

This is the third miracle of seven...  
John recorded in his gospel.

<sup>1</sup> **After this was the Feast of the Jews, and Jesus went up to Jerusalem** / if this was the Feast of Purim... commemorating the deliverance of the Jewish people in ancient Persia -- then we read about it in the book of Esther. And that feast is celebrated sometime in February or March.



<sup>2</sup> **Now there is at Jerusalem by the Sheep Gate, a sheep pool** / a pool for washing the sheep, **which is called in Hebrew Bethesda, having five porches** / 1 of the 12 gates around the city, this one with 5 entryways; just imagine, this is probably the center of activity for old Jerusalem where every day... of every week... of every month... of every year... **where more than 700 sheep**... every day -- were prepared for daily sacrifice; for washing and inspection; and only the diseased free and unblemished were acceptable. If nothing was happening in the rest of the city, there was always activity by this Sheep Gate at this sheep pool called Bethesda.

In 1888, north of the Temple area, archaeologists discovered twin rectangular pools; each measuring 150 by 300 feet! That is the size of TWO football fields placed side-by-side.

And John writes about the five entryways,

<sup>3</sup> **In these lay a great crowd of impotent folk** / a massive amount of powerless people gathered,

**blind, crippled and withered** / people with every kind of physical impairment; and we know how they are marginalized and abused and neglected in every culture.

这是约翰福音中记载的七件神迹中的第三件。

<sup>1</sup> 这事以后，到了犹太人的一个节期。耶稣就上耶路撒冷去。/如果这是普珥节，是为了纪念古代波斯的犹太人得救—我们在《以斯帖记》中读到过。这个节日在二月或三月的某个时候举行。

<sup>2</sup> 在耶路撒冷，靠近羊门，有一个池子/洗羊的池子，希伯来话叫作毕士大，旁边有五个廊子。/环绕城的 12 个门中有一个，这个有 5 个入口;想象一下，这可能是老耶路撒冷的活动中心，在那里，每天，每周，每月，每年，**有 700 多只羊**，每天准备献祭;用于清洗和检查;只有无病无疵的人才能被接受。如果城市的其他地方什么事也没有发生，那么在羊池贝塞斯达的羊门旁总是有活动。

1888 年，考古学家在寺庙地区北部发现了两个矩形的水池;每个都有 150 英尺长，300 英尺宽!这是并排放置的两个足球场的大小。

约翰写了五个入口，

<sup>3</sup> **里面躺着...许多病人/一大群弱势群体聚集在一起，**  
**瞎眼的，瘸腿的，血气枯干的，/有各种生理缺陷的人; 我们知道他们在每一种文化中是如何被边缘化、虐待和忽视的。**

It was not until the early 1970s here in America... when curbs were cut away... allowing freer mobility and increased access for many people. Thankfully, for those that made that happen included a longtime friend: **Dr. Thomas Klein**, a great man of faith... who lived his life in a wheelchair.



And these powerless people gathered; spending their lives broken and bored; like the skid row crowd. And John writes about a hopeless disabled and powerlessness man. And like so many who congregate and perpetuate traditions, and superstitions; pooling their ignorance while sharing their boredom; on-lookers not really participating in life. There are a lot of impotent church people today, uncreative on-lookers.

**waiting for the water to be stirred** people sitting in darkness.

**a great crowd waiting for the water to be stirred** / so they are just sitting there having made their daily pilgrimage; taken by family and friends to this supposed sacred place... in this busiest part of town... waiting to win big.

Now, some scholars tell us: verse 4 does not exist in some manuscripts, though it exists in the Greek, Coptic, Syriac, Aramaic and Ethiopic manuscripts; so let's hear what these people were thinking as they were waiting: probably much like those who said, John the Baptist, who wasn't part of **the eat, drink and be merry crowd**, who they said he had a demon; though they knew John was not crazy, but he was disturbing their comfort zone; or those who said, **Jesus was a winebibber and a glutton**; disturbing their worldview, they knew He wasn't, but Jesus didn't fit their hocus pocus agendas.

