

John 4:43-5:14

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[0 : 0 0] chapter 4, and I know we ended probably around 42, 3, somewhere in there, with the woman of Samaria that met Jesus Christ at the well. And of course, as we kind of drew it out a little bit, it was probably not quite the conversation you may typically believe. I think she thought Christ is a crazy man. That's number one, that he's even talking to her, because they don't do that. Jews don't have dealings with Samaritans. And then he's talking about living water, and she says, well, prove it. If you can really give me this water that I don't have to ever thirst again or come hither to draw, then go ahead, give it to me. And when he starts talking about some religious stuff, well, then she turns and talks about fathers worshiping in this mountain, and he just cuts her off and says, lady, you don't know what you're talking about. You worship, you know not what. And he gives her the truth about the, some things about the God being worshiped in spirit and truth, and reveals to her that he's the Messiah. And he does so by telling her that she doesn't have a husband. She's had five already, and the one she's with, she's living in fornication. He's not her husband. And she realizes, oh, he's a prophet. And she says, well, we know that Messiah is going to come. And he said, well, I'm that Messiah. And so as she goes and she tells the people in the city, his disciples return with food. So in verse 8, they went to buy meat. So they come back with food to eat, and they can't believe that he's not eating. And it turns out that all these Samaritans show up. And the interesting thought there was that the disciples didn't come back with any Samaritans to meet the Christ, to meet the Messiah. They came back with food to satisfy their carnal needs. And they were just passing through town and moving on. They were stopping at the well for a drink, maybe, and for a time to refresh themselves and keep on. But Christ said, no, there's something else that needs to be done here. And the people come out, and they hear his word, and they believe on him. And in verse 39, many of the Samaritans of that city believed on him for the saying of the woman, which testified, he told me all that I ever I did. And then beyond just that little statement, though, he stays with him for two more days in verse 40. And in 41, many more believed because of his own word. So the Samaritans, an unlikely people, what we might kind of label as Gentiles in a sense, they were half Jewish, half Gentile, but they were not part of the covenants, and they were estranged. And Christ told his disciples about this kingdom that was offered to Israel, not to go into the city of the Samaritans to preach the kingdom of heaven. Don't go there. Just go to the lost sheep of the house of Israel. But he spends two days with the Samaritans that was kind of, you might say, not on the itinerary. And when he found a people that believe on him and that come out in masses and droves and believe on him to hear his word, he'll hang around. And one thing that he kind of constantly says in some of the other gospels is that when he meets a certain Gentile, you'll see the term great faith. And you'll only see it applied to a Gentile. And he'll say something like this, I have not found so great a faith, no, not in Israel.

And then he goes on in Matthew 8 to say that many shall come from the east and the west and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom will be cast into outer darkness, implying that Gentiles are going to get in on this thing. And the very Jews that I came to seek and to save, they're going to get cast out because they'll reject me. Now, a few things we caught here in this passage. One, last week we studied kind of through 30, 34 through 39 in there where he's talking about the harvest and lifting up your eyes. And I made the comment that one of the the greatest problems with Christianity today is that command there is to lift up your eyes.

[4 : 07] Our eyes are not on the fields. Our eyes are not on lost souls. Our eyes are not on doing the will of God, like Christ said in this passage, that he has meat to eat. His meat is to do the will of him that sent me and to finish his work. And it's just, it's dead honest true that our eyes are more often on ourselves and on our homes and on our jobs and on our kids or our grandkids or our things we want to accomplish on getting them to practice or to little league or to just, to just carnal stuff.

And I'm for all the adventure and the recreation and I enjoy it just as much as the next guy. But isn't it the truth that our, but that in doing so we can still have our eyes opened.

And yet the truth is we don't. And there's probably the biggest problem with Christians today is that they don't lift up their eyes and look on the fields. Now those fields were white already to harvest and he's telling his disciples don't wait for four months from now, but realize that right now, right here in the city of Sychar, a Samaritan city, the fields are ripe unto harvest. You guys just went into the town, had dealings with people in the town and never one time looked on them as if they need to hear. They need to meet Jesus Christ. He's right out of their town. He's so close to them.

