

Conflict with Traditions  
Matthew 9:14-17; Mark 2:18-22; Luke 5:33-39; John 5:1-18

### Introduction

Tradition. A word that brings to mind a whole host of things from what you eat on certain holidays to what you wear on certain occasions to how you behave in particular settings. Some traditions are good, some are bad, most are simply part of life.

A tradition *is a long-established custom or belief passed on from one generation to another* (Oxford). Because of that, many traditions are good and necessary. Paul speaks several times of some traditions in such a positive manner. For example, Paul states in 1 Corinthians 11:2, *Now I praise you because you remember me in everything and hold firmly to the traditions, just as I delivered them to you.* Paul commends them for remaining steadfast regarding certain traditional beliefs and practices that he had taught them. In 2 Thessalonians 2:15 Paul tells the brethren to *stand firm and hold to the traditions which you were taught, whether by word of mouth or letter from us.* In 2 Thessalonians 3:6 Paul is even stronger telling them to *keep away from every brother who leads an unruly life and not according to the tradition which you received from us.* Traditions that keep you focused on the word of God and help you to walk properly with the Lord are good.

However, even good traditions can lose their meaning. The musical, *Fiddler on the Roof*, opens with a whole song about the various traditions the family is expected to follow simply because it was tradition, but that is just the problem with traditions. The reasons for them are often forgotten and lost so they are followed blindly simply because it is what is expected.

My favorite story about blindly following tradition is the young bride that was cooking her first Thanksgiving turkey and cut the end of it off before putting it in the oven. The husband asked her why she had done that when he saw it. She said it was family tradition following her grandmother's recipe. He later asked the grandmother about this practice in cooking a turkey. She replied that she cut the end of the turkey off simply so that it would fit in her small oven. Such are the ways that traditions can be developed.

If you do not know the reason for a belief or practice, find out. Do not blindly follow traditions or they lose their meaning and significance, and if they do not have meaning, then start doing something that does. The first Sunday that I was here for a communion service after I became pastor, I found four chairs set up on either side of the communion table. I put them away and left to do something else. When I came back later, the chairs were back. I put them away again just before the service started. The subject came up at a later meeting with the church leaders and I asked the reason for the chairs. They said it was so they could sit between serving the bread, the cup and collecting the cups. When I asked about the meaning of practice, they could only say that was what they had always done. Since there was no meaning to their practice, I told them from now on we would stand since servants stand when serving and all of us were there to serve the Lord and the congregation.

There is another danger in even what may have been a good tradition when the meaning is lost. The tradition can end up replacing the word of God. That was and is a continuing problem. In Isaiah 29:13 the Lord rebuked the people because their worship had become rote tradition without meaning. Jesus and His disciples continually confronted traditions that hindered and even blocked the true worship of God. Jesus rebuked the Pharisees and scribes because they often would neglect, set aside and even invalidate the commandments of God by their man made traditions (Mark 7:3-13). This morning we will see the first conflicts Jesus and His disciples had with traditions and how Jesus dealt with them. Turn to Luke 5:33-39

## **Confusion of John's Disciples** - Mt 9:14-17; Mk 2:18-22; Lk 5:33-39

Jesus had called the publican, Matthew, to follow Him. Matthew did so immediately and held a banquet in Jesus honor so that his friends could meet Jesus. Since tax-gatherers were outcasts of society, Matthew's friends were other publicans and sinners. The scribes and Pharisees noticed that Jesus and His disciples were eating with the tax-gatherers and sinners and grumbled about it challenging Jesus' disciples about associating with such people. When Jesus heard about it, He came and corrected them saying, *"It is not those who are healthy who need a physician, but those who are sick. "But go and learn what this means: 'I desire compassion, and not sacrifice,' for I did not come to call the righteous, but sinners [to repentance]"* (Matthew 9:12-13; Luke 5:31-32). They did not follow God's commands and example in being compassionate and were judgmental instead. They were self-righteous and did not believe themselves to be sick with sin, so they did not need a Savior. The sinners understood they needed someone to save them from their spiritual sickness.

