

GOSPEL OF YOHANNAN

Chapter 4 b

By: J.I. Gabizon

A few months ago, in Christianity Today magazine of October 2007 there was an interesting article titled “Why Muslims Follow Jesus.” There has recently been an increase of anti-Christian feelings in the Muslim world, yet there are those among them who nevertheless decide to follow Jesus. The writers asked: What were the elements that first attracted these Muslim to Christianity? In order to answer this question, between 1991 and 2007, they interviewed some 750 Muslims who had decided to follow Yeshua. These people were from thirty different countries, and fifty ethnic groups. The first thing, they said, that attracted them to the Messiah is the lifestyle of Christians.

That was the most important influence in their decision. And this, I believe, does not only influence Muslims but the rest of the world. The way we live our faith is what the people are on the lookout for. This study reminds us that we are being watched.

Of course we understand that bringing one to a saving knowledge of Yeshua is, first and foremost, the work of the Spirit of God in their hearts. Yet, God decides to work with men and women who have professed their faith in Him. Therefore, the way we live our faith has a great impact on the world we live in. This is why the Scriptures put so much emphasis on the growth and sanctification of the individual. It is seen all over the Law of the Messiah.

The other elements that attracted these Muslims are also quite revealing. The next most important influence is: The power of God in answered prayers and healing with deliverance from demonic power. This, I find fascinating. In these countries, where the Word of God is gagged, and the influence of Christians is limited, God uses these extraordinary means to bring some sincere souls to Himself. We read that He answers their prayers. He must do it in such a way that they readily see the relation between their requests and God’s action. Is not our God a great God? Here we can see the same great God we find throughout our Bible. One that is ever ready and, I believe, will do His utmost to bring anyone to salvation.

This reminds us that we are ambassadors of the King of Kings and that, as Yeshua says in **John 4:35**, that *the fields... they are already white for harvest!*

The Lord will be coming back very soon and harvest time is now. I love what Jesus says in the next verse. Look at the great gem He gives us in **John 4:36**
And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together.

Therefore....*he who reaps receives wages, and gathers fruit for... what? – For eternal life.* We are in a business where our works have eternal consequences. We are to present the Gospel to others so that they might have eternal life. It is the best and most profitable thing one can do in the time he is on this earth—*gather fruit for eternal life.*

After we do this work and reach our final abode, we read that the Sower (Yeshua) and the reaper (the believer) *may rejoice together*. We will rejoice with our Messiah for all these souls that came to a saving knowledge of Yeshua. But before that, we ought to work and this work comes with a price—the price of study, of commitment, of prayer—so that we may properly reflect our Lord.

The Spirit of God in **Proverbs 11:30** sheds more light to the commitment required.
The fruit of the righteous is a tree of life, And he who wins souls is wise.

The one who is *wise* (“chakam” in Hebrew) is a learner; one who seeks after knowledge and improvement. This one will win souls.

A wise man, we read in **Proverbs 1:5**, *will hear, and will increase learning*.
Wise people, we read in **Proverbs 10:14** *store up knowledge*.

This speaks again of sanctification and growth. It will bring man and woman to change their lifestyle and win souls. Another passage is that of **Daniel 12:3**
Those who are wise shall shine Like the brightness of the firmament, And those who turn many to righteousness Like the stars forever and ever.

This speaks of the same message Yeshua gives in **John 4:36**. *Those who turn away many to righteousness of Daniel 12*, we may say, *gather fruit for eternal life of John 4*.

Now Jesus is about to leave the region of Samaria, where the woman at the well and many other Samaritans came to believe. We can understand that this experience must have been a great lesson for the very writer of this Gospel. Remember that at one time, John and James wanted to blow up a Samaritan village because the Samaritans did not want to know anything about Yeshua.

Luke 9:54

... when His disciples James and John saw this, they said, "Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?"

Here Jesus has shown them that it is not through the fire of anger but through love that the Samaritans and all others will be attracted to Yeshua. This experience with the Samaritans must have been therapy for the John the apostle. Speaking of fire coming down from heaven, John must have had his fill when he wrote the book of Revelation. There he learned that the fire of judgment is for those who fight against God.

