

John 5 v 8

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[0 : 00] And then we saw, we started to look at the healing of the man at the pool in Bethesda in chapter 5, but we'll read from the beginning of the chapter to the end of verse 23.

John chapter 5 at the beginning. After this, there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep gate a pool in Aramaic called Bethesda, which has five roofed colonnades. In these lay a multitude of invalids, blind, lame, and paralyzed. One man was there who had been an invalid for 38 years.

When Jesus saw him lying there and knew that he had already been there a long time, he said to him, Do you want to be healed? The sick man answered him, Sir, I have no one to put me into the pool when the water is stirred up. And while I am going, another steps down before me.

Jesus said to him, Get up, take up your bed, and walk. And at once a man was healed. He took up his bed and walked. Now that day was the Sabbath. So the Jews said to the man who had been healed, It is the Sabbath, and it is not lawful for you to take up your bed. But he answered them, The man who healed me, that man said to me, Take up your bed and walk. They asked him, Who is the man who said to you, Take up your bed and walk? Now the man who had been healed did not know who it was, for Jesus had withdrawn as there was a crowd in the place. Afterward, Jesus found him in the temple and said to him, See, you are well. Sin no more, that nothing worse may happen to you.

The man went away and told the Jews that it was Jesus who had healed him. And this was why the Jews were persecuting Jesus, because he was doing these things on the Sabbath. But Jesus answered them, My father is working until now, and I am working. This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own father, making himself equal with God. So Jesus said to them, Truly, truly, I say to you, the son can do nothing of his own accord, but only what he sees the father doing. For whatever the father does, that the son does likewise. For the father loves the son and shows him all that he himself is doing, and greater works than these will he show him, so that you may marvel. For as a father raises the dead and gives them life, so also the son gives life to whom he will. The father judges no one, but has given all judgment to the son, that all may honor the son, just as they honor the father. Whoever does not honor the son, does not honor the father who sent him. Amen, and may God bless to us this reading of his own holy word.

[3 : 14] I'm going to sing again from the Scottish Psalter in Psalm number 85. Psalm 85. I'm going to sing from verse 6 to the end, the tune of St. Thomas. Psalm 85, and at verse 6, that's on page 340.

That in thee may thy people joy, wilt thou not us revive? Show us thy mercy, Lord, to us do thy salvation give. I'll hear what God the Lord will speak. To his folk he'll speak peace, and to his saints, but let them not return to foolishness. To them that fear him surely near is his salvation, that glory in our land may have her habitation. Truth met with mercy, righteousness and peace kissed mutually. Truth springs from earth, and righteousness looks down from heaven high. Yea, what is good the Lord shall give. Our land shall yield increase. Justice to set us in his steps shall go before his face. These verses of Psalm 85, verse 6 to the end. June St. Thomas, that in thee may thy people joy. Amen. That in thee may thy people joy, wilt thou not us revive? Show us thy mercy, Lord, to us thy mercy, Lord, to us, to thy salvation give. I'll hear what God the Lord will speak. To his folk he'll speak, peace. And to his saints, but let them not return to foolishness. To them that fear him surely near, etWethis salvation. Por nottitelus Native.

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May have a habitation. Na'tu savoy, Lord, to us who may or may or may he'll be the ones that they will but die to his ■■■ and our Studies a.

[6 : 15] With mercy, righteousness, and peace, kiss mutually, Truth springs from earth and righteousness, Looks down from heaven high.

Yea, what is good the Lord shall give, Our land shall yield increase, Justice to set us in his steps Shall go before his face.

Let's turn back to the chapter we read in John's Gospel, John chapter 5. And we're going to look at the section there.

We're not going to spend too much looking at the healing of this man, but just one or two general observations. And we find that Jesus, at verse 8, He said to the man, Get up, take up your bed, and walk.

And at once the man was healed, and he took up his bed and walked. Now that day was the Sabbath. So the Jews said to the man who had been healed, It is a Sabbath, and it is not lawful for you to take up your bed.

[8 : 02] And then we find in verse 16, And this was why the Jews were persecuting Jesus, Because he was doing these things on the Sabbath. But Jesus answered them, My Father is working until now, and I am working.