It is very soon after this that Jesus is asked an additional question regarding fasting. Jesus' response reveals that He is not looking to reform Judaism as practiced by the Pharisees, but rather He is seeking to bring it back to its original foundation in God granting mercy and grace to those who will believe and trust Him. That belief begins with repentance from sin and then continues in trust of Him evidenced by following Him.

Each gospel account varies in exactly what group brings this question to Jesus. Luke is the most general simply referring to them as "they." Mark also uses the vague term "they" for the group, but also points out that the question arose because the disciples of John and the disciples of the Pharisees were fasting. Matthew specifically points out that the question arose from the disciples of John the Baptist, so they are asking this question with the possibility that the disciples of the Pharisees have also joined in since they are present in the near context and are also fasting. Following Luke's account we read in 5:33, *And they said to Him, "The disciples of John often fast and offer prayers, the disciples of the Pharisees also do the same, but Yours eat and drink."* It was a legitimate question, yet it also showed their lack of understanding concerning the kingdom of God and the nature of righteousness.

In some ways it is strange that the disciples of John the Baptist are among those asking this question. John had already declared to his disciples that Jesus was the lamb of God that takes away the sins of the world and that Jesus must increase while he decreases (John 3:28, 30). They should have been following Jesus instead of John by this time, but for whatever reason, they were still following John. My own speculation is that they were more interested in the reformation of Judaism than the reconstruction of its very nature as advocated by Jesus. While their question is reasonable, it also gives evidence of their commitment to the same kind of traditions the Pharisees were following. The Old Testament only specifically commanded one fast per year which was on the Day of Atonement. Yet, they are fasting in the same or a similar way as the Pharisees. In practical terms, they did a lot of the same things as the Pharisees. The major difference is that they acknowledged their sinfulness and the Pharisees did not, but they practiced many of the same traditions.

### **Jesus' Response**

Jesus responds to them by gently answering their question and then pointing out the more sweeping change He is bringing about.

**Feasting & Fasting:** Luke 5:34-35, *"And Jesus said to them, "You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you? 35"But the days will come; and when the bridegroom is taken away from them, then they will fast in those days."* Essentially, Jesus tells them that His disciples do not fast because He is with them. It would be inappropriate for them to be mournful and downcast as long as He, the bridegroom of the illustration, is present. However, there would be a day coming when He would be taken away, a foretelling of His crucifixion, and after that the disciples

would fast for it would then be an appropriate expression of their grief, mourning, and longing for His return. That is the simple answer to the question, but Jesus goes on to illustrate the more radical nature of what He is saying. Jesus does not desire a reformation of Judaism as practiced by the Pharisees. Jesus is advocating a reconstruction of Judaism back to its original basis.

**Clothing:** Luke 5:36, *“And He was also telling them a parable: “No one tears a piece of cloth from a new garment and puts it on an old garment; otherwise he will both tear the new, and the piece from the new will not match the old.”* Matthew and Mark are more direct in citing that *“the patch pulls away from the garment, and a worse tear results.”* The illustration is very simple. If you have a worn garment that has a torn, you cannot patch it with a new piece of material without causing the garment even greater damage. The reason being that the old material has already shrunk. If you sew a patch of new material over the hole, the new material does not match the old and will shrink with washing causing the new seams to tear the old material. You cannot fix Pharisaical Judaism by patching it with moral reforms. Just as the torn garment must be replaced, so too must Pharisaical Judaism.

**Wineskins:** The second example makes the same point. Luke 5: 37-38, *“And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and it will be spilled out, and the skins will be ruined. 38”But new wine must be put into fresh wineskins.”* There were a couple of ways in which wine could be stored. One was in pottery such as the large jugs mentioned in John 2 when Jesus turned the water into wine. Another method of storage was in cured animal skins - leather pouches. As time went by, the leather would age and become dry, stiff, and brittle. Such a wineskin could be used for aged wine or water, but it could not be used for new wine. In the process of making wine in ancient Israel, the wine would be put into wineskins for storage after only aging for about a week. It would then continue to ferment. A new skin, which would be supple and pliable, would easily expand under the pressure increase as the fermentation continued. If you put new wine in an old wineskin, it would not be able to withstand the pressure or expand as the new wine continued to ferment and give off carbon dioxide, and so the leather would rupture.

