

The Gospel of John

Chapter 5, Verses 1-16

Review

- General Introduction to the Gospel of John
 - one of the ***five Johannine books***, all of which are among the last books in the Bible to have been written
 - *one of the **four gospels**, each of which is a biography of Jesus and an historical narrative of his life*
 - written in Greek ***to both Jews and Gentiles***, primarily to those who had already accepted Christ

Review

- **Prolog (1:1-18)**
 - Jesus Christ was the ***Word become flesh*** (1:14).
 - “***Flesh***” emphasizes that Jesus became exactly what we are.
 - The “***Word***” (Greek, *Logos*) was what God was, and did what God did, from the beginning.
 - He was and is ***rejected by the world***, in general.
 - But he is the ***savior of all who receive him***.

Review

- **The narrative begins....**
 - Jesus was revealed to Israel by ***John the Baptist***, after which ***Disciples*** began to follow Jesus (1:19-51).
 - Jesus performed his ***first sign at Cana of Galilee***, changing water into wine (2:1-11).
 - He then went up to Jerusalem, ***cleansed the temple*** and performed other ***signs*** (2:12-25), which attracted the attention of the Jews.

Review

- **Jesus discussion with Nicodemus**
 - Nicodemus, a Pharisee and leader of his people, was ***attracted by the signs*** Jesus performed. (3:1-2)
 - But Jesus explained to him that in order to see the Kingdom of God, ***a man must be born again***, and that whoever believes in the Son of Man will have eternal life.(3:1-15)
 - Jesus' discourse with Nicodemus was followed by what is probably the commentary of the author: ***God has shown his love for the world by sending Jesus to save it.*** (3:16-21)

Review

- **Jesus begins to surpass John the Baptist**
 - John's disciples were concerned that many who came to be baptized were now ***going to Jesus instead of John***. (3:22-26)
 - John told them that this is what ***should*** be happening (3:27), what John had ***foreseen*** (3:28), and that he was ***happy*** to see this happen (3:29)!
 - ***“He must increase, but I must decrease,”*** John said. (3:30)
 - A brief commentary by the author follows (3:31-36).

Review

- **The Samaritan woman:**

- To avoid conflict with the Pharisees, Jesus moved to Galilee, which took him through ***Samaria***, where he met a woman by a well and surprised her by ***asking for a drink***. (4:1-9)
- During the ensuing conversation, the woman ***confessed her sins*** and gradually ***came to know who Jesus was*** (4:10-25).
- Jesus openly declared himself to be ***the Messiah***. (4:26)
- The woman went away to ***call others to come and meet Jesus***, as Jesus disciples returned from shopping, (4:27-30)

Review

- **Jesus Teaches His Disciples Concerning “the Harvest:”**
 - While the woman was away, Jesus taught his disciples that *doing the Father’s will and work was more important to him than his personal needs.* (4:31-34)
 - Here he seems to me to be saying that *his work is to save* all who are destined to see the kingdom and enter into eternal life, and that *the time for this work, into which his disciples also will enter, now is at hand.* (4:35-38)
 - Surprisingly the harvest will include many Samaritans.

Review

- **Many Samaritans believe in Jesus**
 - Because of the **woman's testimony** regarding his **prophetic powers** ("he told me all that I ever did") the townspeople invited Jesus to stay with them for two days. (4:39-40)
 - Consequently many more came to believe in Jesus, and those who had believed because of the woman's testimony, now **believed because of what they themselves had heard**, confessing that **Jesus was the Savior of the world!** (4:41-42)
 - After two days, Jesus left and came to Galilee (4:43-45)

Review – Last Week’s Lesson

- **Jesus heals the son of an official from Capernaum.**
 - Jesus returned to Cana of Galilee where people knew and accepted him mostly for *his miraculous signs* (4:45-46)
 - An official from Capernaum came to ask him to heal his son, who was *near death*. (4:47,49)
 - Jesus said that this man, and others like him, would not believe unless they saw *signs and wonders*. (4:48)
 - Jesus healed this man’s son (4:50-53) and *consequently the man and his household believed*.

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- That we demand signs and wonders (miracles) from God before we will believe, *is not to our credit*.
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- Christ himself is the *ultimate sign* of God's love.

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- That we demand signs and wonders (miracles) from God before we will believe, *is not to our credit*.
- That God performs signs and wonders anyway, despite our unbelief, is an *outpouring of his grace*, which is intended to bring men to saving faith in Christ.
- Christ himself is the *ultimate sign* of God's love.
- Praying to God *in faith* is not the same as demanding signs and wonders from God.

