

I. Welcome

A. Good morning! Ohaiyogozaimasu! Welcome to Calvary Chapel Iwakuni, it's great to be here with you all today.

1. *Welcome any visitors and those streaming online..*

B. Before we continue any further, let's go ahead and dismiss our elementary aged children to their Sunday School classrooms.

1. [\(Second Service: Bible English class as well\)](#)

C. As the kids make their way out, will the rest of you please open up your Bibles and make your way to chapter 5 of the book of John?

1. If you need to borrow a Bible feel free to reach down and borrow one of the Bibles situated under some of the chairs around you. We do think it is important to be able to read the Word for yourself as we make our way through it verse by verse.

2. This morning we will be covering the first part of John chapter 5 in a message I've entitled "**Made Well by Jesus**".

3. Our text is going to cover the details pertaining to a healing of a certain man that took place in the city of Jerusalem during one of the annual Jewish feasts.

4. As we make our way through the text my hope is that we will be able to glean some important truths and principles for our own life. That we may take God's Word, learn from it, and then apply it to our lives.

D. So, without any further ado, let's go ahead and read through our text.

1. If you are able, I'd like to invite you all to rise to your feet in honor of God and His Holy Word.

2. I'm going to read through the entirety of our text from my Bible. I'll be reading from the NKJV of the Bible. For those reading from a different translation please do your best to follow along in your Bible as I read from mine.

3. John starts off chapter 5 with the following... (R & P)

II. Intro

A. In our text this morning John continues his narrative account of the life and ministry of Jesus Christ.

1. We must keep in mind that John wasn't necessarily looking to write a detailed chronological account of everything that happened.

2. To do such would be impossible.

a. John said at the close of his gospel that there were many other things that Jesus did, which if they were written one by one, he supposed that even the world itself could not contain the books that would be written. [Jn. 21:25]

b. In John chapter 20 he wrote, "And truly Jesus did many other signs in the presence of His disciples, which are not written in this book;

but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name." (Jn. 20:30-31)

3. John's purpose in sharing the accounts he does is so that we would believe that Jesus is the Christ, the Son of God, and that through belief in Him we may have eternal life.

B. So, as we cover the various accounts John writes about, we should look to see how the account shows Jesus to be the Christ, the Son of God and how faith in Jesus brings life.

1. In our text this morning we definitely see Jesus portrayed as the Christ, the Messiah. He shows Himself to be the Messiah by providing healing to a certain man who had an infirmity for 38 years.

a. The Jews believed that when the Messiah showed up he would have the ability to heal the lame, the sick, the blind. That He would take upon Himself our infirmities and bear our sicknesses as prophesied by the prophet Isaiah. (Mt. 8:17)

2. He will also show Himself to be the Son of God by showing that He has the authority to do this healing upon the Sabbath.

3. But doing all this is going to end up causing some problems.

4. After this account Jesus will begin to experience persecution from the religious authorities that will continue through the rest of his public ministry and ultimately lead to His crucifixion upon the cross of Calvary.

C. We're going to break down the account of this healing, of the man being made well by Jesus, into small sections and see what lessons we can glean for ourselves.

D. Let's begin by looking at "**The Place of the Healing**" described for us in verses 1 & 2.

III. John 5:1-2; The Place of the Healing

A. Our text opens with the phrase "after this", which speaks of the events that took place at the end of chapter 4 with the healing of the nobleman's son.

1. We don't know how much longer after the healing of the nobleman's son this event took place, simply that it took place afterwards.

2. Again, John's intent is not to give us a detailed chronological account. His focus is upon highlighting events that speak of Jesus as the Christ and the importance of putting your faith in Him.

B. After his ministry in Galilee, after healing the nobleman's son, Jesus again returned to the city of Jerusalem.

1. There was a feast of the Jews taking place and so Jesus decided to make His way up to Jerusalem.

2. No matter where you are coming from it is always up to Jerusalem because it is situated upon a plateau in the Judean mountains at an elevation of about 2,500ft above sea level and is surrounded by deeper valleys all around. So, you are always traveling up to Jerusalem.