And then in verse 19, so on, So Jesus said to them, Truly, truly, I say to you, The Son can do nothing of his own accord, But only what he sees the Father doing.

For whatever the Father does, That the Son does likewise. Now, last week we looked at Jesus raising this poor man, Who had been an invalid for 38 years.

And he'd never really been able, Been able in that period of time to help himself. And we saw Jesus asking the question, Do you want to be healed? And we've said to ourselves, That's a kind of a strange question to ask.

Do you want to be healed? You say to yourself, Of course the man would want to be healed. But then we looked at that, And turned it in on ourselves. Because Jesus is asking us exactly the same question today.

[9 : 11] Do you want to be healed? If you're here today, And you've never come to faith in Jesus Christ, Jesus is asking that question of you. Do you want to be healed?

And you know, You can be in church regularly, And you can believe so much of what the Bible says. You can believe all the Bible, And you can know it to be true.

And you hope one day to get sorted. But right now, In response to this question, Do you want to be healed? Deep down in your heart, You're saying, Yes, but not just now.

That's a very dangerous place to be. Because we do not know what a day or an hour will bring. The offer of the gospel is always given in the present.

And Jesus is today saying to you, This is the day of salvation. It's not saying tomorrow is the day of salvation, But this today is the day of salvation.

[10 : 10] So anyway, We find that Jesus commanded this man to get up And to take his bed and walk. And the man responded to the command of Jesus, And he was healed.

Now we also, The other thing that we highlighted, And then we move on, Is that this man didn't know who it was who had healed him. He had received the full benefit of physical healing.

He was able to do what he hadn't been able to do for 38 years. He was walking like a normal free man. But he didn't know who it was who had healed him.

Because when the authorities asked him, Who is it that did this? He said, I don't know. And we suggested that a lot of people are like that. That they are receiving great and wonderful things from the Lord.

And they either don't acknowledge the Lord as the one who gives them, Or they don't even know that it's God who's giving them these good and wonderful things. Because although our life can often be difficult and painful, It's also full of many blessings.

[11 : 20] And everything that we have has been given to us by God. What do you have, the Bible says, That you have not received? And so many people are receiving from God's hand, With the abilities that they're given, With the way that their life is going, Receive great things from the Lord, But they never acknowledge Him.

Because they don't know. And that's in a sense, This man, he didn't know who it was who had healed him. So we find this man, And he's carrying his mat, Or carrying his bed, Because that's all that he's carrying.

He's carrying his bed with him. And, of course, He was challenged straight away by the Jewish leaders.

Now, when we see him carrying his bed to get your bed, We've got to remember that This man wasn't struggling through the street With like a king-size bed or a double bed. It was just a simple mat that was rolled up, And it would be put under his arm.

But the Jewish leaders and authorities Really found fault with him For just carrying this mat. And you say to yourself, Well, that seems absurd.

[12 : 35] But, you see, The Jews, the religious authorities, They had added so many laws Onto God's law. And, of course, Where they were looking was in the likes of In Jeremiah and Nehemiah.

It says, for instance, It says, Do not bear a burden on the Sabbath day, Or bring it in by the gates of Jerusalem. Now, that was in reference To carrying stuff In order to buy and sell.

To making the Sabbath day like any day So that you're bringing your stuff For buying and selling and such like. So the legislation was, Don't be doing that. That's forbidden on the Lord's day.

But, of course, They carried it so much farther. They pushed it far further than that. Far further than the Lord ever meant it. So you weren't allowed to carry anything. So, if you were seen Even carrying a mat, A rolled up mat under your arm, By all the laws that they added on to it, It had to, You were in breach of the Sabbath.

And the problem was That the Jews had turned What should be a day of freedom and liberty Into a day of absolute bondage. And we've always got to be, We've always got to strike a fine balance Between freedom, liberty, And legalism.

[14 : 03] Between grace and between legalism. And to a certain extent, I can understand Why the Jews were so paranoid About the Sabbath.

Paranoid is the right word. Because Of all God's commands, This is the one They put the most emphasis on. And I think the reason was They realized that If they lost that day, They would lose everything.

