

A Move by Move and Event by Event Account of The Life of Christ

(Arranged chronologically)

#	The move of Jesus	Place	Matthew	Mark	Luke	John
17	Heals Man at Pool of Bethesda 在畢士大池邊治病 Heals Impotent Man at Bethesda Pool	Jerusalem 耶路撒冷				5:1-47

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SCRIPTURE LISTING BY EVENTS

Event	Matthew	Mark	Luke	John
1. Jesus Heals at Bethesda Pool 耶穌在畢士大池邊治病				5:1-18
2. The Authority of the Son 子的權柄				5:19-29
3. Witnesses to Jesus 為耶穌作證				5:30-47

1. Jesus Heals at Bethesda Pool 耶穌在畢士大池邊治病

John 5:1-47

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

這事以後，到了猶太人的一個節期，耶穌就上耶路撒冷去。

²Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

在耶路撒冷，靠近羊門有一個池子，希伯來話叫作畢士大，旁邊有五個廊子；

³In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

裡面躺著瞎眼的、癱腿的、血氣枯乾的許多病人。（有古卷在此有：等候水動；

⁴For 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.

因為有天使按時下池子攪動那水，水動之後，誰先下去，無論害甚麼病就痊愈了。）

⁵And a certain man was there, which had an infirmity thirty and eight years.

在那裡有一個人，病了三十八年。

⁶When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, **Wilt thou be made whole?**

耶穌看見他躺著，知道他病了許久，就問他說：你要痊愈麼？

⁷The 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.

病人回答說：先生，水動的時候，沒有人把我放在池子裡；我正去的時候，就有別人比我先下去。

John 5:1-47

⁸Jesus saith unto him, **Rise, take up thy bed, and walk.**

耶穌對他說：起來，拿你的褥子走罷！

⁹And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

那人立刻痊愈，就拿起褥子來走了。

¹⁰The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

那天是安息日，所以猶太人對那醫好的人說：今天是安息日，你拿褥子是不可的。

¹¹He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

他卻回答說：那使我痊愈的，對我說：拿你的褥子走罷。

¹²Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

他們問他說：對你說拿褥子走的是甚麼人？

¹³And he that was healed wist not (*knew not*) who it was: for Jesus had conveyed himself away, a multitude being in that place.

那醫好的人不知道是誰；因為那裡的人多，耶穌已經躲開了。

¹⁴Afterward Jesus findeth him in the temple, and said unto him, **Behold, thou art made whole: sin no more, lest a worse thing come unto thee.**

後來耶穌在殿裡遇見他，對他說：你已經痊愈了，不要再犯罪，恐怕你遭遇的更加利害。

¹⁵The man departed, and told the Jews that it was Jesus, which had made him whole.

那人就去告訴猶太人，使他痊愈的是耶穌。

¹⁶And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

所以猶太人逼迫耶穌，因為他在安息日做了這事。

¹⁷But Jesus answered them, **My Father worketh hitherto, and I work.**

耶穌就對他們說：我父做事直到如今，我也做事。

¹⁸Therefore 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.

所以猶太人越發想要殺他；因他不但犯了安息日，並且稱神為他的父，將自己和神當作平等。

2. The Authority of the Son 子的權柄

John 5:19-29

¹⁹Then answered Jesus and said unto them, **Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.**