John 5:1-9

5:1こののち、ユダヤ人の祭があったので、イエスはエルサレムに上られた。

5:2エルサレムにある羊の門のそばに、ヘブル語でベテスダと呼ばれる池があった。そこには五つの廊があった。

5:3その廊の中には、病人、盲人、足なえ、やせ衰えた者などが、大ぜいからだを横たえていた。〔彼らは水の動くのを待っていたのである。〕

John 5:1-9

5:4それは、時々、主の御使がこの池に降りてきて水を動かすことがあるが、水が動いた時まっ先にはいる者は、どんな病気にかかっているにもかかわらず、いやされたからである。]

5:5さて、そこに三十八年のあいだ、病気に悩んでいる人があった。

5:6イエスはその人が横になっているのを見、また長い間わずらっていたのを知って、その人に「なおりたいのか」と言われた。

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5:7この病人はイエスに答えた、「主よ、水が動く時に、わたしを池の中に入れてくれる人がいません。わたしがはいりかけると、ほかの人が先に降りて行くのです」。

5:8イエスは彼に言われた、「起きて、あなたの床を取りあげ、そして歩きなさい」。

5:9すると、この人はすぐにいやされ、床をとりあげて歩いて行った。その日は安息日であった。

John 5:1-9

¹ After this there was a feast of the Jews, and Jesus went up to Jerusalem.

² Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic called Bethesda, which has five roofed colonnades.

³ In these lay a multitude of invalids---blind, lame, and paralyzed.

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⁵ One man was there who had been an invalid for thirty-eight years.

⁶ 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?"

⁷ 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."

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⁸ Jesus said to him, "Get up, take up your bed, and walk."

⁹ And at once the man was healed, and he took up his bed and walked. Now that day was the Sabbath.

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- After what?
 - After the healing of the son of the official from Capernaum.
 - Thus what we are about to read was also after the Passover celebration referred to in Chapter 2 (v. 13ff).

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- It evidently is not important for us to know which feast is being celebrated, otherwise John would have told us!

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After this there was a *feast of the Jews*, and Jesus went up to Jerusalem.

- What seem to be important is that Jesus has, once again, traveled from Galilee to Jerusalem,
- and that what has drawn him to Jerusalem is, once again, his own observance of Jewish laws and customs.

John 5:2

エルサレムにある羊の門のそばに、ヘブル語でベテスダと呼ばれる池があった。そこには五つの廊があった。

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- The events that John remembers, took place in Jerusalem, in a particular setting, which he now briefly describes.

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- The events that John remembers, took place in Jerusalem, in a particular setting, which he now briefly describes.
- The present tense may or may not suggest that this setting survived the destruction of Jerusalem in AD 70.

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- In any case, judging from the way he describes them, John seems to have expected certain of his readers to be more, and others less, familiar with the places he describes here.

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Now there is in Jerusalem by the **Sheep Gate** a pool, in Aramaic called **Bethesda**, which has five roofed colonnades.

- Linguists, historians, and archeologists have interesting discussions about the precise translation, meaning, and location of “Sheep Gate” and “Bethesda,” none of which affect the meaning of the story, so far as I can see.

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Now there is in Jerusalem by the Sheep Gate a *pool*, in Aramaic called Bethesda, which has five roofed colonnades.

- What seems to be important is that there was a pool of water in this place.

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Now there is in Jerusalem by the *Sheep Gate* a **pool**, in Aramaic called Bethesda, which has **five roofed colonnades**.

- What seems to be important is that there was a pool of water in this place, and also that there were some areas where invalids would come and lie.

John 5:3

その廊の中には、病人、盲人、足なえ、やせ衰えた者などが、大ぜいからだを横たえていた。〔彼らは水の動くのを待っていたのである。〕

In these lay a multitude of invalids---blind, lame, and paralyzed.

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- Some manuscripts and translations add more explanation, specifically that they were ***waiting for the waters to move.***

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- The additional explanation continues in Verse 4, where it is explained that sometimes an angel disturbed the water with its wings and whomever stepped into the pool first after that was healed of whatever ailed him.

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- Modern translations omit the explanation about the angel disturbing the water (i.e. verses 3b, 4) or place it in brackets or notes because it is apparently an addition to the original text.
- However this explanation was probably added in order to make clear to some readers what other readers already understood, namely that these people came to the pool for miraculous healing.