That the day, That the Sabbath day, Was so integral To the whole of Judaism, That if that went And was swallowed up By the paganism that was round, Then that very likely Everything else would go as well.

So, to make sure That they kept the Sabbath, They added law upon law upon law Onto it. So, then we find that We find Jesus then Meets this man later on.

The man, he finds Jesus, Jesus finds this man In the temple. Now, again, When we see somebody Going to the temple, That doesn't necessarily mean That the person Was going to the temple In order to worship God.

[15 : 15] Many went to the temple For that reason. But the temple was An incredibly Focal point for meeting. And a lot of people Actually went to the temple Or the surrounding the temple Simply to meet others.

It was kind of like The center point. So, whether the man Had actually gone to worship To bring an offering, We don't know Or whether he was just there To see others.

We're not sure the reason. But anyway, Jesus meets him there. And Jesus said to him, See you are well, He said, Sin no more. Now, some people think That when Jesus says to them To this man, See that you are well now.

Sin no more. That Jesus is making reference To this man's illness As something that came about Through sin. That he had become disabled Or invalidated because of sin.

But I don't think that That is actually What it is saying here. Because when Jesus says, Sin no more, The actual language Is in the present.

[16 : 23] It's like, Do not be sinning. At this particular moment. He's not talking about the past, But he's talking about the present. And he's saying, Sin no more. The verb's in the present tense.

And so, Jesus is saying, This is, Do not continue in sin. And here is grace. This is what Jesus Is really saying to him. Look, you've been made whole.

You've been healed. But he said, Jesus, I think, Is here trying to show him, Look, Your body has been healed. But you need to have Your soul healed.

You need to come to know me. At the moment, You don't know. You didn't realize It's me who healed you. You didn't realize It's the Messiah Who's dealing with you. And so, Jesus is pointing This man to himself And saying, Sin no more.

And actually, Jesus goes on to say to him, See, Sin no more, That nothing worse May happen to you. And I believe there That Jesus is saying to the man, Look, The one thing you need to do In your life, You have to deal with your sin.

[17 : 30] And you have to turn From your sin to me. Or something worse Is going to happen. Far worse than 38 years Of being an invalid. Jesus is obviously talking here About a future punishment.

And that, of course, We know is the end Of rejecting Jesus. And it's something That Jesus makes very clear to us. He reveals to us so clearly That to reject him, To not to turn to him Is the most serious thing That we can do.

That is why the word of God says, Flee. Flee from the wrath to come. That's why Jesus has come Into this world. And he's saying, Look, You can't deal with it yourself. But I am here To deal with your sin.

I'm passing by In the gospel. And that's how Jesus Is speaking to us Today as well. Jesus is here Where his gospel is preached.

And he is saying To people today, He's saying to you, Today is a day of opportunity. Now is the accepted time. I'm here. You don't need to live in fear Of the unknown Or live in fear Of what God's word reveals Is going to happen To those who reject Jesus.

[18 : 46] You don't need to keep on rejecting. Today, Turn and accept me. That's what Jesus is saying. Anyway, This man who was healed On the discovery Of the identity Of who Jesus was, He goes off And he tells The Jewish leaders, It was Jesus who healed me.

Now again, Some people, And the thing is, We don't know this man's motive. Some people look at this man In a really bad light. And they say That the first thing he did That he did Once he discovers It was Jesus, He runs off To the Jewish religious leaders To try and get back On side with them. Because remember, They had hammered him. It's really extraordinary. This poor man, First time in 38 years, He's able to walk freely, And the religious leaders Are hammering him For what he's doing.

It's just, It beggars belief, But that's how it was In these days. And whether he was trying To curry favor And get back in on side with them, I don't know.

Maybe, Maybe as Jesus was dealing with him, He came to discover Who Jesus was. And when Jesus said to him, Sin no more, Or something worse will happen, Maybe in the presence of Jesus, He then saw, Not only can this man Heal my body, But also my soul.

[20 : 10] So he may have gone off In full, His spirit and his motive Might have been completely right. I don't know. Anyway, He goes off And he tells the Jews That it's Jesus Who had healed him.