**Refusal :** The last illustration is attached to the illustration about wineskins. Luke 5:39, *“And no one, after drinking old wine wishes for new; for he says, ‘The old is good enough.’”* His point is simple. If you are used to and already like what you have, there is little interest in something new. In fact, because the flavor is so different, it may even be rejected as inferior because it does not meet your expectations. I have noticed that myself in my own life in needed dietary changes. I was not interested in, did not want to try and did not like whole grain breads and cereals, unsweetened tea and decaffeinated coffee until after I tried them and got used to them. Now I do not want to go back. The Pharisees and scribes were self-righteous. They would stick to their traditions including trying to make themselves righteous through fasting. They had no interest in changing their beliefs and practices to accommodate a system in which the sinner is cleansed and made righteous by faith in a merciful, gracious and loving God.

Reformation of Pharisaical Judaism would not work. The reformation of any works based system of righteousness will not work. It must be replaced. Jesus had authority to forgive sin based on mercy and grace in the same way God had always forgiven His people. They must believe Him and their faith would be reckoned as righteousness (Genesis 15:6; Romans 4). The self-righteous were not interested, but even if they were, the tattered clothes of the system of Judaism that had been perverted by traditions of men could not be patched with new cloth. Their system could not contain the new wine of Jesus’ teaching that sinners could be forgiven and made righteous through faith in Him. A new garment of righteousness, a new wineskin of regenerated personal holiness had to be provided. Jesus did not come to call the righteous, but sinners to repentance.

### **Three Evidences of a New Heart - Matthew 9:9-17**

Jesus has authority to forgive sin, and He grants forgiveness to those who ask. In looking at this passage and the one preceding it we examined last week, we find three evidences of the regenerated heart that has received that forgiveness.

First, there is a forsaking of sin. When a person truly understands their sinfulness, which comes as a result of the Spirit's conviction, there is a corresponding desire to get away from it. Matthew's response to Jesus' call was without hesitation. Jesus called and he got up and left behind his sinful occupation. The regenerated heart will seek the same in forsaking their sin in order to following Jesus.

Second, there is an abounding joy in a forgiven sinner. His or her heart is full and desires to share that joy with others just as Matthew did in giving the banquet so that others could hear Jesus.

Third, there is a new desire. While we will always struggle against sin while we are in these earthly bodies, the forgiven sinner has a regenerated heart. There is new wine in a new wineskin. There is a new garment of righteousness to wear and the old tattered clothes of legalism, ritualism and traditionalism have no place in such a person's life, for they have entered into a relationship with God in which they are now forgiven. They have been made righteous by His grace. They can cease the vain endeavor to achieve it by their own effort. Their efforts in performing works of righteousness are no longer in the vain effort to be justified, but in the pleasure of bringing glory to God.

Jesus has authority over sin. He can forgive it and will forgive yours if you will turn to Him. If you have received forgiveness, then rejoice and tell others. If you have not, today is the day of salvation. Recognize your sin, confess it to Him, and He will forgive you.

### **The Miracle at Bethesda (John 5:1-18)**

#### **The Pool at Bethesda (John 5:1-5)**

The next recorded event in Jesus' life takes place in Jerusalem. Turn over to John 5. In this passage Jesus performs another miracle of healing that attests to His deity, but because it was done on a Sabbath, it resulted in a conflict with the man made traditions of the Jews.

John 5:1, *After these things there was a feast of the Jews, and Jesus went up to Jerusalem.* Jesus had gone to the region of Galilee the previous Autumn in fulfillment of the prophecies of Scripture and to avoid premature antagonism with the Jewish religious leaders in Judea. It is now Spring and Jesus returns south to Jerusalem to attend Passover, the first of the yearly feasts that Jewish men were supposed to attend according to the Mosaic Law. It is April, A.D. 28.

