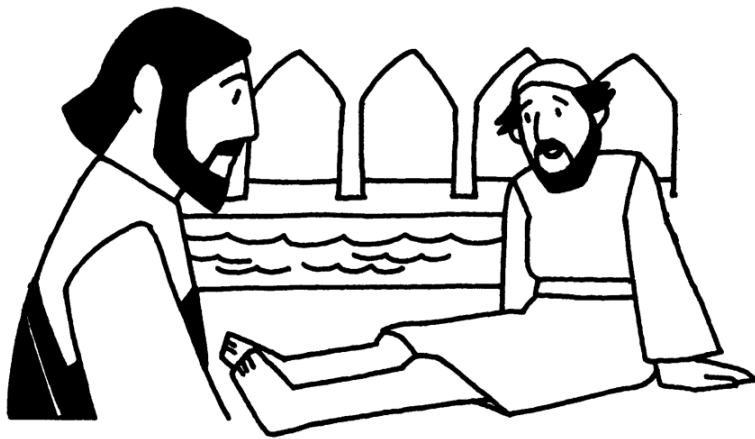


The CHOSEN

Season 2, Episode 4

The Perfect Opportunity



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Scenes in this episode

- ◇ Jesus uses the healing of the paralyzed man as the foundation/starting point/ illustration for a message to the people.
- ◇ Jesus reveals his identity by what he does — his works — and tries to guide even his persecutors to see and accept the truth.
- ◇ Jesus interprets Old Testament scripture correctly, showing his works/ signs/ actions conform to it.

In contrast, Jewish religious leaders tried to follow 613 manmade laws, known as *mitzvah*, to define activities of daily life they thought would violate the 10 commandments given by God to Moses on Mount Sinai.

Miracle healing of man disabled for 38 years

First public miracle recorded by John.
John 5:1-15

A man paralyzed for 38 years was glad Jesus healed him. He immediately picked up his mat and walked away, not even asking Jesus for His name.

Rabbis spotted him carrying his mat. They were not happy. They tracked down Jesus and charged him with two offenses:

- 1) Breaking the Sabbath.
- 2) Blasphemy by claiming equality with God.

Jesus' responded (5:17-47). He shined light on Old Testament scripture, which were to be the rabbis' guide as they were spiritually shepherding the people of Israel.

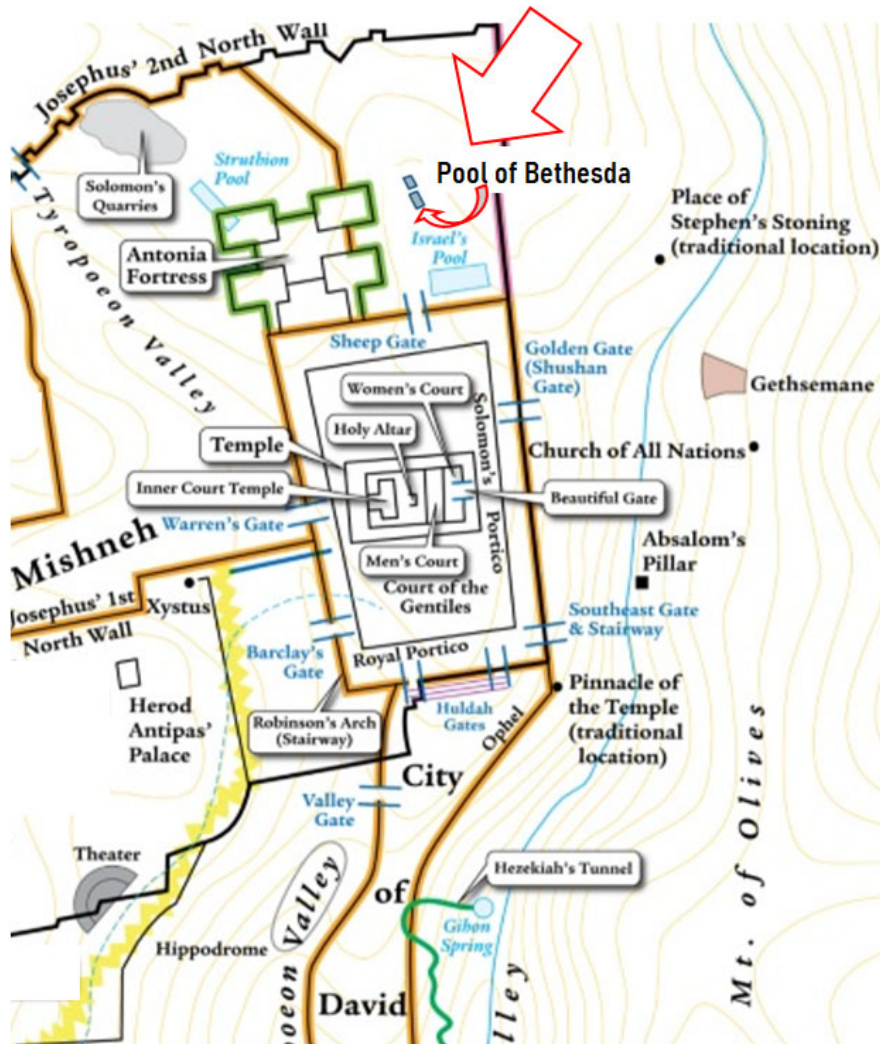
- Where** — Jerusalem. At a Pool by the Sheep Gate. Near—but not on—the temple site.
- Who** — Blind, lame, sick, paralyzed people.
- Why** — Waiting for water in pool to be stirred up to jump in and get healed.
- What Action** — Jesus comes to visit with a plan: Heal the sick on the Sabbath. Initiate contact with the man disabled for 38 years. 5:6 indicates Jesus had supernatural knowledge of man's condition as in John 2:24-25.
- How** — Jesus asks the man a question (John 5:6). Jesus gives the man a command (5:8). Jesus warns the man (5:14).
- When** — During a festival/feast in Jerusalem — one of three: Pentecost, Tabernacles, or Passover. A Sabbath day.