And then we see The reaction of the Jews. And we see that They're determined To kill Jesus. They're saying, Look, he's got to go. They were seeing Jesus As such a threat To the whole way of Judaism. Here is a man And he's threatening The whole way, The whole form of worship, Their whole lifestyle, Everything, Because as we said, To take away the Sabbath As they knew it, They felt they would lose The whole lot, That everything would come Crumbling down.

And so they're determined, They're absolutely determined To kill Jesus. But you know, When we look at The Jews' determination To keep hold of the Sabbath, We might say, Oh, they went far too far, But I don't think We should dismiss What the Jews were about.

Because there is no question Whatever That if we lose The Lord's Day, We lose the gospel with it. The two Are inseparably bound.

[21 : 34] And the more The Lord's Day Has disappeared In our land, The more Secularism And humanism And everything else Has risen up.

Because you see, The Lord's Day Is at the very center Of our life. God has given us this day. He's given it to us For our bodies. We cannot, We cannot keep going on Seven days a week All the time. God has given us this day For our body, For our mind, And for our soul. Primarily for our soul, In order that we may worship And come to meet with Him.

He's given it to us For us. But if we, If we, If the Christian church Begins to say, Ah, well, I live in a day of grace.

I live in a day of liberty, Which we do. Then, Lord's Day Is no longer important. I can really kind of Do what I want And just to, My friend, If we live like that, If we just hang on To the Lord's Day loosely And sort of, Let it come and go.

[22 : 45] And some days We might hang on to it And other days not. Be quite persuaded That if the Lord's Day Goes from the Christian church, Then it's gone.

We're finished. Absolutely finished. And the centuries Will teach us that. History will teach us that. And that's why We've got something To learn from the Jews.

Not that we're going to make it A day of bondage And a day of Where we're bound legally. But we're to To use this day well And to use it wisely.

And to Understand something Of what God has given us. This For our For a day of refreshing For our Our bodies And for our minds.

But then Jesus When he was Tackled By the Jewish authorities And they were Persecuting him Jesus says in verse 17 Jesus answered them And he said My father is working Until now And I am working.

[23 : 47] This is what Jesus' response To their Accusation Against him For breaking The Lord's Day. So what is Jesus Really saying?

Well Jesus is saying Yes My father Worked for six days In creating this world And he rested On the seventh From his creative works But he has always Continued to work With regard to his government And with regard to his care Of this universe.

If God stopped Altogether The sun would not have risen This morning. The Lord set the course Of nature And set this world In motion But he is still Governor of it.

He is still in control Of this universe. And the Lord Causes the rain To fall And the sun To rise And set And the moon To set The Lord Continues to work With regard to His providential Leadings And care And all these things.

And Jesus is saying Just as a father Continues to work So do I In caring In providing And that is why The fourth commandment Was very clear That all work That is tied Into mercy And work That is tied Into necessity Is absolutely Permissible.

[25 : 16] But as we say The Jews Had done away With that Here is this man And he has been Healed That is mercy It was necessity But the Jews Couldn't see it Oh it is terrible You see they did not do Mercy They did not do Necessity But the Lord Is showing here Just as my father Has continued To rule over In his providential Dealings So am I On this This day And then Jesus Goes on He takes it even Further And he shows The Jews That he is actually Equal To the father And this is why In verse 18 This is why The Jews Were seeking All the more To kill him Because not only Was he breaking The sabbath But he was even Calling him He was even Calling God His own father And so we find That Jesus Goes on then And in verse 19 He shows us This equality

With the father And he says there In verse 19 I say to you The son can do Nothing of his own accord But only what he sees His father doing For whatever the father does That the son does likewise You see When Jesus came into this world He laid aside as it were His own glory He came into this world Just as a man Still God A very God But as a man And he lived In absolute Dependence Upon the father And the ministry Of the spirit He didn't Do anything Of his own accord Or his own initiative He was here To do everything That the father Sent him to do And that's what Jesus is saying He's saying to them Look Anything that I do I don't do Independently Of myself Remember when Jesus Was in the wilderness And Satan Was tempting him Satan said Turn these Turn the stones Into bread Well Jesus Wasn't going to do that He wasn't going to work Independently On his own account He was doing Only doing What the father Gave him to do There was never A tension Between the will Of the father And the will of the son The only time That Jesus For a moment It was like As he faced To the awfulness Of the father's Will for him In Gethsemane It was the only time That we ever Find Jesus saying Oh If it be possible Let this cup Pass from Nevertheless Not My will But thine Be done So there was This beautiful Marriage Of the will Of the father And the son In perfect harmony

