

# Exposition of the Gospel of John CHAPTER 17 CHRIST AT THE POOL OF BETHESDA

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## Transcript

Exposition of the Gospel of John

CHAPTER 17

CHRIST AT THE POOL OF BETHESDA

John 5:1-15

We begin with the usual Analysis:— 1. Jesus in Jerusalem at the feast, verse 1. 2. The pool of Bethesda and the sick congregated about it, verses 2-4. 3. The impotent man and Christ's healing of him, verses 5-9. 4. The healed man and his critics, verses 10-12. 5. The man's ignorance, verse 13. 6. Christ's final word with him, verse 14. 7. The man confesses Jesus, verse 15. The scene introduced to us in this passage is indeed a pathetic one. The background is the pool of Bethesda, around which lay a great multitude of impotent folk. The great Physician approaches this crowd of sufferers, who were not only sick but helpless. But there was no more stir among them than in the quiet waters of the pool. He was neither wanted nor recognized. Addressing one of the most helpless of the sufferers, the Lord asked him if he is desirous of being made whole. Instead of responding to the sympathetic Inquirer with a prompt request that He would have mercy upon him, the poor fellow thought only of the pool and of some man to help him into it. In sovereign grace the Savior spoke the life-giving word, and the man was immediately and perfectly healed. Yet even then he was still ignorant of the Divine glory of his Benefactor. The healing took place on the Sabbath day, and this evoked the criticism of the Jews; and when they learned that it was Jesus who had performed the miracle "they sought to slay him." All of this speaks loudly of the condition of Judaism, and tells of the rejection of the Christ of God. "After this there was a feast of the Jews" (John 5:1). "After this" or, as it should be. "After these things," is an expression which is characteristic of John's Gospel as "Then" is of Matthew, "Immediately" of Mark, and "It came to pass" of Luke. It occurs seven times in this Gospel (Luke 3:22; 5:1; 5:14; 6:1; 7:1, 11:11; 21:1) and nine times in the Apocalypse. "It gives one the thought of Jesus acting according to a plan and times marked out 'in the volume of the Book' (Ps. 40:7) and of which He renders an account in John 17" (M. Taylor). "After this there was a feast of the Jews; and Jesus went up to Jerusalem" (John 5:1). There is nothing to indicate which of the Feasts this was. Some think it was the Passover, but this we believe is most unlikely, for when that feast is referred to in John it is expressly mentioned by name: see John 2:13; 6:4; 11:55. Others think it was the feast of Purim, but as that was a human invention and not of Divine institution we can hardly imagine the Lord

