Two, Three, and More Witnesses to Christ: John 5:31–47 Jaunting thru John: Message 15

Grace Chapel

Dr. John Niemelä INTRODUCTION

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REVIEW

PURPOSE STATEMENT (John 20:30-31)

8 signs so readers may live eternally (by believing) that Jesus is the Christ, God's Son.

PROLOGUE (John 1:1–18)

Jesus Christ, a member of the Trinity, created the universe. John the Baptist testified about Him, so all might believe in Christ, but when He came to His own people, most rejected Him, but all who believe in Him become God's children thru faith in Him (not thru physical birth).

EARLY MINISTRY (John 1:19-4:54)

THE FIRST DISCIPLES (John 1:19-51)

John the Baptist pointed all to Christ, so some of John's disciples followed Jesus & believed in Him.

FIRST SIGN WITNESSED BY JOHN (John 2:1-11)

When Jesus turned water into wine (His first Galilean sign), His disciples believed in Him.

MINISTRY IN JUDEA AT PASSOVER (John 2:13–3:36)

Many (including Nicodemus) believed in Jesus at the Passover feast because of the miracles Jesus performed, but Jesus cryptically predicted His death and resurrection as the great sign that would prove that He is the Messiah, and then went into the Judean countryside to make disciples of the new believers

THE SAMARITAN WOMAN: John 4:1-26

Jesus went to Galilee & offered living water to a Samaritan woman, who questioned His ability to quench thirst eternally, but then asked Him if He were the Christ when He told her all things about herself.

MINISTRY IN SYCHAR: 4:27-42

She persuaded men in town to see if Jesus might be the Messiah, as the disciples focused on food, so Jesus told them that the fields are ready for harvest & He allowed them to join in reaping (though they failed to sow); a ministry that led many Samaritans to believe in Christ

MINISTRY IN GALILEE 4:43–45

Jesus went to Galilee, because He had already testified that no prophet is a celebrity in his hometown; Galileans welcomed Him after some saw Jesus' signs in Jerusalem.

HEALING THE ROYAL OFFICIAL'S SON: 4:46-54

A royal official asked Jesus to heal his dying son, Jesus noted the essential role of signs for Jews; the father urged Jesus to come to Capernaum; Jesus said, "Your son lives," which he believed; as he went home, his servants said, "Your son lives." He & his household believed

CONTROVERSY SECTION: John 5-12

HEALING THE LAME MAN: 5:1–15

Jesus told a lame man who awaited an angelic healing to pick up his bedroll & walk. Officials scolded him for carrying his bedroll on the Sabbath & sought to confront the one who healed him.

HEALING THE LAME MAN: 5:16-23

When Judeans sought to kill Jesus for breaking the Sabbath & claiming equality with God, He said that He only does what the Father does & He will amaze them with greater works (even raising the dead) & judging the world.

RF

EVIEW OF 5:16–30 Background: A plurality of court witnesses is expected by Old and New Testaments Deuteronomy 17 ⁶ Whoever is deserving of death shall be put to death on the testimony of two of three witnesses; he shall not be put to death on the testimony of one witness.
1 Timothy 5 ¹⁹ Do not receive an accusation against an elder except from two or three witnesses.
The reason for a plurality of witnesses is that cross-examination can uncover inconsistencies is fabricated testimony
John 5 resembles a court case, because officials want to kill Jesus as a Sabbath breake and for claiming equality with God (John 5:16–18)
Jesus asserts that He has the right to heal on the Sabbath, because His Fathe legitimately works on the Sabbath and He only does what He learns from the Fathe (5:19–23)

Jesus wants to give them life (which He will do, if they believe), but He will judge (and condemn) them as unworthy of life (if they do not believe in Him) (5:24-30)

NEW EXPOSITION

A difficult issue: Does John 5:32 refer to the Father or to John the Baptist?

The *Living Waters* booklet capitalizes *Another* (= the Father)

The NKJ does not capitalize *another* (= John the Baptist)

I have changed my view on this.

