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Jesus doesn't even mention or make use of the pool! The man confessed his own inability. Jesus said, "Get up; pick up your pallet; walk!" Three commands, two to be done once for all and the other to be continuously doing. "Get up—do the thing you can't do—and continuously walk: because I'm telling you to do it." The man didn't even know who Jesus was (**:13**). He acted on the 'word' of Jesus, just as the royal official in **4:46-54** had done

This recovery was neither partial nor gradual. "Make sure you pick up your mat; make no provision to go back to what you've always done." The man was completely well. By faith, he did what Jesus told him to do, and he began to walk! He walked out of that house of mercy well/whole/complete in body!

Do you want to get well? It's vitally important for each of us to answer that question, whatever our issues and whatever we think is the solution. Whatever the issue, the only real answer starts with Jesus. Stedman good on this passage.

Let's skip **:9b-13** and go on to Jesus' continuing interaction with the healed man. **:14 Afterward Jesus found him in the temple and said to him, "Behold, you have become well; do not sin anymore, so that nothing worse happens to you."** This man likely hadn't been in the Temple for at least 38 years. Jesus sought him out because He was as concerned about his spiritual condition as his physical condition. It seems some sin had been draining his strength.

We realize not all disease is a consequence of sin (**9:1-3, Lk. 13:1-5**), but some weaknesses may be tied to a sin (see **1 Cor. 11:29-30, James 5:15**). So even being healed physically didn't guarantee his problem would not return. "No longer continue in sin. You are now sound, whole, healthy in terms of your physical condition, but I'm concerned about your inner man. If you don't deal with the cause of your problem, something worse will happen to you!"

The consequences of sin are far more serious than any physical issue. "The work of Jesus is an attack upon the whole power of evil which manifests itself both in sickness and in sin." Whether sin had been the cause of the man's weakness, current sin still needed to be dealt with. Jesus was concerned about the 'whole man'. As we'll see, the Jewish religious leaders weren't concerned about the man's physical or spiritual condition; they were just concerned with 'law', the breaking of one of their 1000s of rules and regulations.

Yes, we should be concerned about any person's physical, emotional, and mental conditions, but the life-changing remedy is making sure we deal with the spiritual. Any true change will only take place when one deals with the Person of Jesus, the only solution to our (or another's) spiritual condition. Begin with the immediate need whether mental, emotional, or physical, yet be sure the spiritual (spirit/heart/nature) is dealt with also. The spiritual is eternal.

Read :9b-18. :9b Now it was the Sabbath on that day. “The Jews had contrived all sorts of rules and regulations for the Sabbath day that made it a nightmare instead of a blessing.” For the Jewish leaders, the Sabbath meant idleness. For Jesus and the Father, it meant doing good, no matter the day. As the religious leaders understood it, man was made for the Sabbath. As Jesus knew it, the Sabbath was made for man (see **Mk. 2:27-3:6**). God set the Sabbath (Saturday) aside as a memorial for all of us: a reminder that God created the entire universe in 6 days. Yet the Sabbath was especially a ‘sign’ for the Jews (see **Ex. 20:8-11, 31:12-17**).

:10 So the Jews were saying to the man who was cured, “It is the Sabbath, and it is not permissible for you to carry your pallet.” Totally ignoring the man and his healing, they charged him with carrying his mat on the Sabbath, which to them meant carrying a burden, which was breaking their laws. The OT and Mishnah and Talmud contained 1000s of rules and regulations. The Jews set out 39 different classifications of work. One of those classifications dealt with what was ‘carrying a burden’. Carrying a mat on the Sabbath was to them law-breaking! Their interpretations had become the traditions of men (**read Mk. 7:6-8,20-23**). Mankind’s heart is the issue, not any law.

The man had broken oral tradition, not OT law! **Ex. 20:2-17, Dt. 5:1-21:** The 10 Commandments. Also see **Jer. 17:19-22**. Bear no burden on the Sabbath day: **Neh. 13:15** makes this clear: it was connected with the performance of ordinary labor for gain, with trading and marketing; for the Jews: “Don’t treat the Sabbath as if it was an ordinary work day!” Remember!

