

What Jesus did and said was directly from the Father. The Holy Trinity are always together on all things. Jesus' goal was to do the very Will of the Father. What is your goal today? Make it through another day. Go to work on Monday, and make a living. All of this may be needful, but if we search our hearts, I think God has special things He would have each of us to do. Look around. There are people sick who need to be visited and encouraged.

There may be a child looking to you as an example on how to live. Your time in that young life can make a big difference. Maybe there are lost people who live next door, and you've never told them about Jesus. Maybe relatives that are hard to talk to, but they may not hear the Gospel if we don't speak out. As Jesus set out to do the Father's Will, you and I need to examine our hearts. The bible says we can know true Christians by their fruits.

Mat 7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Mat 7:18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Mat 7:19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Mat 7:20 Wherefore by their fruits ye shall know them.

John 5:31 If I bear witness of myself, my witness is not true.

John 5:32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

For the first time since verse 19, Jesus reverts back to the use of the first person.

He explains that His judgment will be just (righteous). There will be two criteria. What He hears versus His Father's will. The basis of Jesus' righteous judgment in that day will be the evidence of salvation (or the lack thereof) in correlation to God's perfect will.

Christ was saying that His witness was not independent of the Father. God put the stamp of approval upon the Lord several times. When He was baptized by

John, we remember the voice from Heaven. And on the Mount of Transfiguration, once again God spoke of how He loved Jesus.

Mat 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

Mat 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Mark 9:2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

Mark 9:3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

Mark 9:4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

Mark 9:5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

Mark 9:6 For he wist not what to say; for they were sore afraid.

Mark 9:7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

Mark 9:8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

In verse 31, anticipating a cynical reaction by the unbelieving Jews listening to Him, Jesus proceeded to point out that there are other powerful witnesses to His identity. He anticipated and preempted their response that testimony was required by two or three witnesses according to the Mosaic law (Numbers 35:30, Deuteronomy 17:6).

Deu 17:6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

Jesus will produce not two or three, but four powerful, unimpeachable witnesses to His veracity.

John 5:33 Ye sent unto John, and he bare witness unto the truth.

John 5:34 But I receive not testimony from man: but these things I say, that ye might be saved.

John 5:35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

John was sent as the forerunner of Jesus Christ. He came to warn others that judgment was coming, and that one greater than He would soon come on the scene. You and I need to be telling others this same thing today.

John 10:41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

John 10:42 And many believed on him there.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2 The same was in the beginning with God.

John 1:3 All things were made by him; and without him was not any thing made that was made.

John 1:4 In him was life; and the life was the light of men.

John 1:5 And the light shineth in darkness; and the darkness comprehended it not.

John 1:6 There was a man sent from God, whose name was John.

John 1:7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

John 1:8 He was not that Light, but was sent to bear witness of that Light.

John 1:9 That was the true Light, which lighteth every man that cometh into the world.

John 1:10 He was in the world, and the world was made by him, and the world knew him not.

John 1:11 He came unto his own, and his own received him not.

The first on the witness list was John the Baptist. Jesus reminded them that the Pharisees had come from Jerusalem (see John 1:22-24) enquiring of John. Jesus added, however, that John's witness, though important, was merely human. Never the less, what he had to say was that Israel might be saved.

John 1:22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

John 1:23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

John 1:24 And they which were sent were of the Pharisees.

John identified Jesus as eternal. (John 1:30).

John bore witness of His majesty. (John 1:27)

John bore witness of His Sonship. (John1:34)

John 1:27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

John 1:28 These things were done in Bethabara beyond Jordan, where John was baptizing.

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

John 1:30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

John bore witness that Jesus is the Christ, the Lamb of God. (John 1:36)

John 1:35 Again the next day after John stood, and two of his disciples;

John 1:36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

Most of these people counted John a great prophet but rejected his message. Notice how Jesus in referring to Himself ('I' in verse 34) distinguishes Himself from the 'ye' of the Jews in verse 33. Jesus, in describing John's ministry, referred to him as burning and shining light. That is, he was a bright light.

As John noted in 1:8, he was not *the* Light, rather *a* light. He merely reflected the glory of the Light as the moon does the sun. The Jews for a short time were excited about the ministry of John. Though like so many even today, when the novelty of spiritual excitement passes, their interest in spiritual things fades. So were the Jews of John the Baptist's ministry. He now was in prison.

John 5:36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

And besides the testimony and witness of God, and of John the Baptist, we have a sure witness in the works of Christ. Who ever accomplished in a lifetime what Jesus did? What ten men or women ever accomplished ½ of what Jesus did in his 3 ½ years of earthly ministry.

There were many things that could be questioned, but even the Pharisees and Sadducees never questioned the miracles and great works He performed. Sure, they may have claimed he did it by the power of the Devil, but the works could not be denied. What did Jesus tell John's disciples when they questioned whether he was the one whom they were seeking.

Luke 7:20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

Luke 7:21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

Luke 7:22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

Luke 7:23 And blessed is he, whosoever shall not be offended in me.

Jesus' works bore witness of Himself. The works given Jesus from His Father, which He was accomplishing, these bore witness of Him.

The changing of water into wine. (John 2:1-11)

The healing of the nobleman's son. (John 4:46-54)

The healing of the man at Bethesda. (John 5:1-9)

His understanding of deep things. (John 4:18, 5:6)

The purity of His life. None of them had seen sin in Him.

The miracles which Jesus publicly performed clearly validated He was sent from God. They were intended to validate, verify, and confirm who He in fact is the Son of God, the Messiah, God-with-us. They bore powerful witness to the veracity and Deity of Christ.