Verses 2-3 describes the scene Jesus finds in a certain place in Jerusalem. *2 Now there is in Jerusalem by the sheep [gate] 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,*

The sheep's gate is on the northeast corner of Jerusalem directly north of the temple mount. The name probably comes from the sheep that would have been led through this gate and up to the temple for sacrifice. Bethesda is directly north of that gate about 200 yards. There is some question about the meaning of the name ranging from House of "mercy" or "getting well," in reference to what took place there, to house of "bubbling up," in reference to the nature of the spring there. The five porticoes, or covered colonnades, would help protect the sick, blind, lame and withered (literally, "dried up") from the weather, especially the hot sun and rain.

Verse 4 explains the belief of the multitude. As noted in many English Bible translations, I need to point out that this section does not occur in most of the oldest manuscripts, and even in some of the later manuscripts it exists as an inserted note. It would appear to be a marginal note that was eventually inserted into the text as an explanation of the statements made to Jesus in verse 7.

So under these porticoes, multitudes of *sick, blind, lame, and withered* were lying *waiting for the moving of the waters; 4 for an angel of the Lord went down at certain seasons into the pool, and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from*

*whatever disease with which he was afflicted.] 5 And a certain man was there, who had been thirty-eight years in his sickness.*

There had been angelic and demonic activity during that time period, so it possible that the insertion of verse four into the text reflects the belief of those who were waiting. It has been reported that when this pool was rediscovered in 1888, there was also found a faded fresco on the wall of an angel “troubling” or “stirring” the water, however, such a fresco would not be from that period since Jerusalem was destroyed multiple times from AD 70 to 1888. Again, let me emphasize that even if the insertion is true, it would only reflect the belief of this man and the other sick people that were there, not necessarily that of Jesus or John. What is clear and undisputable in the text is that this man had some incapacitating sickness for 38 years.

### **Jesus’ Compassion (John 5:6-9a)**

The text does not tell what Jesus had been doing prior to coming to the pool of Bethesda. Perhaps He had just arrived in Jerusalem, or He could have already been there a day or more. Verse 6 tells us Jesus’ response when He sees the man. John 5:6, *When Jesus saw him lying there, and knew that he had already been a long time [in that condition,] He ^said to him, “Do you wish to get well?”*

We are not told why Jesus chooses to extend such mercy to this man as compared to all the others present other than the fact that Jesus saw him lying there and knew he had been in that condition a long time. We are not told whether this knowledge about the man was something Jesus was told or gained from His omniscience. In either case, Jesus now extends compassion to the sick man and asks him a simple, nearly rhetorical question, *“Do you desire to get well?”* It was obvious that the man wanted to get well by his very presence in that place, but Jesus often asked questions to open a conversation and to bring out what was on the person’s heart.

In verse 7, the man answers Jesus’ question, but not directly. John 5:7, *The sick man answered Him, “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.”* He laments about why he has been sick so long. From this statement, it appears whoever got into the pool first would be healed, but no one would help him, so someone else always got in before him. Around that pool, it was everyone for himself.

That is an accurate picture of the general state of mankind. Everyone is out for himself, or to state it in the more popular phrase, everyone is “looking out for number one.” Man is self-centered by his sinful nature. Even the Mosaic laws requiring the Jewish people to treat each other as brothers and sisters, to have compassion, and look out for one another’s welfare were not enough to overcome the inherent selfishness. While a man’s heart is not changed by the legislation of morality, all legislation is a moral statement about what is right and what is wrong. When the laws of a society do not conform to God’s laws, its people will become increasingly ungodly and evil will abound even as is happening in our own nation. It is only when a person recognizes their sinfulness that they can repent from breaking God’s moral standards. Only at that point can they seek after God for mercy, forgiveness and a changed heart. God resists the proud, but gives grace to the humble.

Is this sick man now hopeful that this kind stranger would help him into the pool? Was there still someone left in Israel that would show him such compassion? Perhaps there was, but what Jesus says to him is beyond his wildest imagination.