Of seven Feasts listed in Leviticus 23, Jews were obligated to go to Jerusalem for three, Passover, Pentecost, and Tabernacles.

Pentecost is most likely the feast happening at the time because:

- the blind, lame, paralyzed, and other disabled people were outside, laying around the pool, less likely in April weather than in June.
- Tabernacles is the setting for John chapter 7.

Double pools near the Sheep Gate
at the Northeast corner of the Temple site.

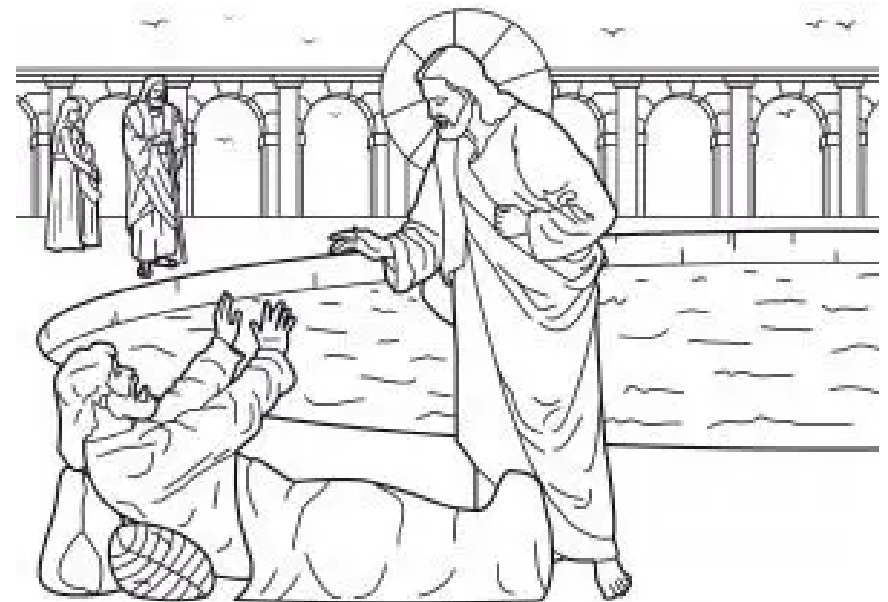


The man had been in a sad condition for a long time.
As evidenced by his conversation with Jesus, his will
was almost as paralyzed as his body.

The disabled man may have been seen by Jesus as
symbolizing the nation of Israel, which in the past,
had wandered in the wilderness for 38 years,
hopelessly waiting for something to happen.

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.

—Deuteronomy 2:14





Stirring up the water

Some recent Bible translations omit the end of John 5:3 and all of 5:4, but the paralyzed man's words in 5:7—and the whole story—make little sense without them. They fit with John's practice of explaining Jewish customs, places, and names to his readers.

Why do you think Jesus asked the disabled man if he wanted to get well (5:6)?

How would you characterize the disabled man's reply in 5:7? _____

What does the man's reply indicate about his mindset or personality? _____

What reason(s) might have kept him returning to the pool all those years? _____

After healing the following people, Jesus said, "your faith has healed you," to the blind beggar Bartimaeus (Mark 10:52; Luke 18:42), to a woman bleeding for 12 years (Matt. 9:22; Mark 5:34; Luke 8:48), and to a leper (Luke 17:19).

