

In beginning this message which will deal with the **THREE WITNESSES** Christ brings forth as proof of His Deity and Power, I need to go back and correct something I stated misstated in the previous message. I made the point that John The Baptist was the **FIRST** of the three witnesses. After studying for this message, I no longer think **HE IS ONE OF THESE THREE UNDENIABLE WITNESSES** Christ declares to confirm that **HE IS TRULY GOD**. Please don't misunderstand what I'm saying! While Christ plainly declared John "*bare witness UNTO the truth*", He turned right around and said: "*But I receive not testimony from man.*" While John was indeed the forerunner of Christ, a faithful witness who directed men, including the JEWS, to "*Behold the Lamb of God that taketh away the sin of the world*", John's **WITNESS** did not establish Christ's **DEITY** and **POWER**. But like I told you in the last message: "*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 a matter be established.*"(Deut.19:15) They had accused Christ of breaking their Sabbath Day when He commanded the man who had been an invalid for 38 years to "*take up thy bed and walk*", and they had accused Him of blasphemy for making Himself **EQUAL WITH GOD**. Keep the Apostle John's words in your thoughts as we move forward – "*If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son.*"(I Jn.5:9) The Apostle John made it even clearer by his next words – "*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.5:10) The problem with these sinners inability to hear or believe is clearly taught in the Scripture – "*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], BECAUSE THEY ARE SPIRITUALLY DISCERNED.*"(I Cor.2:14) John the Baptist's words could be disputed, because they were the testimony of man, **BUT** if God "*who cannot lie*" is the **WITNESS**, His witness is undeniable.

With that stated, Christ brings forth His **FIRST WITNESS** – The works which the Father gave Him to do – "*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.” Even though Christ said John the Baptist testified or witnessed to His DEITY and POWER, Christ didn’t need John’s witness, because he HAD “a greater witness than [that] of John.” The word translated “greater” means ‘greater, greatest, elder, or larger’. Christ’s meaning by these words is that He had no need to insist on John’s testimony, because He had greater, elder, larger, **THE GREATEST** witnesses – “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.” When I think about Christ’s words in this verse concerning the works the Father gave Him to finish, I can’t help but think of Christ’s High Priestly prayer in Jn.17 – “These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do.”(Jn.17:1-4) The works that Christ did, the preaching of the Gospel, fulfilling the law as the Substitute and Surety of His people, the actual redemption or salvation of all those the Father gave Him in the everlasting covenant of grace, all these things were appointed by the Father, given to Christ to perform, and **HE FINISHED THEM COMPLETELY** - “When Jesus therefore had received the vinegar, he said, **It is finished**: and he bowed his head, and gave up the ghost.”(Jn.19:30) I love what John Gill wrote concerning these words: “The whole Gospel came, and was published by Jesus Christ, and the law was entirely fulfilled by him; and the work of man’s salvation was finished by him, and **these bear witness** to the truth of his deity, and divine sonship; for none but the Son of God could have done these things.” Even one of their own, Nicodemus, who came to Christ by night, confessed that the miracles testified of Christ’s Deity and power – “There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, **except God be WITH him**.”(Jn.3:1,2) That word translated “with” is significant. It means ‘amidst, among, or in fellowship’. **How did Christ respond to Nicodemus’s confession?** He told him twice he needed to be born again, in other words, he needed salvation from sin. Like the Pharisees in our text, **HE WAS LOOKING FOR AN EARTHLY KINGDOM**, not deliverance from the guilt, penalty, and condemnation of sin **which was the PROMISED AND**

PROPHESED WORK of the God sent Messiah. This work of redemption witnessed that Christ was **IN THE FATHER**, and the Father was **IN HIM** “*reconciling the world unto Himself*”, prove them to be **ONE** in nature, and **EQUAL** in power and glory – “*I and [my] Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father [is] in me, and I in him.*”(Jn.10:30-38) Listen to Christ’s exchange with Phillip – “*Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [then], Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I [am] in the Father, and the Father in me: or else believe me for the very works’ sake.*”(Jn.14:8-11)

God the Father Himself is Christ’s **SECOND WITNESS** of His Deity and Power as the **SENT MESSIAH** – “*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. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.*” Notice how Christ **DESCRIBES** the “*Father*” as the absolute **FIRST CAUSE** in the salvation of His people – “*And the Father Himself, WHICH HATH SENT me.*” The original word translated by the phrase “*which hath sent*” means ‘to send (**thrust or insert**) a thing into another’. Paul uses the **SAME WORD** when He spoke of the Father sending the Son into the world to put away sin – “*For what the law could not do, in that it was weak through the flesh, God **SENDING** his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*”(Rom.8:3,4) Incredibly, in the Gospel of John Christ’s used this same word

“sent” in speaking of the Father sending Him into the world **23 times**, confirming He was “*sent of the Father*” for a specific purpose. Christ told them that the Father that **SENT HIM**, “*hath borne witness of me.*” That phrase “*hath borne witness*” means ‘to utter honourable testimony or give a good report’. **Think about this:** The Father uttered honourable testimony or gave a good report of His Son by way of Moses and His writings; The Father gave testimony of His Son in all the Old Testament Psalms, as well as the Old Testament Prophets and Prophecies; And the Father gave a **GOOD REPORT** of His Son when He confirmed Him as the Messiah at His baptism, speaking **AUDIBLY** from heaven – **Turn to Matt.3:13-17**. The Father again born witness of Christ at the Transfiguration – “*While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.*”(Matt.17:5) The **FATHER** is “*well pleased*” or takes satisfaction **ONLY** in the **SON**! And the **SONSHIP OF CHRIST** is the grand thing which the **THREE** in heaven bear record of – “*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. 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. And this is the record, that God hath given to us eternal life, and this life is in his Son.*”(I Jn.5:7-11) In spite of God the Father’s clear witness, Christ says of these Jews – “*Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.*” They hadn’t heard the **FATHER’S** voice (**the One they claim as their father**) in the word of Moses, the Prophets, or His displays of Christ as the Messiah, even though they were the supposed spiritual leaders and teachers of Israel. What a **SAD WITNESS** of man’s spiritual end apart from God’s sovereign, distinguishing grace and mercy! Christ’s tells us **WHY** they could not believe God’s witness – “*Ye have not His word abiding in you.*” Salvation, eternal life, is a miracle of God by which He makes those who are **UNGODLY** “*the righteousness of God in Him.*” These men were religious, moral, and sincere, but being unregenerate, and having not “*the word of God abiding in them*”, **THEY COULD NOT BELIEVE** on “*Him that God hath sent.*” But praise God, all God’s elect can and do believe on “*Him whom God hath sent.*”