John repeatedly ties his narrative to various Jewish feasts

- John 2:13 (Passover)
- John 6:4 (Passover)
- John 7:2 (Tabernacles)
- John 10:22 (Dedication)
- John 11:55 (Passover)

John compares Jesus to the major festivals of Judaism.

- Jesus makes an appearance in the Jewish festivities and exploits some imagery, which lends deeper understanding of who he is.
- Some refer to these chapters as John's "festival cycle."

Leviticus 23 offers a list of these festivals and stresses their importance.

Passover — Leviticus 23:4-8

This feast remembers the last plague in Egypt, when the angel of death "passed over" the children of Israel who applied the blood of the lamb to their doors. **Jesus is t**hat lamb sent for us. His death allows the judgment we deserve to pass over us.

First Fruits — Leviticus 23:10

The Feast of First Fruits is one of three Jewish harvest feasts to thank and honor God for all he provided. The Feast of First Fruits was celebrated the third day. This "third day" celebration was the same day that Jesus resurrected from the dead. Paul refers to **Jesus** as the first fruits of the dead.

Feast of Weeks or Pentecost — Leviticus 23:16

Occurs exactly seven weeks after the Feast of First Fruits, so it's also called Pentecost which means "50 days." Traditionally, people were expected to bring the first harvest of grain to the Lord including two leavened loaves of bread. The day the Church was born — Pentecost — and the harvest began with 3,000 souls.

Feast of Tabernacles — Leviticus 23:34

Celebrates God's provision and protection for the people of Israel during their 40 years wandering in the wilderness; for the seven days of the feast, people live in temporary structures as they did in the wilderness. The Lord himself was with the Israelites in the desert, in a tented temple called the Tabernacle, so the feast also celebrates his presence as he tabernacles (dwells) with us. Jesus is called Emmanuel, meaning "God is with us."

The Sabbath was the only weekly festival, observed in homes and synagogues in Israel's villages. But in some respects, the Sabbath set the tone for what it meant to have a period of time set aside for reverence and devotion for any festival. The first day of Passover (according to Lev. 23:7) was to be "a sacred assembly" in which no work could be done. The onset of festivals mimicked the observance of Sabbath. This means that Sabbath set the pace, outlining the pattern of Jewish devotion for what was to follow

1. Name What _____(Needs Healing)

2. Stop_____(Making Excuses)

3. Take the _____(First Step of Faith)

4. Carry Your Mat _____(as a Testimony)

5. Stay Connected to _____(the Healer)

6. Let Healing _____(Lead to Action)

Extra Info:
Jesus remarks, "Stop sinning or something worse may happen to you."
Is Jesus making some link between sin and physical ills? Interpreters have struggled with the meaning of this verse. No doubt Jesus' exhortation must be connected to his warning here. The man's sin and his condition are linked. Scripture indicates that some tragedies may be the result of specific sins (1 Cor. 11:30), and this may be why Jesus has chosen the man for healing. There were two levels at which God needed to work in him (cf. Mark 2:1–12). But those with an infirmity have not necessarily sinned, and those who sin do not necessarily endure suffering as a consequence. Luke 13:1–5 and John 9:3 provide Jesus' correction of that sort of thinking. Suffering is not an index of a person's sin. But having said that, specific suffering may still come from specific sins. The most natural reading of the verse suggests that Jesus is pointing the man to repentance because in his case there is such a link
Burge, G. M. (2000). John (p. 175). Zondervan Publishing House.