

A man with long hair and a beard, wearing a grey robe, stands in a field of golden wheat. In the background, a large crowd of people is visible, also in the field, under warm, golden light.

SIGN *stories*

Jesus through the eyes of John

“The Gospel of John is complex and beautiful, and it presents us with a similarly complex and beautiful picture of who Jesus is. There are many ways, many lenses, that John uses to show us who Jesus is and what he did throughout his Gospel. During this series we’re going to take a closer look at the miraculous signs that John chose to include in his Gospel and what they reveal about who Jesus is.”

Pastor Tyler Sant, quoting Rev. Andrew Marshall quoting Pastor Tyler Sant

John 5:1-47

*The Healing of the
Paralytic Man and the
Claim of Divinity*



² Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades.



John 5:3-5 (NIK-UK)

³ Here a great number of disabled people used to lie – the blind, the lame, the paralysed. ^[a] ⁵ One who was there had been an invalid for thirty-eight years.

Footnotes

1.John 5:4 Some manuscripts include here, wholly or in part, *paralysed – and they waited for the moving of the waters.* ⁴ *From time to time an angel of the Lord would come down and stir up the waters. The first one into the pool after each such disturbance would be cured of whatever disease they had.*

John 5:3-5 (NASB 1995)

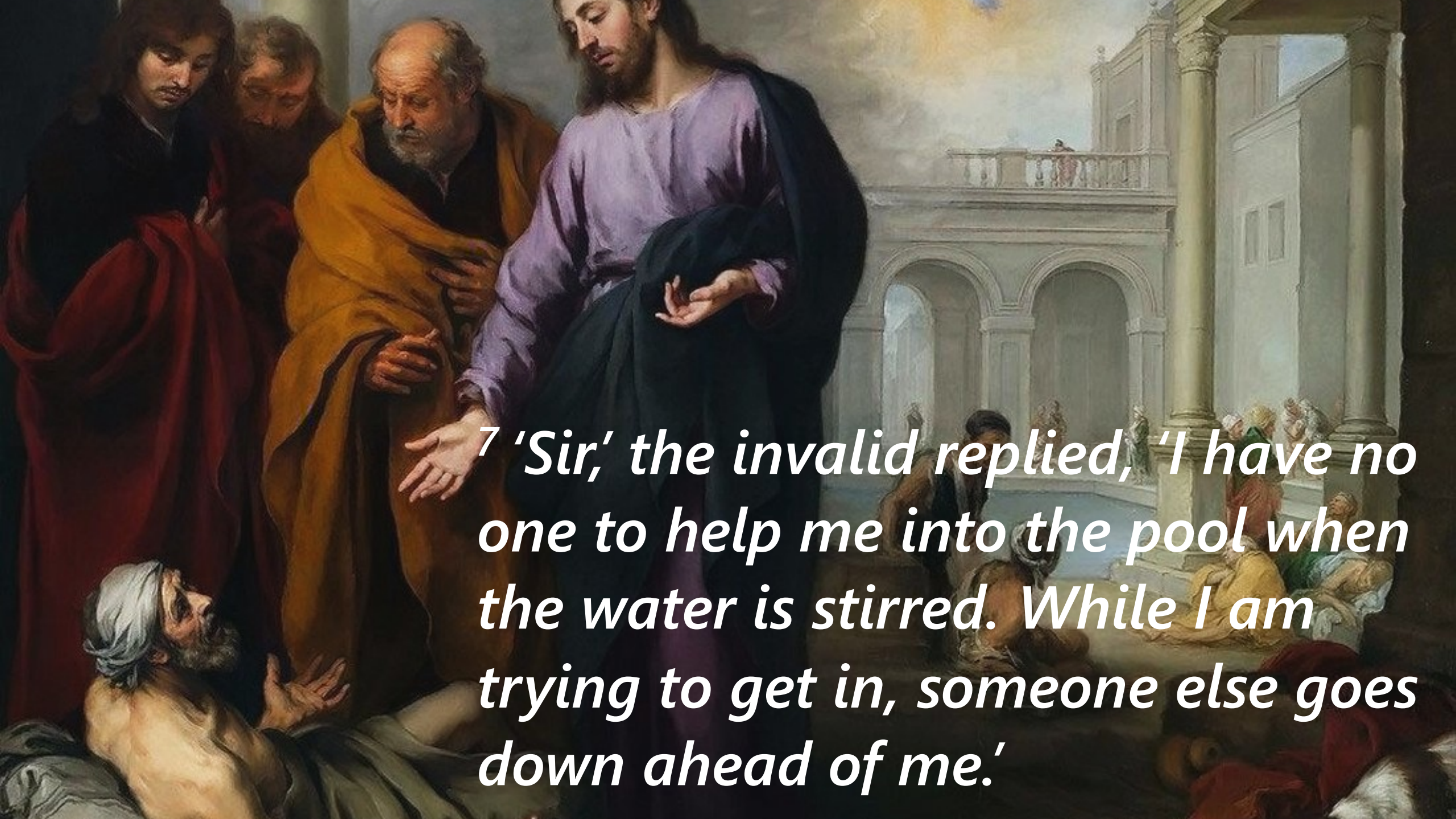
³ In these lay a multitude of those who were sick, blind, lame, and withered, ^[a] **waiting for the moving of the waters;** ⁴ **for an angel of the Lord went down at certain seasons into the pool and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from whatever disease with which he was afflicted.]** ⁵ A man was there who had been ill for thirty-eight years.

