our attention so we turn back to Him by faith.
- Sometimes, rather than cursing, God might bless us to get our attention!



Summary

- Jesus sought out the Jewish man who could not and would not walk – kind of a proxy for the Jewish people at the time
- He healed him such that he could accomplish a Jewish man's responsibility under the Law to celebrate a Jewish feast, including not coming empty handed
- He got the attention of the “Jews” which afforded Him the opportunity to give them gospel information.
- He did this out of love:
 - Love is observant
 - Love sees a need
 - Love responds to that need