Jesus going up to Jerusalem to observe it. Personally we think it much more likely that the view of almost all the older writers is the correct one, and that it was the feast of Pentecost that is here in view. Pentecost occurred fifty days after the Passover, and the feast mentioned in John 4:1 follows the Passover mentioned in John 2:13. Pentecost is one of the three great annual Feasts which the law required every male Israelite to observe in Jerusalem (Deut. 16), and here we see the Lord Jesus honoring the Divine Law by going up to Jerusalem at the season of its celebration. Doubtless there was a typical reason why the name of this feast should not be given here, for that to which the feast of Pentecost pointed received no fulfillment in the days of our Lord's early ministry—contrast Acts 2:1. "Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches" (John 5:2). We believe the reference here is to the sheep "gate" of Nehemiah 3:1. At first glance Nehemiah 3 does not seem to be very interesting reading, and yet there is much in it that is precious. It describes the rebuilding of the walls of Jerusalem in the days when a remnant of Israel returned from the Babylonian captivity. Various portions in the work of reconstruction were allotted to different individuals and companies. These portions or sections were from gate to gate. Ten gates are mentioned in the chapter. The first is the sheep gate (verse 1) and the last is "The gate Miphkad" which means "judgment," and speaks, perhaps, of the judgment-seat of Christ; and then the chapter concludes by saying, "And between the going up of the comer unto the sheep gate repaired the goldsmiths and the merchants." Thus the circle is completed, and at the close we are brought back to the point from which we started—"The sheep gate." This is the gate through which the sacrificial animals were brought to the temple—the "lamb" predominating, hence its name. The sheep gate, then, points us at once to Christ, and tells of His Cross. Now in the light of what we have just said, how exceedingly significant and blessed to note that we are here told the pool which was called Bethesda, meaning mercy, was by the "sheep" (gate). It is only in Christ that the poor sinner can find mercy, and it is only through His sacrifice on the Cross that this mercy is now obtainable for us in Him. What an instance is this of the great importance of noting carefully every little word in Scripture! There is nothing trivial in the Word of God. The smallest detail has a meaning and value; every name, every geographical and topographical reference, a message. As a further example of this, notice the last words of the verse—"having five porches." The number of the porches here is also significant. In Scripture the numerals are used with Divine design and precision. Five stands for grace or favor. When Joseph desired to show special favor to his brother Benjamin we read, "And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs" (Gen. 43:34); and again we are told, "To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment" (Gen. 45:22). Five and its multiples are stamped on every part of the tabernacle. It was with five loaves the Lord Jesus fed the hungry multitude. The fifth clause in the Lord's prayer is, "Give us this day our daily bread." The fifth Commandment was the only one with a promise attached to it; and so we might go on. Thus we see the perfect propriety of five porches (colonnades) around the pool of Mercy, situated "by the sheep (gate)"! "In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water" (John 5:3). What a picture of the Jewish nation at that time! How accurately does the condition of that multitude of sufferers describe the spiritual state of Judaism as it then existed! God had dealt with their father in sovereign mercy and marvelous grace, but the Nation as such appreciated it not. A few here and there took the place of lost sinners, and were saved, but the "great multitude" remained in their wretchedness. Israel as a people were impotent. They had the Law, made their boast in it, but were unable to keep it. Not only were they impotent, but "blind"—blind to their own impotency, blind to their wretchedness, blind to their desperate need, and so blind to the Divine and moral glories of the One who now stood in their midst "they saw in him no beauty that they should desire him." A third word describing their condition is added, "halt:" the

term signifies one who is lame, crippled. Israel had the Law but they were unable to walk in the way of God's commandments. A blind man is able to grope his way about: but a cripple cannot walk at all. Again; we are told this "great multitude" were "withered." This, no doubt, refers to those whose hands were paralyzed (cf. Matthew 12:10; Luke 6:6), and as a description of Israel it tells us that they were totally incapacitated to work for God. What a pitiable picture! First, a general summing up of their state—"impotent." Second, a detailed diagnosis under three descriptive terms "blind" (in their understandings and hearts), "halt" (crippled in their feet, so that they were unable to walk), "withered" (in their hands so that they were unable to work). Third, a word that speaks of their response to the prophetic word—"waiting"; waiting for the promised Messiah, and all the time ignorant of the fact that He was there in their midst! Who but the Spirit of God could have drawn so marvelously accurate a picture in such few and short lines! We must not, however, limit this picture to Israel, for it is equally applicable and pertinent to sinners of the Gentiles too. Israel in the flesh was only a sample of fallen man as such. What we have here is a pointed and solemn delineation of human depravity, described in physical terms; its moral application is to the whole of Adam's fallen race. Let every reader see here a portrait of what he or she is by nature. The picture is not flattering we know. No; it is drawn by One who searcheth the innermost recesses of the human heart, and is presented here to humble us. The natural man is impotent—"without strength" (Rom. 5:6). This sums up in a single word his condition before God: altogether helpless, unable to do a single thing for himself. Then follows an amplification of this impotency, given in three (the number of full manifestation) descriptive terms. First, he is blind. This explains the lethargic indifference of the great multitude today—sporting on the very brink of the Pit, because unable to see the frightful peril that menaces them; making merry as they hasten down the Broad Road, because incompetent to discern the eternal destruction which awaits them at the bottom of it. Yes, blind indeed is the natural man: "The way of the wicked is as darkness: they knew not at what they stumble" (Prov. 4:19). "Halt": lame, crippled, unable to walk. How inevitably this follows the other! How can one who is spiritually blind walk the Narrow Way that leadeth unto life? "Mine eye affecteth mine heart" (Lam. 3:51), and out of the heart are the issues of life (Prov. 4:23); if then the eye be evil, the body also is full of darkness (Luke 11:34). Halt—lame—a cripple—if, then, such an one is ever to come to Christ he must indeed be "drawn" (John 6:44). "Withered"—blind eyes, crippled feet, paralyzed hands: unable to see, unable to walk, unable to work. How striking is the order here! Consider them inversely: a man cannot perform good works unless he is walking with God; and he will not begin to walk with God until the eyes of his heart have been opened to see his need of Christ. This is the Divine order, and it never varies. First the eyes must be opened, and then an illumined understanding prepares us to walk worthy of the vocation wherewith we are called; and that, in turn, equips us for acceptable service for God. But so long as the eyes are "blind" the feet will be "halt" and the hands "withered." "Waiting for the moving of the water." Surely this is not hard to interpret. This pool was the object in which the great multitude placed all their hopes. They were waiting for its waters to be "troubled" so that its curative property might heal them. But they waited in vain. The one invalid who is singled out from the crowd had been there "a long time," and little had it availed him. Is it not thus with the ordinances of the religious world? How many there are—"a great multitude" indeed—which place their faith in the waters of baptism, or in the 'mass' and 'extreme unction'! And a long time all such will have to wait before the deep need of their souls will be met. "For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the waters stepped in was made whole of whatsoever disease he had" (John 5:4). We return now to the Jewish application of our passage. The waters of this pool reflect the Sinaitic law, which was "given by the disposition of angels"; that law which promised "life" to him who did all that it enjoined. But whoever kept the law? Whoever obtained life by meeting its demands? None of Adam's fallen race. The law was "weak through

