

Message Five

The Need of the Dying – Life’s Healing
And
The Need of the Impotent – Life’s Enlivening

Scripture reading: John 4:43-54; 5:1-47

I. The Need of the Dying – Life’s Healing

- A. Christ coming back to visit the place of weak and fragile people – vv.43-46a.
 - 1. Jesus returned to Cana of Galilee, the place of the weak and fragile people.
 - 2. The Lord was here once during the first sign to change the death water into life wine – cf. 2:1, 9.
 - 3. This is the second sign, which in the principle of life corresponds with the first sign—to change death into life – 4:54.
- B. The weak and fragile people dying – vv.46b-49.
 - 1. Human beings are apparently living, but actually dying.
 - 2. We are fallen people, weak and fragile, who are dying and who need the Lord’s healing.
 - 3. If you have the healing of the Lord Jesus, your dying will become living.
- C. Healing by the life-giving word and through believing – vv.50-54.
 - 1. Although the royal official begged the Lord to come down and heal his son(v.47, 49), the Lord simply spoke the word, and the boy was healed.
 - 2. The life-giving word is not the word in dead letters, but the word that is the Spirit.
 - 3. When the dying people receive this word through believing, they are healed with life – v.50.
 - 4. Healing is death being swallowed up by life.
 - a. Romans 8 reveals that our spirit, soul, and body all may receive the divine life.
 - 1) When we called on the Lord Jesus, the divine Spirit who is life came into our spirit and enlivened it, making our spirit life – Rom. 8:2, 10.
 - 2) When we set the mind of our soul upon the spirit, our mind also becomes life – v. 6.
 - 3) If we give ground to the indwelling Spirit, the Spirit will spread Himself from within our spirit through our soul into our body, making our mortal body a body full of life – v. 11
 - b. Whenever the divine life enters into a part of our being, it heals that part.

II. The Need of the Impotent – Life’ Enlivening

- A. The inadequacy of religion’s law-keeping – 5:1-5.
 - 1. The good things of the typical religion.
 - a. The Jewish religion includes at least seven excellent and wonderful items: the holy city Jerusalem, the holy temple, the holy feast, the holy

- Sabbath, the angels, Moses, and the Holy Scriptures.
- b. Along with these seven items of Judaism, there was also the means of healing, because there was the healing pool of water.
 - c. But there is a requirement—you must have strength in order to walk and act; whenever a chance is given for you to receive the benefits of this religion, you must have the strength to be first and the ability to walk.
2. The practice of the law-keeping
 - a. The sheepgate signifies the entrance to the law-keeping religion's sheepfold – v.2; cf. 10:1.
 - b. The name of the pool, Bethesda, means house of mercy, signifying that the people who practiced law-keeping realized that they needed the mercy of God because they were impotent, weak, and wretched, as portrayed in Romans 7:7-24.
 - c. The porches, like a sheepfold, signify the law-keeping religion's shelter, and the number five denotes responsibility.
 - d. The angel who stirred up the water signifies the agent through which the law, which could not give life, was given – 5:4; Gal. 3:19, 21.
 - e. The stirring up of the water to make people well signifies the practice of the law-keeping trying to make people perfect.
 3. The impossibility of the law-keeping.
 - a. The impotent man had been sick for thirty-eight years, unable to move; he was filled with expectation when he saw the waters stirring, but it was impossible for him to get there in time to receive healing – v.5.
 - b. There is no problem with the law; the problem is with us.
 - 1) Because of the weakness of the flesh and because of the lack of life, it is impossible for man to keep the law – Rom. 8:3; Gal. 3:21.
 - 2) With respect to the law, we are helpless and hopeless cases.
 - c. The seeking people, under the law-keeping shelter
 - 1) Under the law-keeping shelter, in religion's fold, there are many people who are blind, unable to see; lame, unable to walk; and withered, being short of life – v.3.
 - 2) There was the means of healing in the law-keeping religion, but it did not profit the impotent man, because he had no strength to fulfill its requirements.
 - 3) In the eyes of the Lord, he was a dead person, in need not only of healing, but also of enlivening.
 - 4) With the Lord's enlivening there is no requirement; when the practice of law-keeping in the Jewish religion became an impossibility due to the impotence of man, the Son of God came to enliven the dead – cf. Rom. 5:6.
- B. The sufficiency of the Son's life-giving – 5:6-9.
 1. While nothing could help him, suddenly, a little man named Jesus came into this situation; he came directly to the sick man – v.6.
 2. The impotent man heard the enlivening word of the living, life-giving Lord and was healed – v.8.
 3. He was healed before he rose up, took his bed, and walked – v.9.
 4. When we have Jesus, we do not need anything else; it is Jesus who enlivens.