John 5:8, *Jesus ^said to him, “Arise, take up your pallet, and walk.”* Jesus does not help him to the pool. No angels are called. Jesus’ command is simple and direct. Take notice that there is no call for the man to have faith either. This man did not even know this was Jesus much less Jesus’ identity. Jesus simply commanded it. The result is stated in John 5:9, *And immediately the man became well, and took up his pallet and [began] to walk.* The man does not know Jesus, but he obeys and is healed. This is not a partial healing. There is no gradual recovery. The man is instantly cured of his sickness and the

muscles that had wasted away were renewed. With this new strength and vigor flowing through him, he obeyed Jesus and took up his pallet and began walking around.

This is another miracle performed by Jesus that demonstrates His supernatural nature. There is no medical treatment of any kind provided to the man. He is healed completely and solely by the power of Jesus' command. John includes this miracle in His gospel account to demonstrate again that Jesus' claim to be the Son of God is valid. But John does not end the account of the miracle here, for in the conflict with the religious leaders that results, Jesus directly asserts His deity and they understand the claim.

The end of verse 9 begins the story of the response to Jesus' miracle of healing this man who had been sick for 38 years.

### **The Response of the Jews (John 5:9b-16)**

*Now it was the Sabbath on that day. 10 Therefore the Jews were saying to him who was cured, "It is the Sabbath, and it is not permissible for you to carry your pallet."*

The man is walking around with his mat, which was nothing more than a pad or a thin mattress, and he is seen by "the Jews." John's usage of this term in this manner refers to the religious leaders and more specifically to those who were or followed the Pharisees. These Jews challenged the man healed by Jesus because he was breaking their Sabbath regulations. They had perverted God's command to keep the Sabbath into commands to be completely idle on that day. They had taken the commands in such passages as Jeremiah 17:19-27 and Nehemiah 13:15 that restricted the burdens of daily business affairs and commerce and extended them into a web of rules that made life difficult. They covered how far you could walk, running was prohibited, the items you could not carry and the maximum weight of what could be lifted. Legalists forget the spirit and purpose of God's commands and reduce them to detailed regulations they foolishly think they can keep. God set aside the Sabbath as a day of rest in following His own example after creation. It was to set aside as a holy day and blessing for man for its focus was to be the worship of God and rest instead of normal labor (Exodus 20:8-11). As Jesus said, "*the Sabbath was made for man, and not man for the Sabbath*" (Mark 2:27).

The man gives a very reasonable answer in John 5:11, *But he answered them, "He who made me well was the one who said to me, 'Take up your pallet and walk.'"* You would probably answer the same way. Anyone that can cure a fellow like me who has been sick for thirty-eight years has the right, even on the Sabbath, to tell me what to do. He recognized that the person that healed him was not an ordinary person. Please note that the man's answer places emphasis on what was done for him, "*He who made me well.*" For him, taking up his pallet and walking was simply the logical consequence of the miracle of being healed. But these Jews did not take it that way.

John 5:12, *They asked him, "Who is the man who said to you, 'Take up [your pallet,] and walk'?"* They are so blinded by the necessity of keeping their man made regulations that they totally ignore the miracle the man had just revealed. They did not care that this man had just been miraculously healed. They just want to know who was responsible for giving him a command that broke their rules.

Modern day Pharisees in the church do the same thing. They skip over the fact that someone one was just saved by God's grace through Jesus Christ and concentrate on trying to get him to fit their personal standards of righteousness - he needs appropriate clothes, a shave and a haircut, and he has to stop smoking. They major on the minors, the insignificant and their own traditions and lose sight of the work that God is doing in an individual.

John 5:13 reveals this man could not answer their question. *But he who was healed did not know who it was; for Jesus had slipped away while there was a crowd in [that] place.* Jesus healed the man out of compassion and in demonstration of His divine power, not to gain attention for Himself, so He slipped quietly away in the crowd. But the story does not end there.

