

Chapter 1 : Comanded To His Bed | Open Library

Comanded To His Bed has 78 ratings and 4 reviews. Lauren (Sugar & Snark) said: Um just say no! I love a good bodice ripper perhaps more then the next gi.

Posted on June 29, by Yvonne I. It was right after I became a Christian. My understanding of it was so limited that I associated the command to be in the literal sense of picking up an actual bed and walking with it. Here a great number of people used to lie â€” [the blind, lame, paralyzed] These are mentioned most because being the least able to help themselves, they would lie the closest and wait the longest time at the pool. There was however, a particular man who had been an invalid for thirty-eight. While I am trying to get in, someone else goes down ahead of me. Pick up your mat and walk. This story brings a sad reminder of the current state of the world we live in â€” physically, mentally, emotionally and spiritually. We make dumb excuses. We look to others for handouts and for them to attend to our needs. My Testimony In just before I started this blog, I became very discouraged [again] in the work of the ministry [rejection, disappointments, church hurtâ€¦] and I left the church and went to my bed. That was a huge blow for me. I was heart broken, more like, devastated! What made it worst for me was that I resisted the process of Him molding me into ministry and Him cultivating my gifts and talents. I did not want anything to do with the process. I thought it was just too painful. But then in January , I gave birth to this blog. The journey of life is not always going to be easy. There are potholes, speed bumps, mountains and hurdles to get over, valleys to go through and detours you would end up having to take. But the decision should never be one where we stop walking. Inwardly die to self â€” outwardly the mat would always tempt us as the easiest thing to do but inwardly, we must die to self. What God has called us to is far bigger and greater than what we can handle. We must trust God to work out His plan. Get rid of your excuses â€” if God called you to it, trust Him to bring you through it. He will equip you and give you the strength you need to get the job done. Never get yourself bogged down with religion and tradition. Have faith in God. Leave behind old perceptions and deceptions. The enemy would rather not see the plan of God fulfilled in your life. Get rid of habits and attitudes that are self-serving and is out of alignment with the will and plan of God. It is my prayer that this message of faith and hope have inspired you to have a different outlook on life. Let us help our brothers and sisters to wake up, pick up, and walk!

Chapter 2 : Devil! Put It Back! - THE REFUGE OF RIGHTEOUSNESS

Commaneded to His Bed (Harlequin Historical #) out of 5 based on 0 ratings. 5 reviews.

It is time for us to take back everything the devil has stolen from us. Prophetically, the time is right and spiritually, the glory of the Lord is ready to come down like rain out of heaven we must activate our faith into works! I realize you may not be fully aware how to use your faith and your authority against the forces of darkness that rule this world you may not know how to claim back from the enemy what is rightfully yours in the spirit realm. So, here is a story that should help. Lester Sumrall years ago found himself in the middle of the Central American rain forest. As he went about his ministry in that region, he came across a witch doctor. In one hand, the witch doctor would hold a bull frog always a symbol of Satanic power. Then the witch doctor would dance, make satanic incantations and worship demon entities. The witch doctor fell over with a thud. When he returned to his feet, the witch doctor was born again and speaking in a heavenly language and glorifying God. Later, that night, Dr. Sumrall returned to his room to go to bed. Since it was warm, and without air conditioning, he decided to open the windows while he slept. As he lay down, a strange odor began to fill the room. Suddenly, all of the sultry heat of the night disappeared from the room. A damp chill filled the place. It was so cold, Dr. Sumrall began to shiver. A wind began to blow the curtains wildly on their rods. Then, the bed began to shake so violently that it moved all the way out into the middle of the floor. Sumrall had enough of this! I cast you out earlier today. In the name of Jesus Christ of Nazareth, you go now! The curtains laid down against the wall, the bed stopped shaking. The horrible odor left the room. Now, most modern-day preachers would have written a book right there! Get back in here! Immediately the curtains began to stick out on end as a wind rushed through the room. The coldness returned the smell returned the bed began to shake violently and almost shook him out of bed. We are going to get what is rightfully ours in the Lord! Fern Poyser Love God. Seek first the kingdom of God and all these things shall be added unto you. Only God has the answers to all human problems. Only by tapping into His power can we overcome our weaknesses and problems. With God on my side, the sun shall not smite me by day nor the moon by night.

Chapter 3 : Elijah - Simple English Wikipedia, the free encyclopedia

Finally his freedom is granted and he is determined to seek revenge. Twelve years later Adrienna believes Hugh abandoned her on her wedding night and is now at Court looking for a husband. Hugh finds her there and reveals himself to her.

