

2/23/25

## **Do You Want To Be Made Well?**

### **Jn. 5:1-18**

The purpose John had for writing his gospel is declared by him, “And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.” Jn. 20:30-31

The third sign that John has chosen for his gospel is the healing of the lame man at the pool of Bethesda which is a beautiful picture of each of us as well as sinful humanity.

The account consists of three movements. Jn. 5:1-18

- I.** The location of the healing. vs. 1-4
- II.** The invitation for the healing. vs. 5-9
- III.** The examination of the healing. vs. 10-18

### **I. The location of the healing. vs. 1-4**

- A.** The place is identified for us as being at Jerusalem. vs. 1
  - \* “After this there was a feast of the Jews, and Jesus went up to Jerusalem.”
  - 1.** The time is marked by three things.
    - a.** The phrase “after this” referring to the healing of the Nobleman's son.

**b.** There was a “feast of the Jews” at the time, which is not identified.

**1)** Some believe it is Passover which means that John would identify four Passovers through the duration of our Lord's ministry. Jn. 2:23; 5:1; 6:4; 13:1

**2)** Others think it is either Pentecost or Tabernacles.

**3)** Still others think perhaps it refers to Purim instituted in the book of Esther through the defeating of Haman.  
\* The arguments are lengthy and unimportant!

**c.** The fact that Jesus went up to Jerusalem.

**1)** Every time you read in the Scriptures; it is “up to Jerusalem”.

**2)** Jerusalem is 2500 feet above sea level.

**3)** Everyone who leaves Jerusalem goes down to wherever they go.

**4)** Jerusalem is the city of God, the great King!

**2.** Jesus had been in Galilee prior to this.

**a.** He had left Judea to go to the Galilee and He went through Samaria to save the Samaritan women and many others. Jn. 4:3-4

**b.** He went into Galilee and declared that a prophet is without honor in His own country. Jn. 4:44

- c. He arrived at Cana and healed the Nobleman's son and saved his household. Jn. 4:46, 53
  - d. Now He is back in Judea, in the city of Jerusalem.
- B.** The place is further identified for us as being at a particular place within Jerusalem. vs. 2
- \* “Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches.”
1. The place a pool called in the Hebrew, Bethesda which means “house of mercy”.
  2. The pool is said to have been by the Sheep Gate.
    - a. The gate was named due to the sheep that would be brought there for sacrifice.
    - b. The gate is identified for us in Nehemiah on the north-east of the wall and the Temple. Neh. 3:1, 32; 12:39
    - c. In 1967, it was through this gate that Israeli paratroopers broke into the Old City of Jerusalem, occupied, along with the rest of East Jerusalem and the whole West Bank from Jordan at the time. [\[4\]](#)
    - d. Some identify it as the St. Stephen's gate, today it is called the Lions gate.
  3. The pool is described as having five porches, a large area which is visible today in Jerusalem.

- C.** The place was occupied by a number of people. vs. 3-4
1. The people are not the most desirable of society, “In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water.” vs. 3
    - a. The sick.
    - b. The blind.
    - c. The lame.
    - d. The paralyzed.
  2. The purpose the people gathered was to be healed, “waiting for the moving of the water. For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.” vs. 3e-4
    - a. An angel went down at a certain time into the pool and stirred the water.
    - b. Then whoever stepped in first, after the stirring of the water, was made well.
    - c. The healing was regardless of the disease.
  3. Some have rejected verse four as not authentic because it is not found in three or four manuscripts that they call the better or older manuscripts, but it is found in over 5,000 of the Textus Receptus from Antioch, the KJV.
    - a. The fact that an angel was used to do this should not surprise any of us for angels

are God's ministering spirits to the heirs of salvation. Heb. 1:14

- b. The Old Testament is full of accounts where God used angels for his purposes.
  - \* One angel went out and killed 185,000 Assyrians in one night!
- c. The New Testament also bears witness to their presence and involvement in the affairs of man and the church.
  - \* An angel delivered Peter from prison and he thought he was dreaming! Acts

### **Illustration**

My Father was healed by My Lord as an unbeliever, he went to Rancho De Los Amigos in Downy for a test and they found he had a whole in his liver, the next time they examined him, there was no whole.