As they left the region of Samaria, they reached Galilee. This is where Yeshua was about to perform His second miracle in this Gospel—the healing of the nobleman’s son.

But before we can really appreciate this miracle, let us put it in context with the other miracles in this Gospel. The Spirit of God has chosen seven miracles and presents them here as part of the disciples’ training, as well as for our training.

The choice of these miracles is well calculated, as is everything else in the Bible. There is a great message here when you consider them together. The following is a chart of the seven miracles.

1-2:1-11	Turning water to wine –	Joy
2-4:46-54	Healing the nobleman’s son –	Anguish
3-5:1-9	Healing the infirm man at Bethesda –	Helplessness
4-6:1-14	The feeding of the 5,000 –	Hunger
5-6:15-21	Walking on the sea –	Fear
6-9:1-41	Sight restored –	Hopelessness
7-11:1-44	Raising of Lazarus –	Death

In all of these signs, Yeshua’s deity and humanity stand out in a beautiful way. First, these miracles, as a whole, show that Jesus has shared every aspect of human life, whether joyful or painful. Second, through these miracles, which only God could do, we see that Yeshua is fully God.

It is toward the end of his life that John wrote the Gospel of John and the Epistles of John; this he did especially as a response to a problem that was taking place in the church. That problem was concerning the Gnostic heresy which was the denying of the deity of Yeshua and the opposing argument of others that emphasized his divinity over His humanity.

The miracles in John’s Gospel are presented for the purpose of revealing to man that Jesus was God manifest in the flesh. Here we have a great marriage of the two natures of the Messiah.

In the first miracle, turning water to wine, we see the joy brought about by a feast—a wedding. In his humanity Yeshua experienced joy. We ought to remember to call on Yeshua not only in our sufferings by also in our joys. Here, Jesus performs a great miracle of creation; the simple molecular structure of water was instantly raised to the more complex structure of wine. No one can do that but God.

The second miracle is the healing the nobleman’s son. Jesus saw the anguish and the pain, in the father of the child, as disease strikes the life of a loved one. This sentiment, I am sure, He now feels for us all when we experience this type of pain. The son was suddenly and completely revived, and this from a distance. Only God can do that.

The third miracle is that of healing the infirm man at the pool of Bethesda. This crippled man was helpless, while paralysis immobilized his actions. Yeshua has seen this man in his infirmities of thirty eight years, and in His compassion, immediately cured him. He was instantly given full recovery. Only God can do that.

The fourth miracle is the feeding of the five thousand. Jesus felt hunger. When food was scarce, a great amount of bread and fish was created to feed the five thousand. This is a great miracle showing that God is the provider. To create bread out of nowhere; only God can do that.

The fifth miracle is when Yeshua walked on the sea. That is extraordinary. The uncontrolled elements of nature bring great fears. I don't know if you have ever experienced an earthquake or if you have been present during a hurricane. But this is when we realize how small and defenseless we are. Here, he performs an extraordinary miracle. A new kind of anti-gravitational energy was created to enable Jesus to walk on the sea. This is just to tell us that He is present in all our fears and that, as He says in **2 Timothy 1:7**, *For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.* This miracle shows that the Creator—the Master of the universe—was present with the disciples.

The sixth miracle is that of sight restored to a man born blind. This man was hopeless and was facing a future of poverty and dissatisfaction. But Yeshua was present and the man, born without eyesight, suddenly had perfect eyes. Only God can do such a thing.

The seventh miracle speaks volumes as well. It is the raising of Lazarus. When we are faced with the sorrow of death, most of the time, we are confused and puzzled. But Yeshua is present here and He is Lord of all. To make the point even stronger, He waits until the fourth day to raise Lazarus. At the time, it was believed that after the third day there was no chance of revival, because the body starts to decay, but Lazarus was restored to life. It is here, as well, that we read that Yeshua cried. The Almighty God was touched with the feeling of our infirmities and cried. Here, He performed the great miracle of recreation—one that He wants to do over and over again, by giving salvation to whoever recognizes Him as God and Lord. As we read in **2 Corinthians 5:17** *...if anyone is in Christ, he is a new creation...* The believer stands parallel to a spiritually raised Lazarus and soon, at the Rapture or the resurrection, we will be all physically, as well as spiritually, raised.