- A. The outline seems smoother, if verse 32 refers to John the Baptist:
 - 1. 5:31 would speak of Jesus
 - 2. 5:32–35 would speak of John the Baptist
 - 3. 5:36 would speak of Christ's works
 - 4. 5:37ff. would speak of the Father
- B. The outline seems rougher, if verse 32 refers to the Father:
 - 1. 5:31 would speak of Jesus as a witness
 - 2. 5:32 would speak of the Father
 - 3. 5:33–35 would speak of John the Baptist
 - 4. 5:36 would speak of Christ's works
 - 5. 5:37ff. would speak of the Father

C. My view of verse 31 needed to change as well. My outline point will add some words of clarification for verse 31.

5:31 If Jesus *alone* testified for Himself, His testimony would not be valid in court

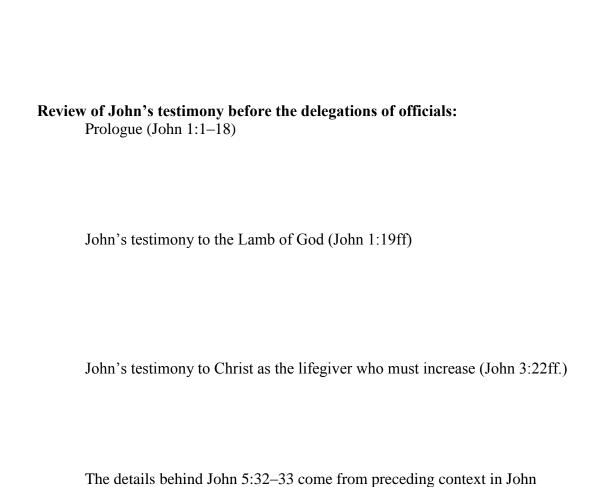
The word rendered *valid* in verses 31–32 is (literally) *true*, but the verse means: *A court could not <u>regard</u> the testimony of only one witness <u>as true</u>*

In other words, translating the word as *valid* is appropriate.

Note, however, Jesus does nothing *alone* (cf. verse 30). He does not testify *alone*.

Note also that John 8 says that Jesus' self-testimony is valid, because the Father also testifies.

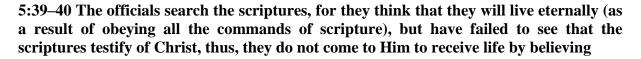
5:32–33	Jesus	could	call	upon	John	the	Baptis	t as	a	true	witness,	because	John's
testimon	y agre	es with	Chr	ist's te	estimo	ny—	as the	offici	als	well	know-b	ecause t	hey sent
delegatio	ons to J	John											

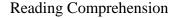


5:33–35 Jesus does not receive testimony from men (so He will not call upon John as a witness in this trial), but Jesus presents His evidence for the promise of everlasting life to believers so that these officials (who briefly gave attention to John) may receive life

5:36 Jesus calls upon l	His own works as an	corroborating wi	itness that is	greater than th	ıe
witness of John the Ba	ptist because the wo	rks are unimpeac	chable		

	This parallels the thought of the purpose statement (John 20:21)
	It also agrees with what Jesus meant in John 2:19 as He answered 2:18
	It conforms with what John records in John 2:23
	It matches what Jesus told the royal official in John 4:48
SC	7–38 Jesus calls upon the Father as an unimpeachable witness who's Word ripture) does not abide in the unbelieving officials (as evidenced by their disbelief of rist) No one has seen the Father (except Christ) Cf. John 1:18
SC	ripture) does not abide in the unbelieving officials (as evidenced by their disbelief of rist)
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John 1:45 John 2:22 John 3:10 John 5:45–46 John 20:9

The standard of judgment of works at the Great White Throne (John 5:27ff.)

5:41–44 Christ only receives glory from the Father, but their love of praise from people prevents (their reading of scripture) from bringing them to the point of knowing God intimately and believing Christ (whom the Father sent)