- C. We aren't told which of the feasts this was, but there were three annual feasts that required all able-bodied adult males to attend;
- The feast of Passover (which was often combined with the feast of Unleavened Bread seeing as how they were one day after the other)
 - The feast of Weeks (which was also known as Pentecost)
 - And the third annual pilgrimage feast was the Feast of Tabernacles or the Feast of Booths it was sometimes called that took place in the early fall.
2. It could be that it was one of these three feasts that Jesus was attending since He seems to have gone out of His way to return to Jerusalem after seemingly just arriving in Galilee.
- D. We are told in our text that there in Jerusalem by the Sheep Gate was a pool which is called in Hebrew, Bethesda, and we are told that the pool had five porches built around it.
- Now we know where the Sheep Gate was located because Nehemiah tells us all about the various gates and their location when he was rebuilding the walls around Jerusalem.
 - The Sheep Gate was located on the northeastern section of the wall surrounding Jerusalem, just north of the Temple Mount.
 - And the pool was actually located outside the official city walls during the days of Jesus. It was later included within the city walls when an expansion of the city walls was built in the mid-1st century. But at the time of Jesus' visit it would have been outside the walls.
- E. The name for the pool is a transliteration of a Hebrew-Aramaic word that means "House of Mercy".
- F. Now the interesting thing about this pool of Bethesda is that during the 19th century a wave of higher criticism swept through biblical studies and critics claimed that no such place existed because there was no secular historical record of such a place nor was there found any archaeological footprint for such a pool's existence in the described area.
- But all of that changed in 1888 when archaeologists decided to search for the pools in the area described by the Bible, just outside the Sheep Gate of the wall of Jerusalem.
 - And low and behold, as they dug down into the dirt, guess what they found? They found not just one pool, but two pools. And one of the pools was surrounded by five arched colonnades just like the Bible describes here in John chapter 5 vs. 2.
 - The science of Archeology time and time again testifies to the **accuracy and integrity of the Bible**. The Bible we have in our laps is not about some fairytale land of make believe. It is a real place, and these are real accounts of historical events.
 - Jesus visited this place and today, if you go to visit Jerusalem, you can go see the ruins of the Pool of Bethesda. It's right outside a beautiful

church called St. Anne's Church that was built by the Crusaders in the 12th century. It's quite an amazing site to see.

- G. Well, now that we've noted "The Place of the Healing", let's turn our attention to "**The People needing the Healing**" in the first part of vs. 3.

IV. John 5:3a; The People needing the Healing

- A. Within these five covered porch areas surrounding the pool lay a great multitude of sick people.
- They are described as sick, blind, lame and paralyzed (your translation may read withered).
 - The sick doesn't mean a bunch of people with high fevers and runny noses and a cough. The word carries the idea of being without strength, or powerless; they were impotent people, invalids. People who were chronically ill who required long term care.
 - Some were blind, some were lame or paralyzed and others had withered limbs. These people had it bad.
- B. And they were all hanging out there under the porches in hope that they may be healed. Take a look at the rest of verse 3 and verse 4 where we will hear of "**The Possibility for the Healing**".

V. John 5:3b-4; The Possibility for the Healing

- A. Now, some of you, depending upon which Bible you are reading from, don't have the rest of verse 3 and verse 4 included in your Bible.
- Some Bibles may have a superscript directing you to somewhere at the bottom of your Bible or to the center column depending upon where your references are placed within your Bible.
 - The reason that some of your Bibles don't have the rest of vs. 3 and vs. 4 in it is based upon source texts. Different Bible translators use different source texts for their translations
 - Critics of the inclusion of these verses claim that they were an early scribal entry to help bring understanding to what is said later on in our text in vs 7.
 - Now all our Bibles have verse 7 in them. If you look down at verse 7 really quick, you'll see that the man Jesus approaches tells Him about how he doesn't have anyone to put him in the water when it is stirred or that someone else gets in the water before him.
 - In order to make this verse make sense, critics suggest a scribe inserted these verses to explain his response, but that John's original gospel record didn't have the end of vs. 3 and all of vs. 4 contained within it.
 - Here is the thing. Nobody has the original. Nobody bases their translation off of the original. We don't have the original. We have copies of copies of copies. And some of the earliest manuscripts (copies) don't have the end of vs. 3 or vs. 4 in them.

