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# Life on the Highways: An exposition of John's gospel Chapter 5

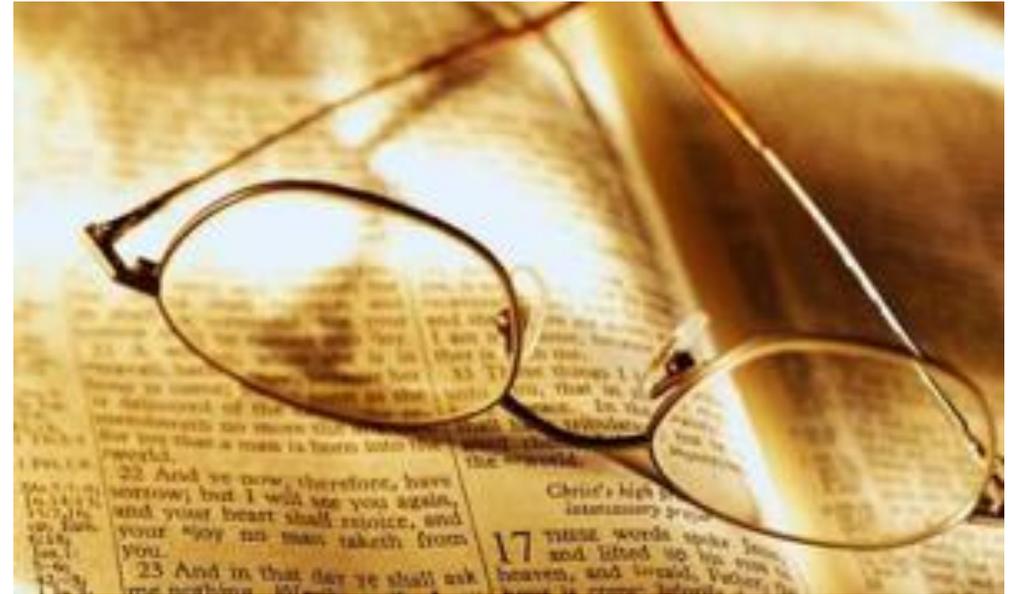
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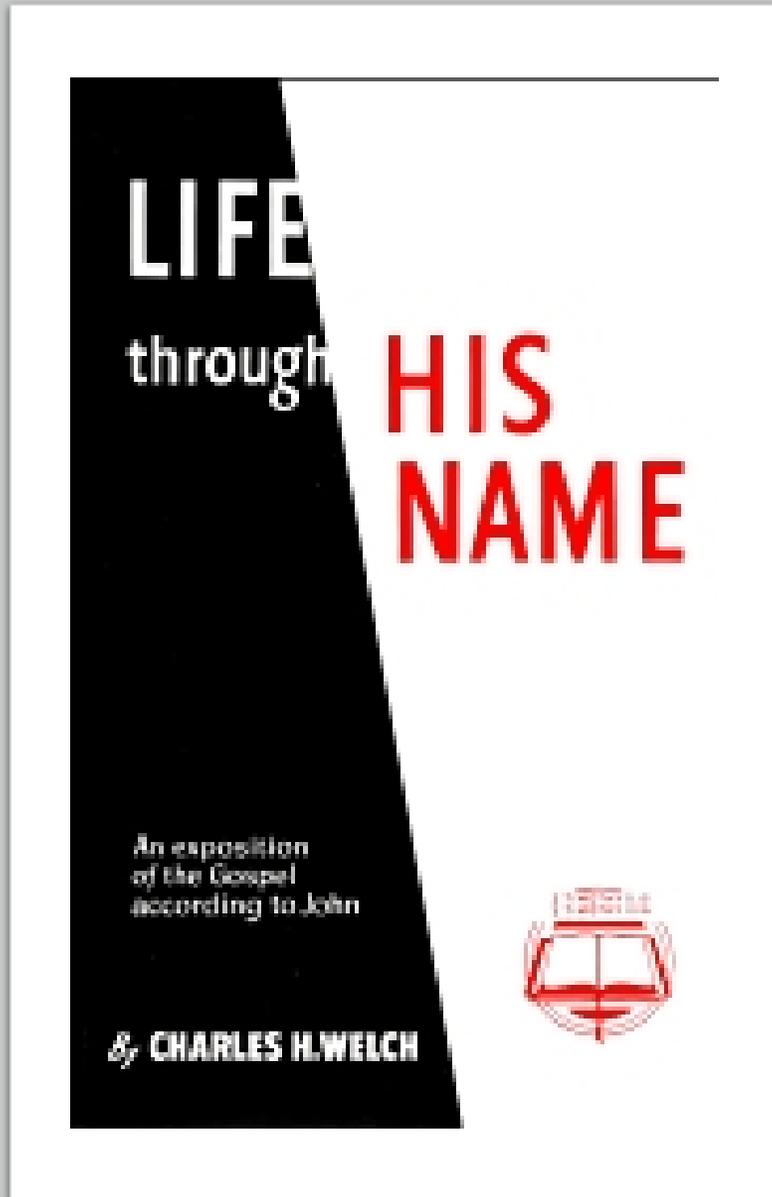
Wayne Stewart