John 5:14, *Afterward Jesus found him in the temple, and said to him, "Behold, you have become well; do not sin anymore, so that nothing worse may befall you."* Jesus compassion was more than just

for the man's physical condition. He also had compassion on this man's soul. Some time later, the time indicator here is indefinite, Jesus finds this man in the temple and ministers to his soul. Jesus points out he was healed and then warns him not to sin any more lest something worse happens to him as the result of such sin.

The text does not tell us any more about their conversation, but John 5:15 records the man's response, *The man went away, and told the Jews that it was Jesus who had made him well.* Note that the man is not tattling saying Jesus commanded him to pick up his bed. The text is direct that he is telling them that Jesus was the man that had made him well. He is proclaiming the name of the one that had done such a wonderful miracle for him. The Jews continued to ignore the miracle and responded with hatred.

John 5:16 - *And for this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath.* Because Jesus had told a man to violate their self-imposed Sabbath rules, the Jews became hostile to Him in some manner. They continue to ignore the miracle and instead appear to be verbally harassing Him.

### **Jesus' Declaration (John 5:17)**

Jesus responds to them in John 5:17, *But He answered them, "My Father is working until now, and I Myself am working."* Many people do not recognize Jesus' claim to be equal with God. Jesus' statement is not just calling God His Father, but claiming that His work, including healing a man on the Sabbath and telling him to walk, was the work of God.

Jesus is the Son of God. He is deity. Those who are humble, like the Samaritans, like the royal official from Capernaum whose son was healed, and like this man who was sick for 38 years, are given God's blessing for God is gracious to the humble (1 Peter 5:5). But God resists the proud, like these self-righteous Jews, and they become blind to what God is doing in their very midst and end up opposing God Himself. They understood what Jesus meant, and it made them even more enraged.

### **The Hatred of the Jews (John 5:18)**

John 5:18, *For this cause therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.*

Blinded by their hatred because Jesus did not keep their man made traditions that had replaced the law of God, they could not recognize what had happened or who was before them. They clearly understood Jesus' claim of deity, but they rejected it and ignored the miracle of instantly healing the man who had been lame for 38 years that validated that claim. Traditions were more important to them than truth. Do not fall into that trap yourself. If you do not know the purpose and meaning of the traditions you keep, then find out. Keep those that are true to God's word. Reject those that are not.

## Sermon Notes - 9/22/2013

Conflict with Traditions - Matthew 9:14-17; Mark 2:18-22; Luke 5:33-39; John 5:1-18

### Introduction

A \_\_\_\_\_ is a long-established custom or belief passed on from one generation to another

Some traditions are \_\_\_\_\_ - 1 Corinthians 11:2; 2 Thessalonians 2:15; 3:6

The reasons for a tradition can be forgotten and so it \_\_\_\_\_ it meaning

A tradition that replaces the word of God is \_\_\_\_\_ - Isaiah 29:13; Mark 7:3-13

### Confusion of John's Disciples - Mt 9:14-17; Mk 2:18-22; Lk 5:33-39

Context: The Pharisees \_\_\_\_\_ that Jesus was dining with Matthew's friends who were sinners

Jesus came for \_\_\_\_\_, not the righteous - the self-righteous Pharisees rejected Jesus

Jesus is asked additional questions regarding \_\_\_\_\_

Luke 5:33: The disciples of \_\_\_\_\_ the Baptist and possibly the disciples of the Pharisees ask the question

John's disciples should have been following \_\_\_\_\_, but they are following traditions similar to the Pharisees

### Jesus' Response - Luke 5:34-39

Luke 5:34-35, it would be inappropriate for them to fast while \_\_\_\_\_ was with them, they will fast later

Clothing: Luke 5:36 - You cannot fix old cloth with a new patch, it only makes the \_\_\_\_\_ worse

Pharisaical Judaism cannot be \_\_\_\_\_ up by moral reforms

Wineskins: Luke 5:37-38 - New wine in old wineskins will cause them to \_\_\_\_\_

Refusal: Luke 5:39 - If you already like what you have, you are not interested in something \_\_\_\_\_

The scribes and Pharisees would stick with their \_\_\_\_\_, they were not interested in anything new