耶穌對他們說：我實實在在的告訴你們，子憑著自己不能做甚麼，惟有看見父所做的，子才能做；父所做的是，子也照樣做。

²⁰**For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.**

John 5:19-29

父愛子，將自己所做的一切事指給他看，還要將比這更大的事指給他看，叫你們希奇。

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

父怎樣叫死人起來，使他們活著，子也照樣隨自己的意思使人活著。

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

父不審判甚麼人，乃將審判的事全交與子，

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

叫人都尊敬子如同尊敬父一樣。不尊敬子的，就是不尊敬差子來的父。

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

我實實在在的告訴你們，那聽我話、又信差我來者的，就有永生；不至於定罪，是已經出死入生了。

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

我實實在在的告訴你們，時候將到，現在就是了，死人要聽見神兒子的聲音，聽見的人就要活了。

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

因為父怎樣在自己有生命，就賜給他兒子也照樣在自己有生命，

27 And hath given him authority to execute judgment also, because he is the Son of man.

並且因為他是人子，就賜給他行審判的權柄。

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

你們不要把這事看作希奇。時候要到，凡在墳墓裡的，都要聽見他的聲音，就出來；

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

行善的，復活得生；作惡的，復活定罪。

3. Witnesses to Jesus 為耶穌作證

John 5:30-47

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

我憑著自己不能做甚麼，我怎麼聽見就怎麼審判。我的審判也是公平的；因為我不求自己的意思，只求那差我來者的意思。

31 If I bear witness of myself, my witness is not true.

我若為自己作見證，我的見證就不真。

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

另有一位給我作見證，我也知道他給我作的見證是真的。

³³ **Ye sent unto John, and he bare witness unto the truth.**

你們曾差人到約翰那裡，他為真理作過見證。

³⁴ **But I receive not testimony from man: but these things I say, that ye might be saved.**

其實，我所受的見證不是從人來的；然而，我說這些話，為要叫你們得救。

³⁵ **He was a burning and a shining light: and ye were willing for a season to rejoice in his light.**

約翰是點著的明燈，你們情願暫時喜歡他的光。

³⁶ **But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.**

但我有比約翰更大的見證；因為父交給我我要我成就的事，就是我所做的事，這便見證我是父所差來的。

³⁷ **And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.**

差我來的父也為我作過見證。你們從來沒有聽見他的聲音，也沒有看見他的形像。

³⁸ **And ye have not his word abiding in you: for whom he hath sent, him ye believe not.**

你們並沒有他的道存在心裡；因為他所差來的，你們不信。

³⁹ **Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.**

你們查考聖經（或作：應當查考聖經），因你們以為內中有永生；給我作見證的就是這經。

⁴⁰ **And ye will not come to me, that ye might have life.**

然而，你們不肯到我這裡來得生命。

⁴¹ **I receive not honour from men.**

我不受從人來的榮耀。

⁴² **But I know you, that ye have not the love of God in you.**

但我知道，你們心裡沒有神的愛。

⁴³ **I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.**

我奉我父的名來，你們並不接待我；若有別人奉自己的名來，你們倒要接待他。

⁴⁴ **How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? 你們互相受榮耀，卻不求從獨一之神來的榮耀，怎能信我呢？**

⁴⁵ **Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.**

不要想我在父面前要告你們；有一位告你們的，就是你們所仰賴的摩西。

⁴⁶ **For had ye believed Moses, ye would have believed me; for he wrote of me.**

你們如果信摩西，也必信我，因為他書上有指著我寫的話。

⁴⁷ **But if ye believe not his writings, how shall ye believe my words?**

你們若不信他的書，怎能信我的話呢？

CONNECTION

There must have been a considerable lapse of time since the last move of Jesus, and therefore a number of unrecorded events. At the time of this lesson a feast of the Jews was in progress in Jerusalem, and Jesus went up to the feast. We are not told just what feast it was, and therefore the exact time is uncertain. No mention is made of His disciples being with Him.

Jerusalem, the City of God, furnished the setting for many of the most significant events in the life of the Son of God. At this time the scene of His activity is at the Pool of Bethesda, near one of the gates of the city.

Water was brought into the temple enclosure from Solomon's Pools, ten miles away, through an open aqueduct 渠道 which emptied itself into large cisterns cut in the solid hilltop. The aqueduct having no valves, the water flowed continuously, and when not consumed as fast as it flowed in, the cisterns would of course overflow and provision must have been made to conserve the water by constructing other pools in various parts of the city for this purpose. Undoubtedly the Pool of Bethesda was one of these, which was situated near the "sheep gate," (vs. 2) the city gate where the sheep were brought in and marketed for the temple sacrifices.