# Modus Operandi (Lat.: Method of working)

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- Learn quickly from what has been established
  - Use Welch's "Life through his name" commentary on John.
- Ask and answer "good" questions:
  - From biblical context
  - Assuming what we strongly believe to be true
- Refashion our systematic to conform to the scriptures rightly divided





Get your free pdf from:

[https://levendwater.org/books/life through his name.pdf](https://levendwater.org/books/life%20through%20his%20name.pdf)

- Cool summaries
- Lots of linking passages
- Great use of structure to ascertain scope
- Emphasis on Right Division.

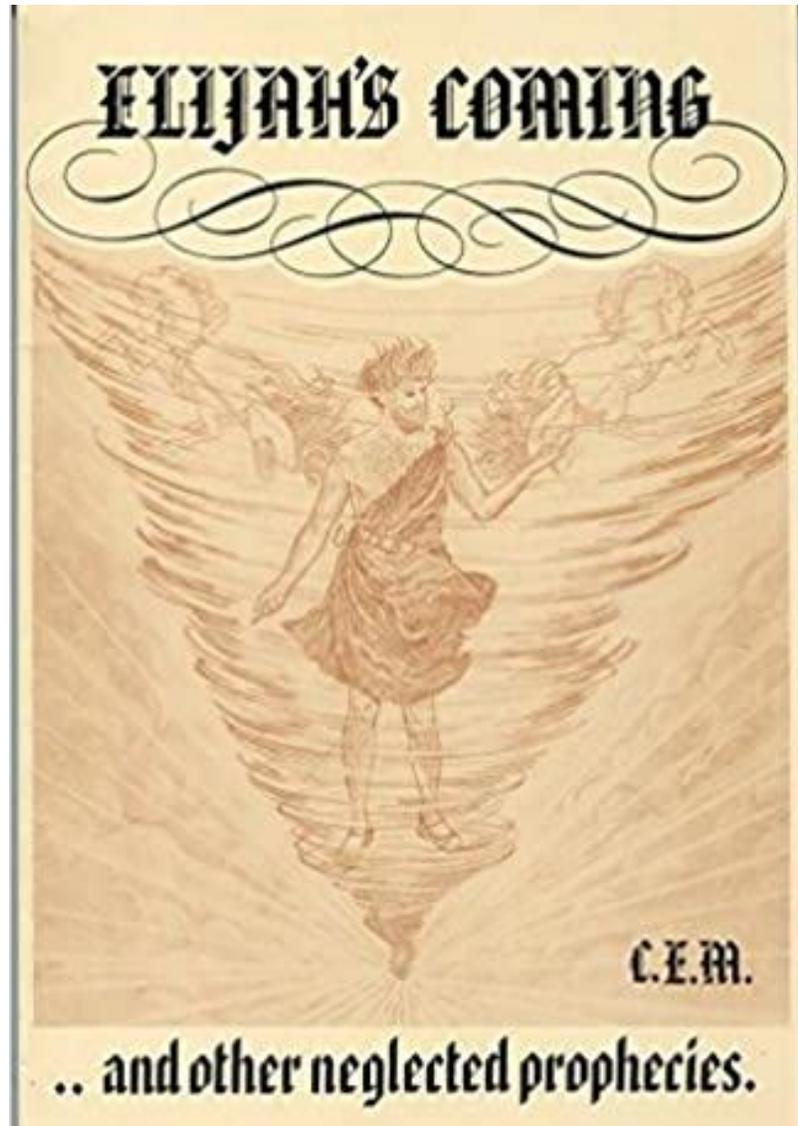
JOHN  
AND THE  
MYSTERY

Charles H. Welch

THE BEREAN PUBLISHING TRUST  
52A WILSON STREET  
LONDON EC2A 2ER ENGLAND

Second book: Also  
useful to our study

[https://lewendwater.org/books/john\\_and\\_the\\_mystery.pdf](https://lewendwater.org/books/john_and_the_mystery.pdf)



Third Book: Elijah's coming (Not dedicated to "John" – but overlaps ideas we will discuss)

# PARABLE MIRACLE & SIGN

G. H. WELCH

Matthew & John  