- d. So, some think that since it isn't found in those copies of the earliest manuscripts that it probably was inserted in later on. But it could be just as easily seen as an early exclusion that was corrected in later copies. We honestly don't know.
- 4. Having it or not having it doesn't really change much of the information. Verse 7, which speaks of the same thing is included in all the manuscripts, so it isn't like this is extra information that changes our understanding of the text.
- B. What is interesting to consider is the scenario that is described here of an angel who comes and stirs the waters within the pool to create an opportunity for some lucky guy to be healed of his infirmity.
 - 1. Now, there is a lot of debate about whether this was a real angel from the Lord who did this or if it was just some sort of folklore, or perhaps something that was more associated with pagan rituals and practices.
 - 2. Could this have been a legit work from heaven? An angel sent by the Lord to stir the waters at the "House of Mercy" to bring help and healing to the first to get in the water? Sure, it's possible.
 - 3. I think that to have that many people sticking around, (our text says a great multitude was there), would lead me to believe that something was happening that made people stick around in hopes to be healed.
 - 4. It would seem that this place had a reputation for bringing healing, so it could be that this was taking place every now and then.
 - 5. But it is equally as possible, and perhaps even more likely that this had something to do with some sort of pagan practices.
 - 6. In fact, when archaeologists unearthed the ruins of the pool of Bethesda they found numerous inscriptions to the Greek god of healing Asclepius.
 - 7. During this timeframe there were places referred to as healing centers where Asclepius would be worshipped. In fact, in the ancient Greco-Roman world, Asclepius shrines were famous for utilizing subterranean siphons or pipes controlled by priests to flush water unexpectedly. Pagan pilgrims viewed this sudden bubbling as the epiphany of the healing god moving through the water.
 - 8. It sounds a lot like this stirring of the waters that a supposed angel would do in making the waters ready for healing.
- C. While I can't say with certainty that this was real or fake, I tend to lean more towards the idea that this was more than likely some sort of hoax, rooted in pagan practices.
 - 1. I know that the enemy is capable of doing sign and wonders, performing miracles. And most of the time the goal is to destroy.
 - 2. But that is usually the end goal. The desire of the enemy is to deceive, distract, blind, and then destroy.
 - 3. It is possible that some sort of temporary healing they perform could keep people enslaved to a false hope.

- 4. Consider the outcome of this so-called angelic healing.
 - a. It was keeping great multitudes of people outside the temple walls away from God and His worship at the Temple.
 - b. It was creating a false sense of hope that rarely, if ever, satisfied. Only one person would get "healed" when the waters were stirred; everyone else stayed sick, but stayed there, in hopes that they could be the next lucky one.
 - c. This system doesn't seem to align with the character of God. The system rewards speed, strength, luck, and self-effort; whoever gets in the water first gets healed. Instead of it creating compassion it creates competition. Instead of love and charity being lifted up, it creates envy and despair amongst those not good enough.
 - d. Instead of people placing their hope in God, they are placing their hope in a ritual. This sounds more like idolatry than something that was truly glorifying of the Lord.
 - e. As we'll see, even in Jesus' interaction with the man. He doesn't say do you want me to get you into the water. Or do you want me to stir the water for you and put you in first? He basically asks the guy why he was there, if he really wanted to be healed.
 - f. Jesus doesn't give any credence to what was going on there. He doesn't direct the man's attention to the pool, but to Himself. Perhaps as a way to get Him to stop focusing upon the wrong thing and start focusing upon Him instead.
- 5. Again, I can't say with certainty exactly what was going on there, but it does seem a little outside of the norm for the Lord. Could God do something like that? Of course He could. He is God, He can do whatever He wants. But it just doesn't add up to me, which leads me to believe that this was John's reporting of a pagan practice, not necessarily a God honoring practice.
 - a. Some even suggest that maybe that is why some of the earliest manuscripts excluded these verses because they didn't like the idea of God's Word being used to describe pagan practices that were happening just outside of the walls of Jerusalem.
 - b. Well, whether it was pagan or genuine doesn't end of having an impact upon the account seeing as how the man's eventually healing had absolutely nothing to do with the pool or the stirring of the waters and his ability to get into the waters first before anyone else.
- D. Let's continue in our text and take a look at "**The Preference regarding the Healing**" described in verses 5 & 6. Read them with me.
- VI. John 5:5-6; The Preference regarding the Healing
 - A. Here we are introduced to a certain man who was there at the pool who had an infirmity for 38 years.
 - 1. This is possibly an important note that we'll come back to, but for now we'll continue on.

