

The Persecution of Jesus begins!

5:1 **After this** there was a feast of the Jews; and Jesus went up to Jerusalem. **2** Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue **Bethesda**, having five porches. **3** In these lay a **great multitude** of impotent folk, of blind, halt, withered, waiting for the moving of the water. **4** 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. **5** And a certain man was there, which had an infirmity **thirty and eight years**. **6** When Jesus saw him lie, and knew that he had been now a **long time** *in that case*, he saith unto him, **Wilt thou be made whole?** **7** The **impotent man** answered him, **Sir, I have no man**, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. **8** Jesus saith unto him, Rise, take up thy bed, and walk. **9** And **immediately** the man was **made whole**, and took up his bed, and walked: and on the **same day was the sabbath**. **10** The Jews therefore said unto him that

was cured, **It is the sabbath day:** it is not **lawful** for thee to carry *thy* bed. **11** He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. **12** Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? **13** And he that was healed **wist not who it was:** for Jesus had **conveyed himself away,** a multitude being in *that* place. **14**

Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: **sin no more, lest a worse thing come unto thee.** **15** The man departed, and **told the Jews that it was Jesus,** which had made him whole.

16 And therefore **did the Jews persecute Jesus,** and sought to slay him, because he had done these things on the **sabbath day.**

- Most of the people who followed Jesus were there out of curiosity

- They followed because of the excitement, the healings, the free food
- They were not committed to Him or the gospel--pure prosperity gospel, selfish, egotistical seeking material goods
- Until this story they have been skeptical but willing to watch and listen
- Now they reject him and we start the movement that will lead to and culminate in the cross of Calvary

1. Jesus heals the impotent man **6** When Jesus saw him lie, and knew that he had been now a **long time in that case**, he saith unto him, **Wilt thou be made whole?** **7** The **impotent man** answered him, **Sir, I have no man**, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. **8** Jesus saith unto him, Rise, take up thy bed, and walk. **9** And **immediately** the man was **made whole**, and took up his bed, and walked: and on the **same day was the sabbath.**

a. His hopeless condition

- i. He was among a great multitude of others that were hurting and help was very limited-ever so often one got help
 - ii. He had been sick for 38 years
 - iii. He had no one to help him
 - iv. He apparently doesn't even look at Jesus at first when he is asked if he wants to be healed
 - v. He seems to have given up hope
 - vi. He has become a bitter, crotchety old man seen in the way he responds to Jesus
- b. Jesus calls the man's attention-do you want to be healed
 - i. The man needed to shift his focus from the pool and himself to Jesus
 - ii. The man expresses no faith just more reasons why he can't be healed
- c. Jesus heals the man
 - i. He is healed immediately
 - ii. He is healed simply with the word, the command
 - iii. No need for the pool, touching him or anything
- d. The man doesn't express faith in Jesus as Savior or to be healed
 - i. He doesn't even know who healed him

- ii. Jesus doesn't require that he believe before he gets healed like the healers say
- e. The man walks away carrying his bed
 - i. The healing is clearly obvious
 - ii. A man that couldn't walk, couldn't get in the pool for 38 years
 - iii. Walks away under his own power carrying his bed
- f. This healing is a picture of grace and God's saving us
 - i. The people are all helpless, hopeless, and in trouble
 - ii. Jesus comes to the impotent man, apparently the man in the worse condition
 - iii. The man could do nothing nor did he have anyone that could do something to improve his situation
 - iv. The Word of Jesus changed his life
 - v. We were in this same condition
 - vi. You can hear today and faith will come because faith comes by hearing and hearing by the Word of God

2. Jesus heals him on the Sabbath **9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.** **10** The

Jews therefore said unto him that was cured, **It is the sabbath day:** it is not **lawful** for thee to carry *thy* bed.

- a. This story is the turning point in the ministry of Jesus
 - i. People now become hostile
 - ii. They want him dead
- b. Jesus knows what the Sabbath is for
 - i. The Jews had been legalistic, making rules, 39 of them telling the people when they were working
 - ii. The Bible or the Law had none of these rules in it
 - iii. The Sabbath was made for man **Mark 2:27-28** And he said unto them, The **sabbath was made for man**, and not man for the sabbath: **28** Therefore the Son of man is **Lord also of the sabbath**.
 - iv. Jesus is Lord also of the Sabbath
 - v. Jesus knew that they would take care of their sheep on the Sabbath **Matthew 12:11-12** And he said unto them, What man shall there be among you, that shall have **one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?** **12**

How much then is a man better than a sheep?