直到 20 世纪 70 年代初, 限制措施被取消后, 许多人才有了更自由的流动和更多的机会。值得庆幸的是, 让这一切发生的还有一位老朋友: **托马斯·克莱因医生**, 一位伟大的有信仰的人, 他的一生都在轮椅上度过。

这些无力的人们聚集在一起; 他们的生活破碎而无聊; 就像贫民窟的人群。约翰写了一个绝望的残疾人和无力的人。就像许多人聚集在一起, 延续传统和迷信; 分担他们的无知, 分担他们的无聊; 旁观者没有真正参与到生活中来。今天有很多无能的教会人士, 没有创造力的旁观者。

**有等候水动** 人们坐在黑暗中。

**一大群人在等着水被搅动** / 所以他们只是坐在那里进行他们每天的朝圣; 被家人和朋友带到这个被认为是神圣的地方, 在这个城市最繁忙的地方, 等着赢大钱。

现在, 一些学者告诉我们: 第 4 节不存在于一些手稿中, 尽管它存在于希腊, 科普特, 叙利亚, 阿拉姆语和埃塞俄比亚的手稿中; 让我们来听听这些等候的人是怎么想的: 很可能就像那些说, 施洗约翰, 他不是那**吃喝欢乐的人**, 他们说他是被鬼附著的; 虽然他们知道约翰不是疯子, 但他扰乱了他们的舒适区; 或是那些说**耶稣是好酒贪食的人**。扰乱了他们的世界观, 他们知道他不是, 但耶稣并不符合他们的阴谋。

Remember: it was a **feast of the Jews**; so was it like Halloween, Christmas, Valentine's Day, Mother's Day; or Father's Day? all created to generate \$\$\$ from the gullible. Definitely, it was **NOT** one of the **7 great feast Days of the Lord** Moses told the people to keep; shadows of things to come.

**4 For an angel of the Lord went down in the pool, at certain times, stirring up the water; whoever then first stepped in after the stirring of the water, was made well from whatever disease he had at the time / did this really happen on some unidentified feast day? Or was it just the prevailing thought of the superstitious? We don't know. It certainly is uncharacteristic of what we know from scripture about the citizens of eternity. It does sound more like the hocus pocus people, doesn't it? Hudson Taylor, founder of China Inland Mission, had the following words on the Shanghai office wall: **The sun stood still; the iron did swim; this God is our God; forever and ever!****

Do miracles still happen? Yes! Were miracles happening in this sheep pool at this time? Probably not; which is why Jesus went there... the greatest fisher of men; He found the one catch needed to work the works of His Father who sent him. and describing this powerless, disabled crowd, John writes:

**5 And there was a certain man, who had an infirmity thirty-eight years / can you imagine? 38 years! That is almost as long as they wandered in the wilderness. It is longer than Jesus had lived on earth; and from a child... HE was about His Father's business.**

And for 38 years, this man with this infirmity; just sat down there! Now, that is someone who has lost faith!

**6 When Jesus saw him lying there and knew he had already been there a long time. He asked him,**

记住:那是犹太人的节日;就像万圣节、圣诞节、情人节、母亲节一样;还是父亲节?所有的创造都是为了从易受骗的人那里产生\$\$\$。当然,这不是耶和摩西吩咐百姓守的**七个大节之一**;未来事物的阴影。

**4** 因为有天使按时下池子搅动那水,水动之后,谁先下去,无论害什么病,就痊愈了。/这真的发生在某个不明的节日里吗?或者这只是迷信的普遍想法?我们不知道。这当然不是我们从圣经中所知道的关于永恒的公民的特征。这听起来更像是恶作剧,不是吗?

中国内地会(China Inland Mission)创始人哈德逊•泰勒(Hudson Taylor)在上海办公室的墙上写道:**太阳静止;斧头漂起来;这神是我们的神。永永远远!**

奇迹还会发生吗?是的!在这个时候,羊池里正在发生奇迹吗?可能不是;这就是为什么耶稣去那里...他找到了一个机会,可以去做那差他来的天父的工作。在描述这群无力的残疾人群时,约翰写道:

**5** 在那里有一个人,病了三十八年。/你能想象吗?38年!这几乎和他们在荒野中游荡的时间一样长。它比耶稣在世上生活的时间还要长;他从小就关心他父亲的事业。

38年来,这个身体虚弱的人;就坐在那!这是一个失去信仰的人!

**6** 耶稣看见他躺着,知道他病了许久,就问他说,

**Do you want to get well?** / Jesus forced this man to use his mind... in order to reconsider and change his thinking about the facts of his situation; hopefully this certain man was thinking clearly.

Notice, Jesus did not ask the man: **How are you feeling today?** Jesus knew our feelings, our strong desires, like unruly children, clamor for our attention every day; and daily presume their rights, **and usually insist: why not?**

Dr. Dallas Willard says, Unlike our thoughts which invite the question: why? The term: **feeling**... indicates a touch, a powerful, blind though alluring or sometimes revolting connection; what feelings are is uncertain... as well as why they can remain obscure.

We can be mastered by our feelings: our anger, fear, malice, sexual attraction, desire for food, etc.: all the residue of wounded hearts.