Footnotes

1.John 5:3 Early mss do not contain the remainder of v 3, nor v 4

It is important to remember that the verses in question are of minor significance. None of them change in any way the crucial themes of the Bible, nor do they have any impact on the Bible's doctrines...These doctrines are preserved intact through the work of the Holy Spirit, who safeguards the Word of God for all generations. **It is not a matter of the newer translations missing verses, and it is not a matter of the KJV translators adding to the Bible. It is a matter of determining, through careful research and textual science, what content was most likely part of the original manuscripts of the Bible.**

[Why are the newer translations of the Bible missing verses? | GotQuestions.org](https://www.gotquestions.org/Why-are-the-newer-translations-of-the-Bible-missing-verses/)



⁷ 'Sir,' the invalid replied, 'I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me.'



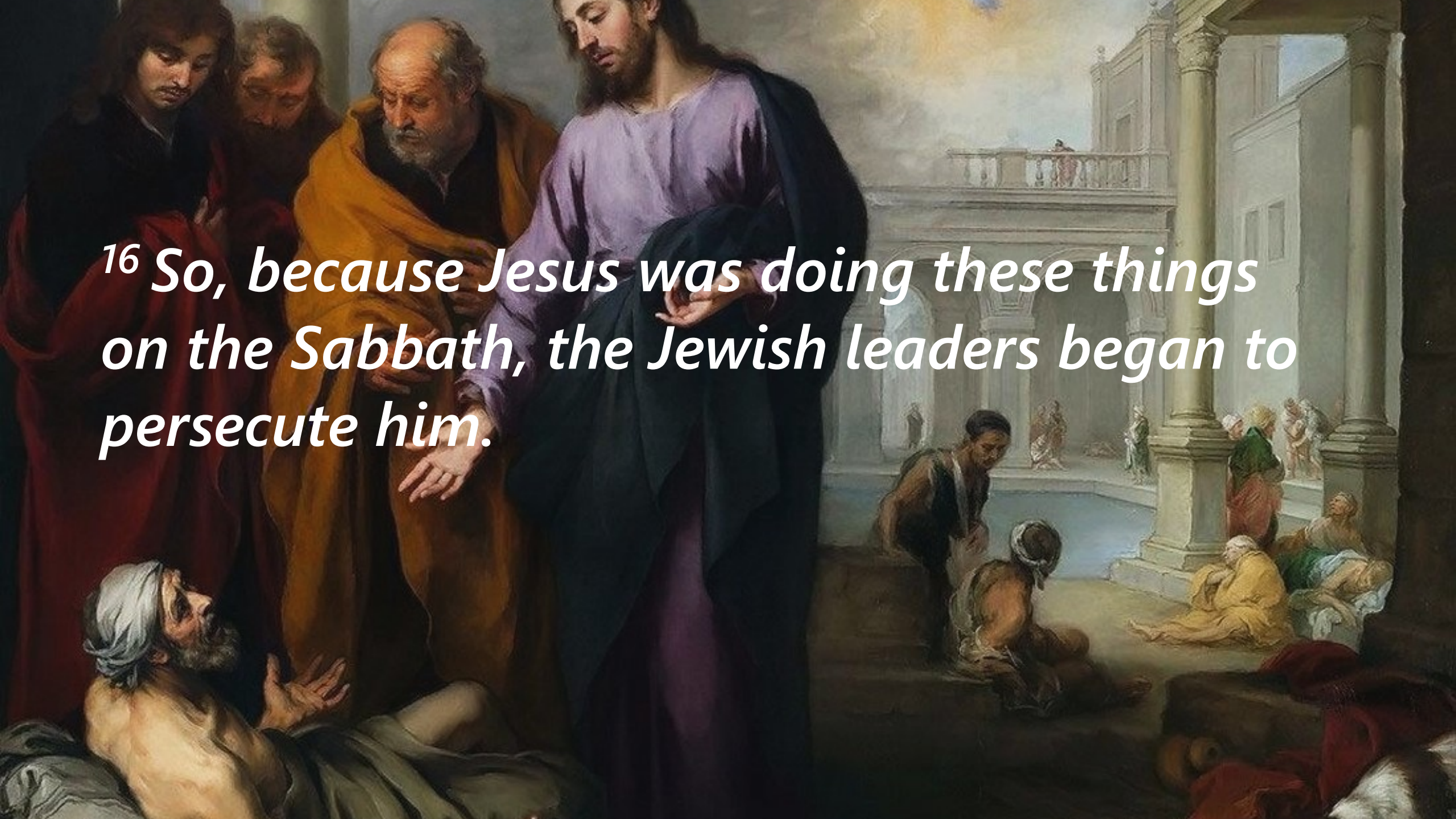
John 5:5 (NIV-UK)

