

John 5

John 5:1: “After this there was a feast of the Jews; and Jesus went up to Jerusalem.”

According to commentators, the “feast of the Jews” that this verse mentions is most likely the Passover. The reasons for this are complex and are well outside the scope of this paper, so I'm not going to address them here. The point is that after the feast (whatever the feast may have been), Jesus went to Jerusalem.

John 5:2: “Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.”

The sheep market was near the Temple. According to Coffman's Commentary, in 1931-32 excavators discovered a pool 100 yards north of the Temple that is believed to be the long-lost pool of Bethesda. The word “bethesda” means “house of mercy”. The “five porches” were decorative places where people could take refuge from the sun or the rain.

John 5:3: “In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.”

This pool was a popular place – but not for the reason you would expect. This is not a place where people came to escape the heat and relax. It was not a beach or a resort. Instead people came to be healed. Those who had infirmities came to look for healing. The next verse explains why.

John 5:4: “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.”

This verse has been under tremendous attack. Commentators hate it and scholars deride it. Many go so far as to say that the verse shouldn't be there at all – and in many modern versions of the Bible the verse is either flagged as being questionable or it is omitted altogether.

However, all of these attacks are wrong. This verse is an integral part of the passage. If this verse is removed, then the rest of the chapter makes no sense. This verse explains why the man waited by the pool for so many years. It explains why the sick and the injured huddled around the pool and waited. When this verse is removed, the entire passage falls apart.

There are very good reasons for believing that the ancient manuscripts that omit this verse are actually questionable and should not be believed, but that is a discussion well outside the scope of this paper. All I will say here is that this verse is not a forgery; it is a part of the text, and it should be taken seriously and believed.

With that being said, we can now take a look at what the verse actually says. The reason people gathered around this pool is because from time to time an angel came and stirred the waters. The first person who made it to the pool after the waters were stirred was healed of whatever disease they had.

Since the pool offered a cure that was otherwise impossible to obtain, desperate people gathered around the pool hoping to be the first one to reach it. The pool was their only hope for healing.

People like to attack this verse and say that God would never do such a thing, because it's just not fair. But God never promised to be fair. Is it "fair" that one person is born blind and another person is born with sight? Is it "fair" that there are evil people who lead happy lives, and godly people who lead lives full of sorrow and pain? Is it "fair" that some people who are dying are miraculously cured and go on to lead a long life, while others fail to be healed and die? How is any of that "fair"?

While Jesus was on Earth He healed many people – but He did not heal everyone. This chapter is a great example of that. As we will see, there were many sick people lying here – but Jesus only healed *one* of them. There is no indication that He healed everyone and sent them all home. When the angel came and stirred the waters, only one person was healed – and when Jesus came in person, He healed just one man. He did the same thing the angel did. Many people had needs – but only one person's needs were met.

The truth is that God did not owe any of these people anything. None of them could stand up and say "God owes me healing." God, in His mercy, sent an angel to heal one of them. He was not required to do that, but He did. However, instead of showing gratitude that God would heal anyone, people instead stand up and say that God was unfair because He did not provide healing for everyone that was there. God's generosity is suddenly turned into a liability, and that is wrong. We should be grateful for what God gives us (for God does not owe us anything), not angry because He has not given us more.

John 5:5: "And a certain man was there, which had an infirmity thirty and eight years."

This verse tells us that he had been ill for 38 years. It does *not* say that he had been at the pool for 38 years (although the next verse implies he had been there a long time). The reason he was at the pool was the same reason everyone else was at the pool – he desperately wanted to be healed. He had been suffering for a long time, and the pool was his only hope for healing. It was all he had.

John 5:6: "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?"

Here we can see that the man had apparently been lying at the pool a long time. The verse doesn't tell us how long, but the point is the same. The man had come to the pool looking for healing and he had not found it.

Jesus saw him lying there and knew he had been suffering for a long time. He knew that the man wanted to be healed but had only found disappointment and pain. Jesus had compassion on him and asked him if he wanted to be healed.

John 5:7: "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."

Notice that the man apparently doesn't know who Jesus is. He has no idea that Jesus can heal

him, or that Jesus is anything more than just another man. By this point in His career Jesus had done a number of notable miracles, but this man had either not heard about them or did not know that the man he was talking to was Jesus.

Yet Jesus still had compassion on him. This man did not know who Jesus was, but Jesus knew who he was, and Jesus offered him healing. The man, though, didn't realize that. He thought Jesus was talking about the pool, and explained to Jesus that he would love to be healed but his condition makes it impossible for him to reach the pool first. He longs for healing but he is unable to be healed. His strength and power is just not enough. The condition – the requirement for being healed – is too high.

