

# THE GOSPEL OF JOHN

## JOHN 5.1-15



**T. M. Moore**

*A Scriptorium Study*

*And beginning at Moses and all the Prophets,*

*He expounded to them in all the Scriptures the things concerning Himself. Luke 24.27*

**The Fellowship of Ailbe**

The Gospel of John: John 5.1-15  
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## Introduction to *John 5.1-15*

The Feast of Passover is in Jerusalem, and Jesus is there as well. He will make His presence known through a most gracious miracle, which, of course, puts Him on the wrong side of the powers-that-be.

But we get the sense this is exactly what Jesus wanted to see happen. He intends to show those who consider Moses – and their interpretation of him – as the final Word that Moses is only a witness to Jesus. By beginning with a miracle that recalls God’s deliverance of Israel, Jesus sets the stage for the confrontation that follows.

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## 1 A Feast in Jerusalem

*Read and meditate on John 5.1.*

The Feast of Passover was the focal point of Jewish religion in Jesus' day. People would be in Jerusalem from all over Judea and elsewhere. Jesus used this opportunity to begin turning the focus of true religion away from Moses and Jewish traditions to Himself and the healing for which He had come.

*'Then  
it was, a feast was held, and Jesus went  
up to Jerusalem.*

- John 5.1

*Reflect*

1. How much do you know about Passover? Meditate on Exodus 12.1-7. With what did the people of Israel associate Passover? Given their status at that time, as servants of Rome, what hope would Passover have kindled in them? To what do people today look to for hope? Complete this prayer: *Help me, Lord, to understand what people today are hoping in, so that...*

2. In Jesus' day, most of the religious practices instituted in the Old Testament had been compromised in one way or another, as we saw in John 2. How does this happen? What causes people to compromise the clear teaching of God's Word? Do we see compromise like this in the Church today? Explain. *Today, Lord, keep me from compromising Your way. Help me in every situation to...*

3. The Passover was compromised, but Jesus went anyway. The fact that others may have been leading or participating in this feast for wrong and perhaps selfish reasons did not prevent Him from attending. Is there wise counsel here for us, as we think about our own participation in church? *Let me not contribute to any compromise of faith in my church, Lord. In all things, keep me...*

4. Jesus had come to earth to bring the salvation and glory of God to the world. This is our mission as well. But as we shall see, Jesus didn't actually *do* much while He was in Jerusalem, except heal a man and get into a debate with the local religious authorities. Then He left to return to Galilee. Was this mission to Jerusalem a failure? If not, what do we learn about how the Kingdom comes on earth as it is in heaven? *Give me grace and patience, Lord, to see...*

5. Jesus pursued His mission according to God's agenda (v. 17), but within the cultural lives and times of the people of His day. He entered the culture and social conditions of His day, but with a view not to *conforming* to the times, but *transforming* the world. What can we learn from Jesus' approach to His mission to guide our walk and work for the Lord in our Personal Mission Fields? Bring together into one the prayers you composed for questions 1-4.

*Summary*

"He chose the time when everybody gathered to offer his help to everyone. Therefore he went to Jerusalem at that time. He did not think it was necessary to travel around and go to every place

where people were ill, so that it might not appear that he was looking for fame. Instead he healed one only and through him he revealed himself to many.” *Theodore of Mopsuestia (350-428 AD)*

Jesus’ earthly ministry is a study in making the most of every opportunity for the Kingdom and glory of God. How have we seen this so far in our study of John’s gospel?

*Closing Prayer*

I was glad when they said to me,  
“Let us go into the house of the LORD.”  
Our feet have been standing  
Within your gates, O Jerusalem!  
Jerusalem is built  
As a city that is compact together,  
Where the tribes go up,  
The tribes of the Lord,  
To the Testimony of Israel,  
To give thanks to the name of the LORD.

Psalm 122.1-4

**Psalm 122.1-4** (*Nettleton: Come, Thou Fount of Every Blessing*)

I was glad when they said to me, “To the Lord’s house let us go!”  
Holy City, let our feet be firmly planted in your soil.  
Jesus builds His Church forever, where His people sing His praise!  
As Your Word decrees forever, we will thank You all our days.