Why didn't he say the same thing to the man paralyzed 38 years? _____

Did Jesus' command (5:8) direct the man to do something he was confident he could do? _____

What role did obedience play in the man's healing? _____

The man did not know who had healed him (5:13). Why didn't he ask Jesus who He was? _____

Jesus did not heal anyone else at the pool. He "slipped away" into the crowd (5:13).

Later, did the man go looking for Jesus (v.14)? _____

How would you describe the relationship between this man and Jesus? _____

He was not opposed to the Savior. In fact, he did not even know who healed him until after Jesus found him in the temple. He did not build a closer relationship with the One who healed him. Like many others, he may have gratefully accepted the gift and ignored the Giver.



Views on “moving of the waters”

Some Bible scholars hold an angel actually appeared at unexpected times and “troubled the water.” Others believe the spring that fed the pool gushed water intermittently into the pool.

What do Jesus’ actions in this incident teach you about God’s concern for those “paralyzed by sin”? (Clues: Luke 19:10; Romans 10:20)

Work on Sabbath

Jewish rabbis had a theory the Ten Commandments should be applied as widely as possible to avoid accidentally breaking any of them. The fourth commandment discourages work on the Sabbath, so religious leaders made a list of 39 tasks that involved “work” and were not permitted.

Carrying a burden was on the list.



Jesus initiated the action, knowing it would stimulate opposition, persecution, and his own suffering. His mission required it. He could have come to the pool and healed the man any day of the week, but he purposely chose the Sabbath—more than once (see 5:16 “doing *these things*” plural).

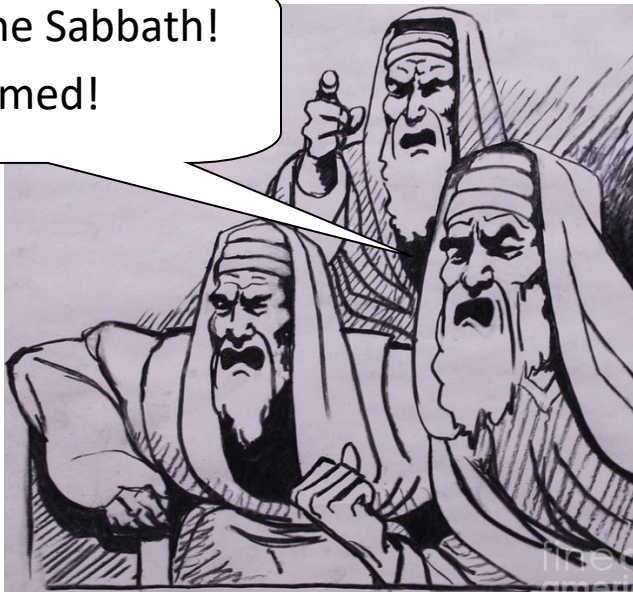
- He healed a blind man on the Sabbath (John 9:1-14).

- ▶ He healed/delivered a demon-possessed man on the Sabbath (Mark 1:23-28; Luke 4:31-37).
- ▶ He healed a man with a withered hand on the Sabbath (Matt. 12:9-14; Mark 3:1-6; Luke 6:6-10).
- ▶ He allowed his disciples to pick heads of grain and eat them on the Sabbath (Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5).

John 9:1-3 says Jesus does not directly attribute all sickness or disease to an individual's sin. Therefore, his reference to "something worse" in 5:14 points to the man's future judgment as indicated in 5:28-29.

What spiritual lesson did Jesus have in mind in his dealing with people of all sorts (v.40)? _____

You broke the Sabbath!
You blasphemed!



Jesus responds to the religious leaders' charges against Him with three claims (5:16-23):

- A) He claimed to be equal with God (v.17-23).
 - ...in works (v.17-21)
 - ...in executing judgment (v.22)
 - ...in honor (v.23)

[Jews thought equality claim meant independence from God, but to Jesus it meant dependence on and subordinating himself to the Father. See John 5:19, 30; 8:28; 15:5]
- B) He claimed authority to raise the dead (v.24-29)
 - ...to give life & execute judgment now (v.21, 24-25)
 - ...to give life & execute judgment later (v.28-30)
- C) In harmony with Deuteronomy 19:15, which requires "two or three witnesses" to confirm a matter, Jesus claimed witnesses confirmed his identity. Who are the witnesses?

5:33-35 _____

5:36 _____

5:37 _____

5:39 _____

5:46 _____

Bonus: John 15:26-27 _____

Moses, & the scripture he wrote, which the Jews honored, would be their accuser—not their defender (5:45). Reason was deliberate disbelief (5:40).



Resurrections

How did Jesus explain the way of salvation in 5:24?

