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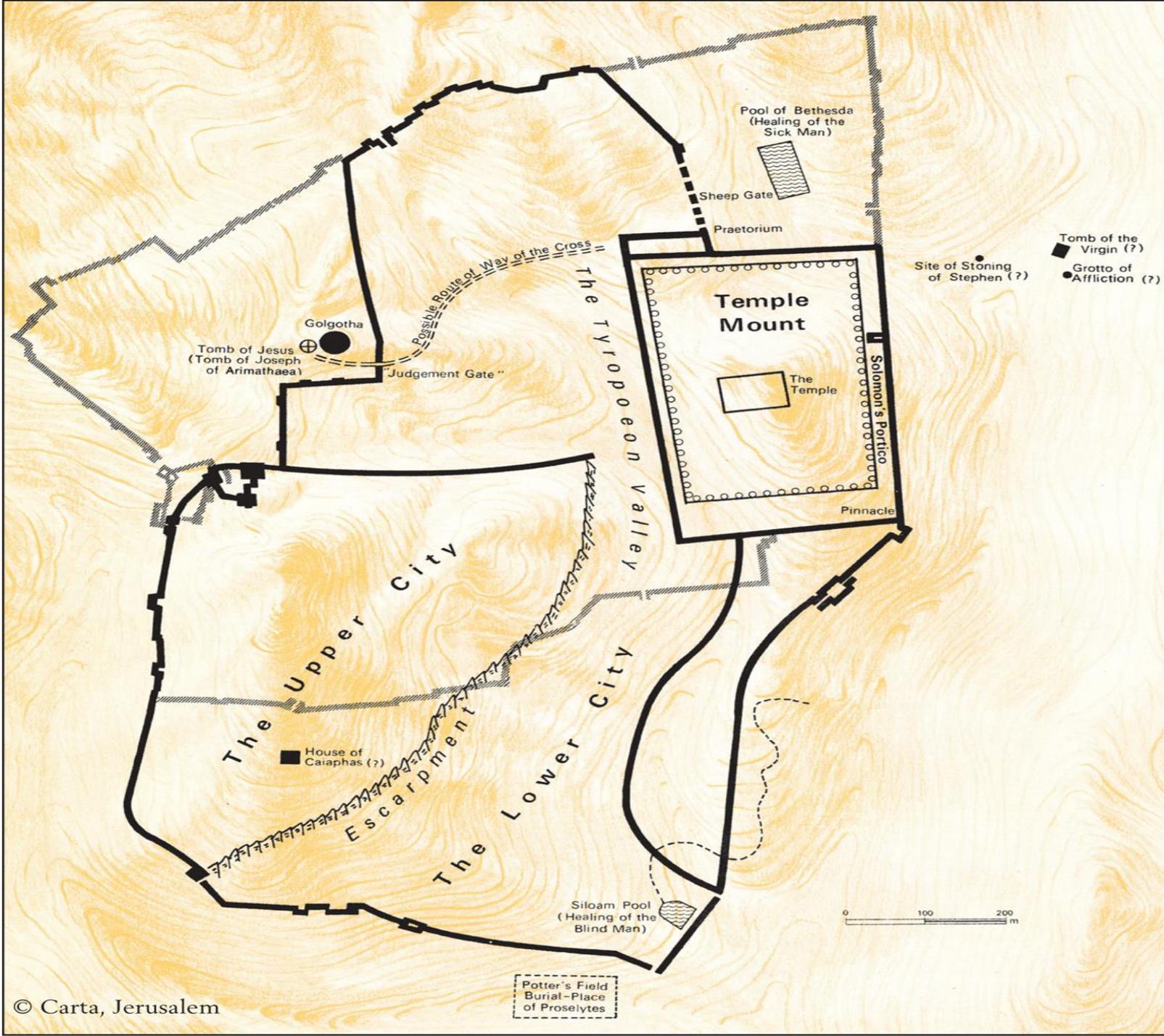
ISRAEL - "The Circumcision" - "nigh unto God"

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:
A Little Sympathy Please!