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:16 For this reason the Jews were [repeatedly] persecuting Jesus, because He was doing these things on the Sabbath. The Sabbath ‘rules’ were at the heart of Jewish worship. Jesus was not only considered guilty Himself of breaking the Sabbath, but now He’s also guilty because He had told another to do so.

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2:16, 3:35, 4:21-23, 15X in Jn. 5] is working until now, and I Myself am working.” God was working continuously, and since Jesus is His Father’s only begotten Son, He’s also working continuously. Jesus is Lord of the Sabbath. “You go back to Moses, but I want to go back further, to the creation.” Yes, God rested on the 7th day of creation, but that was because His work of creation was completed. From the beginning God has always been at work for the good of mankind, and there is no rest from such activity. “The secret of meaning in any life is finding out what God is doing and working with Him.” “My Father is carrying on His work; as His Son, why wouldn’t I be doing the same?” He will go on to make clear He is equal with the Father in His works, power, sovereignty, judgment, and honor. How are the Father and Son working good in your life, no matter the day? Sabbath rest (**Heb. 4**)

:18 For this reason therefore the Jews were seeking [continually] all the more to kill Him(!) because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God. The verbs are imperfect, which describes repeated action in past time. Notice how He dealt with these accusations: “He didn’t defend Himself by pointing out the distinction between God’s Law and man’s traditions. Instead, He responded in a far more radical way—He maintained that He was equal with God and thus had the right to do whatever the Father wanted [and was doing] on the Sabbath.”

Imagine how these words (**:17**) sounded to the Jews who heard them for the first time. You’d have concluded He was a lunatic or the most vicious deceiver who ever lived, or, Lord and God. These religious leaders strongly objected to Jesus’ claim that He stood in a special relationship (idios = uniquely one’s own) to the Father. Later Jesus would emphasize it again; **read 20:17**.

Two charges: “They saw in Jesus a renegade who refused to obey the Sabbath regulations, and a blasphemer against God, making Himself equal with God.” Later the Jews will say it again: “**You, being a man, are making Yourself out to be God (8:58, 10:31-33)**.” They were right in their understanding, and if it truly was blasphemy, by Jewish law Jesus should be punished with death. BUT, if it was true, it was the most glorious truth, to be accepted by faith! **Read 1:1,18, 20:28, Phil. 2:6, Heb. 1:3** for Jesus being God.

Notice, the testimony that Jesus was making Himself equal with God was not a testimony from His followers, but from the opposition! Ultimately Thomas at the climax of all the testimonies said, “**My Lord and my God**” (**20:28**).

By the way, “Everything in the story must be read and can only be understood if it is read in the light of Jesus’ Cross, His Resurrection, and Pentecost.”

This was the first open declaration of antagonism to Jesus. They hated Him because later He would declare the Sabbath was made for man, and not man for the Sabbath (**Mk. 2:27**). He made it clear the Sabbath was intended for man’s good. So Jesus would continue doing such works (no matter the day) because He was His Father’s Son and it was the will of His Father.

The reason they so hated Jesus was because He claimed to be equal with God. Jesus makes Himself the issue. He must either be accepted or rejected; He can’t be ignored! How does this passage impact your thinking and daily walk?

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:5-7 A man was there who had been ill (lit. in his sickness) for 38 years. For almost 4 decades, this man had been without strength. **:6 When Jesus saw him lying there, and knew that he had already been a long time in that condition, He said to him, "Do you wish to get well?" :7 The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me."** Out of that crowd, Jesus picked that one man, and it certainly wasn't because of the man's faith! "Jesus takes the initiative. The man has nothing to recommend him except his need. On Jesus' side it is an act of loving concern; on the man's side, of [faith &] obedience."

"Do you want to get well?" It was important for this man to answer that question. The man replied with the same excuse that he had probably been relying on for years. "Hope may have died and left behind a passive and dull despair." "My problem isn't whether I want to get well; my problem is I need

somebody to put me in the water.” By asking the question, Jesus wanted to get the man’s eyes off the pool and onto Him.

:8-9a Jesus said to him, “Get up [aorist, command], pick up [aorist, command] your pallet, and walk [present, command].” :9a Immediately the man became well (sound, whole, healthy), and picked up his pallet and began to walk.

