

## King James Bible Study Correspondence Course

*An Outreach of Highway Evangelistic Ministries*

5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

### The Book of John

Lesson 12

Return pages 7 & 8 only

Read John 5:1-30

*After this there was a feast of the Jews; and Jesus went up to Jerusalem. Jerusalem is always up in your Bible; you go down from Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. There is a spring of water flowing and they built a containment area around it. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. Now, I do not have an answer for this yet, but to me, the most curious thing about this event is of all those people listed in verse 3, Jesus only heals one of them.*

Verse 4 says, *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.* We do not know when is that *certain season* is. The last one in is a rotten egg. The way it is worded, you could not be in the water waiting for the angel to show up. It was the first one to step in after whoever this angel is and whatever he did. That word troubled.... It is a very strange thing how God just writes it in there...

Verse 5. *And a certain man was there, which had an infirmity thirty and eight years.* What is significant there? Israel wandered thirty eight years in the wilderness for their unbelief. During that whole time they were ineffective. They could not move forward. They could not get anywhere. So here is this man for thirty eight years – he cannot move forward; he cannot get anywhere.

Verse 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?* Now, you would think the obvious answer would be yes. Sure. Heal me. *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.* Now, lets just look at this from another angle. For whatever reason you do not like America and whatever you think is evil about America, it is nice to live in a country where if you are poor, crippled, blind or impotent, you can still get food, shelter and help. When you were poor, crippled, blind or maimed back in Bible times, it was bad news. So let us just thank the Lord we were born in a prosperous country like America.

Second thing in that verse. You can be self-centered, egotistical, pretend you got it all figured out and you do not need anybody else if you want too – but there will come a day in your life when you are going to need somebody's help. And God deliver me, God help me from living my life in such a way that when I get down and need help that I do not have one single man there to stand beside me and help me out, Because I have lived my life in opposition to others, offending and alienating everybody and cutting myself off from everybody. You may say.... "I do not need any friends... I do not need the brethren... I do not need to go to church..." one day, something is going to happen in your life and you are going to say, ***I have no man*** to help me, You will wish you had somebody to help you out then. And so you need to show yourself friendly (Proverbs 18:24) – you need to make friends. Jesus was a friend of publicans and sinners. Matthew 9:10-11; Mark 2:15-16; Luke 5:30; 7:34

Those are sad words, ***Sir, I have no man,***

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Verse 8. *Jesus saith unto him, Rise, take up thy bed, and walk.* That is pretty incredible. For thirty eight years the guy had not stood up. Jesus says, "Get up." Thirty eight years a man has not walked. Jesus says, "Walk.. *Rise, take up thy bed, and walk. And immediately the man was made whole...* You see that? You do not get well **soon** with Jesus, getting healed is not progressive *...immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.* Oh no, Here we go. *The Jews therefore said unto him that was cured,* Praise the Lord. Man, we are happy for you. (That is what it should have been.)

*The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.* Do you see how corrupt these guys have become? Now turn to Exodus 20:10, Nehemiah 13:19, Jeremiah 17:21 – let us just see how unlawful this was. *...it is not lawful for thee to carry thy bed.* Exodus 20:10 (This is the Ten Commandments). *But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:* Now would you think that a man who has been crippled for thirty eight years and now he is not, but is taking his bed home to his family or whatever the case might be – would you consider that as him working on the Sabbath Day? These Jews had so perverted the Law that they accuse this fellow of violating the Ten Commandments, by walking away with his bed.

Nehemiah 13:19. *And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.* Now, here is what he is doing. Bringing a burden in through the gate would be interpreted as a violation of the Sabbath. It is fair enough. Nehemiah, he is right on the money. But look what these guys have done. They have so twisted God's word around, that here is a man who just had a thirty eight year burden removed; and they are looking at that man as though carrying his bed roll home is violating the Sabbath law against bearing a burden. Jesus just took his burden away. That guy is not carrying a burden – he is not coming into town to do trade, commerce or build something. You know – what do they have? They have the letter that killeth; but they miss the spirit that gives life. (2 Corinthians 3:6)

Jeremiah 17:21. *Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem;* In those two passages that have to do with bearing a burden, what is the specific command? Do not bring it in through the gates. This guy is not hauling a trunk load of lumber through the gate. So these Jews, these religious leaders, they had really made a burden out of that law that God never intended it to be.

Verse 11. *He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.* So they could not find Him. The healed man could not point him out, so obviously HE is not glowing, nor does HE have a halo over his head, He looks just like everyone else just standing around.

Verse 14. *Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.* What could be worse than thirty eight years crippled? **Going to hell.** Now, in the dispensational picture, thirty eight years of wilderness wandering. Then the Lord says, "Okay – get up... walk... go on in. And once

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they get in, there they are where they are supposed to be; there they are in connection with the Temple where they are supposed to be – but Jesus says, “Now, sin no more, lest something worse is going to happen to you.” Well, what was worse than thirty eight years wandering in the wilderness? How about Babylonian captivity? How about Chaldean captivity? How about not one stone left upon another and you're scattered to the four corners of the earth? How about no priests? No Temple? No sacrifice? No altar? How about your house left unto you desolate? Matthew 23:38; Luke 13:35 So the dispensational picture there is pretty strong.