"sheep gate"

John 5:2	Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. 在耶路撒冷，靠近羊門有一個池子，希伯來話叫作畢士大，旁邊有五個廊子；
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There can be little doubt as to the healings which took place at this Pool, and the place must have been known far and wide. Whether or not this was Jesus' first visit to the pool we do not know. The words in vs. 3-4 are not included in some of the original manuscripts, and if the troubling of the water by an angel was only tradition, the question would arise as to the source of the cures effected there. That there were cures is substantiated 證實 by the fact that in the five large porches, or pavilions surrounding the pool, a great multitude of people were waiting for an opportunity to step into the moving waters. Whether this was something that occurred at long intervals, or "at a certain season" (vs. 4) each day, we are not told. If the angel is eliminated from the story, it would place the healings on the same psychological basis as those at Lourdes, France, and other shrines, where so many cures have occurred that it would be futile to deny them, credence having been given them even by scientific men (Dr. Alexis Carrell, in *Man the Unknown*). (*Lourdes: a city in SW France: Roman Catholic shrine famed for miraculous cures.*)

The words in vs. 3-4 are not included in some of the original manuscripts

John 5:3-4	<p>³In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 裡面躺著瞎眼的、癱腿的、血氣枯乾的許多病人。（有古卷在此有：等候水動；</p> <p>⁴For an angel went down <u>at a certain season</u> into the pool, and troubled the water: whosoever then first after <u>the troubling of the water</u> stepped in was made whole of whatsoever disease he had. 因為有天使按時下池子攪動那水，水動之後，誰先下去，無論害甚麼病就痊愈了。）</p>
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Whatever the source of the power which caused the healings, Jesus eclipsed 使失色 it by healing the impotent man just where he lay, and simply by His word. Whether the healings at the Pool were as complete and permanent as those of Jesus, we do not know.

It was a Sabbath day when Jesus healed the impotent man, and when he took up his bed and walked he was accosted by the Jews for this infraction of the law. When they learned who he was and that he had been healed by Jesus, they began to persecute Jesus and planned to kill Him, the more so when He replied, making Himself equal with God. But He gave them a four-fold proof of His divinity, and boldly stood His ground concerning His relationship to the Father, attributing all the power and glory to God, but also definitely stating His own power and authority given Him by the Father.

DISCUSSION

It is possible that the "troubling of the waters" (vs. 4) at the Pool of Bethesda occurred only at long intervals, and that this was the occasion for the visit of Jesus to the famous healing resort, Himself an all-powerful Healer. This would also account for the great multitude that had gathered, perhaps from long distances, to be present at this special season. In any event, Jesus seems to have selected one of the most impotent of the poor sufferers, one who had been helpless for thirty-eight years. Somehow he got to the Pool, either by painful effort on his own part, or with the help of friends. He may have come from a distance, or perhaps he remained in the neighborhood, for his words imply that he had been there many times and had made repeated attempts to be first in the Pool whenever the waters were troubled. Perhaps Jesus saw that he was alone and had no one to help him. He had done everything he could to achieve his heart's desire and had failed. Softly Jesus spoke the compassionate words: "Wilt thou be made whole?" (vs. 6) What a question for one who had lain helpless for thirty-eight years! Knowing only the healings of the Pool he related his own experience: "I have no man to put me into the waters." "I am so helpless others always get ahead of me." (vs. 7) Through lack of faith or lack of knowledge we also often interpret the words of the Master in the light of our own poor experience, instead of according to His promises, His power and His love; "according to His riches in glory." (Phil. 4:19) We fail to step into the "waters."

"Wilt thou be made whole?"

John 5:6	When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? 耶穌看見他躺著，知道他病了許久，就問他說：你要痊癒麼？
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"I have no man to put me into the waters..."