Jesus doesn’t even mention or make use of the pool! The man confessed his own inability. Jesus said, “Get up; pick up your pallet; walk!” Three commands, two to be done once for all and the other to be continuously doing. “Get up—do the thing you can’t do—and continuously walk: because I’m telling you to do it.” The man didn’t even know who Jesus was (:13). He acted on the ‘word’ of Jesus, just as the royal official in 4:46-54 had done

This recovery was neither partial nor gradual. “Make sure you pick up your mat; make no provision to go back to what you’ve always done.” The man was completely well. By faith, he did what Jesus told him to do, and he began to walk! He walked out of that house of mercy well/whole/complete in body!

Do you want to get well? It’s vitally important for each of us to answer that question, whatever our issues and whatever we think is the solution. Whatever the issue, the only real answer starts with Jesus. Stedman good on this passage.

Let’s skip :9b-13 and go on to Jesus’ continuing interaction with the healed man. :14 **Afterward Jesus found him in the temple and said to him, “Behold, you have become well; do not sin anymore, so that nothing worse happens to you.”** This man likely hadn’t been in the Temple for at least 38 years. Jesus sought him out because He was as concerned about his spiritual condition as his physical condition. It seems some sin had been draining his strength.

We realize not all disease is a consequence of sin (9:1-3, Lk. 13:1-5), but some weaknesses may be tied to a sin (see 1 Cor. 11:29-30, James 5:15). So even being healed physically didn’t guarantee his problem would not return. “No longer continue in sin. You are now sound, whole, healthy in terms of your physical condition, but I’m concerned about your inner man. If you don’t deal with the cause of your problem, something worse will happen to you!”

The consequences of sin are far more serious than any physical issue. “The work of Jesus is an attack upon the whole power of evil which manifests itself both in sickness and in sin.” Whether sin had been the cause of the man’s weakness, current sin still needed to be dealt with. Jesus was concerned about the ‘whole man’. As we’ll see, the Jewish religious leaders weren’t concerned about the man’s physical or spiritual condition; they were just concerned with ‘law’, the breaking of one of their 1000s of rules and regulations.

Yes, we should be concerned about any person’s physical, emotional, and mental conditions, but the life-changing remedy is making sure we deal with the spiritual. Any true change will only take place when one deals with the Person of Jesus, the only solution to our (or another’s) spiritual condition. Begin with the immediate need whether mental, emotional, or physical, yet be sure the spiritual (spirit/heart/nature) is dealt with also. The spiritual is eternal.

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Read :9b-18. :9b Now it was the Sabbath on that day. “The Jews had contrived all sorts of rules and regulations for the Sabbath day that made it a nightmare instead of a blessing.” For the Jewish leaders, the Sabbath meant idleness. For Jesus and the Father, it meant doing good, no matter the day. As the religious leaders understood it, man was made for the Sabbath. As Jesus knew it, the Sabbath was made for man (see **Mk. 2:27-3:6**). God set the Sabbath (Saturday) aside as a memorial for all of us: a reminder that God created the entire universe in 6 days. Yet the Sabbath was especially a ‘sign’ for the Jews (see **Ex. 20:8-11, 31:12-17**).

:10 So the Jews were saying to the man who was cured, “It is the Sabbath, and it is not permissible for you to carry your pallet.” Totally ignoring the man and his healing, they charged him with carrying his mat on the Sabbath, which to them meant carrying a burden, which was breaking their laws. The OT and Mishnah and Talmud contained 1000s of rules and regulations. The Jews set out 39 different classifications of work. One of those classifications dealt with what was ‘carrying a burden’. Carrying a mat on the Sabbath was to them law-breaking! Their interpretations had become the traditions of men (**read Mk. 7:6-8,20-23**). Mankind’s heart is the issue, not any law.

The man had broken oral tradition, not OT law! **Ex. 20:2-17, Dt. 5:1-21:** The 10 Commandments. Also see **Jer. 17:19-22**. Bear no burden on the Sabbath day: **Neh. 13:15** makes this clear: it was connected with the performance of ordinary labor for gain, with trading and marketing; for the Jews: “Don’t treat the Sabbath as if it was an ordinary work day!” Remember!