- C. Religion's opposition to Life – vv.10-16.
1. Life's enlivening breaking religion's ritual.
 - a. The Sabbath is for man and should be a rest to man – Mark 2:27.
 - b. Religion's law-keeping did not bring rest to the man sick for thirty-eight years, but life's enlivening did it in one second.
 - c. Yet, the religious people cared only for the ritual of Sabbath-keeping; they had no concern for the sick man's rest.
 - d. But as long as we have Jesus, we have life, joy and rest.
 2. Religion trying to quench life.
 - a. Religion cared for the keeping of its Sabbath at the sacrifice of the impotent man's rest.
 - b. But Christ cared for the man's rest at the sacrifice of their Sabbath-keeping.
- D. The Son equal with the Father in giving life and executing judgement – vv.17-30.
1. The Son being equal with the Father – v.18.
 - a. While they were resting in keeping their Sabbath, the Father and the Son were still working that the sinners might receive life and have rest – v.17.
 - b. His enlivening of that man testifies that He is equal with God the Father in giving life to people – v.21.
 2. Both the Son and the Father working for redemption and building.
 - a. Although God's work in creation was finished, the Father and the Son were still working for redemption and building – cf. Gen. 2:1-3; John 5:17, 19-20.
 - b. What the Father and the Son are doing is the new creation through redemption for God's building.
 - c. In this matter, the Father and the Son are one; whatever the Father wants to do in the matter of life-giving, the Son does it accordingly.
 3. The Son of God giving life to the dead – vv.21, 24-26.
 4. The Son of Man executing judgement over the unbelieving ones –vv.22-23, 27, 30; cf. Acts 17:31; Rom. 2:16; 2Tim 4:1.
 5. Two kinds of resurrection
 - a. In verse 25, "the dead" shall hear His voice, but in verse 28 all who are "in the tombs" shall hear His voice; verse 25 refers to "the dead living" on the earth; verse 28 refers to "the dead buried" in the earth.
 - b. In addition to the resurrection in the spirit, that is the regeneration in our spirit, which we saw in verse 25, verse 29 distinguishes two kinds of physical resurrections.
 - 1) The "resurrection of life" is the resurrection of the saved believers before the millennium (Rev. 20:4, 6; 1Cor. 15:23, 52; 1Thes. 4:16); the dead believers will be resurrected to enjoy eternal life at the return of the Lord Jesus – cf. 1Thes. 4:17.
 - 2) The "resurrection of judgment" refers to the resurrection of the unbelievers after the thousand years (Rev. 20:5, 12); All the dead unbelievers will be resurrected after the thousand years to be judged at the Great White Throne (Rev. 20:11-15).
- E. The Son's fourfold testimony – vv.31-47.
1. The testimony of John the Baptist – vv.32-25.

2. The testimony of the Son's work – v.36.
3. The testimony of the Father – vv.37-38.
4. The testimony of the Scriptures – vv.39-47.
5. It is possible to have these four witnesses and yet not have Christ Himself.
 - a. It is possible to have the signs, the manifestations, the gifts, and the knowledge of the Scriptures, but not come to contact the Lord Himself.
 - b. It is only the Lord Himself who will give you life.

Message Five

Reference Scriptural verses

John 4:43-54. **43** And after the two days He went forth from there into Galilee, **44** For Jesus Himself testified that a prophet has no honor in his own country. **45** Then when He came into Galilee, the Galileans received Him, having seen all that He did in Jerusalem at the feast, for they also went to the feast. **46** He then came again to Cana of Galilee, where He had made the water wine. And there was a certain royal official, whose son was sick in Capernaum. **47** When he heard that Jesus had come out of Judea into Galilee, he went to Him and asked *Him* to come down and heal his son, for he was about to die. **48** Jesus therefore said to him, Unless you see signs and wonders, you will by no means believe. **49** The royal official said to Him, Sir, come down before my little child dies. **50** Jesus said to him, Go, your son lives. The man believed the word which Jesus said to him and went his way. **51** And as he was now going down, his slaves met him and said that his child was living. **52** So he asked them the hour in which he got better. They said then to him, Yesterday at the seventh hour the fever left him. **53** Then the father knew that *it was* in that hour in which Jesus said to him, Your son lives; and he believed, he and his whole house. **54** Again, this second sign Jesus performed when He came out of Judea into Galilee.