John 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. 病人回答說：先生，水動的時候，沒有人把我放在池子裡；我正去的時候，就有別人比我先下去。
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"according to His riches in glory"

Philippians 4:19	But my God shall supply all your need according to his riches in glory by Christ Jesus. 我的神必照他榮耀的豐富，在基督耶穌裡，使你們一切所需用的都充足。
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Jesus had a more direct method. Without a word of explanation or preparation He simply said to the man, "Rise and walk," and immediately he was made "whole." He was *wholly* healed and strengthened and saved. "My God shall supply *all* your need, according to His riches in glory, by Christ Jesus." (Phil. 4:19) Jesus never does things by halves.

The man did not know who it was that healed him. Because of the crowd it was easy for Jesus to slip away, and He did so immediately while the man was still stunned by the marvel of what had actually happened to him, after a lifetime of impotence. Later, however, Jesus found him in the temple and made Himself known. It is significant that he was found in the temple, doubtless having gone thither to praise and worship God for his healing. (*thither: to or in the direction of that place*)

Again Jesus links disease with sin, by charging the man to "go and sin no more, lest a worse thing come upon thee," (vs. 14) which would imply that his sickness had been caused by sin, but that with his healing the sins had also been cleansed away (Jas. 5:15). Jesus urged him to keep his record clear and not to allow sin and its consequences to come in again. In many cases today, if men and women would recognize the underlying, unsuspected causes of their ills, it would mean an attitude of resistance against them in the power of the Spirit, and also a searching of hearts and a "clearing of ourselves." One reason for neglect along this line is ignorance of the nature of sin, which is often innocent in itself, such as the sin of Eve in eating of the fruit; but the fact that it was contrary to the will and word of God brought immediate separation from God and dire 悲慘的 consequences for the whole human race.

"go and sin no more..."

John 5:14	Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. 後來耶穌在殿裡遇見他，對他說：你已經痊愈了，不要再犯罪，恐怕你遭遇的更加利害。
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with his healing the sins had also been cleansed away

James 5:15	And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. 出於信心的祈禱要救那病人，主必叫他起來；他若犯了罪，也必蒙赦免。
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There is no mention that Jesus ever visited the Pool again, or that He made any comment concerning it or its healings. It is significant that He left the great multitude of impotent folk "waiting for the moving of the waters," (vs. 3) without healing any but this one lone man, while on other occasions it is invariably (*always*) recorded that "He healed them all." (Mt. 12:15) They were taken up with something less than Himself.

He healed them all

Matthew 12:15	But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; 耶穌知道了，就離開那裡，有許多人跟著他。他把其中有病的人都治好了；
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When the Jews saw the man carrying his bed they accused him of breaking the Sabbath, but he was satisfied to do anything that had been commanded him by the One who was able to make him whole, even though he did not know who He was. Later, when he learned that it was Jesus, he fearlessly went and told the Jews, and as a result Jesus was subjected to their petty 卑劣的 persecutions, because He placed human need above the legalistic keeping of the law. He told them He was doing the works of His Father (vs. 17), and having added this offence of "making Himself equal with God," (vs. 18) to that of breaking the Sabbath, the Jews sought the more to kill Him.

He was doing the work of His Father...

John 5:17-18	¹⁷ But Jesus answered them, My Father worketh hitherto, and I work. 耶穌就對他們說：我父做事直到如今，我也做事。 ¹⁸ Therefore the Jews sought the more to kill him, because he not only had broken the
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Sabbath, but said also that God was his Father, making himself equal with God.

所以猶太人越發想要殺他；因他不但犯了安息日，並且稱神為他的父，將自己和神當作平等。

Jesus' masterly reply is one of the great statements of the Word concerning His deity and the authority given Him by the Father. Whenever He made an especially important statement it was often preceded by the words "Verily, verily," which words occur three times in this passage (vs. 19, 24, 25). At the same time, in contrast to these claims, twice over He stated that the Son could do nothing of Himself (vs. 19, 30). He was nothing, that God might be all. He also revealed the great love of the Father for Him and their intimate fellowship in the work (vs. 19-27). There is given to the Son all judgment and authority (vs. 22, 27); the power to have life in Himself (vs. 26); honor equal to that of the Father (vs. 23); and the power of the resurrection (vs. 28-9). Little wonder that the Jews were astonished and sought to slay Him!