But the woman went in and rounded them up and brought them out. And I love to make that comment that God used a divorced woman, multiple times divorced to bring people to Jesus Christ and his own disciples just did nothing. How about that? All right. Let's see here. Pick it up in verse number 42.

So the people there that came out to hear him and said unto the woman, now we believe not because of thy saying, for we have heard of ourselves and know that this is indeed the Christ, the savior of the world. So there were some that believed her saying, and that was enough. And then there were others that had to come many more believed because of his own word. And they replied to the woman, it wasn't you that did it, but it was him. We heard them ourselves and we know that this is indeed the Christ, the savior of the world. And I remember last time we ended here pointing out that the Samaritans see the Christ as the savior of the world, not just he shall save his people from their sins, but as a Samaritan, not having access to the Jews, they realized that this is our Messiah too. And in verse 43, after two days, he departed thence and went into Galilee for Jesus himself testified that a prophet hath no honor in his own country. So there, that ties back into this thing of him sticking around for two more days where he was honored, where he was welcomed and wanted. He hung around and where he wasn't. Well, he generally just kind of fulfills the duty of preaching to them and offering to them what he's there to offer and he'll move on. And in some cases he sends his disciples out and says, if they don't receive you, then you dust your shoes off the dust, whatever he said there, off the shoes off your feet and depart and they're going to get it. They're going to get the judgment of God because they rejected the message from God. Now, he said it in another gospel a little bit differently that a prophet is not without honor, save in his own country and among his own kindred. And here he just says that there's no honor in his own country. The idea is that he's a prophet. I mean, he's a mouthpiece for

[7 : 30] God, a preacher speaking the words of God, but his own country, his own family and friends and those that are familiar with him just won't honor him as a mouthpiece for God. I understand this and I think any man understands this that is called to preach and stands up and studies and preaches that in the end you're just a man. And I know it. I know exactly what I am and the people I grew up with know who I am.

And my family knows who I am. And it's hard sometimes for them to see past the man and hear the word of God. And it's just the truth. And some preachers, they really put up walls around their private life and they keep everybody out because they don't want them to get too familiar with them as a person and therefore despise the position. And it's a hard, I don't know that there's a perfect line where it's drawn. And I personally, I don't like to keep walls up too much. I just like to be myself and pray to God that it doesn't detract from the word of God when you find out that I'm a sinner just like you are. And I struggle with things in the flesh and got a bad attitude sometimes and lazy sometimes and I'm not the perfect man. So there's the truth though. The closer you get to somebody, the more you know them, the more you just see them in their humanity. And sometimes it can be the opposite. You can see them walk with God, but it's not always the case. It tends to be the opposite.

You tend to see them as high and then bring them down when you get to know them. Now in verse 45, notice this, it says, then when he was coming to Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast, for they also went unto the feast. So Galilee is up in the north. Now come back to chapter 2. Look at chapter 2. And in verse number 23, this kind of started in 13 at the Passover where he goes into the temple and he overturns those tables.

In verse 23, now when he was in Jerusalem at the Passover and the feast day, many believed in his name when they saw the miracles which he did. Now they're not recorded here what exact miracles he did there, but there he was. He's in Jerusalem at that Passover at the feast, going in, cleansing the temple, they call it. And then he's doing miracles and wonders and wowing the people, astonishing them, healing the sick and those things that he commonly did. And in doing so, people are believing on him.

He's got to be the Messiah. The one disciple or the one man said, when Christ shall come, shall we do greater works than these? He has to be the Christ. He has to be the Messiah. Just reason tells us that.

[10 : 23] So when he gets back to Galilee, he travels north. First thing I want you to realize is that these Galileans had made the pilgrimage to Jerusalem, just like they were supposed to do at the Passover. This was a feast that they must keep and observe. It's part of their, well, we've studied this in Exodus.

