504 ST. JOHN. Vv.   
   
 withered [8, waiting for the moving of the water, \* For an   
 angel went down at a certain season into the pool, and troubled   
 the water: whosoever then first after the troubling of the   
 water stepped in was made whole of whatsoever disease he   
 had]. ® And a certain man was there, which had an   
 infirmity thirty and eight years. 6 When Jesus saw him   
 lie, and knew that he had been now a long time in that   
 case, he saith unto him, Wilt thou be made whole?   
 7 The impotent man answered him, 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.   
 8 Jesus saith unto him, > Rise, take up thy bed, and walk.   
 9 And immediately the man was made whole, and took up   
 his bed, and walked. And \*on the same day was the   
 sabbath. 10 The Jews therefore said unto him that was   
 b Matt, 6.   
 M a b   
 Luke v. 24.   
 ech. ix.14.   
   
   
 & omit see note.   
   
 of their limbs by stiffness or paralysis. purposes. Possibly it may have conveyed   
 Of this kind was the man on whom the to the mind of the poor cripple the idea   
 miracle was wrought. “waiting for that at length a compassionate person had   
 the moving of the water,’ and the whole come, who might put him in at the next   
 of ver. 4.] The spuriousness of this con- troubling of the water. It certainly is   
 troverted passage can hardly be ques- possible that the man’s long and apparently   
 tioned. See the critical considerations hopeless infirmity may have given him a   
 dwelt on in my Greek Test, 1 may men- look of lethargy and despondeney, and the   
 tion that the Vatican, Paris, Cambridge, question may have arisen from this: but   
 and Sinaitic MSS. omit it: while at the there is no ground for supposing blame   
 same time the Alexandrine MS. contains conveyed by it, still that he was an   
 it, but with the important variation impostor labouring under some trifling   
 of “an angel washed in” instead of complaint, and wishing to represent it   
 “went down into.” 5.] Observe, he more important than it was, 7.) The   
 had been lame thirty-eight years, not at man’s answer implies the popular belief   
 Bethesda all that time. 6.] knew, that whoever stepped in immediately after   
 namely, within Himself, as on other simi- the bubbling up of the water was made   
 lar occasions. Our Lord singled him out, whole: no more than this. Bauer asks   
 being conscious of the circumstances under why the person who brought him there   
 which he lay there, by that superhuman every day, could not have put him in?   
 knowledge of which we had so striking an But no such person is implied. The same   
 example in the case of the woman of Sama- slow motion which he describes here, would   
 ria. Wilt thou be made whole ?] suffice for his coming and going.   
 Some would supply, “ notwithstanding that 8.) The command, Take up thy bed, has   
 it is the sabbath.’ But this is very im- been treated as making a difference between   
 probable, see ver.17. Our Lord did not the man lame from his birth in Acts iii.   
 thus appeal to his hearers’ prejudices, and who walked and leaped and praised God ;   
 make His grace dependent on them. Be- and this man, who, since sin had been the   
 sides, the “being made whole” had in the cause of his disease (ver. is ordered to   
 mind of the man no reference to a healing carry his bed, ‘a present memento of his   
 such as there would be any objection to past sin.’ Possibly ; but our Lord must   
 on the Sabbath; but to the cure by means have had in his view what was to follow,   
 of the water, which he was there to seek. and have ordered it also to bring about   
 ‘The question is one of those by this his first open controversy with the   
 which He so frequently testified his eom- Jews. 10.] The Jews, never the mul-   
 passion, and established (so to speak) a titude, but always those in authority of   
 point of connexion between the spirit of some kind, whom John ever puts forward   
 the person addressed, and His own gracious as the representatives of the whole people