John 5:19-30

¹⁹ Then answered Jesus and said unto them, **Verily, verily**, I say unto you, **The Son can do nothing of himself**, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

耶穌對他們說：我實實在在的告訴你們，子憑著自己不能做甚麼，惟有看見父所做的，子才能做；父所做的事，子也照樣做。

²⁰ For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

父愛子，將自己所做的一切事指給他看，還要將比這更大的事指給他看，叫你們希奇。

²¹ For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

父怎樣叫死人起來，使他們活著，子也照樣隨自己的意思使人活著。

²² For the Father judgeth no man, but hath committed all judgment unto the Son:

父不審判甚麼人，乃將審判的事全交與子，

²³ That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

叫人都尊敬子如同尊敬父一樣。不尊敬子的，就是不尊敬差子來的父。

²⁴ **Verily, verily**, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

我實實在在的告訴你們，那聽我話、又信差我來者的，就有永生；不至於定罪，是已經出死入生了。

²⁵ **Verily, verily**, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

我實實在在的告訴你們，時候將到，現在就是了，死人要聽見神兒子的聲音，聽見的人就要活了。

²⁶ For as the Father hath life in himself; so hath he given to the Son to have life in himself;

因為父怎樣在自己有生命，就賜給他兒子也照樣在自己有生命，

²⁷ And hath given him authority to execute judgment also, because he is the Son of man.

並且因為他是人子，就賜給他行審判的權柄。

²⁸ Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

你們不要把這事看作希奇。時候要到，凡在墳墓裡的，都要聽見他的聲音，就出來；

John 5:19-30

²⁹ And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

行善的，復活得生；作惡的，復活定罪。

³⁰ I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

我憑著自己不能做甚麼，我怎麼聽見就怎麼審判。我的審判也是公平的；因為我不求自己的意思，只求那差我來者的意思。

In vs. 24, the great gospel verse, we have the whole process of salvation, from the first hearing of the word, to believing on the Son, receiving of everlasting life, freedom from condemnation, and passing over from death into Life. The importance is here seen of hearing His *words*, which He placed above the words of Moses, who wrote of Him; therefore if they did not believe Moses, they would not believe Him. He declared that the day was coming when even the dead that are in the graves shall hear His voice and come forth. The two resurrections are definitely set forth: some unto life and some unto condemnation (vs. 29).

He told the Jews plainly that they did not have the words of God abiding in them, because of their unbelief, although they served Him with such legalistic zeal. They searched their Scriptures, as the source of life, but failed to see that the life was in Him of whom the Scriptures testified (vs. 39). Throughout the entire discourse we may trace His *words* and His *works*, which always go together.

John 5:39	Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.
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你們查考聖經（或作：應當查考聖經），因你們以為內中有永生；給我作見證的就是這經。

The fourfold witness to His divinity is set forth: John the Baptist was His forerunner and was a burning and shining light in witnessing unto Him; but He said He had greater witness, in the works of the Father which He was doing; and even the very voice of God Himself, speaking directly from heaven, had testified of Him, as well as through the Scriptures.

A word of warning is injected in closing. He had proved to them beyond all question that He had come in the name of God the Father, but they refused to receive Him. Therefore another false one should come, in his own name, and him they would receive (2 Thess. 2:9-10).