We'll continue today later to study throughout that book that that Passover was instituted into their culture forever. They were always to remember that Passover. So they did. They traveled to Jerusalem, to the place where God would put his name on that land. And these Galileans made the pilgrimage down at that time. And while they were there, they saw the greatest thing they've ever seen in their life. They saw the Christ in the flesh, healing and preaching and things they've never heard. And they believed on him. Now he shows up at their doorstep and they receive him as they should. They received him. But I want to make a point here in verse 45. They receive him having seen all the things that he did. Having seen. Notice the words they're seen. It's the same thing back in chapter 2. They believed on him when they saw the miracles, which he did. Now contrast this with verse 42. John 4, 42. These are the Samaritans. They said unto the woman, now we believe not because of thy saying, for we have, what's the word? Heard him ourselves and know that this is indeed the Christ. And here's a nice little, this is your Bible. It's the way it's written. It's always perfect. The Bible says in 1 Corinthians chapter 1 that the Jews require a sign.

They require that. They're not going to believe you unless they see it. It started all the way back with Moses showing up to them with his rod. And God said, well, they're not, Moses, they're not going to believe it. He says, what's that in thy hand, Moses? All right. So then we're going to show them that I'm sending you to them. And it started with signs. And it's always been with signs. And they walk up to Jesus Christ and said, we would see a sign of thee. And he says, well, no sign is going to be given unto you. An evil and adulterous generation seeketh after a sign. But the only sign I'm going to give is that I'm going to resurrect after three days and three nights. So the Jews require a sign.

The Galileans receive him because they saw the things that he did. And that's good enough. That's that confirmation to them. But these Gentiles, these non-Jews, it doesn't mention one word about a sign or a miracle when he was with the Samaritans. It only mentions that he spoke. It says in verse 41, many more believed because of his own word. And then they acknowledge, as we've seen, that he heard, that they heard him and they know that he's the Christ. And so it's not the Gentiles that are seeking after a sign. The Bible says faith cometh by hearing and hearing by the word of God.

Their faith came by hearing. The Jews' faith came by seeing. And then they'll believe. And so there's a difference. And you even see it in his own ministry as he's dealing with these Gentiles here. All right, verse 46. So Jesus came again into Cana of Galilee, where he made the water wine. That was back in chapter 2. And there was a certain nobleman whose son was sick at Capernaum. So this guy is called a nobleman. It's not a term that you see all over the Bible. I don't really have a great definition except for what it implies. He was a nobleman. He was revered and honored and an upright man.

[14 : 08] He wasn't called a sinner. He wasn't referred to as an unjust man. He's called a nobleman. So he's a good guy. No reason to not believe he was a good guy whose son was sick. Verse 47. When he heard that Jesus was come out of Galilee or out of Judah into Galilee, he went unto him and besought him that he would come down and heal his son, for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, he will not believe. And there's a bit of rebuke to those Jews.

The nobleman saith unto him, Sir, come down ere my child die. Now if I was that father, I would beg him. I mean, if I truly believe that you have the power and you have the authority and I have no ability, would you just please come? You just rebuked me, but would you please come anyway? I'd do anything.

I can imagine this man's broken and he's hurting and he doesn't have much else to call on here. Sir, come down ere my child die. And Jesus saith unto him, Go thy way. Thy son liveth.

Six words. That's all you get. Just go. He's alive. Get out of here. Now he says, You don't have faith unless you believe. Would you just come down? Would you please?

All right, just go. He's alive. Doesn't say that the man believed. Doesn't say he exercised great faith. And then Christ saw his faith and said, Ah, thy faith hath made thee whole. That wasn't here.

[15 : 45] He's just saying, All right, just get out of here. I healed him. It sounds to me, just go thy way. Thy son liveth. Pretty short response. And the man believed the word that Jesus had spoken unto him and he went his way.

That's what he's supposed to do. He's supposed to believe his word. And as he was now going down, his servants met him and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend.