*The location of the healing was at Jerusalem, at the pool of Bethesda!*

## **II. The invitation for the healing. vs. 5-9**

- A. The man is identified not by name, but by his physical condition. vs. 5
  - 1. The certain man had an infirmity for many years, "Now a certain man was there who had an infirmity thirty-eight years."
    - a. He is not said to have been at the pool for the thirty-eight years.
    - b. He must have been well known to those at Jerusalem.

- c. He must have certainly been known by those at the pool.
- 2. The man is one of many at the pool.
  - a. Sick.
  - b. Blind.
  - c. Lame.
  - d. Paralyzed.

## **B. The Lord Jesus initiated the conversation. vs. 6-7**

- 1. The Lord Jesus knew all about this man, "When Jesus saw him lying there, and knew that he already had been in that condition a long time." vs. 6a-b
  - a. Jesus focused on the man and "saw him lying there." vs. 6a
    - \* God is the One who sees all things and sees as they really are, not as they appear.
  - b. Jesus did not need anyone to tell Him about this man, "knew that he already had been in that condition a long time." vs. 6b
    - \* He knew all that was in man. Jn. 2:25
- 2. The first and only question Jesus asked him, "Do you want to be made well?" vs. 6c-d
  - a. The question by one who is healthy would seem to be a cruel one.
  - b. The question has to be measured by the one who is asking the question.
    - 1) Does he have the means to help?

- 2) Does he have the ability to perform the healing?
- c. Jesus has turned water into wine bring joy to a wedding.
- d. Jesus has healed the Nobleman's son from afar.
- 3. The frank answer of the man. vs. 7
  - a. He is friendless and ignores the answer only giving the reason he is in the present condition, "The sick man answered Him, "Sir I have no man to put me into the pool when the water is stirred up." vs. 7a-c  
\* The word put "ballo" means to throw.
  - b. He is frustrated, "but while I am coming, another steps down before me." vs. 7d-e
- C. The Lord Jesus commanded his healing. vs. 8-9
  - 1. Jesus told the man three things, "Jesus said to him, "Rise, take up your bed and walk." vs. 8
    - a. First, "Arise", get up!
    - b. Second, "take up your bed", the thin mattress he was laying on!
    - c. Third, "and walk", do what you cannot do!
  - 2. The man could have done several things at this point.
    - a. He could have rebuked Jesus for mocking Him.

- b. He could of argued with Jesus he had tried that for 38 years.
- 3. The man was healed instantly, "And immediately the man was made well, took up his bed, and walked." vs. 9
  - a. The word immediately "utheos" means instantly, at the moment and found only four times in John.
    - 1) For the healing of this man. Jn. 5:9
    - 2) For the arrival of the ship to the other side of Galilee. Jn. 6:21
    - 3) For Judas Iscariot who went out to betray Jesus. Jn. 13:30
    - 4) For Peter's betrayal immediately when the rooster crowed. Jn. 18:27
  - b. The healing is not said to be due to the faith of the man, as other times in the Scriptures, but his obedience is the evidence of his faith or the sovereign work of Jesus.
  - c. The healing was not progressive as others in Scripture.
  - d. The healing was instant and complete  
\* Jesus did the same to the man with the withered hand as He restored it in the synagogue. Mk. 3:5

### **Illustration**

One of our secretaries long ago was Wendy, the wife of Peter Hanagraff, who ran the children's ministry, she was diagnosed with fourth stage lymphoma cancer

and God healed her, they said she would not be able to have any more children, and she had one more.

*The invitation for the healing was honored!*

### III. The examination of the healing. vs. 10-18

A. The Jews viewed the healing from the legal perspective. vs. 10-13

1. The response of the Jews was unnatural, "The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed." vs. 10
  - a. The Jews communicated to the man that it was the Sabbath.
    - \* The Sabbath was one of the ten commandments. Ex. 20:8-11
  - b. The Jews communicated to the man that it was not lawful for him to carry his bed.
    - \* The Jews had 39 different classifications of works on the Sabbath.
  - c. The Jews were not even concerned with the fact that he had been healed.
    - 1) They were concerned with authority, power and control of the people.
    - 2) They were concerned with laws and rules not people.
2. The response of the man is two-fold, "He answered them, "He who made me well said to me, 'Take up your bed and walk.' " vs. 11
  - a. He had no idea who the man was that made him well and whole.

