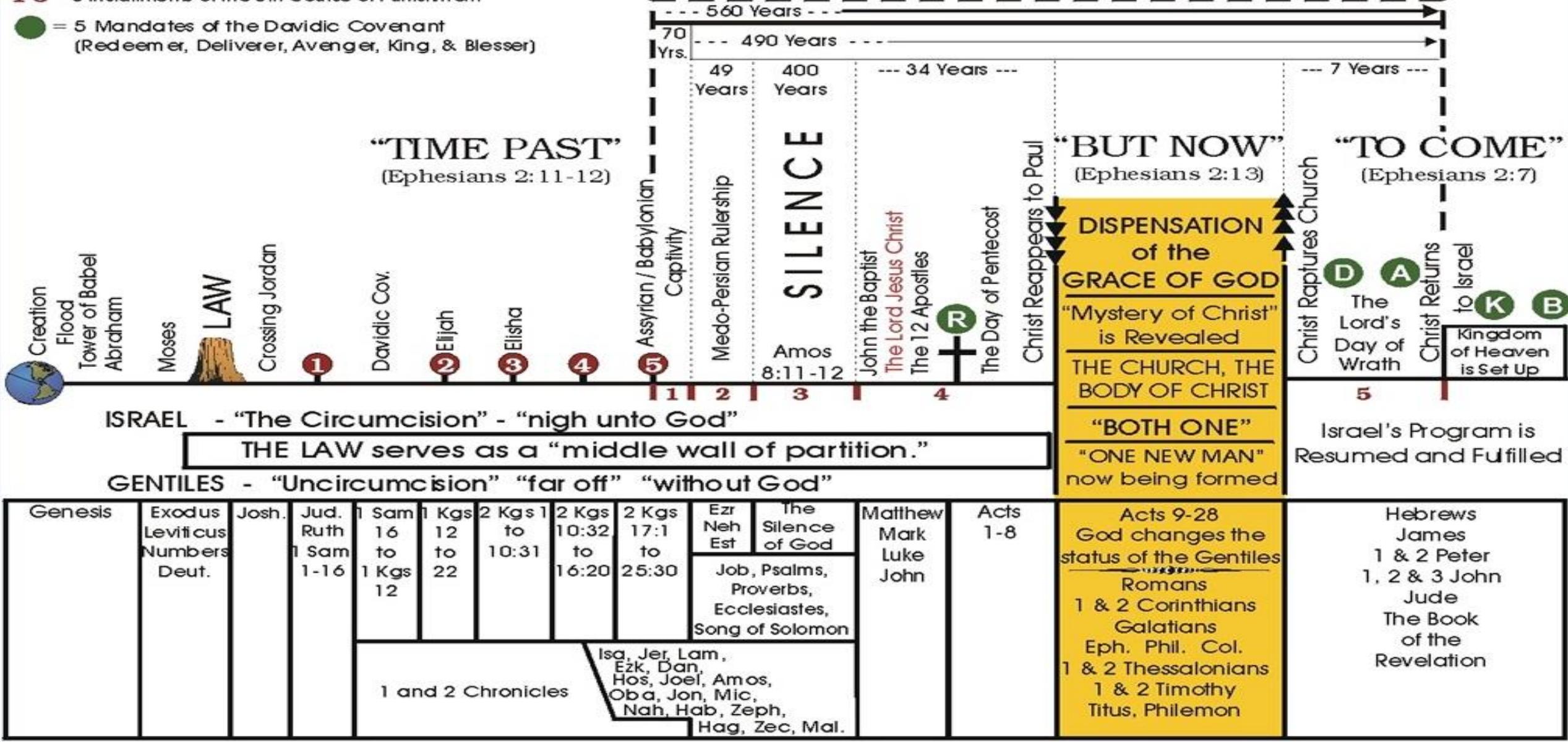