John 5:1-47. **1** After these things there was a feast of the Jews, and Jesus went up to Jerusalem. **2** Now there is in Jerusalem near the sheepgate a pool, which is called in Hebrew Bethesda, having five porticoes. **3** In these lay a multitude of those who were sick, blind, lame, *and* withered, waiting for the moving of the water. **4** For an angel went down from time to time in the pool and stirred up the water; the first then to step in after the stirring up of the water was made well of whatever disease he was being held by. **5** And a certain man was there, who had been thirty-eight years in his sickness. **6** When Jesus saw this one lying *there* and knew that he had already been a long time *in that condition*, He said to him, Do you want to get well? **7** The sick man answered Him, Sir, I have no one to put me into the pool when the water is stirred up; but while I am coming, another steps down before me. **8** Jesus said to him, Rise, take up your mat and walk. **9** And immediately the man became well, and he took up his mat and walked. Now it was the Sabbath on that day; **10** Therefore the Jews said to the one who had been healed, It is the Sabbath, and it is not lawful for you to take up your mat. **11** But he answered them, He who made me well, that One said to me, Take up your mat and walk. **12** They asked him, Who is the man who said to you, Take up *your mat* and walk? **13** But he who had been healed did not know who it was, for Jesus had withdrawn, there being a crowd in that place. **14** After these things Jesus found him in the temple and said to him, Behold, you have become well; sin no more so that nothing worse happens to you. **15** The man went away and told the Jews that Jesus was the One who made him well. **16** And because of this the Jews persecuted Jesus and sought to kill Him, because He did these things on the Sabbath. **17** But Jesus answered them, My Father is working until now, and I also am working. **18** Because of this therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath but also called God His own Father, making Himself equal with God. **19** Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner. **20** For the Father loves the Son and shows Him all things that He Himself is doing; and greater works than these He will show Him that you may marvel. **21** For just as the Father raises the dead and gives *them* life, so also the Son gives life to whom He wills. **22** For neither does the Father judge anyone, but He has given all judgment to the Son, **23** In order that all may honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. **24** Truly, truly, I say to you, He who hears My word and believes Him who sent Me has eternal life, and does not come into judgment but has passed out of death into life. **25** Truly, truly, I say to you, An hour is coming, and it is now, when the dead will hear the voice of the Son of God, and those who hear will live. **26** For just as the Father has life in Himself, so He gave to the Son to also have life in Himself; **27** And He gave Him authority to execute judgment because He is the Son of Man. **28** Do not marvel at this, for an hour is coming in which all in the tombs will hear His voice **29** And will come forth: those who have done good, to the resurrection of life; and those who have practiced evil, to the resurrection of judgment. **30** I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me. **31** If I testify concerning Myself, My testimony is not true. **32** There is another who testifies concerning Me, and I know that the testimony which he testifies concerning Me is

true. **33** You have sent *people* to John, and he has testified to the truth. **34** But *it is* not from man *that* I receive My testimony, but I say these things that you may be saved. **35** He was the lamp that was burning and shining, and you were willing to exult for a while in his light. **36** But I have the testimony *which is* greater than *that* of John, for the works which the Father has given Me to finish, the works themselves which I do, testify concerning Me that the Father has sent Me. **37** And the Father who sent Me, He has testified concerning Me. You have neither heard His voice at any time, nor have you seen His form. **38** And you do not have His word abiding in you, for Him whom He sent, this One you do not believe. **39** You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me. **40** Yet you are not willing to come to Me that you may have life. **41** I do not receive glory from men. **42** But I know you, that you do not have the love of God in yourselves. **43** I have come in the name of My Father, and you do not receive Me; if another comes in his own name, you will receive him. **44** How can you believe when you receive glory from one another and do not seek the glory that is from the only God? **45** Do not think that I will accuse you before the Father; there is one who accuses you: Moses, in whom you have set your hope. **46** For if you believed Moses, you would believe Me; for he wrote concerning Me. **47** But if you do not believe his writings, how will you believe My words?

I.A.2.

John 2:1 And the third day a wedding took place in Cana of Galilee, and the mother of Jesus was there.

John 2:9 And when the master of the feast tasted the water which had become wine and did not know where it came from, though the servants who had drawn the water knew, the master of the feast called the bridegroom

I.C.4.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom. 8:10-11. 10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness. **11** And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

II.A.2.