Typically, those who believe their feelings must be satisfied; selectively resist their feelings instead of not have them, or change and replace them; something not done directly since feelings accompany thoughts.

**Do you want to get well?** About this verse, Dr. Willard says, Jesus was not just being polite passing the time. If this man is made whole, he would have to deal with a career change of immense proportions. To all of his relatives and acquaintances he would no longer be: the one who we take to the pool every day to wait for the angel. How would he identify himself? How would he now relate to others, and they to him?

He might have to get a job. Doing what? He will not be spending hours fantasizing over emotions, feelings and desires he learned in the home, at school, and on the playground. He will not have time to fixate on sensual indulgences, revenge, or how to dominate and injure others with a word or action Dr. Willard says, As an apprentice of Jesus, he has a starting point from which his new identity will emerge. And Jesus asked this man: **Do you want to get well?**

**你要痊愈吗?** /耶稣强迫这个人运用他的思想,以便重新考虑和改变他对自己处境的想法;希望这个人思路清晰。

注意,耶稣并没有问这个人:**你今天感觉怎么样?**耶稣知道我们的感情,我们强烈的欲望,就像不守规矩的孩子,每天都在吵吵嚷嚷地要我们注意;他们每天假定自己的权利,并且通常坚持:**为什么不呢?**

达拉斯·威拉德博士说,与我们的想法不同,我们会问:为什么?这个词指的是一种触摸,一种强大的、盲目的、虽然诱人但有时令人反感的联系;什么是感觉是不确定的...以及为什么它们可以保持模糊。

我们可以被我们的感情所控制:我们的愤怒,恐惧,恶意,性吸引,对食物的欲望,等等:所有受伤心灵的残余。

通常情况下,那些认为自己的感觉必须得到满足的人;有选择地抵制他们的感觉,而不是没有它们,或者改变和取代它们;不是直接做的事,因为感情总是伴随着思想。

**你要痊愈吗?** 关于这节经文,威拉德博士说,耶稣不仅仅是在礼貌地打发时间。如果这个人是完整的,他将不得不处理一个巨大的职业变化。对于他所有的亲戚和熟人来说,他不再是那个我们每天带他去游泳池等天使的人了。他如何表明自己的身份?现在他将如何与他人相处,他人又如何与他相处?

他甚至可能得找份工作。做什么?他不会花几个小时去幻想他在家里、学校和操场上学到的情感、感觉和欲望。他不会有时间沉迷于肉欲,或报复,或如何支配和伤害他人的言语或行动;难怪他不知道自己会成为什么样的人。威拉德博士说:“作为耶稣的学徒,他有一个新身份显现的起点。”耶稣问他说:**你要痊愈吗?**



**7 The impotent man answered Him, Sir, I have no one, when the water is stirred, to put me in the pool /** and quite honestly Jesus asked him a simple question, so was that: a yes? or a no? Notice, Jesus gets an excuse-making response:

**I have no one, when the water is stirred, to put me in the pool: but while I am coming, another steps in before me /** can you imagine? For 38 years, this guy thought he was going to get healed in this diseased and very dirty pool where the sheep dip... and do other things!

**8 Jesus said to this man, Get up, take up your mat, and go /** notice, Jesus, full of grace and truth, and lots of compassion, Jesus didn't have a public-address system; no music, no worship team performing. He is walking through this very busy area, full of much activity and inactivity. Jesus wasn't a loud-mouth; and like Isaiah said, His voice was not even heard in the streets. He whispered to this guy... and continued walking by...

**9 And at once, the man was well, and took up his mat, and went: and that day /** Oops!

**it was the Sabbath!**

**10 So the Jewish leaders said to him who was cured /** the angry, heartless... faithless... lovers of their traditions, being annoyed, they spoke in their finest, most sanctimonious, religious sounding tones, and they said – most likely being irked, very LOUD,

**It is the Sabbath day:**

**and it is not lawful**

**for you to carry your mat.**

7 病人回答说，先生，水动的时候，没有人把我放在池子里。/耶稣很诚实地问了他一个简单的问题，“是”吗？还是没有？注意，耶稣得到了一个借口回应：

我正去的时候，就有别人比我先下去。/你能想象吗？38 年来，这家伙以为他能在羊浸过的脏兮兮的病池里痊愈，还能做些别的事！

8 耶稣对他说，起来，拿你的褥子走吧。/注意耶稣，他充满恩典和真理，也充满怜悯；耶稣没有广播系统；没有音乐播放，没有敬拜团队表演。他正在穿过这个非常繁忙的区域，有很多活动，也有很多不活动。耶稣不是一个聒噪的人；就如以赛亚所说，街上甚至没有人听见他的声音。他对这个人耳语，然后继续走过去……

9 那人立刻痊愈，就拿起褥子来走了。

10 那天是安息日，

所以犹太人对那医好的人说，/愤怒的、无情的、不忠实的、热爱他们的传统的人，被惹恼了，他们就用他们最好的、最道地的、宗教的腔调说——很可能是被惹恼了，声音很大，

今天是安息日，

你拿褥子

是不可的。

**11 But he answered them, He who made me whole, was the one who told me, to take up my mat, and go /** was he to some extent fearful of these supposed pious leaders? this man cautiously answered, the One who healed me.