B. We are told that Jesus saw him lying there. The wording suggests not a random viewing, but a perception of the man, an understanding of his situation as Jesus looked upon him.

1. We are told that Jesus knew He had been in that condition for a long time. Just like He knew all about Nathanael before Philip called him to come to the Lord. Just like He knew all about the Samaritan woman and her immoral lifestyle before she even said anything. Jesus' knows all about each and everyone of us.
2. He knows the details of our lives. He knows what we are going through, what we are struggling with, and what we are focused upon.

C. He knew this man's situation. He knew he had been in this sort of situation for a very long time, and so He approaches him and asks, "Do you want to be made well?"

1. On the surface we may read this question and think to ourselves, "*What sort of question is that? Of course he wants to be made well. What a ridiculous question to ask.*".
2. It is such an odd question, it truly makes me wonder why Jesus would ask such a question. Since He knew about this man's condition, there must be a reason for why He asks Him his preference and whether or not he wants to be healed.
3. Perhaps He asks this question to question his presence in such a place if it were a place of pagan practices. As if to question where his faith was at and what it was that he really hoped for.
4. I imagine after losing time after time and never being able to get into the water first, that it was possible that this man had genuinely lost hope and interest in ever being healed. Perhaps He asked him this question to stir in a little hope where there was nothing but hopelessness.
5. Sometimes in life we get so stuck in our ruts that we just settle into them and allow them to become a grave, where we just stop trying, where we just give up and succumb to a life of hopelessness.
6. Jesus' question, "Do you want to be made whole" is a serious question. It's a question He could ask of some of us and the situations we have found ourselves in. Have we given up hope and simply decided to settle for something less than what God wants for us?
7. Sometimes we can settle for less than God's best because we aren't willing to put in the effort to do anything different, to actually allow true change to take place in our lives.
8. Jesus is asking this man's preference. What do you really want? Do you truly want to be healed?

D. Let's read this man's response as we note "**The Perspective Against Healing**" in verse 7.

VII. John 5:7; The Perspective against the Healing

A. Instead of answering Jesus with an enthusiastic "Yes". The man simply shares a bunch of excuses for why he can't be healed.

1. *He has no one to help him. He is too slow himself. Someone else always beats him to the water.*
2. Sometimes in life we feel like the obstacles are just too big to overcome. We lose hope and instead of believing God for a miracle, or trusting Him to work in and through our lives, we settle for less than God's best.
3. Instead of seeing the potential for what God could do, all we see are the obstacles preventing us from receiving from the Lord, keeping us in our broken state, unable to overcome the hindrances against us.
4. We get our eyes off of the Lord and we get them fixed on the obstacles, the barriers and feel like we won't ever get beyond them.

B. Perhaps this is why Jesus asked the question. Perhaps he was trying to get this man to stop focusing upon the pool, to stop focusing upon the obstacles preventing him from being made well and to focus upon Himself.

