

Outline of Fr. Patrick Winslow's Lecture on Lesson 6

I. We will approach the text on three levels.

- a) What is happening at this moment in the text?
- b) What might John's apparent pastoral point be? Why did he choose this excerpt? Why did the Holy Spirit compel him to write this account?
- c) How does our understanding deepen in light of the Old Testament?

II. First approach

- a) (1-10) Many who are ill in Jerusalem approach a pool of water hoping that God might use it to heal them.
 - i) Our Lord does not presume that the man's desire to enter the water means he desires to be healed.
 1. Too many cases where people choose to hold onto their ails.
 2. The man expresses his desire to be healed by his desire to enter the pool is. However, others are interfering and making it difficult.
 3. Our Lord heals him with a simple command proving He is the true water through which God's work of healing takes place.
 4. God's work takes place on the Sabbath.
- b) (10-17) Sabbath becomes the central issue.
 - i) Jesus fades into the crowd –
 - ✧ The Jews question the man about carrying the mat and becomes the object of their judgment regarding the Sabbath law;
 - ✧ The man defers to the authority of the one who healed; the One who healed is now the object of judgment for healing on the Sabbath.
 1. The irony - the Jews have used the Sabbath given by God for man and his works to condemn God and His works.
 - ii) Jesus approaches the man and tells him to “sin no more unless something worse befalls you.”
 1. There are worse fates than physical infirmity - spiritual/moral infirmity.
 2. Physical healing is less important than spiritual/moral healing.
- c) (17-47) There is a shift in focus by those who are judging Jesus because He, in defense of His working on the Sabbath, equates Himself with the Father.
 - i) The charge, “He is making Himself equal with God.”

- ii) Jesus confirms their charge and states that.
 - 1. Whatever the Father does the Son does likewise
 - a. Raising the dead
 - b. Power of Judgment (*The irony - the One who is being judged is the One through Whom God will judge.*)
 - c. Honor of God belongs to Him
- iii) Jesus clearly shows them their misunderstanding.
 - 1. He says, “you don’t know the Father ” v 37.
 - 2. Moses will be their judge
- iv) Jesus is one with the Father
 - 1. Trinity, recall the analogy of Light to explain.

III. Second approach

- a. (1-10) There are many in Jerusalem in need of healing.
 - i) “I have no **man** to put me into the pool.” See John 2:24-3:1. “Jesus did not trust Himself to them because He knew all men and needed no one to bear witness of man; from He Himself knew what was in man. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews.” The man who is ill states in v.7 “sir, I have no man to put me into the pool...and while I am going another (man) steps down before me.”
 - 1. Many who are sick in Jerusalem need someone to bring them to the healing power of God. But the work of men (like his faith) serves only to interfere.
 - 2. Now standing before the needy of Jerusalem is the man who can bring one to the healing power of God and does not interfere as other men do.
 - ii) As this is done on the Sabbath – God’s work is done on the Sabbath.
- b. (11-17) Jesus searches out the healed man to say “v14”
- c. (18-47) John is clearly identifying Jesus’ unity with the Father.
 - i) Following Christ leads one to eternal life “the hour is coming and now is, when the dead will hear the voice of the Son of God and those who hear will live.”
 - 1. Dual meaning: spiritually dead and physically dead
 - ii) V.39 Sacred Scripture bears witness to Christ and does not offer eternal life as He does. Rather, Sacred Scripture points to Eternal Life → Him.
 - 1. In quoting this passage, John justifies his own gospel account. (→ Jesus)

V. Third approach

- a. (1-10) 38 years: Duet 2:14-15 says Israel wandered for exactly 38 years. Num 13 and 14 explain why - Because 12 spies were sent into the promised land. Only Joshua and Caleb were filled with hope and trust to follow God's lead. Israel listened to the other 10 and doubted. For this, God would not allow them to enter the promised land until that generation was purged – except for Joshua and Caleb.
 - i) Jesus is the new Joshua who speaks a message of hope and trust in God in order to be lead into the promised land of Heaven despite the apparent difficulties and challenges that could frighten one away.
 - ii) A pastoral point - don't abandon the new Joshua as our fathers did! Trust, hope and believe.
- b. (11-17) What is the meaning of the Sabbath?
 - i) Sabbath was made for man. It is the sign of God's first covenant with man and is the day on which man comes to know his high destiny - to rest/commune with God.
 - ii) The Sabbath is a reminder of God's promise to complete His creation. We cease from work on the Sabbath to remind us that it is God who will bring our work to fruition. Given Original Sin, God's grace is needed.
- c. (18-47) Jesus is the Joshua / Priest / Sabbath
 - i) Joshua
 - ii) Priest - Joshua in Zechariah 3 refers to another Joshua as the High Priest.
 - iii) Sabbath
- d. → Jesus, who is one with the Father, is the Sabbath on which He will offer a priestly sacrifice leading the people as a new Joshua into the promised land of heaven.