It is for these reasons, and not for the mere sake of adding another story of a miraculous cure to the many which the other Evangelists have given us, that John narrates for us this history. If, then, we consider the reason for the introduction of the miracle into the Gospel, we may be saved from the necessity of dwelling, except very lightly, upon some of the preliminary details which preceded the actual cure. It does not matter much to us for our present purpose which Feast it was on which Jesus went up to Jerusalem, nor whether the pool was by the sheep-market or by the sheep-gate, nor whereabouts in Jerusalem Bethesda might happen to be. It may be of importance for us to notice that the mention of the angel who appears in the fourth verse is not a part of the original narrative. The true text only tells us of an intermittent pool which possessed, or was supposed to possess, curative energy; and round which the kindness of some forgotten benefactor had built five rude porches. And so, no doubt, with a smile on His face, which converted the question into an offer, He says: What have I been lying here all these years for? I have nobody to put me into the pool. Why, he could not even roll himself into the pond, and so there he had lain, a type of the hopeless efforts at self-healing which we sick men put forth, a type of the tantalising gospels which the world preaches to its subjects when it says to a paralysed man: First, I see in them Christ manifesting Himself as the Giver of power to the powerless who trust Him. His words may seem at first hearing to partake of the very same almost cruel irony as the condition of cure which had already proved hopelessly impracticable. But the two things are very different, for before this cripple could attempt to drag his impotent limbs into an upright position, and take up the little light couch and sling it over his shoulders, he must have had some kind of trust in the person that told him to do so. A very ignorant trust, no doubt, it was; but all that was set before him about Jesus Christ he grasped and rested upon. He only knew Him as a Healer, and he trusted Him as such. The hand that grasps is one, whatsoever be the thing that it grasps. In the one case, as in the other, there is confidence in the person; only in the one case the person was only known as a Healer, and in the other the person is known as a Saviour. But the faith is the same whatever it apprehends. Whatsoever He enjoins He strengthens for. In the next place, we have in this miracle our Lord set forth as the absolute Master, because He is the Healer. The Pharisees and their friends had no eyes for the miracle; but if they found a man carrying his light couch on the Sabbath day, that was a thing that excited their interest, and must be seen to immediately. And so, paying no attention to the fact that it was a paralysed man who was doing this, with the true narrow instinct of the formalist, they lay hold only of the fact of the broken Rabbinical restrictions, and try to stop him with these. It is not lawful for thee to carry thy bed. It was His gift that I could lift my bed; was I not bound to walk when and where He that had made me able to walk at all chose to bid me? He has the absolute authority to do as He will with your restored spiritual powers, because He has bestowed them all upon you. His dominion is built upon His benefits. He is the King because He is the Saviour. He rules because He has redeemed. He begins with giving, and it is only afterwards that He commands; and He turns to each of us with that smile upon His lips, and with tenderness in His voice which will bind any man, who is not an ingrate, to Him for ever. We always more or less rebel and shrink from that; and there is only one thing that makes commandment sweet, and that is when it drops like honey from the honeycomb, from lips that we love. It is joy to know and to do the will of One to whom the whole heart turns with gratitude and affection. And Christ blesses and privileges us by the communication to us of His pleasure concerning us, that we may have the gladness of yielding to His desires, and so meeting the love which commands with the happy love which obeys. It is far higher. The things which make Christian duty are often very painful in themselves. And then, still further, we have here our Lord setting Himself forth as the divine Son, whose working needs and knows no rest. He meant to draw attention to His sweeping aside of the Rabbinical casuistries of the law of the Sabbath. And He meant to do it in order that He might have the occasion of making this mighty claim, which is lodged in these solemn and profound words, to possess a