## 2 One among Many

*Read and meditate on John 5.2-5.*

We omit verse 4 from our study, because it does not appear in the best ancient manuscripts. We do not possess a single, complete and reliable manuscript of the Greek New Testament. Our modern editions are translated from a composite version which draws from thousands of ancient manuscripts, according to a set of protocols known as *textual criticism*. Because ancient texts vary and disagree at certain points, it is necessary to apply some procedures for deciding which text to choose. The best use of these procedures suggests that verse 4 should be regarded as perhaps a later marginal explanation that became incorporated into the text, but is not actually part of John's gospel. Now, let's look at the situation that confronted Jesus as He arrived at Jerusalem.

*<sup>2</sup>A pool is there beside the Sheep Gate, called Bethesda, <sup>3</sup>where a multitude of people gathered to be healed – the sick, blind, lame, or any who were paralyzed. <sup>5</sup>A certain man was there who had for many years been made to bear with an infirmity.*

- John 4.2-5

*Reflect*

1. How much real, historical detail can you identify in these three verses? Why do you suppose John considered it important to supply these details? Does this lend credibility to his account? Explain. Complete this prayer: *Lord, Your story occurred in real history, real places, and with real people. In the same way, my calling is...*
2. For what were these people hoping? Why? Do people today tend to put more stock in material or spiritual objectives? Explain. *What about me, Lord? Help me to see that my hope should be...*
3. What does it say about the state of Jewish religion at that time, that "a great multitude of sick people" lay in full view of the crowds (v. 13) who had gathered for the feast, yet their only hope of healing was by some magic of a public pool? *Lord, help me today to see the needs that...*
4. Meditate on Numbers 1.1 and Deuteronomy 1.1-3. If Israel was camped at Mt. Sinai for two years, how long did they wander in the wilderness? Do you suppose this may have factored into Jesus' choice of whom among the multitudes at that pool to heal? Or of John's specific mention or the duration of his suffering? Explain. *Lord, there are no insignificant details in Your Word! Help me to read and meditate more carefully, so that...*
5. Evidently, the multitudes who came to Jerusalem for the feast had come primarily to *get* something. What? Jesus, however, came to *give* something. Is there a danger that we turn religion into a self-serving thing in our day? How can you avoid that happening to you? Bring together into one prayer the prayers you wrote from questions 1-4.

*Summary*

“That pool and that water, in my opinion, signified the people of the Jews. For the Apocalypse of John clearly indicates to us that peoples are suggested by the name of waters. When many waters were shown to him and he asked what they were, he received the answer that they were peoples. Therefore that water, that is, that people was shut in by the five books of Moses as by five porticoes. But those books brought forth sick people; they did not heal. For the law convicted sinners; it did not absolve them.” *Augustine (354-430 AD)*

The mission of Christ was to seek and save the lost. Sometimes the lost are not the “beautiful people” of the day. But Jesus sought them anyway. Who are the lost people to whom God sends you each day?

*Closing Prayer*

Oh, give thanks to the LORD, for *He is* good!  
For His mercy *endures* forever.  
Let the redeemed of the Lord say so,  
Whom He has redeemed from the hand of the enemy,  
And gathered out of the lands,  
From the east and from the west,  
From the north and from the south...  
Oh, that *men* would give thanks to the LORD *for* His goodness,  
And *for* His wonderful works to the children of men!  
For He satisfies the longing soul,  
And fills the hungry soul with goodness.

Psalm 107.1-3 8, 9

**Psalm 107.1-3** (*Faithfulness: Great is Thy Faithfulness*)

Lord, You are good, we give thanks and we praise You!  
Your steadfast love will forever endure.  
Let the redeemed, who from trouble You rescue,  
Gather and say that Your mercy is sure!  
Lord, for Your wondrous works, and for Your steadfast love,  
We give You thanks, we exalt Your great Name!  
We who from east and west, north and south gather,  
Boldly redemption in Christ we proclaim!