John 5:8: “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.”

Since the man wants to be healed, Jesus simply heals him. He tells the man to rise up and walk, and that is exactly what the man does. He is healed on the spot. He then did what Jesus told him to do – he took up his bed and walked.

However, this created a problem. According to Jewish tradition it was illegal to carry your bed on the Sabbath. Jesus had not only healed a man on the Sabbath (which is something the Pharisees despised), but he told a man to carry his bed on the Sabbath!

Now, neither of these things were against God's law. God did not prohibit people from being healed on the Sabbath, nor did He forbid them from carrying their beds. But man did, and since Jesus violated that tradition He angered some people.

John 5:10: “The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.”

Notice how hard-hearted these people are! No one is saying “Oh look – he's cured!” No one cares that this man's suffering has been relieved after 38 long and painful years. No, all they care about is that he is carrying his bed, and they can't allowed that. They are utterly devoid of compassion. As soon as this man starts walking they immediately yell at him for violating their made-up, godless traditions.

John 5:11: “He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.”

Here the man explains why he was carrying his bed – the man who healed him told him to. This is a direct and honest answer. Jesus told him to take up his bed, and so he took up his bed.

John 5:12: “Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?”

Of course, the Jews wanted to find out who dared to violate their traditions and tell someone to

carry their bed on the Sabbath. They are not happy about this and they want to make sure that this criminal is brought to justice.

John 5:13: “And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.”

This is very interesting. First, we can see that the man had no idea who healed him. Jesus didn't identify himself, and He didn't stick around after He healed the man. Instead He slipped away into the crowd and disappeared. The man knew he had been healed, but he didn't know who was responsible.

This verse also tells us that Jesus did not heal anyone else at the pool. He did not go around to each person who was there, one at a time, and heal them. Instead He healed this one man and then vanished. In other words, *He acted exactly like the angel who troubled the waters*. The angel healed one person and then left, and Jesus healed one person and left.

Nor can you argue that the area was deserted and there was only one man there. The verse clearly says that there was “a multitude” in that place. There were other people there, but Jesus only healed one of them.

John 5:14: “Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.”

The man did not find Jesus, but Jesus found him. Jesus came to him at the pool, and Jesus came to him at the Temple. The first time Jesus came He healed his illness; the second time Jesus came He warned him to repent of his sins and turn from them, lest he face the eternal wrath of God. Jesus warned him – in person – to flee his sins.

John 5:15: “The man departed, and told the Jews that it was Jesus, which had made him whole.”

Notice that the passage does not say “The man was grateful” or “The man followed Jesus” or anything along those lines. Instead he immediately went straight to the Jews and told them who had been going around breaking their traditions. Even though Jesus had healed him, he showed no signs of gratitude. Instead he turned around and told the Jews. He deliberately went and got Jesus into trouble. He didn't try to project Jesus, or defend Him, or speak up on His behalf (as the blind man did later in the book of John), nor did he believe in Jesus or abandon His sins. Instead he sold Jesus out to His enemies, much like Judas would do later. The Jews wanted to know who was breaking their laws, and this man was only too happy to help them.

John 5:16: “And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.”

Do you see the parallels? This man sold Jesus out to people who wanted to kill him – just as Judas later sold Jesus out to people who wanted to kill him. There was no gratitude on his behalf. Jesus reached out and healed someone who then turned Jesus over to people who wanted to murder Him.

That is the thanks that Jesus got for curing a crippling disease that had troubled that man for *38 years*.

The Jews, in turn, were not at all impressed at Jesus' miracle. They didn't care that He had miraculously healed this man, demonstrating the same power as the angel from Heaven who troubled the waters. All they knew was that He had violated their godless traditions, and for that He had to die.

Notice that Jesus could have avoided this entire situation by healing on a different day. However, He refused to do so. The reason He healed on the Sabbath was to teach people that doing good on the Sabbath was *not* a violation of the Law. He pointed out that they were hypocrites because they were willing to feed and help their own animals on the Sabbath, and yet they demanded that people suffer and not be healed on that day. By healing on the Sabbath Jesus was pointing out that they were hard-hearted hypocrites, and they hated that. Rather than repent, they decided to kill the messenger.

John 5:17: "But Jesus answered them, My Father worketh hitherto, and I work."

