

These JEWS our Lord was dealing with in this discourse **COULD NOT** be convinced and they **COULD NOT BELIEVE** no matter how much evidence Christ brought forth concerning **WHO HE WAS** – “*Immanuel, God WITH us.*” This **ONE MIRACLE** of healing this man who had been an invalid for **38 years** was proof positive that Christ was **DEITY**, but these religious **JEWS** had one singular goal, to end Christ's life, thus silencing His speech. They hated our Lord, not particularly because of the miracle, but because the miracles confirmed the validity of the message He declared which they hated. Christ made this plain by His words over in John 7 when His “unbelieving” brethren encouraged Him to go to Jerusalem and do the miracles there He had done elsewhere – “*Then Jesus said unto them, My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.*”(Jn.7:6,7) What were the works Christ bore witness against as **EVIL**? Context is everything – “*the JEWS' feast of the tabernacles.*” Keep in mind, every unregenerate JEW, just like every unregenerate **MAN, THINK THEY ARE RIGHTEOUS**, and they get their so-called righteousness by some religious means. The problem wasn't that Christ had not presented a clear enough argument or brought forth enough evidence. The problem was with **THEM**. The same Apostle John gives us the root cause of their problem in I Jn.5 – “*If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. HE THAT BELIEVETH ON THE SON OF GOD HATH THE WITNESS IN HIMSELF: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.*”(I Jn.5:9,10) So far Christ has declared 7 times to these Jews His “Deity And Power”, all of which prove Him to be **EQUAL WITH GOD**. In these verses we want to look at **TODAY**, Christ begins to bring before them **THREE UNDENIABLE WITNESSES** which all testify Christ's declaration concerning Himself to be **TRUE**.

Before Christ brings forth His first witness, seeing He **WAS GOD**, knowing what **MAN IS, AND WHAT IS IN MAN**, i.e., knowing their thoughts, He addresses something they and their law would not allow – “*If I bear witness of myself, my witness is not true.*” According to the Jewish Canons, a man was not allowed to be

a witness for himself in his own cause. He also couldn't be a witness for his wife, because she was considered part of him. Knowing this to be their thought, Christ reasons with them based on their **OWN PRINCIPLES**, according to **THEIR SENSE** of things. So Christ says to them – “*If I bear witness of myself, **MY WITNESS IS NOT TRUE***.” That word “*true*” means ‘truthful or believable’. All things being **EQUAL**, everything Christ says is **TRUTHFUL**, seeing like the Father **CHRIST CANNOT LIE**. But no matter how **TRUTHFUL** Christ's testimony is, it would not stand for anything in **THEIR COURT** – “*One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.*”(Deut.19:15) Christ used the **WEIGHT OF THE LAW** and its demands of “*two or three witnesses*” to make His case.

Christ now brings forth His **FIRST WITNESS** – “*There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.*” Some commentators think Christ's first witness in **Vs.32** is the Father, but Christ brings forth the Father's testimony or witness in **Vs.37**. These verses speak of John the Baptist. Christ says of John's testimony or witness – “*I know that the witness which he witnesses of me is true.*” At the time Christ spoke this, John the Baptist was still alive and in prison, yet Christ declared of John that he still “*witnesseth of me*”. The words translated “*witness*” and “*witnesseth*” means ‘to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration’. Even though John was in prison, the **JEWS** generally held John in high esteem, considering him a man of integrity, worthy of their respect, and they viewed him as a Prophet sent of God. This person they held in high esteem pointed them to Christ, not to himself. Christ witnesses against these Jew with His next words – “*Ye sent unto John, and he bare witness unto the truth.*” Let's look at John's testimony to these **JEWS** – **Jn.1:19-25**. Had these **JEWS** not looked upon John so favorably, considering John the Baptist a “*faithful witness*”, they would have never shown him such great respect and went to such lengths to send such a large body of men such a great distance to question him. Nonetheless, they “*sent unto John*”, and when they arrived to inquired, notice John's testimony “*unto the truth*” – **Vss.26-36**. These

JEWES are the very ones of whom the Apostle John declared – “*And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name [was] John. The same came for a witness, to bear witness of the Light, that all [men] through him might believe. He was not that Light, but [was sent] to bear witness of that Light. [That] was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.”(Jn.1:5-11) These JEWS to whom John the Baptist bore witness of Christ did not **THINK** or **SEE** their need for “forgiveness of sin”. These JEWS were the very ones who Christ always spoke to in **PARABLES**, of whom Christ declared – “*And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others*.”(Lk.18:9) Paul described them this way – “*Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*”(Rom.10:1-3) These JEWS weren’t looking for deliverance from the guilt, penalty, and condemnation of sin, but deliverance into an earthly kingdom, which was **NEVER** God’s purpose. That being the case, think back to John’s **TESTIMONY** or witness **TO THEM** and **AGAINST THEM!** Two times, in **Vss.29** and **36**, John told them: “*Behold THE LAMB of God*.” **THIS IS SO IMPORTANT:** The **NEED of a LAMB** is evidence one needs **FORGIVENESS OF SIN**. John’s **WITNESS** was of the Lamb of God that takes away the sin of the world, i.e., all His people from every nation, kindred, tongue, and people. But these men didn’t **WANT** that kind of King.*

Notice Christ’s words concerning John’s testimony – “*But I receive not the testimony from man*.” Christ stood in no need of human testimony to confirm His Deity or His Sonship to the Father, seeing Christ had greater testimonies to produce. John wrote in his first epistle – “*If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son*.”(I Jn.5:9) If these men couldn’t object to John’s testimony, (**AND THEY COULDN’T**) the testimony of God concerning His Son is infinitely greater. Look at Christ’s next words - “*but these things I say, that ye might be saved*.” Christ produced this testimony of John, who was a person of great character among them, that they might be induced by it

to believe in him as the Messiah, and come to Him for salvation from that ruin and destruction that would come on their nation, city, and temple because of their rejection and disbelief of him.

Look at **Vs.35** and we'll close. John the Baptist was not the "*light of the World*". The **MESSIAH**, the One these men despised and reject, was the **TRUE LIGHT**. They had been told that **ONE DAY** the true **LIGHT** would come – "*But unto you that fear my name shall the **SUN** of righteousness arise with healing in his wings.*" **What kind of healing would He bring? SPIRITUAL HEALING**, salvation from sin. John the Baptist was a "*burning and shining light*". That word translated "*burning*" means 'to consume with fire', and the word "*shining*" means 'to bring forth into the light'. That was what John did with His life and His message, pointing men to Christ, the Lamb of God, the Savior of the world. Our Lord says next that these Jews "*were for a season willing to rejoice (or boast) in His light.*" When John first came on the scene, they flocked to him, even many of the Pharisees and Scribes wanting to be baptized by him. **How did John the Baptist respond?** "*Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance.*"(**Matt.3:5-6**) When these JEWS realized John wasn't Elijah or the Messiah, or that Prophet, but one who directed them to Jesus Of Nazareth **WHO WAS THE MESSIAH**, they rejected both John and the One he testified of, the Lord Jesus Christ. That kind of a Messiah ran counter to everything they loved, spelling the end of the earthly kingdom they desired, the end of their own righteousness, threatening them with ruin and destruction in this world and the world to come.

That's the **FIRST WITNESS**. We'll come back next week and look at the next witness.