

Christ & Sabbath

John Chapter 5

Puritan Reformed Church - Pastor David Reece

Lord's Day January 7th, Anno Domini 2024

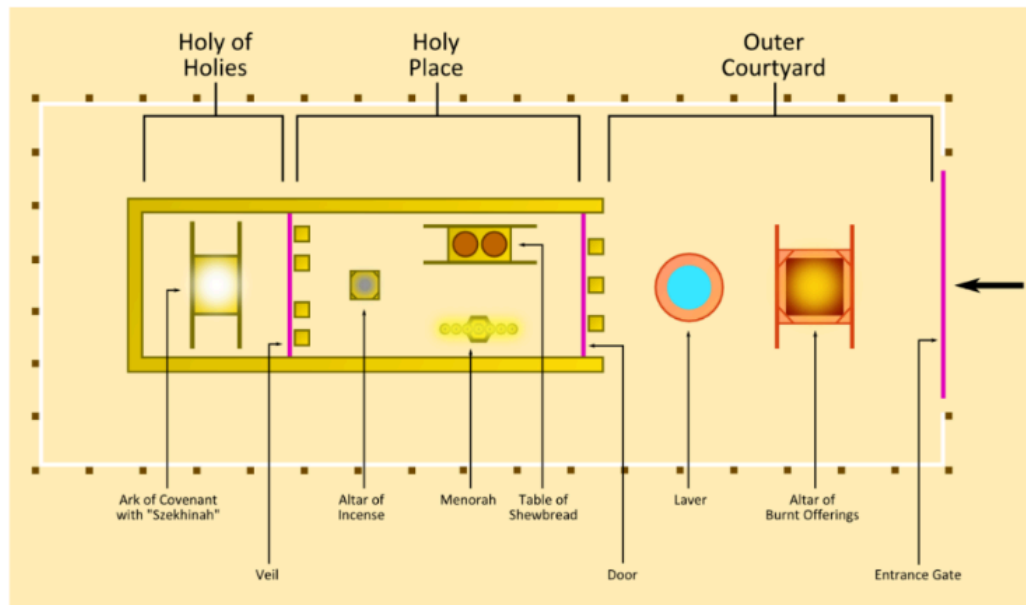
Scripture Reading - Genesis 18

Acceptable Sacrifice of Praise - Ps 23, 92

- 1) **Erecting & Entering the Tabernacle** - God with us, The Logos Tabernacling Among Men & Faith in Christ as the Doorway of Entry into the Tabernacle **(1:1-28)**
 - a) Prologue - 1:1-18
 - b) Prelude to Jesus' public ministry (1:19-51)
 - i) The Testimony of John the Baptist Pointing to Jesus (1:19-28)
- 2) **The Brazen Altar for Sacrifices** (Exodus 27:1-8) - Behold the Lamb of God Who takes away the sin of the world - Christ our Substitute **(1:29-51)**
 - i) John the Baptist's public witness concerning Jesus (1:29-34)
 - ii) Jesus gains his first disciples (1:35-42)
 - iii) Jesus gains two more disciples, Philip and Nathanael (1:43-51)
- 3) **The Brazen Laver of Water** - Cleansing & Spiritual Renewal by Christ **(John 2-3)**
 - a) **Sign 1:** Turning Water in ceremonial cleansing pots into Wine (John 2:1-11)
 - i) Jesus clears the temple (2:12-17)
 - ii) Jesus replaces the temple (2:18-22)
 - iii) Inadequate faith (2:23-25)
 - iv) Jesus and Nicodemus (3:1-21)
 - v) John the Baptist's continuing witness concerning Jesus (3:22-36)
- 4) **The Table of Shewbread Loaded with 12 Cakes and Chalice** - Spiritual nourishment from the living bread **(John 4-7)**
 - a) Jesus and the Samaritan woman (4:1-42)
 - b) **Sign 2:** Healing the Official's Son (John 4:43-54)
 - c) **Discourse on Sabbath** (John 5:1-47)
 - i) **Sign 3:** Healing the Paralytic at Bethesda (John 5:1-15)
 - d) **Sign 4:** Feeding the 5,000 (John 6:5-14)
 - e) **Sign 5:** Walking on Water (John 6:16-24)
 - f) **I AM 1:** I Am the Bread of Life (John 6:35, 48)
- 5) **The Candlestick** - Spiritual Illumination by Christ the Light **(John 8-9)**
 - a) **I AM 2:** I Am the Light of the World (John 8:12)
 - b) **Sign 6:** Healing the Man Born Blind (John 9:1-7)