Works based systems of righteousness cannot be reformed, they must be \_\_\_\_\_

### Three Evidences of a New Heart - Matthew 9:9-17

1) There is a \_\_\_\_\_ of sin

2) There is an abounding \_\_\_\_\_ in the forgiven sinner

3) A new \_\_\_\_\_: Though we will struggle against sin in this life, the forgiven sinner has a regenerated heart

### The Miracle at Bethesda (John 5:1-18)

#### The Pool at Bethesda (John 5:1-5)

John 5:1 - Jesus left Galilee for Passover in \_\_\_\_\_ in April, A.D. 28

John 5:2-3 - The sick, blind, lame and withered are under the porticoes around the pool of \_\_\_\_\_

John 5:3b-4 - a marginal note inserted into the text to \_\_\_\_\_ verse 7

They believed that when an angel stirred the water, whoever got in \_\_\_\_\_ would be healed

John 5:5 - A man who has had an incapacitating illness for \_\_\_\_\_ years is lying there



### **Jesus' Compassion** (John 5:6-9a)

John 5:6 - Jesus understood the man's condition and questioned him to bring out his \_\_\_\_\_

John 5:7 - The man \_\_\_\_\_ that he does not have help to make it into the pool in time

Man is \_\_\_\_\_ by nature, and the Mosaic Law could not change the heart of men

All legislation is a \_\_\_\_\_ statement about what is right and wrong - and hence teaches a moral standard

John 5:8 - Jesus heals him by a simple and direct \_\_\_\_\_

John 5:9 - The man does not know Jesus, but he obeys and is immediately and \_\_\_\_\_ healed

### **The Response of the Jews** (John 5:9b-16)

John 5:10 - It was the \_\_\_\_\_, and the man was challenged for breaking man-made Sabbath laws

John 5:11 - The man emphasizes that he had been \_\_\_\_\_, and followed the man's instructions

John 5:12 - They are so \_\_\_\_\_ by their traditions that they ignore the fact the man had just been healed

John 5:13 - He did \_\_\_\_\_ the man that healed him and Jesus had slipped away

John 5:14 - Jesus also had compassion on the man's soul and warned him to \_\_\_\_\_ anymore

John 5:15 - The man proclaimed that Jesus had \_\_\_\_\_ him, but the Jews continued to ignore the healing

John 5:16 - The Jews persecuted Jesus because He had violated their Sabbath \_\_\_\_\_

### **Jesus' Declaration** (John 5:17)

Jesus claims \_\_\_\_\_ - God is His Father and He is doing the Father's work

### **The Hatred of the Jews** (John 5:18)

They understood Jesus claim, but their traditions were more important to them than \_\_\_\_\_

## **KIDS CORNER**

Parents, you are responsible to apply God's Word to your children's lives. Here is some help. **Young Children**

- draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch.

**Older Children** - Do one or more of the following: 1) Count how many times the word "tradition" is used. 2)

Talk with your parents about the traditions in your family and the purpose and meaning of them.

## **THINK ABOUT IT!**

Questions to consider in discussing the sermon with others. What determines whether a tradition is good, bad or neutral? How can a tradition lose its meaning? What is the context of the question Jesus was asked about fasting? Why should John's disciples have been following Jesus? How were they similar to the disciples of the Pharisees. Why weren't Jesus' disciples fasting? Why can't an old cloth be repaired by a new patch? Why can't new wine be put into an old wineskin? What was Jesus' point by these illustrations? Why are people who are satisfied with the old hesitant to try the new? Give examples from your own life. Why couldn't Pharisaical Judaism be reformed? What three evidences of a new heart are given in Matthew 9:9-17? Where is the pool of Bethesda? Why were there a multitude of sick and lame people there? What did Jesus do for the man who had been sick for 38 years? How did this demonstrate Jesus' deity? How did the man respond to the miracle? What interest did the "Jews" have in this man? What was their response to the miracle? What was their response to Jesus' claim in John 5:17? Why were they so angry? Why is it important to know the meaning of your traditions? What should you do if your tradition is contrary to the Scriptures?