All of these miracles demanded God's creative power and prove that Yeshua is God. All these miracles show us that He too experienced feelings. They confirm that He was truly man.

Let us look at the second miracle—the healing of the nobleman's son—which we find in **John 4:46-54**

So Jesus came again to Cana of Galilee where He had made the water wine. And there was a certain nobleman whose son was sick at Capernaum.

When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal his son, for he was at the point of death.

Then Jesus said to him, "Unless you people see signs and wonders, you will by no means believe."

The nobleman said to Him, "Sir, come down before my child dies!"

Jesus said to him, "Go your way; your son lives." So the man believed the word that Jesus spoke to him, and he went his way.

We read that this man was a *nobleman*, which means he belonged to or represented a king. The king in question must have been Herod Antipas, son of Herod the Great who became tetrarch of Galilee and loved to be called king of this territory. He is the one who ruled throughout Yeshua's ministry. In **Luke 13:32** Jesus referred to him as "that fox."

This Herod, as all others, did not have a good rapport with the Jews. For instance in 17 AD, he founded a new capital, which he called Tiberias, to honor the Roman emperor, Tiberius. Unfortunately, it was discovered that he was building this city on top of an old Jewish graveyard. This caused great unrest among Jews. For a long time, no pious Jew would enter Tiberias.

Because of this, there was a great animosity between him and the Jews. It is therefore possible that the nobleman, who was one of the king's trusted men, was a Gentile. As discussed earlier, if this nobleman was a Gentile, then we have here, a sample of the world—Nicodemus (a Jew), the woman at the well (a Samaritan), along with the nobleman (a Gentile)—as the Word of God was soon to be opened to them.

We remember in **Matthew 10:5** when Yeshua sent His disciples throughout Israel He said to them

..... *"Do not go into the way of the Gentiles, and do not enter a city of the Samaritans.*

But that was before the final rejection in **Matthew 12**. Here, in John, Yeshua was preparing the twelve for the coming age of grace, the age of the Church.

As this nobleman desperately came to see Jesus, one question we ask ourselves is: why did Jesus say to him, in **Verse 48**, *"Unless you people see signs and wonders, you will by no means believe."*?

Some have tried to bypass this problem by saying that Yeshua was addressing the group of Jews that followed this nobleman in order to see a miracle. But the word "you" in this verse is singular and speaks to the nobleman. Why then did He speak to Him in those terms?

Notice that this nobleman asks Yeshua, twice, to come down to Capernaum.

John 4:47

he went to Him and implored Him to come down and heal his son, for he was at the point of death.

Also in **John 4:49**

The nobleman said to Him, "Sir, come down before my child dies!"

Here we see that even though this man walked about 30 to 35 kilometers, he lacked the necessary elements of faith. Compare this with the centurion's faith. When one of his men was sick, he sent people to see Jesus. See what he says in **Luke 7:6-7**

Lord, do not trouble Yourself, for I am not worthy that You should enter under my roof.

Therefore I did not even think myself worthy to come to You. But say the word, and my servant will be healed.

The centurion does not ask him to come to see the sick, but just to say the word. Jesus is impressed with the centurion's faith as we see in **Luke 7:9**

When Jesus heard these things, He marveled at him...

But Jesus was not so impressed with the nobleman. Even after he went away, when his servants told him that his son lives, one of the first things the nobleman does is:

John 4:52

.....he inquired of them the hour when he got better. And they said to him, "Yesterday at the seventh hour the fever left him."

He had doubted. Even before rejoicing for his son's cure, he wanted to know if he got well because of Yeshua's word.

John 4:53 says:

So the father knew that it was at the same hour in which Jesus said to him, "Your son lives." And he himself believed, and his whole household.

Here we see that he finally believed and all his family did as well, but it took him some time. Jesus was right when He said to him: *"Unless you see signs and wonders, you will by no means believe."*

But, thank God, he believed and was saved. Notice that we are told in **John 4:50**, when Jesus told him to go, we read: *So the man believed the word that Jesus spoke to him, and he went his way.* He then believed the Word of Jesus, but that was not saving faith. His saving faith came after he confirmed and saw the *sign* as we see in **Verse 53**.