And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in which Jesus said unto him, Thy son liveth. And himself believed. And his whole house.

This is again the second miracle that Jesus did when he was come out of Judea into Galilee. So we already read back in chapter 2 there was many miracles done in Jerusalem. But this is the second one that's up there as he's into Cana of Galilee.

And he did not go to Capernaum there when the man asked him to. But rather he just said, He's fine. He's alive. There's some good stuff here. Only the Bible gives you this kind of insight into the Lord Jesus Christ.

[16 : 57] That he can just say those words to a man that has the gravest burden on his heart. His only, his very son at the point of death. And as a dad he's helpless.

And the doctors and nobody can do anything. And he makes his way a day's journey it would seem because of the way back. They said, well it was yesterday. And so I'd have to say that he didn't tarry at Cana of Galilee.

That after Jesus said, Thy son liveth. I think he took off and he was hightailing at home. And his servants met him part way. And it was still yesterday. So it could have been more than a day's journey.

And he'll do whatever it takes to get to Jesus Christ. And he gets there and he beseeches him to have his son healed. And Christ kind of just sends him off on his way. But he believed his word.

And it's an amazing thing to see how the, just, just the power of God in the flesh. To just say some words to a guy off the cuff. Just okay, go ahead.

[17 : 58] And it's done. I mean you take it back to Genesis 1 and God said. And there, everything comes out of his mouth. Let there be light. And the Lord does some things back there in creation.

That is just astounding. And still man is searching and trying to uncover and discover what God did in those days. In creating this thing. Hasn't even come to realize who knows how much is still uncovered.

Still finding different species of tiny organisms down in the deepest trenches and parts. And man doesn't really have a clue. And then there's what's out there.

They can only call it the known universe. Because in reality man has no true idea of how big this thing is and how far it goes. And yet that's just the Lord. Just, he made the stars also.

Just a side thought. It's just little glimpses. This book ought to bring you to your knees in wonder and in worship of who our God is. And not just walk past this thing.

[19 : 00] He healed his son. Okay, moving on. Because Jesus healed people all the time. It's just, well yeah he did. But you didn't. You never did anything. You never met somebody that could do that. And you ought to be astounded.

It ought to drop you to your knees and consider this is Jesus Christ in the flesh. And he just healed him like that. Nothing to him. Why would it be anything to him?

He's got that power and he still does. And so this is the second miracle that he did when he was come out of Judea into Galilee. Now let's pop into chapter 5 here and get started on it.

After this there was a feast of the Jews and Jesus went up to Jerusalem. Now likely this is the feast of the Passover. But it's not listed here in the passage. Elsewhere it is listed here and there.

And you can kind of time his ministry for three and a half years based on Passovers. Very likely this was a Passover. But again it doesn't describe it in this chapter as being such.

[19 : 58] Verse number 2. Now there is at Jerusalem by the sheep market a pool. Which is called in the Hebrew tongue Bethesda. Having five porches.

Bethesda means house of mercy. And in these five porches that are by this pool. In these five porches lay a great multitude of impotent folk.

Of blind. Halt. Withered. Waiting for the moving of the water. What in the world is that? They're waiting for the moving of the water.

Well your Bible explains in verse 4. 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. Have you ever heard of such a thing in your life? No. Only in John chapter 5. And in just a few little verses.

[21 : 00] You hear of this miraculous. And completely out of the norm scene. That an angel comes down. To a pool of water.

In Jerusalem. The city. And he says goes into the water. Into the pool. An angel went down into the pool. And troubled the water.

This is the weirdest thing. One of the weirdest I guess. That I've ever read in my life. And this was happening. At a certain season. It happened. And one person gets healed.

And so. They all congregated there. In hopes that one day it would be them. Now in verse 5. A certain man was there. Which had an infirmity 30 and 8 years.

Well that's just one guy. There was a great multitude. Of people there. And there's a certain man. That God's going to focus in on. Now. I mentioned this when we started the book of John.