:11 But he answered them, “He who made me well was the one who said to me, ‘Pick up your pallet and walk.’” He was being obedient to what Jesus had told him to do. He made it clear the One who made him well was the issue. & that should have been the issue with the religious leaders also, but it wasn’t!

:12 They asked him, “Who is the man who said to you, ‘Pick up your pallet & walk?’” They didn’t ask him about his healing, but about the man who had told him to break their Sabbath rules. Who is the guy who told you to disobey?

:13 But the man who was healed did not know who it was, for Jesus had slipped away while there was a crowd in *that* place. The man knew Jesus’ power but not His name. Jesus had quietly withdrawn after the healing.

Read :14. We covered how Jesus dealt with the healed man along with **:1-9a**.

:15 The man went away, and told the Jews [religious leadership] that it was Jesus who had made him well. “It was Jesus who healed me.” He placed the emphasis on Jesus and his healing! Remember, these were the ones who asked Jesus, “**What sign do You show us as your authority for doing these things?**” (**2:18**). Can you believe they ask for a sign? The healed man was standing right there!! Doing good to a person on the Sabbath was no violation of God’s Law.

:16 For this reason the Jews were [repeatedly] persecuting Jesus, because He was doing these things on the Sabbath. The Sabbath ‘rules’ were at the heart of Jewish worship. Jesus was not only considered guilty Himself of breaking the Sabbath, but now He’s also guilty because He had told another to do so.

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2:16, 3:35, 4:21-23, 15X in Jn. 5] is working until now, and I Myself am working.” God was working continuously, and since Jesus is His Father’s only begotten Son, He’s also working continuously. Jesus is Lord of the Sabbath. “You go back to Moses, but I want to go back further, to the creation.” Yes, God rested on the 7th day of creation, but that was because His work of creation was completed. From the beginning God has always been at work for the good of mankind, and there is no rest from such activity. “The secret of meaning in any life is finding out what God is doing and working with Him.” “My Father is carrying on His work; as His Son, why wouldn’t I be doing the same?” He will go on to make clear He is equal with the Father in His works, power, sovereignty, judgment, and honor. How are the Father and Son working good in your life, no matter the day? Sabbath rest (**Heb. 4**)

:18 For this reason therefore the Jews were seeking [continually] all the more to kill Him(!) because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God. The verbs are imperfect, which describes repeated action in past time. Notice how He dealt with these accusations: “He didn’t defend Himself by pointing out the distinction between God’s Law and man’s traditions. Instead, He responded in a far more radical way—He maintained that He was equal with God and thus had the right to do whatever the Father wanted [and was doing] on the Sabbath.”

Imagine how these words (:17) sounded to the Jews who heard them for the first time. You’d have concluded He was a lunatic or the most vicious deceiver who ever lived, or, Lord and God. These religious leaders strongly objected to Jesus’ claim that He stood in a special relationship (idios = uniquely one’s own) to the Father. Later Jesus would emphasize it again; **read 20:17.**

Two charges: “They saw in Jesus a renegade who refused to obey the Sabbath regulations, and a blasphemer against God, making Himself equal with God.” Later the Jews will say it again: “**You, being a man, are making Yourself out to be God (8:58, 10:31-33).** They were right in their understanding, and if it truly was blasphemy, by Jewish law Jesus should be punished with death. BUT, if it was true, it was the most glorious truth, to be accepted by faith! **Read 1:1,18, 20:28, Phil. 2:6, Heb. 1:3** for Jesus being God.

Notice, the testimony that Jesus was making Himself equal with God was not a testimony from His followers, but from the opposition! Ultimately Thomas at the climax of all the testimonies said, “**My Lord and my God**” (20:28).

By the way, “Everything in the story must be read and can only be understood if it is read in the light of Jesus’ Cross, His Resurrection, and Pentecost.”

This was the first open declaration of antagonism to Jesus. They hated Him because later He would declare the Sabbath was made for man, and not man for the Sabbath (**Mk. 2:27**). He made it clear the Sabbath was intended for man’s good. So Jesus would continue doing such works (no matter the day) because He was His Father’s Son and it was the will of His Father.

The reason they so hated Jesus was because He claimed to be equal with God. Jesus makes Himself the issue. He must either be accepted or rejected; He can’t be ignored! How does this passage impact your thinking and daily walk?

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