Sonship, which, like the divine working, wrought, needing and knowing no repose. Throughout all the ages preservation is a continuous creation. The divine energy is streaming out for evermore, as the bush that burns unconsumed, as the sun that flames undiminished for ever, pouring out from the depth of that divine nature, and for ever sustaining a universe. Therefore for Me, as for Him, there is no need of a Sabbath of repose. Man works and is weary; man works and is distracted. Rather the ground on which He here asserts His superiority over, and His non-dependence upon, such a repose shows, or at all events implies, that all mere human workers need such rest, and should thankfully accept it. But it is a claim on His part to a divine equality. It is a claim on His part to do works which are other than human works. It is a claim on His part to be the Lord of a divine institution, living above the need of it, and able to mould it at His will. And so it opens up depths, into which we cannot go now, of the relations of that divine Father and that divine Son; and makes us feel that the little incident in which He turned to a paralysed man and said: Lastly, we have in this incident yet another lesson. We have the Healer who is also the Judge, warning the healed of the possibilities of a relapse. It was a sin of flesh, avenged in the flesh, that had given him that miserable life. One would have thought he had got warning enough, but we all know the old proverb about what happened when the devil was ill, and what befell his resolutions when he got better. And so Christ comes to him again with this solemn warning: You fell once, and sore was your punishment. If you fall twice, your punishment will be sorer. Because the first one had done him no good. So here are lessons for us. There is always danger that we shall fall back into old sins, even if we think we have overcome them. The mystic influence of habit, enfeebled will, the familiar temptation, the imagination rebelling, the memory tempting, sometimes even, as in the case of a man that has been a drunkard, the physical effect of the odour of his temptation upon his nostrils—all these things make it extremely unlikely that a man who has once been under the condemnation of any evil shall never be tempted to fall under its sway again. And such a fall is not only more criminal than the former, it is more deadly than the former. The dog is turned to his vomit again. Yes; to express a far worse reality. Christian men and women! Benson Commentary John 5: Jesus saith, Rise, take up thy bed, and walk. A strange command to be given to an impotent man, that had been long disabled; but this divine word was to be the vehicle of a divine power; it was a command to the disease to be gone, to nature to be strong. But it is expressed as a command to him to exert himself. He must rise and walk, that is, attempt to do so, and, in the essay, he shall receive strength. Thus the conversion of a sinner is the cure of a chronic disease, and is ordinarily effected by the word, a word of command; arise and walk; turn and live; make ye a new heart: But if he had not attempted to help himself, he would not have been cured, but must have borne the blame of his continuing to be weak and helpless. Christ commanded him to take up his bed, 1st, That it might be evident a perfect cure was wrought, and that miraculously; for the man did not recover strength by degrees, but from the extremity of weakness, he suddenly stepped into the highest degree of bodily strength; so that he was able to carry as great a load as any porter, who had been as long used to carry burdens as he had been unaccustomed to any thing of the kind. The case may be such, that it may become a work of necessity, or mercy, to carry a bed on the sabbath day; but here it was more; it was a work of piety, being designed purely for the glory of God. Now will he venture to subject himself to this reproach and suffering in obedience to Christ? An angel went down, and troubled the water; and what disease soever it was, this water cured it, but only he that first stepped in had benefit. This teaches us to be careful, that we let not a season slip which may never return. The man had lost the use of his limbs thirty-eight years. Shall we, who perhaps for many years have scarcely known what it has been to be a day sick, complain of one wearisome night, when many others, better than we, have scarcely known what it has been to be a day well? Christ singled this one out from the rest. Those long in affliction, may comfort themselves that God keeps account how long. Observe, this man speaks of the unkindness of those about him, without any peevish reflections. As we should be thankful, so we should be patient. Our Lord Jesus cures him, though he neither asked nor thought of it. What a joyful surprise to the poor cripple, to find himself of a sudden so easy, so strong, so able to help himself! The proof of spiritual cure, is our rising and walking. Has Christ healed our spiritual diseases, let us go wherever he sends us, and take up whatever he lays upon us; and walk before him. For almost 40 years he had been afflicted. He was not even able to walk. Jesus commanded him not only to "walk," but to take up his "bed" also, and carry that as proof that he was truly made whole. In

regard to this we may observe, 1. That it was a remarkable command. The poor man had been sick for a long time, and it does not appear that he expected to be healed except by being put into the waters. Yet Jesus, when he gives a commandment, can give strength to obey it. It is our business to obey the commands of Jesus, however feeble we feel ourselves to be. His grace will be sufficient for us, and his burden will be light. The weak and helpless sinner should put forth his efforts in obedience to the command of Jesus. Never was a sinner more helpless than was this man. If God gave him strength to do his will, so he can all others; and the plea that we can do nothing could have been urged with far more propriety by this man than it can be by any impenitent sinner. This narrative should not be abused. It should not be supposed as intended to teach that a sinner should delay repentance, as if "waiting for God. There is no reference in the narrative to the difficulties of a sinner - no intimation that it was intended to refer to his condition; and to make this example an excuse for delay, or an argument for waiting, is to abuse and pervert the Bible. Seldom is more mischief done than by attempting to draw from the Bible what it was not intended to teach, and by an effort to make that convey spiritual instruction which God has not declared designed for that purpose. Thy bed - Thy couch; or the mattress or clothes on which he lay.

On her wedding night, she screams for him to leave! Years later, he returns and wants his revenge. Yet he is entranced by her seductive and disdainful responses!