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- How frequently the people who came to this pool were actually healed is less certain.
- Whether such healing was literally accomplished by the stirring of angels' wings is even less certain, I suppose.
- However there is no reason to reject the possibility that divine healing continued among the Jews up to and including the time of Jesus' earthly ministry.
- Godly Jews would almost certainly have understood such healing as coming from God through his angels.

John 5:5

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- He had been an invalid for a long time; that much John tells us.

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- The man whom Jesus was about to heal was one of the multitude of invalids who came to lay there by the pool.
- He had been an invalid for a long time; that much John tells us. This will, then, be a significant healing miracle.

John 5:6

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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?"

- We can tell from the details reported by John that this man was infirm in a way the prevented him from walking.

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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?"

- We can tell from the details reported by John that this man was infirm in a way that prevented him from walking.
- The grammar suggests that Jesus' knowledge of how long this man had been infirm was supernatural.

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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?"

- It is also reasonable to suppose that Jesus knew what was in this man's heart (c.f. 2:25).

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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?***"

- It is also reasonable to suppose that Jesus knew what was in this man's heart (c.f. 2:25).
- So why did Jesus ask him if he wanted to be healed?!

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- To invite the man to search his own heart and (from a literary point of view) to speak of his personal history.
- To prepare everyone for the miracle he would soon perform.
- Note carefully that all of the initiative is on Jesus side.

John 5:7

この病人はイエスに答えた、「主よ、水が動く時に、わたしを池の中に入れてくれる人がいません。わたしがはいりかけると、ほかの人が先に降りて行くのです」。

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."

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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."

- Had Jesus *not* asked, it is unlikely that this man would have volunteered the following information.

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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."

- Had Jesus not asked, it is unlikely that this man would have volunteered the following information.
- From his answer and what follows, it seems quite clear that this man knew nothing about Jesus.

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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.***"

- He thinks Jesus is making reference to the possibility of being healed in the pool and can certainly have no idea that Jesus has the power to heal him otherwise.

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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.***"

- He thinks Jesus is making reference to the possibility of being healed in the pool and can certainly have no idea that Jesus has the power to heal him otherwise.
- Maybe he is hoping Jesus will help him get into the pool.

What Faith Did He Have?

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What Faith Did He Have?

- The man clearly had no faith in Jesus prior to being healed by him.
- He did, however, seem to share the faith of the multitude that the waters in the pool might heal him.
- This, in turn, suggests that many Jews in Jerusalem had faith in the true and living God.
- It also suggests (I think) that some were still be being miraculously healed there.

John 5:8

イエスは彼に言われた、「起きて、あなたの床を取りあげ、そして歩きなさい」。

Jesus said to him, "Get up, take up your bed, and walk."

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- Jesus performed this great miracle simply by speaking.

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- Jesus performed this great miracle simply by speaking.
- What he said forms the basis for the lesson to follow.

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Jesus said to him, "***Get up, take up your bed, and walk.***"

- Jesus performed this great miracle simply by speaking.
- What he said forms the basis for the lesson to follow.
- He had, in effect, commanded the man to break the law.

John 5:9

すると、この人はすぐにいやされ、床をとりあげて歩いて行った。
その日は安息日であった。

And at once the man was healed, and he took up his bed and walked.
Now that day was the Sabbath.

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- The miraculous effect of Jesus speech was ***immediate*** and ***total***.

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- The miraculous effect of Jesus speech was immediate and total.
- Jesus had not only ***instructed*** the man to break the law but he had also ***enabled*** him to do so.

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- The law that the man broke, was one that prohibited a person from carrying things on the Sabbath.

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Now that day was the Sabbath.

- The law that the man broke, was one that prohibited a person from carrying things on the Sabbath.
- He could not have broken the law, had Jesus not healed him!

John 5:10-16

5:10そこでユダヤ人たちは、そのいやされた人に言った、「きょうは安息日だ。床を取り上げるのは、よろしくない」。

5:11彼は答えた、「わたしをなおして下さったかたが、床を取りあげて歩けと、わたしに言われました」。

5:12彼らは尋ねた、「取りあげて歩けと言った人は、だれか」。

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¹⁰ 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."

¹¹ But he answered them, "The man who healed me, that man said to me, 'Take up your bed, and walk.'"

¹² They asked him, "Who is the man who said to you, 'Take up your bed and walk'?"

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¹³ 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.

¹⁴ 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."

¹⁵ The man went away and told the Jews that it was Jesus who had healed him.