One who was there had been an invalid for thirty-eight years.

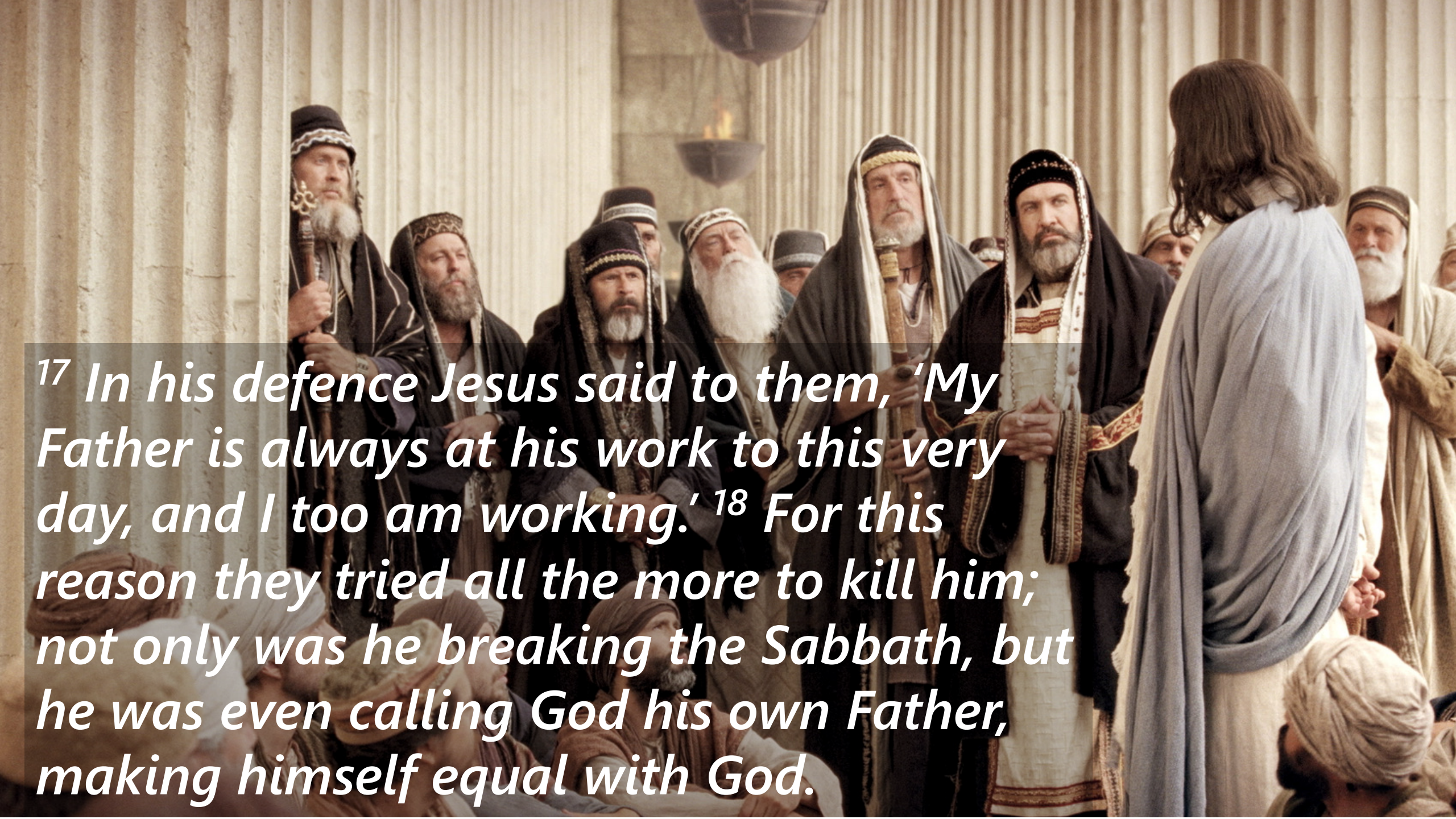
Deuteronomy 2:13-15 (NIV-UK)