So different to us You see We live in a world When that's a problem Of all the squabbles From the nursery To the playground To the home To the workplace It's within communities It's a problem nationally But between nations It's a conflict Of will My will Your will But people want this One person wants this And the other person Wants that Bang All divisions All conflicts All wars Come about Because two people Are wanting different things There is never That conflict In heaven There is never That conflict Between father And son And you know This is This is what causes A conflict In the life Of the Christian Today If you have a conflict Going on in your heart In your heart Between good and evil Between what is right And what is wrong It is because God has come into your heart Through the spirit

The Holy Spirit Has come to live Doesn't just pass by He comes to live Forever Once the Holy Spirit Once the Holy Spirit Has come into your heart He is there Forevermore And he is Inclining us To

the ways And to the things Of God But there is still Within us Our old Rebellious Person Who was on the run From God Before God Caught us And so there is this Collision Bang Bang Bang It is going on But you know The day will come When that conflict Will be over That internal war Will cease And in glory Our will Will be in Complete Union And conformity To the will Of God We will see Everything As he sees it In this world We can't All we Were able to say Is As it says In Isaiah His ways Are not our ways And just as a heaven

[30 : 20] Is high Above the earth So are his ways And thoughts Above our ways And thoughts But in glory It will all come together We'll understand In a way we couldn't Understand here The jigsaw Which is scattered In a thousand bits here Will be all Pieced together Every bit Beautifully Blended in And this will be To the praise And the glory And the honour Of God Throughout an endless Eternity And so this is Why Jesus is saying My Father works And I work And our wills Are one So that I only do What he Wants me to do And then Jesus Claims That he has Power With the Father To raise Anyone To life It's quite amazing That's what he goes On to say For as the Father Raises the dead And gives life So also the Son Gives life To all Whom he will Jesus There's two ways

That Father and Son Raised to life There will be of course The great resurrection And Jesus in this world Pointed to his Resurrection power Remember how he made That great declaration One of the most Amazing declarations Ever I am He said The resurrection And the life And remember Three times Jesus raised People from the dead He raised Jairus' daughter Who had just died He raised The widow's son Who was Being carried It was a funeral And he raised Lazarus Who was buried In the grave Different stages In the process Of death The immediate The wee while After during the funeral And then In the tomb And Jesus is showing That he has complete Power Over death That one day This was a picture Of what will One day be

But he also Has the power To bring Us To life Today And every believer In here today That's what happened Jesus Brought life Into your heart Up until that moment You were dead You couldn't And you know There are There are Different degrees Of deadness Either a person Is dead Or they're not Either a person Is alive Or they're not There are Different degrees And so it is Spiritually If you're in here Today And you haven't Come to faith In Jesus Christ The Bible says You're dead You're still dead In trespasses And sin But Jesus says I can give you life I can give it to you In a moment And there might be People in here And that life Has already begun As a little Little tiny spark There is this Tiniest little flame That you yourself Can't see

But all you know is That you're finding Your heart Is going out To the things of God More and more That you're loving His word You love the Preaching more You love the Coming to his house More There's something And you're I don't know I don't know What exactly it is Do you know What it is This is God Working in your heart This is the way He brings life Sometimes he takes It suddenly So that a person Will be changed In a moment Other times It's much more gradual It's like the dawning Of the day It's very hard Sometimes to know When the dawn Is actually If you've been out All through the night It's something It's very hard To discern And to know Because it's been So So So gradual But the thing is You go And you say It's not All I could see Was dark shadows And now These dark shadows The shapes Are now making sense