- 6) **The Mediator** - Christ as Shepherd, Priest, King, and Servant (**John 10-13**)
 - a) **I AM 3:** I Am the Door of the Sheep (John 10:7, 9)
 - b) **I AM 4:** I Am the Good Shepherd (John 10:11, 14)
 - c) **I AM 5:** I Am the Resurrection and the Life (John 11:25)
 - d) **Sign 7:** Raising Lazarus from the Dead (John 11:1-45)
- 7) **The Altar of Incense for Prayer** - teaching disciples to pray in the name of Christ (**John 14-16**)
 - a) **I AM 6:** I Am the Way, the Truth, and the Life (John 14:6)
 - b) **I AM 7:** I Am the True Vine (John 15:1, 5)
- 8) **The Ark of the Covenant** - High Priestly prayer (**John 17**)
- 9) **The Mercy Seat** - the blood of Christ applied (**John 18-19**)
- 10) **The High Priest Exiting the Holy of Holies** to Declare that the Sacrifice has been Received & Accepted by God & to Pronounce Peace & the Forgiveness of sins to Israel - Christ's exit, declaration of God's peace, and restoration of disciples (**John 20-21**)¹

Purpose Statement - John 20:30-31 - “30 And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; 31 but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.”



¹ Modified Synthesis from - <https://kaysercommentary.com/Sermons/BibleSurvey/40John.md#fn3> - Accessed 2023/07/04 - & D. A. Carson, The Gospel according to John, The Pillar New Testament Commentary (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans, 1991), 105–108 - with a synthesis of work from Phillip Kayser, D.A. Carson, and David Reece

² Image created and provided by Pastor Phillip Kayser

TEXT OF JOHN

IV. The Table of Shewbread Loaded with 12 Cakes and Chalices - Spiritual nourishment from the living bread (John 4-7)

- a) Jesus & the Samaritan Woman - 4:1-42
- b) Sign 2: Healing the Official's Son - 4:43-54
- c) Discourse on Sabbath - 5:1-47
 - i) Sign 3: Healing the Paralytic at Bethesda - 5:1-15

5:1 After this there was a feast of the Jews, and Jesus went up to Jerusalem.

- 1) Uncertainty about which feast. Either Pentecost or Purim most often asserted.
- 2) Possible explanation for being in Jerusalem if Pentecost.
- 3) Possible explanation for “giving the gift of healing” if Purim.

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

- 4) Present tense gives support for being written before 70 AD - the pool and porches would all have been destroyed by the Romans and the statement “there is in Jerusalem ...” would be false.

3 In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water. 4 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.

- 5) Change of tense - this used to happen.
- 6) The angelic ministry in the Temple stopped and was displaced by the Messianic & Apostolic ministry of healing in the church as a temple made of living stones rather than the temple made of stones.
- 7) **Hebrews 1:1-4** - 1:1 God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2 has in these [or the] last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds [or ages - Greek = aeons]; 3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, 4 having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

5 Now a certain man was there who had an infirmity thirty-eight years. 6 When Jesus saw him lying there, and knew that he already had been in that condition a long time, He said to him, “Do you want to be made well?”

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.”

- 8) 38 years - all the travelers to the Temple, all the church court, all the other people with infirmities, all the locals would have seen this man over and over and over and over again.
- 9) The man had been striving without a helper to beat others into the water in order to be healed for 38 years, but could not make it before the others because:
 - a) though he had a very strong desire to be healed and had been seeking healing for 38 years without giving up, his infirmity reduced his mobility so much that he could not get into the pool before the others, and
 - b) he was too poor and too ill connected to have a helper present with him to help him into the water more quickly.

8 Jesus said to him, “Rise, take up your bed and walk.” 9a And immediately the man was made well, took up his bed, and walked.

