

## The Gospel According to John

1-20-2021

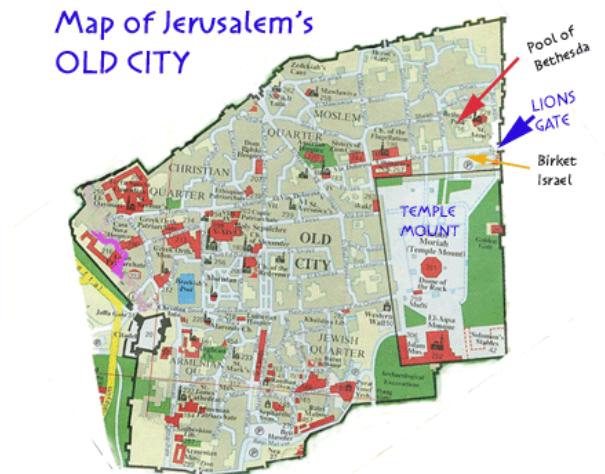
1. Last week I taught the events surrounding Jesus' healing of the nobleman's son and when the clock tolled 7:45 we were in the middle of analyzing Jesus' healing of the man from Bethesda by way of the *Doctrine of Healing*.

2. I want to review some of that learned last week and then we will begin new material on page four.

NIV

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Joh 5:2 Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades.



Joh 5:3 Here a great number of disabled people used to lie--the blind, the lame, the paralyzed ...

Joh 5:5 One who was there had been an invalid for thirty-eight years.

Joh 5:6 When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, "Do you want to get well?"

Joh 5:7 "Sir," the invalid replied, "I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me."

Joh 5:8 Then Jesus said to him, "Get up! Pick up your mat and walk."

Joh 5:9 At once the man was cured; he picked up his mat and walked. The day on which this took place was a Sabbath ...

Joh 5:16 So, because Jesus was doing these things on the Sabbath, the Jews persecuted him.

Joh 5:17 Jesus said to them, "My Father is always at his work to this very day, and I, too, am working."

1. Let's return to the *Doctrine of Divine Healing*.

2. Divine Healing

2.1 The Bible teaches that human beings may look to God for direct healing. Divine healing is a subject over which differences of opinion have existed from early in the history of the Christian church.

2.2 In proclaiming "I am the Lord, your healer," God promised the Israelites that in consequence of their obedience He would put upon them none of the diseases of the Egyptians. Exo 15:26

2.3 David testified regarding the God-fearing man. Psa 41:3

2.4 The psalmists in Psalm 30 repeatedly thanked God for his healing:

2.5 Obedience to God's Word can result in healing and health. Pro 4:20-22

3. Some of the healings recorded in the Bible were with means as in the case of Hezekiah where the means used was a poultice of figs, wine was a means in the case of Timothy and music in the case of Saul. 2Ki 20:7; 1Ti 5:23

3.1 Certainly the Bible is not opposed to the use of means for healing since Christ Himself considered it normal for people to go to a doctor. Mat 9:12

3.2 In the parable of the Good Samaritan Jesus states that oil and wine were poured on the wounds of the beaten traveler.

3.3 There is also a class of healings in which certain additive factors have a part, though many are not of themselves actually therapeutic but rather symbolic of deeper meaning. For example, in the healing of Naaman, the Syrian General with leprosy and the blind man from Bethsaida

4. Many false concepts about healing have developed. For example: when a person seeks healing from a doctor, many have concluded he is making a choice between God and the doctor. Christian Scientists go so far as teaching that the use of a doctor is a sin.

4.1.1 Asa is just such an example. In 2Ch 16:12 the word in the NIV translated physicians might better be rendered “pagan sorcerers.”

4.2 Some believe that physical healing is as much a part of the salvation purchased by Christ on the cross as is the forgiveness of sin. Most evangelicals disagree, however, with such an exegesis and analysis.

4.2.1 In only one other place in the New Testament is there any suggestion of healing in the atonement.

4.2.2 Peter in 1Pe 2:24 connects “by whose stripes ye were healed” with Christ’s sacrificial death on the cross, but there is no explicit mention of physical sickness and most would agree 1Pe 2:24 is used metaphorically.

4.3 There are also those who contend healing was a first installment of the resurrection promised for our mortal bodies through the indwelling Holy Spirit.

Rom 8:11 And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.

4.3.1 Most evangelicals believe the reference to “life to your mortal bodies” refers to temporal sanctification.

4.4 There are those who contend that sickness is always the result of sin. This is the view of the Christian Scientist. While it is true that many sicknesses are a punishment sent by God for sin; e.g., the plagues which struck Israel when they rebelled against God in the wilderness journey.

