Crossroads International Church Matthew Lyle

2023-10-15 Series: Believing CHRIST Responding to John’s Gospel

**The Healing at the Pool**

***John 5:1-18***

**The Jewish leaders were critical of Jesus because he violated their understanding of God’s laws.**

Intro. Many see the Church in a manner like how John portrays the Jewish leaders.

 (intolerant, abusive of power, and anti-progressive [or anti-compassionate])

I. Jesus demonstrates his divine power and compassion (1-9)

 A. People who are suffering often put their hope in extraordinary and often unbelievable sources (1-5)

 B. Divine healing does not conform to worldly views or need active participation (6-9)

II. Jesus’s miracle does not conform to the Jewish leaders view of God’s laws (10-18)

 A. The Jewish leaders ended up opposing God

 by putting rules and expectations on people that God does not (10-12)

 B. Jesus is concerned with more than just physical healing (13-14)

 C. Jesus has divine authority (15-18)

New English Translation (NET) Footnote for John 5:17

  My Father is working until now, and I too am working.” What is the significance of Jesus’ claim? A preliminary understanding can be obtained from John 5:18, noting the Jewish authorities’ response and the author’s comment. They sought to kill Jesus, because not only was he breaking the Sabbath, but he was also calling God his own Father, thus making himself equal with God. This must be seen in the context of the relation of God to the Sabbath rest. In the commandment (Exod 20:11) it is explained that “In six days the Lord made the heavens and the earth…and rested on the seventh day; therefore the Lord blessed the Sabbath day and made it holy.” Philo, based on the LXX translation of Exod 20:11, denied outright that God had ever ceased his creative activity. And when Rabban Gamaliel II, R. Joshua, R. Eleazar ben Azariah, and R. Akiba were in Rome, ca. a.d. 95, they gave as a rebuttal to sectarian arguments evidence that God might do as he willed in the world without breaking the Sabbath because the entire world was his private residence. So even the rabbis realized that God did not really cease to work on the Sabbath: Divine providence remained active on the Sabbath, otherwise, all nature and life would cease to exist. As regards men, divine activity was visible in two ways: Men were born and men died on the Sabbath. Since only God could give life and only God could deal with the fate of the dead in judgment, this meant God was active on the Sabbath. This seems to be the background for Jesus’ words in 5:17. He justified his work of healing on the Sabbath by reminding the Jewish authorities that they admitted God worked on the Sabbath. This explains the violence of the reaction. The Sabbath privilege was peculiar to God, and no one was equal to God. In claiming the right to work even as his Father worked, Jesus was claiming a divine prerogative. He was literally making himself equal to God, as 5:18 goes on to state explicitly for the benefit of the reader who might not have made the connection.