There is another point we ought to consider here. Sickness was evidently allowed to strike the home of this man. The whole family was affected, but all this happened in order that the Lord might heal the afflicted son so that the whole household would believe in Him.

We may conclude that sometimes sickness is permitted for the purpose of bringing men to Yeshua. That gives us a new perspective on the things that happen in our lives. Nothing happens for nothing. There is always a purpose. In joy and sadness, Yeshua is present.

Jesus' first miracle at the wedding revealed His power over *time*. Wine is always in the making, but it takes a season or two to finish the work. Yeshua made the wine instantly. In the second recorded miracle, Jesus showed His power over *space*. He was not limited, in His power to heal, simply because He was in Cana and the sick boy was in Capernaum.

GOSPEL OF YOHANAN

Chapter 5

The Gospel of John, chapter 5, starts with another great miracle of Yeshua; one that prepares us for these great truths that we find in the rest of the chapter. Of the seven signs which are mentioned in this Gospel, four took place in Galilee and three in Judea. Subsequent to those performed in Judea, we note a distinct and growing hostility coming from the religious leaders—hostility that has followed us up to today. The beginning of this hostility could be seen right at this miracle.

Let us begin considering this miracle.

John 5:1

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

We do not know in which feast this miracle happened, but there were three feasts where God, in the Mosaic Law, required the Jews to be in Jerusalem—Passover, Pentecost and the feast of Tabernacle. It must have been one of these feasts since the other ones could be celebrated elsewhere. It is here that we find John's account of the man who was infirmed for 38 years.

John 5:5

Now a certain man was there who had an infirmity thirty-eight years.

Why are we given this information—why thirty-eight years? This is a very significant number; it is found in another place in the Scriptures. Thirty-eight years is the exact time that Israel, under Moses, wandered aimlessly in the wilderness. This number brings to mind the wasted time due to the faithlessness of man in general.

It is in Deuteronomy, chapter 2, that Israel was at a hand's reach of the blessing that the Lord had promised them; they were at the door of the land of Israel. The land was ripe for the taking but they saw that there were giants in the land. Thus, they panicked and they disbelieved. They lost sight of God and consequently lost this opportunity.

This is after having witnessed all the miracles that God performed in their deliverance from Egypt. As a punishment, God made sure that the people who disbelieved would not enter the land. They had to roam aimlessly for thirty eight years in the desert until that generation died. Then, the next generation was allowed to enter the land of Israel.

We read in **Deuteronomy 2:14, 15**

And the time we took to come from Kadesh Barnea until we crossed over the Valley of the Zered was thirty-eight years, until all the generation of the men of war was consumed from the midst of the camp, just as the LORD had sworn to them.

For indeed the hand of the LORD was against them, to destroy them from the midst of the camp until they were consumed.

This is the reason for the thirty eight years in the Exodus. It was, in a very special sense, a period of wasting away, a period of helplessness, when nothing was accomplished. It is in this state that Yeshua found Israel when He came to earth. This condition is typified by the lame man who was infirmed for thirty eight years. He had wasted these years because he had nothing but man in which to trust. God was out of the picture. See how he answers Yeshua when He asks him if wants to be healed. In **John 5:7** he sadly says:

Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me."

For his healing, the infirm looked at man—not God. Furthermore, even though the Messiah was right in front of him, he did not recognize Him. This man and others around the pool of Bethesda were apparently relying on an angel to come at times and stir the waters believing that the first one who would jump in would be healed.

We have here the condition of the people in the representation of this pool. It shows us that these people and their leaders were in a worse state than their ancestors at Kadesh Barnea. The state of the people at the time is explained in the next verses.

John 5:2-4

Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches.

In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water.

For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.

Before we go any further, some of you who have the NIV might be surprise that part of **Verse 3** and the whole of **Verse 4** are missing. The NIV is not alone is removing these words. Other modern translations which remove it from their text are the RSV, NASV, NEB, and the New Berkeley Version. So why are they not there? I don't want to stay too long on this problem, but the explanation we have is that the "best manuscripts" don't contain these words, so they took them out.