- 10) The extent of the infirmity is unknown from this text, but the infirmity was sufficient that it made the man slower than at least one other infirm person for all 38 years.
- 11) In the examples of healing of paralytics in Matthew, Mark, and Luke we see that Jesus restores everything necessary for the healed person to immediately have full functionality:
 - a) the damage of the nerves is healed,
 - b) musculature is immediately strengthened, and
 - c) the habituated nervous system necessary to control motor skills so that walking is possible is immediately given without the need for physical therapy.
- 12) In this instance the man was made to be able to carry himself and his effects (his bed) immediately by the supernatural healing caused by Christ.
- 13) The 1st sign was making water into wine at a wedding in Cana of Galilee.
- 14) The 2nd sign was the healing of the royal official's son in the same place.
- 15) The 3rd sign was the healing of a man long infirm in the Temple in Jerusalem.

9b And that day was the Sabbath. 10 The Jews therefore said to him who was cured, “It is the Sabbath; it is not lawful for you to carry your bed.”

11 He answered them, “He who made me well said to me, ‘Take up your bed and walk.’ ”

12 Then they asked him, “Who is the Man who said to you, ‘Take up your bed and walk?’” 13 But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place.

16) The Law of God forbids work on the sabbath except as the work relates to (a) work that is necessary to avoid breaking another commandment, (b) work that is for the merciful purpose of helping another in distress, or work that is the holy work of the sabbath associated with (c) the assembly of the saints and (d) the worship of God.

- a) Unnecessary work on the Sabbath has criminal penalties for breaking this commandment.
- b) The Jews accuse the man that was healed of breaking the Sabbath when they see him carrying his bed.
- c) The Jews add human tradition to the original command and make things unlawful that would have previously been lawful and they eliminate the categories of (a) necessity and (b) mercy and only leave room (partially) for the work of (c) worship and (d) the assembly of the saints.

17) The healed man appeals to the command of the one who healed him. The implication is that the man seems to be a prophet and thus seems to be a reliable interpreter of the law.

- a) Empirical signs must be tested for coherence with the word of God already given - Deuteronomy 13 & 18 Tests of a prophet apply to Jesus.

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.”

18) Jesus reveals who he is to the man so that the controversy can increase and so that the man can be warned that having received so great a gift he should be grateful and do good works for the glory of God and avoid sin lest curse befall him as a chastisement.

19) Jesus affirms the Law of God by telling the man to not sin.

- a) **Romans 3:20b** - “by the law is the knowledge of sin.”

15 The man departed and told the Jews that it was Jesus who had made him well.

16 For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath. 17 But Jesus answered them, “My Father has been working until now, and I have been working.”

18 Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

20) V. 15 - The man tells the Jews that Jesus is the one that healed him.

21) V. 16 - The Jews then sought to bring harm to Jesus because of their belief that Jesus had broken the Sabbath (failure to understand the exceptions).

- a) Similar to persecuting a person for self defense as though that were a violation of the 6th commandment or persecuting a person for saying God's name in a reverent and holy manner as though that were a violation of the 3rd commandment.

22) V. 17 - Jesus explains that not all work on the Sabbath is wrong because God's institution of the Sabbath was a putting aside of one kind of work (creation) in order to pick up another kind of work (providence).

- a) In the same way man, as creatures, are to put aside the ordinary work of dominion for 6/7 days and pick up the holy work of worship for 1/7 days.
- b) Jesus defends himself as not breaking the Sabbath nor commandming another to do so, and Jesus defends himself as getting rightful interpretation from God the Father (His Father) and on His own authority, and argues that the example of God from the beginning is a sufficient basis of interpretation for ordinary work and holy work vs work and pure rest.

23) V. 18 - the basis of the Jewish persecution of Jesus becomes two fold after his defense:

- a) Sabbath Breaking
- b) Blasphemy

24) Neither claim is justified, and so false accusations are being hurled at Jesus.

- a) The Law of God teaches that the Just penalty for false accusations brought before the judicial system is that the false accuser have the penalty he sought against the accused be brought onto his own head - eye for eye, tooth for tooth.

