

# John 5:1-9. the Miracle at the Pool of Bethesda.

by Favell Lee Mortimer

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*The sermon explores the healing at the Pool of Bethesda as a metaphor for Christ's mercy and the urgency of seeking spiritual salvation.*

**Scripture:** Psalm 103:3, Matthew 9:12, Luke 19:10, John 5:2, John 7:38

**Topics:** "Divine Healing", "Spiritual Salvation"

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## Description

Favell Lee Mortimer preaches on the story of the pool of Bethesda, drawing parallels between the physical healing at the pool and the spiritual healing found in Jesus Christ. The pool, named Bethesda meaning 'House of mercy,' reflects the mercy and salvation offered by Jesus through His Word. Just as the sick people waited eagerly by the pool for healing, we are called to seek God earnestly for salvation, knowing that His mercy is available to all sinners. Jesus, the great Physician, shows compassion to a man who had been long afflicted, demonstrating His power and mercy in restoring him completely.

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## Transcript

Can we hear of this pool without being reminded of that fountain for sin which Jesus has provided in his Gospel? This pool was called Bethesda, which signifies "House of mercy." And has not Jesus opened a house of mercy in his Word? The poor sick people who sat near the water's side represent diseased souls, such as we all have by nature; only our souls are far more diseased than their bodies were--for some of them were blind, and others halt, and others withered, but our souls are diseased in all their powers. Neither had they all been afflicted many years. Even the man who had been thirty-eight years sick had not been sick from his birth--but our souls have been diseased by sin ever since we were born!

The pool of Bethesda is not an exact image of salvation--for only the first one who stepped in it was cured. But what would become of sinners, if Christ's salvation were thus straitened? Blessed be God, the fountain of Christ's blood is opened to all sinners unto the end of the world. How much selfishness must have been displayed at the borders of this pool! how each man must have viewed his neighbor with an evil eye, fearing lest by another stepping in before him he would himself be deprived of a cure! How differently ought we to view our fellow-sinners! Their salvation will not hinder ours.

Yet in one respect we ought to imitate the sick people around the pool--in their earnestness. As they knew the first only would be cured, how patiently they watched around the pool, how eagerly they rushed in after the troubling of the water! We ought to seek God as earnestly as IF only one could obtain salvation; then not one would fail to obtain it.

It appears that Jesus was not known by these sick people. Had they known the great Physician was so near, what a cry would have been raised from a multitude of suffering lips! Jesus approached one of these pitiable objects. It was one who had been very long afflicted, who had been anxiously seeking a cure, and who had no friend to help him into the pool. Some person indeed had brought him to the edge of the pool; but not one had watched by him to plunge him in at the critical moment.

Jesus knew his desolate condition, and the bitter disappointments he had suffered. He selected him as a fit object on whom to display his power and mercy. The poor paralytic was not accustomed to the voice of kindness. It must have refreshed his weary spirit to hear Jesus inquire, "Will you be made whole?" Immediately he began to pour out his complaints into the ear of the compassionate stranger, hoping perhaps that he would obtain his help the next time the water was troubled. But there was richer mercy in store for him, than any man or angel could bestow; for by a word, Jesus restored him--suddenly, and perfectly.

That Savior knows the circumstances of all his creatures now scattered over the world; and we know that he pities those who have no friends to teach them the way of salvation, especially when they themselves are concerned about their own souls. He may let them remain for a time in distress and perplexity; but He will not let them perish in their ignorance.

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