Norman Schwarzkopf", reportedly because his father detested his first name. Norman Schwarzkopf Norman Schwarzkopf was described by childhood friends as active and assertive, protective of his sisters and a skilled athlete. By he had returned to Iran briefly before returning to the United States. Herbert Schwarzkopf died in Schwarzkopf also gained a great respect for certain military leaders at West Point, notably Ulysses S. Grant , William Tecumseh Sherman and Creighton Abrams , believing them excellent commanders who nonetheless did not glorify war. Schwarzkopf later recounted many officers and NCOs he met in this assignment "had no sense of duty or honor, and who saw the world through an alcoholic haze. In July , Schwarzkopf was assigned his first overseas assignment; as a staff officer alternating with duties as a platoon leader, liaison officer, and reconnaissance platoon leader [36] with the 6th Infantry Division in West Germany. He graduated in June , [38] having earned a Master of Science in mechanical and aerospace engineering. West Point approved his request in early with the stipulation that he return and teach the remaining two years after his tour. The paratroopers took heavy casualties and a second, larger force was required to relieve them. That force too came into heavy contact. Schwarzkopf and his group fought continuously for several days. At one point, he braved heavy North Vietnamese fire to recover and treat a handful of wounded South Vietnamese soldiers and escort them to safety. General William Westmoreland later arrived to review the incident and congratulate Schwarzkopf. For his leadership in the battle, Schwarzkopf was awarded the Silver Star. In spite of this, he refused medical evacuation or to relinquish command until the objective had been captured. For this, he was awarded a second Silver Star and a Purple Heart. Then, he returned to the United States and finished his teaching assignment at West Point, where he was an associate professor in the Department of Mechanics. They were introduced at a West Point football game in and married the next year. Cynthia, born in ; Jessica, born in ; and Christian, born in He later said these troops were initially demoralized and in poor condition, racked with rampant drug use and disciplinary problems as well as a lack of support from home. Fellow commander Hal Moore later wrote that during his time in Vietnam Schwarzkopf acquired his well-known temper, while arguing via radio for passing American helicopters to land and pick up his wounded men. On February 17, , two men in C Company, 1st Battalion, 6th Infantry were killed by friendly fire from an American artillery shell that had been ordered by Schwarzkopf, but which had struck a tree near their position on its way to a target. The parents of one soldier blamed him for the death of their son, a claim which Schwarzkopf strongly denied and termed an accident of war. On May 28, , Schwarzkopf landed his helicopter when discovering troops of B Company who had stumbled into a minefield. Two company officers had been wounded and two soldiers were trapped, fearful of setting off more mines. Although a medevac was on its way, Schwarzkopf ordered his UH-1 Huey to remove the wounded. As he attempted to help the troops back out of the field, one soldier struck a landmine, breaking a leg, and began to panic. Upon returning to the United States, he spoke of a wariness of future conflicts to author C. War is a profanity, it really is. Disgruntled by the treatment of Vietnam veterans in the United States after the war, Schwarzkopf considered leaving the military, but ultimately decided to stay, hoping to fix some of the problems encountered by the military during the war. Promoted to colonel , Schwarzkopf volunteered for an assignment in Alaska , and in late became deputy commander of the nd Infantry Brigade at Fort Richardson, Alaska. The two frequently hunted together and developed a close friendship. Pacific Command in Hawaii. The operation was plagued by logistical difficulties, exacerbated by poor communication and lack of cooperation between the branches of the United States military. He was involved in an incident where the colonel commanding the 22nd Marine Amphibious Unit initially refused to fly Army troops in Marine helicopters. While he initially did not think the U. Following the invasion, Schwarzkopf returned to the 24th Infantry Division and completed his tour as its commander. He would later push for more policies to make joint warfare and inter-service cooperation standard practice in warfare. Subsequent operations gave more authority to joint commanders in operations