There are some people who claim that Jesus never said He was God. That is an error. The Gospels are filled with references like this, where Jesus makes claim to divinity. Here we see that Jesus called God "Father". This was the right thing for Him to do, because He was God the Son, and His Father was God the Father. Jesus was absolutely right – His Father worked, and He worked.

This, though, is a claim to divinity. If God is your Father then you are divine. The Jews realized what Jesus was claiming, and they were not happy about it.

John 5:18: "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."

Through His miracles, Jesus clearly demonstrated that He really *was* God. He showed divine power time and time again. Not only did He heal staggering numbers of people, but He raised the dead *three times*. He cast out demons, He healed people who were born blind, and He did staggering miracles. Yet the people still would not believe. They rejected His holiness, His power, and His words. Instead they persisted in unbelief and decided to kill the Messiah.

It is true that Jesus had to die; there was no getting around that. However, the Jews did not have to reject Jesus. They could have accepted Him as their Messiah, but they did not. Instead they told Pilate that "we have no king but Caesar". They were not interested in the Messiah, and that brought very serious consequences. Since this generation rejected Jesus, God severely punished them (Luke 11:50-51) – but that is a discussion for another time.

John 5:19: "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

This is a recurring theme in the Bible. Jesus does not have His own agenda; He does what the Father does, He says what the Father says, and He glorifies the Father. Jesus does not do His own will, but the will of the Father. Whatever the Father does, that's what Jesus does.

How different that is from us! Instead of seeking God's will, we seek our own will. Instead of

glorifying God, we glorify ourselves. Instead of following in God's footsteps, we strike out on our own path. We want to do what *we* want, not what God wants. We want to be independent and in charge. We are rebellious and stubborn.

When will we give up our will, and our desires, and follow God? When will we stop living for ourselves and start living for God? When will we stop caring about what *we* want and start caring about what God wants?

John 5:20: “For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.”

The Father loves the Son, and the Son loves the Father. There is no animosity or competition between them; instead there is perfect harmony. The Father shows the Son everything that he does – and what the Father does, the Son does. You might say that Jesus spends His time copying or imitating the Father. That is why Jesus told His disciples that since they had seen Him, they had seen the Father – because Jesus is a perfect copy of the Father.

Here Jesus told the Jews that they would see Him do even greater miracles. Jesus had just healed a man who had been crippled for 38 years, but as great as that was, something greater was coming. He was going to do something that would truly make them marvel.

John 5:21: “For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.”

It is true that Jesus raised the dead (on three recorded occasions), but that is not what Jesus is talking about here. As we will see in a few verses, Jesus is talking about those who are dead in their sins. He is talking about salvation and forgiveness.

Yes, it is a great thing to go into a graveyard and raise a dead man back to life – but one day he will die again. Yes, it is a great thing to heal a man who had been crippled for 38 years – but one day he will still die. The reason people die is because of sin; sin is the real problem that faces mankind. To forgive sins and give men everlasting life – to give them a way to escape the eternal wrath of God – is a far greater thing than any miracle that cures any physical ailment. There is nothing else that can compare to that. It is one thing to heal a blind man; it is quite another thing to forgive a man's sins and give him everlasting life.

The Son was going to start bringing people back to life – not from the grave (although He would do that as well), but from their sins. Those who were dead in trespasses and sins were about to be raised back to life – a life that would never end.

(How do we know that this is not talking about raising people from the dead? Because it says that Jesus “quickeneth whom he will” - but later on Jesus says He will raise *everyone* from the dead. Everyone will be raised, but not everyone will believe and be saved.)

John 5:22: “For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.”

God the Son – Jesus Christ – is the one who will judge mankind for their sins. This is an awesome thing, for Jesus Christ is *also* the one who *died to give men forgiveness*. The one who will judge us is also the one who died to save us! As we can see, Jesus is not a heartless judge; He loves us, and shed His own blood to atone for our sins. Those who repent and believe on Him will not find condemnation, but life. However, those who reject His sacrifice will find condemnation and the eternal wrath of God.

Those who honor Jesus honor God the Father; those who do not honor Jesus do not honor God the Father. Those who accept Jesus accept the Father; those who reject Jesus reject the Father. There is no getting around this.

John 5:24: “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”

As you can see, those who hear the words of Jesus and believe them will find everlasting life. They will be forgiven. Jesus preached a gospel of repentance; He commanded men to repent of their sins and believe on Him. Those who do so will find everlasting life. They will not be condemned. Jesus can say this because *He is the judge*. He is the one who will condemn those who do not believe. When He says that they have passed from death to life, He means it.