the flesh." A perfect man could keep it, but a sinner could not. Why, then, was the law given? That the offense might abound; that sin might be shown to be exceeding sinful; that the sinner might discover his sinfulness. His very efforts to keep the law, and his repeated failures to do so, would but make manifest his utter helplessness. In like manner, when the angel troubled the water of Bethesda so that the first to step into it might be made whole, this only magnified the sufferings of those who lay around it. How could those who were "impotent" step in! Ah! they could not. Was, then, God mocking man in his misery? Nay, verily. He was but preparing the way for that which was "better" (Heb. 11:40). And this is what is brought before us in what follows. "And a certain man was there, which had an infirmity thirty and eight years" (John 5:5). How this serves to confirm our interpretation of the previous verse, and what an illustration it furnishes us again of the deep significance of every word of Scripture. Why should the Holy Spirit have been careful to tell us the exact length of time this particular sufferer had been afflicted? What is the meaning and message of this "thirty and eight years"? Are we left to guess at the answer? No, indeed. Scripture is its own interpreter if we will but take the trouble to patiently and diligently search its pages and compare spiritual things with spiritual (1 Cor. 2:13). Thirty-eight years was exactly the length of time that Israel spent in the wilderness after they came under law at Sinai (see Deuteronomy 2:14). There it was, in the Wilderness of Sin, that of old Israel manifested their "impotency"—blind, halt, withered—under law. "When Jesus saw him lie, and knew that he had now been a long time in that case, he saith unto him, Wilt thou be made whole?" (John 5:6). Here is Light shining in the darkness, but the darkness comprehended it not. The very shining of the Light only served to reveal how great was the darkness. There was a great multitude of sick ones lying around that disappointing pool, and here was the great Physician Himself abroad in the land. Bethesda thickly surrounded, and Christ Himself passing by unheeded! Truly the "darkness comprehended not." And is it any different today? Here is human religion with all its cumbersome machinery and disappointing ordinances waited on, and the grace of God slighted. Go yonder to India with its myriad temples and sacred Ganges; visit Thibet, the land of praying-wheels; turn and consider the devotees of Mohammed and their holy pilgrimages; come nearer home, and look upon the millions of deluded Papists with their vigils and fasts, their beads and holy water; and then turn in to the religious performances in many of the Protestant churches, and see if there are any differences in the underlying principles which actuate them. They one and all fail, utterly fail, to meet the deep need of the soul. One and all they are unable to put away sin. And, yet, sad to say, they one and all supplant the Christ of God—He is not wanted; He passes by unnoticed. Such is fallen human nature. The whole world lieth in the wicked one (1 John 5:19), and were it not for sovereign grace every member of Adam's race would perish eternally. Grace is the sinner's only hope. Desert he has none. Spirituality he has none. Strength he has none. If salvation is to come to him, it must be by grace, and grace is unmerited favor shown toward the hell-deserving. And just because grace is this, God exercises His sovereign prerogative in bestowing His favors on whom He pleases—"For he saith to Moses, I will have compassion on whom I will have compassion" (Rom. 9:16). And let none murmur against this and suppose that any one is wronged thereby. Men prate about God being unjust, but if justice, real justice, bare justice, be insisted on, hope is entirely cut off for all of us. Justice requires that each should receive his exact due; and what, dear reader, is your due, my due, but judgment! Eternal life is a gift, and if a gift it can neither be earned nor claimed. If salvation is God's gift, who shall presume to tell Him the ones on whom He ought to bestow it? Was salvation provided for the angels that fell? If God has left them to reap the due reward of their iniquities, why should He be charged with injustice if He abandons to themselves those of mankind who love darkness rather than light? It is not that God refuses salvation to any who truly seek it. Not so; there is a Savior for every sinner who will repent and believe. But if out of the great multitude of the impenitent and unbelieving God determines to exercise His sovereign grace by singling out a few to be the objects of His