John 5:43	2 Thessalonians 2:9-10
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I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

我奉我父的名來，你們並不接待我；若有別人奉自己的名來，你們倒要接待他。

⁹ Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 這不法的人來，是照撒但的運動，行各樣的異能、神蹟，和一切虛假的奇事，

¹⁰ And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

並且在那沉淪的人身上行各樣出於不義的詭詐；因他們不領受愛真理的心，使他們得救。

MEDITATION

"The Son can do nothing of Himself." (vs. 19) This was the secret of His great life, and sets forth the essential nature of that redemption which He accomplished and now communicates to man. He was nothing, that God might be all. This life of entire self-abnegation^{放棄}, of absolute submission to and dependence upon the Father's will, Jesus found to be one of perfect peace and joy. He lost nothing by giving all to God. In this state of mind, the spirit and disposition of Christ, lies the virtue and efficacy^{功效} of the Christian life. In this consists conformity to His image: the being and doing nothing of ourselves, that God may be all in all. How contrary to the proud spirit of the world and its self confidence, was the meek and humble yieldedness to His Father's will! Let us seek to know more of this complete abandonment to the working of God in our lives, stilling the tumult of nature's impetuosity^{急躁}! "Let go, and let God!" **The secret of Jesus' power was His mystic^{奧妙} connection with the Father.** It is the same with us.

"Marvel not at this." (vs. 28) Judgment is committed unto the Son *because* He is the Son of Man. His judgment is just because He was one with us, and because He sought not His own will but the will of the Father.

"Life in Himself." (vs. 26) He is the resurrection and the life (**Jn. 11:25**), and when He speaks the graves shall open and the dead shall come forth. "And you hath He *made alive* who were dead in trespasses and sins" (**Eph. 2:1**).

He is the resurrection and the life

John 11:25	Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 耶穌對他說：復活在我，生命也在我。信我的人雖然死了，也必復活，
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"...He made alive..."

Ephesians 2:1	And you hath he quickened, who were dead in trespasses and sins; 你們死在過犯罪惡之中，他叫你們活過來。
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Gratitude loosens the tongue. When the man who was healed discovered the identity of his Friend, he quickly made it known; and he was found in the temple giving thanks.

"Jesus saw him." (vs. 6) How like Jesus to single out the man who was helpless and had no one to take him to the troubled waters— the one who had been a "hopeless case" for thirty-eight years. The one that others pass by is the one that Jesus will notice.

FROM THE GREEK: "loveth" (*phileo*) in vs. 20 is the more affectionate of the two Greek words; the other (*agapao*) is used in John 3:35 where there is "something of admiration and approbation (*approval*), and the matter under discussion is that of the communication of omnipotence (*all power*)."

John 5:20	John 3:35
For the Father loveth (<i>phileo</i>) the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. 父愛子，將自己所做的一切事指給他看，還要將比這更大的事指給他看，叫你們希奇。	The Father loveth (<i>agapao</i>) the Son, and hath given all things into his hand. 父愛子，已將萬有交在他手裡。

STUDY

Do you think the waters of the Pool were actually troubled by an angel? Could it have been troubled naturally by the flowing of the water from the aqueduct? Why do you think Jesus chose this impotent man, and apparently did not heal any other? Why did Jesus tell him to sin no more? Was he in the temple to worship? Were the Jews seeking to kill Jesus because He broke the Sabbath or because He claimed to be equal with God? Did Jesus compromise because of their criticisms? How would you describe in a few words the relationship between Jesus and the Father? Why did He say He was equal with God and at the same time say that He could do nothing? How will the dead hear the voice of the Son? What does it mean to pass from death unto life? Is it wrong to seek honor of men? Who is the "one who shall come in his own name"? (vs. 43).

John 5:43	I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 我奉我父的名來，你們並不接待我；若有別人奉自己的名來，你們倒要接待他。
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REVIEW