considered dispensationally

THE BEREAN  
PUBLISHING TRUST  
52a Wilson Street, London  
EC2A 2ER England



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## Forth Book

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Parable, Miracle and Sign

[https://levendwater.org/books/parable\\_miracle\\_and\\_sign.pdf](https://levendwater.org/books/parable_miracle_and_sign.pdf)

In this series I will use  
cut/paste from Welch's  
"Life Through His Name"

## CHAPTER 5

### **The Second and Third Signs**

#### **The Second Sign. The Nobleman's Son (4:43-54)**

## The Eight Signs of John's Gospel

A 2:1-11. THE MARRIAGE IN CANA. The third day.  
No wine. Glory manifested.

B 4:43-52. THE NOBLEMAN'S SON. After two days.  
At the point of death.

C 5:1-15. THE IMPOTENT MAN. Pool. 38 years.  
Sabbath. Sin.

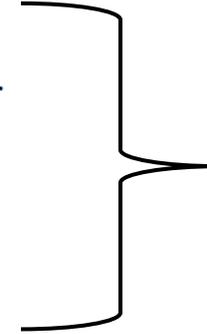
D 6:1-14. FEEDING OF FIVE THOUSAND.  
The only sign (with *D*) recorded in  
the other Gospels.

*D* 6:15-21. WALKING ON THE SEA.  
The only sign (with *D*) recorded in  
the other Gospels.

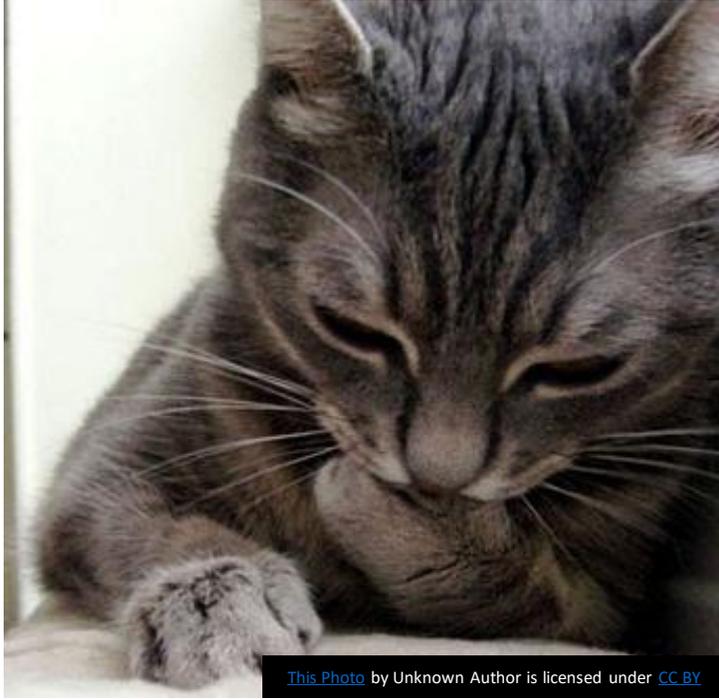
C 9:1-41. THE MAN BORN BLIND. Pool. From birth.  
Sabbath. Sin.