irresistible power and distinguishing favors, who is wronged thereby? Has not God the right to dispense His charity as seemeth best to Himself (Matthew 20:15)? Certainly He has. The sovereignty of God is strikingly illustrated in the passage now before us. There lay a "great multitude" of impotent folk: all were equally needy, all equally powerless to help themselves. And here was the great Physician, God Himself incarnate, infinite in power, with inexhaustible resources at His command. It had been just as easy for Him to have healed the entire company as to make a single individual whole. But He did not. For some reason not revealed to us, He passed by the "great multitude" of sufferers and singled out one man and healed him. There is nothing whatever in the narrative to indicate that this "certain man" was any different from the others. We are not told that he turned to the Savior and cried "Have mercy on me." He was just as blind as were the others to the Divine glory of the One who stood before him. Even when asked "Wilt thou be made whole?" he evidenced no faith whatever; and after he had been healed "He wist not who it was" that had healed him. It is impossible to find any ground in the man himself as a reason for Christ singling him out for special favor. The only explanation is the mere sovereign pleasure of Christ Himself. This is proven beyond the shadow of doubt by His own declaration immediately afterwards—"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will" (verse 21). This miracle of healing was a parable in action. It sets before us a vivid illustration of God's work of grace in the spiritual realm. Just as the condition of that impotent multitude depicts the depravity of Adam's fallen race, so Christ singling out this individual and healing him, portrays the sovereign grace of Him who singles out and saves His own elect. Every detail in the incident bears this out. "When Jesus saw him lie, and knew that he had been now a long time in that case." Note the individuality of this. We are not told that he saw them—the "great multitude"—but him. The eyes of the Savior were fixed on that one who, out of all the crowd, had been given to Him by the Father before the foundation of the world. Not only are we told that Christ "saw him," but it is added, "and knew that he had been now a long time in that case." Yes, He knew all about him; had known him from all eternity—"I am the good shepherd, and know my sheep" (John 10:11). And then we read, "And saith unto him." It was not the man who spoke first, but Christ. The Lord always takes the initiative, and invites Himself. And it was thus with you, Christian reader, when sovereign grace sought you out. You, too, were lying amid the "great multitude of impotent folk," for by nature you were a child of wrath, "even as others" (Eph. 2:3). Yes, you were lying in all the abject misery of a fallen creature—blind, halt, withered—unable to do a thing for yourself. Such was your awful state when the Lord, in sovereign grace, drew near to you. O thank Him now that He did not pass you by, and leave you to the doom you so richly deserved. Praise Him with a loud voice for His distinguishing grace that singled you out to be an object of His sovereign mercy. But we must now consider the force of the Savior's question here. "He saith unto him, Wilt thou be made whole?" (John 5:6). Does it seem strange that such a question should be put to that sufferer? Would not being made whole be the one thing desired above all others by a man who had suffered for thirty-eight years? Was not the very fact that he was lying there by the pool an indication of what he wished? Why, then, ask him "Wilt thou be made whole?" Ah! the question is not so meaningless as some might suppose. Not always are the wretched willing to be relieved. Invalids sometimes trade on the sympathy and indulgence of their friends. Others sink so low that they become despondent and give up all hope, and long for death to come and relieve them. But there is something much deeper here than this. Did not the Savior ask the question to impress upon this man the utter helplessness of his condition! Man must be brought to recognize and realize his impotency. Whilever we console ourselves we will do better next time, that is a sure sign we have not come to the end of ourselves. The one who promises himself that he will amend his ways and turn over a new leaf has not learned that he is "without strength." It is not till we discover we are helpless that we shall abandon our miserable efforts to weave a robe of righteousness for ourselves. It is not till we learn we are impotent that