- b. The same man commanded me to take up my bed and walk.
  3. The response of the Jews was to know the identity of the man, "Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?" vs. 12
    - a. They were the religious authorities of the Jews.
    - b. They had to be aware and give permission for all things that took place.
  4. The commentary of John was, "But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place." vs. 13
    - a. The man probably never saw Jesus before this occasion.
    - b. The man simply saw Jesus fade into the crowd after He healed him.
- B. The Lord Jesus viewed the healing from an eternal perspective. vs. 14-15
1. The Lord Jesus again is the initiator, "Afterwards Jesus found him in the Temple." vs. 14a
    - a. The man without doubt went to show himself to the priest to confirm his healing, according to the Law of Moses. Lk. 17:14; Lev. 13
    - b. The man would offer an offering for his cleansing.

2. The Lord Jesus affirmed the man's healing, "and said to him, "See, you have been made well." vs. 14b-d
  - a. The word well "hugies" means sound of whole, indication his physical restoration.
  - b. Probably that he might recognize the grace and mercy of God bestowed upon him!
3. The Lord Jesus then gave the man a command, "Sin no more." vs. 14e
  - a. Jesus was referring to a life of continuous sin, some believe his condition was due to a STD, but the text says nothing!
  - b. This is an imperative command in the present tense, from that point on, literally, no longer go on sinning!
  - c. The implication is that his sins had been forgiven, for these are the very words Jesus told the woman caught in adultery. Jn. 8:11
4. The Lord Jesus gave the man a severe warning, "Lest a worse thing come upon you." vs. 14f
  - a. Jesus in affect was saying, if in fact you do not turn from your life of continuous sin, more severe consequences will come to you.
  - b. The implication is that his infirmity was related to his life of sin in this particular

- case, but we should not conclude this in every case of illness.
- c. The phrase "worse thing" certainly in its ultimate end, if he did not turn from a life of sin through repentance, would result in eternal separation for God.
5. The man healed returned to the Jews and told them who healed him. vs. 15
    - a. Having heard the warning of Jesus, if he did not turn from his life of sin, he left, "The man departed". vs. 15a
      - \* We must be careful not to read into the text that he was ungrateful, a traitor to Jesus or anything else, nothing else is stated at all!
    - b. He gave witness to Jesus being the man who healed him, "and told the Jews that it was Jesus who had made him well." vs. 15b
- C. The Jews viewed Jesus from a heretical perspective. vs. 16-18
1. The Jews hated Jesus for breaking the Sabbath, "For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath." vs. 16
    - \* The Jewish leaders revealed their lack of compassion for the healed man, placing a high value on a ritual over human need, they never forgave Jesus and persecuted

Him continuously to kill Him. Jn. 5:16, 18; 6:41; 7:1, 19, 25, 30; 8:37, 40, 59; 9:16, 29, 34; 10:31, 39

- a. Jesus declared the Sabbath was made for man not man for the Sabbath. Mk. 2:28
  - b. Jesus declared the Sabbath was violated by the priests and Levites in their service.
  - c. Jesus declared the act of circumcision on the eighth day also violated the Sabbath, but they did it.
  - d. Jesus pointed out the hypocrisy of the Pharisees and Scribes in that they loosed their animals to lead them to drink water, but if they fell into a pit they would rescue them on the Sabbath. Lk. 13:15; 14:5
  - e. Jesus asked if it was lawful to do good on the Sabbath day, as they watched Him intently to see if He would heal the man with the withered hand on the Sabbath. Mk. 3:4
  - f. Jesus declared Himself to be Lord of the Sabbath as His disciples were accused of braking the Sabbath as they ate wheat in the field. Mk. 2:28
2. The Jews were told by Jesus that He was one with the Father. vs. 17
- a. Jesus declared His relationship to God, “But Jesus answered them, “My Father has been working until now.” vs. 17a-b

\* The present middle indicative tense, blasphemous words to the Jews “My Father”!

- b. Jesus declared He was God, “and I have been working.” vs. 17c
    - 1) The Jews knew Jesus was making Himself equal to God, further words of blasphemy.
 

