

**Answer to a question about Daniel 12:2:** 12:1 = Tribulation; 12:2 = \_\_\_\_\_; 12:3 = Millennium

First reason 12:2 is \_\_\_\_\_ GWT is: \_\_\_\_\_

Second reason 12:2 is \_\_\_\_\_ GWT is: \_\_\_\_\_

### New Exposition

**Jesus' self-testimony is not the only testimony about Him: Jesus' testimony is valid [5:31]**

If I were to testify about Myself, My testimony would not be sufficient.

John 5:30; and 8:15b; and 12:47b

John 5:31 and 8:14

How to know that "sufficient" is the meaning of "true" here?

**The Father (who is greater than John the Baptist) testifies about Jesus (a second Witness) [5:32-38]**

**The Father testifies about Jesus [5:32]**

<sup>32</sup> There is Another who testifies about Me, and I know that the testimony which He testifies about Me is sufficient.

How to know it should read "Another" (= the Father), not "another" (= the Baptist)?

**Parenthesis about John the Baptist's testimony [5:33-35]**

<sup>33</sup> You• have sent to John, and he has testified to the truth.

<sup>34</sup> Now I do not receive testimony from man, but I say these *things* so you• may be saved.

<sup>35</sup> He was a burning and shining lamp, and for an hour you• were willing to rejoice in his light.  
Significance of Jesus referring to the Baptist as a lamp

How to understand Jesus' reference to these people rejoicing in the Baptist's light?

**The Father (who is greater than John the Baptist) testifies about Jesus [5:32-38]—continued—**

**The Father's testimony through Jesus doing the Father's works [5:36-38]**

<sup>36</sup> However, I have a greater testimony *than* John's, because the works which the Father gave Me so I might complete *them*—these same works which I do—testify about Me, that the Father has sent Me.

<sup>37</sup> Also, the Father Himself who sent Me has testified about Me. You• have never heard His voice, nor have you• seen His form.

<sup>38</sup> Also you• do not have His word abiding in you•, because you• do not believe Him whom He sent.

**The Scriptures testify to Jesus Christ, but His audience fail to come to Him for life [5:39-40]**

<sup>39</sup> “You• search the Scriptures, because in them you• suppose you• might have everlasting life; yet they are the *ones* testifying about Me. <sup>40</sup> But you• are unwilling to come to Me so you• may have life.

The rabbis viewed the OT as requiring law-keeping before one could receive everlasting life

Coming to Jesus = believing in Him for His promise of everlasting life (cf. 6:35)

**They do not come to Him for life, because they seek to please humans, not God 5:41-43]**

<sup>41</sup> “I do not receive glory from men. <sup>42</sup> But I have known you•, that you• do not have love for God within yourselves•.

<sup>43</sup> “I have come in the name of My Father, yet you• do not welcome Me. If another comes in his own name, him you• will welcome.

<sup>44</sup> “How can you• believe who (though receiving glory from one another) do• not seek the glory which *is* from the only God?

**Moses' writings accuse them, because (if they believed Moses, they would believe Jesus [5:45-47]**

<sup>45</sup> Do• not suppose that I will accuse you• to the Father. The *one* accusing you• is Moses, in whom you• have hoped. <sup>46</sup> For if you• believed Moses, you• would believe Me, for he wrote about Me.

<sup>47</sup> “But if you• do not believe his writings, how will you• believe My words?”

Cf. Genesis 3:15; 22:18; 49:10; Numbers 23–24; Deuteronomy 18:15-19

**Conclusion**