[22 : 00] That this book. The theme of this book. Is believing on Jesus Christ. It's in every chapter. In. In every narrative. Throughout the chapters.

Nearly in every portion of every chapter. Is that somebody believes on him. That's not like Matthew. That's not like Mark. That's not like Luke. Luke. But John is pointing it out. All the time.

From the very beginning. In chapter 1. And we. I. We mentioned it. I didn't point that theme out. But it was all over chapter 4. That he stopped at that well. Well that wasn't the only time.

He sat down. Being wearied from a journey. But this time. There was a woman. And a discourse. That followed. And she believed on him. And guess what else. She went and told a bunch of people. And they came out.

And they believed on him. Because of her word. Then he mentions him going. And dealing with this one man's son. How many people did he heal in Jerusalem? It just threw it right past. We didn't even get that in chapter 2.

[22 : 54] But here's one that he healed. And the man believed on him. And guess who else did? His house did. In verse 53. And John again. Just people believing on him. Believing on him. Believing on him.

And now we're going to get a little glimpse. Into something in chapter 5. Of course. This is the theme. This is why. Because somebody's going to believe on. The Lord Jesus Christ. Through this thing. And there's a certain man.

That he's going to target. Now before we get to this. Back in verse number 2. Just give me a little. Little intellectual stuff here. With the study. In John chapter 5. In verse number 2.

You'll notice there's a word in italics. It's the word market. And the reason it's in italics. Is not because it's a special word. But rather that the word. Is not found.

In the language that it was translated from. Meaning. In the Greek. New Testament. In John chapter 5. In verse 2. You won't find a word.

[23 : 46] In Greek. In Greek. For market. It'll say. By the sheep. Some. Just kind of implied something. But it doesn't. Doesn't. Exactly say what. And so all the new versions.

Have a problem. With the word market. And they insist. That it should be the word gate. Because I guess. Is it Nehemiah? There's a sheep gate. And so they say.

Well this is. Must be where it's at. And it's. It's. It's always so pathetic. That these. I have an NIV here. I'll read you what they wrote. It's always so pathetic to me.

That these. Modern day men and women. Think they can get a little council together. They can fly on an airplane to a city. And sit in a room. And talk together. And that they can come up with a better.

More reasoning. Or more wisdom. Than. Just on a human level. Than the men that sat. And translated this thing. And all the checks. And all of their. Wisdom and knowledge of the languages. And of. All of it.

[24 : 43] Of the history of it. It's pathetic. Is what it is. To think that they can. Hit something here. What they see is an italicized word. And say. Well that's not in the Greek. So now we have liberty. To translate it.

However we want to. As if. They're on the same level. But. That's just. Talking from a human standpoint. Look at. I'm going to read from you. In the NIV.

In chapter 5. Verse 1. Sometime later. Jesus went up to Jerusalem. For a feast of the Jews. Now there was in Jerusalem. Near the sheep gate. A pool. Which in Aramaic.

Is called Bethesda. And which is surrounded by. Five covered. Colonades. Five covered. C-O-L-O-N-N-A-D-E-S.

Colonades. So. That's easier to read. Just so you know. Remember. New versions are easier to read. King James Bible says. Five porches. This piece of junk says.

[25 : 37] Colonades. So they lied to you. About being easier to read. Because you don't know. What that word means. I'd. I'd almost bet anything I had. That nobody in here. Has ever heard that word before. All right. Here it says.

Here a great number of disabled people. Used. Used to lie. The blind. The lame. The paralyzed. The paralyzed. One who was there. Had been an invalid.

For 38 years. Now I don't know if you noticed it. You probably didn't. But. What is missing in this. Not only is there some. Weird word that you don't know.

But what's missing. Is. A description of. Why these people. Had gathered. Around this pool. Regardless of whether they. Want to say it was at the sheep gate. Versus this sheep market.

They don't mention. Anything. About them. Being. Them waiting for the moving of the water. They don't mention anything. About an angel. Coming down. So verse. Four. Is completely gone.