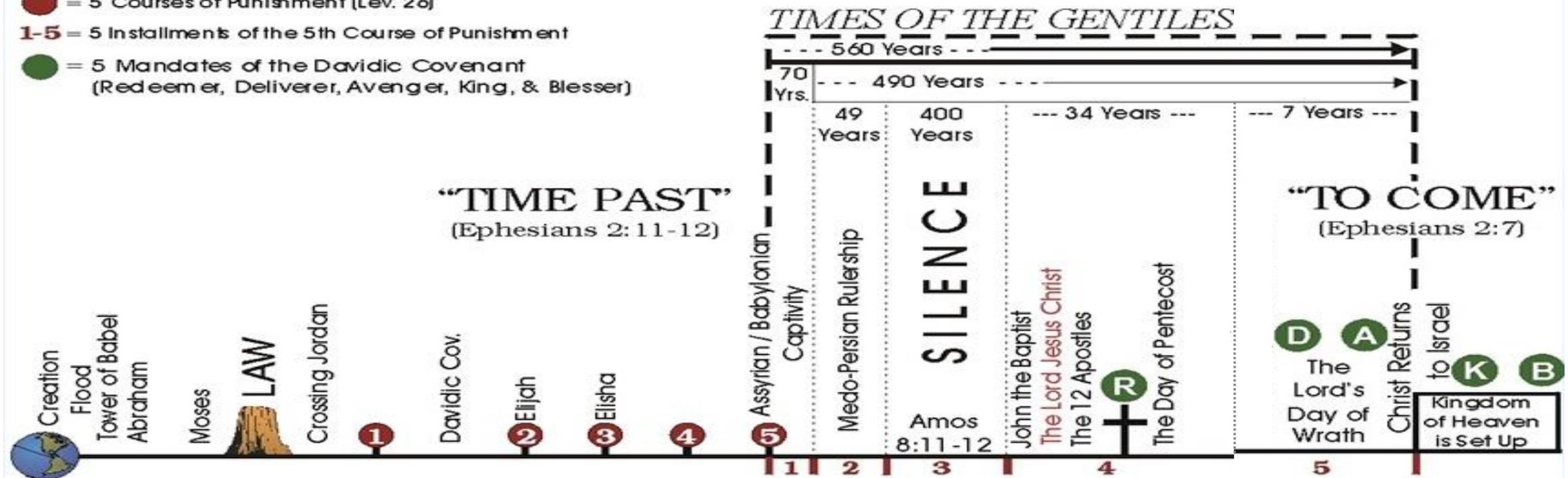


