



JOHN 4:43-54 | JESUS IN GALILEE: *THE SECOND SIGN*

- Verses 43-44 – *these verses also included on session 19*
 - They had been in Judea, then in Samaria, and now are returning to **Galilee**.
 - Verse 44, however, can be perplexing. The normal reading is that they returned to Galilee *because a prophet hath no honour in his own country*. But this makes no logical sense because Galilee *was his own country*. Furthermore, the next verse (45) declares that **the Galileans received him**, and did throughout His ministry. Almost all attempts to connect **his own country** with Galilee fail.
 - However, the logic of the grammar says “He left Judea because **a prophet hath no honour...**” Indeed, *prophetically*, Judea was His own country, for in Jerusalem He will reign.
- Verse 45 –
 - The **feast** mentioned is presumably the feast of the Passover from John 2. Since the memory appears yet fresh, his time spent after the Passover in Jerusalem (John 3) and then in Judea and Samaria (John 4) could have been up to several months. So, Jesus arrived in Galilee sometime probably in mid-May to early June.
 - Notice that **all the things that he did at Jerusalem** are very much part of the acceptance in Galilee. In fact, the “signs” signified His identity and thus were not for show, but for substance.
- Verses 46-47 –
 - The **nobleman** was likely from the family of King Herod, who was long dead, but his son, Herod Antipas now ruled Galilee.
 - Capernaum was not the governing capital, so this “member of the royal family” was not in charge, just important socially. The man certainly believes in the healing power of Jesus.
- Verse 48 –
 - Jesus spoke directly to the nobleman, but he was speaking *of* the people (as testified by the plural pronoun, **ye**).
 - The statement concerned the demand for **signs and wonders**.
 - The statement certainly has a negative tone. However, Jesus also obliged (both here and in other passages).
 - In fact, the Jewish people were to demand **signs and wonders** of one who proclaimed to be either a prophet or, in this case, Messiah. Words are cheap!
 - Notice that Paul referred to **the signs of an apostle** that were displayed among the Corinthians (2 Cor. 12:12). These were signs and wonders that *proved* apostleship. It is a Jewish institution that signs and wonders accompany one with a message from God. Paul also said that **the Jews require a sign** (1 Cor. 1:22).
- Verse 49 –

- The fact that this statement does not defer the man at all says either that he was so desperate that he did not care that there was a negative response on Jesus' part, *or* that the negative tone we interpret is *eisegesis* on our part and that it is not negative at all.
- Verse 50 –
 - The Lord does not **come down**, but does provide *life* instead of *death*. Note that **the man believed the word** without any evidence, **and he went his way**.
- Verses 51-53 –
 - These verses provide the completion of the story, showing the healing that took place **at the seventh hour** (1:00 PM).
 - Hearing this, the nobleman **believed, and his whole house**. This should not be taken to say they “became Christians,” for this is still in the pre-cross and pre-church era. The man and his family became believers that Jesus was the Messiah (as would many Galileans).
- Verse 54 –
 - This is not the **second miracle** *after* coming **out of Judaea into Galilee**, but rather the second miracle, which happened to be performed after returning to Galilee.
 - Since the Scripture itself has now explicitly noted **the beginning of miracles** (Jn. 2:11) and now **the second miracle**, it would seem appropriate to continue the enumeration.
 - Note: for an interesting analysis of the eight signs, see *The Companion Bible*, appendix #176.

JOHN 5:1-9 | JESUS IN JERUSALEM: THE POOL AT BETHESDA, PART 1

- Verse 1 –
 - Literally, "after these things," the plural is the indication that a chronological gap has occurred.
 - We are not told which feast this is.
 - This is the beginning of the third miracle. John's Gospel does not record the events between chapters 4 and 5. This gives testimony that the purpose of the Gospel of John is entirely different.
- Verse 2 –
 - The fact that the writer say **there is** a pool has led some to believe that the Gospel was written prior to the destruction of Jerusalem. Such conclusion is not required, however, because the author can talk of the past in the present tense (as indicated in following verses). In addition, this pool almost certainly survived the destruction of Jerusalem, as we shall soon see.
 - The **sheep market** is likely the sheep gate of Nehemiah 3:1. The text just says, *by the sheep*. It is believed that this was just north of the Temple and was originally the place at which the sheep were cleansed prior to sacrifice.
 - The pool was called **Bethesda**. The Hebrew *Bet Hessed* is *house of mercy*.
 - The pool itself was not discovered by archaeologists until 1964. Prior to this point, skeptics of Scripture would come to this verse as evidence that the Bible was written by someone who had no knowledge of the city of Jerusalem. After 1964, skeptics...found another reason to be skeptical. Commentaries written prior to 1964 all give speculation about the whereabouts of this pool but inevitably associate this story with another pool (such as Siloam, as does Bullinger).