### 3 Chosen for Healing

*Read and meditate on John 5.6-9a.*

Jesus performs a powerful miracle, satisfying the hope, and filling with relief and joy *one man*. What about the multitudes of the sick?

*“When Jesus saw him lying there, and knew that he had for those many years been ill, He said unto him, “Do you want to be made well?”<sup>7</sup> “I do,” he said, “but I have no one who can set me in the stirred-up pool. Someone will step down in the pool before me.”<sup>8</sup> Jesus said to him, “Rise now, my friend. Take up your bed and walk.”<sup>9</sup> And suddenly, the man was well!*

- John 5.6-9a

*Reflect*

1. How would you describe the work Jesus performed for this man? Was it a good work? Should we admire Jesus for this? What should we learn from Him in this matter? Complete this prayer: *Lord, You did many good works such as this, and, as Your disciple, I...*
2. How did Jesus accomplish the man’s healing? Did He touch him? What power of Jesus made this man well? *Lord, You tell me that Your Word is living and powerful (Heb. 4.12). Today I need that power for...*
3. In selecting this man to be healed, Jesus was fulfilling His mission to bring near the Kingdom of God to the world (cf. Matt. 4.17). Does the fact that only one man was healed lessen the enormity of Jesus’ grace or the reality of His Kingdom? Explain. *Lord, I can’t do everything to advance Your Kingdom, but today...*
4. Jesus’ healing of one man was an act of unqualified grace. It signaled a new era and power had come among men. One man was chosen for healing, but multitudes were passed by. Why do you suppose Jesus didn’t heal *all* the sick people at that pool? *Even today, Lord, we don’t expect everyone to be saved. But that doesn’t mean that I...*
5. This vignette illustrates the nature of God’s electing grace. They will be saved whom God has chosen for salvation, and to whom Jesus brings His healing Word. But can we know who will and who will not be saved? We have been given the Word of the Gospel. What are we supposed to do with it? Bring together into one prayer the prayers you wrote for questions 1-4.

*Summary*

“What can be more pitiable than these words? What more sad than these circumstances? Do you see a heart crushed through an extended illness? Do you see all the pain and violence he suffered subdued? He utters no blasphemy. He does not curse the day of his birth or get angry at the question, ‘Will you be healed?’ ... Instead, he replies gently and with great mildness, ‘Yes, Lord.’

And yet, he did not know who it was that asked him, let alone that he would heal him.” *John Chrysostom (344-407 AD)*

The Good News of the Kingdom comes to those who are helpless to obtain it apart from the grace of Jesus Christ. We who are the recipients of that grace, and to whom the secrets of the Kingdom have been entrusted, must follow the example of Jesus, and seek the lost. What will this mean for you today?

*Closing Prayer*

My mouth shall tell of Your righteousness  
And Your salvation all the day,  
For I do not know *their* limits.  
I will go in the strength of the Lord GOD;  
I will make mention of Your righteousness, of Yours only.  
O God, You have taught me from my youth;  
And to this *day* I declare Your wondrous works.

Psalm 71.15-17

**Psalm 71.12-16, 3** (*Solid Rock: My Hope is Built on Nothing Less*)

O God, be not too far from me; my ever-present Helper be!  
Consume and shame my enemies; let them reproached and humbled be.  
A Rock of habitation be; command Your Word to rescue me;  
My Rock and Fortress ever be!

But as for me, my voice I raise to sing in hope and constant praise!  
With saving grace my voice will swell Your never-ending grace to tell.  
A Rock of habitation be; command Your Word to rescue me;  
My Rock and Fortress ever be!

## 4 Set Aside

*Read and meditate on John 5.9b, 10.*

We note that this man, having been healed, was given certain instructions, which he followed. He could not explain what had happened to him, or Who had healed him, but he understood what it meant, and knew what he must do – even if that meant setting aside certain well known traditions of men.

