



JOHN 5:10-18 | JESUS IN JERUSALEM: THE POOL AT BETHESDA, PART 2

- Verse 10 –
  - At best, it was a rabbinical commentary that **it is not lawful for thee to carry thy bed**. Jeremiah 17:21 is the closest teaching, and this, of course, is in the prophets and not in the Torah.
  - For most Jews today, the understanding is that *creative* work is not to be done on Sabbath, because God rested from creation on the seventh day.
- Verses 11-13 –
  - The healed man shifts blame rather than speaking praise. As the story progresses, he becomes more and more willing to “throw Jesus under the bus.”
- Verse 14 –
  - Jesus had earlier **conveyed himself away** (for safety?), but now **Jesus findeth him**, using the active tense. Jesus doesn’t seem to be one who allow a wrong attitude to go unaddressed.
  - The imperative command, **sin no more** indicates that the man had sinned in what he had just done.
  - Addressing this, Jesus threatens him, **lest a worse thing come unto thee**. Whatever is under consideration, it is worse than 38 years as an invalid. Compare Matthew 12:45.
- Verses 15-16 –
  - Clearly the man is not concerned with Jesus’ words. He displays tremendous arrogance and a selfish spirit. He is the epitome of the saying, “A person helped against their will is of the same position still.”
  - **Now the Jews did persecute Jesus.**
    - We are not told the manner of persecution, but it is doubtful that there was any physical persecution.
    - At times, well-meaning preachers downplay “Christian persecution” today, except that which is bloody. The problem with this is two-fold.
      - First, it plays into the hands of those who want to remove Christian influence from our society and due it with “subtle” persecution.
      - Second, it fails to take the word in its full meaning.
      - Here, Jesus was persecuted, but we do not know the method, and it almost certainly did not involve physical harm, though that was their final intent, for they **sought to slay him**.
- Verse 17 –
  - In effect, this statement says, *the work of God continues. It was the work of My Father until now, and I am the one doing the work today.*
  - Compare Hebrews 1:2.
  - That is was as bold a Messianic statement as it sounds is confirmed by the response of verse 18.

- Verse 18 –
  - This statement led to the increased desire to **kill him**.
  - Now the accusation has become that Jesus Himself had **broken the sabbath**. The basis is not clear, whether it be healing the man or asking him to carry his pallet.
  - The bigger issue, however, is that He was **making himself equal with God**.
    - Historian/Theologian Bart Ehrman: “During his lifetime, Jesus himself didn't call himself God and didn't consider himself God, and ... none of his disciples had any inkling at all that he was God. You do find Jesus calling himself God in the Gospel of John, or the last Gospel. Jesus says things like, "Before Abraham was, I am." And, "I and the Father are one," and, "If you've seen me, you've seen the Father." These are all statements you find only in the Gospel of John, and that's striking because we have earlier gospels and we have the writings of Paul, and in none of them is there any indication that Jesus said such things...the Gospel of John is providing a theological understanding of Jesus that is not what was historically accurate.”
    - It would be a surprise to these Jewish leaders that “Jesus did not call Himself God.”

#### JOHN 5:19-47 | JESUS IN JERUSALEM: THE POOL AT BETHESDA, PART 3

- In verses 19-47, Jesus defends His statement which was taken as **making himself equal with God** in verse 18.
- Verses 19-20 –
  - Jesus further solidified His claim that led the Jewish leadership to conclude that Jesus thought Himself to be God. In these words, Jesus claims to be the complete representation of God.
  - Further, He says, in effect, *you ain't seen nothin' yet!* In the future He will do **greater works** and the leaders would **marvel**.
- Verse 21 –
  - Concerning the promised **greater works** (v. 20), Jesus now indicates that He will do the *greatest work: raising the dead*.
  - The Jews (with the exception of the Sadducees) believed in the resurrection.
  - If Jesus was able to raise the dead, they would (with any logic) have to conclude that Jesus was the Messiah, doing the works of the Father. However, as we know, the conclusion of the leadership was not logic based.
- Verse 22 –
  - Resurrection was associated with the coming of the Messiah, and this would take place when Messiah came to reign. At that time, Messiah would be the judge.
    - This verse aligns perfectly with Jewish theology, which was built on the oracles of God found in the prophets.
    - The only issue the leaders could have with this statement is that *Jesus was claiming to be the Son*, that is, the Messiah.
  - Note that though current popular belief is that the Jews did not believe that the Messiah would be the Son of God. However, this is not grounded in Scripture. For example, Nathanael acknowledged Jesus as **the Son of God...the King of Israel** (Jn. 1:49). Everything from the Scripture associates Son of God to Messiah, even in the ancient Jewish mind.