

## An Outline of John's Gospel

- I. Prologue: The Identity of the Son of God (1:1-18)
- II. Jesus Proven to be the Christ & the Son of God in His Public Ministry (1:19-12:50)
  - A. The Son of God Revealed (1:19-4:54)
    - 1. Beginning of Jesus' Ministry: John's First Witness, First Disciples, First Sign (1:19-2:11)
    - 2. Beginning of Jesus' Public Ministry: Cleansing the Temple, Personal Witness, John's Final Witness, Samaritan Harvest, Second Sign (2:12-4:54)
  - B. The Son of God Rejected (5:1-12:36)
  - C. Conclusion (12:37-50)
- III. Jesus Proven to be the Christ & the Son of God in His Passion and Resurrection (13:1-20:31)
- IV. Epilogue: The Future Mission of the Son of God (21)

## Healing on the Sabbath

*Gospel of John, Part XVI*

John 5:1-16

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### I. Little House in the Big Woods

### II. A Sabbath Healing

A. Background (1-4)

B. Healing (5-9a)

C. Interrogation (9b-13)

D. Exhortation (14 cf. 1 Cor 11:30)

The 19<sup>th</sup> century Anglican Archbishop Richard Trench notes, *"Let no man, however miserable, count that he has exhausted the power of God's wrath. The arrows that have pierced him may have been keen; but there are keener yet, if only he provoke them, in the quiver from which these were drawn."*

E. Conclusion (15-16)

### III. Application

A. The Sabbath and Compassion

1. Sabbath Intent (cf. Dt 5:12-15; Mk 2:27)

Believe it or not, in the OT the Sabbath was a form of legislated compassion. *The Sabbath was a gift given to Israel by a loving God. In the words of our Lord, The Sabbath was made for man, not man for the Sabbath (Mk 2:27).*

Consider the rationale attached to the Sabbath command:

*"Observe the Sabbath day, to keep it holy...that your male servant and your female servant may rest as well as you. And remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to keep the Sabbath day." (Deuteronomy 5:12-15)*

The Sabbath reminded our fathers that *the freedom they enjoyed, the prosperity they enjoyed, and the things they could achieve, were gifts from God.*

## 2. Jewish Myopia

### 3. Messianic Anger (cf. Mk 3:1-6)

*And He entered the synagogue again, and a man was there who had a withered hand. So they watched Him closely, whether He would heal him on the Sabbath, so that they might accuse Him. And He said to the man who had the withered hand, "Step forward." Then He said to them, "Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?" But they kept silent. And when He had looked around at them with anger, being grieved by the hardness of their hearts, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored as whole as the other. Then the Pharisees went out and immediately plotted with the Herodians against Him, how they might destroy Him.*

## B. The Sabbath and Carrying Burdens

### 1. What about Jeremiah? (Jer 17:19-27)

*"Thus says the LORD: 'Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; nor carry a burden out of your houses on the Sabbath day, nor do any work, but hallow the Sabbath day, as I commanded your fathers.'" (17:21-22)*

### 2. What about Isaiah? (Is 58:13-14 cf. 58:3b)

*"If you turn away your foot from the Sabbath, From doing your pleasure on My holy day, And call the Sabbath a delight, The holy day of the LORD honorable, And shall honor Him, not doing your own ways, Nor finding your own pleasure, Nor speaking your own words, Then you shall delight yourself in the LORD..." (Is 58:13-14a)*

## C. The Sabbath and Causing Offense

### 1. Jesus intentionally causes offense

### 2. It is not wrong to cause offense

## IV. Conclusion