Look more closely at point B) on previous page.
Who are the "dead" Jesus speaks of in 5:25 in a time that "has now come" who "hear the voice of the Son of God" and "will live"? _____

In 5:28-29, Jesus speaks of a time that is still future.
How will that resurrection be different from the one in 5:25? _____

Jesus' comment in John 5:24 reveals a part of "the mystery hidden for ages & generations but now revealed to his saints" (Colossians 1:26).

It is that eternal life begins when a sinner repents and trusts in the finished work of Jesus Christ on the cross. (Also see 1 John 5:11-13)

The miracle healing of the man paralyzed for 38 years is:

- | a sign of the life-giving power of Jesus.
- | symbolic of resurrection from the dead.
- | a foreshadow of Jesus' raising Lazarus to life after being dead four days (John 11:23-24).

Jesus said to the paralytic, "Get up! Pick up your mat and walk" (John 5:8). In original manuscripts, the word translated "Get up," is *ἐγείρει*, pronounced *eg-i'-ro*.

The same word is used in 5:21 to describe God the Father raising the dead.

John 5:8

↓

3004	846	2424	1453	142	2895
λέγει	αὐτῷ	ὁ Ἰησοῦς,	Ἔγειραι,	ἄρον	τὸν κράββατόν
says	to him	Jesus,	Rise,	Take up	the mattress

4675	4043
σου,	καὶ περιπάτει.
of you, and	walk!

John 5:21

↓

5618	1063	3962	1453	3498
ὥσπερ	γὰρ ὁ πατήρ	ἐγείρει	τοὺς νεκροὺς	καὶ
even as	For the Father	raises up	the dead	and

2227	3779	5207/3739/2309	2227
ζωοποιεῖ,	οὕτω καὶ ὁ υἱὸς οὗς θέλει	ζωοποιεῖ.	
makes alive	so also the Son whom He	He makes alive.	
	wills		

Life linked to Kingdom of God

Entering eternal life is synonymous with entering the Kingdom of God (Matt. 18:3-9; 19:16, 23-30; Mark 9:43-47; Luke 13:23-29; John 3:3-16). It is submitting to the Kingly rule of God.

At Jesus' first coming, He declared "The Kingdom of God is at hand/near," signaling immediate relevance and urgency (Matt. 3:2; Mark 1:15). He ushered in the Kingdom. The Old Testament predicted Messiah would come, but it did *not clearly reveal he would come twice*, first as Savior and finally as Consummator.

Old Testament prophets said the mark of the future Age to come would be the giving of the Holy Spirit to *all* God's people rather than temporary giving of the Spirit to individuals. (see Joel 2:28-32; Is. 32:15; 44:3; Ezekiel 36:25-27; 39:29; Zech 12:10).

When John the Baptist announced Jesus was going to baptize people with the Holy Spirit, it excited eager expectation in the Jewish people.

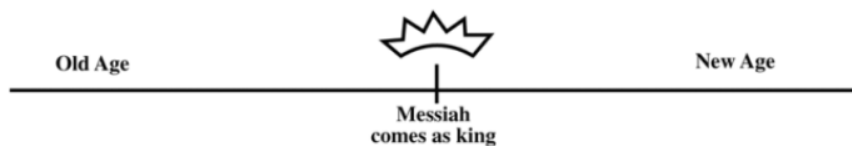
John answered them all, saying, "I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire."
—Luke 3:16

Evidence of a two-step plan is seen as "God has given us the Spirit as a *deposit*, guaranteeing what is to come" (2 Corinthians 1:22; 5:5; Ephesians 1:14). Eternal life is a spiritual reality on earth for believers in the present time, but one day it will be a physical reality when Jesus returns.

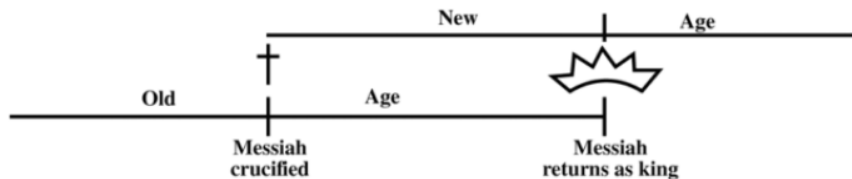
Background: Hebrew scriptures document the idea of Yahweh being King, ruling over the earth, and possessing a royal throne but do not specifically use the expression "Kingdom of God." They also tell of God's special relationship to Israel and that the son of David would sit on Yahweh's throne.

A hope developed that God would establish a future kingdom not made with hands to have sovereignty over people from all nations (Daniel 2:44-45; 7:13-14, 27).

Jewish Eschatology



Christian Eschatology



Until Jesus comes the final time, the Kingdom is *already* present, but *not yet* consummated. The church lives simultaneously within the *present age* and the promised *age to come*—overlapping ages.