Everything You're beginning to see Everything That's how it is So often In the kingdom And so the Lord Is telling us this And then The one last thing We also see That Jesus is saying here In verse 23 In verse 22 The Father judges no one But has given all judgment To the Son Now here's something It's the Father Has handed over All judgment To the Son You know People today Often a lot of people today Only see Jesus As the man And they see Jesus As the babe of Bethlehem And they sing about Gentle Jesus Meek and mild And he was all these things And in this world He came as the Lamb But I've also got to remember That the Bible speaks of him As a lion as well The lion of the tribe of Judah And one day

[35 : 22] He is going to sit On the throne of judgment And all created humanity Are going to appear before him Every single one And Jesus knows Everything about us Even when he was in this world He kept telling people He knew what was in people's hearts He would tell people What was happening In other places He would tell people As they went to such and such a place This is what they would find He knows everything Nothing we've ever done Nothing even we've ever thought And it's all going to be there And we have to appear before him And he's going to make Two pronouncements Before all created humanity He's either going to say to people Enter The joy of the Lord Or else he's going to say Depart from me For I never knew you Who will he say Depart from me For I never knew you To He will say it to those

Who in this world Said that to Jesus All those who said to Jesus I don't want you And you know I hope there's nobody here today Who is saying that in their heart As that Jesus In his word is speaking to you And you're saying no no no no Don't Because if we die Saying to Jesus To depart Jesus will Will give us What we've chosen And he will say You Told me to depart In this world Now You will get what you want In the world to come It's a fearful thought But to all Who accept him With all our faults And our failings And our massive collection Of sin As we were looking At the other Was it last week On the Sunday night What does God do With our sin There's two things The Bible tells us

He either puts it Into the depth Well he does both Into the depths Of the sea Or he casts it Behind his back Never to be seen again Because Jesus Has washed it clean Carried it away And Jesus And he will say Before all Our watching world Who are there At this great cult Enter Into The joy Of the Lord Who are you Honoring today That's what Jesus says Those who honor The Father Honor me And those who honor me Honor the Father I hope everybody Here today Will honor Jesus And honor the Father By accepting The Son Jesus Christ As Lord and Savior Let us pray Oh gracious And ever blessed Lord We pray That the challenge Of the gospel May reach out Into our heart May we be given The grace to respond And not to turn away From these things Here we are dealing With the issues Of life and death Help us Lord To believe And to remember As we said Earlier on To the young people Him that or her That cometh unto me I will in no wise Cast out These are the words Of Jesus However we are However old Or young Or whatever we look back Our back catalogue Of sin That's not the point Point is Are we going to come To Jesus Help us then To put our trust In the Lord Jesus Christ Bless us we pray And guide us Throughout this day We pray to bless Kenny this evening And Donna The fellowship Watch over us Take us to our home Safely For giving us our sin In Jesus name Amen Concluding with Psalm 2 From Sing Psalms And the tune is Warrington Psalm 2 From Sing Psalms And we are going to sing

From verse 7 To the end No from verse Yes from verse 7 The king then Solemnly declares I will proclaim The Lord's decree Today your father I have become You are my son He said to me Ask me And for your heritage I will give you Nations near and far You will break them With an iron rod And smash them Like a potter's jar Now therefore kings True wisdom find You judges of the earth Give ear With reverence Come and serve the Lord Bow down with joy And trembling fear Pay homage To the royal son Lest you in wrath A cider thrust For swiftly Can his anger blaze Blessed are all Who in him trust These verses Psalm 2 Seven to the end The king then Solemnly declare The king then

[40 : 28] Solemnly declare I will proclaim The Lord's decree Today your father I will proclaim I will proclaim I will proclaim I will proclaim You are my son He said to me Ask me And for your heritage I'll give you AENS with an iron rod, I'll smash them like a potter's shine.

Now therefore, King's true wisdom find, to judges on the earth give ear.

With heavens come and serve the Lord, bow down with joy and trembling fear.

Give homage to the royal Son, lest you, Abraham, have spied our cross.

For swiftly come, it's higher place. Blessed I all who in him trust.

[42 : 47] Now may the grace, mercy, and peace of God the Father, Son, and Holy Spirit rest and abide upon each one of you, now and forevermore. Amen. Amen.

Amen.