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- 1-5 = 5 Installments of the 5th Course of Punishment
- = 5 Mandates of the Davidic Covenant (Redeemer, Deliverer, Avenger, King, & Blessor)

TIMES OF THE GENTILES



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ISRAEL - "The Circumcision" - "nigh unto God"

THE LAW serves as a "middle wall of partition."

Israel's Program is Resumed and Fulfilled

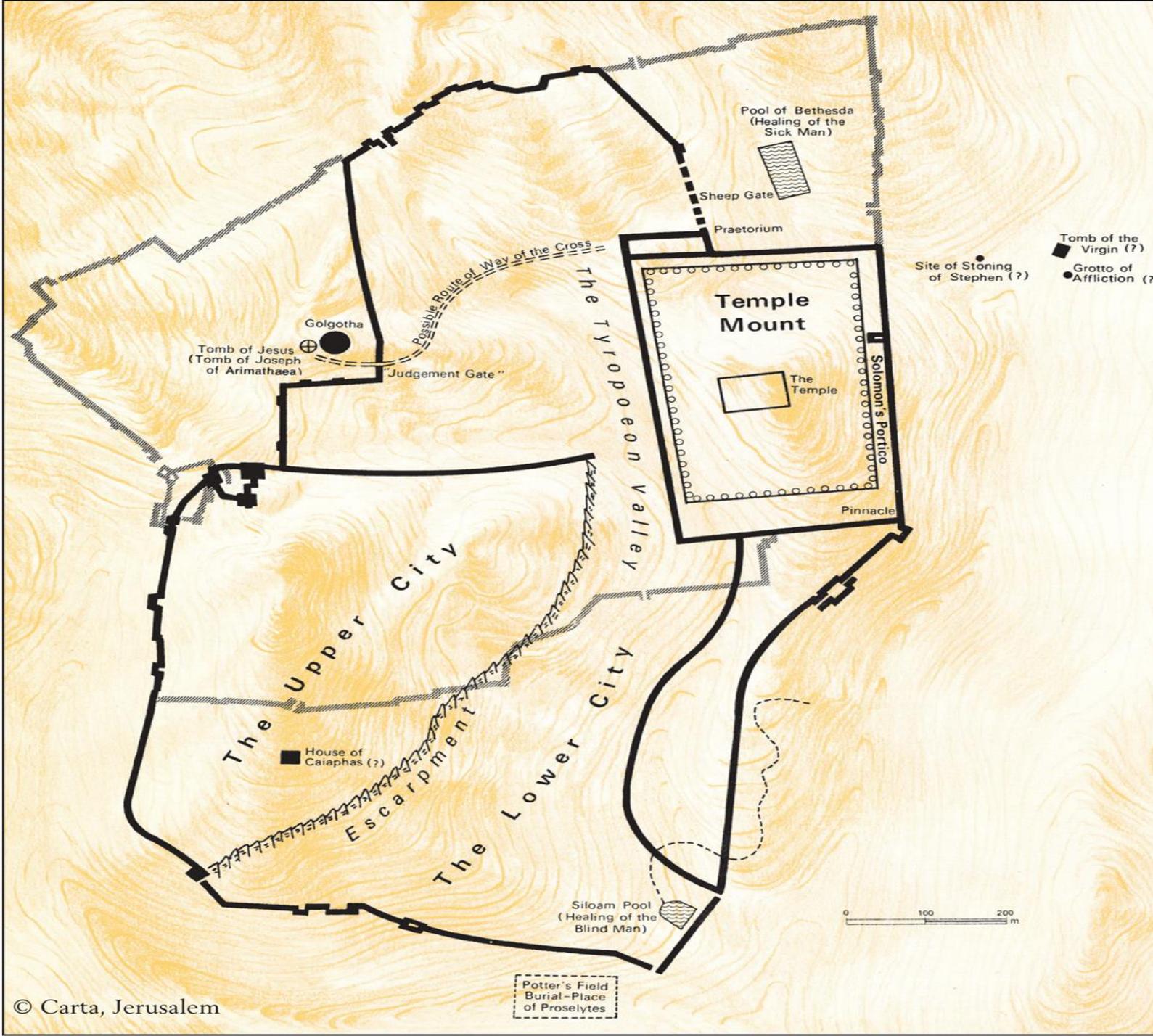
GENTILES - "Uncircumcision" "far off" "without God"

Genesis	Exodus Leviticus Numbers Deut.	Josh.	Jud. Ruth 1 Sam 1-16	1 Sam 16 to 1 Kgs 12	1 Kgs 12 to 22	2 Kgs 1 to 10:31	2 Kgs 10:32 to 16:20	2 Kgs 17:1 to 25:30	Ezr Neh Est	The Silence of God	Matthew Mark Luke John	Acts 1-8	Hebrews James 1 & 2 Peter 1, 2 & 3 John Jude The Book of the Revelation
						1 and 2 Chronicles		Isa, Jer, Lam, Ezk, Dan, Hos, Joel, Amos, Oba, Jon, Mic, Nah, Hab, Zeph, Hag, Zec, Mal.					
								Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon					

Healing of the Lame Man:

What Jesus Does (Pt. 1)

Jn. 5:1-16



1. John manifests Israel's NATIONAL salvation that Christ came to confirm by beginning to fulfill God's promises to Israel's fathers (Rom. 15:8), the foremost one being making of Abraham's physical descendants through the line of Isaac and Jacob a Great and Holy Nation, God's own Nation of Israel (Gen. 12:2; Ex. 19:6).
2. The various accounts are not primarily about the individual but the group the individual represents in relationship with the Nation of Israel:

- a. John doesn't explicitly say Nicodemus believed (although it is implied in Jn. 2:23 and future events), but he does tell us explicitly that the group he represents, the religious leaders, didn't believe.
- b. John doesn't explicitly say the Samaritan Woman believed (although it is implied by what she says and does), but John explicitly states 3 times that the group she represents did believe (Jn. 4:39-42)
- c. While John does explicitly say the Nobleman believed, he also ties it immediately to the believing of his whole household (representing the Household of Israel).
- d. Now we have the lame man, and John doesn't explicitly say he believed or didn't believe. But he does explicitly say the infirm Nation of Israel as a whole does not believe (Jn. 5:33-47).