[26 : 33] And a portion of verse. Three. Is gone. And they have this. Group of people. Sitting. By these. Colonades. And. They're all paralyzed.

And in bad shape. And when Jesus. Sees him. He said. Do you want to get well. So. This Bible. Or. This version.

And all the others. That omit this truth. And. And keep out things. Not only do they. Read more complicated. Than the King James Bible. But they also. Are more confusing.

Than the King James Bible. You read that thing. You have no idea. Why these people. Have gathered around this pool. What a. What a dumb thing to do. Is to go lay at a pool. When you're. An invalid. Or as they say.

Or in our Bible. Impotent. And withered. And blind. And halt. I mean. We have an epidemic. Of homeless people. Around Los Angeles. And they. They put up some pretty ugly.

[27 : 27] And unsightly. Structures. If you call it that. Some encampments. I imagine. That this place. Would kind of look similar. Just a bunch of sick people. That are paralyzed.

Can't move. And just laying around. All day. Just probably. A grotesque sight. So. Stick with your King James Bible. It's going to give you. The right information. Moving forward here.

The angel went down. In verse 4. At a certain season. Doesn't describe which season. But we're. Likely at the feast of Pentecost. Or I'm sorry. The. The Passover here.

And he troubles the water. Whosoever then. First after the troubling. The law. He stepped in. Was made whole. Of whatsoever disease. He had. So there was hope. It was slim. But there was a little bit of hope.

For these people. A certain man was there. Which had an infirmity. Thirty. And eight. Years. Thirty. Eight years. In verse 7. He's called an impotent man.

[28 : 25] Impotent. Meaning powerless. He can't. Can't take care of himself. He can't get up and go. He's. He's down. He has an infirmity.

Well. Here's a question. I want to point out. Verse number 6. When Jesus saw him lie. And knew that he had been a long time. In that case. He saith unto him. Wilt thou be made whole? Now what kind of question is that.

To a man. That's impotent. That's. Likely. Paralyzed. For 38 years. And all alone. Having nobody to help him.

To get to the water. He's just. He's dead in the water. He. He has nothing. And Christ says. Well. Do you want to be whole? Do you want to be healed? What kind of question is that?

If you're the man. Does anybody go by. Asking blind people. Do you want to receive your sight? Does anybody go up to the.

[29 : 21] To the person who's withered. Or halt. And say. Hey. Do you. Do you want to be fixed? So there has to be something behind it. There has to be. Some kind of understanding that.

I can help you out. Do you ever go up to a guy who's begging for money. And say. Do you want a hundred dollars? Because you know what the answer is.

You don't. You don't even bring that kind of conversation up. Unless you have it to give them. Unless you're suggesting you have it. To give them. And so Christ says. Wilt thou be made whole? Either he's teasing this man.

And mocking him. And making a fool of him. In front of everybody. Which. There's nothing really there to. Make a fool of. The impotent man answered him this. Sir.

I have no man. Interesting. So Christ is asking him this question. Which I seem. I hear. I know Jesus Christ. So it's. I feel he's implying.

[30 : 19] I can take care of this for you. But he doesn't see that. Again. Like Nicodemus. Like the woman at the well. And now the impotent man. Chapter 3. 4. And 5. The first. Interaction with Christ.

Goes right over their head. Right past them. And they can't catch. That he has the ability. And who he is. And he says. I have no man. When the water's troubled. To put me into the pool.

But while I am coming. Probably dragging himself. Another steppeth down before me. Year after year. Season after season. Season. I'm never going to make it.

Jesus saith unto him. Rise. Take up thy bed and walk. And immediately the man was made whole. And took up his bed. And walked.

And on the same day. Was the Sabbath. Oh. There goes the bomb. Because now this story of miracle. And of healing. And of. Of just.

[31 : 15] Wonder. And changing this man's life. Is just gone. Because. Now. The bomb goes off. That religion's going to get involved. And they're going to ruin the whole thing.