*He took his bed and walked. (Now I must tell you, this was on the Sabbath.)<sup>10</sup> Then the Jews said to him, “It’s the Sabbath Day, and you may not do any work on it, as you are doing, carrying your bed.”*

- John 5.9b, 10

*Reflect*

1. Jesus told this man to do three things. What were they, and why were they important to the story of his healing? Complete this prayer: *Lord, You expect all who have received the grace of Your Word to obey the commandments of Your Word. Today, this means for me that...*
2. Naturally, the tradition police were afoot in Jerusalem, making sure everyone toed the line. This man must have stood out like a sore thumb, carrying his bedding as he made his way through the crowds. Notice the difference between how Jesus approached this man and how they did. What kind of attitudes are represented in those differences? *Lord, am I ever guilty of the attitude of these religious leaders? Fill me with the heart of Jesus, so that...*
3. Do you suppose this lame man didn’t understand the rules? Why did he not say to Jesus, “O, sorry, Sir, but it’s the Sabbath, as You know, and, well – maybe I’ll just lie here a while”? Do you think he might have considered Jesus’ commandments at all risky? Explain. *You have healed me, Lord. Let me not be constrained by any merely human rules from...*
4. There is no explicit rule, precept, or statute in all the Law of God prohibiting one from carrying his bed on the Sabbath. So why did these Jews insist it was not lawful for him to do so? Is there a danger that sometimes we mistake our religious *traditions* for the plain teaching of God’s Word? Can you think of any examples? *Lord, I don’t want to be chained to any traditions of men. I want only Your Word to...*
5. Following the example of this man, what should we do when confronted with the plain words of Jesus and the traditions of men? What does this mean for you? Bring together into one your prayers from questions 1-4.

*Summary*

“Christ was making known to the Jews that they should be healed by obedience and faith in the last times of the world (for this is what I think ‘the sabbath’ signifies, being the last day of the week). But once they have received healing through faith and are remodeled into a new life, it was necessary

that the old letter of the law should become of no effect and that the typical worship in shadows and empty Jewish customs should be rejected.” *Cyril of Alexandria (375-444 AD)*

Jesus frees us from the power and consequences of sin, just as He freed this lame man from his infirmity, and from the man-made strictures of misguided religion. How can you make sure that your faith is guided only by the Word of God, and not by the traditions of men?

*Closing Prayer*

When the LORD brought back the captivity of Zion,  
We were like those who dream.  
Then our mouth was filled with laughter,  
And our tongue with singing.  
Then they said among the nations,  
“The LORD has done great things for them.”  
The LORD has done great things for us,  
*And* we are glad.  
Bring back our captivity, O LORD,  
As the streams in the South.  
Those who sow in tears  
Shall reap in joy.  
He who continually goes forth weeping,  
Bearing seed for sowing,  
Shall doubtless come again with rejoicing,  
Bringing his sheaves *with him*.

Psalm 126

**Psalm 126** (*Truro: Shout, for the Blessed Jesus Reigns!*)

When God restored our fortunes all,  
We were like those who sweetly dream.  
Our mouths with joy and laughter filled,  
Made Him our constant song and theme.

Then the astonished nations said,  
“The Lord has done great things for them!”  
Indeed, great things our God has done,  
Whose Name we praise, Amen, Amen!

Restore our fortunes, Lord our King!  
Let grace like flowing streams prevail.  
All they with tears of joy shall sing  
Who sow while yet they weep and wail.

They who in tears of sorrow sow  
And cast their seed on every hand,  
With joy shall reach their heav’nly home,  
And bring the harvest of their land.

## 5 Seekers

Read and meditate on John 5.11-13.

Great! More people seeking Jesus! But wait...