we shall look outside of ourselves to Another. No doubt one reason why Christ selected so many incurable cases on which to show forth His power, was in order to have suitable objects to portray to us the irreparable ruin which sin has wrought and the utter helplessness of man's natural estate. The Savior, then, was pressing upon the man the need of being made whole. But more: when the Savior said, "Wilt thou be made whole?" it was tantamount to asking, 'Are you willing to put yourself, just as you are, into My hands? Are you ready for Me to do for you what you are unable to do for yourself? Are you willing to be my debtor?' "The impotent man answered, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me" (John 5:7). How sadly true to life. When the great Physician said, "Wilt thou be made whole?" the poor sufferer did not promptly answer, 'Yea Lord; undertake for me.' And not thus does the sinner act when first brought face to face with Christ. The impotent man failed to realize that Christ could cure him by a word. He supposed he must get into the pool. There are several lines of thought suggested here, but it is needless to follow them out. The poor man had more faith in means than he had in the Lord. And, too, his eye was fixed on "man," not God: he was looking to human kind for help. Again we would exclaim, How true to life! Moreover, he thought that he had to do something—"While I am coming." How this uncovers the heart of the natural man! How pathetic are the closing words of this verse! What a heartless world we live in. Human nature is lull of selfishness. Christ is the only unfailing Friend of the friendless. "Jesus saith unto him, Rise, take up thy bed, and walk" (John 5:8). If the Savior waited until there was in the sinner a due appreciation of His person, none would ever be saved. The sufferer had made no cry for mercy, and when Christ inquired if he were willing to be made whole there was no faith evidenced. But in sovereign grace the Son of God pronounced the life-giving word, yet it was a word that addressed the human responsibility of the subject. A careful analysis of the command of Christ reveals three things. First, there must be implicit confidence in His word. "Rise" was the peremptory command. There must be a hearty recognition of His authority, and immediate response to His orders. "Believe on the Lord Jesus Christ, and thou shalt be saved" is something more than a gracious invitation; it is a command (1 John 3:23). Second, "Take up thy bed"—a cotton pallet, easily rolled up. There was to be no thought of failure, and no provision made for a relapse. How many there are who take a few feeble steps, and then return to their beds! 'The last state of such is worse than the first. If there is faith in the person of Christ, if there is a submission to His authority, then the new life within will find an outlet without: and we shall no longer be a burden to others, but able to shoulder our own burdens. Third, "And walk." I like that word coming here. It is as though the Savior said, 'You were unable to walk into the water: you could not walk in order to be cured, but now that you are made whole, "walk!"' There are duties to be faced of which we have had no previous experience, and we must proceed to discharge them in faith; and in that faith in which He bids us do them will be found the strength needed for their performance. "And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath" (John 5:9). How blessed! The cure was both instantaneous and complete. Christ does not put the believing sinner into a salvable state. He saves, saves us with a perfect and eternal salvation the moment we believe: "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it" (Ecclesiastes 3:14). We need hardly say that we are here shown, once more, the Word at work. The Savior did nothing but speak, and the miracle was accomplished. It is thus the Son of God is revealed to us again and again in this fourth Gospel. "The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed" (John 5:10). How true to life again! The one who surrenders to his Lord must expect to encounter criticism. The one who regulates his life by the Word of God will be met by the opposition of man. And it is the religious world that will oppose most fiercely. Unless we subscribe to their creed and observe their rules of conduct, persecution and ostracism will be our lot. Unless we are prepared to be