*B* 11:1-46. THE SISTERS' BROTHER. Two days. Lazarus is  
dead.

*A* 21:1-14. THE DRAUGHT OF FISHES. The third time. No meat.  
Lord manifested.



BEREAN CHARTS.		TWO MINISTRIES SINCE ACTS 28. JOHN "GUESTS"; PAUL "BODY".		NUMBER THIRTEEN.	
		MATT. XXII.			
First invitation to Marriage.					
(Goshels) They would not come.		(Period)			
Second invitation to Marriage.					
(Acts) They made light of it.		(Period)			
Israel set aside		They destroyed.			
Acts		XXVIII.			
John the	Paul the Prisoner	Elder			
Christ	Christ, the Image	The Word			
Only	First born	Begotten			
His Fulness	Fulness...ye complete	we receive			
Children	Adoption of sons	of God			
Heavenly	Heavenly Places	things			
From heaven	Far above all heavens	above all			
where before	He ascended	ascend			
Friend of	Perfect Man	Bridegroom			
Other	Pastors	sheep			
World	Pr. & Powers may know	may know			
Vine &	Head & Members	branches			
Glory before	Chosen before overthrow	Overthrow			
Many	Manifested in Glory	Mansions			
Goshel of John.		Ephesians			
The World		The Church			
Non-Jewish		To Gentiles			
Jn. II. - Acts XXVIII.		Mystery			
The other sheep		Israel set aside			
Signs		No miraculous gifts.			



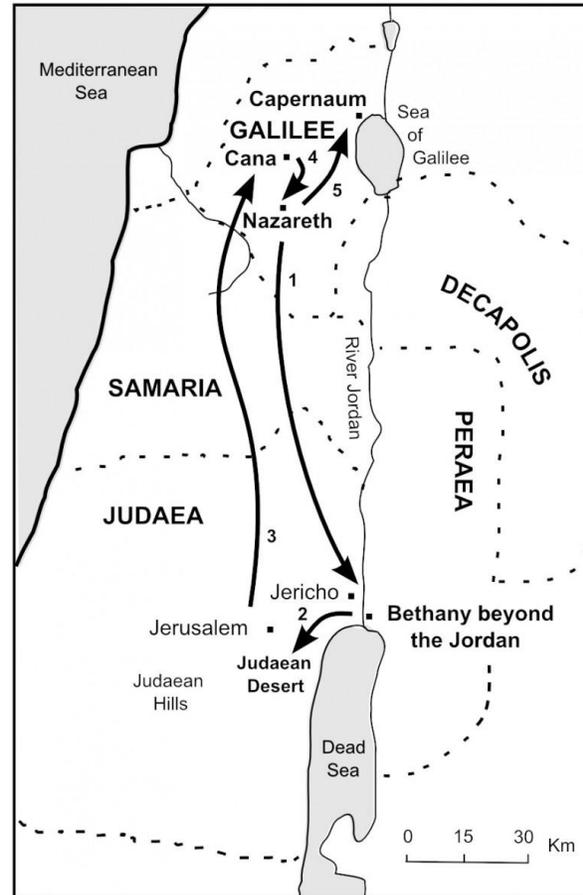
# Questions

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# Questions

1. The Jews require a ...? 1Cor. 1.22, Mat. 12.38
2. The second sign was done where? Joh. 4.54
3. The second sign corresponds structurally with ...?
4. Lazarus was dead but the nobleman's son was at the point of death, what does this point to?
5. The 3<sup>rd</sup> sign was at the pool at Bethesda, what significance is there in the 5 porches, impotent man, etc? Joh. 5.2
6. The pool at Siloam was by interpretation "Sent" – what is its significance? Rom. 9.5
7. Why the emphasis on the `Sabbath`?
8. What is the significance of "and now is"? Joh. 4.21,23;5.25