¹³ And the LORD said, 'Now get up and cross the Zered Valley.' So we crossed the valley. ¹⁴ Thirty-eight years passed from the time we left Kadesh Barnea until we crossed the Zered Valley. By then, that entire generation of fighting men had perished from the camp, as the LORD had sworn to them. ¹⁵ The LORD's hand was against them until he had completely eliminated them from the camp.

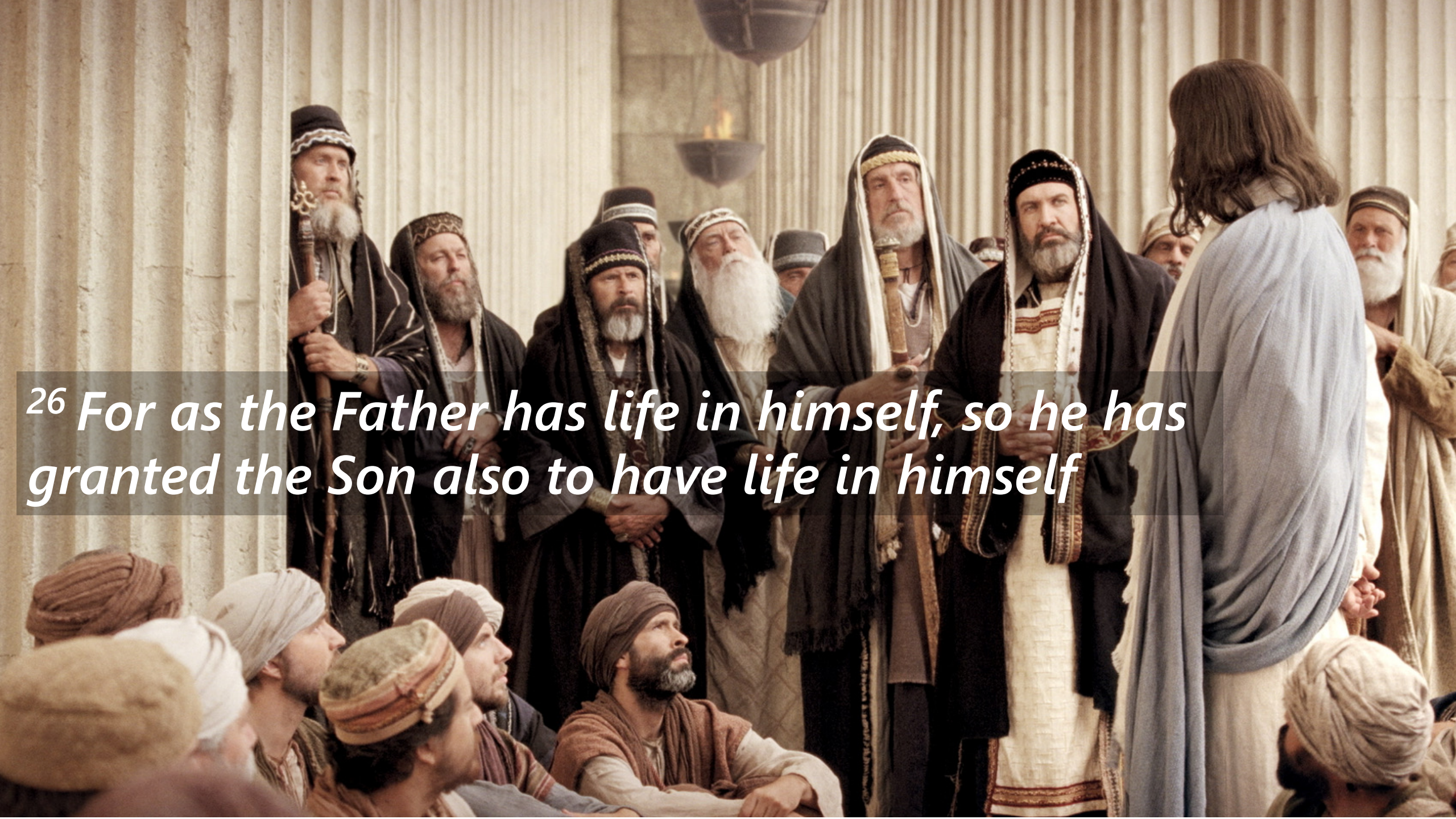




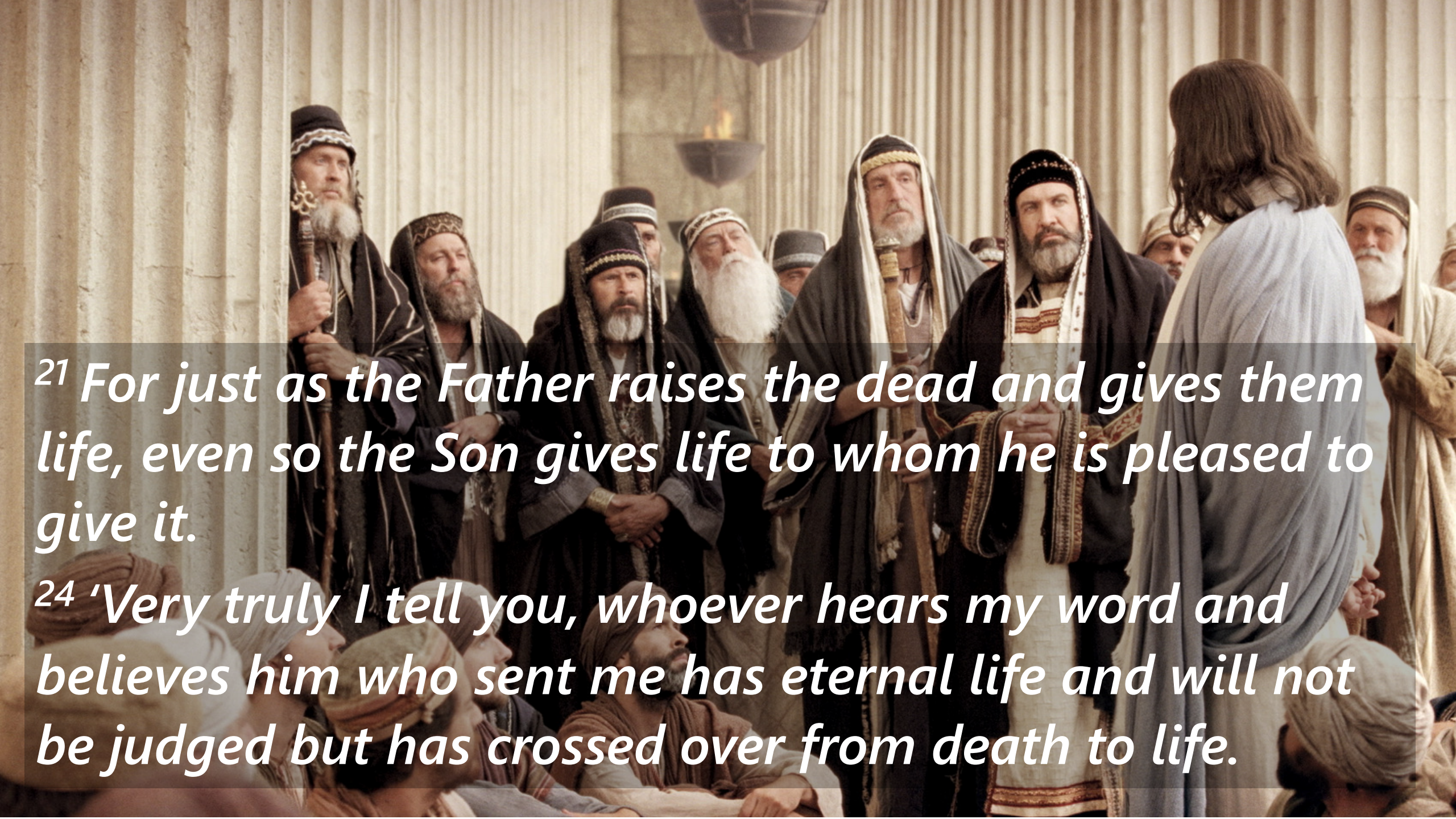
*¹⁶ So, because Jesus was doing these things
on the Sabbath, the Jewish leaders began to
persecute him.*

A cinematic still from a film depicting Jesus, with long brown hair and a light blue robe, standing with his back to the camera. He is facing a group of Jewish men, likely the Sanhedrin, who are dressed in traditional robes and head coverings. They are gathered in a room with large stone columns and hanging oil lamps. The men have various expressions, some looking at Jesus with skepticism or anger. The scene is set in a grand, ancient building, likely the Temple in Jerusalem.

¹⁷ In his defence Jesus said to them, 'My Father is always at his work to this very day, and I too am working.' ¹⁸ For this reason they tried all the more to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.