*<sup>11</sup>Then to them he replied, "But He Who made me well told me to take my bed and walk." <sup>12</sup>"So tell us Who this is Who spoke to you this way, that you should take your bed and disobey the Law," they said to him. <sup>13</sup>He did not know, however, Who it was Who made him so, for Jesus had withdrawn, to get away from all the crowds.*

- John 5.11-13

*Reflect*

1. Can you see the hardness and self-interest in the Jews' reply to this man? What did they *not* ask? How can we tell when our own hearts are becoming hard like this? Complete this prayer: *Help me, Lord, to take a sincere interest in others and their needs and blessings, and not just...*
2. By contrast, how would you describe the response of this man to their accusing him of breaking the Sabbath? How could he so easily have preferred Jesus' commands to man's traditions? *What about me, Lord? Teach me so to love Your Word that...*
3. The Jews are seeking Jesus, but why? Do *they* want to be healed from *their* infirmities? Do they think they even *have* any need for healing? Why do they want to know about Jesus? *I know that people today find Jesus a little unsettling, Lord, but still, I need to...*
4. Why do some people today find Jesus a bit unsettling? Should that keep us from obeying His Word? Explain. *Lord, give me the courage to unsettle, and the grace to...*
5. Why do you suppose Jesus didn't hang around to get the credit and glory from this good work? Bring together your prayers from questions 1-4 into one prayer.

*Summary*

"The healed one did not know who it was who healed him because Jesus hid as soon as he had healed him. It would have been typical of someone looking for glory if he had stayed around with the one whom he had healed. It would have been typical of someone who desired public exposure. But we see our Lord cautiously avoiding this. In fact, it would have been easier to have himself seen as God. Since, however, he appeared as a man and many had this opinion about him, he protected himself from the opinion of those who saw him." *Theodore of Mopsuestia (350-428 AD)*

The Jews were so fixed on maintaining their relatively comfortable status quo, that they could not even see the good that had been done for this man. All they wanted to do was maintain control,

keep people in line, and root out the trouble-makers. Do we ever fall into this trap in local churches today? How can we recognize when this might be happening with us?

*Closing Prayer*

Let Your salvation, O God, set me up on high.  
I will praise the name of God with a song,  
And will magnify Him with thanksgiving.  
*This* also shall please the LORD better than an ox or bull,  
Which has horns and hooves.  
The humble shall see *this* and be glad;  
And you who seek God, your hearts shall live.  
For the LORD hears the poor,  
And does not despise His prisoners.  
Let heaven and earth praise Him,  
The seas and everything that moves in them.  
For God will save Zion  
And build the cities of Judah,  
That they may dwell there and possess it.

Psalm 69.29b-35

**Psalm 69.13-15, 34-46** (*Greensleeves: What Child Is This?*)

O Lord, we make our prayer to You; receive our words, O Savior!  
Let lovingkindness see us through, and answer us with favor!  
Lord, lift us above the mire; deliv'rance is our one desire!  
Let not the floods conspire to swallow us forever!

Let heav'n and earth now praise You, Lord, the seas and all their creatures,  
For You will save us by Your Word and build Your City's features.  
There we will with Jesus dwell and know His blessings full and well.  
His glorious Name we'll tell to every man and creature!

## 6 Sin No More

*Read and meditate on John 5.14, 15.*

Jesus is not finished with this man just yet. He seeks him out in the temple to add a little perspective to what has happened to him. And to make sure the Jews know that He's the trouble-maker they're looking for.

*<sup>14</sup>But later on that day He found him in the temple, and He said to him, "See, you are well. And now, instead of sinning, sin no more, lest something worse befall you."<sup>15</sup>Then the man went to report that it was Jesus Who had healed him.*

- John 5.14, 15

*Reflect*

1. Apparently, it wasn't enough for Jesus that He had healed this man. What is implied in the verb, *found*, in verse 14. Why did He do this? Should we be seeking even those who already know the grace of Jesus? Explain. Complete the following brief prayer: *Lord, seek me every day like You sought this man, so that...*
2. Jesus connected this man's healing with sin, but not necessarily as a cause-and-effect (cf. Jn. 9.1-4). Sin was the *condition* from which healing delivered this man, like the sinful *condition* in which the creation groans and travails (Rom. 8.20, 21). But His remarks imply *responsibility* on the part of the man for the degree to which that condition will control him in the days to come. Explain. *Thank You for delivering me from the consequences and condition of sin. Today, help me to know deliverance from...*
3. What general conclusion about grace and works can you draw from Jesus remarks to this man? Is our salvation completely unrelated to works? Explain. *Help me to want to sin nor more, Lord, but to...*
4. The man goes straight to the Jews to tell them that Jesus was the One Who had healed him. What shall we make of this? Was this man being ungrateful? Or was he simply trying to do his duty? Or something else? Do you think Jesus, seeing this, thought He must have made a mistake in talking with this man again? Explain. *Lord, You do all things well. You are wise and loving and courageous, and I want to be...*
5. We're not saved *by* works, but we're not saved *without* them. How does this story illustrate this truth? Bring together into one prayer the prayers you composed from questions 1-4.