Questions	Answers
1. How long had it been since the last Move of Jesus?	A considerable lapse of time
2. Why did Jesus go to Jerusalem at this time?	To attend a feast of the Jew
3. What important place did He visit?	The Pool of Bethesda
4. Were any of His disciples with Him?	No
5. What was the Pool used for?	To conserve the water
6. What occurred at a certain season?	An angel went down into the pool, and troubled the water
7. How many people were gathered?	A great multitude
8. Where did they wait for the waters to move?	In the five large porches
9. Had there been many healings?	Yes
10. Who was healed by Jesus?	An impotent man
11. How long had he been afflicted?	38 years
12. Why had he not been healed?	He never made it the first one into the Pool after the water was troubled.
13. What did Jesus ask him?	<i>"Wilt thou be made whole?"</i>
14. What was his reply? Why?	<i>"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."</i> He was helpless and hopeless.
15. What did Jesus say when He healed him?	<i>"Rise, take up thy bed, and walk."</i>
16. Where did the man go?	To the temple
17. Who accosted him for carrying his bed? Why?	The Jews. It is the Sabbath day: it is not lawful for anyone to carry the bed.
18. What was his answer?	<i>"He that made me whole, the same said unto me, Take up thy bed, and walk."</i>
19. What was the result when it became known Who had healed him?	The Jews sought to kill Jesus.
20. Where did Jesus find him?	In the temple
21. What did He say to him there? Why?	<i>"Behold, thou art made whole: sin no more, lest a worse thing come unto thee."</i> Apparently his sickness was a result of his sin.
22. Was he completely healed?	Yes

Questions	Answers
23. Did Jesus ever visit the Pool again?	No
24. When the Jews criticized Jesus what did He answer them?	<i>"My Father worketh hitherto, and I work."</i>
25. What were the two charges against Him?	1. Break the Sabbath 2. Make himself equals with God
26. What did He claim was His relation to God the Father?	The Father loves him
27. What powers had been committed to the Son?	The power to have life in himself
28. What was the fourfold witness to His deity?	1. John the Baptist 2. The work of the Father 3. The Father Himself 4. The Word
29. What future events did He foretell?	The day was coming when even the dead that are in the graves shall hear His voice and come forth.
30. What great gospel verse is found in this chapter? Quote it.	<i>Verse 24. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."</i>
31. What did He tell the Jews concerning their attitude toward the Word of God?	Their unbelief
32. What Old Testament Scriptures did He refer to?	Deuteronomy 18:15,17-19
33. Did He place His words above these?	Yes
34. Why are the Scriptures the source of eternal life?	The Scriptures testify of Jesus
35. What warning did He give the Jews?	Another false one should come, in his own name, and him they would receive
36. How did He say they were condemned?	They were condemned because they didn't really believe what Moses wrote about Jesus.
37. Did He say He would accuse them to the Father?	No

Moses said...

Deuteronomy 18:15,17-19

¹⁵The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

耶和華——你的神要從你們弟兄中間給你興起一位先知，像我，你們要聽從他。

¹⁷And the LORD said unto me, They have well spoken that which they have spoken.

耶和華就對我說：他們所說的是。

¹⁸I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

我必在他們弟兄中間給他們興起一位先知，像你。我要將當說的話傳給他；他要將我一切所吩咐的都傳給他們。

¹⁹And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

誰不聽他奉我名所說的話，我必討誰的罪。

Jesus said...

John 5:45-47

⁴⁵Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

不要想我在父面前要告你們；有一位告你們的，就是你們所仰賴的摩西。

⁴⁶For had ye believed Moses, ye would have believed me; for he wrote of me.

你們如果信摩西，也必信我，因為他書上有指著我寫的話。

⁴⁷But if ye believe not his writings, how shall ye believe my words?

你們若不信他的書，怎能信我的話呢？

Philip said...

John 1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

腓力找著拿但業，對他說「摩西在律法上所寫的和眾先知所記的那一位，我們遇見了，就是約瑟的兒子拿撒勒人耶穌。」

Peter said...