DOCTRINE - Sabbath From Creation to Old Testament to New Testament

Why did the Jews want to persecute Jesus for healing a man and telling him to carry his bed on the Sabbath?

25) Origin of Sabbath

Genesis 2:1-3 – “Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.”

Exodus 16:22-30 - Mana

Exodus 20:8-11 – “Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.”

26) General Principles of Law

Exodus 31:12-17 - 12 And the Lord spoke to Moses, saying, 13 “Speak also to the children of Israel, saying: ‘Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you. 14 You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. 15 Work shall be done for six days, but the seventh is the Sabbath of rest, holy to the Lord. Whoever does any work on the Sabbath day, he shall surely be put to death. 16 Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. 17 It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed.’ ”

Exodus 35:1-3 - 35:1 Then Moses gathered all the congregation of the children of Israel together, and said to them, “These are the words which the Lord has commanded you to do: 2 Work shall be done for six days, but the seventh day shall be a holy day for you, a Sabbath of rest to the Lord. Whoever does any work on it shall be put to death. 3 You shall kindle no fire throughout your dwellings on the Sabbath day.”

27) Example Application of the Law

Numbers 15:32-36 - 32 Now while the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day. 33 And those who found him gathering sticks brought him to Moses and Aaron, and to all the congregation. 34 They put him under guard, because it had not been explained what should be done to him. 35 Then the Lord said to Moses, “The man must surely be put to death; all the congregation shall stone him with stones outside the camp.” 36 So, as the Lord commanded Moses, all the congregation brought him outside the camp and stoned him with stones, and he died.

28) Example of Corporate Significance of Failure to Uphold the Sabbath Laws

2 Chronicles 36:21 [15-23] - 19 Then they burned the house of God, broke down the wall of Jerusalem, burned all its palaces with fire, and destroyed all its precious possessions. 20 And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia, 21 to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years.

The Jews were wrong in their interpretation of the Sabbath. Jesus did not abolish the Sabbath, He kept the Sabbath perfectly and showed how the Jews were wrongly applying the Sabbath Laws.

29) Types of Law:

- a) Moral (Summarized by the 2 Great Commandments & the 10 Commandments),
- b) Civil (Instruction to Civil Government),
- c) Ceremonial Law (Types/foreshadowings & Moral Symbols)

30) Jesus did not come to abolish the Law, but to fulfill it.

Matthew 5:17-20 - 17 “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. 18 For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. 19 Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven. 20 For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

31) **Mark 1:27-28** – 27 And he said to them, The Sabbath was made for man, and not man for the Sabbath: 28 Therefore the Son of man is Lord also of the Sabbath.

Jesus did not end the Sabbath, rather he transformed the Sabbath from a day recalling the creation to a recalling his resurrection as the first fruits of the new creation (the recreation) that has been purchased at the cross and that is being applied progressively in time and that will be consummate at the glorious return of Christ.

32) Reason for the Day Changed - Deuteronomy 5:12-15

33) Appointed Day connected to the Resurrection - Psalm 118:22-24, Acts 4:8-12

34) Prophecy about Sabbath after the death of Christ by Christ - Isaiah 58:13-14, Matt 24:20

35) Jesus is Lord of the Sabbath - Matt 12:8 – For the Son of man is Lord also of the Sabbath day.

36) Jesus Acknowledges a Sabbath that Christians should care about (a Christian Sabbath) after his death and resurrection

a) Matt 24:20 – “But pray you that your flight is not in the winter, nor on the Sabbath day”

37) Sabbath as the Lord’s Day

a) Revelation 1:10, Isaiah 58:13-14

38) The Change of Sabbaths

Matt 28:1 NKJV - Now after the Sabbath [Sabbaton], as the first day of the week [Sabbaton] began to dawn,

Matt 28:1 – “At the end of the sabbaths, as it began to dawn towards the first of the sabbaths, came ...”

“At the end of the Jewish sabbaths, as it began to dawn towards the first of the Christian sabbaths...”

Jesus has authority over the Sabbath - He changes the ceremonial aspect to better serve man in the new covenant era.

Application

Westminster Larger Catechism Q. 115. Which is the fourth commandment?