# Judaea – Samaria -- Galilee



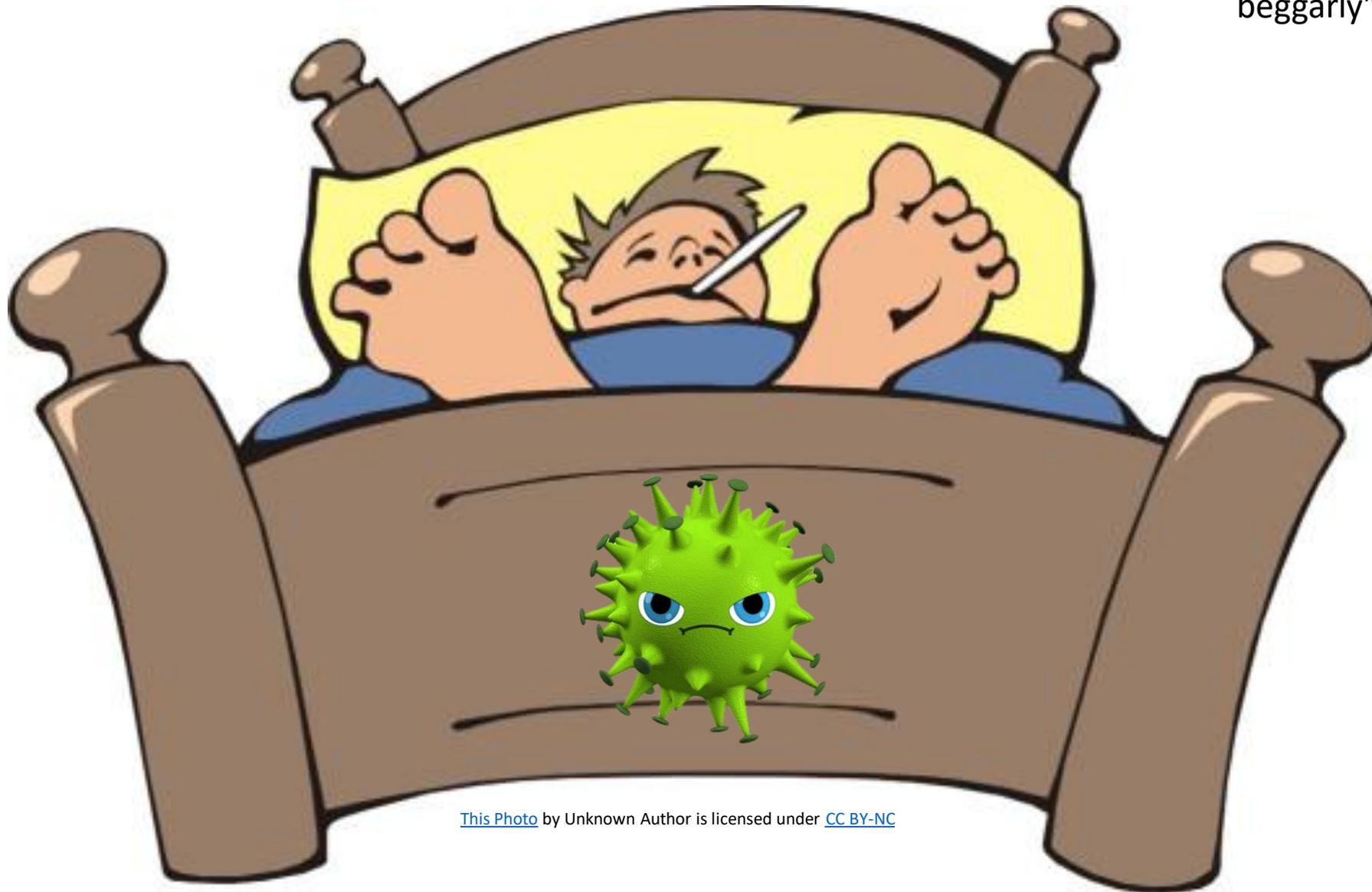
ἀσθένεια,  
ας, ἡ  
(Sickness)

- KJV Jn. 5:5 And a certain man was there, which had an infirmity thirty and eight years.
- KJV Jn. 11:4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Flesh “sick”