²⁶ For as the Father has life in himself, so he has granted the Son also to have life in himself

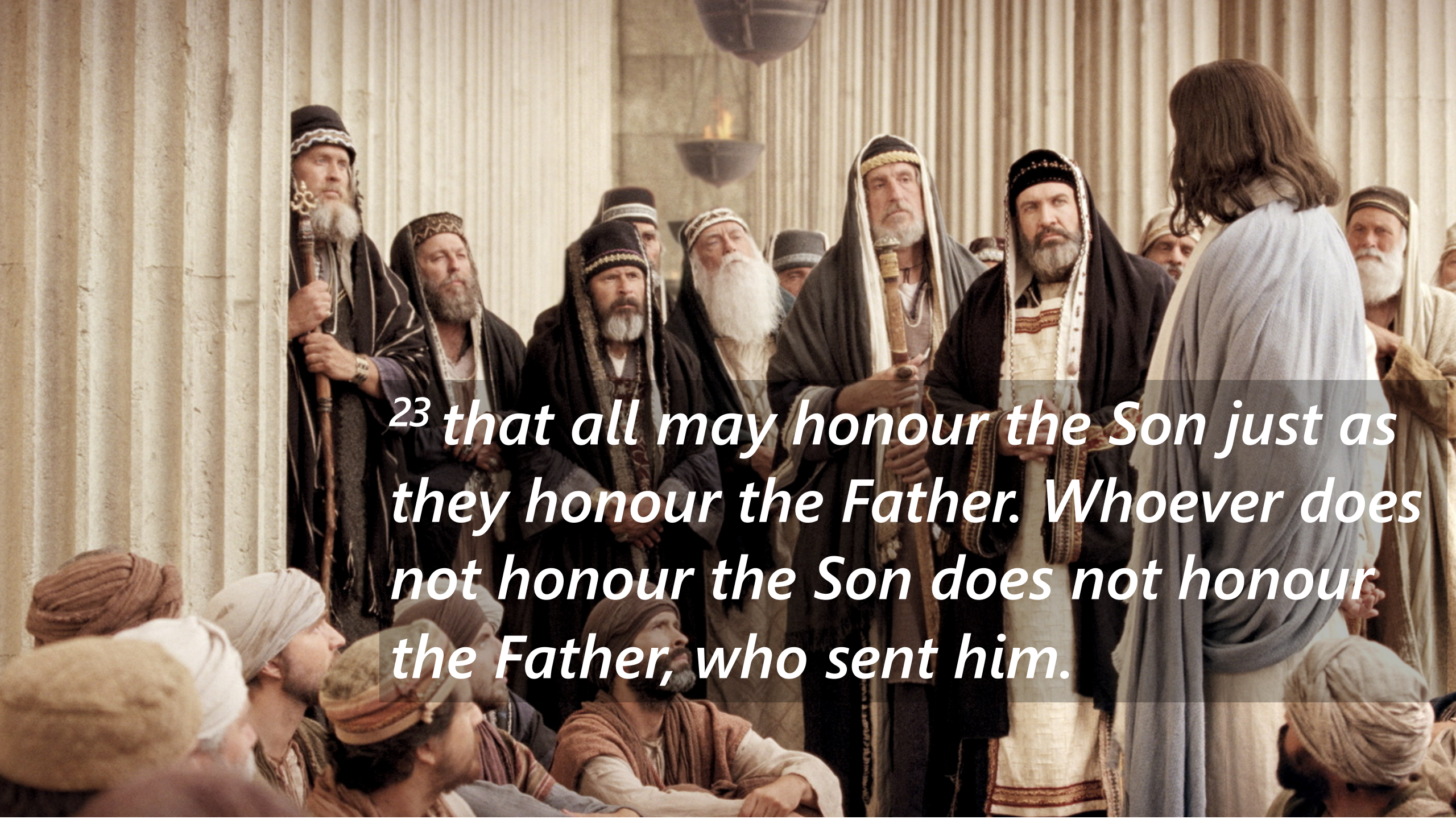
A cinematic scene from a religious film. In the foreground, the back of Jesus' head and shoulders are visible as he stands with his back to the camera, looking towards a group of men. The men, likely Jewish leaders or Pharisees, are dressed in traditional robes and head coverings. Some have long white beards. They are standing in a room with large, fluted columns, suggesting a temple or a grand hall. The lighting is warm and dramatic, with some light coming from a source above, possibly a chandelier or a large window. The overall mood is serious and contemplative.

²¹ For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it.