1. Maybe Jesus asked the question to get this man's attention. To get his focus off of the obstacles and to look into the eyes of Jesus as He asked him "Do you want to be made well?"
2. When we focus all our time and attention upon the problems and obstacles we face, we don't ever focus upon the Lord and what He is wanting to do. We need to get our eyes off of our circumstances and get them **focused upon the Lord**.
3. When we focus our attention upon the Lord, it allows the obstacles to fade into the background. When our focus is upon the Lord those obstacles that seemed so difficult, so insurmountable, can begin to seem a little smaller, they don't seem so impossible to overcome.
4. When we focus our heart's desire upon the Lord, we can begin to see those obstacles in the light of the Lord and we can begin to realize that those obstacles are nothing compared to the ability of our Great God and Savior. We can put our confidence in the Lord, instead of resting our doubts upon our circumstances.

C. Jesus replies to the man in a demonstration of His power. Take a look at verse 8 and the first part of verse 9 as we note "**The Power Towards the Healing**".

VIII. John 5:8-9a; The Power towards the Healing

- A. Jesus gave this man three simple, straight-forward commands: rise, take up your bed, and walk.
1. He was offering this man the power needed for his healing. But in order to receive this power he would need to act upon Jesus' commands to Him. He would have to trust Jesus for something that had been physically impossible for him to do for the last 38 years of his life.
 2. Jesus commanded him to do the impossible, to trust Him for the impossible.
- B. And the man did just that. He trusted Jesus for a miracle and we are told that immediately the man was made well, took up his bed, and walked.

1. What this man learned that day is that God's commandments can become our enablements. God never commands us to do something He doesn't also give us the power to do and accomplish.
 2. If God is calling us to something, He will provide what is necessary in order to fulfill that calling.
 3. My pastor Rick Barnett used to always say, "God provides the batteries". Like a kid on Christmas morning who opens up their stocking to find batteries in it. You get excited because you know there is something under the tree that requires those batteries.
 4. When God calls us to something He will give us what we need in order to fulfill that calling. God doesn't always call the equipped, but He will always equip the called.
 5. Whatever it is God is asking of you, know that He will provide whatever is needed to fulfill that calling.
- C. This man received the power towards his healing. He took Jesus' commandments as his enablement and did exactly what Jesus told him to do. Rising to his feet, picking up his mat, and walking for the first time in some 38 years. Incredible.
- D. You would think the story ends there. And the man walked off into the sunset and lived happily ever after. But there was a "problem with the healing". Take a look at the rest of verse 9 and verse 10.

IX. John 5:9b-10; The Problem with the Healing

- A. What was the problem? The problem was that this healing took place on the Sabbath.
1. The Sabbath was to be a day of rest. A day where people were to be free from having to carry their burdens. A day where the people would rest and reflect upon the Lord and His goodness and blessings upon their life.
 2. It was first modeled by the Lord Himself. After creating the world and all that is in it in six days, the Lord rested, He ceased from his labors on the seventh day. The work was done and it was all good.
 3. Later, the Lord gave to the children of Israel the commandment to "Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it." (Ex. 20:8-11)
 4. So, six days they were to do all their work, but they were to do no work on the seventh day; it was to be a Sabbath, a day of rest.