Well, wouldn't you like to know which ones are the best manuscripts? This is implying that there are better and worse manuscripts and therefore our Bibles, after all, might contain things from the not so good manuscripts.

Zane Hodges, back in 1979, looked into this problem and in an article in the *Bibliotheca Sacra* remarks that all known Greek manuscripts of John's Gospel, with the exception of less than a dozen, include the verse of **John 5:4**. Also, he says that this passage appears in an overwhelming number of surviving Greek manuscripts, and finds its diffusion into the Latin and Syriac traditions, along with its citation by church fathers in both the East and West. This indicates that these verses were there at the beginning. In fact, Tertullian, a church father and Bible commentator, who lived between 160 and 235 AD, comments explicitly on John 5:4 in his *Homily on Baptism*. He treats this passage as part of the Scriptures and indicates no awareness of manuscripts lacking the verse. Therefore, the problem is a modern one.

What are these “best manuscripts”?

This is a pure invention. Zane Hodges also noted that it was at the rise of modern New Testament textual criticism that the authenticity of this information, about the angel of Bethesda, has been almost universally doubted. So it is fairly new. The problem is that, when we do not understand something, we wipe it off as if the Bible stood on our understanding. It seems that the Bible is as good as we can understand it. This omission did not happen in a vacuum. An extreme form of this criticism is seen in those who call themselves the Jesus Seminars. According to the Wikipedia free encyclopedia, it “is a group of about 200 individuals” which includes “scholars with advanced degrees in biblical studies, religion or related fields [as well as] published authors who are recognized authorities in the field of religion.”

These people decided what words of Jesus should stay in the Bible and what words should be removed. They apparently attributed over 50% of Jesus’ words to later writers. Thus, their influence reached the evangelical community.

By the way, if you take off these words, the passage will make little sense. For instance, in **Verse 7** the lame man said, *“Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me.”*

This comment could only be described as almost impossibly obscure if no one had ever previously read **Verse 4**. Therefore, I believe that the words at the end of **Verse 3** and all of **Verse 4** are the Words of God.

This being said, how are we to understand what is happening here? See **John 5:4** again. *For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.*

Would God do that? Would God tell the people that the first in the water is cured and the rest just stay there? Do we know our God to be like that? Not at all! God does not play with people’s emotions and does not give false hope to anyone. God’s salvation is free to all.

I believe the problem here is that the word *angel* is interpreted as a good angel from the Lord. Even the New American Standard, which carries this verse, has added the words *angel of the Lord*, although the manuscripts simply say *an angel*. I believe it speaks of a fallen angel.

We often read that Satan, the deceiver, and his angels were cast out into the earth, especially for the final seven year Tribulation time, as in **Revelation 12:9**. So, it must have been a trick from the evil one, to mislead the people. In fact, all false teachings are attributed to demons, as we read in **1 Timothy 4:1**

Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons

Has Satan succeeded in hiding his schemes here, one more time?

Think about it; when the water started to move, those who would have been the first to jump in would have been the ones who were not so sick. They would come out of the water thinking they were healed, but the lame and the blind could not have been as fast. The whole matter was a cruel trickery.

There is another question to be asked: where were the religious teachers? Why didn't they tell the people that this is not the way God works? How come there was no one to teach them the basis of the Words of God?

This situation also typifies man-made religion, as a whole. What is the common denominator between man-made religions as opposed to true belief in God through the Scriptures? Religion that is man-made puts its hope in man, but man cannot save; whereas true religion is the one that relies on God first.

Through this demonic trickery, with the participation of false religions, man was kept away from God. These false religions keep man hostage with false hope. This is reminiscent of the teaching that salvation is by works—the first to jump will be saved. This is another common denominator of other religions. How narrow and malicious it is.

This story, about the angel stirring the water, reminds me of an illustration:

Once, a tiger caught a fox in the forest. About to devour it, the cunning animal said to him: "The Lord of the Heavens has sent me to this forest to be King of Beasts. You can't devour me!" Seeing that the fox was such a little fellow, the tiger really found it hard to believe that this could be the King of Beasts.

