

John pt11 - (5:1-23)

The Healer and Lord of the Sabbath

1. John 5:1-9 – The healing at the pool of Bethesda
 - a. Amidst Jerusalem religious feasts
 - i. The elders were offering vain sacrifices – John 2:13-17; Mat 23:23
 - b. Great multitude of impotent Jews
 - i. The following was not by the elders - Mat 4:24-25 - John 4:35
 - c. Long waiting for healing
 - i. Healing a sign of the kingdom - Luke 10:8-9
 - ii. Healing amidst the kingdom - Isa 35:5-6
 - d. Healed on the Sabbath
 - i. The Lord that healeth – Jehovah-rapha – Exo 15:22-26
 - ii. The long awaited rest for Israel: the kingdom – Heb 3:15-4:1-5
 - e. Three applications:
 - i. Historical – The pool is real, the miracle really happened
 - ii. Spiritual – “healing” is found in Jesus not your own efforts
 - iii. Doctrinal – Israel is long impotent, the Healer and rest has come
 - f. Beware of preachers who use this passage to cast doubt – John 5:3b-4
 - i. Scholars such as Dean Burgon, Edward Hills defend the Bible – “Better to believe your Bible than to doubt it.”
2. John 5:10-18 – Jesus’ actions questioned as lawful
 - a. “it is not lawful”
 - i. Is it lawful to do good or evil? - Luke 6:9
 - ii. Sabbath made for man - Mark 2:27-28
 1. The Sabbath given to Israel – Exo 31:13,16-17
 2. Today, one day is not greater than others – Col 2:16
 - iii. The Lord of the Sabbath – Mat 12:6-8
 - iv. Judge righteous judgment - John 7:22-24
 - b. “sin no more, lest...” – This is a covenant system per Heb 10:26-27
 - i. Today Romans 5:1 is the doctrine.
 - c. The murderous anger of the Jews
 - i. Jesus made himself equal with the Father
 - ii. The stumbling stone – Messiah offered; his title rejected
 - iii. Claim to deity; let the scripture interpret itself – John 5:18
3. John 5:19-23 – Verily, Verily...
 - a. I and the Father are one – John 10:30; John 1:18
 - i. The Son can do what the Father does likewise – Col 2:9
 - ii. Not robbery to be equal - Phil 2:6-7
 - b. Greater works – identified in John 5:21 and 22
 - c. Equal honor – JW Jesus worship problem - Mat 4:10; Matt 28:9

Edward F. Hills – King James Version Defended

Excerpted from Chapter 6

The Angel at the Pool (John 5:3b-4)

The next test passage in which the Traditional reading ought to be examined is John 5:3b-4, the account of the descent of the angel into the pool of Bethesda. For the benefit of the reader this disputed reading is here given in its context.

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.

The words in italics (vss. 3b-4) are omitted by Papyri 66 and 75, Aleph B C, a few minuscules, the Curetonian Syriac, the Sahidic, the Bodmer Bohairic, and a few Old Latin manuscripts. This disputed reading, however, has been defended not only by conservatives such as Hengstenberg (1861) (13) but also by radicals such as A. Hilgenfeld (1875) (14) and R. Steck (1893). (15) Hengstenberg contends that "the words are necessarily required by the connection," quoting with approval the remark of von Hofmann (an earlier commentator) that it is highly improbable "that the narrator, who has stated the site of the pool and the number of the porches, should be so sparing of his words precisely with regard to that which it is necessary to know in order to understand the occurrence, and should leave the character of the pool and its healing virtue to be guessed from the complaint of the sick man, which presupposes a knowledge of it." Hilgenfeld and Steck also rightly insist that the account of the descent of the angel into the pool in verse 4 is presupposed in the reply which the impotent man makes to Jesus in verse 7...

...That the whole passage has been tampered with by rationalistic scribes is shown by the various spellings of the name of the pool, *Bethesda, Bethsaida, Bethzatha*, etc. In spite of this, however, John 5:3b-4 has been preserved virtually intact in the vast majority of the Greek manuscripts (Traditional Text).