Wherefore it is lawful to do well on the sabbath days.

vi. They could circumcise on the Sabbath [John 7:23](#) If a man on the **sabbath day receive circumcision**, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

vii. They could do what they felt was important on the Sabbath but to heal a person or help them was wrong. The law and their desire to work had gotten things all out of perspective

c. Jesus is making a point

i. He could have gone to the pool the day before or the day after

ii. He is confronting them head on--It is Jesus and not keeping the law that brings salvation

iii. This is mortal combat between two systems-keeping the law and receiving gift [Romans 6:23](#)

d. Jesus did for the man what he couldn't do for himself

i. The law only wanted to hold him back

ii. No one wanted to help him

iii. He didn't have the power to help himself

- e. The religious protection of the Sabbath was excessive and far beyond what God had intended
 - i. They built a fence around the law
 - ii. The law became more important than the people they ministered to
 - iii. The law made them heartless-they should have rejoiced when they saw him walking away healed
 - iv. We should be a grace filled people

3. Jesus tells the man to go and sin no more [14](#)

Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: **sin no more, lest a worse thing come unto thee.**

- a. All sickness and death is a result of sin. Had Adam and Eve not have sinned in the garden there would be no problem with either
- b. Sickness and tragedy are not always a result of sin
 - i. Sometimes it is simply to show the glory of God
[John 9:1-3](#) *And as Jesus passed by, he saw a man which was blind from *his* birth. 2* And his disciples asked him, saying, Master, **who did sin, this man, or his**

parents, that he was born blind? **3** Jesus answered, Neither hath this man sinned, nor his parents: but **that the works of God should be made manifest in him.**

ii. God can be glorified through sickness **John 11:4** When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

iii. Sin has consequences without it being anything particular **Luke 13:2-5** And Jesus answering said unto them, Suppose ye that these Galilaeans were **sinners above all** the Galilaeans, because they suffered such things? **3** I tell you, Nay: but, except ye repent, ye shall all likewise perish. **4** Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were **sinners above all men** that dwelt in Jerusalem? **5** I tell you, Nay: but, except ye repent, ye shall all likewise perish.

c. Sickness and tragedy are however often linked to sin

i. Ananias and Sapphira die in **Acts 5**

ii. People that take the Lord's Supper lightly are weak, sick, and sleeping **I Corinthians 11:30**

iii. David evidently suffered physical ailments after his sin with Bathsheba **Psalm 32:3-4** *When I kept silence, my **bones waxed old** Through my roaring all the day long. **4** For day and night thy hand was heavy upon me: My **moisture is turned into the drought** of summer. Selah. **38:1-8** O Lord, rebuke me not in thy wrath: Neither chasten me in thy hot displeasure. **2** For thine arrows stick fast in me, And thy hand presseth me sore. **3** *There is **no soundness in my flesh** because of thine anger; **Neither is there any rest in my bones because of my sin.*** **4** For mine iniquities are gone over mine head: As an heavy burden they are too heavy for me. **5** **My wounds stink** and are corrupt Because of my foolishness. **6** I am troubled; I am bowed down greatly; I go mourning all the day long. **7** For my **loins are filled with a loathsome disease:** *And there is **no soundness in my flesh.*** **8** I am feeble and sore broken: I have roared by reason of the disquietness of my heart.*

d. Every Christian should know that God does discipline sin

i. Do not take it lightly

ii. You do not have to fear or worry about what men say

iii. But sin has consequences

iv. God will still love you but you will still suffer the consequences of your sin

4. The Jewish leadership now begins to persecute Jesus and want to kill Him [16](#) And therefore **did the Jews persecute Jesus,** and sought to slay him, because he had done these things on the **sabbath day.**

a. The Jews (really their leaders) know that Jesus is doing more than just healing an impotent man

b. Jesus is confronting them on the Sabbath day and what it means

c. The Jews misunderstood the sabbath totally [Mark 2:27-28](#) And he said unto them, The **sabbath was made for man,** and not man for the sabbath: [28](#) Therefore the Son of man is **Lord also of the sabbath.**

d. Every law and every special day pointed to Jesus, who He is, and what He did for our salvation

- e. Who did Jesus think He was healing on the sabbath, he healed and he had the nerve to do so on the sabbath
- f. He had broken the sabbath and gotten another to do the same
- g. He had healed him and later talked to him about his spiritual life-go and sin no more
- h. This is a confrontation between law and grace, between rules and work versus grace and gift