"If you don't believe me, you can follow me on a stroll through the forest and see for yourself whether the beasts are afraid of me."

The tiger consented. So the fox went ahead, the tiger following close behind him, walking along the path. When the beasts of the forest saw a tiger coming, they were so frightened that they all fled for their lives.

"See? Everyone is afraid of me!" the fox said proudly.

"That's right. You really are awe-inspiring. They all ran away as soon as they saw you."

Sometimes, things are not what they pretend to be.

See how John described the people around the pool in **John 5:3** (underlining is mine):

In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water.

This is the state of fallen man! Even if one thinks that he is in very good health and that he has all the riches he wants, his real state is typified by these words and in this man. The good news is that Yeshua came to save us from this condition. In fact, we are told in **Isaiah 35** that these weaknesses are the very conditions the Messiah came to heal. Speaking of the Messianic times, we read in **Isaiah 35:3-6** (underlining is mine):

Strengthen the weak hands, And make firm the feeble knees.

*Say to those who are fearful-hearted, "Be strong, do not fear! Behold, your God will come with vengeance, With the recompense of God; He will come and save you."
Then the eyes of the blind shall be opened, And the ears of the deaf shall be unstopped.
Then the lame shall leap like a deer, And the tongue of the dumb sing. For waters shall burst forth in the wilderness, And streams in the desert.*

In the midst of this falsehood and false hope, Jesus came to offer salvation to the lame, the blind and the paralyzed— to those who were so, physically and especially to all who are so, spiritually.

But how did the religion of the time respond to Jesus? If you think that the story about the lame and the blind and the paralyzed is sad, this is even sadder. Look at their reaction after the lame man was healed. Instead of rejoicing over his recovery, this is what they tell him:

John 5:10

The religious leaders therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed."

How far can one be from God? All this happened on the Shabbat, but they had transformed the Sabbath—God's gift to man—into an elaborate house of regulations and restrictions. Here was a great miracle that occurred in their midst, yet they were more preoccupied with its legalistic aspect than with its spiritual one. As their ancestors at Kadesh Barnea, they missed out on the blessing. But here the blessing was much greater for the Messiah was among them, present in the flesh.

See how Yeshua answered them when they accused Him—the Law Giver—to have broken the Sabbath. This must be one of the strongest answers in the Scriptures.

John 5:17

But Jesus answered them, "My Father has been working until now, and I have been working."

This is what He is telling them: you are so engulfed in your man-made laws that you overlooked the fact that God Himself, because of your sins, is at work on the Sabbath. They had forgotten that the priests carry out their ministrations on the Sabbath and are held guiltless regarding the Sabbath Law. This is because sin and salvation know no Sabbath until that final death, when the last enemy will be destroyed, as we read in **1Corinthians 15:26**.

The Father and the Son were both working at saving souls, seven days a week, 24 hours a day. To accuse Yeshua of breaking their Sabbath was to accuse God of breaking the Sabbath. Besides which, Yeshua never broke the Mosaic Law; what He broke was the religious leaders' law and their interpretation and idolization of the Law.

We have no proof that the man who was cured—the one who represents religion without God—was ever saved. First, he did not recognize Jesus as a Savior. After Jesus offered him healing in **Verse 6**, see how he responds in **Verse 7**

Sir, I have no man to put me into the pool when the water is stirred up;

This man's faith was in man and the effect of the waters. He did not recognize Jesus and he remained that way even after he was healed. We can understand this from **Verse 14**
Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you."

Yeshua would not say that to a believer, since we are told in **Hebrews 7:25**
...He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

As opposed to the blind man who was cured, later in **John**, and then was excommunicated because of His faith, this man did not show any signs of salvation. On the contrary, such is the state of religion. The prophecies regarding the end of the Church tell us that false Christianity will culminate to the point of keeping Jesus out of the Church. This is why we see Jesus knocking at the door of the last of the seven Churches in Revelation, the Church of the end times. Jesus is seen outside the door knocking, as we read in **Revelation 3:20**.

This miracle brought about the beginning of the persecution of Yeshua; a persecution that led to His crucifixion.

John 5:16

For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath.

The Sabbath had become a stumbling block for the Jews.