



JOHN 5:19-47 | JESUS IN JERUSALEM: THE POOL AT BETHESDA, PART 3

The issue of these verses is the defense of for **making himself to be equal with God** (Jn. 5:18). In verses 19-30, Jesus gave self-indicting testimony. Now He will add the testimony of others.

VERSES 31-32 – THE NEED AND PROVISION OF CORROBORATING TESTIMONY

- Verse 31 –
 - In the previous verse, Jesus switched in His speech from the third person **Son of man** to the first person, **I**. Here, compare verse 19 with verses 30-31.
 - In verse 31 Jesus says that His own testimony, by itself, **is not true**.
 - The Greek has an emphatic pronoun, which emphasizes the need for additional testimony. This would be the requirement of the Torah..
 - See also John 8:14.
 - Modern law is built on this ancient principle. The doctrine of *Corpus Delicti* (the body of law) says that a confession alone is not sufficient for conviction.
- Verse 32 –
 - The question here is the identity of **another that beareth witness of me**.
 - Most say John the Baptist, based on the following verses.
 - However, the grammar uses the present active participle for **beareth witness**, thus, “one who is currently bearing witness.”
 - By this time John is dead, and one would have to make this figurative speech. In the next verse, it says that John **bare witness**, using the perfect tense (completed action). Why would Jesus switch tenses so suddenly if He spoke of the same person?
 - Further, Jesus says, **I know that the witness...is true**. The word used is of mental/scientific knowledge rather than the knowledge of experience. It is the most solid word for knowledge that can be given.
 - In the end, I think that God the Father is the one “who is bearing witness” of the Son. While this is the *ultimate* witness, it is also evident that the Jews will want another “witness in the flesh.”

VERSES 33-35 – THE CORROBORATING TESTIMONY OF JOHN THE BAPTIST

- Verse 33 –
 - The Jewish leadership **sent unto John** to get a testimony. See John 1:19.
 - When they asked John about his identity, he clearly stated **I am not the Christ** (Jn. 1:20).
 - He stated that he was **the voice of one crying in the wilderness** (Jn. 1:23).
 - Eventually, John introduced **the Lamb of God, which taketh away the sin of the world**.
 - Thus Jesus says, “you need another witness and will not accept my testimony? Then take John’s testimony.”
- Verse 34 –
 - The Scripture is filled with instruction to take God’s Word over man’s, yet man always wants “proof” of God from man’s word and way. For example, God’s Word reveals God, but many wants to “scientifically” prove God.
 - Compare 1 John 5:9.
 - God is gracious to give external testimony through man’s word and way (science, archaeology, history, etc.).

- Verse 35 –
 - Notice that Jesus uses the past tense, **he was**. This gives further support that verse 32 is not about John.
 - The leaders of the Jews were **willing for a season to rejoice** in the **light** of John. Perhaps a reference to John 4:1, when Jesus was forced to leave Judaea because **the Pharisees heard that Jesus made and baptized more disciples than John**.

VERSES 36-38 -- THE CORROBORATING TESTIMONY OF WORKS AND OF THE FATHER

- Verse 36 –
 - While the doctrine of *Corpus Delicti* does not allow personal confession for conviction, it *does* allow that confession to stand *if* there is evidence to go with it.
 - Now Jesus gives the evidence of His own works, which were a **greater witness than that of John**. The miracles of Jesus were designed to **bear witness of me, that the Father hath sent me**.
 - Every miraculous work recorded in Scripture should lead the student of the Word to say, *how does this give witness that Jesus is the Anointed One, sent by the Father?*
- Verses 37-38 -
 - The works of the Son give witness that He is sent of the Father, thus the Father **hath borne witness** of Jesus.
 - Those who have seen the Son have seen the Father, but these were so closed minded that they couldn't see what was in front of them. They **believe not** and therefore cannot hear and see.
 - Verses 41-44 will complete this thought.

VERSES 39-40 -- THE CORROBORATING TESTIMONY OF SCRIPTURE

- Verses 39-40 –
 - These words provide an important truth.
 - The grammar allows for the word **search** to be a command (imperative) or a statement of fact (indicative).
 - Young's Literal Translation makes an indicative ("Ye search the Writings"), while KJV uses the imperative.
 - The point of the second half of the verse, along with verse 40 seem to favor the indicative.
 - The religious leaders **search the scriptures** because they think that they **have eternal life** by doing so. That is, by searching the Scriptures one merits eternal life.
 - The word translated **think** is δοκέω [dokeo], which is a word implying "consideration" or "estimation" or even "judgment" (the word for judgment is of the same root).
 - We get the English word *docetic* from dokeo. A docetic is someone who believes that Jesus only *seemed* to be raised from the dead. Docetism is a philosophy of *personal judgment* rather than *revealed facts*.
 - So, the religious leaders were of the opinion that they had eternal life because they were knowledgeable of the Scriptures. In truth, however, the Scriptures do not contain eternal life, but they **testify of me** in order that any who will **come to me** would then **have life**.
- Coming soon...
 - Verses 41-44 -- the corroborating testimony of God the Father
 - Verses 45-47 -- the corroborating testimony of Moses