4.4.1 Balaam the prophet and Balak the Moab King conspired to defeat Israel and God intervened. Num 14:36-37; 25:1-7

4.4.2 There are still other sicknesses which are used uniquely for His glory. Joh 9:1-3

4.4.3 Then there are sicknesses directly used for the good of the sufferer. 2Co 12:7-8

## 5. Cause of Sickness

5.1 Suffering in general is the consequence of the curse that came upon man after the Fall.

5.1.1 In this sense, all sickness stems from man's first sin, though it does not follow that an individual's personal sickness is due to his own personal sin. Prior to the fall man had a means of maintaining health and longevity by eating from the tree of life. A similar tree will also exist in the Millennium. Gen 2:9; 3:23

5.1.2 There is also a similar tree with all manner of fruits for the healing and enjoyment of the millennial citizens. Eze 47:12; Rev 22:1-2

5.2 There are many cases where sickness is caused by man's ignorance and also by his own carelessness: as in the spread of venereal disease, or chronic illnesses resulting from alcoholism, AIDS, etc. But again, we must always remember God is sovereign and often there are exceptions. Sickness may be sent by God as punishment, e.g., King Uzziah's sin.

2Ch 26:16 But after Uzziah became powerful, his pride led to his downfall. He was unfaithful to the LORD, and entered the temple of the LORD to burn incense on the altar of incense ...

2Ch 26:18 They (*the priests*) confronted him and said, "It is not right for you, Uzziah, to burn incense to the LORD. That is for the priests, the descendants of Aaron, who have been consecrated to burn incense. Leave the sanctuary, for you have been unfaithful; and you will not be honored by the LORD God."

2Ch 26:19 Uzziah, who had a censer in his hand ready to burn incense, became angry. While he was raging at the priests in their presence before the incense altar and, leprosy broke out on his forehead.

5.3 Christ commanded one of the ill men whom He healed at the pool of Bethesda.

"Behold, thou art made whole: sin no more, lest a worse thing come unto thee. (Joh 5:14)

5.4 Sickness may work as a chastisement for the development of character. That an illness or accident might be used to train and develop the child of God cannot be ignored. It is the one whom the Lord loveth that God chasteneth.

Heb 12:6 For whom the Lord loveth he chasteneth and scourges every son whom he receiveth.

5.4.1 The believer is to count it all blessing when he enters into various trials and testings (which may include sickness), because if he bears them patiently, they produce the peaceable fruit of righteousness.

Jam 1:2 Consider it pure joy, my brothers, whenever you face trials of many kinds,

Jam 1:3 because you know that the testing of your faith develops perseverance.

5.4.2 Job was brought to recognize his pride and self-righteous attitude through his afflictions, and repented in dust and ashes.

5.4.3 Paul as we have seen saw his thorn in the flesh as something used to buffet him. He also saw in it something God used to keep him humble.

2Co 12:10 That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

5.4.4 The fact that sickness may be used of God to develop character, faith and humility in His own children makes it impossible to conclude that it is always the immediate result of sin.

5.4.5 Jesus not only healed the sick but also often forgave them their sins, as with the paralytic who was let down through the roof.

Mat 9:2 Some men brought to him a paralytic, lying on a mat. When Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven."

5.4.6 This in itself did not prove that man's sickness was due to his sin, or that the cures for sin and sickness are both in the cross, but that Christ was exercising His own prerogative as the Godman.

5.4.7 Though Paul healed many while he himself was not delivered.

Acts 19:11 God did extraordinary miracles through Paul,

Acts 19:12 so that even handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were cured and the evil spirits left them.

5.4.8 This further proves that healing does not depend on our faith in God, it is dependent on God's will. From His omniscience His sovereignty chooses to answer.

## 6. The healings of Christ and of the early church:

6.1 Because sickness was not part of original creation but a later product of disobedience, Jesus healed many sick to document the coming Kingdom and to fulfill prophecy.

6.2 When a leper questioned if it would be His will to cleanse him of his disease, Jesus immediately healed the man.

Mar 1:40 A man with leprosy came to him and begged him on his knees, "If you are willing, you can make me clean."

Mar 1:41 Filled with compassion, Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!"

Mar 1:42 Immediately the leprosy left him and he was cured.

6.2.1 This also shows that Jesus was full of compassion but always constrained by God's purpose and plan for His life.

6.3 In one sense Christ's healings must be regarded as being in a special category.

6.3.1 In them He demonstrated and proved that He was the Son of God.

6.3.2 He performed them in His own peculiar power and that of the Holy Spirit which He possessed without measure. A concept unknown to man then or since; since our Lord had neither sin nor wrong doing nor evil as we also designated it in His life.

6.3.3 All of His miracles confirmed His person as well as His power.

Luk 4:14 Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside.