Pt. 3

Jn. 5:1-16

1. Jesus, the One who journeyed from His eternal heavenly home in the bosom of the Father, travelling to His Own Nation of Israel in time, coming into Jerusalem (the city of Peace!), goes to the Temple (the place where God was to be worshipped), passes by a pool of “living” water that was supposed to be a House of Mercy and saw a multitude of infirm people suffering under the Curses of the Law (Jn. 1:1-12; 5:1-3).

2. Some put a very negative spin on the healing of the lame man by comparing it to the healing of the blind man in Jn. 9. But we have to take into account their very different settings:
 - a. The healing of the blind man is about a year later during a later trip to Jerusalem when far more was known about Jesus.
 - b. The lame man had no one. He had no support system. The blind man, however, had a great support system including a synagogue, friends and neighbors, and family.
 - c. The purpose of the 2 signs is different.

c. I am going to present a more sympathetic picture of the lame man. Remember, there is no social security or medicare or medicade. These are things the Temple should have been providing but didn't (Is. 1: Mat. 23:23). This occurs in the ruined poverty stricken Israel not the richest nation in human history, the USA. Everyday was an unknown existential threat to this man. He recognizes he needs someone to do for him what he cannot do himself.

--You can choose for yourselves.

3. Out of the multitude, God selected one man to represent the ruined Nation of Israel for whom Jesus/Joshua has been sent to lead them into the Kingdom.
 - a. The lame man was powerless to get into the pool of “living water” himself and no one helped him to avail himself of the pool’s “salvation”.
 - So too, under the Law according to the flesh, Israel was powerless to get into the “living water” of God’s righteousness and needed to come to the “house” of His mercy and grace and stop trying to establish its own righteousness before God (Rom. 10:1-3).
 - They needed to avail themselves of Jesus’s living water.
 - And those who should have been helping—the religious leaders of its VRS—just led them farther away.

b. Jesus singled him out from the multitude 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—the greater Prophet like unto Moses and His namesake Joshua—to like Moses and Joshua of old, deliver believing Israel from that evil generation (the VRS) so that they could enter the Kingdom (Mat. 3:7, 12:45; Acts 2:40).

--Just as God sent Moses at the right time to deliver Israel at the Exodus out of Egypt (Gen. 15:13), so too, here now, God sent His Son at the right time (Dan. 9) to deliver believing Israel through a greater Exodus out of the Egypt of the world and apostate Israel.

c. The lame man was waiting for God to send an angel to trouble the living water of the pool and heal him (Jn. 5:4-8).

--God did far better, He sent His Son, offering healing not only to him but to the whole infirm Nation of Israel.

--Who, with a single life-giving creative command healed him.

4. Do you want to be made whole?
 - a. He's sitting at the pool looking for healing and trying to avail himself of it but no one will help him (in the so called House of Mercy in the shadow of the Temple!) and is powerless to do so on his own. He recognizes he needs someone to do it for him. No doubt hoping that Jesus might just be that man. **This sounds to me like a confession**, an acknowledgement of his hopeless condition and need for salvation. He is falling on the Grace resident in God's I AM Jehovah Name even if he doesn't understand it and couldn't explain it in words.
 - b. Jesus's word commands his healing: Rise take up thy bed and walk. And he hears Jesus's words and IMMEDIATELY obeys. **This is the characteristic of a disciple.**

5. Believing is again (like Nico and the Sam. Woman) believing is left ambiguous because John's main concern is not the individual person's response but the response of the group he or she represents.
 - a. Does the sign work? Did it point them to "seeing" Jesus as God's Sent One?
 - b. Jesus disappeared in the crowd before the healed man could know Him (v. 13).
 - c. Leaving open the choice—Jesus made him whole, now he has two choices: continuing in sin or not continuing in sin (v. 14).

6. Sin in John, the sin Jesus Christ came to remove, is the sin of unbelief, which will lead to judgment (Jn. 1:29; 8:24; 9:41; 15:22; 16:9). Not believing in Jesus is = to not believing in God (5:38).
 - a. The healed man told the Jews the One who HEALED HIM was Jesus—Joshua, Jehovah Your Savior!
--Does this have to be a betrayal as most say? Or is this a further obedient act of a true disciple who now knows and testifies to the One who healed him?
 - b. The healed man vanishes into the background and is replaced by the group he represents: The Jews, esp. their leaders.