*Summary*

"Yesterday you were flung upon a bed, exhausted and paralyzed, and you had no one to put you into the pool when the water should be troubled. Today you have him who is in one person man and God, or rather God and man. You were raised up from your bed, or rather you took up your bed and publicly acknowledged the benefit. Do not again be thrown on your bed by sinning... But as you now are, so walk, mindful of the command.... Sin no more lest a worse thing happen to you if

you prove yourself to be evil after the blessing you have received.” *Gregory of Nazianzus (329-389 AD)*

We must not despise the freedom that Christ has provided for us in the Gospel. We must work out our salvation in fear and trembling (Phil. 2.12) and look to the Lord that we may “sin no more.” But we will, of course, and what should we do then (1 Jn. 1.8-2.6)?

*Closing Prayer*

My praise *shall be* of You in the great assembly;  
I will pay My vows before those who fear Him.  
The poor shall eat and be satisfied;  
Those who seek Him will praise the LORD.  
Let your heart live forever!  
All the ends of the world  
Shall remember and turn to the LORD,  
And all the families of the nations  
Shall worship before You.  
For the kingdom *is* the LORD’s,  
And He rules over the nations.

Psalm 22.25-28

**Psalm 22.26-28** (*Darwall: Rejoice, the Lord is King*)

The suffering King shall eat and praise with us the Lord.  
Forever we His praise repeat and trust His Word.  
Praise God above, all you who keep His vows and who His mercies love!

All nations shall repent and hasten to the Lord;  
All those to whom His truth is sent shall praise His Word.  
The Lord is King! His sovereign rule on high now we His people sing!

## 7 Miracle at the Feast

Read and meditate on John 5.1-15.

The coming of Christ's Kingdom does not require big announcements, expansive marketing schemes, elaborate facilities, highly-credentialed staff, or clever programming. Just grace. And courage.

<sup>1</sup>Then it was, a feast was held, and Jesus went up to Jerusalem. <sup>2</sup>A pool is there beside the Sheep Gate, called Bethesda, <sup>3</sup>where a multitude of people gathered to be healed – the sick, blind, lame, or any who were paralyzed. <sup>5</sup>A certain man was there who had for many years been made to bear with an infirmity. <sup>6</sup>When Jesus saw him lying there, and knew that he had for those many years been ill, He said unto him, “Do you want to be made well?” <sup>7</sup>“I do,” he said, “but I have no one who can set me in the stirred-up pool. Someone will step down in the pool before me.” <sup>8</sup>Jesus said to him, “Rise now, my friend. Take up your bed and walk.” <sup>9</sup>And suddenly, the man was well! He took his bed and walked. (Now I must tell you, this was on the Sabbath.) <sup>10</sup>Then the Jews said to him, “It’s the Sabbath Day, and you may not do any work on it, as you are doing, carrying your bed.” <sup>11</sup>Then to them he replied, “But He Who made me well told me to take my bed and walk.” <sup>12</sup>“So tell us Who this is Who spoke to you this way, that you should take your bed and disobey the Law,” they said to him. <sup>13</sup>He did not know, however, Who it was Who made him so, for Jesus had withdrawn, to get away from all the crowds. <sup>14</sup>But later on that day He found him in the temple, and He said to him, “See, you are well. And now, instead of sinning, sin no more, lest something worse befall you.” <sup>15</sup>Then the man went to report that it was Jesus Who had healed him.