and doctrine emphasized joint warfare doctrine over service-centered doctrine. On July 1, 1990, he was promoted to lieutenant general, and was reassigned to Fort Lewis as commander of I Corps. Schwarzkopf was selected over a more popular choice, Vice Admiral Henry C. Mustin, because commanders considered him an accomplished strategic thinker who had experience both in combat and with diplomacy, and who had great knowledge of the Middle East from his childhood experiences there. Schwarzkopf was more concerned with the effects of the Iran–Iraq War on the stability of the region than of an external threat posed by the Soviet Union. He implored that the U.S. In early 1991 he testified again before the Senate Armed Services Committee in threat-assessment hearings that the Cold War was ending and it was less likely the Soviet Union would exert military force in the region. He was then called to an emergency meeting with President George H. W. Bush. By August 5, Bush opted for an aggressive response to the invasion. His plan for direct and overwhelming force was initially criticized in Washington as uncreative. Pagonis as director of the logistical operations, with U.S. Air Force cargo aircraft landing supplies at Dhahran and U.S. Navy ships offloading troops and supplies at Dammam. Over the next several weeks, Schwarzkopf spoke frequently with both reporters and troops under his command, conducting many high-profile press conferences and updates to the situation in Saudi Arabia. Schwarzkopf worked to help coordinate the contributions of the different nations contributing military forces to the effort. He also worked to minimize the culture clash among foreigners in sharia-dominated Saudi Arabia, such as the high visibility of women in military roles. Schwarzkopf remained at his command in Riyadh through December, making frequent frontline visits to the troops. Initially, Operation Desert Shield involved a sea interdiction campaign that saw international warships detaining and inspecting tankers from Iraq. As the buildup continued, Schwarzkopf was occupied with planning an offensive operation against the Iraqi units along the border, sometimes working hour days in planning, assisted by a close group of aides. He frequently met with subordinates and Saudi commanders. In the meantime, diplomatic solutions began to break down, and the deadline established by the United Nations Security Council, January 15, 1991, passed without a solution. Most of the U.S. He had a good relationship with Saudi commander Khalid bin Sultan, who in turn helped Schwarzkopf win over the Saudi Arabian populace. The good relationship between the allied commanders meant their forces were able to cooperate effectively during the operation. He oversaw the strikes from his war room in Riyadh, then emerged from his command center late in the day on January 18 to speak to the press, saying the air war had gone "just about exactly as we had intended it to go". He then began making frequent briefings to the media to increase press coverage of the results. Schwarzkopf expected the war to last several weeks, and had anticipated chemical weapon attacks by the Iraqi forces, which did not occur. Resistance was lighter than Schwarzkopf expected, and Iraqi troops surrendered in large numbers. On March 3 he arrived in Kuwait City to survey the aftermath of the Iraqi occupation and negotiate a ceasefire with Iraqi military leaders, as well as work out the return of prisoners of war on both sides. Schwarzkopf led a highly publicized homecoming parade in Washington, D.C. He became an instant national celebrity and the source of great curiosity by the general public. He was quick to award praise and medals to the troops, part of what he saw as restoring pride in the U.S. Schwarzkopf returned to the United States after the Gulf War as a national hero, and his ability to effectively deal with the press left him a positive image. He was initially considered for promotion alternatively to General of the Army or to Army Chief of Staff, and was ultimately asked to assume the latter post, but he declined. He was later questioned about running for political office, but, considering himself an independent, expressed little interest in doing so. Schwarzkopf was not vocal about his political opinions during his military career. Norman Schwarzkopf, and Mrs. Following his retirement, Schwarzkopf attained a status as celebrity, and was highly praised in the news media. In 1992, Schwarzkopf was found to have prostate cancer, for which he was successfully treated. Among the many honors he received was the Presidential Medal of Freedom in 1992. When weapons of mass destruction were not located in the country after the invasion, he changed his stance. He was critical of the lack of a reconstruction plan after the fall of Baghdad, feeling the initial offensive operations plans did not take into account the cultural complexities of Iraq.

Chapter 5 : John Commentaries: Jesus said to him, "Get up, pick up your pallet and walk."

Are you sure you want to remove Comanded To His Bed from your list?

Nobody paid any attention to Him. He had no form, no comeliness; He was one who came from Galilee, from that little town of Nazareth. Jesus came and saw the impotent man lying there. We did not come to Jesus; He came to us. And when He came, we paid no attention to Him; yet He looked upon us. Now listen to the foolish religious talk: This simply means, "Forget about that religious nonsense. He told him not only to rise, but to take up his bed. The bed carried him for thirty-eight years; now Jesus told him to carry it. What would you do? Would you still say, "O Lord, I am still so impotent, and when the water moves no one will come to help me"? Many times, we simply like to talk religious nonsense. Would we be willing to forget it all? The Lord Jesus said, "Do not talk any more, but rise, take up your bed and walk. That day the impotent man was healed, and that day was the sabbath. Are you taking up your bed and walking on the sabbath day? It is lawful to lie there impotent, but it is not lawful to get up and walk. It is lawful for you to be dead, but it is not lawful for you to be alive. So many people today criticize us for shouting and noisily praising the Lord. What about so many dead ones in the denominations? They are just like the Jews. They would rather keep their religious regulations than see someone made alive. The man who was made whole answered them, "He that made me whole, the same said unto me, take up thy bed, and walk" v. He said in other words, "If this is wrong, it is not my mistake; it is His mistake. The One who made me whole told me to rise, take up my bed and walk. Who is that man who told you to do this? The Jews were so furious that they set about to kill Him. Jesus spoke then to the Jews, "My Father worketh even until now, and I work" v. He said in other words, "You are keeping the sabbath, but My Father is working all the time, and I am working with Him. Now this little Jesus was not only breaking the Sabbath, but making Himself equal with God. They were intent upon getting rid of Him. Christ versus Religion, Chapter 7, by Witness Lee.

Chapter 6 : SCENE IV. Country near Milford-Haven.

He was taken from Adrienna on their wedding night, and sold as a slave. Now, released from captivity, Hugh of Ryebourne wants revenge. Believing Adrienna played a part in his capture, he plans to seduce his wife into bed--but he won't use force.