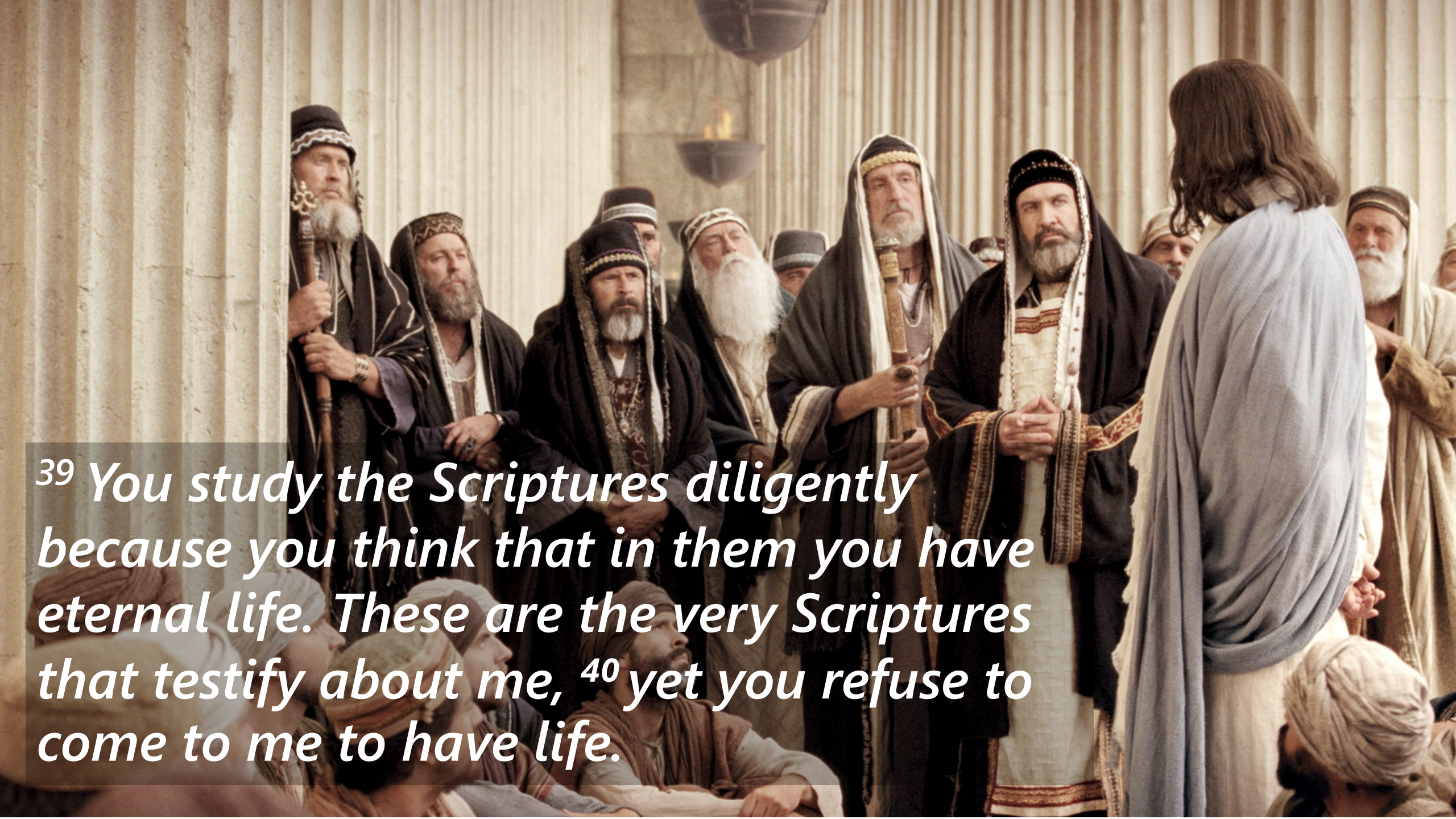
²⁴ 'Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life.