This is the only way to be saved from the wrath of God; this is the only way to defeat death and inherit everlasting life. Jesus is the only path to salvation; there is no other way.

John 5:25: “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.”

Yes, it is true that in a few chapters Jesus will raise Lazarus from the dead. In that story the dead did hear the voice of the Son of God, and he did live again. However, notice the context of this phrase. Jesus is talking about *everlasting life*, as we saw in the previous verse. Jesus did raise Lazarus from the dead, but He did not give him everlasting life. This verse is talking about salvation; it is talking about the forgiveness of sins. Jesus is not talking about the upcoming resurrection of Lazarus, but the upcoming resurrection of all those who are dead in their sins. Jesus is about to take them and bring them back to life; He is about to give them forgiveness and grace. Like Lazarus, Jesus is going to call out to those who are dead in their sins, and like Lazarus, they will hear Him and come to life again.

(Since verse 21 is clearly talking about salvation and not resurrection, it seems likely that this verse is building upon what Jesus said earlier and is still addressing salvation. Notice it says that “they that hear shall live” - implying that some will hear and some will not. Since everyone will be resurrected, that seems to indicate that Jesus is talking about something else.)

John 5:26: “For as the Father hath life in himself; so hath he given to the Son to have life in himself;”

One of the unique aspects of God is that He has “life in himself”. That means that He does not need anything in order to stay alive; He has always existed and will always exist. He has no needs. He is self-existent. Theologians refer to this as His “aseity”.

All members of the Trinity – the Father, the Son, and the Holy Spirit – have this quality. Men require a great deal to stay alive (food, water, oxygen, etc.), but God does not. He is self-existent.

John 5:27: “And hath given him authority to execute judgment also, because he is the Son of man.”

Notice the boldness of Christ! The Jews had judged him for daring to break their tradition, and Jesus turned around and told them that *He* was the Judge and *He* would be judging *them*. They were not the ones in charge; He was. Jesus, by His divine position as the Son, was given the authority to execute judgment. The Jews had no right to judge Him, but He had every right to judge them. On top of that, this authority came straight from God Himself.

John 5:28: “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

Here Jesus switches gears and talks about the upcoming resurrection. One day Jesus will return and raise everyone back to life. The timing of when this happens, and who is resurrected at what times (because there will be multiple resurrections), is well beyond the scope of this paper. It is enough to say that eventually *everyone* will be raised from the dead. Those who are righteous will be raised to live forever with God, and those who are unrighteous will be raised to be cast alive in a place of fire and brimstone, where they will be tormented day and night forever and ever.

How will this be done? By the power of Jesus Christ. Later on in the book of John He will demonstrate that power by calling out to Lazarus and raising him from the dead. One day He will return and call out to the graves, and then *everyone* will be raised back to life. This time it will not just be Lazarus.

John 5:30: “I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.”

Here Jesus is repeating the point that He made earlier. Jesus does not do His own will; instead He does the will of the Father. He does what the Father does, He wants what the Father wants, and He seeks what the Father seeks. As I said earlier, Jesus spends His time copying the Father. He does nothing of His own volition; instead He does whatever the Father does. He judges justly because He judges exactly the way the Father judges.

In other words, Jesus is telling the Jews that their judgment (it is wrong to carry your bed on the Sabbath) is wrong because His judgment is perfect – and His judgment is perfect because He perfectly copies the Father. Jesus' judgment in this matter is just and can be trusted. They are the ones who are in error.

John 5:31: “If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.”

The one who was sent to bear witness of Jesus was John the Baptist. He spent a great deal of time and effort telling people that the Messiah was coming – and when the Messiah came John identified Him and pointed Him out. John left no question about who Jesus was. He explicitly identified Jesus as the Lamb of God. As Jesus pointed out, John bore witness of the truth.

(How do we know that Jesus is talking about John, and not something else? Because in verse 33 Jesus explicitly identifies exactly what witness He is talking about.)

John 5:34: “But I receive not testimony from man: but these things I say, that ye might be saved.”

Jesus is giving these people a reality check. He is correcting the error of their ways and telling them the truth, so that they might be saved. They were lost in their own traditions and made-up laws, and had gone so far astray that they had lost sight of the truth. Jesus is telling them that He really is the Son of God, that He really is a perfect imitation (or copy, or image) of the Father, and they really do need to listen to Him because His judgment is perfect. Listening to Him is their only hope of being saved.

John 5:35: “He was a burning and a shining light: and ye were willing for a season to rejoice in his light.”