Let me give you one more note on verse 14. It is clear everywhere in the New Testament, when Jesus works a work in somebody's life, He expects them to stop sinning. “Well, you know the Lord set me free, so I am going to go out and...” Go out and do what? How about go out and not sin anymore? Now, here is a guy that just received his ability to walk, who has not been able for thirty eight years. Jesus said, be careful where they take you. Here is a man who is free to go wherever he wills, who had not been able to go wherever he willed for thirty eight years, Jesus said, be careful where you want to go. Do not let this new life I have given you ensnare you.

Verse 15. *The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore....* There has been no trouble up to this point *And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.* Everything was running along pretty smooth. Now, what do we find out here? Those scribes and Pharisees and Sadducees and governors and high priests, they did not care about people. They cared about using the Law to subdue and control the people. They cared about using the Law to reinforce their power. If Jesus is going to put Himself ahead of the sabbath, then they will just have to kill Him.

Wonder why the healed man felt compelled to tell the Jews it was Jesus? ( I realize, there is nothing in the scripture, but I have to think it was for personal gain) How many times have we said something or not said something, that we know God was not pleased with only because we thought it would profit us or make someone who we admired feel differently?

In each gospel, there is miracle done on the Sabbath. And the reply in each gospel, relates to what that gospel was about. Matthew is about the King of the Jews. Look at Matthew 12:1, they went through the cornfield and they ate on the sabbath. And the Pharisees became upset - verse 2. And Jesus referred to David, verse 3, eating shewbread, verse 4, on the Sabbath day, verse 5. And vs. 6 He said, “I am greater than the temple.” So when an argument came up over Jesus working a miracle on the sabbath in Matthew, He is king of the Jews. He appeals to the example of King David, in the teaching of the law.

Now in Mark 2, Mark is written to show Jesus as a servant. Mark 2:24. *And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?*

Verse 27, *And he said unto them, The sabbath was made for man, and not man for the sabbath:* Do you know what His answer is in Mark? The sabbath is a servant. It serves man. Man needs rest and the sabbath serves, to give man rest.

Now turn to Luke 13. Luke is written to show Jesus as the perfect Man. Verse 15. *The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?* If you lived on a farm and your oxen were tied up and needed water, would you not loose them and let them get to

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the watering hole, even on the sabbath day? The perfect man will tend to his responsibilities, even if he has been given the day off to rest.

Now in John, he says in verse 17, (In John, He is presented as God.) *But Jesus answered them, My Father worketh hitherto, and I work.* Now, that reply matches Jesus being God; and I will tell you why. God has never kept the sabbath. Every single sabbath day since Adam fell, God has been working to help man and to redeem man. Do people get saved on the sabbath? Does the Lord saved them? Then the Lord is working on the sabbath. God does not take one day off in seven. So Jesus says, My Father and I do not take off on the sabbath. *Matthew 12:8 For the Son of man is Lord even of the sabbath day.*

This is the Holy Spirit giving you four different looks at one man – it has to be. It is just too consistent throughout.

This is a crucial verse right here. Verse 18. *Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.* Now why is that so important? Because in the language of the day and we know it from the response here in the Bible, every time Jesus called Himself the Son of God, He was claiming Deity. Every time Jesus said, God is my Father, He was claiming Deity. You say, “well you know there is only two or three places in the Bible where Jesus said that He was God...” John 5:18 opens up a hundred places to you. What are you saying, *My Father worketh hitherto, and I work?* What are you saying... Everyone of them standing there knew exactly what He was saying. “I am equal to God.” Philippians 2:6, He thought it not robbery to be equal with God.

Let us get the claims of Deity by Jesus in John. There are four areas we want to look at:

1. Equality of place. John 3:13 Jesus speaking. *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.* If that is a verse that Jesus spoke what did He just claim? I and the Father are one. I am God on earth. He is God in heaven. I am just as good as being in heaven because we are one. So there is equality of place on earth and heaven at the same time.
2. Equality of Nature. John 5:17-18. And all the Jews understood this claim.
3. Equality of Existence. John 8:58. *Before Abraham was, I am.*
4. Equality of Essence. John 10:30. *I and my Father are one.* Not were one. Not will be one. We are one.

Verse 19. *Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do:* Now that would not be the lack of ability; that would be an agreement made between the Father and the Son. “Dad, can I go out?” “No, you cannot.” That does not mean lack of ability. He is capable, but he is not being granted permission. So He says, *The Son CAN do nothing of himself...* They made an agreement. But that is the agreement that He and the Father have. *...but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.* Here is what He said. I have not come down here to act independent of the Father. I have come down here to show you the Father. I am going to do what He would do and say, I am going to be what He would be because I am Him. I am God.

*For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.* The Father is going to say, Son, do this.” And the Son will do it. And the people will marvel. *For as the Father raiseth up the*

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*dead, and quickeneth them; even so the Son quickeneth whom he will.* Now there is a bold statement He just made. He just told this multitude, they are seeking to kill Him. They want Him dead because He claimed to be equal with God and He said, okay guys, look. You want me to back up the claim? Who can give life to the dead? "Well, only God can. Before you are through with me, I am going to show you. I can give life to the dead.