The retired two-star general started his new job two weeks before the storm. Hurricane Michael became the most devastating storm to hit Florida in decades. There was another pressing matter, too. In August, he donated his left kidney to a man at his church, and took a few weeks to recover. The man who received the kidney is doing well. When McQueen accepted the job last spring, he talked about his need to be a servant for his community, not being mediocre and quitting, but leaving a mark at doing great things. I am standing before you today not only because of the great opportunities I have had in my civilian career but also my military, and I was able to have that military career right here in Panama City and become a senior leader in the United States Army because of the investment this community made in me. He met his wife there, and they raised their two children in Panama City. Over the years, he rose in the ranks of the military, from officer to Special Operations Command, to his final assignment as commanding general of the 7th Training Command headquartered in Charlotte, North Carolina. There, he commanded some 7,000 soldiers. Video Another, more recent assignment was to help orchestrate the emergency response to Hurricane Florence on Sept. He missed a recent city commission meeting because of that. He mentioned five-year goals and a long-term vision that stretched toward 2030. All that lasted approximately two weeks. Water trickled into the building. When the storm passed, he surveyed the damage in this city of 400,000 people. Ninety percent of all the power poles were down. One of the two wastewater treatment plants was inoperable. His retirement ceremony from the military was Friday. After, he plans to return to Panama City and pull on his combat boots for the long haul. He knows he has his work cut out for him. Tens of thousands of homes are unlivable, and in a city where 75 percent of the schoolchildren get free or reduced price lunch, it will be a challenge to find affordable housing or any housing at all for the needy. Frank Miles is a reporter and editor covering geopolitics, military, crime, technology and sports for FoxNews. His email is Frank.

Chapter 7 : John - GNT - Jesus said to him, <<Get up, pick

Get this from a library! Comanded to his bed. [Denise Lynn] -- He was taken from Adrienna on their wedding night, and sold as a slave. Now, released from captivity, Hugh of Ryebourne wants revenge.

However, if God is mentioned in the curse, the fine is sixty-seven cents. However, the law does not restrict them from buying shotguns. We are inclined to look at these laws and laugh, amazed at how ridiculous they seem. Before getting too carried away with our laughter, let me say this. Every one of these apparently ridiculous laws made sense to the lawmakers at the time they became law. As parents, we should be able to understand how this happens. We would love to be able to give our children a very general principle or guideline, and trust them to follow it. We therefore learn to make our rules more and more specific, lest our child fail to behave as we intended. The more specific we make these rules, the sillier they appear to others. Many of their rules would be very difficult to defend. Nevertheless, I must also say that most of the regulations I am about to call to your attention were probably necessitated by people who were unwilling to abide by principles; thus, religious leaders were forced to become more and more specific, to the point of unbelievable gnat-straining. Some of the detailed regulations are passing wonderful. This would imply a transaction, and a transaction might involve writing, and writing was forbidden. The attitude to healing on the sabbath is illustrated by a curious provision that a man may not put vinegar on his teeth to alleviate toothache. Even to walk on the grass on the Sabbath was forbidden because it was a species of threshing. Another Talmudic passage says: The scrupulosity of these Jews about the Sabbath was ridiculously extreme. A Jewish sailor caught in a storm after sunset on Friday refused to touch the helm though threatened with death. Thousands had suffered themselves to be butchered in the streets of Jerusalem by Antiochus Epiphanes rather than lift a weapon in self-defense on the Sabbath! To these purists, the act of the disciples was a gross desecration of the Sabbath law. The worst of all was that Jesus permitted and approved it. A friend loaned me a book by Rav Yehoshua Y. Neuwirth entitled, *Shemirath Shabbath: A Guide to the Practical Observance of Shabbath*. May we be privileged, by virtue of the proper observance of the Shabbath, to see the final redemption of Israel. Cooking in most all forms boiling, roasting, baking, frying, etc. One must turn off the tap of a gas burner with the back of the hand or the elbow. One cannot squeeze a lemon into a glass of ice tea, but one can squeeze lemon on a piece of fish. Strict Judaism views this to prohibit turning electric lights on or off on the Sabbath. The problem can be solved, however, by using a timer, which automatically handles this task. One is prohibited from transporting goods on the Sabbath. This would prevent merchants from conducting business on the Sabbath. It has been so highly refined that now one cannot carry something which he unknowingly took with him. If one is walking along on the Sabbath and discovers that he is carrying something in his pocket, he has several courses of action so as not to violate the Sabbath. He may, for example, drop the item out of his pocket, but not in the normal or usual fashion by grasping it, removing it from the pocket, and dropping it on the floor. He can, however, reverse his pocket, expelling the object unnaturally, and thus legitimately. If the item is valuable, and he does not wish to leave it on the ground, he can ask a Gentile to watch the item for him. Otherwise, the item could be carried, but not in the usual way. He can carry it for a prescribed distance just under four amoth, put it down, then take it up, and so on. Or, the man could relay it between himself and a fellow-Israelite, each one carrying the object for no more than the prescribed distance. If this is not advisable, the object can be carried in an unusual way, such as placing it in the shoe, tying it to his leg, or managing to suspend it between his clothing and his body. Morris adds this regulation regarding work on the Sabbath: A decisive change takes place here. Until now, signs and miracles may not have convinced all, but they definitely were instrumental in drawing some to faith. When our Lord went to Jerusalem and cleansed the temple John 2: Nicodemus was at least impressed by the signs Jesus performed 3: The Samaritans did not require a sign, but many believed in Jesus when they heard His words 4: The royal official who came to Jesus was forced to believe the word which Jesus spoke to him, and the miracle that resulted was instrumental in his coming to faith, along with his whole house 4: The healing of the man at the pool of Bethesda brings about a reaction so strong that the Jews are even more resolved to kill Jesus. In