John the Baptist was a light in a dark world, pointing men to the truth. He pointed men to the true light of the world, Jesus Christ. Jesus is reminding the crowd that John's ministry was not an end of itself; the reason he came was to point men to Christ – and now that Christ was here they needed to follow Him and listen to Him.

John 5:36: “But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.”

John the Baptist witnessed of Christ – and that was a powerful and effective witness. He left no doubt about who Jesus was; he boldly proclaimed the truth. However, that was not the only witness that Jesus had. He had a greater witness, and that was the many mighty miracles that Jesus performed. The fact that Jesus could heal this man was proof that He also had the right to tell him to carry his bed. The fact that Jesus could heal the lame, and the blind, and even raise the dead was further proof that He really was from God and He really was the Messiah. These works – these mighty miracles – bore witness of Christ. They testified that Jesus really did come from God.

John 5:37: “And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.”

John the Baptist bore witness, Jesus' miracles bore witness, and God the Father Himself bore witness. The Jews had never seen Him, but they knew His words because they were written down in the Scriptures. The Scriptures – which are the very words of God – testified of Jesus Christ. God testified long in advance about who He was and what He would do. The Jews had no excuse for not recognizing Him.

Have there been times when God has spoken from Heaven? Yes there have been, and there are accounts of this in the gospels, but apparently none of the people Jesus was speaking to had been there when those events took place. God spoke in an audible voice when Jesus was baptized (Matthew 3:17), but it seems that this group was not there when that happened. Even though these people had neither seen God nor heard Him, they should still know the truth; there was no excuse for not knowing.

John 5:38: “And ye have not his word abiding in you: for whom he hath sent, him ye believe not.”

God sent His Word, but they did not accept it. God testified to them, but they did not receive God's testimony. God sent His Son, but they refused to receive Him. The Son of God was standing right there in their midst, testified by an abundance of evidence, and yet they still refused to believe.

John 5:39: “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”

The Jews believed that they were saved simply because they were Jews (and they still believe that to this day). They thought that, by virtue of being a Jew, their sins were automatically forgiven and they had earned God's favor. Jesus is warning them that their belief is wrong. The Scriptures that the Jews thought promised them salvation instead promised them a Messiah. They had misunderstood the Scriptures. Instead of seeing their need for a Savior, all they could see is their own self-righteousness. The Scriptures plainly taught that a Messiah was coming who would save them from their sins, but they would not listen. The Old Testament had a great deal to say about Jesus, but they were not interested in hearing it.

Jesus is telling them – in very clear and direct terms – that He is the Messiah and that they need to bow down to Him and listen to Him. But they will not hear.

John 5:40: “And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.”

Jesus called to them, but they would not come. He told them, but they would not believe. He reasoned with them, but they would not be persuaded. John spoke to them, the miracles spoke to them, and the Scriptures spoke to them, but they would not hear. Jesus is offering them forgiveness, salvation, and life, but they will not take it.

Because of this, they are lost. Because of this, they do not have the love of God in them. Because of this, they are the children of the devil, not the children of God. Because of this, they are in darkness. Because of this, they are facing the wrath of God.

John 5:43: “I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.”

This is a reference to the Antichrist. When Jesus came, He came to them in the name of the Father, in the power of the Father, and by the witness of the Father, and the Jews refused to hear him. When the Antichrist comes, he will come to the Jews in his own name, with the power of the devil – and the Jews will receive him and listen to him. They refused the true Christ but will embrace the false Christ.

John 5:44: “How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?”

These people cared about the praise of men; they were not interested in the praise of God. They wanted men to think well of them; what God thought of them was not a concern, because they had convinced themselves that they had God's favor already just because they were Jews. They did not seek the honor that comes from God, or the forgiveness that comes from God, or the salvation that comes from God. That was a fatal mistake. When they had to choose between God and man, they chose man.

That is a choice that each of us must make. Who will we honor? Who will we serve? Who will we follow? We will have to make a choice. When that time comes, what choice will we make?

John 5:45: “Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me; for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?”

The Jews were convinced that Moses taught that they were all saved just because they were Jews – but that is not what Moses taught at all. Moses pointed them to Christ, but they would not listen. Jesus is pointing out that He doesn't have to accuse them of anything, because they are already guilty of not listening to Moses. Moses – the man they supposedly held in such high esteem – was actually being ignored. They claimed to hear him, but they didn't. Instead of believing his writings, they misused them to their own ends. Instead of hearing Moses' words, they rejected them and believed whatever they wanted to believe. Moses wrote of Christ, but they refused to hear him. They would not listen to Christ or to Moses.