Verse 22. *For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.* He looks them right in the eye and says, "you cannot honour the Father in heaven if you do not honour me." He is demanding that they worship Him as God. He is demanding that they own and recognize Him as their God. He is putting them on the spot. "You want to kill me because I say I am God – I am telling you, you have to honour me as God."

From John 5 onward their conclusion is reached, on both sides - they are going to kill Him because He made himself God, and Jesus is saying "You are accountable to me. You are standing there telling me that I am wrong for healing a man on the Sabbath and I am telling you, I am the Son of God, I judge you; The Father right now has put you under my jurisdiction. You are under my authority. It is no wonder they were inferiorated with Him. They did not have much choice. (Either believe on Him or kill Him.)

Verse 24. *Verily, verily, I say unto you, This is another one – listen, John 1:12, John 3:16, John 3:36, These are verses we need to commit to memory John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

Number one, hear the word. Number two, believe that Jesus Christ is the Son of God. It is all about believing... believing... believing... *Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.* Now look what He is doing. He is shifting the conversation to spiritual again. The hour is coming and now is? It is not resurrection day. It is not rapture day. But He is saying there are people right now listening to my voice and if they will believe me, I will pass them from death unto life.

*For as the Father hath life in himself; so hath he given to the Son to have life in himself;* He just said. I have life in me. You are dead. You want life? You are going to have to get it from me. You are standing there breathing in a body of flesh, but you are dead. Do you want life? The Father gave me power to give you life. Did you listen to what He said? If someone other than God himself made these claims you would think he was a nut. We hear people say "*I think Jesus was a great teacher...*" That is not great teaching if you are not God. "*Well, I believe Jesus was a great man.*" How can He be a great man if he is bold-face liar? He has to be God or these claims make Him a fraud.

Verse 27. *And hath given him authority to execute judgment also, because he is the Son of man.* Jesus said He can give you life and He can sentence you to eternal damnation. He has the authority to make the final decision. *Marvel not at this: for the hour is coming,* (and this time He does not say and now is. So you know that previous one is spiritual); but He says, *for the hour is coming, in the which all that are in the graves shall hear his voice,* Have you ever read about the dead small and great? Well, who do they stand before? God. Who is Jesus claiming to be? If everybody in the graves hears His voice (Revelation 20 – it is God), then that is who He's claiming to be.

*And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.* Now what is meant by the term "done

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good"? It is to believe. What is meant by the term "done evil"? It is to refuse. How do you know that? Look in the context. John 3, verse 19, because their deeds were evil. They are condemned because they did not come to the light. What would have done if they were good? They would have come to the light. So Jesus is not teaching salvation by works there.

Verse 30. *I can of mine own self do nothing*: Jesus is not lacking the power, no, it is the agreement He has made with the Father. In God's universe there is order, Jesus God the son made and agreement with the Father God. Jesus God the Son has come to Earth to manifest the Father, He has not come here to do his own thing, Jesus is saying I have come down here and do what we planned so that you can see God. *...as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true.*

Turn to John chapter 12... we read in John 5, Jesus said the Father committed all judgment to the Son. Look at John 12:47. *And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.*

Notes

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**The Book of John**

## Lesson 12

Name \_\_\_\_\_

1. Tell me the connection between John 5: 2 and John 2:15?
2. What does John 5: 3 say about the condition of a lost man?
3. Can you think of another scripture reference to 38 years?
4. Why do you suppose the man did not give a "yes" or "no" answer to the Lords question in verse 6?
5. How much faith did this man have in Jesus before he was healed?
6. What does the Jews response to this healing reveal about their heart condition?
7. What does it show about their religion?
8. What comparison can you draw between the Lord's actions in verses 10-13 and today's "faith healers"?
9. What do verses 17 and 18 teach us about the deity of Jesus Christ? and what principal cross reference mentions this quality?
10. Make a list of all those things in verses 19-23 which gives insight to the remarkable relationship of the Father and the Son?
11. What two conditions must be met before one can be given everlasting life?
12. What is the purpose of the Lord's using the term "Son of God" in Verse 25 and "Son of man" in verse 27?

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13. What is meant by the term "done good"?
14. What is meant by the term "done evil"?
15. Does verse 29 teach salvation by works? compare with verse 24....
16. Each gospel tells of a miracle done on the sabbath and in each case the Lord was questioned for His actions. The differing replies in the four gospels underscore the emphasis each book. How?
- a. Matthew, Jesus as King see Mathew 12:2-3  
Answer:
- b. Mark, Jesus as Servant see Mark 2:24-27  
Answer:
- c. Luke, Jesus as a man see Luke 13:15  
Answer:
- d. John, Jesus as God see John 5:17



Scripture Memorization, write out these verses on the back of this page: (must be in KJV) John 3:36; John 5:24.

true/false

- Jesus is Lord even of the sabbath day?
- Jesus is God
- In God's universe there is order?