3. Jn. 5 is all about Israel's NATIONAL salvation:
 - a. Jn. 5:1-16—What Jesus Did—the One who can provide Israel with her national healing graciously (Kingdom blessings—Is. 35:5-6).
 - b. Jn. 5:17-32—Who Jesus Is—the Dispenser of God's Life and Judgment to save the Nation of Israel and through her the world (the King—Dan. 7:13-14; 9:25-26; 12:1-3).
 - c. Jn. 5:33-47—Why They Don't Believe—Jesus exposes their lie. They reject the King and the Kingdom because they don't really believe in God, the Scriptures or Moses.
4. The key question now is does Israel want healing (5:6). Jesus in Jn. 5-11 will make several journeys to the city where Israel's national salvation must begin: Jerusalem.

5. The account of the lame man represents the ruined state of the Nation of Israel.
 - a. It is a feast of the Nation of Israel.
 - b. It is in Jerusalem (the city of Peace), the capital city of the Nation of Israel but there is no peace.
 - c. It is at the Temple, the worship center of the Nation of Israel, which was now a den of thieves (Mat. 21:13; Jn. 2:16).
 - d. Pool is called Bethesda, the house of mercy or living/flowing water, which is what the Nation of Israel was supposed to be, but there was not mercy or life flowing there (Mat. 23:23).
 - e. There was a multitude of sick there—Israel under the Curses of the Law, which fell on all Israelites regardless of whether they did the things or not—a NATIONAL debt of sins (Deut. 28; Lev. 26; Is. 1:2-13).

- f. What they needed was a far greater troubling of the waters than an angel could produce in that little Pool of Bethesda! They needed a greater Exodus than that of Moses led by a greater Prophet like unto Moses, who could lead them into the Promised Land of the Kingdom, and He's here!
- Just as Moses led the "flock" of Israel out of Egypt by God troubling the waters (Ps. 77:16), Israel's future greater Exodus would come by God troubling the waters of the whole world and Satanic realm (Is. 51:14-16).
 - AT THAT TIME, they should have been looking for God to send His Son, their King, (like Simeon and Anna) who has unlimited healing power given graciously not based on what they do (Rom. 10:1-3).

g. The lame man was powerless to get into the pool of “living water” himself and no one helped him to avail himself of God’s salvation. So too, under the Law according to the flesh, Israel was powerless to avail itself of God’s saving righteousness—Christ’s pool of “living water.”

--and those who should have been helping—the religious leaders of its VRS—just led them farther away (Jn. 9:34).

- h. 5 columns—5 represents grace, which is what Christ was there to dispense—the Grace resident in His I AM Jehovah Name.
- i. Jesus singled him out because he had been infirmed for 38 years, the same number of years Israel wandered in the wilderness, waiting to be delivered from that generation so that Joshua (Heb. Yeshua in Gk. Jesus—Jehovah Your Salvation!) could lead them into they the Promised Land (Deut. 2:14).
 - so too, it was now time for Jesus, like Moses and Joshua of old, to deliver believing Israel from that evil generation (the VRS) so that they could enter the Kingdom (Mat. 3:7, 12:45; Acts 2:40).

- j. The lame man was looking in the wrong place and the wrong way for healing. It wouldn't come by relying on themselves to do something through the power of the flesh:
 - Healing would not come from stricter obedience to the traditions they buried the Law under but by focusing on the healing and asking what it represented for Israel and falling on the God's Grace and Mercy that Jesus was dispensing.
 - They needed to plead with God to treat them graciously as Jesus does here (Hos. 14:2).

6. But the religious leaders didn't even see the miraculous sign, all they say was a violation of their traditions.