**12 Then they asked him /** like affronted roman inquisitors, **Who is the one who told you, to take up your mat, and go?**

**13 But he who was healed did not know who it was: for Jesus slipped away, through the massive crowd in that place /** Jesus just kept walking, probably with the biggest grin on His face... knowing what commotion would follow among the people and the religious leaders; as he dodged the crowd.

**14 Afterward Jesus found him in the temple, and said to him /** Jesus is the good Pastor isn't He? The healed man went to offer thanks to God. Huh? Now days he'd be on all the church TV: Talk Shows.

**Pay attention, You are made whole: sin no more, lest a worse thing come to you /** now what does that mean? Honestly... I've never met a person in this very imperfect, broken world who... sinned no more! Have you? And yet, Jesus said...for 38 years, that man had showed... NO faith. And the book of Hebrews reminds us, without faith... it's impossible to please God. Paul reminds us: Whatever is not of faith... is sin. He also said: All the promises of God, in Christ Jesus are Yes! and Amen... to the one who takes God's word to heart.

What is Jesus saying? Get some faith in your life!

**15 The man departed,**  
**and said to the Jewish leaders it was Jesus, who had made him whole.**

**11** 他却回答说，那使我痊愈的，对我说，拿你的褥子走吧。/他在某种程度上害怕这些所谓虔诚的领袖吗?这个人谨慎地回答说:治愈我的那位。

**12** 他们问他说/就像被冒犯的罗马审判官，对你说拿褥子走的，是什么人?

**13** 那医好的人不知道是谁。因为那里的人多，耶稣已经躲开了。/耶稣只是继续走着，也许他的脸上挂着大大的笑容...他知道人们和宗教领袖之间会发生什么骚动;当他躲避人群时。

**14** 后来耶稣在殿里遇见他，对他说，/耶稣是一个好牧师，不是吗?治愈的人去感谢上帝。嗯?现在，他会出现在所有的教堂电视节目上:脱口秀。

你已经痊愈了。不要再犯罪。恐怕你遭遇的更加利害。/这是什么意思呢?说实话，在这个不完美，破碎的世界里，我从没见过一个不再犯罪的人!有你吗?然而，耶稣说，38年来，这个人一直没有表现出信心。《希伯来书》提醒我们，有信心，就不可能讨神的喜悦。保罗提醒我们：凡与信心无关的就是罪。神的应许，在基督耶稣里都是，阿门对那些把上帝的话放在心上的

人。  
耶稣在说什么?对你的生活要有信心!

**15** 那人就去告诉犹太人，

使他痊愈的是耶稣。

**16 So the Jewish leaders persecuted Jesus, and sought to kill Him because He did these things on the Sabbath day** / they wanted to kill him, right then and there; and which day were they going to do what Jesus was doing? heal the sick? strengthen the faith? Oh! That's right! They weren't.

**17 But He answered them My Father is working even now** / notice, Jesus isn't intimidated; Jesus said: GOD our Father... **WORKS ON THE SABBATH DAY?!!!** But, but... I thought....

**My Father works even now, and I must work.**

**18 The Jewish leaders sought all the more to kill Him, because He not only was breaking the Sabbath, but also said that God was His own Father making Himself equal with God** / for some reason, they were horrified by the claims of Jesus; yet they didn't know their own scriptures.

**16** 所以犹太人逼迫耶稣，因为他在安息日作了这事。/他们想当场就杀了他;哪一天他们要去做耶稣正在做的事?医治病人吗?加强信仰?哦!这是正确的!他们没有。

**17 耶稣就对他们说，** /注意，耶稣并没有被吓倒;耶稣说:上帝我们的父...**在安息日工作?!!**但是，但是，我想....

我父作事直到如今，我也作事。

**18** 所以犹太人越发想要杀他。因他不但犯了安息日，并且称神为他的父，将自己和神当作平等。/出于某种原因，他们被耶稣的主张吓坏了;但他们不懂自己的圣经。

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[Surely, you know His name, And His Son's Name](#)

JOHN 5 vs 1

约翰福音 5:1

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