

“The Miserable, the Mighty, and the Most Miserable”  
John 5:1-18

*I. The Miserable –*

<sup>5</sup> After this there was a feast of the Jews, and Jesus went up to Jerusalem. <sup>2</sup> Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches. <sup>3</sup> In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water. <sup>4</sup> For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had. <sup>5</sup> Now a certain man was there who had an infirmity thirty-eight years. John 5:1–5 (NKJV)

*1. A great multitude of sick people -*

<sup>3</sup> In these lay a great multitude of sick people, blind, lame, paralyzed, waiting...

*A. What immediately came to mind for me was the crowd of people I saw each week when I took my dad in for his coumadin testing.*

*B. A great multitude, but also a great variety sick people, blind, lame, paralyzed,*

*2. One singled out -* <sup>5</sup> Now a certain man was there who had an infirmity thirty-eight years.

*3. We further see this man’s weakness in his response to Jesus –*

<sup>6</sup> When Jesus saw him lying there, and knew that he already had been *in that condition* a long time, He said to him, **“Do you want to be made well?”** <sup>7</sup> 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.”

*A. No ability to get into the water himself, or he would not be talking about needing someone else.*

*B. No friends or family to help - no man to put me into the pool when the water is stirred up*

*4. This misery is connected to sin –*

<sup>14</sup> Afterward Jesus found him in the temple, and said to him, **“See, you have been made well. Sin no more, lest a worse thing come upon you.”** John 5:14 (NKJV)

*A. Sickness is counted here by Jesus a consequence of sin.*

*B. Not always a direct / proportionate to sight consequence, but always a consequence of sin.*

*We do not know if this man’s disease was a direct consequence of a sin or not but if you were to ask me for an educated guess, I would say it was. Jesus’ words **Sin no more, lest a worse thing come upon you**” imply to me this man knew very well his thirty-eight-year infirmity was due to SIN and lying there, most likely in pain, begging for food, in this humiliating condition he*

*wished daily, hourly, maybe every minute he would NOT have sinned the sin he had sinned. If thirty-eight years is to me regretted, how much more an eternity in hell?*

*Eternity, eternity, oh how long is a forever in Hell?*

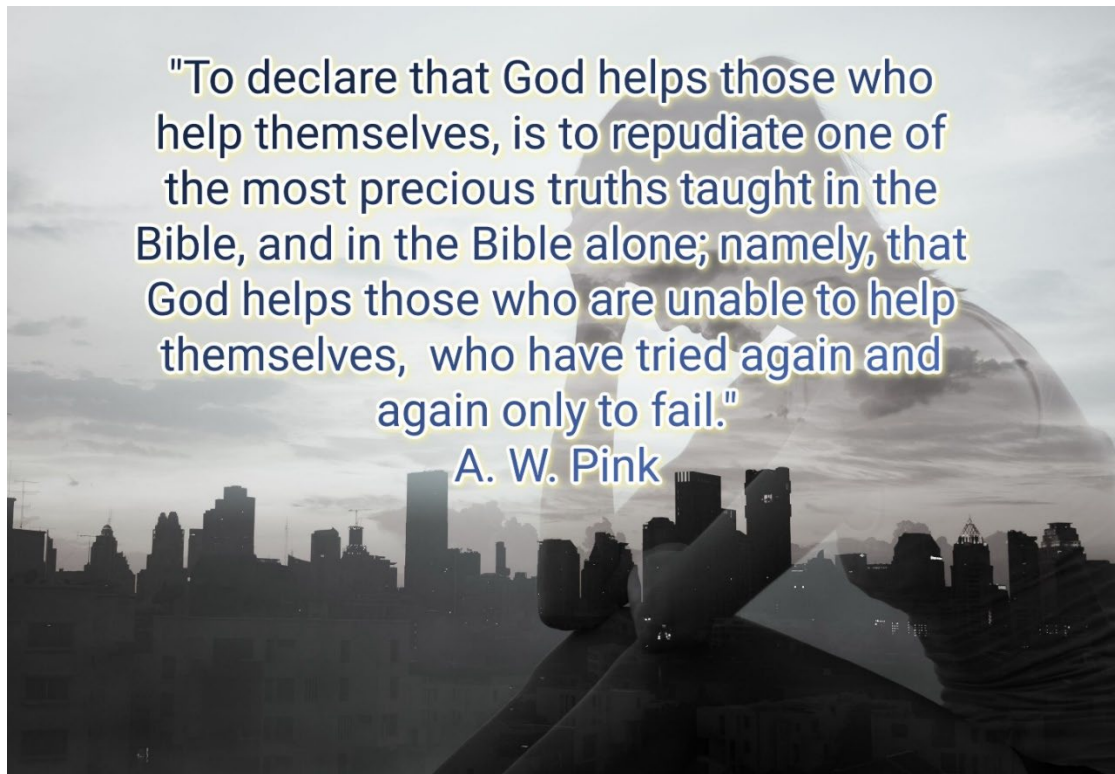
*C. Scripture speaks of sickness and sin as so connected that they are almost the same thing*

—  
<sup>4</sup> Alas, sinful nation, A people laden with iniquity, A brood of evildoers, Children who are corrupters! They have forsaken the LORD, They have provoked to anger The Holy One of Israel, They have turned away backward. <sup>5</sup> Why should you be stricken again? You will revolt more and more. The whole head is sick, And the whole heart faints. <sup>6</sup> From the sole of the foot even to the head, *There is* no soundness in it, *But* wounds and bruises and putrefying sores; They have not been closed or bound up, Or soothed with ointment. <sup>7</sup> Your country *is* desolate, Your cities *are* burned with fire; Strangers devour your land in your presence; And *it is* desolate, as overthrown by strangers. <sup>8</sup> So the daughter of Zion is left as a booth in a vineyard, As a hut in a garden of cucumbers, As a besieged city. <sup>9</sup> Unless the LORD of hosts Had left to us a very small remnant, We would have become like Sodom, We would have been made like Gomorrah. Isaiah 1:4–9 (NKJV)