John 10:1 Truly, truly, I say to you, He who does not enter through the door into the sheepfold, but climbs up from somewhere else, he is a thief and a robber;

Rom. 7:7-24. 7 What then shall we say? Is the law sin? Absolutely not! But I did not know sin except through the law; for neither did I know coveting, except the law had said, "You shall not covet." **8** But sin, seizing the opportunity through the commandment, worked out in me coveting of every kind; for without the law sin is dead. **9** And I was alive without the law once; but when the commandment came, sin revived and I died. **10** And the commandment, which was unto life, this very *commandment* was found to me to be unto death. **11** For sin, seizing the opportunity through the commandment, deceived me and through it killed *me*. **12** So then the law is holy, and the commandment holy and righteous and good. **13** Did then that which is good become death to me? Absolutely not! But sin *did*, that it might be shown to be sin by working out death in me through that which is good, that sin through the commandment might become exceedingly sinful. **14** For we know that the law is spiritual; but I am fleshy, sold under sin. **15** For what I work out, I do not acknowledge; for what I will, this I do not practice; but what I hate, this I do. **16** But if what I do not will, this I do, I agree with the law that it is good. **17** Now then *it is* no longer *I that* work it out but sin that dwells in me. **18** For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not. **19** For I do not do the good which I will; but the evil which I do not will, this I practice. **20** But if what I do not will, this I do, *it is* no longer *I that* work it out but sin that dwells in me. **21** I find then the law with me who wills to do the good, that is, the evil is present with me. **22** For I delight in the law of God

according to the inner man, **23** But I see a different law in my members, warring against the law of my mind and making me a captive to the law of sin which is in my members. **24** Wretched man that I am! Who will deliver me from the body of this death?

Gal. 3:19 Why then the law? It was added because of the transgressions until the seed should come to whom the promise was made, it being ordained through angels in the hand of a mediator.

Gal. 3:21 Is then the law against the promises of God? Absolutely not! For if a law had been given which was able to give life, righteousness would have indeed been of law.

II.A.3.

Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

Gal. 3:21 Is then the law against the promises of God? Absolutely not! For if a law had been given which was able to give life, righteousness would have indeed been of law.

Rom. 5:6 For while we were yet weak, in due time Christ died for the ungodly.

II.C.1.

Mark 2:27 And He said to them, The Sabbath came into being for man, and not man for the Sabbath.

II.D.2.

Gen. 2:1-3. 1 Thus the heavens and the earth and all their host were finished. **2** And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done. **3** And God blessed the seventh day and sanctified it because in it He rested from all His work which God had created and made.

II.D.4.

Acts 17:31 Because He has set a day in which He is to judge the world in righteousness by the man whom He has designated, having furnished proof to all by raising Him from the dead.

Rom. 2:16 In the day when God judges the secrets of men according to my gospel through Jesus Christ.

2Tim. 4:1 I solemnly charge *you* before God and Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:

II.D.5.

Rev. 20:4-15. 4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of *those* who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years. **5** The rest of the dead did not live *again* until the thousand years were completed. This is the first resurrection. **6** Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years. **7** And when the thousand years are completed, Satan will be released from his prison **8** And will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war. Their number is like *that of* the sand of the sea. **9** And they went up upon the breadth of the earth and surrounded the camp of the saints and the beloved city;

and fire came down out of heaven and devoured them. **10** And the devil, who deceived them, was cast into the lake of fire and brimstone, where also the beast and the false prophet were; and they will be tormented day and night forever and ever. **11** And I saw a great white throne and Him who sat upon it, from whose face earth and heaven fled away, and no place was found for them. **12** And I saw the dead, the great and the small, standing before the throne, and scrolls were opened; and another scroll was opened, which is *the book* of life. And the dead were judged by the things which were written in the scrolls, according to their works. **13** And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, each *of them*, according to their works. **14** And death and Hades were cast into the lake of fire. This is the second death, the lake of fire. **15** And if anyone was not found written in the book of life, he was cast into the lake of fire.

1Cor. 15:23 But each one in his own order: the firstfruits, Christ; then those who are Christ's at His coming;

1Cor. 15:52 In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised incorruptible, and we will be changed.

1Thes. 4:16-17. 16 Because the Lord Himself, with a shout of command, with the voice of the archangel and with the trumpet of God, will descend from heaven, and the dead in Christ will rise first. **17** Then we who are living, who are left remaining, will be caught up together with them in the clouds to meet the Lord in the air; and thus we will be always with the Lord.