

BETHESDA: HEALING ON THE SABBATH DAY

Quote:

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John 5:28-29

Bible Marking - John 5

John 5:1 - **“feast of the Jews”** - Such days should have been “feasts of Yahweh” (**Lev 23:4-5**). Appears to be the Passover, when Israel remembered how Yahweh delivered them from bondage in Egypt as a type of Israel’s future deliverance.

John 5:2 - **“Jerusalem”** - means ‘vision of Peace’

“Sheep market” - see margin - ‘sheep gate’. The place sheep were brought in for sacrifice. Each was typical of the Lamb of God (**Jn 1:29**).

“In the Hebrew tongue Bethesda” - means ‘House of Mercy’. See **Psa 5:7**. Reminds us of the Mercy Seat in the Most Holy - which spoke of Christ (**Rom 3:25**).

John 5:3 - **“Impotent folk”** - Means to be weak, feeble, without strength, powerless. Used of: diseased and physically sick people (**5:7; 6:2**); **“weak in faith”** (**Rom 14:1**); the law being **“weak through the flesh”** (**Rom 8:3**). A related word is used in **Rom 5:6**. We are ‘without strength’ because the ‘flesh is weak’ (**Matt 26:41**), and therefore need the help of Christ.

“Blind” - the usual word for blind - means - ‘darkened by smoke’. Also spiritual blindness (ie **Jn 9:38-41**) which was the state of Israel.

“Halt” - literally - ‘deprived of a foot’ - refers to the lame, or crippled. Used of spiritually lame in **Heb 12:13**.

“Withered” - literally means ‘dry’ - used to describe ‘members of the body deprived of their natural juices’ (Thayer). Represents those deprived of the water of the word. This was Israel in the time of Christ (**Isa 53:1-2**).

Healing the Impotent Man

The impotent man represents natural Israel, sheltering under the 5 books of the Law of Moses, burdened down by the consequences of Adam’s transgression, and unable to see the lamb of God and the Vision of Peace that was readily available therein. They sought to be made whole by their own strength, and therefore did not recognise the MAN who could heal them and deliver them. His healing is typical of Israel’s healing in the Age to Come (7th Millennium) when Israel will recognise their need and be made whole by the power of Christ, following which they will worship God in his Temple (the true House of Mercy), and direct men to he who had healed them.

John 5:3-4 - **“waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.”** -

Some manuscripts omit these words completely. However verse 7 seems to build on them. They explain the Jewish tradition.

John 5:4 - **“disease”** - used once - from a root word used only in **1 Tim 6:4** - ‘doting’ which refers to any ailment of the mind. The spirit therefore is indicating that none with the infirmities of **v3** were healed, only those which were mind over matter. These were also those more likely to be able to get to the water. Those made whole, were “healed” by their own strength and power - typical of the Jews doctrine. It was however powerless to heal those with real infirmities.

John 5:5 - **“Infirmity”** - typical of the weakness of the flesh - **Rom 6:19; Heb 4:15; 5:2**, from which all mankind need healing.

“thirty eight years” - like Israel - **Deut 2:13-14**.

John 5:7 - Shows the Jews steeped in their superstition, which was not able to heal them, and not looking for Messiah who could.

“no man” - see **Isa 59:16; 50:2**.

John 5:8 - **“Rise”** - Gk ‘egeiro’ - used of resurrection (ie **Matt 16:21**). Typical of the future national resurrection of Israel (**Ezek 37:10**).

John 5:14 - **“sin no more”** - See principle - **Ezek 18:20-24**.

“Worse thing” - ie eternal death.

Colour the Five Witnesses to Christ (Highlight each section down your centre margin in a different colour as shown):

1. First Witness - John the Baptist (**John 5:32-35**) - Colour **“John”** and **“bare witness” (v33)** in purple.
2. Second Witness - The Miracles the Father enabled him to do (**John 5:36**) - Colour **“works that I do bear witness”** in purple.
3. Third Witness - The Father (**John 5:37-38**) - Colour **“Father”** and **“borne witness of me” (v37)** in purple.
4. Fourth Witness - The Scriptures (**John 5:39**) - Colour **“scriptures”** and **“testify of me”** in purple.
5. Fifth Witness - Moses (**John 5:45-47**) - Colour **“Moses”** and **“he wrote of me” (v46)** in purple.