- John 5.1-15

Reflect

1. In what ways is this story of Jesus' encounter with the lame man similar to the previous encounters we have seen (Nicodemus, Samaritan woman, Capernaum nobleman)? How should these similarities instruct us? Complete this prayer: *Lord, I want to learn from watching You, like John and the others did. Help me today...*

2. Can you see any differences in this story from the others? How should these differences instruct us in our walk with the Lord and our work in our Personal Mission Field? *Every person is different, Lord, so I must...*

3. The Word of Christ is powerful to heal. Is it powerful to save? *How* powerful? That is, with what kinds of people? People such as the ones in your Personal Mission Field? *Lord, I believe that Your Word is powerful! Help me to...*

4. In this situation, grace and courage triumph over fear and infirmity by the power of God's Word. How would you state this as a principle to guide your witness for the Lord? *Give me grace and courage today, Lord, and equip me with Your Word so that...*

5. It did not bother Jesus that He unsettled the settled traditions and practices of His day. He was on a mission from God. Should we be concerned that our witness for Christ might upset some people's view of what is right or appropriate or true? Explain. Bring together into one prayer the prayers you composed for questions 1-4.

*Summary*

"Of so many who lay sick, only one was healed; although, had he chosen to do so, our Lord could have restored them all by a single word. How should we account for this? We might suppose that his power and goodness were asserted more for imparting knowledge of eternal salvation to the soul than for working a temporal cure on the body.... That which received the temporal cure was certain to decay at some point when death arrived, whereas the soul that believed passed into eternal life." *Augustine 9354-430 AD*)

The fear of men and the grip of sin are no match for people of grace and courage who are on a mission from God. How should you apply this lesson in your life today?

*Closing Prayer*

Praise the LORD!

Sing to the LORD a new song,

*And* His praise in the assembly of saints.

Let Israel rejoice in their Maker;

Let the children of Zion be joyful in their King.

Let them praise His name with the dance;

Let them sing praises to Him with the timbrel and harp.

For the LORD takes pleasure in His people;

He will beautify the humble with salvation.

Let the saints be joyful in glory;

Let them sing aloud on their beds.

Let the high praises of God be in their mouth,

And a two-edged sword in their hand...

Psalm 149.1-6

**Psalm 149** (*Toulon: I Greet Thee, Who My Sure Redeemer Art*)

Sing to the Lord a glorious song and new!

Praise Him you people, to Whom praise is due!

Let us rejoice, let us be glad in Him

Who has created us and cleansed our sin.

Praise Him with dance, with tambourine and lyre!

To be so praised is God's one great desire.

Lord, beautify Your holy ones with grace;

Show us the mercy of Your saving face.

Sing to the Lord, exult with great delight!

*The Gospel of John: John 5.1-15*

Sing on your beds with joy to God by night!  
Sing praise and take His Word into your hand;  
Publish His grace and wrath in every land!

*The Gospel of John: John 5.1-15*

*Questions for reflection or discussion*

1. Looking at this story, what can we learn about how the Kingdom of God comes on earth as it is in heaven?
2. Explain the relationship between grace, faith, and obedience in the life of faith.
3. What do we learn from this story about being a seeker of lost people?
4. How can we tell when the ways and traditions of men are keeping us from obeying the plain teaching of the Scriptures?
5. What's the most important lesson you've learned from John 5.1-15? How are you putting that lesson to work in your walk with and work for the Lord?

*Items for prayer:*

## The Fellowship of Ailbe

The Fellowship of Ailbe is a spiritual fellowship in the Celtic Christian tradition. Our goal is to promote revival, renewal, and awakening, following the teaching of Scripture and the example and heritage of our forebears in the faith.

The Fellowship of Ailbe offers many opportunities for training, prayer, personal growth, and ministry. Visit our website at [www.ailbe.org](http://www.ailbe.org) to learn more.

We hope you found this study helpful. If so, please consider making a gift to The Fellowship. You can contribute to our ministry by using the donate button at the website, or by sending your gift to The Fellowship of Ailbe, 19 Tyler Dr., Essex Junction, VT 05452.

Thank you.