Law “weak and  
beggarly”

Law “sick”  
through the  
flesh



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[Fri] ἀσθένεια, ας, ἡ as a state of incapacity weakness

[Fri] **κολυμβήθρα, ας, ή** as a place constructed for holding water for swimming or bathing *pool* (JN 5.2)  
**κολυμβήθρα N-NF-S κολυμβήθρα**

- KJV Jn. 5:2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.
- KJV Jn. 5:4 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.
- KJV Jn. 5:7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.
- KJV Jn. 9:7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.
- KJV Jn. 9:11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

- KJV Romans 5:6 For when we were yet without strength, in due time Christ died for the ungodly.
- TBT Romans 5:6 ἔτι γὰρ Χριστός, ὄντων ἡμῶν ἀσθενῶν, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε.

- KJV Galatians 4:9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?
- TBT Galatians 4:9 νῦν δέ, γνόντες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε;

- KJV Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
- TBT Romans 8:3 τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί·

## **John 5:16-47**

- A* **WORKS.** 16-30. Opposition arising out of the Lord's attitude to the sabbath day and His claim to equality with the Father, met by the evidence of His works.
- A* **WORD.** 31-47. This evidence of His works is supplemented by the witness of John the Baptist and the Scriptures, with a comment on the reason for Jewish blindness.

- A 16. Jewish opposition. The Sabbath.
- B 17. The defence. 'My Father worketh hitherto, and I work'.
- A 18. Jewish opposition intensified. The Sabbath and the claim to equality with God.
- B 19-30. The defence. An expansion of the defence given in verse 17, with special reference to the question of equality with God.

A 31. Witness concerning Myself. True.

A 32-47. The witness of others. True.

*The Witness of Others (John 5:32-47).*

A<sub>1</sub> 32-36. The witness of John the Baptist ‘concerning Me’  
(*ho marturon peri emou*).

B<sub>1</sub> 36-38. The Sent One. ‘Ye believe not’.

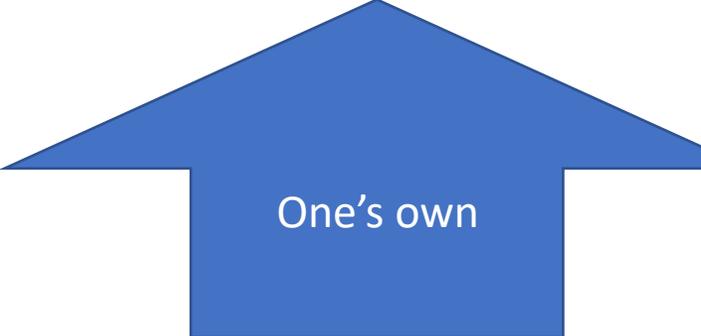
A<sub>2</sub> 39,40. The witness of the Scriptures ‘concerning Me’  
(*hai marturousai peri emou*).

B<sub>2</sub> 41-44. The one in his own name. ‘How can ye believe?’

A<sub>3</sub> 45-47. The witness of Moses ‘concerning Me’  
(*peri emou egrapsen*).

# God was his own Father

- KJV John 5:18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, **but said also that God was his Father**, making himself equal with God.
- TBT John 5:18 διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, **ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεόν**, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ.



One's own

# Like = “equal”

- KJV Acts 11:17 Forasmuch then as God gave them **the like gift** as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?
- TBT Acts 11:17 εἰ οὖν **τὴν ἴσην δωρεὰν** ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν, πιστεύσασι ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν, ἐγὼ δὲ τίς ἤμην δυνατὸς κωλύσαι τὸν Θεόν;

## All things

*'All things'*. - Let us acquaint ourselves with the way in which this expression is used of the Lord:

- (1) All things were made by Him (1:3).
- (2) All things were known by Him (2:24; 4:25,29,39; 16:30; 18:4; 19:28; 21:17).
- (3) All things were committed to Him (3:35; 5:22,26,27; 13:3; 17:2).
- (4) All things that the Father had were His (16:15; 17:10).