*Note it is not only sickness, but all kinds of calamity that is a consequence of sin!*

5. *Not only is the consequence beyond us, but sin is beyond our abilities to overcome on our own –*

<sup>23</sup> Can the Ethiopian change his skin or the leopard its spots? *Then* may you also do good who are accustomed to do evil. Jeremiah 13:23 (NKJV)



## II. *The Mighty –*

<sup>8</sup> Jesus said to him, **“Rise, take up your bed and walk.”** <sup>9</sup> And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath. John 5:6–9 (NKJV)

1. *Jesus was and is the Mighty One, He is able to heal all. Why does He choose just one?*

A. *Not His goal to heal all?*

B. *Not here to heal every disease?*

C. *He was here to save from sin –*

<sup>21</sup> And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins.” Matthew 1:21 (NKJV)

2. *This man gives us an example of what Jesus can do –*

<sup>8</sup> Jesus said to him, **“Rise, take up your bed and walk.”** <sup>9</sup> And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath. John 5:6–9 (NKJV)

*He says “rise” “walk” and this man is able to do it, and John says these signs / records of miracles are for a purpose –*

<sup>30</sup> And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; <sup>31</sup> but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name. John 20:30-31 (NKJV)

A. *As He enabled this man to walk physically, He enables us to walk spiritually, morally, righteously –*

16 I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. Galatians 5:16 (NKJV)

<sup>2</sup> And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. Ephesians 5:2 (NKJV)

<sup>6</sup> He who says he abides in Him ought himself also to walk just as He walked. 1 John 2:6 (NKJV)

<sup>31</sup> But those who wait on the LORD Shall renew *their* strength; They shall mount up with wings like eagles, They shall run and not be weary, They shall walk and not faint. Isaiah 40:31 (NKJV)

“Run, John Run, the law demands but gives us neither feet nor hands  
Far better news the Gospel brings, it bids us fly and gives us wings!”

John Bunyan

B. *He has power, the power of God, not only to heal but to give LIFE to the dead –*

<sup>21</sup> **For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will.** John 5:21 (NKJV)

C. *He has life in Himself and authority to execute judgment –*

<sup>26</sup> **For as the Father has life in Himself, so He has granted the Son to have life in Himself,** <sup>27</sup> **and has given Him authority to execute judgment also, because He is the Son of Man.** John 5:26–27 (NKJV)

D. *This is why He could say to the man He just healed –*

<sup>14</sup> Afterward Jesus found him in the temple, and said to him, **“See, you have been made well. Sin no more, lest a worse thing come upon you.”** John 5:14 (NKJV)

III. *The Most Miserable –*

<sup>9</sup> And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath. <sup>10</sup> The Jews therefore said to him who was cured, “It is the Sabbath; it is not lawful for you to carry your bed.” <sup>11</sup> He answered them, “He who made me well said to me, ‘**Take up your bed and walk.**’” <sup>12</sup> Then they asked him, “Who is the Man who said to you, ‘**Take up your bed and walk?**’” <sup>13</sup> But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in *that* place. <sup>14</sup> Afterward Jesus found him in the temple, and said to him, “**See, you have been made well. Sin no more, lest a worse thing come upon you.**” <sup>15</sup> The man departed and told the Jews that it was Jesus who had made him well. <sup>16</sup> For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath. John 5:9–16 (NKJV)

1. *Is it lawful to heal / help / do good on the sabbath?*

<sup>3</sup> And Jesus, answering, spoke to the lawyers and Pharisees, saying, “**Is it lawful to heal on the Sabbath?**” <sup>4</sup> But they kept silent. And He took *him* and healed him, and let him go. <sup>5</sup> Then He answered them, saying, “**Which of you, having a donkey or an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?**” <sup>6</sup> And they could not answer Him regarding these things. Luke 14:3–6 (NKJV)

2. *Jesus’ answer here though is not the lawfulness of the healing, which I believe was lawful, but His connection to the Father as the Son of God –*

<sup>17</sup> But Jesus answered them, “**My Father has been working until now, and I have been working.**” <sup>18</sup> Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God. John 5:17–18 (NKJV)

A. *God is always healing, upholding helping our sin sick world ... Jesus, and John the Apostle are showing us Jesus is God!*

B. *I will deal more with sabbath another day, it is a BIG QUESTION, but now these people are not seeing Jesus, nor their NEED of Him! Despite the miracle, they want to kill Him.*

C. *A big part of their problem is they are not seeing their own misery, their own need to be saved, they have taken the position for themselves of judges –*

*The Jews, the Jewish leaders of Jesus’ day had 39 laws they had added to Scripture regulating the sabbath ...*

*Blinded by their own misinterpretations they judge Jesus, not realizing He would judge them – John 5:26-27.*

“The Jews even debated about a man with a wooden leg. Namely, if his home caught on fire, could he carry his wooden leg out of the house on the Sabbath? Because traveling was forbidden on the Sabbath, a journey was limited to 1,000 yards. But if you wanted to extend your walk, you could tie a rope at the end of your street as much as 1,000 yards away. You could then walk 1,000 yards farther because you had extended your household by 1,000 yards.

You could spit on the Sabbath, but you had to be careful where you spit. If you spit on the dirt and then scuffed it with your sandal, you would be cultivating the soil and performing work. Spirituality could be determined by where you spit.” R Kent Hughes