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¹⁶ And this was why the Jews were persecuting Jesus, because he was doing these things on the Sabbath.

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彼は答えた、「わたしをなおして下さったかたが、床を取りあげて歩けと、わたしに言われました」。

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- In response to their accusation that he has broken the law, he replies,
- that he has just done what he was told to do, by the man who miraculously healed him.

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- Was this a valid defense?

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- Was this a valid defense?
- Perhaps: that would depend on the wisdom and authority of the man who had healed him.

John 5:12

彼らは尋ねた、「取りあげて歩けと言った人は、だれか」。

They asked him, "Who is the man who said to you, 'Take up your bed and walk'?"

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They asked him, "**Who is the man** who said to you, 'Take up your bed and walk'?"

- They asked him who this miraculous healer was, the one who had told him to do something that is against the law.
- That was the right question.
- The miracle had accomplished its purpose.

John 5:13

しかし、このいやされた人は、それがだれであるか知らなかった。群衆がその場にいたので、イエスはそっと出て行かれたからである。

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- The man who was healed did not know who Jesus was.
- It was Jesus who chose him from among the multitude of infirm in that place.

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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.***

- Jesus had chosen to perform this miracle in a crowded place, where it would become quickly and widely known, and come quickly and alarmingly to the attention of the religious officials, such as those who questioned the man.

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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.

- But after performing this miracle in a crowd, Jesus had withdrawn, and lost himself in the crowd.
- Therefore Jesus' work became known first, prior to his identity, which came to be known only later.

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- After hearing of what Jesus had done, the Jewish people and religious authorities sought to identify a man who had (a) performed miraculous healing and (b) caused the man he healed to break laws concerning the Sabbath.
- This sets up the lesson that Jesus will soon teach --- specifically that he is one with God.

John 5:14

そののち、イエスは宮でその人に出会ったので、彼に言われた、「ごらん、あなたはよくなった。もう罪を犯してはいけない。何かもっと悪いことが、あなたの身に起るかも知れないから」。

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."

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- Jesus did not wish to avoid forever being identified.
- He merely wished to choose the time and place and manner in which his identity would be revealed.
- He revealed himself afterward, in the temple, to the man.

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- John remembers Jesus saluting the man with the words "See, you are well!"

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- John remembers Jesus saluting the man with the words "See, you are well!"
- He might just as well have said, "so we meet again," but instead he chose words to remember the recent healing.

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- But of course, Jesus knew this man's true inward sins.

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- Considering who Jesus is, his final words to this man are thought-provoking and a little disturbing.
- Does he mean that the man's infirmity was the result of his sin, and that continued sin might bring something worse?

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 - But some bad things that happen to believers in this life are the result of our *sin*.

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- Those who belong to Christ shall not suffer damnation, but bad things can happen to us in this life.
 - Some bad things that happen to believers in this life are the result of our faith, and such things are not ultimately bad, because they glorify God and bring us eternal rewards.
 - But some bad things that happen to believers in this life are the result of our sin.
 - God disciplines his children because he loves them.

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- Some bad things that happen to non-believers in this life are intended to bring them to saving faith in Christ.
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 - This is why believers can have joy in adversity.

Something Worse

- Some bad things that happen to non-believers in this life are intended to bring them to saving faith in Christ.
- It is not clear (to me) whether more bad things happen to believers or non-believers in this life, but what is clear, is that all things work together for the good of believers in eternity.
 - This is why believers can have joy in adversity.
 - And it is why we need **not** be discouraged when bad things happen to good people, and good things to bad people.

John 5:14

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- In any case, I think we can see that Jesus' admonition to go and "***sin no more***" is entirely beneficial to this man.

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John 5:15

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The man went away and told the Jews that it was Jesus who had healed him.

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The man went away and told the Jews that it was Jesus who had healed him.

- Now the man *knew* who had healed him.

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The man went away and told the Jews that it was Jesus who had healed him.

- Now the man knew who had healed him.
- He went away to tell “*the Jews*” which here probably means the religious authorities who were accusing the man of breaking the rules concerning the Sabbath.

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The man went away and told the Jews that it was Jesus who had healed him.

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- This man's motives are not of central importance here.

John 5:16

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And this was why the Jews were persecuting Jesus, because he was doing these things on the Sabbath.

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- Here John is mostly interested in the persecution that Jesus experienced because of the work he did on the Sabbath and in Jesus' defense against such charges.

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- That will be next week's lesson.