A. The fourth commandment is, *Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.*

Q. 116. What is required in the fourth commandment?

A. The fourth commandment requireth of all men the sanctifying or keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven; which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian sabbath, and in the New Testament called The Lord's Day.

Q. 117. How is the sabbath or the Lord's day to be sanctified?

A. The sabbath or Lord's day is to be sanctified by an holy resting all the day, not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful; and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy) in the public and private exercises of God's worship: and, to that end, we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose and seasonably dispatch our worldly business, that we may be the more free and fit for the duties of that day.

Q. 118. Why is the charge of keeping the sabbath more specially directed to governors of families, and other superiors?

A. The charge of keeping the sabbath is more specially directed to governors of families, and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oftentimes to hinder them by employments of their own.

Q. 119. What are the sins forbidden in the fourth commandment?

A. The sins forbidden in the fourth commandment are, all omissions of the duties required, all careless, negligent, and unprofitable performing of them, and being weary of them; all profaning the day by idleness, and doing that which is in itself sinful; and by all needless works, words, and thoughts, about our worldly employments and recreations.

Q. 120. What are the reasons annexed to the fourth commandment, the more to enforce it?

A. The reasons annexed to the fourth commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself, in these words, Six days shalt thou labor, and do all thy work: from God's challenging a special propriety in that day, The seventh day is the sabbath of the LORD thy God: from the example of God, who in six days ... made heaven and earth, the sea, and all that in them is, and rested the seventh day: and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it; Wherefore the LORD blessed the sabbath day, and hallowed it.

Q. 121. Why is the word Remember set in the beginning of the fourth commandment?

A. The word Remember is set in the beginning of the fourth commandment, partly, because of the great benefit of remembering it, we being thereby helped in our preparation to keep it, and, in keeping it, better to keep all the rest of the commandments, and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion; and partly, because we are very ready to forget it, for that there is less light of nature for it, and yet it restraineth our natural liberty in things at other times lawful; that it cometh but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it; and that Satan with his instruments much labor to blot out the glory, and even the memory of it, to bring in all irreligion and impiety.

Westminster Confession of Faith CHAPTER 21

Of Religious Worship, and the Sabbath Day

1. The light of nature showeth that there is a God, who hath lordship and sovereignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might. **But the acceptable way of worshiping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshiped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture.**

2. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone; not to angels, saints, or any other creature: and, since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.

3. Prayer, with thanksgiving, being one special part of religious worship, is by God required of all men: and, that it may be accepted, it is to be made in the name of the Son, by the help of his Spirit, according to his will, with understanding, reverence, humility, fervency, faith, love, and perseverance; and, if vocal, in a known tongue.

4. Prayer is to be made for things lawful; and for all sorts of men living, or that shall live hereafter: but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

5. **The reading of the Scriptures with godly fear, the sound preaching and conscionable hearing of the Word, in obedience unto God, with understanding, faith, and reverence, singing of psalms with grace in the heart; as also, the due administration and worthy receiving of the sacraments instituted by Christ, are all parts of the ordinary religious worship of God: beside religious oaths, vows, solemn fastings, and thanksgivings upon special occasions, which are, in their several times and seasons, to be used in an holy and religious manner.**

6. Neither prayer, nor any other part of religious worship, is now, under the gospel, either tied unto, or made more acceptable by **any place** in which it is performed, or towards which it is directed: but God is to be worshiped everywhere, in spirit and truth; as, in **private families daily**, and **in secret, each one by himself**; so, more solemnly in the **public assemblies**, which are not carelessly or willfully to be neglected, or forsaken, when God, by his Word or providence, calleth thereunto.

7. As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his Word, by a positive, moral, and perpetual commandment binding all men in all ages, he hath particularly appointed **one day in seven, for a Sabbath**, to be **kept holy unto him**: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which, in Scripture, is called the Lord's day, and is to be continued to the end of the world, as the Christian Sabbath.

8. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest, all the day, from their own works, words, and thoughts about their worldly employments and recreations, but also are taken up, the whole time, in the **public** and **private** exercises of his worship, and in the duties of **necessity** and **mercy**.