brought into bondage by the traditions of the elders we must be ready for their frowns. Christ was not ignorant of the current teaching about the Sabbath, and He knew full well what would be the consequences should this healed man carry his bed on the sabbath day. But he had come here to set His people free from the shackles which religious zealots had forged. Never did He toady to the public opinion in His day; nor should we. There are thousands of His people who need to be reminded of Galatians 5:1: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." If the child of God is regulated by the Scriptures and knows that he is pleasing his Lord, it matters little or nothing what his fellowmen (or his fellow-Christians either) may think or say about him. Better far to displease them than to be entangled again in the yoke of bondage, and thus "frustrate the grace of God" (Gal. 2:21). "He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk" (John 5:11). This sets a fine example for us. How simply he met his critics. He did not enter into an argument about their perverted view of the Sabbath: he did not charge them with want of sympathy for those who were sufferers, though he might have done both. Instead, he hid behind Christ. He fell back upon the Word of God. Well for us when we have a "Thus saith the Lord" to meet our critics. "Then asked they him, What man is that which said unto thee, Take up thy bed and walk? And he that was healed wist not who it was" (John 5:12, 13). This illustrates the fact that there is much ignorance even in believers. We ought not to expect too much from babes in Christ. This man had been healed, and he had obeyed the command of his Benefactor; but not yet did he perceive His Divine glories. Intelligence concerning the person of Christ follows (and not precedes) an experimental acquaintance with the virtues of His work. "For Jesus had conveyed himself away, a multitude being in that place" (John 5:13). This brings out the moral Perfections of the Savior. It evidences the meekness of the Divine Servant: He ministered without ostentation. He never sought to be the popular idol of the hour, or the center of an admiring crowd. Instead of courting popularity, He shunned it. Instead of advertising Himself, He "received not honor from men." This lovely excellency of Christ appears most conspicuously in Mark's Gospel: see Mark 1:37, 38, 44; 7:17, 36; 8:26, etc. "Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come upon thee" (John 4:14). The Lord had withdrawn from the man. Christ had retired in order that he might be tested. New strength had been given him; opportunity was then afforded for him to use it. The restored sufferer did not falter. The One who had saved him was obeyed as Lord. The Jewish critics had not intimidated him. That a work of grace had been wrought in his soul as well as in his body is evidenced by the fact that he had gone to the House of Prayer and Praise. And there, we are told, the Lord Jesus found him. This is most blessed. Christ was not to be met with in the throng, but He was to be found in the temple! Having dealt in "grace" with the poor helpless sufferer Christ now applied the "truth." "Sin no more" is a word for his conscience. Grace does not ignore the requirements of God's holiness: "Awake to righteousness, and sin not" (1 Cor. 15:34) is still the standard set before us. "Lest a worse thing come unto thee" reminds us that the believer is still subject to the government of God. "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). is addressed to believers, not unbelievers. If we sin we shall suffer chastisement. Bishop Ryle has pointed out that there is here an important message for those who have been raised from a bed of sickness. "Sin no more": renewed health ought to send us back into the world with a greater hatred of sin, a more thorough watchfulness over our ways, a greater determination to live for God's glory. "The man departed, and told the Jews that it was Jesus, that had made him whole" (John 5:15). This gives beautiful completeness to the whole incident. Here we see him who had been healed confessing with his lips the One who had saved him. It would seem that as soon as the Lord Jesus had revealed Himself to this newly-born soul, that he had sought out the very ones who had previously interrogated and criticized him, and told them it was Jesus who had made him whole. Study the following questions on the next lesson, verses 16-31:— 1.

What is the force of Christ's answer in verse 17? 2. What is the meaning of Christ's words in verse 19? 3. How does verse 20 bring out the Deity of Christ? 4. What does verse 23 go to prove about Christ? 5. How does verse 24 establish the eternal security of the believer? 6. Why should the "Son of man" be the Judge? verse 28. 7. Does verse 30 speak of Christ's humanity or Deity?

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