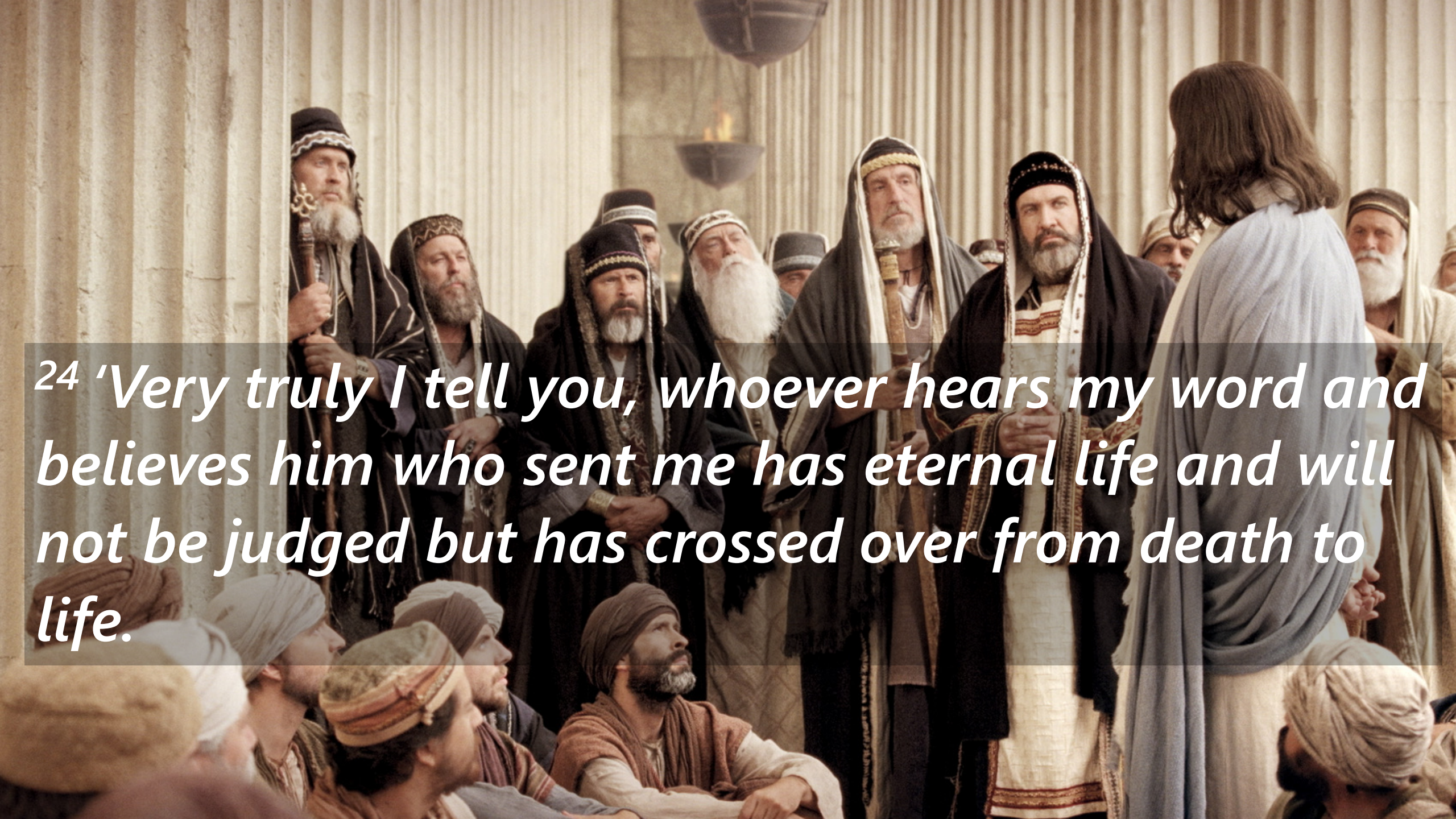
²² Moreover, the Father judges no one, but has entrusted all judgment to the Son,

A cinematic scene set in a temple with tall, fluted columns. Jesus, with long brown hair and wearing a light blue robe, stands on the right with his back to the camera, looking towards a group of men. The men, dressed in traditional Jewish attire including dark robes and head coverings, are gathered around him. Some are standing and holding wooden staffs, while others are seated in the foreground, looking up at Jesus. The lighting is warm and dramatic, with hanging oil lamps visible in the background. A semi-transparent text box is overlaid in the center of the image.

²³ that all may honour the Son just as they honour the Father. Whoever does not honour the Son does not honour the Father, who sent him.

A cinematic still from a film depicting Jesus standing on the right, facing a group of Pharisees in the Temple. Jesus has long brown hair and is wearing a simple blue robe. The Pharisees, on the left, are dressed in traditional Jewish attire, including black and white robes with gold trim and various head coverings. Some hold wooden staffs. They are gathered in a large hall with tall, fluted stone columns. In the foreground, the backs of several people's heads are visible as they listen to the conversation. The lighting is warm and dramatic, highlighting the textures of the clothing and the architectural details.

³⁹ You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, ⁴⁰ yet you refuse to come to me to have life.



²⁴ 'Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life.'

14 Later Jesus found him at the temple and said to him, 'See, you are well again. Stop sinning or something worse may happen to you.'

A man with long hair and a beard, wearing a blue robe, stands in a field of golden wheat. In the background, a large crowd of people is visible, also in a field of wheat, under warm, golden light.

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