JOHN 5. *and reproveth the Jews.*

ver. 30. ch. 8. 26. ch. 4. 34. Cp. ch. 8. 14. ch. 3. 35. ver. 37. Cp. Mark 13. 32. Luke 2. 52. Acts 1. 7. ch. 1. 29. ch. 1. 7. 25. Rom. 4. 17. Col. 2. 13. 2 Pet. 1. 19. Acts 20. 42. 1 Pet. 4. 5. Not as ch. 1. 8. ver. 27. ch. 9. 39. Mat. 13. 20. ch. 8. 49. 1 John 5. 9. Luke 10. 26. John 2. 23. ch. 10. 25. k 14. 11. ch. 4. 34. ch. 3. 18. k 12. 44. ch. 17. 3. ch. 8. 18. Mat. 3. 17. John 3. 14. ch. 1. 18. ver. 28. h. 4. 23. Cp. John 4. 13. ver. 28. 1 ph. 5. 14. Cp. h. 11. 43. Luke 16. 29. Luke 24. 27. h. 6. 57. h. 1. 11. 1. 3. 19. ver. 22. h. 1. 12. ch. 7. 18. Thes. 2. 6. ver. 22. Jan. 7. 13. Mat. 25. 24. Deut. 6. 5. h. 3. 7. Cp. 1. 7. 28. Mat. 24. 5. D. Thes. 2. 3. Cor. 15. 52. Jan. 12. 2. h. 3. 20. h. 12. 43. Mat. 16. 27. lom. 2. 29. lather as 1. 17. 3. er. 19. h. 3. 17. eut. 31. 21. Mat. 26. 39. lom. 2. 27.

will, but ^b the will of the Father which hath sent me.
 31 ^c If I bear witness of myself, my witness is not true.
 32 ¶ There is ^e another that beareth witness of me; and I know that the witness which he witnesseth of me is true.
 33 ^f Ye sent unto (John), and ^h he bare witness unto the truth.
 34 But I receive not testimony from man: but these things I say, that ye might be saved.
 35 He was a burning and ^k a shining ^m light: and ye were willing ^o for a season to rejoice in his light.
 36 ¶ But I have ^q greater witness than *that* of John: for ^r the works which ^t the Father hath given me to finish, the same works that I do, bear witness of me, that ^v the Father hath sent me.
 37 And the (Father) himself, which hath sent me, ^w hath borne witness of me. Ye have neither heard his voice at any time, nor ^x seen his shape.
 38 And ^y ye have not his word abiding in you: for whom he hath sent, him ye believe not.
 39 ¶ Search the scriptures; for in them ye think ye have eternal life: and ^z they are they which testify of me.
 40 And ^{aa} ye will not come to me, that ye might have life.
 41 I receive not ^{ab} honour from men.
 42 But ^{ac} I know you, that ye have not ^{ad} the love of God in you.
 43 ^{ae} I am come in my Father's name, and ye receive me not: if ^{af} another shall come in his own name, him ye will receive.
 44 How can ye believe, which receive ^{ag} honour one of another, and seek not ^{ah} the honour that cometh from God ^{ai} only?
 45 Do not think ^{aj} that I will accuse you to the Father: ^{ak} there is one that accuseth you, even Moses, ^{al} in whom ye trust.

Christ feedeth — St. JOHN

46 For had ye believed (Moses) ye would have believed me: for ^{al} he wrote of me. ^{am} Luke 24. 27.
 47 But if ye believe not his ^{an} writings, ^{ao} how shall ye believe my words? ^{ap} 1 Tim. 3. 15. ^{aq} Cp. Luke 16. 31.