- B. According to verse 10 the Jews, which is how John often refers to the religious authorities throughout his gospel record, accused the man of doing that which was unlawful for him to do by carrying his bed.
1. You see, what the Jews, the religious authorities did, was set out to define exactly what work was, in order to avoid doing it on the Sabbath.
 2. They ended up dividing work into 39 different categories that were prohibited on the Sabbath.
 - a. They included agricultural type work like plowing, sowing, reaping, gathering, threshing, and winnowing.
 - b. It would forbid textile type work like weaving, separating threads, tying a knot, untying a knot, cutting, sewing, and/or tearing. You were forbidden from shearing, whitening, disentangling, dying, spinning, mounting a warp, or preparing to weave.
 - c. Work in the kitchen was prohibited. There was to be no sorting, grinding, sifting, kneading, or baking allowed.
 - d. Trapping, slaughtering, skinning, salting, smoothing, and tracing lines was prohibited as well. Building could not be done nor could demolishing be done. You could not strike the final blow, which basically meant you were not allowed to complete any task.
 - e. Kindling a fire was prohibited as well as extinguishing a fire. You could not write two letters, nor could you erase two letters.
 - f. And last but not least carrying was not permitted.
 - g. The specific rule against carrying anything was further detailed to include carrying anything from a public place to a private place or vice versa from a private place to a public place.
 - h. So basically, if a man left his house on the Sabbath the only thing he could have with him were the clothes on his back. It was said to be a violation of the Sabbath if one carries something even in their pockets. So no wallet, no keys, no phone.
 - i. The Jews took the gift of the Sabbath that had been given to the people from the Lord as a reminder of His provision and grace and the rest we can have in him and made it into a great big legalistic system that kept people even more bound than what they were on days of work.
 3. What this man did in carrying his bed was not against the law of God, it was against their interpretation of God's law. It went against the Oral Tradition that had been handed down. Carrying something was work, so this man was in violation of breaking the Sabbath according to them.
- C. These people had taken something God had given to His people that was meant to be a blessing and turned it into a burden.
1. These religious authorities took their interpretation of God's Law and elevated it above God's law. Then expected everyone to adhere to and follow their interpretation.

2. This is how legalism grows. When we take our convictions, our interpretations, and **we start expecting** everyone else to adhere to them we will end up developing a legalistic system just like the Jews did concerning the Sabbath.
 3. We need to be careful not to put our interpretations and our convictions upon other people and expect them to live as we live.
 4. Paul addresses this in his letter to the Romans telling them to pursue the things which make for peace and the things by which one may edify one another. (**Rom. 14:19**)
 5. He encouraged people to have faith to themselves before God. To keep their private convictions to themselves. (**Rom. 14:22a**)
 6. To purpose in their heart not to judge anyone nor to put a stumbling block before their brother or sister in the Lord. (**Rom. 14:13**)
 7. When we start allowing legalism to grow it will always lead to trouble. And that is exactly what has taken place in our text.
- D. Take a look at **"The Predicament from the Healing"** in verses 11-13.
- X. John 5:11-13; The Predicament from the Healing
- A. The man replied to the religious authorities, "He who made me well said to me, 'Take up your bed and walk.'"
1. This man was carrying his mat as a result of him being healed from an infirmity he had for over 38 years. This man rightfully discerned that if He had the authority to heal him as He did then He should do as He commanded.
 2. The man's plea is I was just doing what the man who healed me told me to do.
- B. And this is something that I think points to the bigger picture going on in our text this morning.
1. Jesus is there at Jerusalem during one of the annual feasts. The place is packed with people; with Jews filing into the Temple Mount area to offer their sacrifices and their offerings in connection with the Law.
 2. Yet, just outside their walls there were great multitudes of people who were sick and hurting. People who had lost all hope of healing, all hope of God doing a work in their lives. Their system was failing.
 3. Jesus purposefully picked a man who had an infirmity for 38 years; 38 years. The exact number of years that the Jews aimlessly wandered through the desert. They were two years camped at Mt. Sinai and then spent 38 years aimlessly wandering the desert waiting to die off.
 4. Jesus comes to this man on the Sabbath. Jesus was fully aware of what day it was. It wasn't like He thought "oopsie, I forgot it was the Sabbath" when He healed this man.
 5. Jesus, in healing this man specifically tells him to rise, pick up his bed, and walk. He doesn't just say "rise and walk", but "rise, pick up your bed, and walk".
- a. If I was that lame man, I wouldn't want anything to do with that mat I've been rolling around on for the last 38 years. I'd want to set it on fire, to burn it, destroy it and have nothing to do with it. But since Jesus said to pick it up and carry it he did so.
 6. I believe Jesus is using this situation to present his case against the religious authorities. Jesus knew full well that the guy would end up getting busted for carrying his mat on the Sabbath. That is why He told him to do it.
 7. Not only did he want to heal this man from his hopeless endeavors and attempts to heal himself, He also wanted to confront the religious authorities and their hypocrisy elevating their tradition above the Lord.
 8. Jesus is killing two birds with one stone. Bringing physical healing to this man and at the same time using the situation to confront the Jewish authorities.
- C. Look at how the Jewish authorities respond to the man who had been healed from his infirmity of 38 years. They said, "Who is the man who said to you, 'Take up your bed and walk?'"
1. Not, "Who is the man who healed you or made you well?", or "How is that you were cured from such an awful life-threatening situation?"
 2. All they cared about was the breaking of their traditions. They didn't care one bit about this man's healing, about how his life had been radically changed in an instant. They couldn't care less about that. These people were supposed to be representing the Lord to the people and teaching the people about the Lord. But they didn't care about the people at all. All they cared about was them following their traditions.
 3. And that hypocrisy is what Jesus is going to address in the rest of chapter 5. Which we'll look to cover next week, Lord willing.
- D. Well, the predicament the man was in was that in all the excitement of his healing, he didn't even get to know who it was who healed him. When they asked who it was, he really had no answer for them for Jesus had withdrawn from the multitude after He healed him.
- E. Let's look at the rest of our text and this final section dealing with **"The Proclamation after the Healing"** in vs. 14 & 15.
- XI. John 5:14-15; The Proclamation after the Healing
- A. After his run in with the religious authorities this man made his way to the temple presumably to worship the Lord and give thanks for the healing he had received and while there Jesus found him.
1. And this wasn't just some "oh, fancy seeing you here, type of meeting". The wording suggests that Jesus actively found him. He purposed to meet up with this man again, because Jesus wasn't just concerned with bringing physical healing to this man, but He was also concerned for this man's spiritual well-being as well.