John 5:37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

John 5:38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

These were harsh words to the Jews.

John Calvin made these comments on verses 37 and 38 that I want to share with you. "You have never heard his voice." Following his complaint about not being received by them, Christ uses even stronger language against their blindness. He uses the metaphorical expressions "You have never heard his voice nor seen his shape" to make the general statement that they are completely cut off from the knowledge of God.

Just as men are known through their appearance and their speech, so God uses "His voice" when he speaks to us through the voice of the prophets; and in the sacraments God's voice takes, as it were a visible "form" in which he can be known according to our small capacity. But anyone who does not recognize God in his living image clearly shows that he only worships the deity of his own imagination.

This why Paul says of the Jews, "a veil covers their hearts" (2 Corinthians 3:15), so that they cannot perceive the glory of God in the face of Christ. "Nor Does his word dwell in you." We really benefit when God's Word takes root in us, so that it is engraved on our hearts as it takes a firm hold there. Christ says that the heavenly teaching has no place among the Jews because they do not receive the Son of God, whom it proclaims everywhere; and so his reproach on them is just.

God did not speak through Moses and the prophets for nothing. All that Moses wanted to do was to invite everyone to go straight to Christ. So, clearly everyone who rejects Christ is no follower of Moses. Moreover, how can people have God's Word living in them when they drive away life itself? How can anyone obey the law's teaching when he destroys the soul of the law as much as he can? Without Christ the law is empty and feeble. So people know Christ depending on their progress is in the Word of God.

A third and ultimate witness is presented. The Father, Himself, had placed His benediction upon Jesus at His baptism. As recorded in Matthew 3:17, God let all present know that He was well pleased with this His beloved Son.

Mat 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Jesus reminds them that they have neither heard God's voice nor seen His shape. Unbelieving religious people have never truly heard either the voice of God or otherwise perceived Him. What Jesus in effect was saying is that they really don't know Him or have ever met Him. Moreover, His Word was not in them. The evidence of that was as simple as it was profound. They had rejected He whom God had sent. This leads to the fourth and final witness.

John 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

John 5:40 And ye will not come to me, that ye might have life.

The final authority in all things are the scriptures. And the whole Bible is about Jesus Christ. The Old Testament set up the law and showed how futile man's efforts were in living under the law attempting to please the Lord. But the prophets foretold of the One who would come and take away sin. Those blood offerings typified the shed blood of Christ, but they never took away one sin.

Heb 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb 10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

Heb 10:3 But in those sacrifices there is a remembrance again made of sins every year.

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Heb 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Heb 10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Heb 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

Heb 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Heb 10:13 From henceforth expecting till his enemies be made his footstool.

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.

The final witness is the Scripture. Jesus noted that even the Old Testament Scripture testified of Him. That He would be born of a virgin. (Isaiah 7:14, Genesis 3:15)

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

That He would be born in Bethlehem. (Micah 5:2) That He would not be popular. (Isaiah 53:3) That He would heal the blind. (Luke 4:18) The last of the final four witnesses has been presented.

In verse 40, Jesus' comment is revealing. *And ye will not come to me, that ye might have life.* Men are not lost so much because they have never seen the light. The problem is they *will not* come to the light because they don't believe. With all these signs, they believed not.

VII. Christ's Witness Against the Jews

John 5:41 I receive not honour from men.

John 5:42 But I know you, that ye have not the love of God in you.

John 5:43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

The Jews would not accept Jesus as the Savior of the world. And the one and only way to the Father is through Jesus Christ. Christ said they would not receive Him, but would another. That other one they will receive is the Anti-Christ. Christ knew that they were wrapped up in the traditions of man, and had not the love of God inside them. By our love one for another we can tell that we are the children of the Lord.

Jesus, as in 2:25, knew their hearts. They did not love God. Because they did not really love the Father, they did not love the Son. Their rejection of the Son only revealed their greater sin. They, despite their veneer of religion, would not receive the Father either. Ironically, they would receive one coming in someone else's name. Their unbelief was obviated in that they were more than willing to receive praise one of another yet were uninterested in the honor which only God can give.

John 5:44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

John 5:45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

John 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me.

John 5:47 But if ye believe not his writings, how shall ye believe my words?

Jesus declares that Moses wrote of Him. If they did not believe Moses' writings, then how in the world would they believe Jesus?

Jesus is not the accuser to the Father. The reference to Moses is not so much of him personally as it is to what he wrote (i.e., the Mosaic law which is the Word of God.) The word translated as trust here (elpizw *elpidzo*) is the common word for 'hope.' The rabbis had hope in the Word of God, but they really did not believe it. Jesus now used the actual word for faith or trust (pisteuo). Had they believed the Word of God as written by Moses (whom they gave outward honor), they would have believed on Jesus. Jesus mentions how even Moses wrote concerning Him. If they would not believe Moses, how would they believe Jesus? When men reject the Word of God, they have no hope.

John Gill in his commentary said this: **John 5:47**

But if ye believe not his writings,.... They believed them to be his writings, and that they were the word of God, and yet did not believe the things contained in them, respecting Christ; or did not see, and could not believe that they belonged unto, and were applicable to Jesus of Nazareth; and therefore it could not be supposed they would give credit to him, or his words:

how shall ye believe my words? not that Moses was greater than Christ, or rather to be credited than he; Moses indeed was faithful, but Christ was worthy of more honour and credit than he was; Moses was but a servant, but Christ was a son in his own house: but this is said with respect to the Jews, with whom Moses was in great veneration and esteem; and it was more likely they should regard what he should say, than what Jesus of Nazareth should, whom they despised.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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