Acts 3:22-23 ²²For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

²³And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

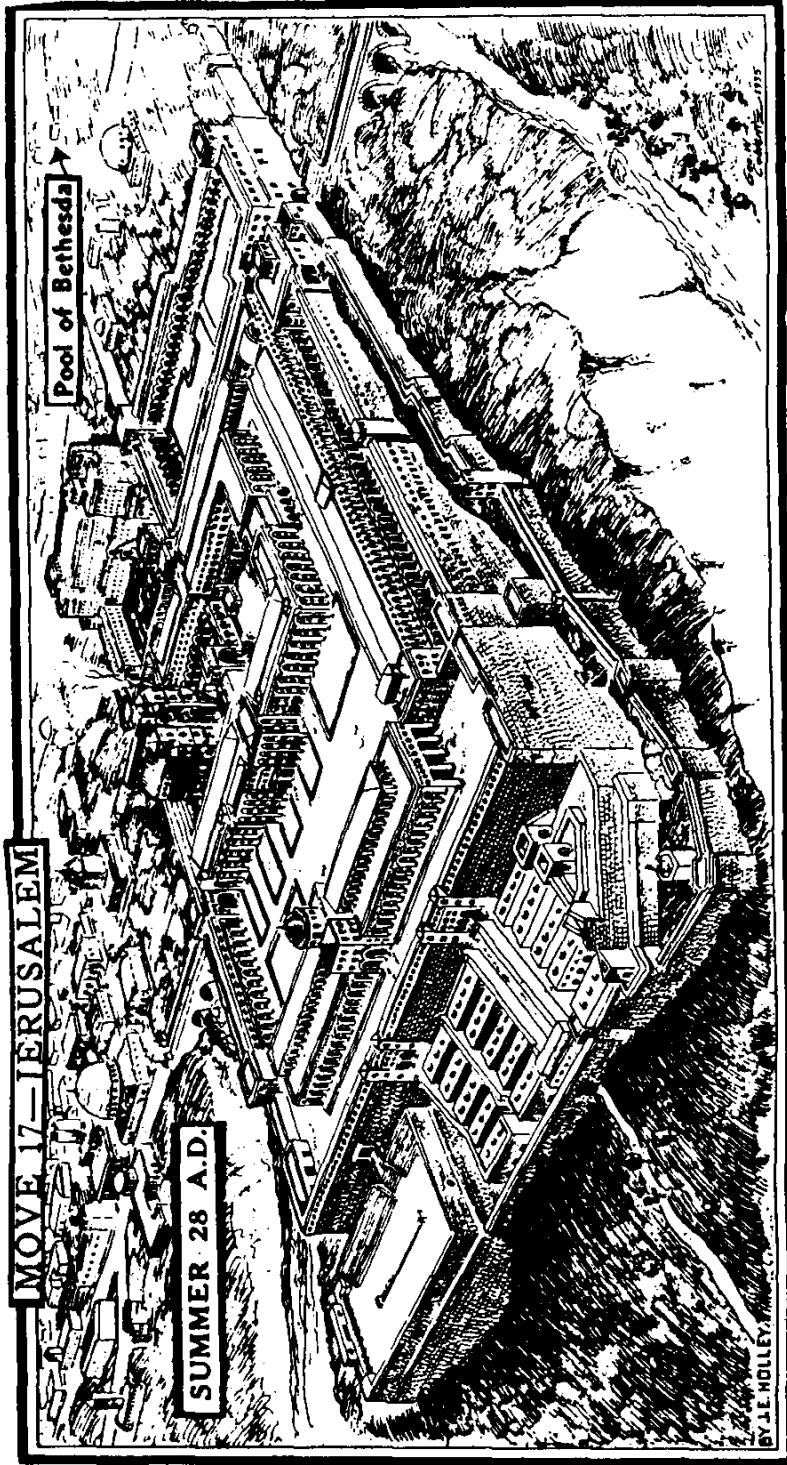
摩西曾說：主——神要從你們弟兄中間給你們興起一位先知像我，凡他向你們所說的，你們都要聽從。凡不聽從那先知的，必要從民中全然滅絕。

Stephen said...

Acts 7:37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

那曾對以色列人說神要從你們弟兄中間給你們興起一位先知像我的，就是這位摩西。

HEROD'S TEMPLE



MOVE 17—JERUSALEM

SUMMER 28 A.D.

Pool of Bethesda

Heals Man at Pool of Bethesda

BY J.E. HOLLEY