- B. Jesus approached the man and said to him, “See, you have been made well”; made whole, made complete is the idea. He continues saying “Sin no more, lest a worse thing come upon you.”
1. What could be worse than 38 years of living as an invalid? The only reasonable explanation is an eternity spent in hell.
 2. The man didn’t have another 38 years of life on earth. We don’t know how old he was when he first became sick and lame, but life expectancy in the first century wasn’t that high.
 3. So, it is clear that Jesus is speaking about a worse punishment that would carry over into the afterlife. Jesus was warning him of the danger of hell and commanding him to repent from sin, to stop living in sin and to start living for the Lord.
- C. Jesus cared about this man’s physical and spiritual well-being. He exhorted him after his physical healing to focus his new life upon the spiritual.
1. And as part of his first act of repentance, he goes and testifies to the religious authorities that it was Jesus who healed him.
 - a. Some think this is the man ratting out Jesus, but I don’t think that is what is going on. I think the man was genuinely responsive to the exhortation of Jesus and felt led by the Lord to go and let all know, and especially the religious authorities, that Jesus had touched his life. That Jesus had healed him of his life-long illness.
 - b. He didn’t go back to them and say “It was Jesus who told me to pick up my bed and walk.” He went and told them, “It was Jesus who made him well”. It was Jesus who healed me and made be whole; made me well.
 2. When God touches your life and brings healing our response ought to be spiritual repentance and moral transformation.
 3. Jesus was calling this man to live a transformed life in response to the grace that had been poured out upon him, and **God wants and expects the same from us.**
 4. If you have been the recipient of God’s amazing grace, there is an expectation that we would respond to that grace and live our lives committed to Him. Not that we could ever repay God or that God expects us to repay Him. We can’t. And He doesn’t.
 5. But there should be something in us that, out of a grateful heart, changes the way we live our lives. My hope for us all is that we would live lives that bring honor and glory to our Lord. That we would not abuse God’s grace, but cherish it and be ever thankful for it.
 6. Amen? Amen. Let’s pray.