And so. It was the Sabbath day. John lets us know. Because of what's about to happen. In verse 10. The Jews therefore. Said unto him. That was cured. It's the Sabbath day. It is not lawful for thee.

To carry thy bed. Even though you've just been healed. Miraculously by the power of God. So he healed you on the Sabbath day. He must be okay with that.

But still. You shouldn't be doing what you're doing. You shouldn't be carrying your bed. What should I do with it then? Leave it lay by the pool? What should I do? Come back tomorrow?

Or after 6 p.m.? And then I can pick it up and take it home. So that I can observe the Holy Sabbath? The Jews don't have mercy. The religion doesn't have mercy.

[32 : 14] It doesn't have a way to override the letter of the law. So the Jews said it's the Sabbath day. You're breaking the law. You're a sinner.

In verse 11. He answered them. Well he that made me whole. The one that healed me. Said unto me. Take up thy bed and walk. So. I mean. If he could heal me.

Why should I not listen to what he told me to do? Why should I listen to you religious Jews. Who are trying to put me under bondage. And not listen to the man that healed me.

And has given me liberty. Religion always does this. It always comes in to steal liberty. And to steal freedom. And to put you under bondage.

And there it is right again. You were that helpless man laying wishing to God. Somebody would fix it. You couldn't get it fixed. 38 years he's laying in that helpless condition.

[33 : 11] Until the Lord Jesus Christ come by. And lifts you up out of that mess. And says get out of here. You don't belong at this place anymore. It's time to go. Get your bed.

Get out of here. I'm going to move you to a better place. And then religion comes in and says. Uh uh uh. Uh uh. You can't do that. You can't do it that way.

And now they're going to put something on him. So be careful. And be weary of religion. And heavy handed teaching and preaching. That's always condemning. And putting burdens on you to bear.

He answered them in verse 11 again. 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. But notice this. Afterward Jesus findeth him in the temple.

[34 : 08] Amen. And said unto him. Behold. Thou art made whole. Sin no more. Lest a worse thing come unto thee. First of all.

Praise the Lord. This man who was helpless. And sick. And laid by a. In a helpless case. Of hopeless case. Is now healed and risen.

By the power of Jesus Christ. And what does he do? He goes to the temple. What a great idea. To get to the holy place. Where God's presence was.

In that land. Where he can offer a sacrifice. Where he can come to know the Lord. And in this. You know. I'd relate that to coming to church. Today. Not the same thing obviously.

But he's. He's seeking the Lord. In a relationship with God. Something that probably for 38 years. He wasn't able to do. And now. He's in the temple. But better than that.

[35 : 02] He meets Jesus Christ again. He gets to have more fellowship. With Jesus Christ. After he was freed. And delivered. And made whole. And so when he gets to the temple.

That's where he runs into the Lord again. Which is a great idea. And so Jesus finds him in the temple. And says. Hey man. You're looking pretty good. You're whole.

You're fixed. You're cleansed. Like it's all over. You don't ever have to go back to that again. Wilt thou be made whole. Was the first words he said to him. The next time he sees him.

He says. Behold. Thou art made whole. Interesting. To pair those two phrases together. And then he tells him. Sin no more. Lest a worse thing come unto thee.

We'll handle that next week. With the word sin no more. That's a common phrase. Christ says several times. The woman that was a cult. In adultery. They were ready to stone him.

[35 : 56] And he said. Neither do I condemn thee. Sin no more. Go thy way. Sin no more. So we'll study what that is. Because some people take that wrong. And they get the idea. That they've never sinned. Since they've been healed.

Of their impotence. And now they can walk. And never offend God again. In their life. And trouble is. The apostle Paul. Didn't seem to believe that. About himself. And Peter.

And the rest of them. So. We'll study what that phrase means. And why Christ said it. And how to not apply it. We'll do that next week. Where we pick it up. In John 5. So let's take about 10.

15 minute break. And then we'll come back. At 10 o'clock. And then we'll come back.