\* Thirty-eight times Jesus refers to His being sent by the Father.
    - 2) The discourse that follows deals with these two reasons. vs. 18
3. The Jews became more committed to kill Jesus for two reasons in verse 16, 17. vs. 18
- a. Jesus continuously violated the Sabbath, “Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath.” vs. 18a-b

\* The word “broke” means to destroy or do away with, as Jesus continually violated the Sabbath after their understanding.
  - b. Jesus clearly declared He was God, “but also said that God was His Father, making Himself equal with God.” vs. 18c-d
    - 1) Paul tells us that “being in the form of God, He did not think it robbery to be equal with God. but made Himself of no reputation, taking the form of a servant in the likeness of a man,

humbled Himself and was obedient to death.” Phil. 2:6-8

- 2) Isaiah says, “By His stripes we are healed”, Matthew quotes the text in fulfillment for physical healing and Peter quotes the same passage for spiritual healing. Is. 53:5d; Matt. 8:17; 1Pet. 2:24

### **Illustration**

Amy Kenz who grew up in this church was diagnosed with a tumor affecting most the organs that covered her entire torso and God healed her completely and went on to have several children for or five I believe.

*The examination of the healing was through religious eyes!*

### **IV. The application to our own lives.**

- A. Every person has weaknesses and failures as natural men and women, unless God intervenes and we repent we are doomed to live a life of frustration and hopelessness like this man, even as a Christian because of our unwillingness to believe and obey the word of God, we are trying to do it in our own strength, the Old Man.

1. It might be a temper.
2. It might be a struggle with lust.
3. It might be with self-righteousness.
4. It may be with pride.

5. It might be the unwillingness to forgive another person to be more like Jesus than one's self.

\* “Can the Ethiopian change his skin or the leopard its spots? A rhetorical question have only one correct answer, NO! If anyone answers Yes, what follows would be true, but it is not, “Then may you also do good who are accustomed to do evil.” Jer. 13:22

- B. Everyone of us must equally answer the question Jesus asked, whether we want to be made whole and on whatever level.

1. We are not to be looking to some pool to heal us, but Jesus for our salvation and ongoing transformation.
2. We are not to hesitate in our answer or obedience when Jesus wants to make us more like Him.
3. We are to obey what Jesus and the Scriptures say to us.
  - a. “Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus.” Phil 3:13-14
  - b. “If we live in the Spirit, let us also walk in the Spirit. Let us not become



conceited, provoking one another,  
envying one another.” Gal. 5:25-26

**C.** Everyone of us have to believe God’s word and walk.

1. God always provides the means by which to accomplish what He commands.
2. God is always honored as we walk in the light.

\* “Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure.” Phil. 2:12-13

**D.** Everyone of us must turn from sin that so easily besets us and hinders us, lest a worse thing come upon us.

1. By acknowledging it.
2. By confessing it.
3. By abandoning it.

\* “Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the

shame, and has sat down at the right hand of the throne of God.” Heb. 12:1-2

**E.** Everyone of us need to give testimony to the glory of Jesus for what He has done.

1. The forgiveness of our sins.
2. The gift of eternal life.
3. The love He has put in our hearts.
4. The privilege of sharing the gospel with the lost. 2Cor. 5:20-21

\* “Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ’s behalf, be reconciled to God. For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.”

**F.** Everyone of us may in fact receive persecution for our faith since Jesus is no longer here to receive it Himself.

1. This is accompanied with the promise of reigning with Him. 2Tm. 2:12
2. This is what the prophets went through. Matt. 5:11-12
3. This is what the New Testament church went through and is the one thing that is stated clearly in the New Testament. 1Pet. 4:19

\* “Therefore let those who suffer according to the will of God commit their souls to

Him in doing good, as to a faithful Creator.”

**G.** Everyone of us, rather than walking away like the man that was healed should go back and help another come to Christ, as we have.

1. Knowing the pain and frustration of a sinful life and lost condition.
2. Knowing how gracious and merciful God has been to us..
3. Knowing the love of God and forgiveness of all our sins, to impart this good new to others.

\* “Also I heard the voice of the Lord, saying: “Whom shall I send, And who will go for Us?” Then I said, “Here am I! Send me.” Is. 6:8

### **Illustration**

John has told us, “One of the two who heard John speak, and followed Him, was Andrew, Simon Peter’s brother. He first found his own brother Simon, and said to him, “We have found the Messiah” (which is translated, the Christ). And he brought him to Jesus.”

Jn. 1:40-42a

### **Conclusion**

This is the third sign John chose for his Gospel, the healing of the man at the pool of Bethesda.

- I. The location of the healing was at Jerusalem at the pool of Bethesda!

- II. The invitation for the healing was honored!
- III. The examination of the healing was through  $\pi$ religious eyes!