chapter 6, Jesus feeds the 5, but after He informs these would-be disciples that they must trust in His sacrificial death, virtually all forsake Him. In chapter 7, when Jesus appears in Jerusalem, the Jews send officers to arrest Him. From chapter 5 onward, the Jews are determined to do away with Jesus. As time goes on, their opposition to Jesus only intensifies. As we begin our study of chapter 5 and witness the wonderful works of our Lord precipitating intense reaction to Him, let us listen and learn those lessons which God has here for us. Whoever first stepped in after the stirring of the water was healed from whatever disease which he suffered. It seems clear that John did not care for us to know which one, and that this bit of information would not contribute to our understanding of what follows. There once was considerable discussion over the place where Jesus found this handicapped man. This now seems to be quite certain. After much guess-work with respect to the identity of this pool, its site has finally been established to the satisfaction of most scholars. The pool or, in reality, the reservoir which formed it was laid bare in the year in connection with the repair of the church of St. It appears, therefore, that by the early church this pool was viewed as Bethzatha. In the time of our Lord it had five porticos or covered colonnades where the sick could rest, protected from inclement weather. Among them is a man who has been disabled for 38 years. We do not know exactly what is wrong with him, but it is apparent he is immobilized by his malady, because it is necessary for someone else to put him into the pool verse 7. The big question is: Let me summarize my reasons for doubting that the end of verse 3 and all of verse 4 are part of the original text. None of the best and most ancient manuscripts have these words which accordingly, have not been retained in the A. On the other hand, Tertullian about A. Have you ever read of any such miracle in the Bible, where an angel somehow energizes the waters, and the first person into the water is healed? Where do we ever read of angels being involved with healings? Water is often used in healings, but such miracles are always specificâ€”not general. Even in the case of the bronze serpent, referred to in John 3, everyone who looked up to the serpent was healed. Third, this was not the time for miracles. The years between the last book of the Old Testament and the coming of Christ were a time of silence. Prophets were not writing, nor speaking, so far as I can tell. Jesus broke that silence. John prepared the way for Jesus, but we are specifically told that he performed no signs John Fourth, this ailing man, whose words in verse 7 are not in dispute, is not a man of faith, and thus his comments about the pool and its alleged magical powers should be considered cautiously. I do not dispute that this man supposed the pool had healing powers at certain times, but I do seriously question that this is indeed the case. Listen to what Carson has to say about this: The invalid apparently held to a popular belief that the first person into the pool after the waters had been disturbed, and only the first person, would be miraculously healed. There is no other attestation of this belief in sources roughly contemporaneous with Jesus, but analogous superstitions both ancient and modern are easy to come by. In general it may be stated that it is never uncommon for people, afflicted with various illnesses, to gather around mineral springs. Think of the springs around Tiberias or, in our own country, of the waters of Hot Springs, Arkansas, which long before the Spaniards arrived were already being credited with healing virtues. Why does Jesus ask this man if he wishes to get well? He blames this failure on others, since no one will help him into the pool, and others beat him to it. Unlike the woman at the well in chapter 4, or even Nicodemus in chapter 3, this man seems to have no spiritual insight, no theological content, and definitely no faith. He tries to avoid difficulties with the authorities by blaming the one who has healed him v. In this light, v. To be true to the text, there would be a very large group of sick and hurting people gathered at the pool of Bethesda. Every one of them would be hopelessly incurable. Nothing more could be done for them. All they could do is beg, and hope and pray for a miracle. How eager all of them would be to believe the stories they heard about miraculous healings at this pool, even if they had never actually seen anyone healed. Suddenly, the waters of the pool begin to boil, or bubble, or froth in some way, and pandemonium breaks out. Every ailing person there at the pool is in competition with the rest of the multitude who are also hoping for a healing. If and when the waters are actually troubled, no one dares to tell anyone else, for fear they might reach the pool first. Can you imagine the pushing, shoving, and tripping that takes place as every ailing person desperately strives to be the first into the water? What chaos there would be!