Luk 4:15 He taught in their synagogues, and everyone praised him.

Luk 4:16 He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read.

Luk 4:17 The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

Luk 4:18 "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed,

Luk 4:19 to proclaim the year of the Lord's favor."

Mat 11:2 When John heard in prison what Christ was doing, he sent his disciples

Mat 11:3 to ask him, "Are you the one who was to come, or should we expect someone else?"

Mat 11:4 Jesus replied, "Go back and report to John what you hear and see:

Mat 11:5 The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor.

Mat 15:30 Great crowds came to him, bringing the lame, the blind, the crippled, the mute and many others, and laid them at his feet; and he healed them.

Mat 15:31 The people were amazed when they saw the mute speaking, the crippled made well, the lame walking and the blind seeing. And they praised the God of Israel.

6.3.4 The gifts of healing of the disciples and the early church were similar, to the extent that the miracles proved these men were true followers of Christ, and thus corroborated them and their ministry.

1Co 12:8 To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit,

1Co 12:9 to another faith by the same Spirit, to another gifts of healing by that one Spirit,

1Co 12:28 And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues.

1Co 12:29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles?

1Co 12:30 Do all have gifts of healing? Do all speak in tongues? Do all interpret?

1Co 12:31 But eagerly desire the greater gifts. And now I will show you the most excellent way.

6.3.5 Philip's miracles at Samaria, the healing of the lame beggar at the temple gate, and of the cripple at Lystra opened up doors of opportunity to testify of Christ.

Acts 8:6 When the crowds heard Philip (in Samaria) and saw the miraculous signs he did, they all paid close attention to what he said.

Acts 8:7 With shrieks, evil spirits came out of many, and many paralytics and cripples were healed.

Acts 8:8 So there was great joy in that city.

Acts 3:1 One day Peter and John were going up to the temple at the time of prayer -- at three in the afternoon.

Acts 3:2 Now a man crippled from birth was being carried to the temple gate called Beautiful, where he was put every day to beg from those going into the temple courts.

Acts 3:3 When he saw Peter and John about to enter, he asked them for money.

Acts 3:4 Peter looked straight at him, as did John. Then Peter said, "Look at us!"

Acts 3:5 So the man gave them his attention, expecting to get something from them.

Acts 3:6 Then Peter said, "Silver or gold I do not have, but what I have I give you. In the name of Jesus Christ of Nazareth, walk."

Acts 3:7 Taking him by the right hand, he helped him up, and instantly the man's feet and ankles became strong.

Acts 3:8 He jumped to his feet and began to walk. Then he went with them into the temple courts, walking and jumping, and praising God.

Acts 3:9 When all the people saw him walking and praising God,

Acts 3:10 they recognized him as the same man who used to sit begging at the temple gate called Beautiful, and they were filled with wonder and amazement at what had happened to him.



7. Christ in the case of the man born blind healed a man who initially had no faith in Jesus as the Messiah.

Joh 9:1 As he went along, he saw a man blind from birth ...

Joh 9:6 Having said this, he spit on the ground, made some mud with the saliva, and put it on the man's eyes.

Joh 9:7 "Go," he told him, "wash in the Pool of Siloam" (this word means Sent). So the man went and washed, and came home seeing ...

Joh 9:35 Jesus heard that they had thrown him out, and when he found him, he said, "Do you believe in the Son of Man?"

Joh 9:36 "Who is he, sir?" the man asked. "Tell me so that I may believe in him."

Joh 9:37 Jesus said, "You have now seen him; in fact, he is the one speaking with you."

Joh 9:38 Then the man said, "Lord, I believe," and he worshiped him.

8. The miracles of Jesus' healings listed in the Gospels (to include resuscitations) are many. A few examples:

### **Healing a nobleman's son at Cana**

Joh 4:46 Once more he visited Cana in Galilee, where he had turned the water into wine. And there was a certain royal official whose son lay sick at Capernaum.

Joh 4:47 When this man heard that Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death.

Joh 4:48 "Unless you people see miraculous signs and wonders," Jesus told him, "you will never believe."

Joh 4:49 The royal official said, "Sir, come down before my child dies."

Joh 4:50 Jesus replied, "You may go. Your son will live." The man took Jesus at his word and departed.

Joh 4:51 While he was still on the way, his servants met him with the news that his boy was living.

Joh 4:52 When he inquired as to the time when his son got better, they said to him, "The fever left him yesterday at the seventh hour."

Joh 4:53 Then the father realized that this was the exact time at which Jesus had said to him, "Your son will live." So he and all his household believed.

Joh 4:54 This was the second miraculous sign that Jesus performed, having come from Judea to Galilee.

### **Healing a lame man at the pool of Bethesda**

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