



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 19-40 – see sessions 23-24

VERSES 41-44 -- THE CORROBORATING TESTIMONY OF GOD THE FATHER

- Verse 41 –
 - In Greek, word order is used for emphasis. Here, the most literal rendering would be **honour from men...I receive not**. The emphasis here is on honor. This is a contrast from verse 34 which (when the word order is kept) says, “from man I receive not testimony,” with the emphasis on **from man**.
 - So, in the verses that follow, we must emphasize the **honour** that is lacking more than the **men** who failed to give it.
 - Therefore, it would be a mistake to interpret verse 41 a *slam* on men. Rather, we must say, “if your honor doesn’t come **from men**, then from whence does it come?”
- Verse 42 –
 - In Luke 11:42 Jesus condemned the Pharisees because they **pass over...the love of God** for less weighty matters of legalism.
 - In connection with verse 41, the verses seem to say, “I may not have man’s honor, but you do not have God’s love. In rejecting God’s love toward you, you have subsequently refused honor toward me.”
- Verse 43 –
 - Jesus came **in my Father’s name** and was being rejected. With all the evidence given that He was indeed the Son of God, still, **ye receive me not**.
 - Jesus gives both a statement of contrast *and* a prophecy at the same time.
 - The contrast: the Jewish people were fully willing to accept one who would present himself as Messiah **in his own name** (and his own power, since name and power are associated in the Hebrew mind). Consider, for example, Barabbas. Jesus is chastising them for their double standard.
 - The prophecy: ultimately, this is a prophetic word about the coming Antichrist, whom the Jewish people will receive, though he will not have the testimony of the Father.
- Verse 44 –
 - The emphasis is on the question, **How can ye believe?**
 - In effect, the Lord says, “you will never believe.”
 - Why will they not believe? Because they will receive one who **shall come in his own name** (v. 43), that is, to **receive honour one of another** (v. 44) but care nothing about **the honour that cometh from God only**.
 - In short, the Jewish people will not believe because they are more concerned with what man thinks than what God thinks. Compare Matthew 23:5.
 - Notice that in verse 41 the emphasis was on **honour**, and it closes here with **honour**. The message of Jesus is, “I don’t receive honor from men though I have been given honor from God. How strange is that?”

- Verse 45 –
 - During His ministry, Jesus never set Himself before the people as their judge. He emphatically states that **I will [not] accuse you to the Father**. This is consistent with John 3:17 and John 8:15, along with others.
 - In a real sense, Jesus did not need to accuse them, for Moses, in whom they trusted, did so for them.
 - The one they viewed as their greatest advocate actually gave testimony (through the Torah) against them.
 - This testimony may have been, in part, due to some lack of obedience to the Law, but there is scant evidence of this, especially among the Pharisees. Rather, the testimony of Moses against the people had to do with their rejection of Jesus as the Christ, as stated in the next verse.
- Verse 46 –
 - The problem was not *obeying* Moses but *believing* Moses. Jesus claims that Moses **wrote of me**, but the people, though they obeyed Moses, did not recognize Jesus as the Coming One.
 - One should not take a *Christological* approach to interpretation of Scripture, but rather a *literal, grammatical, and contextual* approach. That is, let the words speak for themselves.
 - A Christological approach sees Jesus in every passage (whether the words reveal Him or not).
 - A literal approach allows the words (in context) to point to Christ when they do, and leaves it at that.
 - Since Jesus claims that Moses **wrote of me**, we must go back to find *where Moses wrote of Jesus*.
 - We could look to Scriptures such as Genesis 3:15, 22:18, Numbers 21:9, 20:11, 24:17, and Deuteronomy 18:15, for example (some of which require the testimony of New Testament Scripture to verify that these passages are about Jesus).
 - See also Luke 24:27.
- Verse 47 –
 - Verse 47 is the *flip side* of verse 46. Since the people did not **believe** the **writings** of Moses, then they certainly would not believe the words of Christ.
 - The text contrasts γράμμα [gramma] (the letters on the page), translated **writings**, with ρημα [rhema] (the spoken word), translated **words**.
 - That is, “if you won’t take what is clearly written in ink, how will you take what is only spoken with the mouth?”

JOHN 6:1-15 | JESUS IN GALILEE: THE FEEDING OF THE FIVE THOUSAND

The Feeding of the 5,000 is the fourth of the eight signs in the Gospel.

- Verse 1 –
 - Other than the activity in Jerusalem surrounding the crucifixion, this is the only event that is recorded in all four Gospels. For comparison, see Matthew 14:13-21, Mark 6:30-44, Luke 9:10-17.
 - The writer now skips numerous events in Jesus’ life, for it is not his purpose to write a chronological account, but rather a theological argument.
 - Concerning chronology, however, other Gospels reveal that the mission of the 70 had concluded, and they were looking for a place of rest (Mark 6:30-31).
 - Along with this Herod wanted to see Jesus because he was afraid that Jesus may be a “John the Baptist 2.0” (Lk. 9:9).
 - We now find Jesus at **the sea of Galilee**, of which **Tiberias** is the major city, on the southern end. While the fourth Gospel simply says they **went over the sea of Galilee**, Luke tells us that they were at Bethsaida (directly across the sea from Tiberias).
- Verse 2 - Jesus was accompanied by **a great multitude**. At this point in His ministry, this was common. This was especially true since this is shortly after the campaign of the 70, in which the disciples of Jesus had great success. The testimony of the 70 as well as **the miracles which he did** were evidence that Jesus was the Messiah, and the people were believing this, almost wholesale (see verse 15).