Chapter 8 : John Then Jesus told him, "Get up, pick up your mat, and walk."

He was taken from Adrienna on their wedding night, and sold as a slave. Now, released from captivity, Hugh of Ryebourne wants revenge. Believing Adrienna.

Jesus saith unto him, Rise, take up thy bed, and walk. From thy bed, or couch, on which he lay in one of the porches: For almost 40 years he had been afflicted. He was not even able to walk. In regard to this we may observe, 1. That it was a remarkable command. The poor man had been sick for a long time, and it does not appear that he expected to be healed except by being put into the waters. Yet Jesus, when he gives a commandment, can give strength to obey it. It is our business to obey the commands of Jesus, however feeble we feel ourselves to be. His grace will be sufficient for us, and his burden will be light. The weak and helpless sinner should put forth his efforts in obedience to the command of Jesus. Never was a sinner more helpless than was this man. If God gave him strength to do his will, so he can all others; and the plea that we can do nothing could have been urged with far more propriety by this man than it can be by any impenitent sinner. This narrative should not be abused. There is no reference in the narrative to the difficulties of a sinner - no intimation that it was intended to refer to his condition; and to make this example an excuse for delay, or an argument for waiting, is to abuse and pervert the Bible. Seldom is more mischief done than by attempting to draw from the Bible what it was not intended to teach, and by an effort to make that convey spiritual instruction which God has not declared designed for that purpose. Thy bed - Thy couch; or the mattress or clothes on which he lay. He speaks in no name but his own, and with an authority which belongs to God alone. And what is the consequence? The man became whole immediately; and this sudden restoration to health and strength was an incontestable proof of the omnipotence of Christ. It has been remarked, that our Lord, after having performed a miracle, was accustomed to connect some circumstance with it, which attested its truth. After the miracle of the five loaves, he ordered the fragments to be collected, which were more in quantity than the loaves themselves, though several thousands had been fed. When he changed the water into wine, he ordered some to be taken first to the steward of the feast, that he might taste and bear testimony to its genuineness and excellency. When he cured the lepers, he commanded them to show themselves to the priests, whose business it was to judge of the cure. So here, he judged it necessary, after having cured this infirm man, to order him not only to arise, but to take up his bed, and walk, which sufficiently attested the miracle which he had wrought. The bed of a poor Hindoo is seldom any thing besides a single mat, or a cloth as thick as a bed-quilt. Men carrying such beds may be seen daily on the highways. The text of the Good News Translation GNT appearing on or deriving from this or any other web page is for personal use only. This permission is contingent upon an appropriate copyright acknowledgment. Any use of the GNT shall be governed by above policy and shall be solely restricted to noncommercial, personal study purposes.

Chapter 9 : A Call To Action –“ Get Up! Pick Up Your Bed And Walk –“ Kingdom Ambassadors Empower

Read "CommanDED To His Bed" by Denise Lynn with Rakuten Kobo. He was taken from Adrienna on their wedding night, and sold as a slave. Now, released from captivity, Hugh of Ryebourne.

And, even, also, namely. From *peri* and *pateo*; to tread all around, i. Walk at large; figuratively, to live, deport oneself, follow. Men have often wondered at this. If faith is an expression in words or anything outside man, then there is room for wonder; but if it be a living principle, the "seeing Him who is invisible" Hebrews Jesus sees in him this receptive power, which in his very helplessness is strength, and calls it forth. He who could barely move is told to rise! Pulpit Commentary Verse 8. These are in part the identical words which Jesus addressed to the paralytic Mark 2: He did not touch him or use any other means than his own life-giving word to confer the cure. He put forth, in royal might and spontaneous unsolicited exertion, the miraculous force. Archdeacon Watkins supposes that the man did possess incipient and recipient faith, moved by the generous tenderness and sympathetic interest of the Stranger in his ease. The very striking fact mentioned in the synoptic cure of the paralytic, viz. Matthew Henry Commentary 5: An angel went down, and troubled the water; and what disease soever it was, this water cured it, but only he that first stepped in had benefit. This teaches us to be careful, that we let not a season slip which may never return. The man had lost the use of his limbs thirty-eight years. Shall we, who perhaps for many years have scarcely known what it has been to be a day sick, complain of one wearisome night, when many others, better than we, have scarcely known what it has been to be a day well? Christ singled this one out from the rest. Those long in affliction, may comfort themselves that God keeps account how long. Observe, this man speaks of the unkindness of those about him, without any peevish reflections. As we should be thankful, so we should be patient. Our Lord Jesus cures him, though he neither asked nor thought of it. What a joyful surprise to the poor cripple, to find himself of a sudden so easy, so strong, so able to help himself! The proof of spiritual cure, is our rising and walking. Has Christ healed our spiritual diseases, let us go wherever he sends us, and take up whatever he lays upon us; and walk before him.